E. W. EPPES. W. A. SNIDER.
EPPES & SNIDER,
Book Binders.
8 North 12th Street,
RICHMOND, VA.

B2
263

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., JANUARY 2, 1909. No. 1.

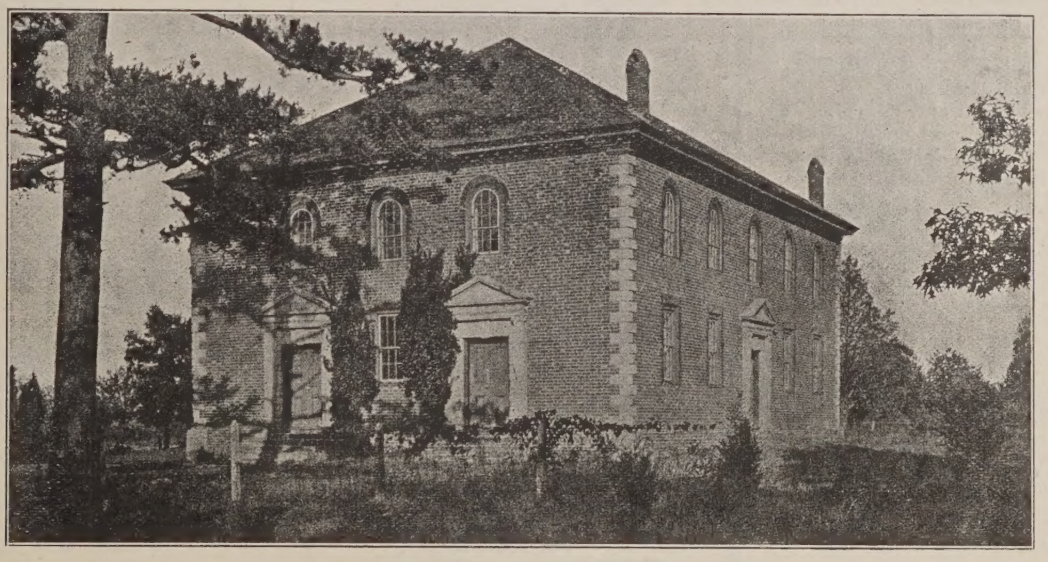


## An Acceptable Christmas Present

## COLONIAL CHURCHES

*NEW AND REVISED EDITION*

—— The "Last Word" on the Founding of The Church on the Atlantic Seaboard ——



**POHICK CHURCH, FAIRFAX CO., VA., THE PARISH CHURCH OF MT. VERNON. (Illustration from Colonial Churches.)**

The appearance of these papers in the Southern Churchman, and the wide sale of the First Edition, has made the book too well known to need introduction. It is absolutely necessary to any one who would know the History of The Church in this country.

**Price $1.25.** **By Mail $1.35.** Published and for sale by

## Southern Churchman Company,

304 Bank of Richmond Building. RICHMOND, VA.

## The Children's Daily Service

A YEAR BOOK OF TEXT, VERSE AND PRAYER. By BLANDINA STANTON BABCOCK.

THE little book herein outlined is simply conceived, yet its simplicity meets one of the deepest needs of family life. To direct the child's thoughts into an up-look toward the light, only the means that lie nearest are used—a Bible truth, a verse, a prayer—yet these are the profound agencies that God has ordained for drawing the young heart, as all our hearts nearer to Him. No didactic teachings are attempted—only the sweet influences are invoked that come from a daily turning of the child's eyes through the Truth to the Father. The Book is well printed on good paper and each page has a red border. A copy of any style will be sent, postpaid, to any part of the United States or Canada, on receipt of price, plus postage as indicated. Cloth, plain edges, net, 50 cents: White and gold, gilt edges, boxed, 75 cents; Seal grain leather, boxed, $1.50. Postage of seven cents the copy additional.

## Thomas Whittaker, Inc., Publishers,

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

**Virginia Female Institute**
To be in future called
**STUART HALL**
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-fifth session. For catalogue, apply
MISS MARIA PENDLETON DUVAL, Principal.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
NEAR GLOUCESTER, C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

**Gunwell Home and School**
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue,
MR. AND MRS. BEVERLEY R. MASON, Principals.
MISS E. M. CLARK, LL. A., Associate Principal.

BRISTOL SCHOOL. An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK
Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

**R.L.Christian&Co.**
816-818 EAST MAIN STREET,
Richmond, Va.
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER' SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager



**OSCAR LUETKE,**
227-229 W. 29th Street, New York.
**Ecclesiastical Art Worker.**
Brass, Iron, Silver, Wood, Marble, Glass
MEMORIALS
of Highest Grade of Workmanship.
Correspondence Solicited.
Send for Catalogue.

NOTICE.—Without any right to do so J. & R. Lamb, of New York, use the picture of the above Eagle Lectern, in an advertisement in this paper, the Lectern being my own design and make. It was manufactured by me for Christ Church, Cooperstown, N. Y., and was illustrated in the N. Y. Churchman at the time, with my name mentioned. I also beg leave to state that I have done several pieces of work for the firm above alluded to, but they have never done any work for me. I have done my own manufacturing for 21 years. **OSCAR LUETKE.**

**Especially Helpful**

Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**
We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.
Write us for further particulars.
**3% Interest**
Paid on Savings Accounts, compounded semi-annually from date of deposit.
**THE MERCHANTS NATIONAL BANK,**
1101 E. Main St., Richmond, Va.
Capital, $200,000.00 Surplus, $830.000.00
"Safest for Savings."

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

INCORPORATED 1832.
**The Virginia Fire and Marine Insurance Company**
Richmond, Va.

| | |
|---|---|
| Capital | $250,000.00 |
| Reinsurance Reserve | 521,856.30 |
| Reserve for Losses | 65,273.06 |
| Net Surplus | 400.711.86 |
| Assets | $1,172,569.16 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

**MOTHERS**
be prepared for Croups, Colds, Pneumonia. Gowan's Preparation, external, prevents and Cures. Buy to-day? It is your duty. Do not wait, to-morrow may be too late. All druggists. 25c.; 50c.; $1.00.

**SOUTHERN RAILWAY**
TRAINS LEAVE RICHMOND.
N. B.—Following schedule figures, published only as information, are not guaranteed.
7:00 A. M.—Daily. Local for Charlotte.
11:15 A. M.—Daily. Limited. Buffet Pullman to Atlanta and Birmingham, New Orleans, Memphis, Chattanooga, and all the South. Through coach for Chase City, Oxford, Durham and Raleigh.
6:00 P. M.—Ex. Sunday. Keysville Local.
11:30 P. M.—Daily. Limited. Pullman ready 9:30 P. M. for all the South.
YORK RIVER LINE.
2:15 P. M.—Mondays, Wednesdays and Fridays.
4:30 A. M.—Ex. Sunday. Local to West Point.
4:30 P. M.—Ex. Sundays. To West Point, connecting for Baltimore on Mondays, Wednesdays and Fridays.
TRAINS ARRIVE.
6:55 A. M., 8:40 P. M.—From all the South.
4:10 P. M.—From Charlotte, Raleigh, Durham, Chase City and local stations.
8:40 A. M.—From Keysville. Local.
9:20 A. M.—From West Point, and from Baltimore Wednesday, Friday and Sunday.
10:45 A. M., 5:15 P. M.—Local from West Point.
C. W. WESTBURY, D. P. A.,
920 E. Main St., Richmond, Va.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and best service. PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**Richmond, Fredericksb'g & Potomac R. R.**
SCHEDULE EFFECTIVE SEPT. 6, 1908.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.45 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §10.35 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *7.15 P.M. Byrd St. Sta. |
| *5.20 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.45 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.30 P.M., 6.35 P.M.
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 PM
*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JANUARY 2, 1909. No. 1.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

**REV. WM. MEADE CLARK, EDITOR.**

**SOUTHERN CHURCHMAN COMPANY,**

**Publishers.**

**Room 304 Bank of Richmond Building,**

**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent..

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### The Church Record for 1908.

That most admirable compendium of the Church's statistics, the combined Living Church Annual and Whittaker's Churchman's Almanac, has been issued in its new and comprehensive form, and gives an excellent view of the present condition of the Church and of its successes and failures for the past year.

The record is not one to give entire satisfaction to a faithful and devout Churchman, yet it is by no means a depressing one. It is a decided improvement on some past years—an advance over the record for 1906 and 1907—but withal it leaves much to be desired.

The first striking and startling fact is that for the first time in a long series of years the number of the clergy not only has failed to be maintained, but has actually decreased thirteen. This would seem, at first sight, a startling commentary on what has been said on the failure of candidates for orders, but in truth it is not owing to that. As a fact, the death list among the clergy has been unusually large this year, there being thirty more deaths in the ranks of the clergy in 1908 than in 1907. But this is not all: owing to the agitation consequent on the amendment to Canon 19, or possibly, to put it more accurately, availing themselves of that excuse, sixteen of our "advanced" brethren left the ranks they ought never to have been in and "went to Rome," their natural and logical and honest place. This secession can hardly be accounted a misfortune in any sense; and for the sake of the Church and the gentlemen concerned is by far the best thing that could have happened. There is also a decrease of seventeen in Candidates for Holy Orders, but this also may be partly accounted for by the going out from us of certain men who were never really of us, and ought to furnish a needed warning to Rectors, Standing Committees, Examining Chaplains and Bishops as to the qualifications and fitness of the men who are applying for Orders. In the stress of the demand for "more men," it is easy to mistake quantity for quality, and inflict a lasting injury on the Church. In the strong competition, too, for numbers in some of our seminaries, it is a great temptation to take in any man who applies. In the face of the decrease in candidates, the number of postulants has increased by thirty-one.

Baptisms, which are probably nearer the real test of Church growth, present and future, than any other, show a most gratifying increase. Three thousand and more are reported this year than the year before, and much the larger part of this increase is in infant baptisms, where it ought naturally and justly to be. But there is one feature that ought to cause anxiety, and that is the large percentage of candidates for confirmation who receive adult baptism. Of the number confirmed, twenty-five per cent. were baptized as adults; and this seems to show one of two things: either infant baptisms are falling off in the Church, and children are growing to maturity unbaptized—an astonishing and painful condition to contemplate and a reversal of the Church's whole teaching—or our own young population is largely failing, and we are depending on outside sources for even a normal supply of candidates for confirmation. It is hard to tell which of the two horns of this dilemna it would be most painful to choose: either would argue some radical defect somewhere in our teaching or practice. The normal conditions would be that through the growth of her own baptized children the Church should hold her own and make steady growth, and that all gain from outside sources should go to swell the great total of extra growth. But the report as to Baptisms is distinctly cheering, and shows an improvement on the conditions of the last few years. More emphasis, however, on the Church's teaching as to Infant Baptism is evidently one of the needs of the time.

The Communicant List furnishes decided cheer, showing a three per cent. gain over last year, as against a two per cent. gain for the last few years. Of course, in this Communicant List we are face to face with our old perplexity, "What is a Communicant?" a question which the Church either cannot or will not answer, and which will not down. Trouble always arises in connection with this report, and always will, till the General Convention honestly takes the subject in hand and honestly settles it.

There are such curious divergences in reports as to be inexplicable, except on the grounds of different methods of reporting. For instance: The normal increase for the year, for the entire Church, was three per cent. But the Diocese of Duluth reports a loss of 20 per cent.; Marquette a loss of 8 per cent.; Michigan a loss of 5 per cent., and Western Michigan a loss of 1 per cent. Iowa reports a loss of 6 per cent. and Fond du Lac and Milwaukee report a practical "standstill"; while Colorado, Washington, Delaware and South Dakota report about one or two per cent. loss. Virginia misses being in the "Lost Column" by the painfully small margin of nine-tenths of one per cent.! while Southern Virginia goes over the general average by a gain of three and four-tenths per cent.; and West Virginia splits the difference between the two with an increase of one and one-tenth per cent.

In the Increase Column Mississippi holds the place of honor with a nine per cent. gain, and Arkansas follows with eight per cent.; then seven per cent. is reached in Michigan City; and six per cent. in Central Pennsylvania, Minnesota, Pennsylvania and Texas; and 5 per cent. in Alabama, Chicago, Harrisburg, Massachusetts, New Hampshire, New Jersey, Pittsburgh and Rhode Island. New York has succeeded in changing its place in the lost column to one in the gain column, showing a gain of three and one-tenth per cent., just a fraction more than the gain for the whole Church. The other Dioceses show a gain of about, or in some cases a fraction less than the normal for the whole Church.

But the real banner increase for the entire Church is not in a Diocese at all, but in two of the Missionary Jurisdictions, Porto Rico showing an increase of 34 per cent. and Cuba showing an increase of 27 per cent. And yet there are people—calling themselves intelli-

gent—who, in the face of scores of such instances as this say, "Missions don't pay."

Just one more fact. As against a total of 884,553 Communicants in the Church in the United States, there are reported 436,795 Sunday School scholars. If the Sunday School is to be the real feeder of the future Church that ratio must be changed and very radically changed at that. The Church has never laid the stress it deserves on the work of the Sunday School, nor given that institution the place of importance to which it is entitled. When this is done, many of the figures in our Annual Tables of Statistics will be radically changed.

For the sake of those who have not access to a Church Almanac, and for the sake of making the foregoing statements clearer, the following figures are appended: :

Statistics of Church in United States for year 1908:

Clergy, 5,190; Candidates for Orders, 372; Postulants, 339; Parishes and Missions, 7,588; Baptisms—Infant, 48,795; adult, 12,899. Total, including "unclassified," 65,070. Confirmed, 52,244; Communicants, 884,553; Sunday School Teachers, 48,274; Scholars, 436,795. Contributions, for all purposes, $17,605,369.25.

## JANUARY MAGAZINES.

The Century.—The personal note is dominant in the January Century, with Andrew F. West's "Grover Cleveland: A Princeton Memory," the first chapters of the notable "Reminiscences of Augustus Saint-Gaudens," a new account of the romance of "Poe and Mrs. Whitman," and an installment of Mrs. Sallie Coles Stevenson's vivacious letters giving her impressions of the young Queen Victoria.

Andrew F. West's Princeton memories of Mr. Cleveland help the reader to an inspiring understanding of the motives, character, and later work and wide influence of the ex-president—one who "Pondered much, though he said very little, regarding his religious belief. Yet it was always there, deep within him. * * * He received it as he received the springtime and the sunlight or the intimacies of friendship and home."

In "The Reminiscences of Augustus Saint-Gaudens," written and dictated by the sculptor in his last years, and sympathetically edited by his son, is promised a record of rare color and humor and breadth of interest, reflecting strikingly the intellectual energy and vigor of one of the most remarkable and lovable personalities of our time. Of rare and racy interest is the picture of life in New York in the Civil War period, when young Saint-Gaudens was an apprentice and an ambitious student of art.

St. Nicholas.—The January St. Nicholas—issued now on the fifteenth of the month preceding the month named on the cover—is a jolly combination of Christmas and New Year good things. John Kendrick Bangs' "The Time Shop" is a whimsical story of Bobby and Mr. Promptness and Procrastination, with a pleasant Christmas flavor. Kathryn Jarboe's "The Lesson Learned" is a pretty story of how Christmas joy came to a bereaved family in far off Japan. Young amateur actors will delight in Marguerite Merington's masque, "Father Time and His Children," and there is a world of cheery help and inspiration in Rebecca Harding Davis's little talk on "What We Can."

There are beside holiday pictures and holiday rhymes and other holiday features, with new chapters of the serials—Bradley Gilman's "A Son of the Desert," Mary Constance Dubois's "The Lass of the Silver Sword," Ralph Henry Barbour's ""Captain Chub," Frances Hodgson Burnett's "The Spring Cleaning," Charlotte Brewster Jordan's "Cooking Club," Carolyn Wells's "The Happychaps," and Rupert Sargent Holland's "Historic Boyhoods"—the list is a long one.

McClure's.—An important feature of McClure's Magazine for January is the first instalment of "Marriage a la Mode," a new novel by Mrs. Humphrey Ward, dealing with American life. Then there is a great story of the South Seas, "The House of Mapuhi," by Jack London, and five other good, strong short stories. The articles are fully up to the McClure standard. An educated man who went into the saloon business tells of his experiences; General Kuropatkin declares that the Treaty of Portsmouth was a premature and dangerous peace and cites facts to prove it; Dr. Brandreth Symonds gives some interesting figures on the mortality of overweights and underweights; James L. Ford contributes a paper on "The Appeal of the Stage," and Will C. Barnes has some interesting things to say about wild horses.

The Outlook.—The Magazine Number of the Outlook for January is both a beautiful and valuable number of that excellent periodical. The Review of the Week gives an admirable summary of the World's Chief Events. An editorial appreciation of Donald G. Mitchell ("Ik Marvel") will touch a tender chord in the hearts of the older generation. "The Builder of the Hudson Tunnels" is a most just appreciation of Mr. McAdoo and his great work. "The Women of the Russian Revolution" is a painful picture of the civilization of a great country. "A Day or Two in Venice" is a beautiful reminiscence of the quaintest and most curious city in the world. "School Republics" gives an account of a popular institution which seems to be growing in extent. "The Jersey Marshes" is an illustrated paper on a very picturesque part of the country. Altogether, this is an unusually readable number of the Outlook.

Lippincott's Magazine for January opens with a complete novel by Grace McGowan Cooke, "The Flight of Robert Sevier." The hero is the professor of chemistry in an American college, and makes an astonishing discovery in "Levitation," which leads to some startling results in aërial navigation. He tries his experiments, first on small animals and then on himself, and some of the experiences are surprising to a degree. Fortunately for the reader, they are very much more humorous from his point of view than they were from the professor's.

A paper on Edgar Allen Poe, by George L. Knapp, is exceedingly readable, and is a capital contribution to the literature of the poet's centenary celebration. A tentative comparison of one of Poe's poems to one of that freak, Oscar Wilde's, is trying, but in so much that is good, this one jarring note can be forgiven. Mrs. Pickett has one of her characteristic sketches of General Pickett, which leaves the reader wondering whether she considers herself or the General the greater genius and soldier. The collection of short stories is entertaining, especially one called "The Turquoise Ring," "The Girl Who Forgot," is a rather trying study of insanity of a homicidal turn.

Scribner's.—Scribner's Magazine for January, beginning a new volume, gives a good foretaste of the rich material of the coming year.

The serial, "John Marvel, Assistant," is sure to be one of great popularity. Thomas Nelson Page, the author of it, has grown steadily in the hold which he has upon the best reading public. The novel, although beginning in Virginia, is not a sectional or local story. "It is primarily," says Mr. Page, "a love story, but a love story interwoven with the sterner questions of the day which are rife just now from one end of the country to the other. In my novel a young clergyman and an idealistic Jew work shoulder to shoulder in the effort to uplift humanity."

A series of papers which will surely be commented on both here and in England is "England and the English from an American Point of View" No recent writer has so cleverly and wittily depicted the characteristics of the English. The papers are withal sympathetic, and while portraying the foibles of the English, are sincerely fair to the great qualities which have made them rulers for so many years.

W. C. Brownell's essay on Poe is a forceful and logical presentation of an entirely new view of Poe's position among American writers. The author writes with authority and his opinions are sure to arouse discussion among those who have accepted the traditional estimate of Poe.

In an artistic way the number is enriched with four striking pictures by N. C. Wyeth to accompany his interesting article, "A Sheep-herder of the Southwest."

Another artistic feature is Charles Huard's sketches of Old Paris, which accompany his wife's article on "The Ile St. Louis."

Of great richness are the reproductions of Alexander's Decorations in the Carnegie Institute at Pittsburg—one of the most important schemes of decoration ever allotted to an American artist. William Walton writes appreciatively of the pictures.

## His Birthday.

BY HENDERSON DAINGERFIELD NORMAN.

They brought Him their birthday presents—
  The incense and gold and myrrh;
The sumptuous Christmas roses,
  The cedar and box and fir;
They made all His temple splendid
  With tapers of purest ray,
And they said, "'Tis a heavy burden—
  This keeping of Christmas Day."

The Child's sweet eyes looked gravely
  At glitter of wax and gold,
The gifts that were hard to bring Him
  Were hard for His hands to hold.
Gleaming and hard and splendid
  They all on the altar lay,
But the Child's dear hands were empty
  As sadly He went His way.

He went where a single candle
  Burned clear on a window-sill.
A cake at the door was ready
  That the Christ Child might have His fill.
Outside was the sheaf for Christmas,
  The barley and wheat and rye—
That the birds might enjoy the Birthday,
  Though snowdrifts were white and high.

Within sat a girl-child, singing,
  A doll held against her breast.
With queer little crooked stitches
  The cherished gift was dressed.
For a child had prepared the present,
  Her heart with delight aglow
That a poorer than she should have it—
  The thing she had treasured so.

The Lord Christ stood on the threshold,
  And, watching, His dear eyes smiled
On the light, the cake, the Christmas sheaf
  And the child's gift to a child.
The weary feet were rested,
  The heart from its sadness freed,
With gifts were the pierced hands laden.
  His Birthday was kept indeed.

## The Test and Standard of Catholicity.

By Rev. Randolph H. McKim, D. D., LL. D., D. C. L.

The earliest forms of the Christian Creed that have come down to us did not enumerate among the credenda the article of the Holy Catholic Church. The first record of this article of belief is in the private Creed of Arius, A. D. 326. "I believe," he wrote, "in one Catholic Church of God which extends to the ends of the earth." It is curious—some will think a suggestive fact, that Arius, the greatest heresiarch of all the ages, made the "One Catholic Church" an article of his Creed—while Ignatius,* Irenaeus, Tertullian, Origen, Gregory, Eusebius, even Cyprian did not! Moreover, the Arians boasted that they were the true Catholics, upon which Bishop Jewel remarks that it is a familiar trick of heretics to boast themselves Catholics. We do well, then, when we go into the ecclesiastical market in quest of Catholicity, to examine critically the doctrines and practices labeled with that august name, to see whether they bear the hallmark of the genuine article.

What, then, is true Catholicity? I may remark in advance that we are not concerned with Catholicity in its earliest sense as equivalent to "Universal," e. g., "the Catholic Resurrection," but in its later sense which, as Bishop Lightfoot has shown in his monumental work on the Ignatian Epistles, implies "orthodoxy as opposed to heresy, conformity as opposed to dissent." "Catholic truth is the same everywhere * * * The heresies were partial, scattered, localized, isolated."

The first instance of this technical use of the word occurs in the famous Muriatorian Fragment, A. D. 170, where it is said that heretical writings cannot be received in the Catholic Church, (In Catholicam Ecclesiam recipi non potest). The earliest of the Fathers who makes similar use of the word is Clement, of Alexandria. Athanasius speaks of "the Catholic Church which is in every place." Centuries later, in the so-called Athanasian Creed, we have a similar use of the word in the expression, "The Catholic Religion,"—"The Catholic Faith."

The Christian Emperors undertook to define true Catholicity. Thus in the year of our Lord 380, Theodosius issued a decree ordaining that only those who accepted the doctrine of the Trinity as expounded in the Nicene symbol should be called Catholic Christians, (Hanc Legem sequentis Christianorum Catholicorum nomen jubemus amplecti). (See Gieseler, 3d edition, Sec. 81, p. 105.)

Perhaps the best definition of Catholicity ever shown is that given by Vincent of Lerins. Adopting that for the purpose of this discussion, I lay down these propositions:

1. If the Church in any age propound any doctrine, or article of Faith contrary to Holy Scripture, or in conflict with the Creed of the first age of the Church, true Catholicity requires us to reject such doctrine.

2. If the Church in any age add any article of Faith to the Creed of the New Testament, true Catholicity requires us to refuse such doctrine a place among the articles of the Catholic Faith, even though we should be convinced that it is a true inference from the Scriptures, or a true development of some Catholic truth.

3. If the Church in any age, or theological writers in any age, reject any article of the Faith of the New Testament and the Primitive Church—for example the Virgin-birth of Jesus Christ and His bodily Resurrection—then true Catholicity requires us to challenge such denial as a breach of Catholic Faith.

These three propositions rest upon the unquestionable principle that—taking as our canon of Catholicity the quod semper, quod ubique, quod ab omnibus, creditum est—the "semper" must include the first age, the "ubique" must include Palestine, and the "ab omnibus" must include Christ and the Apostles. It is absolutely and undeniably certain that nothing can be Catholic which contradicts the teaching, or contravenes the example, of Christ and His Apostles.

But there are other cardinal propositions in this discussion.

4. The true Catholic must become a Protestant when the one Faith once delivered is imperiled either by addition or diminution.

The Fathers of Nicaea were Protestants against the heresy of Arius when they enunciated the Nicene Creed. The Fathers of the English Reformation were Protestants against the heresies and usurpations of the Church of Rome, when they threw off the yoke of that Church and established the Reformed Liturgy of the Church of England. Thus the Church of England, in order to remain Catholic, was compelled to become Protestant. And today her Protestantism is an indispensable note of her true Catholicity.

It is interesting to note that the Church of England people in Lord Baltimore's Colony called themselves "Protestant Catholics."

5. I add a fifth rule of Catholicity. The true Catholic recognizes the authority of each particular national Church over its members, and acknowledges the obligation of conformity to its Formularies and obedience to its laws. There is no principle which more completely comes up to St. Vincent's test of Catholicity than this. It has been acknowledged semper, ubique, ab omnibus, that each particular branch of the Catholic Church has authority "to ordain, change, or abolish Ceremonies or Rites of the Church ordained only by man's authority."

This position is strongly affirmed by the Anglican Church in her authorized Formularies. Hooker says her principle in the Reformation was "not to alter unnecessarily the ancient received customs of the whole Church, the universal received practice of the people of God" IV xiv (4, p. 484). But he also affirms that "neither councils nor customs, be they never so ancient and so general," can bind the Church if she judges the things in question to be hurtful. Thus true Catholicity affirms the power of each particular branch of the Church to be "in every age entire and as great as it was in any age"' since the Apostles (Burnet, "On the Articles," p. 488). And the true Catholic, if he thinks his own particular Church has erred in her decisions, is nevertheless bound by those decisions, so far as they are embodied in her Canons, Rubrics, and Formularies. He is free to agitate for their change according to his ideas of Catholic usage, but until they are changed by lawful authority he is bound to conform to them. If he does not, he flagrantly violates the rule of true Catholicity.

I note also as a corollary to this fifth propositioyn that for us in the United States the authoritative standard of Catholicity in rites and ceremonies, is the Liturgy, Offices, and Canons of the Protestant Episcopal Church. The Prayer Book is as close an approximation to true Catholicity as the wit and learning and devotion of man have ever devised. I do not feel as the Tractarians did that we are doing penance in using it, hoping for a better day, when a more catholic Liturgy would be established. I rejoice and glory in it as the most truly Catholic Liturgical Formulary in Christendom. Its offices and none others am I bound by my vows to use. Its rubrics and none others must I observe. The Ornaments Rubric of the Church of England, whatever it means, has no force in this Church. For it is a well settled principle of Constitutional law that "When a code in force under a prior system is re-enacted, with omission, this implies that the omissions, unless merely verbal, are declarations that what is prescribed or forbidden by the omitted clauses under the old system, is not prescribed or forbidden under the new system."*

A learned authority of our own communion, Dr. Francis Wharton, has clearly shown that "the only rubrics binding our American Episcopal Church are those which have been adopted as part of our American Episcopal Prayer Book" (Idem, 394-397). The legislation of the English Church and of the Ancient Church has what jurists call "auctoriatatem," but not "potestatem"—that is to say, "it instructs but does not control."

Otherwise we should have the English Canons on our necks, as well as the Eucharistic vestments on our backs—canon 74, for instance, requiring the clergy to wear "gowns with hoods or tippets of silk or sarcenet," forbidding the wearing of light-colored stockings, and enjoining nightcaps of black silk, satin, or velvet! Yes, if we will have the Ornaments Rubric over us, we must also have the Canons over us. And if that Rubric really legalizes the Eucharistic vestments, then the Ecclesiastical Law has joined together the alb and the chasuble and the cope, with the gowns and the tippets, and the black nightcaps, and let no consistent ritualist put them asunder!

Then there is the 55th Canon, requiring the clergy to use the bidding prayer before all sermons—that too is binding if the Ornaments Rubric is binding—and our friends who love to preface even their extempore sermonettes with the solemn and august Invocation of the Blessed Trinity, will be in duty bound to give over a custom so dear to their hearts! Then, too, the same principle will tie us to the Canons of Nicaea, and we shall be forbidden ever again to kneel in prayer on the Lord's Day—but must stand, like good Presbyterian Catholics!

It is true our preface says there was no intention on the part of the revisors to depart from Church of England in any essential point of worship. It follows that since they omitted the Ornaments Rubric they did not consider it involved any essential point of worship.

6. A sixth rule whereby true Catholicity may be distinguished from pseudo-Catholicity, is that the ancient Fathers are to be listened to rather as witnesses to Catholic and Apostolic doctrine and

*Ignatius indeed applies the word to the Church in his famous phrase, "Where is Christ Jesus, there is the Catholic Church," but, as Lightfoot has shown, he there uses the word in its earliest sense as equivalent to "universal," with which sense we are not concerned in this discussion. At any rate the word is not in his creed.

*See Dr. F. Wharton in Perry's History of American Episcopal Church, Vol. II, p. 300

practice than as authorities whose opinions or doctrinal statements are binding upon the Church. It follows that the writings of the more ancient Fathers are the more valuable, because their testimony is nearer the inspired source of truth. Jewel had this in mind when he said: "Verily five hundred of those first years are worth more than the whole thousand years that followed afterward" (iv. 211). Again he says that Harding, the Roman apologist, had claimed for his Church, "a thousand years of the night, and hath left us nigh six hundred years of the day" (iv. 337).

Let us proceed to apply these principles. And first I cite examples of doctrines which all Churchmen will agree lack the hall-mark of true Catholicity:

1. The dogma of the Papal Infallibility possesses none of the notes of a Catholic doctrine, neither the semper, nor the ubique, nor the ab omnibus. It was never heard of till the Middle Ages, it was never defined till the year 1870, it was promulgated by a council that had no claim to be called Oecumenical, and it is rejected by the Greek Church, by the Anglican Communion, in short, by all Christians except the members of the Roman Communion.

2. Or take the dogma of the Immaculate Conception. We pronounce it un-Catholic for the same reason. It is only less novel and modern than Papal Infallibility. It is a doctrine entirely unknown to the Ancient Church. It was strenousiy combated, in former times, by the most eminent of Papal theolo-ians, among them Cardinal de Turre-cremata and St. Thomas Aquinas. It cannot even be called Roman Catholic, since fourteen of the Popes are said to have pronounced against it, including Popes Leo, Gelasius, Gregory the Great, and Innocent III.

3. The same principles must brand any doctrine of Papal Supremacy as un-Catholic, since there is general agreement among the Fathers of the Ante-Nicene period that all Bishops, as successors of the Apostles, had co-equal power and authority. Bossuet indeed, the eagle of Meaux, says that the doctrine that the Bishops of the Church receive their jurisdiction from the Pope is a late invention, unheard of for twelve centuries.

4. By the same rule Transubstantiation, Purgatory, and Mariolatry we reject as un-Catholic.

5. Turn now to doctrines of a different type—which take from, instead of adding to, the Catholic Faith of the Church—for instance, the denial of the Virgin-birth of Jesus Christ and the objective fact of His Resurrection. The writers of that remarkable series of "Essays in Constructive Theology," entitled "Contenti Veritatis," "plead for the admissibility of a belief in Christ's Divinity which is virtually independent of such miracles as the Virgin-birth and the Resurrection." They would throw the aegis of their justly high authority over a Creed which, while nominally professing the Christian Faith, yet calls in question, and even repudiates some of the facts upon which that Faith rests as a foundation. Now, whether such a Creed may still claim to be called in some sort a Christian Creed or no, I hope we will be all but unanimously agreed that it is not the Catholic Creed, since it has let go its hold upon two articles of belief which the Catholic Church has held from the beginning,—articles which are Catholic by every test, the semper, the ubique, the ab omnibus,—articles which rest upon the authority of Holy Scripture, of primitive antiquity, and of the Oecumenical Councils.

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

### The Choosing of Missionary Bishops.

Mr. Editor: The letter of Bishop Knight, of Western Colorado, in the December number of the Spirit of Missions, shows the character of the work to be done in the Missionary Diocese made vacant by his death. Western Colorado and Wyoming are two vacant missionary jurisdiction (now added burdens to other bishops) for which bishops are to be chosen at some time in the future. For both of them there are needed men specially fitted and adapted to that mountainous region. It is a mining region. It is a grazing country, in Colorado, for cattle; in Wyoming, for both sheep and cattle. Godlessness in many forms abounds. Yet response is made to the preaching of the gospel. Our bishops and clergy there in past years have been more successful than many in other regions. The outlook is hopeful. The bishops to be chosen, however, should be men well adapted to meet those conditions, and fitted to win the co-operation and support of the better people in those communities.

Often the able rectors from Eastern cities have been chosen as Missionary Bishops, not men experienced in the missionary fields of the West. Is there not a wiser and a better way? Is it not possible to give a Missionary Diocese, like Wyoming, or Western Colorado, some voice in the selection of a bishop? Suppose it were the rule, that the clergy and laity in Convocation assembled, should nominate three persons for the vacant bishopric. These nominations could go to the House of Bishops.

It would not be necessary that they should choose any of the three. But the people of a missionary diocese would by this means have the opportunity to place in nomination those who in their opinion would be adapted to that field of labor. If some well-tried missionary has won their confidence, there would be an opportunity to place him in nomination. Let others who have labored in the West expressed their minds in this matter.

D. A. Sanford.

Callaway, Neb.

---

Loyalty is the simple requirement of religion. Not one cent, not one moment, not one loving impulse, not one thought, not one syllable of a cree more than comes within the range of your possibilities is expected, but all of this is expected; nothing less will do. God asks for no more, but all this he does expect, and man has no right to evade it. Let duty be its own reward, love its own justification. "She hath done what she could"—this is the fulness of the Christian excellence.

# Church Intelligence.

### CALENDAR.

**January.**

1—Circumcision.
3—Second Sunday after Christmas.
6—The Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Conversion of St. Paul.
31—Fourth Sunday after Epiphany.
Feb. 2—Purification of St. Mary the Virgin.

### Collect for Second Sunday After Christmas.

Almighty God, who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

### Collect for the Epiphany.

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life, have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. Amen.

## Foreign.

### Prospects of Welsh Disestablishment.

The Welsh Parliamentary party held a meeting this week, and Mr. Lloyd George attended it. The presence of the Chancellor of the Exchequer at these party meetings shows his political astuteness. It pleases Welshmen to see him still associating himself with the efforts of the rank and file to keep Wales and Welsh politics to the front, and it is an advantage to himself and the Cabinet of which he is a leading member to know exactly what the Welsh members are thinking and doing. In the past the lives of Liberal statesmen were made a burden by the pertinacity of Welsh politicians, who were always wanting "deputations" to be received on some grievance or other. This claim cannot be urged when the ordinary meetings of the Welsh Parliamentary party are attended by so eminent a member of the Cabinet as the Chancellor of the Exchequer. It is understood that there was a free interchange of opinion about the political situation and the prospects of a Welsh Disestablishment Bill. If so, the meeting must have been very interesting. I understand that definite assurances were given on behalf of the Government that a Welsh Disestablishment Bill shall be included in the King's speech next year. What may happen afterwards is a matter of curious speculation, but the measure may be carried as far as the second reading stage. The Government have not, apparently, pledged themselves to any "last ditch" effort with the Bill next session.

### One of the Old School.

The late Prebendary Charles Oldfield, who died at his residence in Bournemouth on Saturday, at the age of seventy-five, belonged to the Evan-

gelical school of forty or fifty years ago. He was, writes a correspondent, a little quiet gentleman, a great reader, who held strong opinions which he always expressed in a very tolerant and gentle way. His was one of those unobstructive lives, the currents of whose unfailing good deeds run beneath the surface of the stream of time. For thirty-seven years he was a beneficent influence in Stamford, where he held, successively, the lean-salaried incumbencies of St. Michael and of All Saints with St. Peter. The Bishop of Lincoln paid an eloquent tribute to the sweet reasonableness of his tolerance when, in 1899, he conferred upon one who differed so radically from himself on many burning questions the prebend or canonry of Norton Episcopi in Lincoln Cathedral. Prebendary Oldfield was no weak-kneed shifter of the ground of his opinions. He maintained the standpoint of his convictions throughout. But from that standpoint he showed a courteous front to other ways of thinking. He retired in 1904 when his health began to break.

### Sir A. Cripps.

All Churchmen, and particularly those interested in the Education question, will be very pleased to hear that Sir Alfred Cripps has withdrawn his resignation as Vicar-General of the Province of Canterbury, which he sent in as a protest against the Archbishop's attitude in connection with the recent attempted settlement of the Education difficulty. Sir Alfred Cripps is one of the most distinguished of ecclesiastical lawyers of the day and one of the most popular and active of Church workers. It would have been a thousand pities if the result of an attempt to bring about a peaceful settlement of the strife which has caused so much ill-feeling between Church people and Nonconformists should have led to anything of the nature of an estrangement between the leaders of the Church and such a brilliant layman as Sir Alfred Cripps. In the breathing-space which is now being afforded to Church people and their opponents alike it is sincerely to be hoped that some means will be found whereby all enthusiastic defenders of the Church schools and the system of denominational education which they represent can co-operate as fully as in the past.

### The Easter Offerings Decision.

The House of Lords has upheld the decision of the Court of Appeal that Easter offerings to the clergy must be subject to income-tax. The original decision of Mr. Justice Bray that they were not liable to such deduction has therefore been definitely and finally overruled, and from the legal point of view there is nothing further to be said. It remains for congregations to bear the facts in mind and make their Easter contributions more and more liberal. But it seems rather hard that men who have already paid income-tax on their earnings should have practically to pay it on their charitable contributions. There is no getting away from the fact that every sovereign that an income-tax payer subscribes to an Easter offering fund is taxed twice over.

### The Archbishop-Designate's Tribute to Canon Cosgrave.

The Archbishop-Designate of York, addressing a meeting of men at West Hartlepool, expressed his delight at meeting one that day whom he called the embodiment of the spirit they wanted in the English Church at the present moment, "one," he added, "who makes me very much ashamed, and makes me wonder whether I ought not perhaps to be sailing for Montreal or South Africa instead of settling down at York. I refer to Canon Cosgrave, who is leaving West Hartlepool to take up missionary work in India."

The Bishop of Stepney hopes to leave London to-day (Friday) for a short rest before undertaking his new duties as Archbishop of York.

The Bishop of Dorking, who is shortly leaving to take up his work as Bishop in South Toyko, has been presented by friends in the Winchester diocese with an episcopal ring and £187 to purchase something which will be of use in the Bishop's new diocese.

Mr. A. B. Boyd-Carpenter, one of the sons of the Bishop of Ripon and Unionist candidate for the St. Ives Division of Cornwall, will take up his residence at Pendrea, Gulval, Cornwall, early in the New Year. Three of the sons of the Bishop of Ripon are seeking to wrest seats from the present Liberal Government. It will be remembered that Dr. Boyd-Carpenter was appointed to Ripon by Mr. Gladstone in 1884.

The Ven. Archdeacon Moule, who since 1861, has labored as a missionary in China, has now accepted the living of Burwarton, Shropshire. The Archdeacon has been in England since last spring, but he hopes to return to China for a short visit before undertaking his parochial duties. The Archdeacon is a brother of the Bishop of Durham.

In the House of Commons on Monday, Mr. Gladstone, in reply to a question as to when the report of the Welsh Church Commission might be expected, said: "The chairman informs me that he expects the draft report will be under the consideration of the Commissioners in a few days' time."

## American.

### Deaf-Mute Mission Work.

On Friday, Saturday and Sunday, December 18, 19, and 20, the Rev. A. W. Mann officiated at the Missions at Columbus, Dayton and Cincinnati, in Southern Ohio. At Newport, Kentucky, he called on a deaf-mute woman who is seriously ill. She wished the prayers of the Church in the sign language, which is plainer to the eye than the motions of the lips. On Monday and Tuesday, 21st and 22d, services were held at Christ church Cathedral, Louisville, and Christ church, Indianapolis. At the close of the last service the General Missionary left for missions in Ohio and Michigan.

## TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

### Mission at Hempstead—Call Accepted.

Beginning at the night service on Nov. 29, the Rev. G. W. R. Cadman, of Austin, and the Rev. S. Moylan Bird, of Brenham, conducted a week's mission in St. Bartholomew's church, Hempstead, the Rev. Henry J. Brown, rector. The daily services were: Holy Communion, at 9:30 A. M.; Litany and sermon at 4:30 P. M.; Evening Prayer and sermon at 7:30 P. M. The attendance was good at all these services. The sermons were peculiarly appropriate and the preachers seemed to surpass themselves, so to speak, in their clear and forceful presentation of the subjects each selected. Good to the people is, and will continue to be, the result, and the mission was enjoyed by all.

The Rev. G. W. R. Cadman, chaplain to the Bishop, and minister in charge of all Saints' chapel, Austin, has received and accepted a call to St. Mary's parish, Houston, Texas. He will enter upon his new work in January. He is peculiarly adapted to the work at St. Mary's, and the congregation is to be congratulated that he has concluded to accept the call. With reason we expect great progress in this parish for the future.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### The Volunteer Church Students' Movement.

The Rev. John J. Gravatt, Jr., secretary of the Volunteer Church Students' Movement, is a visitor in Richmond, this week. He addressed the Richmond Clericus on Monday, December 28. His is a work of tremendous importance, that of visiting all of the educational institutions in the cause of religion, laying special emphasis on the call to the ministry. He has visited a number of colleges, universities and theological seminaries, since he began his work in the summer.

A similar work among the female educational institutions has also been faithfully done by Deaconess Goodwin, with a view to enlisting women's interest and obtaining workers for the mission fields.

At the Convention of workers in this cause, recently held in Toronto, Canada, it was resolved to memorialize the Board of Missions in New York to the end that the work will be officially recognized by them and receive their support. The Board promptly endorsed the movement, and workers as well as money will now be added to the resources of the Church through that valuable body.

For two years the Volunteer Movement will work for money to employ the two secretaries who will work under the Board, after which the work will be assumed by that body. The amount necessary will be $4,000 annually.

One of the secretaries is to be a woman, to do the woman's work, and the other a man, to do the work so successfully being prosecuted by Mr. Gravatt.

One of the great troubles and which accounts for the comparatively few men presenting themselves for the ministry, is the proper presentation of the subject during student days, when the mind is in the formative state in reference to plans for life. This will largely be met by the movement in contemplation.

### Death of Capt. Marion J. Dimmock.

Captain Marion J. Dimmock died at his home in Richmond on December 23. He was stricken with paralysis while attending service in All Saints' church, on the Sunday before. He was a vestryman of All Saints' and a gentleman known and loved by a large circle. He served as a gallant soldier in the Civil War, and within late years has prosecuted his business as an architect, having designed some of the principal buildings in Richmond.

The Rev. Edmund J. Lee, Church Missionary at Anking, China, has been visiting Richmond during the past two weeks, presenting his great work in the churches and to the clergy of the city. The opportunity for the spread of the Kingdom of Christ in that thickly populated country is particularly bright now, and

it is hoped that the heart of the Church may be deeply moved, and that men and means will be forthcoming to meet it.

Preparations are being made for the erecton of a church, which it is expected will soon be completed, at Braddock Heights, near Alexandria. It will be served by students from the Virginia Theological Seminary, under the supervision of the Rev. William J. Morton, rector of Christ church, Alexandria, with which church it will be regularly connected.

On Sunday, December 20, the Bishop visited Monumental and St. Paul's churches, in Richmond, confirming twenty-one candidates at the former, and seven at the latter. These were second visitations for the year.

The Rev. Guy Douglas Christian, now taking a special course of study at the General Thelogical Seminary in New York, and at the same time an assistant at Grace church, in that city, has received a call to Wauwatosa, Wisconsin.

### Special Christmas Services in Richmond.

Services were held on the afternoon of Christmas Day, as usual, at Memorial Hospital. Patients were wheeled on their beds and in invalids' chairs into the corridor, and the doors to the wards being open, those whose conditions prevented them from being present could hear the singing of the hymns and take part in the service. The occasion was enjoyable and impressive. The services were in charge of the City Missionary, who preached a Christmas sermon. The music was sweetly rendered by the choir of St. Paul's church, under the leadership of Professor Jacob Reinhart.

The Christmas celebration at the Protestant Episcopal Church Home was held on Christmas eve. There was a tree prettily trimmed, and with lighted candles. Christmas carols were sung by boys from the choir of All Saints' church, and brief services were conducted by the City Missionary.

The occasion was greatly enjoyed by all present. The ladies residing at the home were gladdened by many gifts, the fruit of the tree, and for the time being all became children in spirit, in the consciousness of the season which was made glad by the Holy Child.

The City Missionary, assisted by some ladies of the Church, held Christmas services in the Richmond City Jail. On account of the multiplicity of duties on Christmas Day, they were held on December 26. There are a number of boys, under sentence, awaiting vacancies in the Colored Reformatory, where they will serve their terms. These and other inmates were gladdened by candy and oranges. The services, though joined in in a crude way, were hearty and helpful.

Through the generosity of friends of the work, the City Missionary was enabled, at Christmas, to send useful gifts to many of the poor, and to remember two hundred and thirty-five prisoners at the Penitentiary and State Farm. Those who were sick were supplied with some delicacies.

Bishop Mackay-Smith, Coadjutor of Pennsylvania, and the Rev. Carnelius B. Smith, rector emeritus of St. James' church, New York City, were tendered a reception at St. Paul's church, New Haven, Conn., on December 12, both having been ordained in that church—Bishop Mackay-Smith thirty-two years ago, and Dr. Smith half a century ago.

## WASHINGTON.

### A White Christmas—Provisions Given to the Poor—Gifts to Confederate Veterans—Don't Change "Dixie."

The great snow-storm of last week, which gave us a genuine "White Christmas," and unusual in these parts, left us such a generous depth that this week finds the ground still covered, and the prospect of the year's closing in snow-mantled hills.

The wintry appearance at Christmas rendered appeals and efforts for the poor more effectual; so that thousands of dollars were contributed for our thousands of reduced and needy brethren.

I have not heard of the amounts given by the churches, but they ran up into several figures. The Mystic Shriners distributed thirteen hundred baskets of provisions to as many needy families. Their rule is that each member shall seek out and report at least one poor family, that the Order may intelligently act, and that as many as possible may be relieved. The Salvation Army gave four hundred Christmas dinners to four hundred poor people, the money and many barrels of provisions for which came from our people at large.

Dropping in, the day after Christmas, to greet an old friend who, though Virginia-born, and reared in Washington, served as surgeon of a Georgia regiment through the Civil War in the South, I found him, usually a busy business man, engaged in company with another Confederate veteran, arranging sums of money—contributions from Southerners, to send to poor veterans of "the Lost Cause," or their widows or children. These unforgotten ones were scattered throughout the city and environs, and it would require several days for the one devoted comrade to personally visit them and cheer their hearts by this yearly loving "Peace" remembrance; but though a plain working man, dependent upon his own daily work for his own and family's support, this faithful comrade of other days gave up his time and energies to the distribution, by his own hands, of the offerings of others. And my surgeon friend—one of our most intelligent and earnest-minded Churchmen—turning to my private ear, said of his laborer Methodist comrade, "He will stand unabashed before the Divine Light of the Judgment!"

Apropos, the following editorial I copy from a recent number of the Washington Herald:

"There is sure to be a storm of protest—from every section of the country—over the proposition of the Confederate Choir of America, a congregation of supposedly patriotic women, to change the words of "Dixie." Some of them seem to think that, as it stands to-day, "Dixie" is a little too vulgar, and that it ought to be toned down to meet the aesthetic taste of these days. Particularly they think that "cinnamon seed and sandy bottom" are a bit off color, and they propose an emendation reading:

"Oh, Dixie is the land of glory,
The land of cherished song and story."

"Dixie" used to belong to the South; but it is no longer the song of any section; it is the song of a nation. Let an orchestra at any public gathering play the airs that partake in a measure of national airs such as "My Country 'Tis of Thee" or "The Star-Spangled Banner," or "The Red, White and Blue," and probably the audience will stand as a mark of respect and try in vain to remember the words that go with the music. But let that same band strike up the shrill melody of "Dixie," and with a common impulse the American heart goes out to it; hands are clapped; shouts of approval are heard, and you shall see veterans wagging their dear old heads suspiciously, and gray-haired old ladies furtively wiping the moisture from the eyes.

"Dixie!" There is no song that is sung or played whose every note is so thrilled through and through with loving and tender memories. Those of Southern blood know that to its beloved yet painful notes some of the bravest of their kindred marched to battlefields never to return. To these it screams of victories; it wails of defeats; it is joy and sorrow, rapt hope and the memory of despair.

And the North loves it, too, because "Dixie" sings of a brave effort, even if mistaken. It tells the people of the North something of what the tender women and the little children of the South endured so bravely, and by the gracious permission of the South, North, East and West have claimed "Dixie" as theirs, too; and if popularity counts for anything, the franchise of the American people says that the tune of "Dixie" is the national air.

And if the tune thrills and cheers, and makes brave the hearts of men, why should the words be tampered with? "Cinnamon seed and sandy bottom," may not mean much as they stand cold on the printed page; but what do they mean to us who remember the words as they came from fresh young lips that in the face of danger sang them without a tremor? There is a sacred tradition about the words of "Dixie" that must not be violated. It is a song whose every liquid note has been paid for in the blood of the country's best. To the deuce with polite literature! Let "Dixie" alone."

We are making history sure enough. In a dispatch in Sunday's papers, I read that Washington and Lee University is located in Williamsburg, Virginia! In that ancient capital of "The Old Dominion," the Institution founded, in large part, by "The Father of his Country," and developed into a great University school by the "Incomparable Lee," and formerly located at "Lexington, in the Valley of Virginia," now rears its stately walls, under the Presidency of Dr. Lionel G. Tyler, the son of the President of that name! But, when was the great removal accomplished?

Wishing the Southern Churchman and each and every reader and friend "A Happy New Year," I am yours,

W.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Ordained to the Priesthood.

On the Feast of St. Thomas, the Bishop of Lexington admitted to the priesthood the Rev. Erasmus LaFayette Baskerville, the colored deacon in charge of St. Andrew's church, Lexington. Archdeacon Caswall presented the candidate, and Dean Capers preached the sermon on the texts, "All power is given me in heaven and earth; Go ye therefore and teach all nations," "As my Father hath sent me, even so send I you." He dwelt chiefly upon the tremendous power which is thus at the back of every duly commissioned minister of Christ, if only he will use it.

The Rev. George H. Harris read the Litany, and Archdeacon Caswall the

Ante-Communion Office. There were in the congregation the Rev. A. C. Hensley, of Versailles, and the Rev. W. M. Jackson, of South Carolina, resident at the Normal Colored Institute, Frankfort. There were also several colored ministers of the various denominations in Lexington. The choir of the Chandler Colored Institute, Lexington, by the kind permission of Miss Webster, the principal, assisted St. Andrew's choir, and the singing was remarkably hearty and uplifting. The offertory was for the Educational Fund of the Diocese.

Previous to his admission as a postulant, Mr. Baskerville was a sergeant in the United States Army, and stationed in the Philippines for three years. He received the very highest testimonials, on leaving the army after the completion of his term of service, from his superior officers and comrades.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Flowers in Memory of the Departed. Rev. Arthur Rogers, Bohlen Lecturer—Sunday School Advent Offerings. Special Service in Commemoration of the Valley Forge Encampment. Death of Mrs. Gertrude Robinson. Poor People Made Happy by Christmas Cheer.

In accordance with action taken by the vestry of the Church of the Holy Apostles, Mr. George C. Thomas placed flowers on the Holy Table, on a recent Sunday, in memory of his father. The rector and wardens have been authorized to arrange for flowers being put there on Sundays by members of the congregation as memorials of departed ones.

The Bohlen Lectures have in the past years been delivered by clergymen of note in the Church. This year they will be delivered by the Rev. Arthur Rogers, rector of Trinity church, West Chester, Pennsylvania, on "The Relation Between Prophecy and Poetry: Studies in Isaiah and Browning." They will be delivered in Holy Trinity parish house, on the Tuesdays in January and the first Tuesday in February.

Mr. George W. Jacobs, 1226 Walnut street, is receiving the Advent offerings of the Sunday Schools of the Diocese. They will be added to the funds being raised by Bishop Mackay-Smith, who hopes to secure $100,000 for Church Advancement in the Diocese. The former $100,000 which he obtained several years ago was the means of helping on his work very materially.

The Sons of the Revolution, Philadelphia, observed the beginning of the Valley Forge encampment by the Continental Army, in 1777, with a special service, which was held in St. Peter's church, on Sunday afternoon, December 20. The sermon was preached by the Rev. Nathaniel S. Thomas. The Rev. G. Woolsey Hodge, chaplain, had charge of the service.

Commendation Day before the Christmas holidays, is an important occasion in the school year of the Episcopal Academy. Bishop Whitaker was expected to attend in the morning, when the exercises of the lower school were held, but he was prevented, and Dr. William Henry Klapp, head master, awarded the certificates. In the evening Provost C. C. Harrison, of the University of Pennsylvania, presented the certificates to those deserving of commendation in the Upper School, and made an address, in which he spoke of the changes which had been made in the school since he graduated, fifty years ago.

Great sadness came upon St. Martin's College when it was known that Miss Gertrude Robinson had died in the Pennsylvania Hospital on Saturday, December 19. She was a sister of the Rev. C. W. Robinson, and the Rt. Rev. Henry Douglas Robinson, Bishop of Nevada. Hers was a life given for thirty-one destitute boys. As the head of the primary department she toiled almost ceaselessly until she broke down about five weeks before her death, for the good of the down-and-out boys that they might have a chance to become good and useful men. Her sister, Clara Robinson, will take up her work. Her body was taken to Racine, Wisconsin. The burial service was said for her in the chapel of Racine College, on Monday afternoon, December 21.

A spiritual Christmas was the subject of the sermon preached by Bishop Mackay-Smith in St. James' church, on Sunday, December 20. He showed that Christmas is the festival of children in more senses than one.

Considerably over 300 families were made happy for Christmas Day by the distribution which was made by the City Mission on the day before Christmas. Old men, feeble women and little children from all sections of the city came in a constant stream, from early morning until late in the afternoon. On a large table were piled some 1,500 pounds of chickens; there were many cases of tomatoes, some thirty bushels of potatoes, ten bushels of onions, boxes of oranges, hundreds of pounds of coffee and sugar, besides large quantities of candies and jellies and several barrels of apples. To each one representing a family was given a well-filled basket, containing a good Christmas dinner and toys for the little ones. Twelve dozen pairs of gloves were sent to the Byberry Farm, a branch of the Philadelphia Hospital, where the consumptive men and women are cared for. Each of the women also received a box of candy.

The wards of St. Timothy's Hospital were richly decorated for Christmas with laurel festoons and wreaths, donated by the policemen of Roxborough and Manayunk. Large trees were loaded with gifts in the wards, and the choir of St. Timothy's church sang carols for the benefit of the patients, after the service on Christmas morning.

Long before ten o'clock, on the morning of the day before Christmas, there was a long line of men, women and children gathered at the door of the parish house of St. Stephen's church, awaiting the distribution of bountiful Christmas dinners. Before noon, 150 baskets were given out, each having a turkey, potatoes, canned tomatoes, a mince pie, coffee, tea, sugar, oranges, apples and a box of candy. Each recipient had a ticket which was given only after the case had been thoroughly investigated, so that no unworthy ones received the gift.

Through the liberality of Mr. John E. Baird and others, 160 Christmas dinners were given to the members of the Mother's meeting of the Church of St. Jude and the Nativity on the Tuesday before Christmas.

On Christmas Day Bishop Mackay-Smith preached in St. Stephen's church, and declared that Godless wealth is more dangerous than the slums. That while the world is blessed by the consecration of wealth more than ever before, it is being cursed by the wrong use of money in fashionable society.

The Rev. C. C. Silvester, assistant-minister of St. James' church, has accepted a call to the rectorship of St. Paul's church, Somerville, New Jersey.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Church of the Transfiguration, West Arlington—The Maryland Diocesan Library.

The Church of the Transfiguration at West Arlington, a Baltimore suburb, having obtained leave from the Convention to organize, proceeded, a few days ago, to the election of a rector and vestrymen. As rector, was chosen the Rev. Wm. Rollins Webb, to whose initiative and care the new congregation owes its being. Sixteen years ago the now flourishing suburb of West Arlington was an insignificant village, but Mr. Webb, whose home was in the neighborhood, believed in its future growth, and almost unaided started a mission there, with the result which has just been spoken of. The first report from the mission in 1892, gave as the number of souls 22. In the last report to the Convention, 161 is the estimated number—a steady and sure increase. Mr. Webb is also rector of St. Mary's church, Franklin.

There has recently been installed in the Maryland Diocesan Library, as a permanent feature, the exhibit of books, maps and models prepared by the Sunday School Commission for the use of teachers. The exhibit is owned jointly by the Library and the Sunday School Institute of the Diocese of Maryland. It is open to inspection daily, from ten until four o'clock, and any one interested in Sunday School work is cordially invited to an examination of its contents. The Library is at 1106 Madison Avenue, Baltimore.

The Librarian of the Maryland Diocesan Library announces the early publication of the second of a series of bulletins which the Library is issuing relating to the special collections in the lending department. The forthcoming list is a short one, containing only the most important of the ecclesiastical biographies of the last decade. The first bulletin issued last spring contained a selection of books adapted to the needs of Sunday School teachers. Its helpfulness has encouraged the Librarian to further effort in this method of demonstrating the resources of the Library.

## NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

### Dr. Sleeper's Twentieth Anniversary at Grace Church, Elizabeth.

The Rev. Henry H. Sleeper, Ph. D., has just celebrated the twentieth anniversary of his coming to Grace church, Elizabeth. It was a very small work that he entered upon there twenty years ago. It was right at the ferry leading to Staten Island, in a manufacturing section, and there was much uncertainty. There were about eighty members, some of whom could not be found, and property worth about $5,000. To-day there are nine hundred members and property worth fully $200,000. The spiritual part of the work has kept pace, and so has the social, for Grace parish, with its Clark Memorial House, is the centre of a vast institutional work that is carried on along right lines.

The Rev. Frederick W. Norris, rector of St. Matthew's church, Tompkins Avenus, Brooklyn, N. Y., has received an invitation to become rector of Christ church, Ridgewood, N. J., (diocese of Newark).

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Beautiful Christmas Observances—Trinity Noonday Services—Subway Route Changed—Laymen's Club Formed—Bishop Greer's Strenuous Work.**

There was an enormous Christmas trade in New York, and the day itself was observed with a zest that made itself felt everywhere. Nobody went hungry or unremembered. Churches were filled in the morning, and children were kept in mind with many festivals. On the day before the festival St. Paul's chapel down town, in the busiest business centre in the world, was crowded down stairs and in the gallery by people who came and stayed for an hour, singing Christmas carols. It was a sight not possible to be witnessed in London or Paris, and ought to be set to the credit of New York, against which so many hard things are said. At Calvary church, at nine of Christmas Eve, great candlesticks of wood were set at the end of each pew. The candles from their tops furnished the only illumination. The choir marched in carrying lighted candles, and these at the lighting of the yule log were placed on the altar and around it. The carols were by English and French authors, and sung without organ were exceedingly beautiful. Of course the church was filled.

Some years ago Trinity church tried Advent noonday services, but found them poorly attended. This year the parish inaugurated them with a success that went far beyond the rector's expectations. Father Huntington was the preacher for the first week, and on one day attendance reached nearly seven hundred. In succeeding weeks, when there were different speakers daily, attendance was between three and four hundred. These services in New York are growths. Started and stuck to, they invariably increase in attendance and make places for themselves in the public thought. Such has been the history of the services at St. Paul's chapel, where no daily services are held throughout the year, and at the Lenten noonday services at churches farther up town.

The final route for the next Manhattan subway has been fixed, and all obstacles save the money have been removed. The route first decided on ran beneath Grace church. It came from the lower west side, at the Battery, up Church street in the rear of Trinity church and St. Paul's chapel, into Broadway through Vesey street at the north of St. Paul's, and up Broadway to Tenth street, where it went under the church named on its way to the lower end of Lexington avenue. The protests of the Rev. Dr. Huntington and his vestry have prevailed and the final route leaves Broadway between Ninth and Tenth streets, and avoids the church property. The line goes into the easterly portion of the Bronx, and also into the westerly portion, the present subway going through the centre, and it is expected to produce marked changes.

A Laymen's Club of the Cathedral has been formed, and it now has nearly one hundred members. A permanent congregation has grown up at the Cathedral, which must be greatly increased a year hence when the services will be transferred to the main floor. The Club is made up of men who attend these services, but invitation has been given to others to join. The Club will have charge of details of meetings held in Synod Hall, which are becoming more numerous. The president of the Club is Mr. Walter D. Davidge.

Bishop Greer has issued his appointments for the first half of the year 1909. They are formidable; hardly another man, Bishop or layman, would care or dare to enter upon such a schedule, even if he had no other work to do. Yet it is the case with Bishop Greer, as it always was with Bishop Potter, that confirmation appointments are the smallest portion of his onerous duties. On some Sundays the Bishop has put down three and four appointments, fixing some at 9:30 in the morning, and one or two at two in the afternoon, in order to make another engagement at four.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**St. Thomas' Church, Lyndon.**



**St. Thomas' Church, Lyndon, Ky.**

St. Thomas' church, Lyndon, the Rev. R. L. McCready, rector, is quite small, only seating one hundred and twenty; but like its mother church, St. Mark's, was paid for completely on the day it was finished. It was just one year ago that the Church services were started in the village.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Ordinations — Confirmations — New Church at Frackville.**

On Tuesday in Ember Week, December 15, in the Pro-Cathedral of the Nativity, South Bethlehem, the bishop of the Diocese advanced to the priesthood the three deacons who have been in residence at the central missions-house of the Diocese, Leonard Hall, since early summer. Morning Prayer having been said at an earlier hour, the Ordination service began with a sermon by the Rev. A. B. Putnam, rector of St. Mark's church, Mauch Chunk, from the two passages, "Whom say ye that I am?" and "What think ye of Christ?" It was an earnest appeal for faith and loyalty to the standards and creed of the Church.

The deacons were presented individually to the Bishop: Rev. E. M. Frear by the Rev. Dr. Sterling, rector of the Pro-Cathedral; the Rev. J. P. Briggs by the Rev. G. W. Van Fossen, warden of Leonard Hall; the Rev. Wallace Martin by the Rev. B. S. Sanderson, rector of Trinity church, Bethlehem. The Litany was said by the Rev. M. A. Tolman, president of the Standing Committee; and in the Holy Communion Rev. H. W. Diller, rector of Trinity church, Pottsville, read the Epistle, and Archdeacon Thompson, the Gospel, the Bishop being celebrant. Other clergy present in the chancel and joining in the laying on of hands were the Rev. F. H. Bissell, curate of St. Mark's church, who acted as the Bishop's chaplain, Rev. A. A. Bresee, vicar of All Saints' chapel, Lehighton, Rev. R. H. Kline, rector Grace church, Allentown, Rev. P. M. Kerridge, rector Trinity church, Easton, and Rev. Dr. Mitman, curate of the Pro-Cathedral. The service in the spacious and beautiful chancel of the Pro-Cathedral was most impressive and dignified.

These newly ordered priests are a great gain to the clerical strength of the Diocese, for they have proven themselves splendid missionaries and have deserved their rapid promotion to the priesthood. They are all graduates of the General Theological Seminary, and one of them relinquished a fine position to take up studies for the ministry. They are to remain in residence at Leonard Hall, as heretofore, and their work will be as follows:

The Rev. John Porter Briggs is in charge of St. Margaret's Mission, Emaus, where he ministers to a group of faithful communicants and other adherents. A store room has been fitted up as a chapel, one of the members having made the beautifully carved altar, lectern, chancel rail, bishop's chair and other articles. Although this mission is in the heart of a section not considered favorable to the Episcopal Church, the prospects here are bright. Mr. Briggs also holds services Sunday afternoons at Kutztown, where one of the large normal schools of the State is located. Some of the students are members of the Church and doubtless others from the town will be interested. Mr. Briggs has visited or held services in several other quite large towns where the Episcopal Church is as yet unknown.

The Rev. Edward Monroe Frear is in charge of the Missions at Nazareth, Bangor, and Pen Argyl, and is carrying on a vigorous work. A difficulty encountered in many towns is to find a suitable place to hold services, but this once overcome reasonable success follows. At Bangor the chancel furniture once used by the Mission at Lehighton has been refitted and the chapel there is very churchly and attractive. Mr. Frear has also visited Bath, Portland and Slateford. These towns are in the slate or cement regions, and all of them have considerable population; in some instances of English or Welsh people who were formerly of the Church.

The Rev. Wallace Martin is in charge of the new and beautiful Christ church, Slatington. This church has been recently built and paid for, and although the congregation is not large there are bright prospects for the future. The thing which retards progress is the frequent change of the minister in charge of a mission station, and often, indeed, there is a misfit in the man who happens to have charge. But when the Bishop can have such men as these three, who have had thorough training, who have also worked under his direction, and are now directly under his eye and the charge of the warden of Leonard Hall, it would seem as if some of the former failures and mistakes would not be repeated. Central Pennsylvania, strong as it is in some sections, is yet a great missionary field for the Church, and if the Bishop can have several hundred or thousand dollars more each year to expend in the establishing of new missions the Church will make a great advance in the next few years.

The Bishop visited Frackville recent-

ly and confirmed a class of six members. The rector of Christ church, Frackville, and his people, are building a fine new church which will be of great help to them in their work in that community.

A large class of twenty-seven was confirmed by the Bishop at St. Clair, on the Fourth Sunday in Advent, and a still larger class of between forty and fifty is awaiting his visit at Shenandoah, which is tempararily under the care of the Rev. D. V. Gwilym.

The Rev. Ernest C. Tuthill, who has served for about two years as junior curate in St. Luke's church, Scranton, has found it necessary, on account of his health, to leave Scranton, much to the regret of all with whom he has come in contact. His resignation took effect December 1st.

The deaconess who serves in St. Luke's parish, Miss Maude M. Hall, has had a serious illness and has been in Hahnemann Hospital for several weeks. Her health is being restored and the whole parish will gladly welcome her to the work from which she has been so sorely missed.

Rev. Dr. Israel, the rector of St. Luke's, has been without any assistant in the busy Advent season, when he usually has two curates and the deaconess.

Mr. Wiltshire Winfield Williams, who has for seven years served in the Baptist ministry, after three years of study and investigation resigned his charge and withdrew from that ministry and applied for Holy Orders in the Church. He has been licensed by the Bishop as lay reader and will, during his preparation for our ministry, have charge of St. John's Mission of St. Luke's parish.

The fall dinner of the Church Club of the Diocese was held in Pottsville, Thursday evening, December 3, and was presided over by Mr. Everett Warren, of St. Luke's, Scranton. The evening was greatly enjoyed by all who were present.

A local Sunday School Institute under the auspices of the Sunday School Commission of the Diocese will be held in Grace church, Allentown, on the afternoon and evening of January 14, 1909.

Bishop Talbot preached a special sermon before the Lehighton Lodge of Masons, in All Saints' chapel, on the evening of St. John's Day, December 27.

## LOUISIANA.

**Rt. Rev. Davis Sessums, D. D., Bishop.**

### Rev. Dr. Holly Welcomed to New Orleans—Lot Purchased for the New Grace Church—Offering for the Episcopal Home—Lecture on Missions by Dr. Warner—Improvements at Grace Church, St. Francisville.

Rev. Byron Holly preached his first sermon as rector of St. George's, New Orleans, on the Fourth Sunday in Advent. He received a warm welcome, and expressed himself as delighted to get back to that city to work again.

Grace church, on Rampart street, has just purchased the site for a new home. The size of the lot is 60 by 100 feet and the price was $20,000. A new church has been desired and planned for during several years. It seems now to be a certainty in the near future.

On Christmas Day the offering authorized by the Council and taken in most of the churches was for the benefit of the Episcopal Home in New Orleans. This Home is a charge of the Church in Louisiana, and does a great work for the orphans.

Dr. Warner, of Trinity, gave his first stereopticon lecture under the auspices of the Laymen's Forward Movement, in the Sunday School room, on December 9. He gave a bird's eye view of the work being done by the Church among negroes and Indians, in Mexico and Alaska, in China, Japan and in the islands of the sea. The audience has grown so much that the lectures are now being given in Newcomb College Hall.

In the Trinity church vestry room there is a library of books dealing with the various missions of the church; and these books are loaned out to any who desire to become better acquainted with the work of Church Extension.

The Church League of the Baptized of St. Andrew's church, Lindsay, has contributed $3.50 to the General Clergy Relief Fund. This speaks well for it as there are only about twenty members.

On Christmas Day the congregation of Grace church, St. Francisville, worshipped in a newly-carpeted and newly-upholstered church for the first time. Green is the predominating shade, and it harmonizes beautifully with the stained oak wood-work. The offering was for the benefit of the Widows and Orphans' Fund.

## CENTRAL NEW YORK.

**Rt. Rev. C. T. Olmsted, D. D., Bishop.**

### Ordinations.

On Friday of Ember Week, in the handsome stone church of the rural parish of Trinity, Fayetteville, took place the ordination of the Rev. Luther L. Weller to the priesthood, and the admission of Lucian A. Davison to the order of deacons. Morning Prayer was said at 10:30 A. M., by the Rev. I. M. Merlinjones, of St. John's, Syracuse. At the ordination service proper, at 11 o'clock, the Rev. William De L. Wilson, S. T. D., was the preacher. The Rev. Karl Schwartz presented Lucian A. Davison to be ordered deacon, and the Rev. I. M. Merlinjones presented the Rev. Luther Leslie Weller, deacon, to be ordained priest. The Rev. George C. Perrine read the Epistle and the newly-ordained deacon the Holy Gospel. The following clergymen joined in the laying on of hands at the ordination of the Rev. Mr. Weller: The Rev. Messrs. William Beauchamp, D. D., W. W. Raymond, George G. Perrine, W. DeL. Wilson, S. T. D., H. G. Coddington, D. D., H. N. Hyde, Karl Schwartz, E. D. Doolittle, I. M. Merlinjones, J. C. Munson, Karl C. Hyne and the Rev. John T. Rose. The Rev. H. N. Hyde was the master of ceremonies, and the entire service was intensely interesting and edifying to a large congregation of village folk, few of whom had witnessed the conferring of Orders in our Communion. The regular parish choir of twenty voices rendered all the Liturgical music as well as leading the congregation in the singing of the hymns.

On Tuesday of the following week, in Grace church, Utica, took place the ordination of the Rev. Oliver Kingman to the priesthood. Rev. Francis Curtis Smith, head of the Associate Mission at Boonville, preached the sermon. Rev. E. H. Coley, secretary of the Standing Committee, presented the candidate, and the following priests joined in the laying on of hands: The Rev. Messrs. John R. Harding, D. D., E. H. Coley, J. J. Burd, Jesse Higgins, C. M. Smith, William Cook, H. W. Foreman, and A. L. Byron-Curtiss. After the delivery of the Holy Scriptures, the newly-ordained priest was invested with stole, maniple and chasuble by his presenter. The music was by the volunteer choir of women, a strong feature of Grace church, the Bishop's church in the See City. On Sundays and high feasts the music is by a male choir; but the "volunteer choir" composed of some of the best soprano and contralto voices of Utica women meets the demand on any and every occasion.

Of the newly-ordained, their work will be as follows: Rev. L. L. Weller will continue at Trinity, Fayetteville; Rev. L. A. Davison will take work as assigned by the Bishop, and the Rev. Oliver Kingman will continue to serve in the Boonville Associate Mission, which at present supplies services at five rural and widely-scattered mission posts in the northern part of the diocese.

## NORTH CAROLINA.

**Rt. Rev. J. B. Cheshire, D. D., Bishop.**

### Old St. Mark's, at Gulf, to be Restored.

Old St. Mark's, Gulf, N. C., has been consigned to the "owls and bats" for a period of some twenty years, without regular services; and now, with only nine window lights remaining, it has the appearance of having passed through the Spanish war. By request of the Bishop of the diocese, the Rev. W. Lawton Mellichampe, of High Point, has undertaken the restoration of the building, and the establishing of regular services. A committee to secure aid in restoring this old building has been appointed by the minister-in-charge, consisting of Mrs. H. A. Russell, chairman; Mrs. Frank D. Jones, secretary, and Mrs. G. D. Frazier, Treasurer. This committee will assist Mr. Geo. D. Frazier, who has labored for quite a while to accomplish this work, but under many discouragements, and single-handed.

The ancestors of some of the most prominent families of the State are buried here, and it is hoped that the survivors will assist in making this historic old building beautiful.

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

### Growth at Christ Church, Macon.

Christ church, Macon, Ga., the Rev. John S. Bunting, rector, has shown an excellent record of improvement and growth in Church strength. A vested choir of thirty voices, men and women, was recently installed. The church building has been lighted with electricity, and the stained glass windows repaired and restored. The parish revenue has been increased eight hundred dollars by supplementary pledges from the congregation. A fund of five thousand dollars is being raised to construct a new pipe organ in the chancel, replacing the old organ in the gallery, and construction is expected to be begun in the spring.

The last Convention report showed a membership of four hundred and sixteen, and a confirmation class of seventeen was presented in May, and one of ten will be presented in January.

The church, which is one of the oldest in Georgia, dates from 1825, when it began among a group of Masons who met on Sunday morning for serious conversation, and some of whom volunteered to organize it.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Consecration of Chapel at St. Wilfrid, Marion.

On Sunday, Dec. 20, 1908, the Bishop of Alabama consecrated the new chapel of St. Wilfrid, at Marion. The church was burned in December, 1906, but by hard work and devotion, under the leadership of the minister in charge, the Rev. R. H. Cobbs, D. D., the congregation has at last succeeded in completing the new church. The request for consecration was read by the Rev. Dr. Cobbs, and the sermon was preached by the Rev. B. E. Brown, of Eufaula, Ala., from the text: 1 Kings, VI:7.

The furnishings of the new church are all memorials, or gifts from friends. The lectern is a memorial to Judge W. M. Brooks, and his wife; the prayer desk, to Mr. L. S. Jones; the altar rail, to Mr. Jas. Gregory; the altar, to Mrs. J. M. Jones and daughter; the altar desk, to Mr. M. A. Hogan; the altar cross and lights, to the family of Miss Thompson, and Mrs. Evins; the Bishop's chair, to Mrs. Chas. H. Seawell; the Bible, Prayer Books, and Hymnals were gifts from Mr. Thomas Whittaker, of New York; and the Church Building Fund Commission contributed $300 towards the building of the church.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Christmas Day in Norfolk—New Pipe Organ in Ascension Church, Norfolk.

Christmas was a day of joy and gladness in Norfolk. At eleven o'clock the services began in the different churches, excellent congregations greeting the various pastors. But one theme was spoken: "Emmanuel"—"God with us." The music was of a high order and the congregations joined heartily in singing the Christmas carols. The offerings at the various churches was for the widows and orphans of deceased clergymen. Every heart was full of joy and gladness.

A new pipe organ recently placed in Ascension church, Park Place, Norfolk, was used for the first time on Christmas Day. The congregation were delighted with it and the music was beautiful.

The Rev. J. Gilmer Buskie leaves Meherrin parish, Greensville county, on January 1, for Goldsboro, Diocese of East Carolina. He has done excellent work at Emporia, and in acquiring him East Carolina will secure an efficient and faithful clergyman.

## ARKANSAS.

Rt. Rev. Wm. M. Brown, D. D., Bishop.

### Ordination in Marianna.

On Sunday evening, Dec. 13, the Rt. Rev. Wm. M. Brown, D. D., Bishop of Arkansas, advanced the Rev. Francis N. Cullen to the sacred order of priesthood, in St. Andrew's church, Marianna, Arkansas.

The candidate was presented by the Rev. C. H. Lockwood, D. D., and the Very Rev. Dr. Hartley preached the sermon. The Bishop was assisted in the celebration of the Holy Communion by the Rev. Edward T. Mabley, as gospeller and the Rev. Nicholas Rightor as epistoler.

The newly-ordained priest was born in Calcutta, India, in 1865, and was educated in the La Martiniere College. In 1885 he went to Ireland, and after taking his Arts course at Trinity College, Dublin, he entered the Royal College of Surgeons in the same city.

Three years ago Mr. Cullen came to the United States, and during these years he has been a student at the Arkansas School of Theology and a useful Missionary in the Diocese. He now becomes rector of St. Andrew's parish, Marianna, where he has been working for the past year.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Men's Club Meet—Ordination—Death of a Bright Young Seminary Student. A Pathetic Coincidence.

On Friday evening, Dec. 18, the Men's Club of St. John's parish, Bellevue and Dayton, gave a grand banquet in the parish house, at which about sixty men sat down to a fine repast. The tables were beautifully decorated with fern leaves and carnations, and a band of stringed instruments discoursed sweet music.

The president of the Club is Judge of the Circuit Court, and served in the capacity of toastmaster with great credit. The Club is by no means confined to members of the Episcopal Church; among others there are two Roman Catholics in its membership.

The idea of the programme was to have each of the several learned professions exploited by a representative of another one. The Bishop then summed them all up and showed how each of them had a higher ministry that made it akin to the vocation of a clergyman; how indeed many of them had opportunities to enter the home and the private lives and the inner hearts of their clients and patrons that were denied to clergymen.

Dean Capers expounded the doctrines of the Emmanuel Movement, giving it credit for legitimate influence in nervous disorders, but denying that it was in any degree a return to the healing powers of the early Church or an exemplification of the power over the body and mind that resides in Christ the Great Physician.

St. John's, Dayton, is reported as having its most real spiritual prosperity under its present faithful rector, Rev. E. H. Dickerson.

On the Fourth Sunday in Advent, Dec. 20, the Bishop of Lexington ordained to the priesthood the Rev. Charles Clingman, at St. John's church, Covington. The candidate has been in charge of St. Paul's church, Newport, for the past few months, and has been called to the rectorship of that important parish; but several reasons made it fitting that the ordination should be held in St. John's, Covington.

In the course of the Ordination Service, the Bishop called attention to a pathetic coincidence: From St. John's, Covington, sprang four postulants. One was obliged to go to the far Southwest on account of his health, and resigned his postulantship. One (C. Clingman), was being ordained that A. M. One (E. L. Baskerville), was to be ordained in Lexington the next day. The other, James Athey Stephens, was at that moment lying a corpse, in Covington, and was to be buried from St. John's church, Covington, at 10 A. M. the next day (Monday, St. Thomas' Day, the day of Mr. Baskerville's ordination). He was admitted a candidate June 27, 1906, after a four years course and degree of A. B., at Kenyon College. He was prepared for College by being a full graduate of the Covington High School. He had previously attended Ludlow High School for three years. His father is County Superintendent of Public Schools in Kenton county. He was born near Covington, March 2, 1880. He would have completed his theological course of three years (including Hebrew), at the Virginia Seminary, and would have been ordained deacon next June. He was respected most highly at Kenyon—for probity and strength of character, for diligence and perseverance as a student—by both faculty and student body. He was of splendid stature and had a prominent place in the athletic doings of his college.

Dean Crawford, of the Virginia Seminary, writes to Bishop Burton concerning the death of Mr. Athey Stephens:

"After a simple operation at the Episcopal Hospital, Washington, from which he speedily recovered, he had an experience of great languor and depression; after much suffering he became unconscious, and four consulting physicians decided that the case was one of meningitis. He passed away about 8 o'clock on the morning of Friday, Dec. 18. I reached him in time to commend his spirit to our dear Father in Heaven. Only myself and one of the students, Mr. Booth, and the nurses were present at his bedsire. His face in repose took on gradually a pleasant smile. It was an awful shock to us, and an event of profound sorrow that moved us all to tears. It has cast a gloom over the Seminary and entire neighborhood. * * * * * Athey Stephens was a most patient and persevering student, and was making most gratifying progress in his work at the Seminary. The fact that he was President of our Students' Missionary Society will indicate his popularity with the students. He was dignified and efficient in that capacity. He was "critic" at our last rhetorical meeting, and I felt proud of him, he did it so well. He was very successful on his Mission and much beloved."

Apart from the personal loss which we of the Diocese of Lexington have sustained in the death of this young man, there is a vacancy now to be filled in the list of our candidates, and we need another as soon as may be, if he be worthy to be Stephens' successor.

On Dec. 20, Bishop Burton preached in the afternoon at the new St. Stephen's mission, Latonia, near Covington.

Donald Grant Mitchell, the noted author, better known as Ik. Marvel, died at his home at Westville, New Haven, Conn., on December 15, in his eighty-seventh year. He had long been connected with St. James' church, Westville, the rector of which, the Rev. J. Frederick Sexton, read the burial service, the interment being in the cemetery at Westville.

The new St. John's church, at Corsicana, Texas, the Rev. J. C. Black, rector, was recently opened. The Holy Communion was celebrated by Bishop Garrett, who also made an address congratulating the congregation upon the completion of their beautiful church. The building cost about $18,000. The windows are of antique painted glass, nearly all of them being memorials.

A new organ for Emmanuel church, La Grange, Ill., was blessed by the rector, the Rev. Theodore B. Foster, on Sunday, Dec. 20. It is a memorial to three bishops of the Diocese of Chicago—Chase, Whitehouse and McLaren—one rector of the parish, the Rev. Morton Stone, and more than one hundred and fifty of the faithful laity of the church connected with it in past years.

## PERSONAL AND NEWS NOTES.

All Saints' church, Valley City, N. D., and Grace church, Pine Island, Minn., have both been damaged by fire recently.

Bishop Kinsman, of Delaware, has been ill with grippe, at his home, Bishopstead. His condition is not considered serious.

At the celebration of the fiftieth anniversary of Christ church, Red Wing, Minn., $3,000 was subscribed towards a new parish house.

The Society of St. Charles, has presented a pair of brass altar candlesticks to St. Paul's church, Kent county, Maryland, Diocese of Easton.

The Rev. Thomas Duck has been appointed diocesan missionary by Bishop Nelson, of Atlanta, with Toccoa, Elberton and Tallulah Falls as his central points.

A window in memory of a Sunday School pupil, Emily Mildred Thomson, was recently unveiled in the Sunday-school chapel of Christ church, Greenville, S. C.

A triple window in memory of the late Thomas T. Kinney and his wife, Estelle Condict Kinney, has been placed in Grace church, Newark, N. J., the Rev. Elliot White, rector.

The Rev. Arthur E. Gorter has been appointed to succeed the Rev. Christopher P. Sparling at St. John's church, and St. George's mission, Louisville, Ky. He will take charge immediately.

The Rev. Isaac Dawson, after eight years as rector of St. Paul's church Bonicia, Cal., has accepted the rectorship of Emmanuel church, Grass Valley, to which place he will move at the end of the present year.

The congregation of Christ church, New Haven, Conn., propose to place a large west window in their church, as a memorial to their late rector, the Rev. George Brinley Morgan, who served the parish for nearly twenty-two years.

Services for deaf-mutes have been held recently in Trinity church, Seattle, Wash. Prof. Clark, superintendent of the State Institution for Deaf and Blind, interpreted the hymns by the sign language, the deaf-mutes joining in the singing.

On December 4, Bishop Moreland consecrated at the Church of the Incarnation, Santa Rosa, Cal., a beautiful memorial window, in memory of Mrs. Anna L. Burleson, wife of the Rev. Allen L. Burleson, a former rector of the church.

The Rev. John E. Ewell, who has been the assistant minister at St. Stephen's church, Philadelphia, for the past three years, has accepted a call to the rectorship of Christ church, Clarksburg, W. Va., and will enter upon his new work January 1.

Bishop Jaggar, who is in charge of the American Churches in Europe, visited St. John's, Dresden, on the Second Sunday in Advent, December 6, and confirmed seven, in addition to the ten who were confirmed in March of this year.

Albert Meurer, for forty-one years assistant sexton and sexton of Trinity church and chapel, New York, lately celebrated his sixtieth birthday. His uncle, the late Augustus Meurer, had preceded him in the same position for twenty-eight years.

The Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, has resigned the chaplaincy of the Fourth Regiment, Maryland National Guard, after a service of nearly ten years. He has been succeeded by the Rev. William D. Gould, rector of St. Mark's church, Baltimore.

A stained glass window has been placed in St. John's church, Marysville, Cal., in memory of its late rector, the Rev. W. H. Stoy, who entered into rest on February 28, 1906, as the result of an accident. The design and execution of the work were entrusted to Messrs. J. & R. Lamb, of New York.

Bishop Paret, of Maryland, Mrs. Paret and their daughter, Mrs. Wm. McPherson, leave as soon as possible after New Year's Day for Winter Park, Florida, where they have taken a house and will spend the winter months. The Bishop expects to resume his visitations late in March.

In the Church of the Nativity, Union, S. C., a tablet has been placed to the memory of Mary Poulton Dawkins, widow of Judge T. N. Dawkins. She was devotedly attached to the church, and it was through her liberality and that of her husband that the edifice in which the tablet is placed was erected.

### Rich Without Money.

If one is too large to be measured by the dollar mark, or to be inclosed in his estate; if the wealth of his personality has overflowed until all his neighbors feel richer for his life and example; if every foot of land in his community is worth more because he lives there; then the loss of his property can not materially shrink his inventory. If you have learned to be rich without money; if you have, by the cultivation of your mental powers, gathered to yourself a treasure of indestructible wealth; if, like the bee, you have learned the secret of extracting honey from the thistle as well as from the rose, you will look upon your losses as a mere incident, not so very important to the larger and fuller life. It gives a sense of immense satisfaction to think that there is something within us greater than the wealth we acquire or our material pursuits; that there is something about us better than our career, better than living-getting, money-getting, fame-getting; that there is something which will survive the fire, the flood, or the tornado which sweeps away our property, which will survive detraction, persecution, calumny; something that will outlast even the dissolution of the body itself. That is, nobility of character, the sweetness and light which have helped people, which have made the world a little better place to live in.—Success Magazine.

### Holding to a Course.

When once we have decided to do a certain thing at a certain time, that thing ought to be done at that time—unless this would be positively wrong—simply because we decided that we would do it then. For any decision made, or intention formed, is a promise of the will; and the turning aside from that decision or intention, unless such change is a plain duty, means a broken and weakened will. This is as true of the ordinary routine duties of daily life in the home or the office as of decisions in matters of moral right and wrong. A housekeeper starts her day, or a business man goes to his office, each definitely intending to do certain important things before anything else is taken up. But in this busy world both find from one to a dozen other opportunities of activity immediately open to them,—not things that must be done just then, but that may be done. The average man or woman turns aside from the bravely-formed intention, takes up one of these other things, then another, and when night comes wonders why that important matter, which was surely planned for to-day, did not get done. The exceptional man or woman turns a deaf ear to the call of miscellany, holds resolutely to the intention formed, and by night-time has done all the general duties of the day, plus the important duty that was given first place. And the average folk look at the exceptional folk and wonder how they get time to do so much! Time has nothing to do with it; it is simply a question of unswerving will, flatly refusing to be turned aside from doing that which was decided upon, merely because a door to the right or the left lies temptingly open. Let us decide wisely, and then let nothing but the voice of God turn us from our decisions.—S. S. Times.

### To Our Schools.

To thoughtful observers there seems need of a reform in our public school system. We do not here refer to the obscuration or neglect of moral training; to the development of the intellect at the expense of the heart and conscience. What we would call attention to is the overburdening of the children with tasks involving an injurious nervous strain. No one can see children of even the primary grades carrying home a pile of books which proclaim that to give each even a moderate amount of study will absorb not only the afternoon, but the evening, and rob the child of needful recreation, without being concerned for their health. The gradual extension of the school curriculum, the forcing by teachers and parents, the constant appeal for a high standing in the classes and at examinations, are causing numerous break-downs in the health of pupils, and sending forth into the struggle of life very many who, however well equipped mentally, physically and nervously, are unfitted to endure the strain of after years. It is the bright and conscientious pupils who are most in danger, and far too often parents are as responsible as the teachers for prodding the child to a harmful excess of study. Physicians can testify how frequently they are called to attend school children needing their services because of confinement and overwork and a failure to pass examithat an examination of over a thousand cases of suicide in children showed more than one-half were due to overwork and a failure to pass examination. Things have not come to such a pass in this country, but there is enough sacrifice of health and childhood buoyancy in our schools to call for needful attention to the overburdened curriculum and this forcing system of education.—Christian Intelligencer.

### Be Still.

What we should do is really, very often, to be still. And if we want something to make us more active and energetic, watchful and holy, I know but one thought, that is faith, faith producing love. More trust and confidence and joy in God would be the secret—the only true or successful secret—of more goodness. And this should come quietly and calmly, not in great effort; this kingdom of God has come not with observation. Rest and quiet growth are what you want.—James Hinton.

# Family Department.

## Good Morning.

BY J. W. FOLEY.

Good morning, Brother Sunshine;
Good morning, Sister Song,
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile.
They told me you were coming,
So I waited on a while.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer,
I heard you were out calling,
So I waited for you here.
Some way I keep forgetting
I have to toil and spin
When you are my companions;
Won't you
walk
right
in? —New York Sun.

## The Son of a Physician.

Miss Lane, head surgical nurse of the College of Physicians and Surgeons, stood alert by the side of the glass case of surgical instruments and held up a warning hand to her white-capped assistant, for old Dr. Newton had turned from the operating table and was speaking a little sharply. Young Dr. Newton still bent over the motionless figure on the operating table in the hollow of the college ampitheater. But the gray-haired man had paused in his work, and was saying something of evident importance to the eager young men of the graduating class of the College of Physicians and Surgeons who sat in circling tiers above him.

"Young gentlemen, I have just noticed two of your class leaving this important lecture as carelessly as they will afterward leave the bedsides of their patients. Let me take advantage of this moment to impress upon you one fact: To be a great physician you must place professional duty above all things life can afford you. A patient must always be a sacred trust. The healing of the drunkard in the slums, if once you come to his bedside, must be to you as was the healing of Emperor Frederick to Sir Morton McKenzie."

The old doctor turned back to the operating table. So his eyes fell upon the bowed figure of his son, who had placed his ear close to the mouth of the unconscious man on the table, that he might better note the laboring breath. The stern expression passed from the face of the famous surgeon. Very proudly, very tenderly, he looked at his son. His father having ceased talking, the young man glanced up and nodded to Nurse Jane, who stepped quickly to his side with a sponge and basin.

"Well, gentlemen," concluded the old doctor, more good-naturedly, "we shall now proceed with this exceedingly important operation. Do not think me harsh with you. It is my pride that young men who are to be greater than we old fellows are standing by our sides to take the scalpel when at last our fingers tremble."

So the operation came to an end. Attendants led the patient back to the men's surgical ward, while the students scattered. The doctor and the doctor's son remained alone in the ampitheater, the doctor's hand on his son's shoulder.

"That was good judgment of yours, Tom," said the great surgeon. "You were quite right about it. It is you who are going to be "the great Newton!"

"Not while you practice, sir," answered the young man, smilingly.

"That may not be much longer," said Dr. Newton, a little gravely. "I had a nip of that heart pain again this morning."

"Why not consult Chapin, father?" said the young man, in quick concern. "You know you have often said Chapin was the ablest man alive on the heart."

"By and by! By and by!" said the surgeon. "It is nothing yet. Nitrite of amyl instantly, before the blood pressure gets too high, that's all. Just a touch of angina pectoris, I fancy."

They left the amphitheater and walked arm in arm to the study they shared between them. When they had come to their study, they found Dr. Somers, the noted surgeon, pacing nervously up and down the room. "There's no use attempting that operation on the Sullivan woman, Dr. Newton," he began at once. 'It would simply mean death on the table."

"Perhaps not," said Dr. Newton.

"The operation is too daring, the shock too great."

"Then she dies in her bed within a week," said Dr. Newton. "Dies without being given a chance for her life."

"I'll not risk my reputation, anyway, on such a slender chance as that," repeated Dr. Somers, beginning to walk about the study again.

"Very well, Somers," said the old surgeon, "I'll do it."

"But you must have a fellow surgeon in such an operation. Who is the other man that you can count on?" demanded Dr. Somers.

"Tom," said Dr. Newton, turning to his son.

"Oh, well, I hadn't thought of that," asserted Dr. Somers, wheeling abruptly in his nervous walk about the study.

For an hour the gray head and the brown were over a paper, on which the famous surgeon drew various diagrams. The old man talked with great earnestness, the young man listened. Now and then he asked a brief question. At last Nurse Lane appeared at the study door.

"The patient is ready in A, sir," she said, and turned away. Both men followed her down the hall.

"Remember, Tom," the old man said, "the life of a woman depends on our making no mistakes and, above all, no delay."

"Very well, sir," answered the young man, "there shall be no delay."

Turning aside from the hall, they entered one of the operating rooms, shutting the door behind them. A glass case, full of glittering instruments and bandages and antiseptic preparations, was rolled close to the head of an operating table, and Nurse Lane, having assisted at the etherizing in another room, now stood with clasped hands and bare, white arms beside the case. On the table, motionless, but breathing with deep gasps, lay the heavy, bloated form of a slattern young Irish woman of the tenement-house type. Under the influence of the anaesthetic, her coarse features had become sodden and repulsive, as if she were very drunk. After a search-look at her, the two doctors began their battle with a malignant disease that, deep seated, was eating her life out of that body beneath the sheet.

Dr. Tom Newton's slender fingers were swiftly adjusting a ligature about a severed artery, the woman's life being held between his thumb and finger, when old Dr. Newton tottered back from the operating table with an indistinct moan. His wrinkled face was ashen, and his mouth was working convulsively. Nurse Lane gave a startled glance at him, and came swiftly around the table, but Tom Newton, his mind concentrated on doing quickly what had been intrusted to him, worked on, unnoticing.

"Nurse!" he called sharply.

The old man swayed: his eyes were closed, and both hands were pressed to his heart. The scalpel slipped from his twitching fingers and fell to the floor with the musical tinkle of finely tempered steel. Then the son looked up, his fingers still closing the gaping artery.

"Father!" he gasped, and turned suddenly white.

Through all his anguish the tottering old man heard his son's voice. He steadied himself for a moment, and his eyes flashed open.

"Now the cartilage knife, Tom," he said suddenly. "Separate the ribs. Be quick!" Then he crumpled at the knees, lurched onto his face, and lay very quiet at his son's feet. The young doctor could hear no sign of the life that he loved so mightily.

For a moment of agony young Dr. Newton stood and hesitated. His face was staring and white, and bore a look of helpless terror, but his fingers still compressed the artery of a woman that lay under his hand. Nurse Lane looked wildly from the body that lay on the floor to the young man standing above it, and could only wring her hands. The heart of the young surgeon was beating like a trip-hammer, and the thunder of it was in his ears, but the nerves in the ends of his fingers were still the nerves of a surgeon, and he knew that the beating of the patient's life against his restraining pressure was getting fainter. His father lay dying at his feet for want of the nitrite of amyl in the laboratory on the floor below, and the woman on the operating table would die if he deserted her for one moment. The operation must be completed quickly and with marvelous skill to save her life, and he alone could complete it, now that the master hand was struck down. But his father was dying at his feet for lack of his son's help. Young Dr. Newton fought his fight for the space of three hoarse breaths from the woman who had trusted her life to him. Then he acted.

"Come here, Nurse," he said, wheeling back to the table. "Tie this ligature! Pass me that cartilage knife! Now the sponge! Steady, Nurse!"

So young Dr. Newton's famous operation was performed. As he worked with still, drawn face but unshaking fingers, the white-haired old doctor lay face down on the floor beside the table, one outstretched hand resting on the broken blade of a scalpel.

"Finish the bandaging," the young man gasped at last. He stepped over his father's body, wrenched open the door, and sped down the hall. Nurse

Lane, forcing back a sob, obeyed with the obedience of a trained nurse.

Hardly a minute later Young Dr. Newton was back again, lifting his father's head tenderly, and forcing to lips and nostrils a vial from which came a repugnant odor that rose above the languor of the ether. A moment later, two other doctors were kneeling beside him, while a third was giving orders quietly to the nurses that were hovering round both the unconscious figures, the one on the table, the other on the floor.

"In a few seconds more he would have been quite dead," murmured Dr. Somers to Dr. Chapin, as they worked over the old surgeon.

"But he will pull through this time," said the great specialist, shortly.

Nurse Lane, leaning against the window, pressed her face to the cool glass and sobbed unrestrainedly, for even a head surgical nurse has nerves. Young Dr. Newton, still holding old Dr. Newton's head in his arms, stooped down, and in the presence of two gray men of his grave profession, kissed his father.—Lutheran Visitor.

### Our Neighbors.

The way of sanctified common sense is not to begin by giving tracts all around, but by showing a little human interest. Before you attempt to convert your neighbors, I would suggest your distributing pocketfuls of sweets to the groups of children as they come home in the afternoon from school. You will soon achieve notoriety! Do this for six months, and you will be able to talk about God to the veriest churl whom every one avoids. But be sure not to distribute sweets as a means of ingratiating yourself; that is mean, and people will soon see through it. Distribute them because you are a noble, happy, God-loving nature, and out of that same heart, when the time comes, will pour fountains of water of life.

Do you think that the Good Samaritan did only one memorable deed of mercy? It is not thinkable. That deed, on which the light of heaven has shone, as the dawn on an Alp, for eighteen hundred years, became possible because his life had been crowded with innumerable acts of modest and unobtrusive goodness. He had never been commended, and had hardly been noticed; he did not realize that he was building up the character of the good man, for whom "some one would even dare to die."

Those are our neighbors also whom we are continually meeting in the walks of daily life. The men who travel to the city by the same morning train, and frequently in the same carriage; the working girls who always catch the same train; the guard who travels with the train; the conductor who takes our coppers and punches our ticket; the newspaper man, who, as he sees us coming, whips out the paper we always read and hands it to us; the "coachee" on the box of the tally-ho; the char-woman who cleans the office; the night watchman who guards the premises; the owner of the store next door; the clerk who frequents the same dining place, and made room the other day for us to get a seat—all these are neighbors, and it is good for us and them if we will unbend a little and exchange comparisons of the weather, the temperature, or the state of the streets.—Rev. F. B. Meyer.

### Passing.

As silent and swift as a weaver's thread,
The years and the cycles roll by,
Writing the annals of living and dead,
For the recording angel on high.
Mayhap they were filled with gladness and song,
Or too sad to solicit their stay,
Their memories withal to the future belong,
While slipping away, slipping away.

The passage of years in their ceaseless course
Leave footprints on life of their pace,
Weakening or withering its claims and its force,
Suggestive of the end of its race.
Ah, yes, the years have their strain and their weight,
That must tell on the fair and the gay,
But the tensions increase at evening late,
While slipping away, slipping away.

Ah, where are the friends, the many dear friends,
That gladdened our hearts with their cheer?
Here and there missing, their absence portends
The fate of the leaf brown and sere.
Quitting their places, their homes, and their tasks,
What meaneth these changes, we say.
Yes, where are these friends, each loving heart asks:
Ah, slipping away, slipping away.

—Rev. A. M. Quick.

### An Answer to Prayer.

By Elizabeth.

A young man sat at his instrument in a dispatcher's office. He looked pale and worn; for he was in very feeble health, and was undergoing a fearful strain. There had been a terrible accident on the road, and three men of the crew, to whom orders were given daily from his office, had been killed.

Mr. C——— was a true Christian who strove to live a godly life amidst very wicked associates. He felt intensely the death of these men, whose poor wives and relatives were crowding around him, weeping and groaning in agony over their terrible end, and calling for news every moment or sending messages about them. There was not even a railing around his desk to keep out intruders. The crazed relatives pressed upon him until he could scarcely work at all; yet the trains must be sent out to clear the wreck away, and arrangements must be made to carry on the regular business of the road, regardless of the deaths of these poor men.

While all this confusion was at its height, Mr. C———ordered out a train and made a note of it in his book; but he was required to make *two* entries for each train, which in the confuson he forgot to do. Not very long after, he sent out another train with conflicting orders, forgetting the first.

Not many minutes had passed before he recalled the facts. He was appalled with the conditions which confronted him. Unless he could stop the last train at a certain station, there would be another collision.

The telegrapher at this station, who had been on duty for 48 hours, had requested and received permission to lie down in his office to sleep awhile. Unless Mr. C——— could waken this operator, the collision seemed inevitable. Mr. C———'s chief was absent at the wreck and had left him in charge of the office, which ran six dispatchers and as many operators. His distress was extreme. For one hour and a half, amidst these surroundings, he strove to waken the young man at the far station, but failed.

*Now*, he knew, the train *had passed the station*, and the telegrapher still slept. In his great extremity Mr. C——— remembered that "all things are possible with God," and that he has said, "Call upon me in the day of trouble, and I will deliver thee." He left his desk, and retiring to the little empty room upon the same floor, dropped upon his knees and cried to God to stop the train for him.

His merciful Father heard his cry. As the trains rushed along, a herd of cattle ran upon the track, causing them to check their speed until they were in sight of each other, so that they saw their danger in time to avert it.

Who that believes in an overruling Providence will deny that this was, as Mr. C——— believed, a direct answer to his prayer.

This mistake of his so unnerved him that at first he refused to attempt to send out a train, especially as he thought the men would fear to trust their lives in his hands. Fortunately his superintendent had been a witness of the difficulties under which he had worked, so no blame was attached to him. The men affectionately assured him of their confidence in him. He worked a few weeks longer, but was ill. His physican said, "He is the sickest man on his feet that I ever saw."

Not long after he was called from earth's sorrows and sins to join in rapturous praises of him who gave his life for the world, and who had so lovingly answered his cry.—Christian Observer.

### The Life of the Spirit.

You can tell what manner of man one is by the things he quotes in life's sacramental hours. Statesmen in the baptismal moment of a nation's crisis forget the cheap echo of the caucus and remember only the farewell address or the Gettysburg oration. When liberty is threatened, the lawyer remembers Blackstone and Marshall and Story. Into the synagogue one day went one, young as you are young, with high tides of feeling surging through his soul, the feelings that moved men on ordination days and commencement days when life opens. And he opened the roll where it was written: "The Spirit of the Lord is upon me." The literature of the old prophet tells the story of the young prophet. And he robed himself in splendor that poverty could not hide, in power that demons could not thwart, in beauty that drew the weary to him, in majesty that rode death down like a conqueror at last. "The Spirit of the Lord is upon me." Mastery looks new when you read it in the light of Christ's life. Bryce said the makers of the constitution did not fear to put extraordinary powers into the hands of the President with Washington sitting there before them. The doctrine of divine sovereignty, even divine absoluteness, looks safe in the presence of Jesus. The mastery of Jesus looks like freedom; slavery to him looks like liberty. The life of the unquenched spirit is lustrous and transcendent when you read it in the light of the brief years from the baptism to the ascension. No task was too hard, no difficulty too great, no sinner too abandoned, no hardship too severe for this man with the vision. Tasks never became prosaic, labor never irksome, people never commonplace, villages never dull, cities never impossible, preaching never an uninspired or uninspiring thing to him. The bloom was ever on his labor. He did the common task knowing where he came from and where he should go.—W. F. McDowell, D. D.

### The Comfort Of The Stars.

When I am overmatched with petty cares
And things of earth loom large and look to be
Of moment, how it soothes and comforts me
To step into the night and feel the airs
Of heaven fan my cheek; and, best of all,
Gaze up into those all-uncharted seas
Where swim the stately planets! such as these
Make mortal fret seem slight and temporal.

I muse on what of life may stir among
Those spaces knowing naught of metes nor bars—
Undreamed-of dramas played in outmost stars,
And lyrics by archangels grandly sung.
I grow familiar with the solar runes
And comprehend of worlds the mystic birth—
Ringed Saturn, Mars, whose fashion apes the earth.
And Jupiter, the giant, with his moons.
Then, dizzy with the unspeakable sights above
Rebuked by vast on vast, my puny heart
Is greatened by its transitory part.
My trouble merged in wonder and in love.

—Richard Burton, in the Congregationalist.

### "A Mended Home."

By Mary C. E. Jackson.

The minister's family was moving and the little two-year-old boy, after his hard day's work, was tired. "Paul's 'tomping booties tired moving," he had declared. When his mother put him to bed in a strange room, though he had often visited the friendly house by day, he wailed, "Paul wants to go home."

"But you can't, dear. The home is all broken up," they told him in colloquial terms.

"Well, Paul wants a mended home."

The little fellow's prayer (for he embodied his wish in his evening prayer during the weeks that followed) was soon answered. In that new home in a quiet town by the sea, the boy and his older sister grew to manhood and womanhood. In that home came a larger life than would have been possible in the earlier one. Another move to a house just across the way and nearly ten years more of happy home life, until it seemed to that brother and sister that this was the most precious and abiding of all their homes.

Then came the change, which comes to many in childhood and youth, and to all of us in maturity. The father and mother were summoned, almost together, to the heavenly home and the home on the hill stands "broken" indeed.

But permeating that home atmosphere and making it so true a type of the "many mansions" in the Father's house had been a wondrous vision of the oneness of the life that now is with that which is to come; a marvelous "laying hold" on the eternal life which was brought to light by Jesus Christ. So the son and daughter look forward to the blessed home where their father and mother wait for them and to which they, too, will be called when their work for the Kingdom of God on earth is finished.

Does not the wish of the little lad strike a deep chord in our hearts? How many there are who sigh for "mended homes!" To such comes the abiding comfort of our Christian faith which speaks to us of Him who "is alive for evermore," with whom our dear ones dwell, not in the "mended home" of the little boy's vision, but in the fullness of joy of the "house not made with hands, eternal in the heavens."

### Fads and Fancies.

Archdeacon Sinclair, preaching at St. Paul's, on Ephes. v. 15, remarked that modern society is full of excitements; it suffers from a series of irresponsible crazes, some of which are harmless, but all adverse to self-control and reason. Fashion in dress consists of recurring crazes; the amusements of society are the same. Once it was croquet, then lawn-tennis, then came ping-pong, then golf; once it was bicycling, then motoring; once it was ecarte, then whist, now bridge. Each in its turn was an all-absorbing frenzy, absolute, convincing, indisputable, but all the while certain to pass away. "So," said the preacher, "are party politics. At one time it is liberty, progress, Home Rule; at another, imperalism and patriotism." Many other "crazes" were mentioned, and amongst them, "the iniquity of contributing to the education of those with whom you disagree."

"So it is in matters ecclesiastical," said Dr. Sinclair. In this more solemn sphere we need not use the word "crazes," but fashion, contagions, popular enthusiams. "Our greatgrandfathers carried to excess their cult of cold and abstract reason; our grandfathers were zealously exclusive of everything except the text of God's Word; our fathers conceived a militant enthusiasm for the primitive Church. Then came the turn of medlævalism and the fourteenth century; now there is, in some quarters, indiscriminate sympathy with Roman teaching and practices, with skilful and judicious explanations. The latest craze is that the Old Testament is mainly a forgery of the Jews on their return from Babylon, and that little of the New Testament can be relied on except the Gospel of St. Mark and a few of St. Paul's Epistles. Each of these fashions and excitements dies down in its turn, and the Christian faith is left as the Apostles bequeathed it. . . . 'See that ye walk circumspectly, not as fools.' "

### The Denial of Self.

Christ's call to his disciples is this —"If any man will come after me let him deny himself, and take up his cross and follow me." The Lord does not thus invite us to a duty he himself has declined. It is not a coming to a stationary example, but a following after a fore-running example. This invitation assumes a unique theory of life and one entirely contrary to the popular theory of our own day, in that it lays down the law of self-sacrifice for the attainment of the highest and most satisfying good.

One of the chief factors in the teaching of our Lord is this, that all men are brethren, members of one great family. Another factor was this, that the lives of well-disposed men who would be his followers were to be spent in efforts to impart these blessings which they possessed to their brethren of the same great family who possessed them not. By identifying himself with the most humble and the most needy, Christ has sanctioned that method of life by which a man can follow in his footsteps, and that law of the highest in human attainment which is the law of self-abnegation. So greatly does our Lord desire our joy that he is not content to see us satisfied with the low delights of self-gratification, but would rather have us know the blessedness of the denial of self for the good of others. What a consummate blunder it is for any man to live so as to abrogate the divine law laid down by our Lord! What food for ever-lasting reflection and regret in a life lived narrowly and unlimited opportunities to practice the Saviour's command! Living on according to such a high principle as that laid down by Christ men might grow in true goodness and greatness as rapidly as their fortunes increased instead of being dwarfed and blighted by covetousness. Many of them heap up wealth for their children, forgetting that they are the stewards of the Lord, and withholding from the great claims of the gospel at home and abroad, and what gain they by it? Simply this, that they thereby help to make the world in which their children live, a more covetous, selfish, corrupt and dangerous world, fuller of snares and temptations, when by the opposite course they might prepare for them a more godly and healthful and helpful place.

It may be that self-renunciation, and self-sacrifice are not conspicuous features of modern life. But the law is wholesome. It is as old as Christianity itself and can die only with the demise of real faith.—The Lutheran World.

### Borrowing Religion.

This parable was a message to the living, and conveys an especial and definite warning against the folly of trying to borrow religion. The foolish virgins, unprepared, tried to borrow: "Give us of your oil." Trying to borrow religion is a common resort of many. There are not a few people who try to borrow religion from their friends. A young man says he is safe because his mother is a Christian, a husband because his wife is, and others make a like mistake. Men are sometimes able to hold property or conduct business "in the wife's name," but they cannot have religion in that way.

Some people borrow religion from a past experience. They had some religious concern or emotions years back, and found on that their hope. But no "old experience" can take the place of a present, vital relation to Christ. A man cannot live to-day on the heartbeats of last month. Some borrow religion from ritualism. They think they are safe because they have been baptized, or go to church, or through some religious forms; but they may, in fact, have no more real life than had Barnum's moving wax-work figures. There is such a thing as wax-work Christians, "having the form of godliness, but denying the power thereof." Some borrow religion from false views of God's mercy. God is wonderfully merciful; but He is holy and just, too; mercy is boundless and free at the foot of the cross, but men who borrow religion do not seek it at the cross of Christ.

Let us be warned against the mistake of trying to borrow religion. Let us know that it must be a present, vital possession of our own, sought and obtained from God.—Rev. Dr. Hallock.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

# Children's Department.

### Putting the Dollies to Bed.

Three little waxen faces,
  Six little eyes shut tight,
Two with little crimps all braided,
  One with her curls so light,
Rest on the snowy pillow.
  Pray, hush! a silence keep;
Step lightly across the parlor:
  The dollies are going to sleep.

"Hushaby, hushaby, children,"
  Sang Kitty softly and low;
"Hushaby, hushaby, babies;
  There were never such children, I know—
Such quiet, sweet little darlings
  (Matilda don't pull Gracie's hair);
Hushaby, hushaby, babies,
  Hushaby, hushaby, there.

"Amanda, don't crowd, Matilda—
  Hushaby, hushaby, by;
I guess you'd go to sleep quicker
  If you were as tired as I.
I've been jus' drefully busy—
  Had to wash and iron and bake;
And Gracie tore her best apron,
  And I had another to make.

"So hushaby, hushaby, dollies;
  That's right; shut your eyes up tight.
And I'll cuddle down beside you
  For a minute to say 'Good-night.'
Only just for a minute,
  For I ain't sleepy at all,
Only tired; so hushaby,
  Hushaby, hush-a-by all."

I looked around in wonder
  At the silence all did keep,
And I found the little mother
  Herself had gone to sleep.

—Youth's Companion.

### How One Boy Met Responsibility.

The midshipmen of His Majesty's Ship Sorcerer were assembled for instruction in ordnance and gunnery under the gunnery lieutenant, Mr. Kelton. Boys who are intended for officers in the English navy are taken at a very early age, and some of the boys who sat in a semi-circle before Mr. Kelton were little follows who looked as if they might just as well have been at home with their mothers.

Suddenly there was an explosion, and a cloud of smoke filled the room. Mr. Kelton had asked for a demonstration of a certain percussion fuse, and for an answer someone had thrown a large torpedo.

"Merrill," called Mr. Kelton, sharply, "stand up!"

The boy, whose face had colored, and who looked painfully conscious, stood up.

"What do you mean, sir," said Mr. Melton, "by such a piece of larking?"

"If you please, sir," answered the boy, "I didn't throw it."

"Didn't you? Well who did?"

A deep silence followed his question, while Horace looked around at his companions with an eager expression. If Mr. Kelton had been watching him, he would have seen that Harry Lothem fidgeted a little.

"Merrill," said Mr. Kelton, "we're here among officers and gentlemen. No one admits having thrown that thing. It was near you and your face betrayed you. I believe that you did it."

"I did not, sir," said Horace, firmly, but respectfully.

"That will do. I shall recommend that you be given extra duty, and refused liberty to go ashore to-night."

Horace looked as though he were going to cry, but he manfully restrained his tears. He had set his heart on that reception, because all the officers of the fleet were going, and his uncle and cousins were to be there.

"He'll tell," said Harry Lotham, when the class had been dismissed.

"No, he won't," replied Paul Merryweather. "He isn't half a bad sort, though he is slow."

However, Horace did not tell. He fell into a bitter mood and wished that he were a farmer's boy. The other boys did not enjoy his discomfiture very long, for they learned that they too were going to be left on board. It was necessary that three or four midshipmen be left aboard in charge of the ship, especially as she was the flagship of the fleet.

In the afternoon the admiral left the ship in his barge, accompanied by his flag officers. Horace leaned over the rail and looked dismally at the shore, which was not quite two miles away. All around the Sorcerer lay the other seven ships of the fleet, riding calmly at their anchors.

"I'd like to know what I'm going to do till midnight," he muttered. "I think I'll turn in early."

At five o'clock a breeze suddenly sprang up from seaward.

"We're going to have a summer blow," said Paul Merryweather, who was walking the deck.

"Yes, sir," said the quartermaster on the watch; "and it's goin' to blow 'ard, sir, you'll see."

"You're always croaking," said Paul.

"Werry good, sir," said the quartermaster, walking away and gazing out to sea through his spy-glass.

At 5:30 the whitecaps were beginning to roll in thick. At six o'clock there was enough sea on to start the whole fleet bobbing up and down. The old quartermaster shook his head and muttered:—

"I'd be very glad, I would, if them officers was aboard wot's acomin' at eight bells, fur it's my werry humble opinion they won't get here then."

The wind began to blow in sweeping gusts, and the eight vessels began to pitch. Some got out second anchors, and Paul, who was in charge of the deck, followed this excellent example.

"I think," he said to Harry Lotham, "we're in for 'a smoky sou'wester of the worst sort."

"Right you are, Paul," replied Harry. "What a fix w'd be in if the lieutenant didn't get back! In an hour from now the best launch in His Majesty's navy won't be able to get off here."

Paul looked anxious and uncomfortable.

"This is pretty rough. I don't want the responsibility."

"Soft's our senior," exclaimed Harry. "He's in command of the ship. What a lark!"

"Lark? Not much," answered Paul. "He's in command of the whole fleet."

"Why'y!" cried Harry. "That's so. Admiral Sir Horace Merrill, K. C. B. Oh, that's too good!"

Paul shook his head. The gale was increasing, and some of the ships were pitching heavily.

"Quartermaster!" called Paul.

"I'm afraid Mr. Kelton will not be able to get off."

"No, sir, 'e won't, sir, nor nobody else. That sea's too 'eavy, sir. They couldn't make 'eadway against it, sir."

"How are we holding on?"

"Werry well, sir, so far."

There was a doubtful tone in the quartermaster's voice which alarmed Paul.

"Harry," he said, "go and find Merrill."

Harry found Merrill asleep in his stateroom.

"Here, admiral!" he shouted, "turn out. There's the old scratch to pay. It's blowing a howling gale."

"Well, what of it?" said Horace, sitting up.

"What of it? You're a sweet admiral. Don't you know you're in command?"

"Hasn't Mr. Melton come back?" asked Horace, with sudden anxiety.

"Come back? Come on deck and take a look."

But Horace was already aware from the motion of the ship that the weather was heavy. He hastened on deck and was dismayed at the scene.

"You're in command of the fleet," said Paul.

Horace turned pale, sat down on an arm-chest, and buried his face in his hands.

It was a sudden and terrible responsibility for the boy. Eight splendid warships were trying the dangerous experiment of riding out a sudden gale, at anchor, with a lee shore less than two miles astern of them. If any ship parted her chains, she would in all probability be a wreck. And this midshipman, a boy of fifteen, found himself the senior officer on board the flagship.

"If you please, sir," said the quartermaster, "the Bumblebee is dragging her anchors."

Horace sprang to his feet. It was inky dark, and he could see nothing except the swaying light of the other ships. The Bumblebee had signalled her trouble.

Harry Lothan said, "Now, then, admiral"—

"Silence!" said Horace, shortly, "Boatwain's mate, call all hands, and up anchors. Quartermaster, signal the fleet to get under way and go to sea."

Harry nearly fell down with astonishment as the boatswain and quartermaster hastened to obey these surprising orders.

"I told you he wasn't a bad sort," said Paul.

"My!" exclaimed Harry, "I wouldn't like to be in his shoes when the fleet comes back."

For a few seconds the ebony sky was illuminated with the flashing signal lights. Smoke began to pour out the funnels of the eight cruisers, and in half an hour the whole fleet went butting the great billows out into the open sea, where there was no danger of going on a lee shore.

After thirty-six hours, the gale, having broken, they steamed back into the harbor and anchored in their former stations. Almost as soon as the Sorcerer's anchor went down, the admiral's barge was alongside, and the commanding officer came aboard.

"Who is the senior officer here?" he said.

"I am, sir," said Horace saluting.

"Did you order this fleet to go to sea?"

"Yes, sir," said Horace meekly.

There was a breathless silence for a moment, and then the admiral extendlig his hand:—

"My boy, you'll be an honor to your profession. You saved the fleet."

"I told you he wasn't a bad sort," said Paul to Harry, after that young man had apologized to Horace and confessed to Mr. Kelton.—Harper's Young People.

### The Little Maid for Me.

I know a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little elf;
For she never helps her mother,
Or her sister, or her brother;
But, forgetting all around her, lives entirely for herself.

So she simpers and she sighs,
And she mopes and she cries,
And knows not where the happy hours do flee.
Now let me tell your privately, my darling little friends,
She's as miserable as miserable can be,
And I fear she's not the little maid for me.

But I know another little maiden,
Whom I've seen arrayed in
Silks and ribbons, but not always; she's a prudent little elf;
And she always helps her mother,
And her sister and her brother,
And lives for all around her, quite regardless of herself.

So she laughs and she sings,
And the hours on happy wings
Shower gladness round her pathway as they flee.
Now need I tell you, privately, my darling little friends,
She's as happy as a little maid can be!
This is surely the little maid for me.

—Harper's Young People.

### The Morning Glory That Tried.

Once upon a time a morning glory lay dying, as all flowers must. Calling her children (seeds) to her bedside she whispered:

"Dear ones, I am going to leave you for a time. Don't waste any time or strength in mourning for me, but put both into your very best efforts for yourselves and the world. Use every power that is within you for a complete development. Then see how much each can do to make the world brighter, better, more beautiful, and happier for your having lived in it. Then I shall live again in your beauty and in your usefulness, and I shall be so proud of my sons and my daughters (for there are male and female in all plant life, as in human life), and remember that nothing is impossible if you work hard enough and wait long enough, no matter how difficult it may seem at first. If you find a homely spot on earth, beautify it; if you see an unhappy mortal, carry joy to him; if one is sick or suffering, you can make him forget pain in looking at your bright colors, your lovely blossoms; is one discouraged, cheer him as best you can, and always try."

Then she lay back on her bed—an old wooden fence, in a back yard, in Dayton, Ohio, which she had made beautiful for many months, and gently breathed her last. It was a bright, crisp morning in October when she so beautifully gave up her life, and as Annabel started for school that morning she saw her beautiful vine, frost bitten, wilted, drooping and called back to her mother:

"Mamma! I think these morning glory seeds ought to be gathered now, before they are scattered, if we are to sell them to the florist. May I stay at home and help you?" for it was monthly "examination" day at school, and Annabel hadn't been over-industrious.

"No, dear; that wouldn't be best," said Mrs. Myers, gently, even for her. "But work hard, so as to get home early, and then you can be of real help."

In the early afternoon the seeds were gathered, sorted, put into packages and sold to a florist who had long ago bargained for them. He put a part of them with his own stock and shipped the rest to customers who had ordered seeds from him.

Among these that went in a big box, tagged "New York," was one that had been deeply touched by her dear mother's last message, and she had made up her mind then and there to work industriously whenever she had opportunity, and to always do her very best.

Miss Lizzie Rector, principal of the Primary Department of Public School No. 4, on Rivington Street, bought the package in which the dear little seed lay, and took it to school for the children to plant in their window garden. But this little seed had gotten folded into the paper and was hidden, so went into the waste basket and was carried about in the street for a while, until Jimmy Noonan found it and took it home to his mother, who was rubbing away at her wash-tubs.

"What is it, darling?" she asked, as Jimmy, breathless, rushed in.

"I don't know, but it says "morning glory' on the paper. See. I've heard you tell so much about your morning glory vines out on the farm, and I thought you'd know."

She did know: and her tired face fairly beamed with pleasure as she said:

"Get a nail, Jimmy, and punch a hole in that tomato can, and we'll fill it with dirt and plant the precious seed."

"How jolly! And will it grow and have pretty bell-flowers on it, like those you had at the farm?" and he clapped his hands and danced as only an eight-year-old boy can dance when he has an unexpected pleasure.

"I think so. "We'll wait and see," replied the mother. And they did wait, oh, so long, before even a tiny sprout began to show a green tip, for their one window in the two-room tenement faced the north, and as they were on the "first floor, rear," with high buildings all around, there was no sun and but little light.

But the dear little seed had been so happy in the thought that she was to go on with her dear mother's work even although it might be under very desperate circumstances, that although she preferred bright, pleasant surroundings, she didn't waste time in regret for what she could not have, but she now put all her effort into getting up from the deep bed where Jimmy had planted her. She waved her handkerchief as she broke through the earth, unbuttoned her jacket, and looked right up into Jimmy's face, for he happened to be watching her as she came out of her "prison."

"Oh, mamma! the plant's here!" he fairly screamed.

"Sure enough," said Mrs. Noonan. "Suppose you take it up to the roof, and warm it a bit in the sun," for it was a sunny day, although you never would have guessed it down at the bottom of the five-story building!

So Jimmy climbed flight after flight of stairs, and on the roof he found the very sunniest spot, and put his precious treasure down while he watched it, feasted his eyes on the pale green beginning of a truly morning glory vine. This he did every day for a week and the little plant struggled and grew, and sent out a new leaf and then another, and another, until Mrs. Noonan said:

"We must fix a stick for it to run up on. It's a climber."

And it was done. Then the dear little morning glory seemed to fairly stretch an inch a day, until one day Jimmy yelled: "Mamma, there's a bud!" and sure enough a bud had started, and after a time that became a beautiful pink blossom, which was followed by another and another, soft, delicate, of untold beauty, and giving pleasure to all in the great building, for Jimmy didn't keep his treasure all to himself. No, indeed! First he took it up into the room where a bed-ridden grandmother lived with only her grandson, who was not always kind to her. She was so pleased, and it made her so happy, that when the little lame girl (who lived across the hall) said to him: "I wish I had such a pretty thing," Jimmy offered to let her keep it a week, only he must run in to water it in the morning and to say "good-night" in the evening.

Next it went into the shop of the Italian cobbler, in the basement, where no sun ever came, and there was even less light than in the Noonan rooms. And how the dark-eyed children in there did enjoy its beauty. It made conversation and pleasure for the entire family during its three days' stay.

And finally Jimmy said: "Mamma, let's put Beauty-Spot out in the back yard, where everybody can see it all the time!" That was a big proposition; but it came about, and the next year the seeds were planted in one of Mrs. Noonan's old tubs, and the blossoms and vines covered the fence and ran over into the next yard!

Really, even so small a thing as a morning glory can make life happier for a great many.

What can you do? What will you do to help scatter "sunshine" wherever you are, to make the world brighter, better, happier, more useful, through your loving service for others?—New York Observer.

### Glass Balls.

"The glass balls of many colors used to decorate Christmas trees," said a toy dealer to a New York Sun reporter, "are made in Germany, some of them in factories, but more of them in the homes of people dwelling in parts of the Thuringian Mountains. Among them this trade has been handed down from generation to generation, all the members of the family working at it in one way or another. Some member of the household goes to the nearest town at which this work is given out, and where the finished work is collected, and gets a bundle of the glass tubes from which these glass balls are blown. More than once I have met these messengers trudging homeward with bundles of glass tubes, carried like so many bundles of sticks. In every home where they do this work, they have a suitable furnace for heating the glass, and at this the one most proficient sits and blows the pretty glass bubbles, which others sort and pack; and in due time the bright glass balls thus produced in these mountain homes are carried back to the collecting centers, to find their way thence to other homes all over the world."

### Motto for the New Year.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused: He answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
But ere the question into silence died,
The answer came: "Nay, this remember too,
God's will to do."

Once more I asked: "Is there still more to tell?
And once again the answer sweetly fell:
"Yea, this one thing all other things above,
God's will to love."

—G. P. M.

### The Sunday Drawer.

Now that the old Puritan Sabbath is gone never to return, the question, of how to give the day some special meaning to our children is a difficult one. Our modern Donald and Dorothy are certainly not going to sit primly through the long hours as did little Eliphalet and Rebecca Ann of long ago,—nor do we wish them to. Yet it sems more than distressing that our children should know none of the sweet sacredness of a day set apart from all other days. I wish to tell you how the problem was solved with two dream-children of mine, who may be real, too.

When I first knew them,—or dreamed of them,—they were fine, manly, mischievous, quick-tempered boys of about five and seven years, and were already familiar with their Sunday drawer. Just when it was introduced into the household mechanism I do not know, but presumably when the oldest child began to learn of God and his ways. The age of religious curiosity comes at such different times with different children that I cannot tell you just when it was; but, at any rate, at some time in the boys' childhood, a special Sunday drawer had been well stocked with playthings, and the plan inaugurated.

Saturday evening the boys ransacked the house from top to bottom, gathering up all the weekday toys and books, and putting them on two shelves in the playroom closet. When they were all in place, the mother, father, or both, inspected the shelves, and decided which boy had done his work best, always explaining why the decision was made. Several things entered into the decision, such as the number of toys collected and the neatness and wisdom of the arrangement. A great pile of toys, carelessly put away, would be passed by in favor of a few neatly arranged; but no neatness could count in the face of such unwisdom as putting a heavy iron train on top of a frail, breakable thing. The boys became such adepts that it was sometimes difficult to decide which pile was the better, but when the decision was made, to the successful boy was handed the key to the Sunday drawer, and he took it proudly to bed with him, to use it as early in the morning as he felt inclined.

When the Sunday drawer was opened, the children had a beautiful day that was set off from all other days by special delights. If that had been all, it would have been a great gain over the usual Sunday where no difference is made in the playthings, but that was a very small part of the teachings of that wonderful drawer. The idea of the sacredness, as well as the difference of the day, was well brought out. When toys became battered or injured, it was simply explained that they were no longer fit for the Sunday drawer, for God's day requires our best, and the toy was put among the every-day ones. This was made a slight reflection on the toy, and had the effect of making the children a little more careful not to have their playthings put in a lower grade.

The method of keeping the Sunday drawer full was even more interesting. Sometimes things were merely bought by the parents and put in the drawer, to be found by the children the next Sunday, but usually the children earned the toys, yet not as things are ordinarily earned. Young as the children were, the ideas of real chivalry and nobility had been instilled, and they understood that the act must be unselfish and the motive pure that earned a toy for the Sunday drawer. If one of them did an especially generous deed, gave up something he greatly cherished in a way that was nobly free from self-gratulation, or conquered a too-quick temper, it was deemed an event worthy of celebrating with an addition to their Sunday treasures. If, however, self-seeking, pride, or the expectation of gain, was seen to have entered into the deed, it was judged worthy of an every-day toy, but not of a Sunday one. The amount of money to be spent on these toys was never large, and was decided by the parents.

The idea of difference was carried out in the actual buying of the toys, too. Other playthings might be bought by the parents or the children alone, but when a Sunday toy was to be bought, as many of the family went as possible, and the occasion was made into a treat in some way, either by a trolley-ride, soda-water, candy, or a visit to the park in addition to the visit to the toy-store or book-store. The boys selected the things, subject to two limitations: that the toys should not be too noisy or too secular. Thus horns, the card games except of a biblical or educational nature, tools, garden sets, etc., were barred, but a very wide range of toys and books was left.

The plan worked beautifully for several years, growing in effectiveness, and the boys becoming themselves better judges of their own motives, and requiring of themselves a higher standard in meriting additions to their Sunday stock of enjoyment. I do not know whether it will be carried on, with necessary modifications, to young manhood or not; but I see no reason for its being stopped short of that time if at all.

I know that these boys are natural and healthy, and that they and their Sunday playthings are by no means "pious"; but I know, too, that to them Sunday is always a delight, and is in the fullest measure different from other days. They have learned, also, that only the best should be given to God, and only pure motives and unselfish deeds are worthy of his day, and truly in that there is "great gain," as the good Book phrases it.—Sunday School Times.

---

Said the president of one of our great universities, in addressing his students, "Show me the young man who has had failure, and has now won his way to success, and I will back him." A man who has never had any failure, whose course has been one of unbroken prosperity, has not the resources of strength and endurance stored away in his life that he has who has suffered defeats and then has risen again and pressed forward to victory.





MAGAZINES SCRIBNER'S, HARPER'S, EVERYBODY'S,
Uncle Remus, Southern Planter, Southern Churchman, and any others published in any land or language.
YOU CAN SAVE
from 25 to 50 per cent. by subscribing through me. The combination offer of any other agent or publisher will be accepted. All enquiries cheerfully answered.
Send for price list, 1908-09.
E. W. LIPSCOMBE,
P. O. Box 80, Richmond, Va.
Reference, Merchants' Nat'l Bank.


### The Secret of Happiness.

The secret of happiness is not the size of one's purse or the style of one'e house or the number of one's butterfly friends. The fountain of peace and joy is in the heart. If you would throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of the Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.—Rev. Dr. Cuyler.


Church Organs
Latest Improved Methods.
Highest Grade Only.
Established 1827.
Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.

### "Asleep in Jesus."

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."

"I had been driven in a friend's pony-carriage through some of the exquisite green lanes in Devonshire," wrote the author of this hymn the year before her death. "We paused at Pennycross, attracted by a rural burial-ground, and went in to look at the graves. It was a place of such sweet, entire repose as to leave a lasting impression on the memory. There were no artificial walks or decorations, but the grass was very green, and there were no unsightly signs of neglect. On one of the stones were the words, 'Sleeping in Jesus.' It was in such entire keeping with the lovely and peaceful surroundings that it clung to my thoughts. On arriving at home, I took a pencil and commenced writing the hymn, little thinking that it was destined to find so much favor, and that part of it would be inscribed on many tombstones."

Mrs. Margaret Mackay was born in Scotland, and died at Cheltenham, England, in 1887, at the age of eighty-five. Her husband was a distinguished lieutenant-colonel in the British army.—S. S. Times.

### The Cinder in the Eye.

By cinder we mean any minute particle of whatever nature which lodges in the eye, where it causes much pain and distress.

In most cases when a foreign body gets into the eye, it creates a little discomfort for a time, but is soon washed away by the tears without doing any harm. Sometimes, especially when the particle has sharp corners to it, as is often the case with the fine cinders from a locomotive which burns soft coal, the conjunctiva is cut and the body becomes firmly lodged in it, and all nature's simple efforts to remove it are ineffectual. Man then tries to come to nature's assistance, and often makes bad very much worse.

The sufferer winks the eye, rubs it with his finger, perhaps inserts an eyestone, and does whatever else he can think of to drive the particle deeper into the conjunctiva and excite inflammation. This inflammation causes swelling of the conjunctiva immediately surrounding the offending particle, with the result that the foreign body becomes firmly embedded, and can be removed only by the little needle or knife of the oculist; or else it loosens itself by exciting an ulceration of the cornea, and this ulceration, when healed, leaves behind it a minute white scar. Lucky is the man if this scar spec is at one side, and not directly in front of the pupil.

One who gets a cinder in the eye must first of all exercise self-control. He must not rub the eye. He may take a glass of clean water, throw in a pinch of salt, then put the head down so that the eye is in the water and wink several times rapidly. If this does no good, the particle can sometimes be dislodged by taking hold of the lashes and drawing the upper lid down over the lower, and letting it slide back into place.

If the speck can be seen on looking into the mirror it may often be removed by the tip of a cone made by folding the handkerchief several times. Sometimes a friend can see the speck by looking into the eye with a magnifying-glass, and can remove it by gently touching it with the handkerchief cone.

This is all any one should attempt, and if these gentle efforts fail to dislodge the cinder, no time should be lost in seeking the help of a physician, who may take it away before inflammation or ulceration comes to complicate the accident.

### The King's Broken Promise.

Victor Emanuel, King of Italy, is fond of hunting, and goes to the mountains to enjoy this sport. He often is far in advance of his party and meets with adventures that amuse him greatly. One day he found himself alone on the mountains, and with a stream to cross that was turbulent. He was too good a hunter not to recognize the danger of wading in a stream so deep and which he did not know. While looking at the stream and questioning what he would do, a very tall, strong man came through the woods to the stream. "You must carry me over!" said the king. The man refused unless he was paid. They agreed on the price, the man stipulating that his passenger must sit perfectly still. If he moved, he would throw him in the water.

The king agreed. The man stooped, the king mounted his shoulders as the baby does papa's, and they started across. When in midstream the king got troubled about his dog, lest he should not follow, and turned to look. The man was very angry, and declared he would drop his passenger into the water. The king was contrite and the man went on. When they reached the other side, the man demanded double pay. "For," he said, "you put both our lives in danger when you turned." The king thought the demand was just, and paid it.

"Is there anything else I can do for you?" asked the king.

To this the man replied: "I have long wanted a donkey. If I had a donkey I could sell my vegetables in Turin. It is a good market."

"Would not a horse be better?" queried the king.

"No," was the man's reply. "The donkey could live in the cow shed. The horse must have a stable. I have no money." The next day the man was working in his fields when his wife called to him that the king had sent him a horse and a bag of money. The man laughed at the idea. "Why, the king did not know him."

The wife insisted that the man should come to the house. There the king's messengers told him who it was he carried over the stream; that the king realized the danger he had placed the man in when crossing the stream, and the horse and the money to build a stable were the king's recompense for forgetting for a moment his promise.

Long afterward, on an occasion of state, the king was in Turin. The man to whom the king had given the horse and the money for a stable waited till the king's carriage came, when he rushed out into the street, thanked the king and pointed to the horse harnessed to a cart filled with vegetables.—The Outlook.

### Keeping a Brave Heart.

Beware of letting your care degenerate into anxiety and unrest; tossed as you are amid the winds and waves of sundry troubles, keep your eyes fixed on the Lord, and say, "Oh, my God, I look to thee alone! Be thou my guide, my pilot"; and then be comforted. When the shore is gained, who will heed the toil and the storm? And we shall steer safely through every storm, so long as our heart is right, our intention fervent, our courage steadfast, and our trust fixed on God. If at times we are somewhat stunned by the tempest, never fear; let us take breath, and go on afresh. Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our dear Lord sets before us.—Francis De Sales.

### Answer for Yourself.

"What kind of a church would our church be,
If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me. Such a church ought to please me. Would it please the Master? Would it be like "a city set on a hill that cannot be hid?" What sort of congregation would we have on Sundays and at other times? Every member "just like me." How about the Sunday School? And the treasurer of the parish—how much money would he have? "Just like me." What would the Hebrews and the infidels and the heretics say of such a church? How soon would God's will be done on earth as it is done in heaven? Let us say it and sing it again, and each one answer for himself:

"What kind of a church would our church be,
If every member were just like me?"

—Church and Home.

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

For the Southern Churchman.

### The New Year.

BY F. H. MARR.

As to the borders of a land
  Untrodden and unknown;
That may be full of pleasant paths,
  Or rough with hill and stone,
So to this new and untried year
  I come—but not alone.

A voice speaks unto me that says,
  "Arise, go through the land;
All that thou findest, all it hath.
  I give into thy hand:
And I will surely go with thee,
  Beside thee ever stand."

Forgetting all the deserts passed,
  Slowly, and wearily,
Onward I press with eager step,
  And wondering heart, to see
Unfold the plans and purposes
  Of God, concerning me.

I know not what the year may bring
  Of joy and happiness;
What pleasures, hidden in its hours,
  Shall sweetly cheer and bless;
Or, what it holds for shrinking heart
  Of sorrow and distress.

I only know my Father's Hand
  Hath brought me safely here;
And that His own "Go forward!" rings
  Like trumpet full and clear;
And in the way unpassed before,
  I walk without a fear.

However, smoothly on they glide,
  Or heavily they fall;
No years the loyal heart of faith
  Can trouble or appall;
For, few or many, dark or bright,
  God's goodness crowns them all!

**How's This?**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

### For the Christ Child.

BY BERTHA G. WOODS.

We can fancy how he lay
In her arms in baby way,
Tiny, dimpled, fingers curled
Like the velvet petals furled
In a rosebud tinted pink,
Ah, what did the Mother think
When she cradled soft and warm
In her arms His little form?
Sweetest eyes the world has known
Gazing back into her own,
Must have made them overbrim.
She to have the care of Him!

Still we read and read again,
How those wise, expectant men
Came, star-guided, to the place
Brightened by that young child-face.
"Ah! dear little Christ," we say,
"Had our feet been shown the way,
To your resting-place, we too,
Would have brought fair gifts to you."

Then the Lord Christ smiles, we know,
Glad that we should love Him so.
"Bring your little gifts to Me;
I have need of them," saith He,
"I would make My birth-day fair
For the children everywhere.
If there be some over-sad,
Search them out and make them glad;
Change their tears to smiles: 'twill be
Just the same as done to Me."

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

### By the Wings of a Swallow.

"The late Francis Thompson, the English poet," said a magazine editor, "once told me a pretty story about a swallow.

"Catching, one day in the early autumn, a swallow that nested in his garden, he fastened to its wing a piece of oiled paper inscribed with the words:

"Swallow, little swallow, I wonder where you pass the winter!"

"The next spring the swallow returned to its nest at the usual time. Attached to its foot was another piece of oiled paper with the inscription:

"'Florence, at the house of Castellani. Cordial greetings to the friend in the North.'"—Washington Star.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.

### ACKNOWLEDGMENTS.

#### Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, from May 19, 1908, to December 28, 1908:

| | |
|---|---|
| Rev. James Grammer, Winchester | $ 10 00 |
| St. James' church, Warrenton | 28 41 |
| Lady member St. Paul's church, King George | 1 00 |
| Mrs. Ann Lee Peebles, Grove Road, Richmond, Va. | 10 00 |
| From the estate of Ann E. Scott, Erie, Pennsylvania, through Geo. C. Thomas, Treasurer Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York | 238 13 |
| Christ Church, Ridley Parish, Culpeper county, Va. | 3 25 |
| Grace Church, Alexandria, Va. | 18 53 |
| Immanuel chapel, Theological Seminary | 35 00 |

WILLIAM H. PALMER, Treasurer.

## POST CARDS.

Each sentence in the Lord's Prayer appropriately illustrated in colors and gold and highly embossed. A 50c. set for 25 cents. Wisconsin Post Card Co., Lock Box 204, Turtle Lake, Wis. 1t

### DIED.

EVANS.—Entered into rest, at Blowing Rock, N. C., Friday, September 25, 1908, MARIA ANTOINETTE POWELL, beloved wife of Dr. James Evans, of Florence, S. C.

Blessed are the pure in heart; for they shall see God.

### OBITUARY.

#### James W. Pilkington,

Died, at his home near Loretto, Essex Co., Va., on November 28, 1908, JAMES W. PILKINGTON.

At a meeting of a Committee of the Vestry of St. Anne's parish, Essex Co., Va., held at Loretto, December 10, 1908, the following preamble and resolutions were adopted:

Whereas, death has removed from our body our honored associate, J. W. Pilkington, be it

Resolved, first, That the Vestry desires to place upon record an expression of the great loss they have sustained in his death and the great gain which has come and will continue to come to them through the memory of his life.

For about thirty years he was a faithful member of this parish, and for thirteen years its devoted senior warden. His character was marked by an humble, trustful faith and an unostentatious and faithful discharge of all the duties of life. The Church has lost a loyal and devoted son, his family a tender and loving father and husband, and the community an exemplary citizen and kind neighbor.

After a long illness, borne with Christian courage, he has been gathered to his fathers in the confidence of a certain faith.

Resolved, second, That a copy of these resolutions be placed upon the records of the Vestry; a copy be sent to the family, with assurance of our sympathy, and a copy be forwarded to the Southern Churchman for publication.

THOMAS D. LEWIS, Rector,
J. H. C. BEVERLEY,
H. L. BAYLOR, Register,
Committee of the Vestry.

#### Llewellyn Miller.

Entered into rest November 11, 1908, at his home in Baltimore, LLEWELLYN MILLER, in the sixty-ninth year of his age.

Whether neighbors, friends or fellow Churchmen, our sorrow is the same, our loss is common in the death of Mr. Miller. His home life was that beautiful simple home life of our fathers. As a neighbor, none could be more beloved. In friendship he never forgot, and was never forgotten. And his Churchmanship which made the sacraments and offices of the Church so dear to him, was of a kind that transcends ecclesiastical terms. He respected men for their worth, and loved and treated them as brothers.

He had the rare charm that is blended of old-fashioned religious simplicity and gentle humor. His life was an open book, in which all could read the reality of his religion. Churches, communities and individuals will treasure the reminders of his unfailing generosity; but more treasured will be the memory of the sincere nature and inward loveliness, which all will carry who knew that nobleman, and for which we shall all feel richer—a legacy of surpassing and enduring value for the many whom he helped and influenced.

To Mr. Miller fell in a notable way the opportunities which business success brings. He looked at these as a steward who should give an account; and nothing could more plainly attest the worth of his Christianity. Unostentatiously and unremittingly he gave to God His due. His great happiness seemed to be in following the example of Him "Who went about doing good." We yield him to his Master and Exemplar, with whom he longed to be, in the prayer and faith that He will "make him to be numbered with His Saints: in glory everlasting." H. W. S.

IN MEMORIAM.

#### Miss Caroline Hobson.

familiarly known as "Miss Caddy," died at her home, "Brookland," Powhatan county, Va., November 11, 1908.

She was the president of our Ladies' Aid Society, and a very valuable woman in Emmanuel church. She possessed the gift of knowing when and how to do things. Her strong mind, strong will, and strong convictions made her a natural leader.

Our Society has greatly prospered under her guidance, and the memory of her example will help us to more earnest Christian work.

We sympathize deeply with the aged mother and with the brothers and sisters in their loss.

Mrs. FIELDING M. LEWIS,
Secretary.

### WANTS.

WANTED—A LADY WOULD LIKE TO take charge of a widower's house and children. Address Miss L., Pendleton, Louisa Co., Virginia. 2jan-2t

WANTED—A LADY WISHES POSITION as nursery governess. Address Miss H., Pendleton, Louisa Co., Virginia. 2jan-2t

WANTED—BY A LADY OF REFINEMENT, position as companion, nursery governess, or any position of trust. Address Episcopalian, 214 South street, Charlottesville, Va. dec19-3t*

WANTED—A LADY OF EXPERIENCE desires a position as housekeeper; would prefer a school. Mrs. J. O. Bowcock, U. Va. Hospital, Charlottesville, Va. dec19-3t

WANTED—BY A YOUNG LADY, A POSITION as mother's helper. Is willing to assist in the house-keeping. Best references given and required. Address, stating terms, (Miss) Lucy Brockenbrough Knox, Fredericksburg, Va. dec26-4t

WANTED—GOVERNESS. REFERENCES given and required. State age, experience, salary required. Mrs. Edward M. Yates, Sandy P. O., Rappahannock Co., Va. dec26-2t*

### APPEALS.

#### THE CHRISTIAN CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, Diocesan and otherwise, none has had a larger and more liberal record than the GENERAL CLERGY RELIEF FUND.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty Beneficiaries and is the sole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and Missionary Jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our Beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time therefore is a compelling one. We must do as much and more than we have done or there will be increased suffering.

General Clergy Relief Fund, Church House, Philadelphia,

REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

THE SPIRIT OF MISSIONS.
is the Monthly Magazine published by
**THE BOARD OF MISSIONS.**
as the Church's agent for missionary management.
It tells the thrilling story of the Church's growth.
Fully illustrated.
$1.00 a year.
Full particulars about the Church's work in the Mission Field can be had from
A. S. LLOYD, General Secretary.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## John L Williams & Son

BANKERS AND BROKERS,
Chamber of Commerce, Ninth and Main
(P. O. Box 505)
RICHMOND, VIRGINIA.

**Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiate Railroad and Municipal Bonds.**

NOW READY

# THE LIVING CHURCH ANNUAL

AND

## Whittaker's Churchman's Almanac

*FOR 1909. (Consolidated).*

The two annual publications whose titles are grouped above are now consolidated and will hereafter comprise one single volume for each year. The best features of each are retained in the consolidated publication.

### TABLE OF CONTENTS


EDITORIAL ..... 9
LATEST CHANGES AND CORRECTIONS ..... 13
MEMORANDA FOR THE YEAR 1910 ..... 17
ASTRONOMICAL KALENDAR FOR 1909 ..... 18
ASTRONOMICAL NOTES FOR 1909 ..... 20
TABLE SHOWING THE DATES OF MOVABLE FEASTS ..... 21
KALENDAR AND LECTIONARY FOR 1909 ..... 22
NOTES OF THE KALENDAR FOR 1909 ..... 46
CONDENSED POSTAL GUIDE ..... 47
ANNUAL CYCLOPEDIA OF THE CHURCH ..... 51
Alabama; Atlanta; Brotherhood of St. Andrew; California; Canada; Canon 19 Licenses and Discussions; Capers, Ellison, D.D.; Central Pennsylvania; China; Church Congress; Clergy Relief Fund; Clergymen's Retiring Fund; Coleman, Leighton, D.D., LL.D.; Confraternity of the Blessed Sacrament; Delaware; Dix, Morgan, D.D., LL.D.; Eastern Church; Emmanuel Church Movement; England, Church of; Free and Open Church Association; General Convention; Georgia; Girls' Friendly Society; Iowa; Kinsman, Frederick Joseph; Knight, Edward Jennings; Lambeth Conference; Maine; Maryland; Mexico; Michigan; Missions; Newark; New York; Old Catholics; Paddock, Robert Lewis; Pennsylvania; Pittsburgh; Potter, Henry Codman, D.D., LL.D.; Reese, Frederick Focke, D.D.; Reunion, Movements Toward; Robinson, Henry Douglas, D.D.; Salina; Satterlee, Henry Yates, D.D., LL.D.; Scotland; South Carolina; Southern Ohio; Tennessee; Virginia; Washington; Western Michigan; Western New York; West Texas; Worthington, George, D.D., LL.D.
A SUGGESTIVE HYMN LIST FOR 1909 ..... 84
THE ANGLICAN EPISCOPATE ..... 85
THE AMERICAN EPISCOPATE—SUCCESSION OF AMERICAN BISHOPS ..... 96
BISHOPS CONSECRATED IN AMERICA FOR FOREIGN CHURCHES 102
LIST OF PRESIDING BISHOPS ..... 103
RATIO OF COMMUNICANTS TO POPULATION ..... 103
TABLE OF LIVING AMERICAN BISHOPS, WITH TIME AND PLACE OF BIRTH ..... 104
THE CHURCH IN THE UNITED STATES ..... 107
Officers, Committees, and Joint Commissions of General Convention.
ECCLESIASTICAL COURTS ..... 110
GENERAL INSTITUTIONS ..... 111
Official Corporations ..... 111
Unofficial—Theological Seminaries ..... 114
Schools of Theology and Arts ..... 115
Schools of Arts and Sciences ..... 115
The Brotherhood of St. Andrew ..... 116
Organizations for Special Forms of Mission Work.... 118
Secret Societies for Boys ..... 119
National Organizations for Women and Girls ..... 119
Organizations for the Increase, Aid, and Better Sustenance of the Ministry ..... 120
Organizations for Educational Purposes, Church Defence and Propaganda ..... 120
Organizations for Social Amelioration and Reform ... 121
Organizations for Promoting Church Unity ..... 122
Organizations for Devotional Purposes ..... 123
Other National Church Organizations ..... 124
RELIGIOUS ORDERS ..... 124
TRAINING SCHOOLS FOR DEACONESSES ..... 128
LIST OF DEACONESSES IN ACTIVE SERVICE ..... 128
SUNDAY SCHOOL COMMISSIONS AND INSTITUTES ..... 131
THE CHURCH CLUBS IN THE UNITED STATES ..... 136
LIST OF CHURCH PERIODICALS ..... 139
DIOCESAN CONVENTIONS AND SECRETARIES ..... 141
NECROLOGY. NOVEMBER 1, 1907—NOVEMBER 1, 1908..... 143
DEPOSITIONS AND RESTORATIONS ..... 148
CLERGY TRANSFERRED TO FOREIGN DIOCESES..... 148
THE DEPARTMENT MISSIONARY COUNCILS ..... 149
DIOCESAN STATISTICS AND CLERGY LIST ..... 150
Alabama 151, Alaska 153, Albany 154, Arizona 157, Arkansas 158, Asheville 159, Atlanta 161, California 162, Central New York 165, Central Pennsylvania 168, Chicago 170, Colorado 173, Connecticut 175, Dallas 179, Delaware 180, Duluth 181, East Carolina 183, Eastern Oregon 184, Easton 185, Florida 187, Fond du Lac 188, Georgia 190, Harrisburg 192, Honolulu 194, Idaho 195, Indianapolis 196, Iowa 198, Kansas 200, Kansas City 202, Kearney 203, Kentucky 205, Lexington 206, Long Island 208, Los Angeles 212, Louisiana 213, Maine 215, Marquette 217, Maryland 221, Massachusetts 225, Michigan 229, Michigan City 232, Milwaukee 233, Minnesota 236, Mississippi 239, Missouri 240, Montana 242, Nebraska 244, Nevada 245, Newark 246, New Hampshire 249, New Jersey 251, New Mexico 254, New York 255, North Carolina 262, North Dakota 264, Ohio 266, Oklahoma 268, Olympia 270, Oregon 271, Pennsylvania 272, Philippine Islands 279, Pittsburgh 280, Porto Rico 282, Quincy 283, Rhode Island 284, Sacramento 286, Salina 288, South Carolina 289, South Dakota 291, Southern Florida 294, Southern Ohio 296, Southern Virginia 298, Spokane 303, Springfield 304, Tennessee 306, Texas 308, Utah 310, Vermont 311, Virginia 316, Washington 320, Western Colorado 324, Western Massachusetts 325, Western Michigan 326, Western New York 328, West Texas 331, West Virginia 332, Wyoming 334.
FOREIGN MISSIONS ..... 335
West Africa 335, China 336, Shanghai 337, Hankow 338, Japan—Tokyo 339, Kyoto 341, Cuba 343, Mexico, 344, Southern Brazil 345, Panama Canal Zone 346, European Churches 346, The Church in Haiti 347.
TABLES OF STATISTICS ..... 348
HOW TO COUNT COMMUNICANTS. Report of a Committee of General Convention ..... 352
SUMMARY OF STATISTICS ..... 356
KEY TO DOCTORS' DEGREES ..... 357
GENERAL ALPHABETICAL LIST OF THE CLERGY ..... 358
A LIST OF FOREIGN CLERGY ..... 426
CITY DIRECTORY ..... 427
Baltimore, Boston, Brooklyn, Buffalo, Chicago, Cincinnati, Cleveland, Detroit, Louisville, Milwaukee, Minneapolis, New Haven, New Orleans, New York City, Philadelphia, Pittsburgh, Providence, St. Louis, St. Paul, San Francisco, Washington.


INDEX TO PORTRAITS.


KINSMAN, RT. REV. F. J. ..... opp. 180
KNIGHT, RT. REV. EDWARD J. ..... Frontispiece
PADDOCK, RT. REV. ROBERT L. ..... opp. 76
REESE, RT. REV. F. F., D.D. ..... opp. 190
ROBINSON, RT. REV. H. D., D.D. ..... opp. 246


### The Price

The continual increase in bulk, and the marked increase in the cost of printing and of printing materials, compels the publishers with reluctance to advance the price to

**50 Cents in Paper; 75 Cents in Cloth**

both postpaid. As the volume will contain nearly or quite FIVE HUNDRED PAGES, it will be seen that even with this increase in price, the cost is very low—much lower than the usual price of similar publications.

### ADVANCE ORDERS

are solicited, and it is requested that, as far as possible, remitttnce will accompany orders for single copies.

The varied matter, the careful review of the year, the Cyclopedia features, etc., should make this work an essential in the family of every intelligent Churchman. Address:

## THE YOUNG CHURCHMAN COMPANY,

MILWAUKEE - - - - WISCONSIN

# Thoughts for the Thoughtful.

The love of God in our hearts is a gift from the Lord; it is a fire which lights up all things arid, and whoever is so disposed, can instantly feel it warm and inflame his heart.—Savonarola.

Duty is a power which rises with us in the morning and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

To make to-day's hard march, to fight to-day's hard battle, and leave the great campaign where it belongs—in the wise Captain's hands—there is the only comfort, the only light, which oftentimes seems left to us; and when we take it in profound humility, behold! it is enough.

When a man who has accepted a nomination for office suddenly rises above or falls below his previous record with regard to religious matters, it is only what might be expected when he is made the subject of remarks bristling with interrogation points and uncomplimentary allusion.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

Love cannot remain silent. It is an active principle as well as a passion. It finds expression in life. It sympathizes, sacrifices, serves. It is benevolent, neighborly, pure, holy. Envy and hatred and vanity are foreign to its nature. It is hopeful and rejoiceth in the truth.—J. C. Villiers.

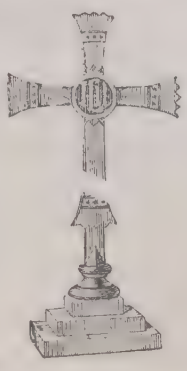
He who is diligent in business will not always become famous; but the conscientiously industrious soul will at least enjoy the blessedness of knowing that by labor the Lord can be served as well as by prayer and song and meditation, and that "work done for God, it dieth not."—C. A. Dwight.

What the particular thoughts or temptations are that disquiet you, I know not; but whatever they are, look above them, and labor to fix your eye on that infinite goodness which never faileth them that by faith do absolutely rely upon it and patiently wait upon Him who hath pronounced them all, without exception, blessed that do so.—Robert Leighton.

Doing nothing for others is the undoing of ourselves. We must be purposely kind and generous or we miss the best part of existence. The heart that goes out of itself gets large and full. This is the great secret of the inner life. We do ourselves the most good by doing something for others.—Horace Mann.

We should not judge a sinner, but rather lament his sins and have compassion on him; since, whilst the grace of God exists, he can always turn to the Lord and repent.—Savonarola.

If this world were our abiding place we might complain that it makes our bed so hard; but it is only our night-quarters on a journey, and who can expect home-comforts?—Samuel Rutherford.

MEMORIALS for CHRISTMAS-TIDE.

Are you going to present one to your PARISH CHURCH?

We have ready for Delivery **ALTARS, CHANCEL CHAIRS, ALTAR BRASSES. FONTS** in **MARBLE, STONE** and **WOOD. LITANY DESKS—CREDENCE TABLES, CROSSES**—and other

**CHURCH FURNISHINGS**

in Wood, Metal, Stone, Marble, Art Glass, etc.

Send for Handbook and Illustrated Data.

J. & R. LAMB
23, 25, 27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

3% ON SAVINGS

BANK OF COMMERCE AND TRUSTS

S.E. COR. NINTH AND MAIN STREETS.

RICHMOND VA.

CAPITAL $200,000.00

Careful Investors will find the 6 PER CENT. SECURITIES

Offered by this Company **the Safest and Most Satisfactory Way** to Invest their Funds. They yield a good rate of interest and are not subject to market fluctuations. Bonds in denominations of **$500** or **$1000** each secured by Richmond Real Estate First Mortgage. You can pay in installments if you prefer. "You save as you pay; You pay as you save."

Personal Interviews or Correspondence Solicited.

6 PER CENT.



**Carpets Dusted, Scoured or Dyed**
**Rugs or Druggets**
**Made From Old Carpets**

FRENCH CLEANING of All Kinds of Clothing and Household Articles one of our Specialties.

Mrs. A. J. PYLE,
**315 N. Fifth St., - RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $700,000.

## First National Bank,

**Of Richmond, Va.,**

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK OF RICHMOND

RICHMOND, VIRGINIA.

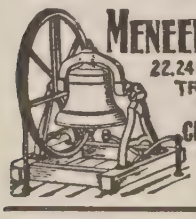
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $460,000
Surplus and Undivided Profits . . . . . 150,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. Josiah Leake,
James N. Boyd, Lilburn T. Myers,
L. D. Cardoza, Wm. H. Palmer,
S. H. Hawes, S. W. Travers,
B. B. Valentine.



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY
SHOPS MANITOWOC, WIS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

## Wedding Invitations

AND ANNOUNCEMENTS, $3.00 per one hundred: $5.00 per two hundred, prepaid. Script or Old English lettering. As good as the best. Visiting Cards, 25 cents per one hundred. Church Envelopes a specialty.

RICHMOND CARD CO.,
Rocky Mount, Va.



## Church Furnishings

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

✠

## CHARLES F. HOGEMAN

**Importer, Exporter and Manufacturer,**

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.



## Church Vestments

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER · BRONZE · BRASS · IRON · WOOD · GLASS · MARBLE
ART WORK
227-229 W. 60 St. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.


### NOTICE.

There will be a few vacancies after January first in the Training School of a Hospital in a manufacturing city. Applicants must not be under twenty-one years of age.

Apply to

SUPERINTENDENT,
Good Samaritan Hospital,
Lebanon, Pennsylvania.


ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

Write for
**The Schmidt Quarterly.**

**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

# BABY'S ITCHING WAS INTOLERABLE

Girl of Six Months had Fearful Attack of Eczema—Spread All Over Her Face and Eyes Began to Swell—Scratched Till Blood Came—Relieved in a Night and

## CURED BY CUTICURA AFTER LONG SUFFERING



"When my little girl was six months old I noticed small red spots on her right cheek. I did not pay any attention to them but finally the spots grew so large that I sent for the doctor who said it was ringworm. He prescribed an ointment which I used for two weeks, but instead of helping the eruption, the ointment seemed to make it worse. Then I went to a second doctor who after examining the baby said it was eczema. He also gave me an ointment which did not help either. The disease in the meantime spread all over the face and the eyes began to swell. I became very anxious. The itching grew intolerable. I had to tie the baby's hands to the cradle to prevent her scratching. The cheeks were covered with blood and it was a terrible sight to see. I consulted doctors from September to December, but they were unable to cure the baby. I paid out from twenty to thirty dollars without relief.

"One of my friends told me of the Cuticura Remedies and I sent at once for a set which I began to use that evening. The next morning the baby's face was all white instead of red and you can imagine how surprised I was. I cannot find words enough to praise Cuticura and I do not know what would have become of my baby only for it. I used the Cuticura Remedies until the eczema entirely disappeared. The child is now three years old and quite well. I used three cakes of Cuticura Soap, two boxes of Cuticura Ointment and one bottle of Cuticura Resolvent and I never use any other soap. I always recommend them whenever there is a chance for doing so. I will send you one of her pictures which she had taken just after she was healed. Mrs. P. E. Gumbin, Sheldon, Ia., July 13, 1908."

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

## HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

1835 DOMINUS FRUSTRA NISI

VOL. LXXIII. RICHMOND, VA., JANUARY 9, 1909. No. 2.




PARISH HOUSE, CHURCH OF THE ASCENSION, BALTIMORE, MD.


## The Children's Daily Service

YEAR BOOK OF TEXT, VERSE AND PRAYER. By BLANDINA STANTON BABCOCK.

THE little book herein outlined is simply conceived, yet its simplicity meets one of the deepest needs of family life. To direct the child's thoughts into an up-look toward the light, only the means that lie nearest are used—a Bible truth, a verse, a prayer—yet these are the profound agencies that God has ordained for drawing the young heart as all our hearts nearer to Him. No didactic teachings are attempted—only the sweet influences are invoked that come from a daily turning of the child's eyes through the Truth to the Father. The Book is well printed on good paper and each page has a red border. A copy of any style will be sent, postpaid, to any part of the United States or Canada, on receipt of price, plus postage as indicated. Cloth, plain edges, net, 50 cents: White and gold, gilt edges, boxed, 75 cents; Seal grain leather, boxed, $1.50. Postage of seven cents the copy additional.

**Thomas Whittaker, Inc., Publishers,**

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First-class in Standard and Facilities. Individual Instruction. Seventy Teachers. Number of Students Limited to Fifty in each Class. Three free catalogues—Specify Department.

**Virginia Female Institute**

To be in future called

**STUART HALL**

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.

Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-fifth session. For catalogue, apply

MISS MARIA PENDLETON DUVAL, Principal.

**GLOUCESTER ACADEMY**

An Accredited School of the University of Virginia.

NEAR GLOUCESTER, C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

**Gunwell Home and School**

Established 1893.

For the Feeble-Minded and Epileptic. Expert training by experienced teachers.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,

GUNSTON HALL 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue, MR. AND MRS. BEVERLEY R. MASON, Principals.

Miss E. M. CLARK, LL. A., Associate Principal.

BRISTOL SCHOOL. An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**ST. AGNES SCHOOL**

FOR GIRLS. ALBANY, N. Y.

Re-opens October 1st for its thirty-eighth year. Announcement on application.

**The General Theological Seminary.**

Chelsea Square, New York.

The Academic Year begins on Wednesday, the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

**FERRY'S SEEDS**

Nobody can know everything. To become expert means to specialize. We are specialists in producing the best flower and vegetable seeds. In 52 years we have become experts. Sow Ferry's Seeds and reap the results of our care. For sale everywhere. Read our 1909 catalogue and profit by our experience. Sent free on request. Address

D. M. FERRY & CO., DETROIT, MICH.

**R. L. Christian & Co.**

816-818 EAST MAIN STREET, Richmond, Va.

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER' SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

**Geo. A. Hundley,**

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

**Especially Helpful**




Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**

We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.

Write us for further particulars.

**3% Interest**

Paid on Savings Accounts, compounded semi-annually from date of deposit.

**THE MERCHANTS NATIONAL BANK,**

1101 E. Main St., Richmond, Va.

Capital, $200,000.00 Surplus, $830.000.00

"Safest for Savings."

**COMMONWEALTH BANK**

12 North Ninth Street, RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

INCORPORATED 1832.

**The Virginia Fire and Marine Insurance Company**

Richmond, Va.

| | |
|---|---|
| Capital | $250,000.00 |
| Reinsurance Reserve | 521,856.30 |
| Reserve for Losses | 65,273.00 |
| Net Surplus | 400,711.85 |
| Assets | $1,172,569.16 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

**WHY**

do people who use Gowan's preparation use it again and tell their neighbors? Because it is a great remedy and cures Croup, Colds and Pneumonia. External. 25c.; 50c.; $1.00. All druggists. Buy to-day.

**A Room for Sick Working Girls**

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM, "Retreat for the Sick," Richmond, Va.

**John L. Williams & Son**

BANKERS AND BROKERS,

Chamber of Commerce, Ninth and Main (P. O. Box 505)

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiate Railroad and Municipal Bonds.

**SOUTHERN RAILWAY**

TRAINS LEAVE RICHMOND.

N. B.—Following schedule figures, published only as information, are not guaranteed.

7:00 A. M.—Daily. Local for Charlotte.

11:15 A. M.—Daily. Limited. Buffet Pullman to Atlanta and Birmingham, New Orleans, Memphis, Chattanooga, and all the South. Through coach for Chase City, Oxford, Durham and Raleigh.

6:00 P. M.—Ex. Sunday. Keysville Local.

11:30 P. M.—Daily. Limited. Pullman ready 9:30 P. M. for all the South.

YORK RIVER LINE.

2:15 P. M.—Mondays, Wednesdays and Fridays.

4:30 A. M.—Ex. Sunday. Local to West Point.

4:30 P. M.—Ex. Sundays. To West Point, connecting for Baltimore on Mondays, Wednesdays and Fridays.

TRAINS ARRIVE.

6:55 A. M., 8:40 P. M.—From all the South.

4:10 P. M.—From Charlotte, Raleigh, Durham, Chase City and local stations.

8:40 A. M.—From Keysville. Local.

9:20 A. M.—From West Point, and from Baltimore Wednesday, Friday and Sunday.

10:45 A. M., 5:15 P. M.—Local from West Point.

C. W. WESTBURY, D. P. A., 920 E. Main St., Richmond, Va.

**N. & W. R'Y.**

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and best service. PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**Richmond, Fredericksb'g & Potomac R. R.**

SCHEDULE EFFECTIVE SEPT. 6, 1908.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.45 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡10.35 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *7.15 P.M. Byrd St. Sta. |
| *5.20 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.45 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.30 A.M., 1.30 P.M., 6.35 P.M.
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JANUARY 9, 1909. No. 2.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Publishers.
Room 304 Bank of Richmond Building,
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent..

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### Religion versus Religionism.

At this New Year Season, when it is somewhat natural for all thoughtful people to take more or less of a review of the past, with regard to its effect on the future, in the way of enlightenment and help and direction, the Southern Churchman commends cordially to its readers the following communication, because it contains a plain, clear and forceful lesson that ought to be continually impressed on the mind, heart and conscience of every religious and Church worker. One of the easiest things in the world is to mistake means for ends; the machinery for the work to be accomplished by the machinery, and so to put the emphasis on the wrong place. In religious and Church work this is a peculiar and ever-present temptation, and one that can only be guarded against by continual watchfulness.

To mistake "Religionism" for the real and true spirit of religion—the Spirit of Christ—is a subtle temptation but one that strikes right at the root and life of all that Christianity stands for in the world, and to mistake the Instrument for the Mission of Religion. If there is anything worth meditating on and guarding against at this New Year time, it is this very spirit, and the writer of the following has stated the case admirably.

It is a New Year's Meditation that is really worth while:

"The difference between the Christian and the religionist is the difference between the artist and the mechanic. The artist loves his work for its own sake. To labor at it is a law of his being, the outward expression of a passion that absorbs, dominates and transforms the whole man, and which somehow and somewhere must find a vent. The mechanic loves his work for what it brings, rather than for what it is. He may come to love it dearly, and to follow it even with enthusiasm, but a searching analysis of motives will reveal the fact, that at bottom it is something apart from his innermost self, something artificial, and acquired, and pursued for personal, or to put it perhaps rather harshly, for selfish ends. Or it is the difference between the patriot and the politician, between the man who loves his country and the man who loves his party.

"Now there is an imminent and ever present danger of everyone of us as Churchmen putting religionism before Christianity, of becoming mechanics or "machinists" rather than artists. Not that "machinery" is not absolutely necessary to the work of the Church of God. "Order is Heaven's first law," and organization has, we know, directly divine sanction. "But everything in its own order." "Order" and organization are good servants but bad masters, and Christianity is no more expressed by, or stops at them, than coining stops at the manufacture of the die, or warfare at the creation of the cannon's mould, or the production of cloth at the setting up of the loom. This, we know, is both a hackneyed and delicate question.

"The principle we would fain enforce has been asserted and has been perverted and caricatured a thousand times, and in a thousand ways. Still it is eternally and fundamentally true and must be reckoned with. Are we Christians or mere religionists; in our work for God, the Church and humanity are we artists or mechanics, patriots or politicians.

"Some little time ago a friend quoted to us a favorite saying of a Canadian Bishop, now long deceased, to his clergy, "Remember your work isn't to make people good. It is to make good Churchmen of them." Possibly the Bishop qualified this by some subsequent statement. It is to be hoped he did. But does this not express the attitude that a very large number of Church workers, lay as well as clerical, are tempted to assume towards their work? They love it dearly, they are tremendously in earnest and ready to make genuine sacrifices. Of selfishness in the vulgar sense they are perfectly free. They have no personal axe to grind. But their ambitions are satisfied with externals, with the creation of machinery, with the devising of "plant," with religionism rather than with religion. They remain content with producing good Churchmen.

"At this New Year Season of self-examination and spiritual stocktaking it would be well for all our clergy to put this great crucial question to themselves, "Am I teaching religion or religionism?" How deep has my work gone? What effect is it having upon human character? While I have increased my congregations, my communicants, my Sunday School, my societies, my parish revenues, etc., etc., has there been a corresponding spiritual and moral growth? Are the members of my congregation, individually and corporately, more distinguished than they were at the beginning of my pastorate by distinctive Christian virtues? Are they more charitable, patient, merciful and forgiving, purer and cleaner in their lives and conversation? And has their spirituality been deepened? Have they a firmer hold upon the great verities of the Faith, a clearer and stronger sense of the unseen world, a more abiding faith in Divine Providence? Are they more resigned to their earthly lot, more patient in tribulation, calmer in adversity? In a word, how much more like Christ are they than when I began my work among them?

"On the other hand it is possible that there has been no progress whatever along these lines, that while outwardly the prosperity of the congregation has advanced by leaps and bounds, its spiritual tone is not a fraction of a degree higher than when I assumed the "cure of souls," two, four, six or eight years ago, as the case may be. I am surrounded by earnest and zealous Churchmen, but a man may be a very "good" Churchman, of a sort, and a very poor Christian. What have I done towards "building up character?" With profound respect we suggest the foregoing as a line of New Year self-examination for the clergy, and for all Church-workers. For this is the final test, and with or without it our work will stand or fall."

### Aid for the Italian Sufferers.

Mr. Editor: Please tell us the best way to send money for relief of Italian sufferers, and the proper direction.

Will the Southern Churchman receive and forward contributions?

Yes, of course.

### An Important Correction.

In view of the editorial summary of Church Work in the last issue of the Southern Churchman, which summary was based on the figures of the "Living Church Annual and Whittaker's Churchman's Almanac," attention is called to the following statement, which materially and pleasantly modifies some of the figures and conclusions referred to:

The editor of the *Living Church Annual and Whittaker's Churchman's Almanac* asks the public to observe that in the General Table of Statistics (pages 348-352) the Missionary District of Kearney is entirely omitted. The tables should therefore be corrected by the addition of the figures reported from that district, which will be found on page 204. This correction will change the reported decrease of 13 in the total number of clergy to an increase of 2; and will cause the total number of communicants (including foreign) to cross the next hundred-thousand mark, the corrected total being 900,606.

The statistics for the year, corrected by reference to the figures reported from Kearney—foreign missions included—are, therefore, as follows:

| | Total | Increase over 1907 |
|---|---|---|
| Clergy | 5,426 | 2 |
| Candidates for Orders | 421 | decr. 17 |
| Postulants | 341 | 31 |
| Lay Readers | 2,620 | 134 |
| Parishes and Missions | 8,057 | 110 |
| Baptisms—Infants | 49,538 | 1,358 |
| Baptisms—Adults | 13,939 | 571 |
| Baptisms—not specified | 4,212 | 1,286 |
| Baptisms—Total | 67,689 | 3,215 |
| Confirmed | 54,134 | 1,316 |
| Communicants | 900,666 | 26,110 |
| Marriages | 25,968 | 896 |
| Burials | 46,337 | 6,251 |
| Sunday School Teachers | 48,850 | 356 |
| Sunday School Scholars | 450,608 | 2,420 |
| Contributions | $17,990,469.65 | $150,159.88 |

It is suggested that persons cut out this statement and insert it in the *Annual* at the Summary of Statistics, page 352.

## BOOK REVIEWS.

THE HISTORY OF THE CITY OF FREDERICKSBURG, VIRGINIA. Prepared and printed by Authority of the Common Council thereof, under direction of its Committee on Publication, consisting of the following Councilmen: H. B. Lane, W. E. Bradley and S. W. Somerville. S. J. Quinn, Historian. Richmond, Va.: The Hermitage Press.

Fredericksburg is one of the really historic cities in the United States, and has had more or less prominent part in the history of the country from early Colonial days down to the close of the Civil War. Yet, curious to say, in this age of much history-writing, it has remained to this late day for any concerted effort to be made to preserve the history of the old town.

John Smith, the ubiquitons, explored the Rappahannock river; Governor Spotswood lived in the vicinity of Fredericksburg and probably selected the site of the town; Colonel William Byrd, of many gifts and graces, visited the early settlement; the first Patrick Henry was an early rector of the first church built there; Mary, the Mother of Washington, was a Colonial resident; young George is traditionally supposed to have thrown the immortal dollar across the Rappahannock there, Lafayette danced and feasted in the old burg; Mercer lived there, Augustine Washington was a town trustee; and yet—in spite of all this—the history has just been written.

Later, Federal and Confederate forces struggled in and around the town; Lee, Jackson, Hill, Longstreet, Stuart, Grant, Burnside, and Hooker fought over, for, and around it, and Federal and Confederate troops by the thousand sleep in final peace side by side in and around its environs; and still, till now, its history was not written.

At last its records have been put in permanent shape and its history cast into form; and very well the work has been done, too. Possibly, the point of view is provincial, but that only makes it more characteristic of Fredericksburg. The author seems to have an idea that the old town is the real center of the universe, but that only shows that he is saturated with the spirit of Fredericksburg! Withal, it is an interesting history of an interesting town, and preserves records that are well worthy of preservation. Like many men and women of the Old South, the old town has "seen its best days," but like the old folk, it had a glory all its own and worthy of perpetuation.

Every lover of the old town and its traditions will want the book.

The only pity is that after the historian has done his work so well, the Hermitage Press should have done its binding work so disgracefully.

MEMOIR OF BISHOP SEABURY. By William Jones Seabury, D. D., Professor of Ecclesiastical Polity and Law in the General Theological Seminary, New York. Gorham's, New York, and Rivingtons, London. 1908.

Dr. Seabury's memoir of his great-grandfather, the first American Bishop, is the most noteworthy biography of an American Churchman which has appeared in recent years. While it traverses ground fairly familiar to all who have known of Bishop Seabury, directly or indirectly, from the large Life written thirty years ago by Dr. Beardsley, it gives the history in a fresh form, and draws from many documents unpublished and unused by previous writers. The collection of Seabury papers owned by Dr. Seabury is, from the standpoint, of American Church History, one of the most valuable in the country. These have been so judiciously used that the book although compactly crammed with information, has (what compact books often lack), both fluency and power to sustain interest. Dr. Seabury has succeeded in his aim to give "such an account of Bishop Seabury as should at least be readable, and thus tend to promote general knowledge of a man really worth knowing." The new matter is to be found largely in the earlier chapters, which make an interesting contribution not only to Church History, but also to the study of Colonial times and of the discussions of the pre-Revolutionary period. There is careful statement of the principles, political and ecclesiastical, for which Bishop Seabury contended, examined from a standpoint representing wide learning, critical acumen and an eminently judicial temper. To many readers of the book not its least charm will consist in its expression of the genial personality of the author. The frontispiece reproduces a late portrait of Bishop Seabury, now in Dr. Seabury's possession, which has not heretofore been published. It is a pleasure to announce the appearance of a work so important and so commendable.

F. J. K.

### Doctrines and Practices Falsely Called "Catholic."

By Randolph H. McKim, D. D., LL. D., D. C. L.

So far I have anticipated general agreement on the part of my readers. But now I enter upon ground which by some, will probably be considered debatable.

There is a great deal, both in doctrine and in practice, in teaching and in ritual, which has been put forward for more than a generation, both in England and in our own country, as based upon Catholic consent and Catholic usage, which appears to me plainly un-Catholic—destitute, in fact, of the distinctive features which I hold to be absolutely necessary to the claim of Catholicity. The Tractarians, Newman and his followers, made their appeal to the primitive Church. The writings of the ancient Fathers furnished their standard of Catholicity.

But the leaders of the self-styled Catholic party to-day (at least of its most aggressive wing), have changed the court of appeal. Since Newman discovered that the doctrine and practices of the Church of Rome could not be supported by the early Fathers, and had recourse to the doctrine of Development as a refuge from his dilemma, the school of which he was in his Anglican days the idolized leader seems to have gradually shifted its ground until to-day its standard of Catholicity is found not in the Nicence age, but in our own age—in the teaching and practice of what its adherents call "the Catholic Church," by which is meant, not of course, the Church of England, not the Greek Church—and not, in terms, the Roman Church, but a kind of undefined entity made up of all these branches of the Church. And (mirabile dictu!) the judge who decides what this Catholic Church teaches in doctrine, ritual and ceremony, is the individual priest who makes the appeal. In fact, the answer to the appeal is "the echo of the appealing voice"—and so it comes to pass that we have a code of so-called Catholic doctrines and ceremonies suggestive of Babel rather than Pentecost. In practice, however, there is one unifying principle which saves the party from utter confusion, and that is that the doctrine, the customs, the ritual of the Church of Rome are generally taken as the standard of Catholicity.

It does not admit of doubt—it is frankly confessed by many of the neo-Catholics in the Church of England—that men of this school in increasing numbers feel so strongly their obligation to accept the doctrines and follow the customs of what they call the Catholic Church that loyalty to their own national Church and to its doctrines and Liturgy and Canons is no longer paramount—has been relegated, in fact, to a secondary place. They are first Catholics and then Anglicans, and if the Anglican Liturgy or the Anglican formularies or the Anglican ceremonies are not in harmony with their conception of Catholicity, then these must be interpreted in a Catholic sense, or, if this is impossible, must be set aside and superseded by those which have a higher obligation on their consciences.

Lord Halifax, in an address as President of the English Church Union, distinctly takes this ground. For example, he held that in the case of Reservation, even if the Rubrics do forbid it, "the prohibition is not one which it is within the competence of any local Church to make." He deliberately takes the ground that "those who hold the national Church to which they be-

long to have diverged ill-advisedly from Catholic custom," instead of being bound by the explicit rules of their Church until those rules are altered by legal authority, "are dispensed from obedience by loyalty to the higher claims of the Catholic Church; and of this dispensation the individual is to be the judge." (Guardian, July 2, 1902, p. 946). His position has been well stated thus: "Lord Halifax seems to have abandoned the attempt at interpreting the Reformation and the Prayer Book in a Catholic sense, and to argue that, as it is impossible to square them with Catholic doctrines and Catholic usages, in respect, e. g., to the Sacrament of the Altar, we must condemn the one and ignore the other, and revive solitary masses in the teeth of explicit prohibitions of the Rubric." (Guardian, June 18th.)

Now such a principle as this is not only completely subversive of order and authority and unity in the Church, but it is clearly and flagrantly un-Catholic. In the name of obedience to Catholic doctrine and usage, one of the first principles of Catholic usage, all over the world, is ruthlessly trampled upon. For there is the highest authority for the statement that "Conformity to authorized formularies is a known law and custom of the Holy Catholic Church"—and that "such conformity has been the unbroken and constant tradition and usage of the Holy Catholic Church—and that to act otherwise is a distinct repudiation of the Catholic standpoint.* With equal emphasis it may be affirmed that Catholic custom has from the beginning, and until the Roman Church usurped to itself powers which rightfully she could not exercise, recognized the authority of national Churches over their members in all matters save only the One Faith once delivered to the saints and embodied in the Catholic Creeds.

It is therefore a breach of Catholicity for any clergyman of either of these national Churches to set aside the liturgical Formularies, the Rubrics, the Canons, or the customs of said Churches because they do not agree with his idea of what is Catholic.

Let me now cite some examples of the working of the leaven of this un-Catholic principle of self-dispensation from conformity to the Liturgy of a particular national Church by assuming the higher claims of the Catholic Church. They shall be taken exclusively from England, and the testimony upon which they rest is the published writings of English clergymen who are themselves advocates of the Six Points of Orthodox Ritualism.

1. The interpolation in the course of the Canonical Offices of extraneous features taken from some other Rite.

2. The omission of structural parts of the offices of the Prayer Book.

3. The substitution of other Collects, Epistles, and Gospels for those ordered for the day.

4. The introduction of Liturgical offices in their entirety from the Use or Rite of another church.

So far has this principle gone that one of the ritualistic clergymen alluded to tells us that the clergy feel at liberty to mutilate or embellish, to supplement or supersede, the offices of the Prayer Book at will.

Such Roman services as "The Tenebrae," "The Creeping to the Cross," and "the Vespers of the Blessed Sacrament" are used in some English churches. Thus the English and the Roman rites are "harnessed together," to the confusion of both.

There goes along with all this a spirit of contemptuous dissatisfaction with the Prayer Book. Its claim to Catholic authority is seriously questioned. A priest who is particular in the observance of the Rubrics and requirements of his own national Liturgy is spoken of superciliously as "Prayer-booky." The First Prayer Book of Edward VI (which bears about the same relation to our Authorized Book as the "Articles of Confederation" bear to the "Constitution of the United States"), is exalted above that Book which all of us have solemnly promised to obey, and the "Use of Sarum," which has been entirely superseded by the Law of the Church, is still more highly venerated as an authority and a guide in the public service of the Church. It is even denied that the Prayer Book has the same authority for us as the Missal and Breviary have in the Latin rite. No, it is a manual mainly for the use of the lay folk—a Paroissien. The Church in using it is like a captive in bondage. She is doing penance, hoping for a better day. The result of all this is that we have in the Church, under the name of a Catholic Revival, "on the one hand a mass of burdensome additions and on the other a tangled undergrowth of self-willed creepers."†

Whatever may be the cause and whoever may be responsible for it—and I am quite willing to admit that the fault is not all on one side—the Church of England, and in a measure our own, presents, as to her forms of service, her Ritual, and her religious ceremonies, a spectacle at variance with that first principle of true Catholicity—obedience to law and conformity to established order. It is confessed by devout ritualists that, "in her darkest hour of Erastian severity and Protestant apathy and misrule, she did not exhibit, so far as her prescript order of Divine Service is concerned, an exterior more utterly at variance with the spirit and principle of Catholic custom than she does at the present moment."*

Thus we have the strange spectacle of a considerable body of the clergy who make the principle of Catholic consent the standard of their faith and teaching, adopting the absolutely un-Catholic principle of the liberty of the individual priest to ignore or to mutilate, or to set aside the order of service which his own branch of the Catholic Church has established, and to which he has promised conformity.

Surely in the presence of a practice so destructive of all order and unity and peace, High Churchmen, Low Churchmen, and Broad Churchmen ought to make common cause for the defense of the Church against disintegration. And Ritualists also, men who hold and practice every one of the Six Points—and to whom the principle of Catholic consent is dear—ought to unite in the effort to rebuke and abate this most un-Catholic practice. The eight well-known representatives of the Ritualistic School who united some years ago in the volume of essays entitled "True Limits of Ritual in the Church" may be pointed to as leaders who have taken alarm at the portentous growth among men of their school of this form of pseudo-Catholicity.

May their warning and appeal not be lost upon their ritualistic brethren in America.

There are several other practices which are put forward as under the aegis of Catholic authority and usage which have no claim whatever to so high a lineage, even were we to grant that what prevailed in the Primitive Church down to the date of the Council of Nice (A. D. 325), might, in a qualified sense, be called "Catholic." But as time does not permit more, I will simply ask to be instructed upon the following points:

1. How can Eucharistic Adoration be either primitive or Catholic, when as Palmer and Freeman have shown, the Ancient Liturgies contain no trace of any such practice—when, in fact, it was not practiced in the Christian Church for eleven hundred years after Christ?

2. How can non-communicating attendance ze a Catholic custom when, to quote Mr. Maskell's words, "It is so well known that, during the first five centuries at least the universal practice was to allow no one to be present except communicants and the last class of penitents, that it would be a waste of time to repeat authorities that have been cited over and over again."

3. How can the custom of receiving the Holy Communion fasting be vindicated as a Catholic practice, when our Lord and his apostles did not receive fasting; when there is no evidence that in the first three centuries there was any such canonical requirement; when, as eminent Roman Catholic authorities acknowledge, "for the first three centuries, and even much later, it was still in many places celebrated after supper." "Even in the fifth century," says Johnson, author of "The Unbloody Sacrifice," whole churches chose to have their Communion in the evening and upon a full stomach."

That we may see to what lengths of presumption pseudo-Catholicism can go, it is only necessary to quote the statement that the celebration of the Lord's Supper in the evening (when He Himself celebrated it—and when, as Father Puller confesses, the early Church did continually)—is an act of "intolerable profanity!" To this complexion it has come, that to follow the example of the Master and the Martyrs is profanity! Such a sentiment, let it be plainly said, resembles blasphemy much more than it does Catholicity.

4. How can the discipline of private Confession and Absolution be a Catholic practice, when it is undeniable that it did not exist in the primitive Church?

I make this statement advisedly, for at the Round Table Conference, held in Fulham Palace, in 1901-2, at the request of the Bishop of London—a Conference representing all schools of Churchmanship, and in which the most conspicuous leaders of the Ritualistic party participated—one of the few things upon which there was unanimous agreement was this:

"The members of the Conference are agreed that the discipline of private Confession and Absolution cannot be shown to have existed for some centuries after the foundation of the Church." (Report, p. 109).

I ask, then, to be enlightened upon the point, How can that be a Catholic practice which was unknown in the Church during its earliest and best centuries? If this be Catholicity, it is not the Catholicity of Christ and the Apostles.

5. How can the use of incense be Catholic, if it be true, as the Lower House of Convocation declared on June 29, 1866, that "there is no proof of its use in the Apostolic Age?" Moreover, the President and Council of the English Church Union, August 16th, the same year, officially declared their acquiesence in the said report.

6. How can the use of unleavened wafer bread be Catholic when it is certain, from the best authorities, that unleavened bread was not used even in the Roman Church till the seventh

*"True Limits of ritual in the Church," pp. 49, 50.

†"The True Limits of Ritual," p. 204.

*"True Limits of Ritual," p. 204.

century? In the early Church, common bread was used except by the Ebionite heretics, and as the learned liturgiologist, Palmer, tells us, "it has always been the practice of the Christian Church to place the bread on the table whole and unbroken." But is the use of wafer bread permissible in the English Church to-day in face of the Canon of 1604, and the Rubric of 1661, requiring the Communion bread shall "be such as is usual to be eaten?"

It is true wafer bread was permitted by the Rubrics of the First Prayer Book of Edward VI, but that book has been superseded both in England and America, and true Catholicity requires us to follow the Rubrics of our lawful standards, just as true citizenship requires Americans to obey the Constitution of the United States and not the Articles of Confederation.

It is true also that Queen Elizabeth's injunctions required the use of wafers, but it were Erastianism rather than true Catholicism to regulate our rites and ceremonies in connection with the Holy Sacrament of our Redemption by the secular authority!

For the Southern Churchman.

### Carol Services.

With the passing away of the Christmas rush and the return to comparative quiet, the question naturally arises in thoughtful minds: "Have we really made the most of, gotten the best out of this holy season?"

Recently, with something of a shock, the writer has heard the idea expressed by more than one person that the Carol singing in our Sunday Schools was for the entertainment of the congregation. This suggested taking a hasty glance at the origin of the custom.

The only available source of information gives the definition:

"Carol—a song of praise sung at Christmas-tide. Originally, a song accompanied with dancing, in which sense used by the old poets, danced by taking hands, forming rings, etc. Bishop Taylor says the oldest carol was that sung by the heavenly host when the birth of the Saviour was announced to the shepherds in the plains of Bethlehem. It was probable that the singing of carols arose in imitation of this. * * * * Carol singing is of great antiquity among Christian communities, as the carol by Aurelius Prudentius, of the fourth century will show."

Surely, then, a custom retained in the Church for so many hundred years has a deeper significance than the mere entertainment of the congregation. Is it not rather an effort, a call of our Church to teach, to train even our children to turn aside, for a little while at least, from the mad rush which so often attends the Christmas-tide, and engage in a purely religious service? A joyful service, it is true, but none the less one to appeal to the deeper, the spiritual side of their natures; a service breathing out peace, good will, brotherliness to all around; a service to turn the thoughts of our Sunday School children to those less fortunate than themselves, and implant an earnest desire to do them good; a service in which the whole Sunday School should join with accord in a glad song of praise and thanksgiving.

Impossible to have such a service? We cannot believe it; but until we attain this ideal, ought we not at least to be reaching, ever reaching after it?

Manassas, Va. M. R. Smith.

If a man fails to stand by the Lord's work when he is poor it is not probable that he will do so when he becomes rich.

# Church Intelligence.

### CALENDAR.

**January.**

1—Circumcision.
3—Second Sunday after Christmas.
6—The Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Conversion of St. Paul.
31—Fourth Sunday after Epiphany.
Feb. 2—Purification of St. Mary the Virgin.

### Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

# Foreign.

### New Bishop of Stepney.

The appointment of Dr. H. L. Paget, Bishop Suffragan of Ipswich, to be Bishop Suffragan of Stepney will bring back to London a Churchman who has spent twenty-six years of his clerical life amid the crowds and clamor of the capital. It is just three years ago that the news that he had been appointed Bishop Suffragan of Ipswich filled the hearts and minds of his parishioners (amongst whom he had worked as Vicar of St. Pancras for nineteen years) with painfully mixed feelings and thoughts. For although congratulations poured in upon him in an almost overwhelming tide, a great deal of sorrowful personal regret swept through the parish.

The history of Dr. Paget's popularity at St. Pancras dates back to a troublous beginning, which is happily almost forgotten to-day.

During his incumbency there and his earlier charge of the Oxford Mission at Poplar, Dr. Paget proved himself the poor man's parson. Never before had the poor of St. Pancras been so looked after as they were when he took the reins. When he came the duties of the incumbent included the chairmanship of the vestry. And both in that capacity, and later (when the old arrangement was dissolved) as a member of the Board of Guardians, he was a staunch and a wise supporter or their real interests. The Christ Church Mission at Poplar still goes by the name of "Paget's Mission" locally, although it is twenty-two years since he so ably filled that curacy.

Dr. Paget always entered heart and soul into the social life of his parish of St. Pancras. And in this, as in all his parochial activities, he had the assistance of his accomplished wife, ever since his marriage a few years after he became a London Vicar. Mrs. Paget was "half the parson," and loved the parish and the people, the flock and the fold, as he did. It nearly broke their hearts to leave the associations of so many years. And so warmly had their affection and sympathy been reciprocated that when he came to preach at his old church some while after he had taken up his duties at Ipswich, he and she had to beat a hasty retreat after the service, to avoid being mobbed by eager friends, and to wave their greetings from a safe distance.

### Mr. Lloyd George and Disestablishment.

In reading through Mr. Lloyd George's speech at Liverpool, on Monday, we naturally looked for something definite in regard to Welsh Disestablishment. We were told last week that a Bill would certainly be introduced next session, but we were not told that it was to be pressed forward; indeed, our information was to the effect that it would not be sent up to the Peers, but would be withdrawn to be used as an item in the filling of the cup process. But Mr. Lloyd George, who when Welsh Church education questions are touched upon seems to forget that he is a leading member of the Cabinet and only remembers his partisanship, assumes that the Disestablishment Bill will be sent to the Lords to be "flung out." He says: "The wishes of an overwhelming majority of the people of Wales, upon their own spiritual and religious affairs, will be settled in the drawing-room of Lansdowne House, and it will be flung out." If the Bill is really to be introduced and pushed forward, something and someone else besides Lansdowne House will have a voice in the flinging of it out. Instead of this wild debating society talk on such a grave matter as a proposal to maim and plunder an ancient and increasingly beneficent institution like the Church in Wales, Mr. Lloyd George would have done better to explain why, if Disestablishment is such a subject of yearning in Wales, it was so carefully kept out of all Welsh election addresses and speeches at the last General Election? If the House of Lords has an opportunity of flinging out a Disestablishment Bill next year, it will not be because there has been an overwhelming expression of opinion from Wales in its favor, but because there has not. Disestablishment was the one question which was not pronounced upon at the last election.

### Canon Fleming's Successor.

An admirable selection has been made by the Duke of Westminster of a successor to the late Canon Fleming, Vicar of St. Michael's, Chester-square, in the person of the Rev. J. Gough M'Cormick, at present Vicar of St. Paul's, Prince's-park, Liverpool. The delay in making the appointment has been due to the absence of the Duke of Westminster in South Africa. The new Vicar is a son of Canon Joseph M'Cormick, rector of St. James', Piccadilly, and is an eloquent preacher, a vigorous worker and a successful organizer. Ordained in 1897 to a curacy at Great Yarmouth, he rapidly showed marked power as a preacher, and four years later he accepted his present sphere in Liverpool, where he has made a deep impression. He was one of the Mission of Help to South Africa, and is recognized as a capable mission preacher. Mr. M'Cormick will not have by any means an easy task at St. Michael's, but judging by what he has accomplished in the past, he will be equal to it, and the traditions of the parish are likely to be maintained. Like his father, he is an ardent athlete.

### The New Archbishop of Capetown.

After two or three futile elections a new Archbishop of Capetown has been appointed. It will be remembered that the Bishop of Southwell was chosen last month by the Elective Assembly of the Church of South Africa, but he was unable to accept the call. Then the Bishops of the Province elected the Ven. Archdeacon Burrows, of Birmingham, but he also declined the honor. Last Friday it was announced that the Bishop of Pretoria had been unanimously elected to the Archbishopric.

and had accepted the post. The Right Rev. W. Marlborough Carter has been in South Africa about seventeen years, first as Bishop of Zululand, and since 1902 as Bishop of Pretoria. He is well known in London as the head of the Eton Mission at Hackney Wick, where he labored from 1880 to 1891. The South Africa Church Chronicle states that, in addition to those already mentioned, the following names were submitted to the Elective Assembly: The Bishop of Glasgow, the Bishop of Grahamstown, Bishop Mylne, Bishop Cameron, and Father Puller.

### The Vacant Canonry of St. Paul's.

By the appointment of the Bishop of Ipswich as the successor to Dr. Lang, the temporary arrangement whereby the Suffragan-Bishop of Stepney became by that preferment also a Canon of St. Paul's ceases. The arrangement had its origin in the circumstance that when Dr. Browne was chosen by Dr. Temple to succeed Dr. Billing he was already a Canon at St. Paul's. When the Bishop of London, then Mr. Winnington Ingram, Head of Oxford House, was in his turn appointed to follow Dr. Browne, the latter having accepted the See of Bristol, Lord Salisbury was willing to continue the arrangement; and when Dr. Lang succeeded Dr. Ingram, Mr. Balfour followed the same course. But it was impossible that the union of these two positions could have continued for very long, as it involved the sacrifice of an important Crown preferment. The Bishop of London has been able to secure a stipend for his new Suffragan from various funds. By the Act of Henry VIII creating suffragan bishops each suffragan bishop is entitled to hold two livings. But this expedient will not be resorted to, and no incumbency goes with the preferment.

## American.

### Death of Prof. Harding, of St. John's University, Shanghai—His Appeal to College Men.

A cable was received at the Church Missions House, January 2, announcing the death in Shanghai, of Mr. Weston O'Brien Harding, one of the faculty of St. John's University. Mr. Harding is the son of the Rev. C. E. Harding, of the Church of the Epiphany, Baltimore. Born in Maine about twenty-three years ago, he was educated in Baltimore, and in June, 1907, was graduated from Johns Hopkins University with the degree of B. A. During his college course he had been active in the work of the Young Men's Christian Association and the Brotherhood of St. Andrew and had decided to give his life for the education of young men in non-Christian lands. His offer was accepted by the Board of Missions and Bishop Graves, and he was assigned to St. John's University, where for a year and a half he has done effective work.

Writing recently to college men, urging them to consider the foreign field as a life service, Mr. Harding said:

"The greatest question before a man in college is, "What shall I do in life?" It is much more. It is the greatest question which will ever come to him for settlement. It is therefore the one to receive the greatest care. The whole measure of success or failure we shall meet with hangs chiefly on that decision. Anxious and thorough indeed ought our investigation to be of the possible courses open to us. We do not want a good investment for this our most vital and precious possession; we want the best. If that were not so, why should we be working so long and laboriously in preparation for our future.

"There are just three things that every earnest young college man must come to realize if he half looks around him when he considers his future work. First and foremost is the command which every Christian has laid upon him to do his utmost for the spread of Christ's Kingdom. It is put in clear, unmistakable words never to be evaded. Read the Great Commission. Look at those words and ponder their meaning with all the earnestness that is in you if you value your standing with God.

"The second fact that must become very evident to you is your peculiar fitness for doing just what He has commanded. You are more highly trained than nine out of ten of the young men of your country. Sad to say, and this is more important, you realize your responsibility as ninety-nine out of a hundred—or more—of your collegemates do not. You can never doubt that superior opportunities mean for you deeper responsibility to use your talents as they were meant to be used.

"Last of all and such as surely to clinch the argument is the ripeness of opportunity in China now, an opportunity immediate and alarmingly uncertain of permanence. It must be met and grasped at once. More personal and compelling yet is the call for a man of just your earnestness and fitness of preparation in St. John's University. The work suffers for you. At home you will fill a place which at best ten others will seize if you do not. Here is a work which will never be done unless you do it, and God has commanded you to give your life to just such an occupation. Will you be deaf to the call?

Particulars regarding the practical equipment necessary are easy to obtain from the Board after you have seen your duty. All I need assure you, with all conviction and with freedom from over-fervid zeal and emotionalism is that here you will find a chance to live a clean life of clearest purpose, an earnest life, one with an ever-extending vista of golden opportunity, the ability to seize it being limited only by your own endowment of talents. Never an ounce of energy or of capability will be wasted here. All I say is 'Come.' "

St. John's faculty was already undermanned. Mr. Harding's death leaves it in a doubly precarious condition. The Board of Missions will be glad to know of anyone willing to follow in Mr. Harding's footsteps and to answer his invitation which rings out more clearly than ever before, "Come."

Particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

### Bishop Sessums Safe.

A cablegram received at New Orleans Dec. 30, from the Rt. Rev. Davis Sessums, Bishop of Louisiana, states that he and his daughter, Miss Alice Sessums, are safe in Rome. The Bishop and his daughter were believed to be in Messina at the time of the earthquake.

Bishop Sessums wrote some days ago from Pisa that he was about to make a trip to Messina and the news of the seismic horror which wrecked the latter town occasioned deep anxiety among the Bishop's relatives and friends there and every effort to procure news of him was made.

It would now appear that the Bishop's plans were for some reason changed with the fortunate result that he and his daughter were not in the devastated section.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Sunday Night Meetings for Socialists. Church Growth in the Archdeaconry of New York—Present to Bishop Greer from the Bronx Sunday Schools. Successful Work of St. Andrew's, Yonkers—Hope Farm—Bishop Greer Appeals for Earthquake Sufferers. St. Mary's, Manhattanville, Consecrated—Trinity Parish's Finances.

At its December meeting the Church Club heard from the Rev. Percy S. Grant, the story of the Sunday night meetings at the Church of the Ascension, where Socialists, fully half of them Jews, have attended and spoken. Interest was so great that the rooms were crowded. Mr. Grant explained that the meetings in question are missionary, the heathen in the case being misguided but not bitter workingmen. He said that following the regular service there is a meeting in the chapel, lasting from nine till eleven o'clock, and only closing at eleven because the sexton threatens to turn out the lights. He used this fact for an observation on preachers whose friends request them to be brief. Socialism is destructive, he said, and it has little real idea of what it would do if it had power to do at all. It is anybody's game. The responsibility of the Church is, he thinks, to make friends with these discontented peoples; and show them how to build up. The intellectual classes and the men who work with their hands are not in the Church, said he. Many of the latter are taking up Socialism. They need leadership. The Church should provide. Discussion following the address was lively, one of the speakers being a young Socialist. He was fair in what he sad, however, and was replied to by Health Commissioner Darlington and others.

The Archdeaconry of New York, in annual session in the Diocesan House, reported an enormous growth of its field, the Bronx, and that missionary work there, thought two or three years ago to be adequate, is now overwhelmed and crowded with people. Districts have been opened up in remote sections, and no sooner opened than filled. Bishop Greer expressed the desire to strengthen existing work, but admitted that the call from new fields is so great that it will probably be necessary to open three or four new missions. Canvasses have been made, and there are urgent demands by the people for the Church to enter their communities. The belief is general that the legislature will this winter remit accumulated assessments against Church property, as it has done several times. Promising new work is among the French, Japanese and Italians.

Children of Bronx Sunday Schools gathered in the great hall of the Bronx Church House and sang their Christmas carols. Bishop Greer was present, and part of the exercises was the presentatation to him, from the children, of a lunch set, with basket, warming bottles, knives and spoons. The Bishop was much pleased, and said that even in New York he was sure he would find the set useful. The superintendent of the Church House, the Rev. Duncan H. Browne, was presented with a Communion service on the occasion of his ordination. He is in charge of St. Martha's Mission.

St. Andrew's church, Yonkers, the Year Book of which has just been issued, is the second Yonkers parish to pass the one thousand limit in number of communicants. The first is St. John's, the mother parish, dating from 1694, while St. Andrew's has come up from a small mission within the last few years. Its field is the southern part of the city, fronting the river. Its communicant list is now 1,350 and its income last year was $28,000. A unique feature of its work is that among Armenians, and it has its own Armenian clergy assistant. It also has charge of the Chapel of the Redeemer at Lincoln Park. In North Yonkers, where Grace mission failed and its building was sold to another religious body, work has been taken up again, with almost one hundred communicants. It is believed a second start will be more successful.

Hope Farm is doing excellent work for children who come from the Children's Court. Recent appeals by Bishop Greer in its behalf have resulted in material help to him. The Bishop started the work, and is himself almost solely responsible for its maintenance. The farm is in Dutchess county. Roman Catholics have a protectory at Westchester, but until Bishop Greer opened the Farm there was no place to which children of Protestant parents might be sent save the reformatories provided by the city or the Catholic Protectory. In view of its breadth of purpose the Bishop is making general appeals for its support.

San Salvatore, St. Ambrose and other congregations of Italians were quickly alive to the appeal from Sicily on account of the earthquake. Bishop Greer issued an immediate appeal, and Italians and everybody else responded. The Italian quarters, of which New York has five, were scenes of excitement all of last week, and many were the anxious fears for friends. A large proportion of New York's Italian colony comes from Southern Italy.

Bishop Greer on New Year's day consecrated a new St. Mary's church, Manhattanville, the Rev. Hiram R. Hulse, rector. The Rev. Dr. W. H. Grosvenor, president of the Standing Committee, preached the sermon. St. Mary's is located on Manhattan Island, immediately north of the Cathedral of St. John the Divine, but on the low land which forms the Hudson river front of Harlem, or as it was once called, Manhattanville. It is an old parish, full of good works, and for many years worshipped in a frame building that came to be a landmark in the community. The new church is of brick and sandstone, in the Early English style, and cost $35,000. It is finished in oak. Assisting at the consecration were the Rev. Drs. Peters, Roper and Nichols. Part of the money to build it came from the sale of All Souls' church, once occupied by the Rev. Dr. R. Heber Newton.

Trinity parish, through its rector and vestry, made a statement of its finances to its members and the public, and distributed the same on the morning of January 3. The statement is the first complete one the great parish has ever made, and it came out in part through the influence of the new rector, the Rev. Dr. W. T. Manning, and the public criticism that has been very severe over the prospective demolition of St. John's chapel, on the lower West side. The statement fixes the income of Trinity parish last year at $779,775. This is the income of the vestry and corporation, and does not include offerings. Offerings are not handled by the vestry, but by rector and vicars, and given wholly to missions and to charity. Only $18,200 of pew rents are included in the corporation's statement.

For salaries of twenty-eight clergy the statement says that $101,600 a year is paid, that music costs $55,100 a year, and so on. For the maintenance of schools there is expended $63,700, and for the care and improvement of income bearing property the cost is $344,100 a year. Concerning criticism of the condition of tenement property, the corporation repudiates much of it, and says it is doing its best with the problem. It states that it has loaned to New York parishes $370,000 on which it receives no interest income. The statement shows that Dr. Dix first suggested giving up St. John's, and there follows a long argument, with statistics, showing how few indeed are the residents of the St. John's chapel section. Many who attend there, it states, reside much nearer to St. Luke's. The total value of Trinity property, exclusive of its churches, schools and cemeteries, is given as $13,190,000. The corporation has, however, a debt of $800,000 incurred for the improvement of its income bearing properties.

## WASHINGTON.

### Bishop-Elect Harding to be Consecrated January 25, in Trinity Church. The Opium Traffic in China.

A majority of the Standing Committees and also of the Diocesan Bishops having given their assent to the election of the Rev. Alfred Harding, D. D., rector of St. Paul's church, Washington, as Bishop of the Diocese of Washington, the next step will be the "taking order," by the Presiding Bishop, for the consecration of our Bishop-elect. The Presiding Bishop, I will state for the information of many who do not know, is the Bishop of the Diocese of Missouri, and is Presiding Bishop because he is the senior Bishop by consecration. Dr. Harding has chosen Trinity church, Washington, the Rev. Richard P. Williams, rector, as the place of his consecration and January 25th, St. Paul's Day, as the time for the august event.

So, the Diocese has only three weeks more to wait for its new and second "Father in God;" and there is general gratification that the orphanage of eleven months will so soon come to an end.

The Rt. Rev. Dr. Brent, Bishop of the Church's Missionary Jurisdiction of the Philippine Islands, the first Bishop-elect of Washington after Bishop Satterlee's death, is President of the American delegates to the Congress now sitting in China, and moving for the suppression of the Opium traffic in the East.

I have recently read a scientific article treating this subject, which drew a line of difference between Chinese and Indian opium, and declared that the Indian opium was much more hurtful to the smoker than that raised in China. But India is very close to China, and the merchants furnish China with all it wants.

China is cursed with this traffic, as are other countries; but, said Dr. Wiley, Chief of the Bureau of Chemistry of our Department of Agriculture, in a recent public address in Washington, there is no country where the drug habit is so firmly established as in the United States.

"In this country," says this eminent authority, "the majority of the people are addicted to the too-frequent use of medical preparations containing habit-forming drugs. No matter how slight an ailment one may have, every friend he meets advises him to take this or that remedy. Such advice is often followed, and as the result, the person seeking a remedy takes preparations which, in many cases, transform him into a drug-fiend."

Dr. Wiley speaks of "Him" as being transformed into a drug-fiend, but, of course, uses the masculine, "Him," as representing people; since, alas! it is too widely known that many, many, women are addicted to various kinds of drugs, of which the powerful leaders are opium and cocaine. God help us! The earthquakes and tidal-waves of Italy and Sicily destroyed their thousands "in a moment, in the twinkling of an eye," last week; but this fell habit of drug-taking, for every or no reason, while not destroying lives in a cataclysm, or other disaster, is just as certainly killing its ten thousands—more slowly, but as surely.

In a recent deliverance on the drink and drug habit, a man of wide experience, in New York City, declared that "men sometimes reform; but women, never." God help us! For His dear sake who came to deliver us from sin and death in sin, God help us, and redeem our country—our men and our women, our fathers, mothers, husbands, wives, from this habit which both demoralizes and kills the best within them. For His sake who, "as at this time," "came into this world to seek and save the lost,' God help us through 'the Great Salvation!' "

W.

## CENTRAL PENNSYLVANIA.

**Rt. Rev. Ethelbert Talbot, D. D., Bishop.**

### Bishop Talbot Addresses a Moravian Congregation—The Bishop's Appointments to Preach—Funds Needed by the Diocesan Board of Missions.

On the morning of Sunday, Dec. 27, Bishop Talbot, by special request, addressed a large congregation at the Moravian church, Bethlehem, on the subject of the Resolutions of the Lambeth Conference, in reference to a closer alliance with that body. He had already brought the matter before the Faculty and students of the Moravian Theological Seminary, Bethlehem. Much interest was shown in the Bishop's address, Sunday morning. He explained that it was not proposed to absorb the Moravians or to interfere in any way with their ecclesiastical autonomy. The Resolutions at Lambeth simply proposed, if invited by the Moravians to do so, to join with them in the consecration of their Bishops, in order that every vestige of doubt and uncertainty as to their Historical Episcopate might be removed. In view of the essential agreement in matters of faith between the two bodies, and the fact that in common with us the Moravians have always attached the greatest importance to the presentation of the Historical Episcopate, the Bishop felt that there was every reason to hope and pray that the two historical bodies might be brought into close alliance and intercommunion.

For ten years Bishop Talbot has been one of the University preachers at Cornell, and the time of his annual sermon before the University this year will be on the second Sunday in January.

The Bishop has recently accepted invitations to preach in the Garrick Theatre, Philadelphia, on Ash Wednesday; at St. Paul's church, Philadelphia, the next day, and at the Brotherhood Noonday meetings in St. Stephen's,

Philadelphia, on the third day of Lent.

He is also to speak at a meeting of 1,500 Sunday School teachers, on the evening of Monday, Jan. 18, at the Church of the Holy Apostles, Philadelphia. Later in Lent he will be in Pittsburg, to preach at the Noonday meetings of the Brotherhood of St. Andrew, in Trinity church.

A quarterly meeting of the Board of Missions was held in Allentown on Dec. 31, 1908. The Bishop announced to the Board the coming of several new clergymen to vacant missions in the Diocese; mention of which has already been made in the Southern Churchman. The Board finds itself greatly handicapped by lack of funds, and in spite of a debt was requested to make two additional appropriations. This serious financial situation must be resolutely met in the near future.

The Rev. Geo. A. Heim, formerly of this Diocese, is returning from Maryland to take charge of the churches at New Milford and Great Bend.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### The Rev. Dr. Green Declines Election as Bishop-Coadjutor.

Theological Seminary, Va.,
January 4, 1909.

Right Reverend Robert A. Gibson, D. D.,
President of the Council of the Diocese of Virginia:

My Dear Bishop: I wish to express again through you my deep appreciation of the great honor conferred on my by the Council of Virginia, in electing me Bishop-Coadjutor of this Diocese. For more than two weeks I have given the matter the most careful and prayerful consideration, and I believe, firmly, I am divinely guided to decline this high office of the Church.

I am convinced that my work, for the present at least, is here at the Seminary, trying to interpret and defend the Bible to the young men who are to go out and preach the Gospel of our Saviour to a world of growing indifference and scepticism. I have carefully considered where I could serve to most advantage; so I can not help concluding that, as the strongest attacks are being made against the Scriptures, I must stand at my post here, just now, rather than take up the more conspicuous, and generally, the more important work of leadership in the Episcopate. I am speaking only for myself: God will call others, and more suitable men than I am, to the superior office of Bishop; and He will call them just as strongly as I feel He is calling me now to this inferior office of teacher.

I would have esteemed it a great joy and privilege to serve as your Coadjutor and helper in your many arduous duties as head of this Diocese. I am sure I would have found the affection and sympathy of our clergy all I could possibly desire. It would have been also my greatest delight to be able to minister to the people of my native State, Virginia, so many of whom I already know and love. But the Great Head of the Church ordains it otherwise; and I cheerfully acquiesce, knowing that I can only be sustained in any work as I submit to His will.

Yours faithfully,
BERRYMAN GREEN.

### The Bishop's Appointments.

January 9—St. David's, Ayletts. 10—Old Church, Hanover; P. M., St. Paul's, Hanover. 17—Aldie, Loudoun county—ordination to the priesthood of the Rev. Alexander Stuart Gibson.

February 10—Meeting of the House of Bishops. 21—St. James' the Less, Ashland. 28—St. Luke's, Richmond.

### The Evangelistic Services.

The Inter-denominational services for Richmond and Manchester began on January 6. They are in charge of the Rev. Dr. J. Wilbur Chapman, whose reputation in such work is wide-spread. The central point of the meetings will be the City Auditorium, where Dr. Chapman himself will be the preacher.

Services will be held simultaneously in five churches in a like number of districts, into which the city has been divided.

Dr. Chapman has with him a staff of workers composed of both ministers and lay people.

Preparations for these meetings have been in progress in the Protestant city churches, irrespective of denomination, for some time past. The Chairman of the General Committee is the Rev. Thomas Semmes, rector of St. Andrew's church.

### Notes.

The Rev. John Ridout, of St. Andrew's parish, Richmond, will have charge of the services at the Church of the Epiphany, Barton Heights, for the present, in the vacancy of the rectorship.

The Rev. Wythe Leigh Kinsolving, for the last three years rector of the Church of the Epiphany, Barton Heights, has resigned and left the Diocese.

At the annual election of the Richmond Clericus, on January 4, the Rev. John J. Gravatt, D. D., was elected president for the ensuing year, and the Rev. Thomas C. Darst, secretary.

Archdeacon Colston visited Trinity church, Upperville, preaching there on the Sunday after Christmas.

St. Andrew's School, Richmond, Miss Garland Smith, principal, resumed its sessions, after the Christmas holidays, with full attendance of scholars. Two new teachers were installed—Miss Corling, of Richmond, and Miss Smith, of Richmond county.

The Rev. Cameron McRae, Church Missionary from China, now on vacation in the United States, addressed the Woman's Auxiliary of Richmond, at Grace church, on January 5, at the service for Day of Intercession, appointed by the Board of Missions.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Latest News from Bishop Sessums. Christmas Observances at St. Francisville—Other News.

The last news from Bishop Sessums before the earthquake occurred in Italy was that he and his daughter were en route for Messina. So much anxiety was felt for his safety, until the reply to a cablegram was received, which gave the information that for some reason the Bishop had changed his plans and returned to Rome, where he was safe. Had not this change been made, he would have been in the disturbed area.

The Christmas tree at Grace church, St. Francisville, last week, was rather unusual, though not so for Grace church, because it is an event that is looked forward to with pleasure by the children every year. The unusual part about it is that it is made to give pleasure to all the children of the community. There are only about eighty children on the Sunday School roll of Grace church; but three hundred or more children are remembered on the tree, with a present, candy, etc. Among these children who came last week there were Jews and Gentiles, Italian and Scotch, Roman Catholic and Protestant. The church was full. The Grace children came in marching, singing a carol, carrying banners, and were seated in reserved seats. Outwardly, that was the only difference observable.

Recently an appeal came to the Junior Auxiliary of Grace church to help give a Christmas Tree to some children in Virginia, who knew nothing of the happiness of Christmas. It came from a teacher in Rockbridge county, who is also conducting a Sunday School; and the need of such teaching is very great. The Juniors responded by sending every cent that they had in the treasury.

In Trinity church, New Orleans, the children's Christmas carol service was held on the afternoon of the Sunday after Christmas, at five o'clock, in the church auditorium. An address was made by the rector. At this service an offering was made by the children for Diocesan Missions.

On the same afternoon, in Christ church cathedral, the children had their carol service and an offering was made for missions in the Diocese.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Improvements at St. Stephen's, New Hartford.

That the old endowed parish of St. Stephen's, New Hartford, Rev. Frederick S. Eastman, rector, is putting on renewed life, is evidenced by the fact that over one thousand dollars have recently been raised and expended in repairs to the church and rectory. The buildings have been thoroughly renovated, both wired for electric lighting, and a furnace installed in rectory. A communion rail of brass and a memorial, adds much to the beauty of the interior, which, with new carpeting and redecorating of ceilings and walls, makes the church as new. The repairs and improvements were completed in time for Christmas, when a vested choir of twenty voices appeared for the first time.

On the Feast of St. John the Evangelist, Hampton Lodge, A. F. and A. M., attended the services of Gethsemane church, Westmoreland, in a body, and listened to a sermon by the rector, Rev. William Curtis White, from the text, "Blessed are the peacemakers, for they shall be called the children of God."

## QUINCY.

Rt. Rev. Edward Fawcett, D. D., Bishop.

### Clerical Changes.

The Very Rev. Wyllys Rede, D. D., has resigned his position as Dean of the Cathedral at Quincy, and the Bishop has been elected to that office. He will carry on the services with the help of Canon Gustin. It is understood that Dean Rede will accept the charge of a smaller church in the Diocese of Easton, where the demands upon him will not be quite so exacting, and where he can find some time for literary work. Under his administration the cathedral building has been beautified by the erection of a splendid and costly reredos; a burdensome debt of long standing has been extinguished, and other important improvements brought about.

The Rev. F. H. Burrell has resigned the rectorship of Christ church, Moline, and removed to Iowa.

The Rev. J. W. Smith is no longer in charge of St. James' church, Griggsville.

## WYOMING.

Rt. Rev. J. B. Funsten, D. D., Bishop.

### Notes on Wyoming.

The Jackson's Hole country in Western Wyoming was visited some years ago for the first time by Bishop Funsten. When he was making a 450 mile overland trip from St. Anthony to Rawline, he held two services in the valley, being the first services of any kind except Mormon ever held there, but the time seemed unpropitious to start any organized work. This summer, however, the Rev. J. E. Maughn, assisted by Mr. Williams, a theological student, has done effective work in that locality. A considerable amount of money has been pledged for a chapel and lots have been offered as a site for the building. Mr. Maughn baptized about fifteen persons on his visit. The locality is about a hundred miles from the railroad, in the very heart of the Rockies.

The chapel being erected by the government at Fort Yellowstone will be a great blessing to the troops stationed there, and while it cannot in any sense be denominational yet will serve for such services as we can give.

The Bishop in charge of Wyoming has a beautiful communion service presented for the use of our church people at Fort Yellowstone and as a memorial to Lieutenant Commander Buckingham, U. S. N.

Chaplain Smith, of Fort McKenzie, Sheridan has applied for orders, and the Bishop has requested him to assist the Rev. Mr. Whitehouse in supplying existing vacancies at Cody, Newcastle and adjacent points.

In the town of Cody, which is just East of the Yellowstone Park in the Big Horn basin, we have valuable property without debt, and about fifty or sixty communicants. We have at present no clergyman there, but the Bishop is taking steps towards securing a comfortable rectory, which will give a permanancy to the work in this important missionary field, which was impossible heretofore. The nearest resident rector is a hundred and fifty miles away. The first service was held in Cody by Bishop Funsten, eight years ago, when this was a part of the District of Boise.

The Church in Douglas is making good progress. They were very much behind in their rector's salary, but at the earnest request of the Bishop they went to work and paid up all arrearages and also their apportionment to the Mission Board.

The Rev. J. A. Tancock with his estimable wife have done most effective work in all this country. Mr. Tancock also visits Lusk, where Mr. D. E. Goddard has done splendid work as a layman. When Bishop Funsten visited this place last spring, he confirmed eight persons, largely trained by this godly layman, and he expressed himself very much pleased with the attractive church and the interested congregation.

Steps have about been consummated in the acquisition of a hundred and fifty feet frontage of property contiguous to the church property in Lander. On this is a confortable house with modern improvements, which will serve as a rectory. The Bishop and Mr. Roberts, our faithful missionary at that point, felt that the acquisition of this central property would do much for the establishment in a permanent way of our Church in this growing community, to which the railroad has recently come. What is needed now is a good active clergyman to reside in Lander and give relief to Mr. Roberts, who has been keeping things going from his residence sixteen miles away over the sage brush hills.

The Rev. D. A. Sanford has felt compelled to give up his work along the Snake river in Southern Wyoming, on the border of Colorado. It is a difficult field and one not particularly attractive for a man looking for a soft place, as the work has largely to do with ranchers and stock men. The distance from the railroad is about sixty-five miles and the stipend very limited; still it is the Master's work, and the Bishop hopes in due time to find a good man.

The Rev. D. W. Thornberry, the rector of St. Thomas', Rawlins, has, at the request of the Bishop, assumed charge of the work at Saratoga and Grand Encampment, recently vacated by the removal of the Rev. Mr. McCullough, to Casper.

Rock Springs and Green River are responding very enthusiastically to the labors of the Rev. R. S. Stringfellow, who took charge the first of September.

Rev. R. L. Harris, of St. Mark's, Cheyenne, has returned to his work after a few weeks in the East, recuperating from the severe affliction which he encountered a few months ago. The church at Evanston is making good progress, under the earnest efforts of the Rev. Mr. Bullis, and he is preparing a large class for the coming of the Bishop.

Dean Bode, of Laramie, is through his patient work and able preaching, making good progress in what has always been recognized as a difficult field. While Laramie is a small town, it is the seat of the State University, and this gives an important opportunity among the young people who gather there, and Dean Bode is just the man to make the most of this.

The District of Wyoming is now fully organized and officered. Its incorporation papers have been carefully prepared and legally adopted. Its Woman's Auxiliary is in working condition. Its buildings are in the main in good order, so that Bishop Funsten now feels he can honorably and with credit to the Church, turn over to his successor a splendid missionary field, full of opportunities, united and ready to welcome the leader selected by the National Church.

It is also a matter of congratulation that the District will be practically free from debt and possessed of as loyal a set of clergymen as anyone could desire.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

### Tenth Anniversary of Consecration of Bishop Horner—Convocation of Waynesville—Song Service of Charles Wesley's Hymns.

Sunday night, December 27, marked the beginning of the exercises incident to the celebration of the tenth anniversary of the consecration of the Rt. Rev. Junius M. Horner, D. D., Bishop of the Jurisdiction of Asheville. The services were all held in Trinity church, Asheville, the Rev. W. G. McCready, D. D., rector.

Bishop Horner at night delivered a historical address on the Church in North Carolina, and incidentally a sketch of the growth of the Church in the Jurisdiction of Asheville during his Episcopate.

Monday morning, at 7:30 o'clock, he celebrated the Holy Communion; at 9:30 the two Convocations of the District united for the purpose of receiving the report of the Committee on the "Bishop's Anniversary;" at 10 A. M., the Rev. J. S. Moody delivered a sermon on Missions.

The two Convocations decided to organize a Sunday School Institute. The first meeting of the Institute will be held on the last day of the Convocation of Morganton, which convenes in Ascension church, Hickory, February 17-18-19, the Rev. J. S. Moody, rector and dean.

The Convocation of Waynesville will hold its regular meeting in Holy Cross church, Tryon, the Rev. E. N. Joyner, rector. The afternoon of Monday was devoted to the Christmas Eve celebration of Trinity parish Sunday School.

At night Evening Prayer was said and an address on the "American Episcopate" delivered by the Rev. Rodney Rush Swope, D. D., Dean of the Convocation and rector of All Souls', Biltmore.

Dr. Swope described the ideal American Episcopate, and at the conclusion of the address, presented Bishop Horner with a purse of $700 and a gold pectoral cross, both contributed by the clergy and laity of the District.

At the conclusion of the service a dinner was served at the Battery Park Hotel, participated in by about forty-five of the clergy and laity present at the celebration. Addresses were made by the toast master, Haywood Parker, the Rev. Drs. Swope and McCready; J. S. Moody, Ex-President Winston, of the State Agricultural College, and Bishop Horner.

These services and exercises marked the close of the first decade of Bishop Horner's Episcopate, and the clergy and laity, out of their loyalty as Churchmen, sought to perform their highest duty.

Hickory—Ascension church, the Rev. John S. Moody, rector, gave a "Song Service" of Charles Wesley's Hymns on December 10, at night, commemorating the two hundredth anniversary of his birth. An address on the Wesley family was given and listened to by an attentive congregation, who enjoyed the interesting and scholarly presentation of the question.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Calvary Church's Twenty-Sixth Anniversary—Chapel Consecrated—Memorials Blessed—Christmas Celebrations—Death of a Prominent Church Worker—Old Christ Church Bells Ring Again—Handsome Memorial Altar.

Christmas Day marked the twenty-sixth anniversary of the opening of Calvary church in its new location, Fortieth street above Brown. As a monument to Bishop White, it was erected at the corner of Front and Margaretta streets, Northern Liberties. With great labor the late Rev. T. Poole Hutchinson had the old building taken down and the stones carefully numbered, so that they were in exactly the same place when the church was rebuilt. It was used there on Christmas Day, 1882, though services had been previously held in a frame building that Mr. Hutchinson had purchased and had removed from the Centennial grounds.

St. John's, Norristown, Chapel of the Holy Trinity, was formally opened and dedicated on Thanksgiving Day. On Sunday, December 20, the rector of

the parish, the Rev. Charles Fiske, blessed a number of memorial gifts, among which were a new altar and credence, in memory of the late rector, the Rev. Harvey S. Fisher; they were the work of the donor, A. W. Faust; a brass lectern, given by the two Sunday Schools in memory of Mr. Fisher, a widow in his memory, the gift of W. H. Booth. His sister gave the Eucharistic candlesticks in his memory. Altar lace and vases were given in memory of Mary Virginia Solly; branch candlesticks in memory of James Garnett; altar service books and missal stand in memory of Ella Rittenhouse and Irene Hallman.

The chapel, which is of stone, was built at a cost of $10,000, exclusive of the ground. It is located at the eastern end of Norristown, and has a large congregation and 175 connected with the Suday School. A former Mission in the Western section is now the strong parish of All Saints', the rector of which, the Rev. W. Herbert Burk, originated and brought prominently before the whole Church the Washington Memorial Chapel at Valley Forge.

On Monday afternoon, December 28, the patients at the Home for Consumptives, Chestnut Hill, had a bright and cheering Christmas celebration, at which there were choice musical selections rendered by patients, and recitations made by a lady. Several carols were also sung. On Wednesday, December 30, Old St. Paul's church was the place of the gathering of between 500 and 600 of the very poorest of children. The choir of the Church of the Good Shepherd, Kensington, and the Bugle and Drum Corps of St. Martin's College, rendered several carols and the army calls. Several amusing stories were well told before the abundance of toys, fruit, cakes, candies were given out, as well as warm stockings, gloves and knitted caps, the whole being provided in abundance by several young ladies, who personally made the distribution to the children.

Mr. J. Rundle Smith passed away on Wednesday, December 30, at the age of 52. He was a vestryman of St. Martin's in the Fields, Chestnut Hill, and a prominent worker in the Brotherhood of St. Andrew. He was buried from St. Martin's on Saturday, January 2.

It was long the custom for trained men to ring the chimes of Old Christ church, at the closing hour of the year, but of late the custom has fallen into disuse. This has been revived by the rector, the Rev. Lewis H. Washburn, D. D., and on New Year's Eve, eight men, one to each bell, played many variations on these old historic bells.

Bishop Mackay-Smith, the Rev. Floyd W. Tomkins, S. T. D., and Mr. E. H. Bonsall were among the Churchmen present at a meeting in the Witherspoon Hall on December 30, for the purpose of establishing a local federation of churches for the spiritual and moral uplift of the city. Bishop Mackay-Smith warmly endorsed the movement, though he said that he could only speak for himself and not the Episcopal Church.

The Rev. J. J. D. Hill, who was chaplain of the Penitentiary in Alabama, before coming to Philadelphia to be the Superintendent of the Galilee Mission, where he is meeting with great success, preached a sermon in the Church of the Ascension, on Sunday evening, December 27, on How Christ Dealt with Local Problems.

The congregation of All Saints' church, Moyamensing, is still worshipping in the basement of their church, which was sold to the Holy Orthodox Greek Church. No decision has yet been reached as to where the new church shall be erected.

The Rev. Thomas J. Garland has for a few days been in Pittsburg, attending the funeral of his sister.

The beautiful silver altar with which Mr. Rodman Wanamaker completes the handsome lady chapel of St. Mark's church, which he built as a memorial to his wife, has arrived from England and was used at the early celebration on the morning of December 24, but a very few persons being present. It is said to be the fifth silver altar in the world.

The panels on the top row, beginning at the left hand end, depict the following scenes: "The Angel's Message to St. Anne," "The Birth of Mary," Mary's Presentation in the Temple," "The Espousal of Mary and Joseph," "The Annunciation" and "The Visitation."

The panels on the bottom row, reading also from the left to right, depict the "Adoration of the Shepherds," "The Flight into Egypt," "The Finding in the Temple," "The Marriage at Cana," "The Scene at the Foot of the Cross" and the "Coronation of the Blessed Virgin."

In the niches on the ends and between the panels are the figures in smaller basrelief of 144 saints, prophets, confessors, martyrs, doctors, founders of religious orders and British missionary saints and martyrs.

The altar is the work of Krall, of London, England, and is of dull silver, enriched by many precious and semi-precious stones. It is conceded to be the most remarkable product of the silversmith's are since the marvellous altar made by Pollajoulio in the fifteenth century for the Cathedral at Florence.

A large sum of money was presented by the congregation to the Rev. Samuel Upjohn, as a Christmas gift, in recognition of the twenty-five years service which he has given to St. Luke's church, Germantown.

Mr. Theodore H. Morris has presented to the Chapel of St. Ambrose, a very handsome lectern and Bible, as a memorial to his wife, who was much interested in missionary work in the section of the city in which the chapel is located.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### The Church in Mecklenburg—Beginning of the Theological Seminary in Virginia.

The churches in Mecklenburg county have wonderfully revived since October 1, 1908, when our new minister, Rev. B. D. Tucker, Jr., took charge. Bishop Randolph greatly favored us in sending him to us, for while Mr. Tucker is a man who will do good work anywhere, he seems to be especially the man suited to the work in Mecklenburg. Coming to us as he did from Oxford University where he had spent three years as the second Rhodes Scholar from Virginia, we were not surprised at his scholarly attainments, but we did not expect from one so young in the ministry the instructive, practical and helpful sermons which he has given us, and that the people are delighted with his preaching and rendering of the service is manifested by the large and attentive congregations which meet him everywhere.

In addition to this, gifted as he is with physical strength and being a famous cross-country walker, he has endeared himself to the country people, and especially to the Mission chapel people near Bodyton, by his frequent visits on foot and the interest he manifests in their welfare.

This chapel is essentially a missionary work among the poorer people in the county. Started at this particular point during the rectorate of Mr. Boyden, whose ministry in this county will ever be a sweet and blessed memory to the people of every dnomination, it has been kept up by certain faithful women of the church, encouraged and helped by the different rectors since, and has done and is still doing a work, the results of which only eternity will reveal.

Mr. Tucker has taken great interest in this work, as well as in the work throughout the county, and this interest has stirred up the people, who are determined to hold up his hands and do all they can to help him on, believing that he will soon see the fruit of his labors in the spiritual and material growth of the Church in the county of Mecklenburg.

By the way, very few Church people know that the agent first appointed by the Diocesan Convention to solicit funds for the establishment of a theological school in Virginia was John Nelson, Jr., the delegate from Mecklenburg, and for many sessions one of the deputies to the General Convention, and that this county of Mecklenburg made the largest subscription to that fund of all the counties and cities in the diocese.

In the Journal of the Convention held in Norfolk in 1821, the Committee on the State of the Church recommended the establishment of a theological school at Williamsburg and "that John Nelson, Jr., delegate from St. James' Parish, Mecklenburg county, be appointed to solicit subscriptions throughout the Diocese for that purpose." At the Convention held in Charlottesville the next year (1822), Mr. Nelson made his report of the amounts subscribed as follows:

In Fredericksburg, $1,062; in Alexandria, $770; in Berkeley county, $150; in Frederick county, $1,185; in Jefferson county, $515.33; in Norfolk and Portsmouth, $1,334; in Petersburg, $454; in Richmond, $1,920; in Mecklenburg county, $2,025; scattering, $853. Total, $10,268.33.

This, it seems, was the beginning of our Theological Seminary, which was kept at Williamsburg for only two years, whence it was removed to Alexandria in 1824 and at once became the successful institution which it has continued to be up to this time.

The first board of trustees elected for this school by the Convention of 1822, had among its members Rev. John S. Ravenscroft, the rector, and John Nelson, Jr., the lay delegate from St. James' parish, Mecklenburg county. Thus it appears that Mecklenburg held a prominent place in the Church in former years and who knows but that, under the leadership of its able, scholarly, and popular young rector, it may again take that place in the councils and institutions of the Church.

### Christmas Tree, and Watch Night Services at St. Paul's, Lawrenceville.

A very enjoyable Christmas tree entertainment was given at St. Paul's School on Tuesday evening, December 29, in the basement of the Memorial Chapel. The exercises were opened with a brief service read by Archdeacon Russell. Then followed a delightfully interesting programme of songs, drills and speeches by the children of the parish school. After this a few

visitors made remarks at the close of which Santa appeared and was hilariously welcomed. Presents were then distributed, and every child and teacher of St. Paul's was remembered. Every one seemed highly pleased when the entertainment was over.

The usual Watch Meeting service was conducted by Archdeacon Russell in the Memorial chapel, Thursday night, December 31. About an hour before the regular service began there was an informal service, participated in by the communicants of the parish, students of St. Paul's School and visiting friends. At 11:45 o'clock the Archdeacon made a brief address on the work of the Church at this place, how God had blessed it in not causing any deaths in its ranks, and how grateful the congregation should feel for all of His other blessings upon them and the whole nation. He urged his hearers to make good resolutions in the New Year and to live up to them. The Archdeacon's formal prayer service then lasted till five minutes after 12 o'clock, which was followed by the exchange of New Year's greetings and the congregation was dismissed at a quarter past 12 o'clock.

---

The departure of the Rev. J. Gilmer Buskie to the Diocese of East Carolina leaves Meherrin parish, Greenesville county, vacant. This is an excellent parish and the church property is in first-rate condition. Emporia is a town of more than 3,000 communicants. There is located a nice rectory where the clergyman of the parish resides. He has another church, ten miles away in the country—a good church building, a godly and consecrated band of workers, and a fine Sunday School.

In Meherrin parish there are several other points where churches should be built.

It is stated that the vestry have called the Rev. Henry G. Lane, of Warsaw, Va., to the vacant rectorship.

## IDAHO.

**Rt. Rev. J. B. Funsten, D. D., Bishop.**

### Clerical Changes—Christmas Services at the Cathedral.

Since the resignation of the Rev. E. S. Hinks as Dean of St. Michael's cathedral, taking effect October 11, excepting the following two Sundays, all services at the cathedral have been conducted by the Bishop. The attendance has been very gratifying, and the ministrations of the Bishop have been greatly appreciated.

Dean Hinks has accepted a call to the rectorship of St. James', Warrenton, Va., and has entered upon his duties.

The Rev. R. A. Curtis, chaplain of St. Luke's Hospital, and rector of Grace church, Boise, has accepted a call as curate at St. Mark's, Washington, D. C., and has entered upon his duties. He leaves many friends in Boise.

Mr. Henry E. Cutherell, late of Richmond, Va., has charge of the work at Grace church. He has purchased a home here and intends to make Boise his abiding place.

The Bishop announced from the chancel this morning that he had nominated the Rev. Everett P. Smith, Educational Secretary to the Board of Missions in New York, to the office of Dean of St. Michael's cathedral, and that the vestry had confirmed the nomination. He further stated that he hoped shortly to hear of its acceptance. The Rev. Mr. Smith is no stranger to Idaho, having served as rector three years at the Church of the Nativity, at Lewiston, and two years as rector of Trinity church, Pocatello, which charge he resigned to accept his present position as Educational Secretary of the Board of Missions.

A midnight celebration of the Holy Communion at the Cathedral, on Christmas day, called out a large congregation full of the Christmas-tide spirit, and who joined heartily in the services. The eleven o'clock service on Christmas Day also was well attended. The Bishop was the preacher; his text being St. Luke 2:14. The sermon was a masterly discourse. The cathedral was beautifully decorated with flowers and evergreens.

Notwithstanding his multifarious duties as overseer of two Missionary Jurisdictions and the additional burden of the Cathedral services in Boise, Bishop Funsten is enjoying good health. It seems as if the promise in him was being literally fulfilled, "As thy days, so shall thy strength be." May length of days be his, and may he see the full fruition of his hopes in the many and various enterprises of which he has been the originator, and which under God's blessing are spreading the glad news of the coming of the Kingdom.

## GEORGIA.

**Rt. Rev. F. F. Reese, D. D., Bishop.**

### The South as a Mission Field—Secularizing Christmas Day.

The Diocese continues under the administration of the Standing Committee. The Convention meets next month, Feb. 10, in Christ church, Savannah. The Bishop hopes to be able to be present, even should he be unable to preside. Missionary conditions are not very encouraging. Several missions are ready to contribute largely to the support of a resident clergyman, but will give little or nothing for "occasional services." The difficulty is to find the right men. There are always elderly—practically superannuated—priests to be had, and the missions have heretofore been in the hands of such; a group of perhaps half-a-dozen under the care of one such.

It seems impossible to get young men with missionary zeal to come to the South. And yet it is as fair a mission field as the much-exploited West, where turn the eyes of young men leaving the Seminary. No one seems to think of the South as being other than contributory to the mission funds, and yet the really poor Dioceses are in the Southeast. The Church is strong nowhere except in the cities. The country towns are sect-ridden and in them the Church is weak and despised, because it does so little. I have in mind several points in illustration. One may suffice. It is in this Diocese: A growing town of some three thousand inhabitants, containing two large boarding schools; a normal school, and an agricultural college, besides two or three important manufacturing plants. There is a neat church building which, when furnished, will seat at least two hundred. It ought to have a resident priest, one who could till the fertile field of the school-going youths from all parts of the Diocese, for there is no more fertile soil for Church seed than young people assembled in schools and colleges. The seed sown there will spring up in after years in widely-sundered localities. The sower may not reap the harvest; but what though one does sow and others reap? Is not this true mission work? An opening is here for some young man—preferably married—and a fair support could be had by uniting this and the next town, Sunday trains enabling one to hold morning service in one, and evening service in the other, and dividing the work between the two. I could mention other instances equally promising right here in this Diocese; and all over the South the cry is for men—not worn-out men, men who have been failures elsewhere—but for men with a missionary spirit, to work in a hard unromantic field; to sow and not to reap. The Southeast is now what the West was a generation ago—rapidly filling up with an immigrating population. Just at present it is suffering terribly from the financial depression, especially in the smaller towns. But in another year this will have become a thing of the past; and even now it can support its clergy. Our Bishops have never cried out for men and means as have the Western Bishops. They have "kept silence, yea even from good words," which might have brought both. It may have been from a false pride. Any way, people up North have wondered why the Church does not grow in the South. Give us the right men, never mind about the money, we can manage that some how, but let us have some men, full of determination and earnest zeal and discretion, and loyalty to the Church, and then "watch us grow."

Christmas is getting to be more and more a Christless feast each year. The "other denominations" make a pretence of recognizing the season "on the Sunday before or after," the Day, but the day itself is not distinguishable in many communities from a civil holiday—Lee's birthday or New Year's Day, for example. It is even impossible to find in the stationery stores, picture cards which bear any religious motto or reminder. Christless Christmas cards they are.

It does not seem right for the Church to yield to the secularizing tendencies of the age. Better have the mid-day service with the best music the organist and choir can give, even though the attendance be slim, than to yield to the increasing spirit of worldliness.

## MARYLAND.

**Rt. Rev. Wm. Paret, D. D., Bishop.**

### Appeal for Italian Sufferers—Christmas Festival for Deaf-Mutes—Mission at St. James', Irvington—Rev. Dr. Eccleston to Celebrate Twenty-fifth Anniversary of his Rectorship.

Bishop Paret has issued an appeal for the earthquake sufferers in Italy, appointing as treasurer for the fund, Mr. Ross Miles Diggs, of Baltimore.

The Bishop and his family left for Winter Park, Florida, on Monday, Jan. 4.

On Sunday there was read in some of the Baltimore churches, a letter from Mr. Harding, telling of the need of more men in the educational work of the Church in the foreign field. The news of his death published Monday morning was received on that account with a more widespread regret.

The annual Christmas festival of Grace Deaf-Mute mission was held in the chapel of Grace church, Park avenue and Monument street, Wednesday evening, December 30. Over 100 deaf-mutes of Baltimore and their children were present. There were present also many children, pupils of the Frederick School, now on their Christmas vacation. A large and beautifully decorated tree stood to the left of the platform.

The Rev. Dr. Arthur Chilton Powell, rector of Grace church, made an address. The Rev. O. J. Whildin, priest-in-charge of the mission, interpreted for the benefit of the deaf-mutes.

The programme consisted of Scripture reading, hymns and a series of theatricals, the latter carried out by such of the children as could use the sign language of the deaf.

A ten days' mission is being conducted at St. James' church, Irvington, by Rev. H. Fields Saumenig. Services will be held daily at 7:30 and 10 A. M., 12 M., 3, 4:30 and 8 P. M., and on Sunday at 8, 10 and 11 A. M., and 3, 4, 5 and 8 P. M. The Rev. O. W. DeVenish is the rector.

Rev. Dr. J. Houston Eccleston, rector of Emmanuel church, Baltimore, will celebrate the twenty-fifth anniversary of his rectorship on the second Sunday of this month. In the chancel with him will be the Rev. E. B. Niver, the Rev. Wm. M. Dame and the Rev. Peregrine Wroth. Bishop Randolph will preach the sermon.

## SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

### St. Paul's Church, Key West.

St. Paul's church, Key West, has made some notable advances in parish life and activity during the past few months. The "Circle of Mercy," a charitable organization, is doing noble work among the poor of the city. The Altar Guild has recently put a new carpet in the church, had the pews and chancel woodwork refinished, completely renovating the interior, at an expense of $250.

The Christmas services were largely attended. At the mid-day service the Knights Templar Commandery came, accompanied by the Artillery Band from the Barracks. During a pause in the service the band played a most solemn and touching selection.

The Sunday School of over two hundred members enjoyed a festival, on Holy Innocents' Day, every scholar above the infant class being presented with a beautiful Prayer Book.

The financial year closes with all indebtedness paid, including the missionary apportionment, and a small balance in the treasury. The rector, Rev. C. T. Stout, enters upon his third year with much encouragement.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Unique Service in All Saints', Williamsport.

A somewhat unique service was held in All Saints' church, Williamsport, Pa., on the night of the Festival of the Circumcision. It consisted of parts of the Evening Prayer with special Psalm, lesson and prayers, authorized by the Bishop. There were addresses by the Rev. Dr. Shinn and the clergy of the city parishes. The occasion was to extend a welcome to the Rev. Robert Bell, who entered upon his duties as rector of the parish that day. It seemed very befitting to greet him with good words and to unite together on the first day of his rectorship in praying for God's blessing upon him and his work.

After the public service in the church there was a reception in the parish house.

All Saints' is a growing parish in the west end of the city, among mills and factories. The property consists of a stone church, a brick rectory and parish house and an endowment fund. It was for some years in charge of the Rev. W. H. Butts, who was compelled last fall to resign on account of illness. During part of the time of his disability and since his resignation the parish was served by the Rev. Dr. Shinn.

## PERSONAL AND NEWS NOTES.

The address of the Rev. Edwin B. Snead is changed from Norfolk, Va., to Buena Vista, Va.

The statement that the Rev. O. S. Michael had accepted a call to St. Paul's church, San Francisco, was an error.

The address of the Rev. Francis C. Berry, General Missionary of the Diocese of Dallas, is Box 75, Dallas, Texas.

The Rev. S. C. Walton, formerly of Mendon, Ill., is now residing at Boonville, Mo. His address is No. 413 East Vine street.

New organs are being installed in St. Mary's chapel, St. Katharine's School, Davenport, Ia., and St. Stephen's church, Spencer, Ia.

The Rev. Randolph R. Claiborne, of Grace church, St. Francisville, La., has declined the invitation to become rector of St. Paul's, Macon, Ga.

After January 1, the address of the Rev. George Walker, formerly of Trinity church, Canton, Mass., will be No. 50 Deering street, Reading, Mass.

By the will of Mrs. Maria Gordon Griffin, a member of Trinity church, Muscatine, Iowa, $40,000 is bequeathed to St. Luke's Hospital, Davenport, Ia.

A vested boy choir of fifty voices was introduced in St. Paul's church, Louisville, Ky., on the Fourth Sunday in Advent, that being the time of the Bisop's visitation.

The address of the Rt. Rev. Wm. Paret, D. D., Bishop of Maryland, until further notice will be Winter Park, Florida, where the Bishop and Mrs. Paret are sojourning.

The Rev. R. W. Hogue, formerly rector of St. James' church, Wilmington, N. C., should now be addressed at Chapel Hill, N. C., where he is rector of the Chapel of the Cross.

The Rev. William F. Lutz, who has been in charge of St. Stephen's church, Norwood, Pa., for some months past, has accepted a call to the rectorship of Christ church, Eddington, Pa.

The Rev. L. P. McDonald, D. D., rector of St. Mark's church, Toledo, Ohio, has been unanimously elected rector of the Church of the Epiphany, Chicago, Ill., to succeed the Rev. John Henry Hopkins, D. D.

A memorial window was dedicated at Trinity church, Kansas City, Mo., on December 20, in honor of Miss Dalley. It is the gift of the Daughters of the King, of which Miss Dalley was formerly president.

St. Thomas' mission, an outgrowth of the Church of the Advent, Louisville, Ky., was opened for the first time on St. Thomas' Day, Dec. 21, when Bishop Woodcock dedicated the building. The building, which is completely furnished, is a memorial to Bishop Dudley. In his address on the occasion, Bishop Woodcock paid a glowing tribute to his predecessor.

Rev. and Mrs. F. Ward Denys, of Baltimore, who have been heard from at Cairo, Egypt, have left for India, China, Japan and Honolulu, on their tour around the world. Mr. Denys' health is reported to be improving.

The Rev. H. C. Goodman, in charge of Grace church, San Luis Potosi, Mexico, celebrated the fifteenth anniversary of his ordination to the priesthood on Nov. 12. Ten of the twelve persons present partook of the Holy Communion.

St. George's mission church, Roseburg, Ore., after having stood for fifty years, has been rebuilt in Old Mission style, outside and inside. The funds for the improvement were secured by Archdeacon Chambers in the town itself.

The Rev. John Gray, of Christ church, La., recently held a week's mission at St. John's church, Minden, La.: the work there being under the care of the Rev. Charles Thorn, a diocesan missionary, stationed at Mansfield, La.

The Rev F. St. George McLean, the past twelve years rector of Trinity church, Albany, N. Y., has resigned that charge and accepted a call to the rectorship of St. Andrew's church, Jacksonville, Fla., entering upon the work there January 1.

Presiding Bishop Tuttle has received promises from a majority of the members of the whole House of Bishops, to attend the special meeting called to assemble at the Church Missions House, New York City, at 2 P. M., Wednesday, February 10, 1909.

The Women's Guild of St. Paul's church, Clinton, Mo., recently placed in the church a handsome window, in memory of Mary B. Crawford and Sarah M. Brassert, daughters of Mary F. and W. W. Childs, through whose efforts the church was built.

The Council of the Seventh Missionary Department, comprising the Dioceses and Missionary Districts within the States of Missouri, Arkansas, Louisiana, Texas, Kansas, Oklahoma and the Territory of New Mexico, will meet on the second Tuesday after Epiphany, January 19, at Topeka, Kansas.

Two memorial windows were unveiled in Christ church, Harrison, Diocese of Newark, on Sunday, December 20. The Rev. William J. Tilley preached in the morning, referring especially to Miss Beatrice A. Williams, a departed member of the congregation, in whose memory one of the windows was given. At the evening service especial mention was made of Mrs. Ann James, who died recently, and who provided in her will for the other window.

Antonio Stradivari, of Cremona, who made the most perfect violins the world has ever known, worked at his bench until he was past fourscore. When his friends besought him to cease work and enjoy his well-earned competence and fame, he replied humbly and reverently, "No. I believe the Lord wants such instruments as I make, and He can not make them without using Antonio." What if every disciple of Christ had such a consciousness of mission as that! There is not one of them so humble but that there is some sweet and tuneful service of love, which the Lord wants done, that he alone can do.

# Family Department.

### Each in His Own Tongue.

"A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it evolution,
And others call it God.

"A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

"Like tides on a crescent sea beach,
When the moon is new and thin,
Into our hearts' high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

"A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God."

—W. H. Carruth.

### Deacon Lee's Opinion.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no conversions for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the churches are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion; and taking courage, he asked:

"Do you think Mr. B—— a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted:

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival, while we were gossiping about, and criticising, and crushing, instead of upholding, by our efforts and our prayers, the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of the gospel with half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a der till, worn and bleeding, he fled into a covert to die. Then God came among us by his Spirit to show that he had blessed the labors of his dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson that 'he who toucheth one of His servants toucheth the apple of His eye.' I heard my former pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit towards one who had so wronged her husband, denied me admittance to his chamber. She said,—and her words were arrows to my soul,—'He may be dying, and the sight of your face might add to his anguish!'

"Had it come to this I said to myself, that the man whose labors had, through Christ, brought me into his fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not?

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! my pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm.' He was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm!'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: "'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us."

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ was there in my dream, saying, 'Touch not mine anointed, and do my prophets no harm!' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' 'My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning,' before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."—Record of Christian Work.

### Two Tests.

A man's home is not the only testing-place of his life. There have been great men of business who led lovely lives at home, and were reverenced by their children, who crushed the fortunes of other men by dishonest means and polluted legislation with bribery. But no man can be approved who does not meet the test of home. It does not matter how patient he may be in public if he is petulant and irritable at home. Eloquence before the throng must sound very hollow and false to God if to his wife and children the man ever speaks with harsh and unkind words. It is the glory of true lives that they meet the outward test and also the hidden scrutiny. "Whose best virtues," says Mrs. Kingsley, of Charles Kingsley, in her dedication of her biography of her husband to his memory, "were known only to his wife and children." And the widow of John McNeill, the Australasian evangelist who wrote "The Spirit-Filled Life," testified that she could not remember the time when her husband had not begun and ended each day with unhindered meditation and prayer. The night before he reached home, after one long trip from which he came back to what he knew would be a great struggle, he spent the whole night in "prayer, meditation, and fighting." It is only when the life is true in all its inward parts that it can be trusted implicitly in all eternal things. To be fit for the office of bishop, a man must first have ruled well his own house and his own spirit. Only such men are worthy of authority over others.—S. S. Times.

## A Rummage Sale.

PAULINE FRANCES CAMP.

We're going to have a rummage sale, at our house to-day;
And all the things we do not want, we'll sell to those who pay.
We've made a great collection of the things we want to go,
And we're prepared to sell them all, at figures very low.

There's Tommy's howl, when he is mad; could be used as a gong.
It can be heard a long way off; we'll sell it for a song.
And there's a little whine, that's rather tiresome to us;
Just name your own price for it, and we will not make a fuss.

There's a little teasing spirit, that we'll sell you very cheap,
And a naughty little nightmare, that disturbs us in our sleep.
There are fretful words and grumbles, and one cross little pout,
That we have all decided we can do quite well without.

Then there are Teddy's measles, and Betty's whooping cough;
I really think they'd give them to whoever'd take them off.
And there are scores of frowns and scowls; a few of nurse's "don'ts,"
Some tears that we'd exchange for smiles, and all of Billy's "won'ts."

The money that we make by sales, I think we'll all agree
To send to little heathen, far away across the sea.
How glad they'll be, to see the nickels, dimes and pennies too!
Now don't forget; the nursery, this afternoon, at two.

## When Debby Paid.

By Susan Hubbard Martin.

Debby was serving the chocolate in Mrs. Gibson's dining-room.

"Yes," that lady was saying, "I was at the parsonage the other day, and I really felt sorry for the minister's wife. It was the first day she had been up since her illness, and the children were noisy. How very small, too, the rooms are at the parsonage! I declare, I don't see how she manages at all in such a little place. I noticed how pale she was and weak, still. Her hands quite trembled. And do you know, things down there are beginning to look quite shabby. Oh, by the way, had you not heard that we were behind again on the salary? I certainly would never be a minister's wife."

"Neither would I," replied Mrs. Clayton, carelessly, as she sipped her chocolate. "So we are really behind again, are we? How many eggs are there in this cake? It's delicious."

"Four," replied Mrs. Gibson, a trifle absently.

"And she's subscribed four dollars to missions," she added, slowly.

"Who?" demanded her friend.

"The minister's wife," answered Mrs. Gibson.

"Debby, pass Mrs. Browning the sugar. You see," went on that lady, "she pledged it before she had that illness. I've been wondering if it won't be hard for her to pay it. All our pledges must be in by the last of next week. She really can't afford to give to missions, and yet how she loves them! She'd give to them if she hadn't any shoes."

Mrs. Clayton laughed. "I wouldn't, she remarked. "If I have a weakness, it's for pretty, well-fitting shoes.

"Well, as soon as I can find time, I'll try to run down there and see her, but, dear me, we are all so busy!" And Mrs. Clayton, whose husband was on a large salary and who kept a cook and a second girl, actually sighed.

Then Debby took the cups out and washed them and put them away.

Debby was small and dark-eyed, with thick braids of black hair. For the services she rendered Mrs. Gibson, that lady paid her three dollars a week.

Debby had always been poor. There was a large family at home, and it came her turn early in life to earn her own living. She had never had any pretty clothes, and she was trying hard now to buy a new dress. Up-stairs in her dresser drawer was a little tin box containing all the money she had in the world—four dollars. She gave her mother two dollars every week, and that left her one; but lately she had not been able to save even that.

First Jimmy, her little brother, had fallen down and cut his head, and the doctor had to sew that up; then the baby took the whooping-cough, and her mother lost her best place for working out in consequence; so Debby had given it all to her without a word. But now, if nothing more turned up, she would soon have enough to buy the coveted dress.

She wanted a blue one, dark blue, with velvet on the collar and cuffs. She had never had in all her life such a dress as that was going to be. But as she went up-stairs to her room that night she kept thinking of the minister's wife. She had heard them talk, too, about the salary not being paid. "And she's promised four dollars to missions," thought little Debby. "Oh, some one ought to pay it for her when she's been so sick! They all have so much more, but they won't think any more about it." And then a sudden thought struck Debby:

"Why not pay it myself?"

To be sure, she would have to wait longer for the new dress, and her old one was getting shabby; but then, she was young and strong, and now that things were moving smoothly at home she could save more. She knew the minister's sweet-faced wife fell. Then Debby cheerfully made the sacrifice.

It was her afternoon out the next day, and Debby, when she had left everything in spotless order, went her way. It was only a few minutes' walk to the parsonage.

One of the little boys let her in. The minister's pale little wife was trying to hush the baby. She was holding it in her arms.

"I'm Mrs. Gibson's girl," said Debby, coming forward; "that is, I work for her, and you're not to pay that pledge to missions. I've brought you the money."

A beautiful flush rose on the face of the minister's wife.

"Mrs. Gibson!" she cried. "How very, very kind of her!" She looked at Debby in her sweet, interested way. "It was going to be hard to pay it, terribly hard," she added, "with the expenses of my sickness and every thing. How good the Lord is!"

"Yes," answered Debby, softly, as she put the four dollars in her hand. "He is always good."

The girl saw she did not understand. Debby would never tell her. She reached out her arms for the baby.

"Let me take it," she pleaded. "Most children like me." And the baby was no exception. As he felt the pressure of the young, strong arms, he suddenly ceased his wailing, pulling at Debby's red ribbons.

* * * * * * * * * * *

"The sweetest thing happened today," said the minister's wife to her husband, as soon as he came in. "I have thought that the ladies of the church did not always appreciate how hard it is for ministers' wives to do their part when salaries get behind and people fall sick, but I'll take it all back. Mrs. Gibson paid my subscription to missions, dearest,—four dollars,—and the time was getting so near. I quite trembled, for all the children need stockings, and Bobby must have some shoes; but now this eases me. Wasn't it good of her?"

"It was, indeed," agreed the minister. "And Mrs. Gibson, too! Somehow one would hardly attribute such thoughtfulness to her. She impresses me as being rather cold and distant. Another case of never judging, my dear."

The very first day she was able to be out she went up to the Gibson home. She was very pale still. It had been a hard illness and she had recovered from it slowly.

She took Mrs. Gibson's extended hand and kissed her.

"I wanted to come sooner," she began. "I was afraid you might think me ungrateful, but indeed you will never know just the good your money did me. The thought that you understood and cared helped me quite as much as the four dollars."

Mrs. Gibson looked perplexed.

"The four dollars!" she repeated. "I am afraid I do not quite understand."

"Why, the money you sent me to pay up my subscription to missions," explained the minister's wife. "Your little maid brought it down—Debby, I believe you call her,"

"Oh—Debby—" A light broke over Mrs. Gibson's puzzled understanding. "Excuse me just a moment."

Mrs. Gibson went straight to the kitchen. Debby was ironing napkins. Her cheeks were rosy red.

"Debby," she began, "the minister's wife is here, thanking me for some money I sent her. I never sent her any. Do you know anything about it?"

Debby blushed.

"Yes'm. The afternoon I served the chocolate I heard you talking about it, and I felt sorry for her. I know what it is to be poor, and sick, besides, so I took my four dollars down to her. She understood that you sent it, and I didn't like to tell her. It really didn't make any difference, just so she got it. I hope you don't mind, ma'am."

Mrs. Gibson looked at Debby—at the small, toil-hardened, rough hands, her honest, cheerful face. And then suddenly it came home to her heart that the small, underpaid servant in her kitchen knew better than she what it meant to follow "In His Steps."

What sacrifice had she ever made? Whom had she rendered happier on account of it? What a poor make-believe of a sham she had been, after all! No wonder they fell behind with the salary, if all the members were as selfish as she!

"Debby," she said, suddenly, "come with me," and taking Debby's hand, she drew her into the parlor.

The minister's wife sat there.

"My dear," Mrs. Gibson said, huskily, "you must thank Debby, not me. She paid your pledge to missions. It's all quite right. Debby, you're a good, unselfish girl. Oh, I am ashamed! I've learned a lesson in giving I shall never forget.

But the minister's wife had taken Debby's rough, red little hand and was crying quietly—and so was Debby—and so was Mrs. Gibson.—Youth's Companion.

---

We love our friends for our own sake; we love our enemies for Christ's sake.

### Little Things.

Warmed sometimes by a wandering gleam
Only a little shrivelled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few dear shining hours;
That was all. Yet God could make
Out of these for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there:
Yet it bore at least the precious bloom
Of perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry Van Dyke.

### A Scene From Life.

By Rev. Wm. H. Hamby.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbor.

"H'd skin a flea for its hide," said number two.

"A feller might freeze on his doorstep and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house.

Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by all his neighbors. They called him "Old Skinflint" or "Pinchbeck," and shunned him whenever possible.

"He won't even go to a funeral," said one. "He wouldn't let you have a piece of ice if your child was dying with the fever," said another. "He was never seen in church," remarked the deacon.

"He oughter to be rode out of the country on a rail," put in the horse jockey—"or rotten egged," added the local politician.

And this was the public opinion of Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbors.

A new pastor came to the country church, one very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost opportunity of persuading some to turn from his way.

One evening as he stood talking with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington to-morrow." "No! No! it will never do," they protested in one voice. "He's sure to insult you," said the deacon. "He'll kick you out of the house," remarked another, "if you say anything about religion." "It will do no good. He's a hardened infidel," said another brother.

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the church; "it will be wasted time, and you'll have your feelings hurt." "I'd just as soon try to convert Satan himself," put in another impatiently.

"I thank you all, brethren, for your advice," said the pastor; "but, nevertheless, I'm going."

He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"As I told you, I am a minister," began the pastor at once, "and my work, you know, is trying to save souls. I came to talk with you about yours, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face as well as words. There was no arrogance visible here—only brotherly love.

"Very well, sir, I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Harrington held out his hand; the minister put his arm about his shoulders. The tears were running down both faces, as Harrington said, in a broken voice: "For twenty years I've longed to talk with somebody about religion and my soul, but they all shunned me and I was too foolishly proud to go to them. You can hardly know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellowman apart. I never knew how it was until now—but the message you have brought makes it clear—I must love my neighbor as myself—and I will."—Western Christian Advocate.

### The Crisis in Our Lives.

The hour of any striking and peculiar providence in your life may be reckoned as a special time when, according to the text, God calls on you to bestir yourself.

Your life may go on for months at a smooth jog trot. Nothing startling may occur; all things move evenly, monotonously, without a jar. You become, in scriptural language, settled on your lees, or, to change the figure, at ease in Zion. Smooth sailing, quiet seas, no storms, "all quiet along the Potomac" of your life—when suddenly you are roused by the storm. Financial loss or entanglements embarrass you; one of your mental faculties, or some of your physical powers, which you fancied were cast-iron, threaten to give way; sickness lays you low, and gives you a chance to see how empty and hollow some of the things are which you thought were worth so much; one that you loved better than life is smitten down by your side, and like a bird with broken wing you flutter, bleeding, crippled, praying for death, on the earth by the edge of a new-made grave—a blow of some kind comes upon you that is grevious to bear, under whose weight you stagger to and fro; an arrow from the Almighty transfixes you, and the hurt takes hold of your very soul. An alliance is formed or planned, in which your interests and your very life are interwoven. A friendship is made that binds you in sympathy to a kindred spirit, or bonds are broken that almost wrench your soul in twain in the agony of separation. A child is born into your home, or one is transplanted to the heavenly home. These are some of the occasions when you hear the sound of marching in the tops of the mulberry trees; some of the times when God by his providence, commands you to bestir yourself.

Such events are exigent and opportune moments. Each one of them is a crisis in your history. Brood not over your losses; despond not at your adversities; rebel not in view of your bereavements; lose not courage in the hour of danger and trial, but rather bestir yourself into new activity. God knows just what you need, how much you can bear, and what path to lead you through. His providence is no hit or miss, random, chaotic operation. He can make all things work together for your good, if you trust him. In these critical hours of your life, realize that it is God who is guiding, overruling, interposing, governing in your soul. By these startling, revolutionizing, overturning operations he is sounding an alarm, making signals of danger which you are to heed.—Rev. J. B. Young.

### How to Sympathize.

By the Rev. John S. Bunting.

Your sympathy for another should lay hold not only of the fact of his suffering, but also of his yearning to triumph over it and know the freedom of joy. You must reach that, and share it with him, if you would share all that he feels. To feel for grief is good, but to aid his yearning to rise above its bondage is even better. To share the one with him calls for unselfish interest, but to share the other calls for love's finest ingenuity and service. Does your sympathy merely mourn, or does it also seek to deliver?

With many of us sympathy needs not added intensity, but clearer perception. It needs to see that beneath his dark burden the man may be a prisoner looking for light and joy, which you cannot indeed bestow as a gift, but which you may yet put him in the way of securing by leading him to some of the sources from which it is drawn.

Console him, then, with the healing story of some great life or splendid work; refresh him with a walk amid the "miracle of God's flowers and trees" in the great world of the out-of-doors; or unburden him by bringing him near the burdened heart of some life that cries out for release louder, it may be, than does his. When you do this you will do better things for him than when you merely "feel sorry for him." It will not be merely diverting the man's thoughts, it will be delivering the man. It will be like helping Job to pray for his friends, or urging Jonah to go on to Nineveh, or accompanying the leper as he goes to pay his vows to the priest. As Muriel Strode says, "Only what you send forth from yourself can still the deeper crying of your soul."—S. S. Times.

### The Gethsemane of Life.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we will not, but which we say we cannot, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in an agony, we pray. He can be touched; he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground and the comfort which then came to him he has ebqueathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

# Children's Department.

### What Says the Clock?

What says the clock when it strikes One?
"Watch," says the clock, "Oh, watch, little one."

What says the clock when it strikes Two?
"Love God, little darling, for He loves you."

And tell me, tell me softly, what it whispers at Three?
Is it "Suffer little children to come unto me?"

Then come, gentle lamb, come and wander no more—
'Tis the voice of the Shepherd that calls you at Four.

And oh, let your young heart with gladness revive,
When it echoes as sweetly, "God bless thee," at Five.

And remember at Six, with fading of day,
That your life is a vapor that passeth away.

What says the clock when it strikes Seven?
"Of such is the kingdom, the kingdom of heaven."

And what says the clock when it strikes Eight?
"Strive, strive to enter in at beautiful gate."

And louder, still louder, it calls us at Nine,
And its song is, "My son, give me that heart of thine."

Then sweet be your voices responsive at Ten,
"Hosanna in the Highest, Hosanna! Amen!"

And loud let the chorus ring on till Eleven,
"Praise, praise to the Father, the Father in Heaven."

While the deep strokes of midnight this watchword shall bring,
"Lo, these are my jewels, these, these, saith the King."

---

### "Everybody" at the Poor-Farm.

By Judith M. Kent.

It was the parrot who was really the boy's sponsor. For no matter how many others might be in the long corridor where its cage stood, if the one were missing the bird kept calling, "Where's Everybody?" Oh, Everybody!" until the child again appeared.

Then the scrubwoman finished the work by rushing into the matron's room, screaming, "That there young one, 'Everybody,' has fallen into the cistern!"

Of course that was sufficient. The brand was on him. From that day all the inmates of the Madison County Poor-Farm called the child "Everybody."

A big name for the small figure sitting on top of one of the high gate-posts in the spring twilight, watching the low line of gold along the sky. "Its good-night smile," he called it, and watched for it nightly. For was it not one of his friends?

"I can smell summer coming," he said to the doll inside his blue check apron. All the children at the farm wore blue aprons; but not all carried the delight of their lives inside them. Yes, that poor, skimpy, china-headed, broken-armed doll was all that,—his one comfort. For to little "Everybody" it stood for the one being who had once loved and left him, his sister Sue.

The doll's name was Susine, and she looked at him with her dear, staring blue eyes, and never, never called him "Everybody." For to her he had confided his strong desire "to be just me, and to belong to some one." And she stared back the comforting answer, "Never mind, we're nice people, anyway." The child clung to that idea, and tried to live up to it, be "nice people."

After that he was more alone, though not more lonely, then ever. For the children at the farm were not very nice. The very old people, so old that one could overlook their shortcomings, the child liked best. He always took off his cap to them with a real feeling of respect. They knew about Susine, knew and did not tease. The others would, so Susine was kept mostly in blue-check confinement, not for her own sins, but those of others.

Susine herself was a very moral and proper young person, with no vices. When the two were alone, she poked her head out between the homely white buttons and talked with him. At least he talked; she listened. Susine was just a beautiful listener. Suddenly a door of the big house opened, and a tall woman came out calling, "Everybody! Oh, Every-bod-y!"

And the parrot from behind her echoed "Where's Everybody?"

Hastily thrusting Susine out of sight, he slid to the ground, thumping her head in his descent, but whispering softly, "Never mind, dearest, it's only a hurt, not a punish," sped on, muttering, "It's the chips, I forgotted 'em."

"I did forgotted, ma'am," he said quickly; "I'll bring all the bastets now." "My mind gets so slippery in the summer," he said to Susine as he scrambled away at the chip-pile. "All the smelly green things and the dear little noises get into it, and drive out chips and scouring-knives. The others are so nicer."

When the baskets were all filled, he went and sat down on the back step by old Uncle Peter. The old man's face brightened.

"Well, sonny, 'pears to me like your sky is on a broad grin to-night, leastwise, it's a loud smile."

"Yes, I can most hear it chuckle; Susine likes it best when it's sorry like."

"How is the chiny girl, losin' any more flesh?"

The boy pulled the doll out and looked lovingly at it, pressed its broken arm, and cuddling its head into his neck said, "She's pretty thin, but not any worser. I wish I could get her a new dress, she's so tired of blue. I am too, but that's diffirunt; she's a girl."

What color do you think she'd like best?" asked the old man.

"Pink, like Susy's wings are; you know Susy always said she'd have pink wings when she got to be an angel. Do you s'pose she's got 'em, uncle?"

"Sure, honey! and that cloud up yonder looks like it might be the bin full of pink feathers, purpose to make good little girls' wings out of."

The next day Uncle Peter asked permission to go to town, and having obtained it, trotted off on his three-mile walk with an air of great importance. Going straight to the parsonage, he asked to see the "preacher's lady." Such a smiling kind little woman she proved to be that the old man found himself telling "Everybody's" story as simply and easily as—well as Susine would, if she could.

He asked for nothing. That is, his lips did not. But the dim, kind old eyes and trembling hands said, "Please give me a pink dress for the chiny girl." Why, they just shouted it, and the little woman heard, and began to question. How big was Susine, was she a baby doll, or a little-girl doll? And so on, and so on.

Then she went upstairs, and came down with a piece of deep rose silk, and asked if he thought that would do.

"Do? why, ma'am, it's as peart as ever Susy's wings can be."

"I chose silk because it wears well, and the dirt slides off from it," she said.

"Everybody isn't a dirty boy, ma'am; he's as clean as you be yourself, yes ma'am."

She got him a nice lunch and some pictures, then ran away to her sewing-machine. When she came back she handed him a package tied up with pink ribbon, and marked very plainly "For Susine." The old man was so pleased he could hardly express his thanks. But when he did find his voice, neither could he stop, but kept turning to say, "Thank ye! thank ye!" all the way to the gate.

And the little woman, watching him, said softly:

"Such a little thing, yet I believe that chiny girl's dress will count for an 'inasmuch' to both of us."

* * * * * * * * * * * * *

It had been a lonesome day for the child. Both he and his doll looked forlorn as they mounted to their seat at sunset. What is this on top of the post: "F-o-r, for, S-u-s-i-n-e. Why, it's for Susine; says so." He looked all around, but no one was in sight; so turning his back to the house, he opened the paper. Then surely, if the recording angel was on duty, he set down against old Uncle Peter and that "preacher's lady" long, shining credit marks; for was it not "in-as-much," in very truth?

When the toilet was finished, and Susine held out for the two shining eyes to feast on, a voice said, "Fits, don't it?" And Uncle Peter stepped out from behind a large tree.

"Uncle," said the child in a voice like a benediction, "I think Susy sent it."

And the unselfish old man kept silent.

Then another wonderful thing happened. Uncle Peter told him that the preacher's lady wanted him to come to her house to a party,—a very small home party. "You don't need any company clothes, she said so; just a clean apron. But you can put on your company manners well as the rest on 'em."

And the old man proceeded to put the child through a sort of social catechism.

"If any one should push you,—happen to, you know,—would you get mad and sassy?"

"No, I'll just say, 'Oh, you didn't hurt me.'"

"And if they pass round a chiny dish with piles of candy in it, will you grab your fist full?"

"No, I'll just take one, so," bending his thumb and finger daintily. "Don't you s'pose I could take two, uncle?"

"Well, p'raps so (the preacher's lady'll see he gits his share)."

"Uncle, will the party call me Everybody?"

"'Course not; they don't know you be Everybody. You just say, 'Master Willie.' That'll fix it. Now what do you say when it's time to go home?"

"Good-by, I'd like to come again."

"No, honey, you musn't say that; just say, 'I've have a beyutiful time.'"

The party was such a success that when "Master Willie" came into the corridor on his return to find old Peter and give him the goodies the ladies had sent, and he heard the parrot calling, "O Everybody," it was almost as if some one had struck him. "I had forgotten I was only Everybody," he said as Uncle Peter gave him back the doll he had been tending during its owner's absence.

The party proved to be only the beginning,—or was Susine the beginning? Anyway, soon after, the preacher's lady came and took the child away to live with her and be "Master Willie" always.

As they went out together, the child heard the shrill call, "O Everybody!"

He stopped, and running back to the parrot's cage drew himself up and said, with all the dignity of a Napoleon creating circumstances:

"I isn't Everybody any more. I belongs to her, and we're going Home."

And holding the pink-gowned Susine with one hand and clinging to her with the other, he passed out of the poor-farm gates.—S. S. Times.

### The Lesson the Monkey Taught.

By Helen A. Hawley.

Norman had not been very kind to his cousin Joe; in fact, he had been really hateful to him, and Joe was not to blame either. If anything could make it worse, it was because Joe was visiting there. One should surely be courteous to a guest.

Norman's mother owned a pet monkey. It had been brought to her by a missionary friend from India, and they had had it only a short time, so its funny antics were a never-ceasing surprise and joy to the children. They had named him Jacko.

One day, a hand organ man with his monkey stopped before the house, and as soon as the children heard the organ tune up, out they ran, pell-mell,—Norman, Olivia, Joe—and Jacko following.

What do you suppose Jacko did? Why as soon as he saw the other monkey take off the little red cap from his head, and show what he really looked like, Jacko acted as if he knew him. He went right to him, leaped up on the organ box, put his arms around the stranger's neck, and kissed him. Then they seemed to talk to each other, and they had so much to say.

The children were delighted at this. Olivia called, "Mother, mother, do come quick, and see the monkeys hug each other." Mother came at once, and she was delighted also.

"Do you think, mother," Norman asked, "they could really be brothers, and remember each other?"

"No, my son," mother said, "it is hardly possible. I don't think they could be even cousins." She spoke the word "cousins" pretty markedly. "But monkeys seem to know how to be kind, whether they are related or not."

Norman looked hard at his mother. She nodded and smiled. Then Norman went straight up to Joe, put his arms about Joe's neck, and kissed him. "I guess a boy can do as well as a monkey any day," he said. Norman and Joe were quite small boys, and not yet ashamed to kiss.—S. S. Times.

"The first recorded words of Christ are, 'I must be about my Father's business.' That should be the first thought of all Christ's followers."

### What the Toys Said.

The Hobby Horse said,
As he shook his head,
"It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home;
But I hear the tin horns blow,
And must race away till I'm out o' breath
To the Little boy who will ride me to death!"

And the Toy Drum said,
I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home;
I can beat my way through the snow,—
Away! away! till I'm out o' breath,
To the Little Boy who will beat me to death!"

And the Toy Doll said,
As her gold-crowned head
Shone over the wintry snow,
"To the Little Girl
Of the golden curl
In a fairy coach I'll go,—
Far far away, till out o' breath,
To the little girl who will kiss me to death!"

But the Elephant said,
"If that way I'm led,
And they treat you all so bad,
I tell you now
That there'll be a row,
And they'll wish they never had!
For I'll pack them all in my trunk, you see,
And lock it, and throw away the key!"

—Atlanta Constitution.

For the Southern Churchman.

### How Joshua and his Soldiers Fought Against Time.

To the Knights of St. Paul:

Did you know, dear Knights of St. Paul, that the great leader, Joshua, was a "Knight?"

Yes, boys, the best, bravest, truest kind of a knight. In some writings of George Ebers, I have read, he says, Joshua was in the Egyptian army before Moses advised the Israelites of God's word to leave Egypt. He was said to have been an officer in Pharaoh's army, and understood military tactics; that he was honored by the king, and until his people left had made up his mind not to go, but to stay with Pharaoh. But at the last, the ties of blood, and also first his love of the great and only God, determined him to get on his great war-horse and ride out and overtake them where they had halted, three days out. He left the great court and wealth and power, and came out among the poor Israelites who had been slaves so long, that many of them had forgotten how to trust themselves in any undertaking which required courage and bravery. Thus say some writers. But this we know from the Bible: His name was first Oshea, meaning Salvation or Help, but Moses changed it to Joshua, putting the "J" of Jehovah before it, and making it mean "God is the Saviour." This looks as if it were done when Joshua left the army of Egypt and joined Israel's army.

Joshua was always the close friend of Moses and waited upon him; and I like to read that he was always true to him and to the God he worshipped. He even went up on the mount with Moses when he received the Commandments. Yes, went up and saw that beautiful white cloud, into which Moses went and spent his forty days and nights.

Then, too, when Joshua was sent into Canaan as a spy. He and one other of all the twelve who were sent were the only brave, faithful ones who trusted in God and thought they could conquer the land. And then at last when Moses came to die he handed over the whole leadership to Joshua. Before that he had only been a military leader; now he was spiritual leader as well.

When Moses was gone and all rested on him to lead the great armies of Israel, he was sad and cast down; but God comforted him, and told him, "There shall not any man be able to stand before thee all the days of thy life." "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be of good courage unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them." No wonder Joshua was brave after that, boys, for he knew God was with him.

But the "special battle of which I am thinking, dear little Knights, is the battle of Gibeon or Beth-horon (now the last name means "House of Caverns.)" Beth-horon was the name of two towns, one about three and a-half miles higher up the mountain passes than the other, and the way was very rough and steep between them.

Now the people of Gibeon had heard of the Israelites' great victories, and so thought they would deceive them and get them to protect them; so they got old shoes, old worn clothes and old patched water bottles and came far out on the road to meet them, and pretended they had come from a far country, and had heard of the great Jehovah and His mighty deeds, and wanted to make a league with His people. They pretended all their clothes, and bread, and water had been new and good when they started, but had worn out on the long journey. And Joshua was deceived by what they said, and swore to protect them. But he found out, three days later, when he reached their cities. He could not violate his oath, but to punish them put them under a curse, to be "hewers of wood and drawers of water for the house of God forever."

Now, when the surrounding kings found the Gibeonites and their four cities gone over to a league with the Israelites, they all formed a league against them, for Joshua had conquered so much they were afraid to encounter him alone, and they were angry with the Gibeonites, so they marched on their city to destroy it. The Gibeonites sent in haste for Joshua, and he and his men marched by night from camp, and took the confederate armies by surprise. All through the long day the battle raged, for there were five armies and kings to fight, and the land where they were fighting was very rough and steep, for it was on the mountain side. Joshua had to command his whole force, and watch everything. At last the sun began to sink in the west and Joshua knew if night and darkness came on he could not finish this great battle for his people; and the enemy would slip away in the darkness. And so he prayed what would seem to us a curious prayer to God. It was: "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon." And he stretched forth his arms, and the sun stood still. But his arms grew so tired as he stretched them forth; for he could not let them fall limply to his sides, for then he would lose God's blessing of giving his people time to win their great battle, and his arms outstretched there was like a blessing to them. So the long, long day lasted until the enemy were completely beaten and the five kings ran and hid in a cave; but Joshua's men found them and he commanded them to be taken out and his captains to put their feet upon their

necks, in token of what God would do to all their enemies. Then he killed them and hung them on five trees till evening, when he cast their bodies in the cave and covered it with stones. Then the long, long day was done, and one of the most notable battles ever fought, was won.

This is only one of the many battles Joshua fought for the great God's glory. After he had won Canaan for Israel, he divided out the land to the tribes, as God had commanded him. Then made men go from each tribe and describe the land and fix a "Doomsday Book," which stands to this day, and is the book of "Joshua," in our Bible.

And so his work was done and God took him home, and they buried him in the portion of land which was his own inheritance, for he was descended from Joseph's youngest son, Ephraim; and so he slept with his forefathers.

ELIZABETH CABELL MONCURE.

### A Little Sermon.

Never a day is lost, dear,
If at night you can truly say
You've done one kindly deed, dear,
Or smoothed some rugged way.

Never a day is dark, dear,
Where the sunshine of home may fall,
And where the sweet home voices
May answer when you call.

Never a day is sad, dear,
If it brings at set of sun
A kiss from mother's lips, dear,
And a thought of work well done.

—Our Young Folks.

### A Transplanted Garden.

We all shook our heads when we heard Uncle Malcolm and Aunt Melissa had sold their farm and moved into the city, to be near their married daughter.

"Aunt Melissa," we said, "will never chink in with city ways, and will pine to death for her garden." The fame of Aunt Melissa's flower garden had gone abroad in the land, and her generosity with flowers was a proverb.

It was several years before I could visit them. Last summer I went. Alighting from the electric cars at the street designated, I knew the place at once. Their house was a pretty modern one, set in ample grounds, but they had painted it white, with green blinds, and around the "yard" was a picket fence also white, with an old-fashioned gate. Inside was a mass of greenery and riot of color that could only mean Aunt Melissa's garden.

No copyist was Aunt Melissa of the city lawns on either side, smoothly shaven plots of green, with here and there stiff flower beds of geometrical designs; with her the country had moved into the city. Down the walk she came hurrying to meet me, the same in looks, dress and cordial greeting. The next forenoon we spent in the garden.

"Bless your heart," said Aunt Melissa, "you didn't think I'd give up my garden. I just brought it along. I transplanted everything I'd ever heard could be taken up, and lots of things I'd heard couldn't.

"It beat all how well the poor things took it. Syringa acted a little drooping first along, but I soon brought her out of it (as though speaking of a human invalid).

"Then I brought some new-old bulbs, and with the flower seeds I always save, I've made the place quite home-like, haven't I?"

Had she, indeed! Here were all the dear, homely annuals I knew so well—borders of lobelia, ageratum, and sweet alyssum, a "cozy corner" of hollyhocks, a glowing hedge of sweet peas, with flowering shrubs and clambering vines on every hand. It did me good to walk again between the beds and beds of phlox, verbenas, pinks, and mignonette. Indeed, to tell half the flowers in Aunt Melissa's garden would be to write a floral catalogue.

"You've no idea," she went on, "what a letter of introduction a garden is. Why, I've got acquainted with more folks through my flowers than I would with a whole pack of visiting cards.

"Myrtle and Malcolm, my little grandchildren, came in nearly every morning after flowers for their teachers. Myrtle had to bring her teacher to see grandma's garden—the loveliest person, one of those kindergartners, you know, and then nothing would do but I must visit the kindergarten."

"Well," said Aunt Melissa, "it was worth moving into the city just to see! A child-garden, they call it, and it beats mine all to pieces. Just below here is Miss Van Alen's private school, very high-faluten—the young girls would go by in their coaches, and one pretty brown-haired thing went in her own automobile. Sometimes, on pleasant days, a group of them would walk for fun, and they would loiter past my garden and look and look, till one day I asked them politely to walk in, and prettier mannered, sweeter girls you never saw. Somehow it came around that they belong to a Sunshine Society, they called it. The members carry flowers to the sick and shut-ins, and send them to the flower missions. Mostly greenhouse flowers, they said, but mine they thought ever so much nicer—it made the other kind seem almost like artificial flowers, one of them said. So we made a plan to take big bunches of old-fashioned flowers down to the tenement district every week, and the girls were just delighted. Some of them drive up and take me down nearly every Wednesday afternoon.

"Never," solemnly asserted Aunt Melissa, "did I know what flowers were for until I saw those forlorn little waifs look at them and stretch out their puny little hands to clutch them. I could cry when I think how years and years my garden in the country was sheer waste! I always had a crazy idea that rich folks in the city were mostly cold and haughty, but those I've met are as kind and sociable when you come to know them, and often just crazy to do good with their money, once you show them how and where.

"I must tell you," went on Aunt Melissa, picking, as she talked, a great bunch of flaming poppies for me, "about lovely Miss M.'s bridal bouquet. She was a dear young lady in the Bible class with me at Sunday School. She was what people call the spoiled darling of a wealthy home, only she wasn't spoiled at all. We got to be great friends, and when she was married she would have nothing but creamy, fragrant syringa blossoms for her 'shower' bouquet. She told me her grandmother and mother both carried them, and she had a sentiment about it; so I just robbed my bush for her, and all the society papers spoke of the original and charming fancy. I was one of the guests, and a sweeter bride never was in the olden times. Just as long as they last our minister has a vase of moss-roses on the stand beside the pulpit. They were his mother's favorite flower, and he says he can preach better for looking at them. But of all the people who fell in love with my garden, the most curious case was Mr. B., a bank president and millionaire. Not far from here, over on the avenue, he has a home that is a palace. Every once in a while, summer evenings, I would see him walk by, back and forth, on the sidewalk along the east side of my garden. I knew him by sight and could never guess why he did it. One evening Malcolm and I stood out by the gate watching the sunshine, just as we used to do up in the country when the chores were all done, when up stepped the great financier, introducing himself and asking if he might view on the inside the row of four-o'clocks that had attracted him through the fence. 'Not since I was a country boy,' said he, 'have I caught a glimpse and whiff of just those flowers. A row of them used to grow outside our kitchen window, and I would give more for a few like yours than for all the exotics in my conservatories. They bring back all that belongs to my boyhood!' Poor man! I gave him a big bunch and saved some seed for him, and, would you believe it, he has a row of them, a row of four-o'clocks, under his library window!

"I'm glad," concluded Aunt Melissa, "that I moved my garden down; so many people seemed to be waiting for it."

Just here Uncle Malcolm appeared from his special domain of the vegetable patch.

"It seems," he said, "to fit in pretty well in the middle of this city block, and Melissa she seems to fit, too; doesn't she?—Christian Work and Evangelist.

### The Japanese George.

Once upon a time there was a man, whom we shall call Mr. George, who had a boy waiting upon him whom he noticed one day counting most intently the number of wrappings of hide on the hilt of his master's sword, that were intended to give it a good grip for the hand in the day of battle, that it might not slip when needed most.

The master did not disturb his page, nor did he let him know that he had been observed. A few days after he called all his young retainers, pages, and squires together and asked them to guess the number of the wrappings upon the hilt of his sword, and promised to give it to the one who should guess the correct number. All tried and all failed but one, who remained silent. When asked why he was not willing to enter the contest he told them all that it was because he knew already the exact number, because he had counted them. All admired his honesty, and unanimously begged the master to give the sword to the honest boy.

### A Home Song.

I turned an ancients poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where love abides,
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest.

—Henry Van Dyke.

O God, who art the truth, make me one with thee in everlasting love! I am often weary of reading, and weary of hearing; in thee alone is the sum of my desire; Let all teachers be silent, let the whole creation be dumb before thee, and do thou only speak unto my soul!—Thomas a Kempis.

For the Southern Churchman.

### The Epiphany Star.

By E. H. J. Andrews.

When night has come you may turn your face to the star-spangled sky, and you may select one star and follow it and it will bring you to the ice-fields of the frozen North; you may select another and follow it to the sunny islands of the Southern sea; you may select others and they will lead you other ways. It was so when the three Wise Men of the Gospel story made packages of gold, frankincense and myrth, saddled their camels and started—are we guiding them? Is it to the star of the Epiphany should lead them. Their eyes gazed upon the same heaven and they saw the same wilderness of stars, and they knew whither this one and that one would guide them; but on this night they had eyes for only one star and that star "went before them till it came and stood over where the young child was."

We are all like stars glittering in the firmament of humanity, and by the light which radiates from us we are guiding the footsteps of men. Whither are we guiding them? It is to the presence of the saving Christ—to the Bethlehem of the Holy Sacraments—of the prayers and worship of the Church—of the Lord's House on the Lord's Day—of the Father's service each and every day? Of all the stars of the firmament our individual stars have been singled out by those who have confidence in us, who love us, who believe in doing the things we do in the way we are doing them, and they are following. Are we leading them to Christ—to Christ across the deserts of the world? That it may be so let us pray: Grant, O Lord, that the light of my star may be the light of Thy star; that those who follow me may be led to Thee.

### The Singing Boys of Jena.

Hundreds of years ago, the streets of Jena and of other German towns used to echo to the songs of black-robed monks who went from door to door singing and begging alms. Their example was followed by bands of poor students, known as Bacchantes. These Bacchantes wandered from one university to another in search of better instruction or better means of support. Such a wandering life was favored by the customs of times when people thought it a virtue to give freely to all persons seeking help, but especially to monks and students.

After the Reformation, in many places these orphan boys, or waifs, were banded into organized choirs who received pay from churches, but also were assisted by private subscriptions. It was their duty to sing not only in the churches, but before the houses of their patrons as well. Thus they ceased to be beggars. Martin Luther himself as a boy had been one of these singers, and it was largely due to his influence that the old custom of begging entirely passed away. There is a famous picture of Luther as a singing boy in Eisenach, where his song attracted the attention of the good Frau Cotta, who adopted and educated him.

Nowadays the old custom of the choir-boys' singing from house to house is fading away. There are only five other towns besides Jena in the whole German empire where this music can be heard. Once each year the singing boys go to Eisenach and sing before the Emperor in the great hall of the historic castle of the Wartburg, where the Minnesingers held their music battles.

There are just twenty of the Jena singing boys, five each of the ages eleven, twelve, thirteen and fourteen years. They are oprhans, and the only qualifications for the privilege of four years' board and schooling are good character, ability to sing, and obedience to the laws of the organization, one of which requires them to sing before the houses of their patrons. —St. Nicholas.

### The Power to Aspire.

"The angels of God ascending and descending upon the Son of Man."—John 1. 51.

All things climb on Thee, Divine Son of Man! Thou art the ladder of all aspirations. The whole creation aspires to Thee. It is not only the angels that ascend by the steps of Thy life. The world of men grows up by Thee and to Thee. Thou art always leading our thoughts as Thou didst lead the Magi of old. Thou art always a step in advance of all our civilizations. We have not yet reached the summit of Thee. We have not yet scaled the height of Thy wondrous being. Thou art still ever before us, guiding the way. Thou art still fairer than the sons of men; Thou art still purer that the lives of men; Thou art still holier than the hearts of men. We ascend to heaven by the vision of Thee.

On the steps of Thy human life let my soul climb to God. Let me ascend to heaven on the ladder of Thy human growth. Let me become a child with Thy child-life, a young man with Thy youth, a full-grown man with Thy maturity. Let me rise step by step with Thee,—from Thy Bethlehem to Thy Nazareth, from Thy Nazareth to Thy temptation, from Thy temptation to Thy Calvary, from Thy Calvary to Thine Olivet. Let me fill, one by one, the spheres of Thy earthly being, from the life of the home circle to the life in humanity. Let me make my choice with Thee on the Mount of Vision, between Thy Kingdom and the kingdom of this world's glory. Let me maintain my choice with Thee against prosperity and adversity alike. Let me maintain it against the splendors of the Transfiguration and against the horrors of the Garden. Let me climb at last into the inheritance of Thy calm joy—into that peace which a cross itself cannot ruffle. When I have ascended into that heaven I shall be able to descend. When I have become an angel in height I shall be fitted to become an angel in ministration. When I have mounted into Thy joy I shall have power to help the dwellers in the valley.—Geo. Matheson, in Montana Churchman.

### Guidance of the Holy Spirit.

There is nothing more clearly taught in the Bible than that the Holy Spirit guides in our work as well as in the study of the Word. Too frequently this is ignored. Christians believe this guidance is for the preacher. Lay-Christians are allowed to choose for themselves this or that kind of work. Very little is thought of submitting themselves to the guidance of the Spirit in the matter of service. Surely this must be the reason why so many in our churches are doing nothing. There is no duty in the church in which He will not direct us, and no soul He will not guide to the place He would have him fill.—Len G. Broughton.

ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.

### ACKNOWLEDGMENTS.

#### Received for Italian Sufferers.

| | |
|---|---|
| Capt. R. C. Byrd, Gloucester, Va. | $1.00 |
| Anonymous | 1.00 |

#### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during December:

| | |
|---|---|
| St. Paul's, Alexandria | $12.28 |
| Trinity, Bowling Green | 1.75 |
| Epiphany chapel, Washington, D. C... | 1.00 |
| St. Paul's, Culpeper | 2.00 |
| St. Luke's, Norfolk | 3.17 |
| Trustees Stockton Fund, Ohio | 20.00 |
| Christ, Frederica, Ga. | 5.00 |
| St. Luke's S. S., Norfolk | 10.00 |
| St. Mary's, Newton Lower Falls, Mass. | 11.70 |
| St. Stephen's, Portland, Maine | 3.15 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., December 31, 1908.

### DIED.

COMPTON.—On Wednesday, December 30, 1908, at 7:20 P. M., at the residence of her son-in-law, Charles E. Warden, 3214 S street, N. W., Washington, D. C., Mrs. DONNA OTEY COMPTON, widow of R. K. Compton and youngest daughter of the late Rt. Rev. James Hervey Otey, Bishop of Tennessee.

### OBITUARY.

#### THE LATE JOSEPH BRYAN.

#### Memorial Service in Abingdon Church, Gloucester Co., Va.

On Sunday, December 27, 1908, a memorial service was held at Abingdon church, in honor of the late JOSEPH BRYAN.

Due notice had been given and a large congregation assembled to participate in this testimonial of respect and affection to our departed friend and brother in the faith. The memorial sermon from the text, "Mark the perfect man, and behold the upright: for the end of that man is peace," (Ps. 37: 37), was delivered by the beloved rector of Abingdon parish, the Rev. William Byrd Lee. With voice tremulous with emotion, but resonant with faith, his words were as the clarion call of the Watchman, the spiritual guide of his people, as the voice of the shepherd of his flock, showing them with simple, earnest, touching eloquence of the early training upon which was built that character, whose example he would have them follow. He spoke of the consecrated mother bringing her infant son to the baptismal font of this Church before he could speak; of the godly father, as the priest of his household, offering upon the family altar the incense of daily prayer; of the child trained in the knowledge of the open Bible, the Creed, the Lord's Prayer, the Ten Commandments; his duty towards God and his duty towards his neighbor, and "such other things as a Christian ought to know." He told of his early taking upon himself in confirmation the baptismal vows made for him by his parents, for the "seed fell upon good ground and brought forth" in love to God and man more than "thirty-fold."

After the service the following preamble and resolutions were adopted by the congregation:

That, whereas, it has pleased Almighty God to take unto Himself the soul of our beloved brother in the faith, Mr. Joseph Bryan, a member of Abingdon Vestry, a native of Abingdon parish, a most helpful, honored and devoted son of this Church, and a beloved friend and benefactor of this people, who was called into life eternal on Friday, the 20th day of November, 1908:

1. Therefore, Resolved, by the Rector, the Vestry and the Congregation of this church, in memorial meeting assembled in Abingdon church, That in the death of Mr. Bryan Gloucester county has lost one of her most honored and distinguished sons; that our souls are profoundly grieved at the passing of this noble spirit; that his loss brings a personal sorrow to each member of this con-

gregation and of this community, in which he was born and where the years of his childhood and early youth were passed.

2. Resolved, That the following brief sketch be incorporated in these resolutions:

"Leaving Gloucester in the early part of the War between the States, Mr. Bryan joined Mosby's Command, and to the end of that bloody struggle served his country with fidelity and courage.

"Later, he married Miss Isabelle Stewart, of "Brook Hill," and settled in Richmond, Va., becoming one of her most successful business men, earnest Christians and foremost philanthropists. A few years since he purchased his birthplace, "Eagle Point," in this county, the former home of his father, the late John R. Bryan, and again became intimately associated with the life and interests of our people. He returned to us with the freshness of his boyhood's love unblunted by the lapse of years. In all that concerned Gloucester, and especially this parish of Abingdon, he was concerned.

"Mr Bryan was a man of rare personal charm. In his character the choicest traits of humanity were so blended as to make his a personality of unusual attractiveness. Of aristocratic blood, of distinguished personal appearance, he shone, the cultured and refined gentleman. Affable and winning in manner, his was a knightly courtesy. His generosity was spontaneous and abounding. His hospitality, that of the olden time, warm-hearted and unstinted. In public spirit he was among the foremost in every movement for the betterment of the conditions of his people. Always his ear was open to the troubles, his heart felt the sorrows, and his hand ministered to the needs of others. In his boyhood, in his youth, he had won the love of all with whom he was brought in contact, and in the fruition of his noble manhood he held and increased that love.

Attached to Abingdon church with the affection of a son for his mother, he ever delighted in testifying his affection in material and generous aid. The parish has lost in him its most substantial supporter. Even as Nehemiah, Prince of Judah, he repaired the broken walls of his beloved Zion. The handsome and durable enclosure around the new and old cemeteries at Abingdon church erected and repaired by him; the property purchased by him to be added to the church grounds and for a glebe and rectory for Abingdon Parish, and the many other substantial donations to this church will long remain memorials of his generosity and devotion. Great as were the material benefits bestowed by him upon the church of his love, they were excelled by that of the beauty of his consistent Christian example. However business matters might press upon him, when here he always found time to be regular in his attendance upon the Church services, whether conducted by the rector or lay-reader; and this, even in weather that deterred many of the congregation from attending.

"As son, brother, husband, father, soldier, citizen and friend, he measured up to the full stature of Christian manhood. Faithful unto the end, his life-work done, he has been called to a higher and nobler field of action in the Master's service. "Absent from the body, present with the Lord."

3. Resolved, That in the death of Mr. Joseph Bryan we, the parish, and the entire county of Gloucester, have lost a true and beloved friend. That Gloucester, his birthplace, and Abingdon, the church of his parents, were dear to him with an affection that seemed to increase with time. That his large heart, courteous manners, sound judgment and attractive appearance drew many to him. Here, at his home, and wherever he was known his influence for good was felt. Endowed with noble qualities and large means, he applied himself as a faithful steward of the manifold gifts of God. The adjoining land purchased for the use of the church and for a glebe and rectory for Abingdon Parish, the restored and enlarged wall around the old and new cemeteries, with other improvements, will be a monument to him in addition to that in the hearts of the people. We believe that God had service for him in a higher life, so called him to the immediate presence of Jesus "with the spirits of just men made perfect."

"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

4. Resolved, That we extend to his bereaved wife and sons the good hope that God will comfort and strengthen them; and further,

5. Resolved, That a copy of these resolutions be sent to the family of Mr. Joseph Bryan; that these proceedings be entered in full in the vestry book of Abingdon Parish, and that a copy of the same be sent to the Southern Churchman for publication.

F. L. TAYLOR,
Register of the Vestry of Abingdon Parish.

## Mary Botts Berkeley.

Entered into rest at Staunton, Va., Dec. 25, 1908, MARY BOTTS BERKELEY, daughter of the late Dr. Edmund Berkeley and his wife, Mary Randolph Spottswoode Brooke. She died in her sixty-sixth year, when the praises of her Lord and Saviour, whom she had served so long and faithfully, had scarcely left her lips. She was stricken immediately after having sung, Christmas morning, in her beloved Trinity church, and in the choir of which for nearly if not altogether fifty years she had been a faithful member. She was never absent unless attendance was an absolute impossibility. Faithful throughout her long life, she was faithful even when the shadow of death was upon her. With the praises of her Saviour on her lips He closed them for a brief season that when she awoke she might "see Him face to face and know Him as He is." Not alone was she faithful in her church, but in her home she was an ever-devoted daughter; an ever-loving sister; an always affectionate aunt. To her numerous nephews and nieces she was all that the tenderest mother could have been.

Beautiful as was her life, more beautiful still was her death. She was called from praising her Saviour on earth to where "They rest not day and night, saying, Holy, Holy, Holy, Lord, which was and is to come."

"Blessed are they who die in the Lord, for they rest from their labors and their works do follow them."

"For all thy saints who from their labors rest,
Thy Name, O Jesus, be forever blest,
Alleluia!"

## Mary Botts Berkeley.

Entered into rest, on Christmas night, at the home of her nieces, in Staunton, Va., MARY BOTTS BERKELEY, daughter of Dr. Edmund Berkeley and Mary Randolph Spotswood Brooke, deceased.

She was stricken with paralysis on her way home from church and died a few hours later.

The following beautiful tribute was paid her on the Sunday next, by her pastor, Rev. W. Q. Hullihen:

Before proceeding with the sermon, may I be permitted to make a few remarks suggested by what is uppermost in the minds of the whole congregation. It was only last Sunday that we spoke of "the uncertainty of life."

We have had, as you all know, the truth of those words brought home to our minds and hearts in a most impressive way, by one of our members who worshipped here on Christmas Day, and was the same day called home to her reward. It seems proper that some notice should be publicly taken of the fact, when one who like Anna of whom we read to-day, has been called away from her ministrations in the earthly temple, who for fifty years had been identified with our choir, "serving God day and night" in His temple, whose pure and gentle and blameless life made her presence a benediction wherever she went among her friends and acquaintances, and made her words sung in God's House reach their hearts, in a way that no mere artistic rendition, however musically faultless, could ever do.

At the close of the life work of such a person, who for so many years earnestly sought first the kingdom of Heaven at all times and in every place, we feel assured that the last time she worshipped with us, she could have appropriated, as her own, the anthem so often sung with chastened awe and devout fervor, "Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." The music of the Christmas hymns and anthems had scarcely died away in the distance before, as we may well believe, the holy angels came "on hovering wing" with a message from their Lord for her to come up to the higher ministries of Heaven, to the blessed home so long sought and so often prayed for, where amid the radiant throng, (and among them the dearest of the dear) she would sing again her anthems of humble adoration and love, but with infinitely deeper appreciation of their meaning, and with immeasurable joy, and a peace that passeth all understanding.

"Ye who have gained at length your palms in bliss,
Victorious ones, your chant shall still be this,
An endless Alleluia!"

Happiness is not what we are to look for. Our place is to be true to the best we know, to seek that, to do that. Let us do right, and then, whether happiness come or unhappiness, it is no very mighty matter.—Froude.


## WANTS.

WANTED—A YOUNG LADY DESIRES A school for second term; teaches English, French and music. References given and required. Address Miss J. Randolph, Colleen, Nelson Co., Va. 2jan-2t*

WANTED—TWO OR MORE PUPILS TO fill vacancies in Girls' Home School. School conducted on Church principles. Also, will care for and educate motherless girls. Terms moderate. The Misses Pendleton, The Grove Home School, Delaplane, Fauquier Co., Va. 1t*

WANTED—IN A SMALL SCHOOL A housekeeper. Apply to Miss A. D. West, Norfolk, Va. 1t

WANTED—A WOMAN OF INTELLIgence and capability in refined family as mother's general assistant and seamstress. Nothing menial. Nice home, moderate salary. Rider, Baltimore Co., Md., Box 24. 1t

WANTED—COMPETENT, REFINED MAN desires position, nurse and companion, to care for invalid gentleman. Highest references, New York, Pa., Va. H. W. Wilkins, North, Mathews Co., Va. jan9-3t*

WANTED—A LADY WOULD LIKE TO take charge of a widower's house and children. Address Miss L., Pendleton, Louisa Co., Virginia. 2jan-2t

WANTED—A WOMAN WISHES A POSITION as companion, or to assist in housekeeping and plain sewing; musical. Address Miss Emily H. Smith, Leesburg, va. 1t*

WANTED—A LADY WISHES POSITION as nursery governess. Address Miss H., Pendleton, Louisa Co., Virginia. 2jan-2t

WANTED—BY A YOUNG LADY, A POSITION as mother's helper. Is willing to assist in the house-keeping. Best references given and required. Address, stating terms, (Miss) Lucy Brockenbrough Knox, Fredericksburg, Va. dec26-4t


## APPEALS.

### THE CHRISTIAN CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, Diocesan and otherwise, none has had a larger and more liberal record than the GENERAL CLERGY RELIEF FUND.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty Beneficiaries and is the sole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and Missionary Jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our Beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time therefore is a compelling one. We must do as much and more than we have done or there will be increased suffering.

General Clergy Relief Fund, Church House, Philadelphia,

REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

For Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

### THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary.
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

### LEGAL TITLE FOR USE IN MAKING WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1.

# The Household.

### Points on Coffee Making.

The grinding is an important factor in making coffee, especially in drip coffee; to get the full benefit of the material, it should be ground fine, but not pulverized, for if it is reduced to a powder, there will be a great deal of mud in the bottom of the coffee pot; besides, the first application of water is apt to cake it in spots so that a great deal of it does not come into the percolation, and is lost.

Strange to say, drip coffee is more economical than boiled coffee, probably because the clearing matter which has to be used to make satisfactory boiled coffee partly neutralizes the solvent effect of the water. However, all boiled coffee is not cleared. The Turks serve theirs strong and thick, but this against the American prejudice. Using Java at 45 cents per pound, and making drip coffee in a porcelain pot, and having it stronger than it is served anywhere except in the best restaurants, we find that the expense for coffee itself is about one cent per cup holding one-sixth of a quart, which would make it within two cents per cup for a large coffee cup.

A great deal of coffee is wasted by having too large a pot; it is more economical to have a pot of just sufficient capacity for the ordinary needs of the family and a larger one for company. Ascertain just how much coffee is necessary to make the requisite amount of the desired strength and measure it for every meal before grinding. Guessed at before grinding and measured after grinding usually, some will be left over in the drawer of the mill, and grinding very much accelerates the deterioration in the flavor of browned coffee.—Chicago Record-Herald.

### Christmas Cakes.

For the Christmas cakes cream one-half of a cupful of sugar, continuing the beating; then add the yolks of three eggs, well beaten, one-half of a cupful of milk, and one and three-fourths cupfuls of flour mixed and sifted with two and one-half teaspoonfuls of baking bowder. Beat vigorously, and add the whites of three eggs beaten stiff, one-half of a cupful each of walnut and pecan nut meats finely cut, and one-half of a cupful of seeded raisins finely cut. Bake in a buttered and floured shallow pan. Remove from the pan, and spread the top with white frosting. Cut in triangular shapes, and ornament each with three green leaves, and small, round, red candles to represent berries.—Woman's Home Companion for December.

### Things to Learn.

Some one has suggested eight things every girl can learn before she is fifteen. Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour for rising, and arise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make someone comfortable. Never come to breakfast untidily dressed.

WHEN you put the life insurance agent off with the promise of next week, next month, or next year, do you ever reflect how very uncertain it is whether he can do you any good then? If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance. That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your near relatives may have been carried off by a prejudicing malady.

IT IS A GOOD DAY WHEN THE MAN AND THE COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now."

See our agent NOW, or write to me for rates.

T. ARCHIBALD CARY,

General Agent for Virginia and North Carolina

601 Mutual Building, - - RICHMOND, VA.

### Apple Salad.

Cut small round slices from the top of six nice King apples, hollow them out, making the pieces as large as possible. Do not spoil the shapes of the apples. Cut the scoopings in small squares and put them in a bowl. Cut, also the same size, the same quantity of white celery hearts and English nuts. Have half a pint of mayonnaise. Mix it with the salad, and finish with quarter of a pint of whipped cream. Mix gently and serve in the apples.

### Cheese Straws.

Roll out pie crust thin. Sprinkle with grated sharp cheese and a dust of cayenne, fold in three, roll out and dust a second time with cheese. Fold, roll out quite thin, cut in fine strips or straws with jagging iron, lay on flat pans and bake in a moderate oven.

### Our Highest Ideals.

To desire and strive to be of some service to the world, to aim at doing something which shall really increase the happiness and welfare and virtue of mankind—this is a choice which is possible for all of us; and surely it is a good haven to sail for.

The more we think of it the more attractive and desirable it becomes. To do some work that is needed, and to do it thoroughly well; to make our toil count for something in adding to the sum total of what is actually profitable for humanity; to make two blades of grass grow where one grew before, or, better still, to make one wholesome idea take root in a mind that was bare and fallow; to make our example count for something on the side of honesty, and cheerfulness, and courage, and good faith, and love—this is an aim for life which is very wide, as wide as the world, and yet very definite, as clear as light.—Henry van Dyke.

For immediately, as soon as thou givest thyself to God from thy whole heart, and seeketh neither this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace; for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine will.—Thomas a Kempis.

### How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

New Spring Furniture Is Arriving By Carloads.

Everything in the very choicest Furniture to make the "House Beautiful is here for your choosing.

It doesn't matter what your particular tastes or requirements are, we can fill them.

Sydnor & Hundley, Inc.

FURNITURE LEADERS,
709-11-13 Broad Street,
RICHMOND, VA.

### Dead Memories.

"She has a book all full of dried leaves and pressed flowers from ever so many places and folks," explained little Grace after a visit to an older girl. "They're sacred memories," she said so, but she's forgotten what most of 'em are about now." There are a great many so-called sacred memories that are very much of that order—dead flowers and withered leaves pressed between life's pages, bits of the past that have lost their meaning and only encumber the book. Life would be a stonger, freer, more useful thing to many of us if we did not hold fast to so many traditions and customs that have lost all present value, but which are dragged along day by day under the impression that age has made them sacred.—Forward.

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—McLaren.

CAPUDINE for "THAT HEADACHE."

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

# Thoughts for the Thoughtful.

Earth changes but the soul and God stand sure.—Browning.

Prayer flies where the eagle never flew.—Thomas Guthrie.

God reveals nothing to the hasty, the calm waters best reflect the stars.—Bishop of Ripon.

The measure of a man's real character is what he would do if he knew he would never be found out.

To be growing better is to grow happier. To be doing better is to draw nearer to God.

Character is a bundle of habits. Habits originate in the mind and are registered on the body.—Geo. D. Tripp.

The crowning sin of to-day is unwillingness to accept Jesus Christ as the Redeemer.—Rev. W. H. G. Thomas, D. D.

"The world owes me a living," did you say? Yes, and you owe the world a life full to the brim with honest endeavor.

The men and women who are lifting the world upward and onward are those who are encouraged more than criticised.

It will not do to laugh at "good resolutions." Did you ever know a person to undertake and really great task without one?

Every person has two educations; one which he receives from others and one, more important, which he gives himself. —Gibbon.

If we aspire to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.—Charles G. Gordon.

If we had some helpful book always by us, or some piece of work always on hand, how much might be done in the "odd five minutes" of a lifetime!—Rev. G. Arthur Sowter.

Here and there in our own and other countries there are public men who, without any cant or pharisaism on the one hand or lack of courage on the other, maintain their ground as consistent followers of the Lord Jesus Christ. These men are leavening the whole lump of contemporaneous statesmanship.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

John Ruskin says at the close of one of his volumes: "This is the sum of all my writing, 'Whatsoever He saith unto you, do it.'" This should be both the essence and the substance of all Christian teaching. Christ's word is the ultimate test of belief and behavior. Christ's power and sympathy constitute man's sole reliance.

And only the Master shall praise us,
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame,
But each for the joy of the working.
—Kipling.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.



**MEMORIALS for CHRISTMAS-TIDE.**
Are you going to present one to your PARISH CHURCH?

We have ready for Delivery **ALTARS, CHANCEL CHAIRS, ALTAR BRASSES. FONTS** in **MARBLE, STONE** and **WOOD. LITANY DESKS—CREDENCES, PROCESSIONAL CROSSES**—and other
**CHURCH FURNISHINGS**
in Wood, Meta Stone, Marble, Art Glass, etc.
Send for Handbook and Illustrated Data.

J. & R. LAMB
23,25,27 6th Ave. N. Y.

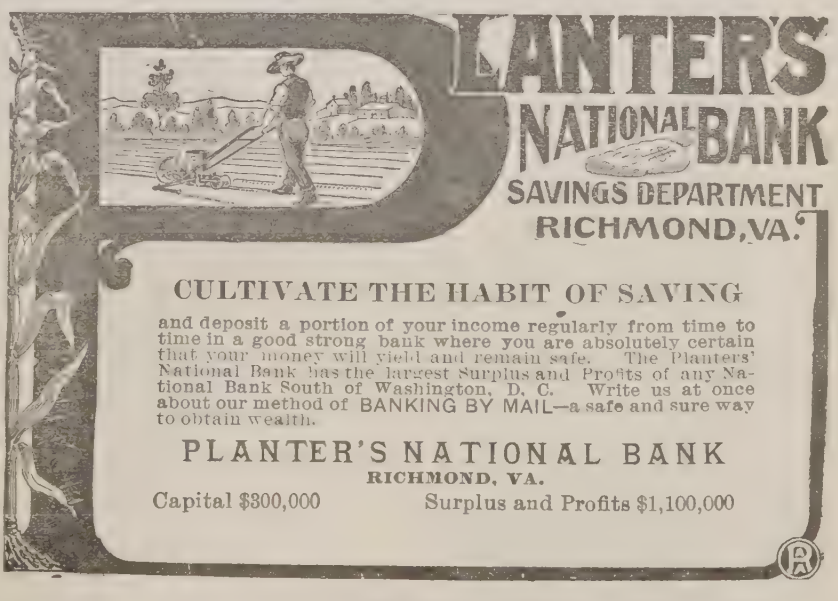
*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**
**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, JR., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

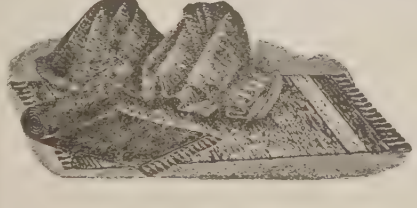


**PLANTER'S NATIONAL BANK**
SAVINGS DEPARTMENT
RICHMOND, VA.

**CULTIVATE THE HABIT OF SAVING**

and deposit a portion of your income regularly from time to time in a good strong bank where you are absolutely certain that your money will yield and remain safe. The Planters' National Bank has the largest Surplus and Profits of any National Bank South of Washington, D. C. Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.

**PLANTER'S NATIONAL BANK**
**RICHMOND, VA.**
Capital $300,000 Surplus and Profits $1,100,000



**Carpets Dusted, Scoured or Dyed**
**Rugs or Druggets**
**Made From Old Carpets**
FRENCH CLEANING of All Kinds of Clothing and Household Articles one of our Specialties.
**Mrs. A. J. PYLE,**
**315 N. Fifth St., - RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
E. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $700,000.

## First National Bank,

**Of Richmond, Va.,**

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK OF RICHMOND

RICHMOND, VIRGINIA.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 150,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. Josiah Leake,
James N. Boyd, Lilburn T. Myers,
L. D. Cardoza, Wm. H. Palmer,
S. H. Hawes, S. W. Travers,
B. B. Valentine.



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

## Wedding Invitations

AND ANNOUNCEMENTS, $3.00 per one hundred; $5.00 per two hundred, prepaid. Script or Old English lettering. As good as the best. Visiting Cards, 25 cents per one hundred. Church Envelopes a specialty.

RICHMOND CARD CO.,
Rocky Mount, Va.



## Church Furnishings

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.



## Church Vestments

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
O. LUETKE ART WORKS 227-229 W. 29th St. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.

**NOTICE.**

There will be a few vacancies after January first in the Training School of a Hospital in a manufacturing city. Applicants must not be under twenty-one years of age. Apply to

SUPERINTENDENT,
Good Samaritan Hospital,
Lebanon, Pennsylvania.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

Write for
**The Schmidt Quarterly.**

**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

## HANDS CRACKED RAW AND SCALY

Itched and Burned Terribly—Arms Affected, Too—Could Not Move Thumbs Without Flesh Cracking—Sleep and Work Often Impossible—Was Fairly Worn Out.

### CUTICURA SOON CURED HIS FEARFUL ECZEMA

"About a year ago an itching humor began to appear around the back of my hand. It started in to spread, and pretty soon it covered both my hands and got up over my wrists and even up to the elbows. The itching and burning were terrible. My hands got all scaly and when I scratched, as I was doing a good part of the time, the surface would be covered with blisters and then get raw. The eczema got so bad in around the pit of my thumbs that I could not move the thumbs without deep cracks appearing. I went to my doctor, but his medicine could only stop the itching and did not seem to heal my hands up at all. At night I suffered so fearfully that I could not sleep, often lying awake until well toward morning, then waking up still tired. I am a chef and steward by trade and I had to give up my place, as my hands were so terrible to look at that they did not like to have me around about the food. I could not bear to touch them with water, but when I positively had to get my hands clean I would rub them with oil.

"This sort of business went on for three months and I kept trying zinc and tar ointments and such remedies with no particular benefit. I did not know what to do, for I was fairly worn out. For a long time several friends kept asking me why I didn't use Cuticura and at last I thought I would. First I got the Cuticura Soap, then Cuticura Ointment and at last Cuticura Resolvent. I put the Cuticura Ointment on at night, covering my hands with light cotton gloves. In the morning the inside of the gloves would be lined with scales, sometimes half as long as your finger, leaving nice healed places where the scales had been. In a month I was cured and have kept so now for nine months. My hands and arms are perfectly clear of all traces of eczema and I think I am well rid of it. Walter H. Cox, 16 Somerset St., Boston, Mass. Sept. 25, 1908."

Cuticura Remedies are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Cuticura Book on Skin Diseases.

HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50, Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., JANUARY 16, 1909. No. 3.




ST. JOHN'S CHURCH, HAMPTON, VA. Illustration from "Colonial Churches."


## The Children's Daily Service

YEAR BOOK OF TEXT, VERSE AND PRAYER. By Blandina Stanton Babcock.

THE little book herein outlined is simply conceived, yet its simplicity meets one of the deepest needs of family life. To direct the child's thoughts into an up-look toward the light, only the means that lie nearest are used—a Bible truth, a verse, a prayer—yet these are the profound agencies that God has ordained for drawing the young heart, as all our hearts nearer to Him. No didactic teachings are attempted—only the sweet influences are invoked that come from a daily turning of the child's eyes through the Truth to the Father. The Book is well printed on good paper and each page has a red border. A copy of any style will be sent, postpaid, to any part of the United States or Canada, on receipt of price, plus postage as indicated. Cloth, plain edges, net, 50 cents: White and gold, gilt edges, boxed, 75 cents; Seal grain leather, boxed, $1.50. Postage of seven cents the copy additional.

**Thomas Whittaker, Inc., Publishers,**

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# Virginia Female Institute

To be in future called

# STUART HALL

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-fifth session. For catalogue, apply

MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER, C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## Gunwell Home and School

Established 1893.

For the Feeble-Minded and Epileptic. Expert training by experienced teachers.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,

GUNSTON HALL 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue, MR. AND MRS. BEVERLEY R. MASON, Principals.

MISS E. M. CLARK, LL. A., Associate Principal.

BRISTOL SCHOOL. An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

## St. Agnes School FOR GIRLS

ALBANY, NEW YORK

Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

# BABY'S

health makes Mother most apprehensive. Gowan's Preparation, if kept in the home to use in an emergency, relieves the Mother's fears. External. 25c.; 50c.; $1.00. All druggists.

# John L. Williams & Sons

BANKERS AND BROKERS,

Chamber of Commerce, Ninth and Main

(P. O. Box 505)

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiate Railroad and Municipal Bonds.

# R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va.

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

# Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## Especially Helpful




Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**

We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.

Write us for further particulars.

### 3% Interest

Paid on Savings Accounts, compounded semi-annually from date of deposit.

**THE MERCHANTS NATIONAL BANK,**
**1101 E. Main St., Richmond, Va.**
**Capital, $200,000.00 Surplus, $830.000.00**
**"Safest for Savings."**

# COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

INCORPORATED 1832.

# The Virginia Fire and Marine Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $250,000.00 |
| Reinsurance Reserve | 521,856.50 |
| Reserve for Losses | 65,273.00 |
| Net Surplus | 400,711.88 |
| Assets | $1,172,568.38 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

# Plant Wood's Seeds For The Garden & Farm.

Thirty years in business, with a steadily increasing trade every year—until we have to-day one of the largest businesses in seeds in this country—is the best of evidence as to

*The* **Superior Quality of Wood's Seeds.**

We are headquarters for

**Grass and Clover Seeds, Seed Potatoes, Seed Oats, Cow Peas, Soja Beans and all Farm Seeds.**

Wood's Descriptive Catalog the most useful and valuable of Garden and Farm seed Catalogs mailed free on request.

**T. W. WOOD & SONS,**
Seedsmen, - Richmond, Va.


# SOUTHERN RAILWAY

TRAINS LEAVE RICHMOND.

N. B.—Following schedule figures, published only as information, are not guaranteed.

7:00 A. M.—Daily. Local for Charlotte.

11:15 A. M.—Daily. Limited. Buffet Pullman to Atlanta and Birmingham, New Orleans, Memphis, Chattanooga, and all the South. Through coach for Chase City, Oxford, Durham and Raleigh.

6:00 P. M.—Ex. Sunday. Keysville Local.

11:30 P. M.—Daily. Limited. Pullman ready 9:30 P. M. for all the South.

YORK RIVER LINE.

2:15 P. M.—Mondays, Wednesdays and Fridays.

4:30 A. M.—Ex. Sunday. Local to West Point.

4:30 P. M.—Ex. Sundays. To West Point, connecting for Baltimore on Mondays, Wednesdays and Fridays.

TRAINS ARRIVE.

6:55 A. M., 8:40 P. M.—From all the South.

4:10 P. M.—From Charlotte, Raleigh, Durham, Chase City and local stations.

8:40 A. M.—From Keysville. Local.

9:20 A. M.—From West Point, and from Baltimore Wednesday, Friday and Sunday.

10:45 A. M., 5:15 P. M.—Local from West Point.

C. W. WESTBURY, D. P. A.,
920 E. Main St., Richmond, Va.

# N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and best service. PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | *8.25 A.M. Byrd St. Sta. |
| †*6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †*7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | †9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *5.20 P.M. Byrd St. Sta. | †‡11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JANUARY 16, 1909. No. 3.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Publishers.
Room 304 Bank of Richmond Building,
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent..

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### Clergy Pension Fund.

In many respects, one of the very wisest and most helpful acts of the last General Convention—if made effective—was the action with regard to a Pension Fund for those clergy who have done faithful service, and passed the time of efficient work. To meet this need, the General Convention resolved to raise and invest the sum of Five Million Dollars, the interest of which is to be applied to clergy pensions.

From the point of view of gratitude, recognition of faithful service, mercy and Christian kindness, this plan would seem to be altogether commendable. One of the saddest blots on Church life is the fact that a man may serve faithfully and self-denyingly in the active Christian ministry, and in his old age or years of debility, be turned out out on a pittance, hardly affording the bare necessaries of life, and practically forgotten by the Church he has served. Such a course, in any institution save the Christian Church, would be called base ingratitude, but it has become so common there that it no longer attracts attention. Men have pleaded for this good cause over and over again, and are barely given a hearing on sufferance, and the plea is forgotten as soon as made. Curiously enough, too, the clergy who are still active and able to work seem as indifferent to this matter as any one else.

Yet, any thoughtful Christian man, contemplating the present conditions, must recognize how utterly foreign they are to all the teachings of mercy and loving-kindness, and to all the spirit that is peculiarly called Christian. The trouble is that so few really give a serious thought to the conditions, or take time to consider the demands of duty or the claims of love in the case; and the men who have worked hard and then been pushed into oblivion and neglect are not of the kind to complain or ask for consideration, but will suffer in patient silence to the end.

But the point to which the Southern Churchman wishes to call attention just now, with regard to Clergy Pensions, is not that of justice or kindness or gratitude to the worn-out workman—however high and holy this claim—but to the point of justice to the work of the Church, and of efficiency in the work that the Church is doing.

The present system of indifference to the old and disabled clergy is laying a burden on the work of the Church itself which is bound to do serious damage.

In all directions the older workmen in all kinds of occupations are being pensioned, not primarily as an act of mercy or kindness, but as an aid to efficiency. The older men are retired as soon as they pass the age of efficiency, so that younger and more vigorous men may be put in their places, and the work kept all the time at its highest possible mark.

The United States retires honorably and on comfortable pensions its judges and soldiers and sailors, and others who, from the nature of the case, have to take a life-service. And this retiring and pensioning is done in order that the work they are doing may be kept in the best condition and the highest state of efficiency. So, too, the colleges and universities, when a professor has done his best work and is at the time when he can no longer keep step with the march of progress and development, honorably retires and provides for him, possibly feeling grateful, but chiefly caring for the work by putting it in new hands before the old hands fail. So, too, many of the States are preparing to pension and retire their public school teachers who have passed the age of greatest efficiency. So, too, many of the great corporations—wiser in their generation than the children of light—have made provision for the retiring and pensioning of their old and faithful employes when they have passed their prime and can no longer fill efficiently the places they occupy.

On every hand, it is fast becoming a recognized business principle that for the most efficient conduct of business of all kinds, there must be provision made to retire the man who has passed his time of greatest efficiency; and in order to retire him, common decency—not to mention any higher claim—requires that provision shall be made for his care.

This is not any high and exaggerated claim of Christianity, laying an unequal burden on the Church; it is simply justice and fair-play and common honesty, and is being recognized in all directions, by all kinds of organizations.

It seems rather curious that the Christian Church—set to preach not only mercy and love and kindness, but justice and fair-play and honesty—should be so slow to recognize this claim and to meet this obligation. The work of the Church to-day, possibly more than ever before, demands the highest and best and most efficient, physically, mentally and spiritually, that a man is capable of. It calls into exercise every gift and faculty that a man has; and the march of progress is so rapid that many a man finds it impossible to do the day's work efficiently and still find time to keep himself so in touch with current thought and current development as to be fit for to-morrow's work. Hence, he may find himself, in advanced years and after faithful and profitable work, so out of touch with his day as to be no longer at his best usefulness, and yet too old to bring himself into touch again.

What then? Either one of two things: he is turned out on a pittance, and left to forgetfulness, or a faithful band of men and women stand by him to the end; preferring to see the work suffer, rather than to do gross injustice to a good man.

Not long since, a vestryman of a fairly-strong congregation stated this dilemma: "We are in a great difficulty; our congregation, by hard work and honest self-denial, has been able to do its work with fair efficiency. We give our rector two thousand dollars and a house. He has been with us twenty-five years. He came to an unorganized mission, with nothing to show, and has built the present parish. Every communicant in the parish has come in through his ministry. He has baptized, married, buried and presented for confirmation all these years. We love him as one of our very own flesh and blood. So far, so good.

"Now comes our dilemma: He has

reached the time when he is utterly incapable of doing our work. He knows it and we know it. He has given as largely to our church work as any man in the parish, and he has been able to save nothing. We are utterly unable to continue his salary and employ an assistant. The parish is suffering. What shall we do? He says, accept his resignation, and get a younger man, and he means it! We say: He shall be provided for comfortably till God calls him higher. In the meantime, a parish that had a great future before it is losing its chance."

That case, probably, represents many similar cases throughout the country. What will the Church do about it?

The army, the navy, the judiciary, our universities and colleges, many of our great corporations, a large part of our public school system would promptly say to such a man: "Well done, good and faithful servant;" relieve him from work, provide for his wants, and put a more active and efficient man in his place. And this would not only be common justice and common honesty, but common business prudence and clear-sightedness. The pension would be money well invested for the efficiency of the work.

What will the Church do in such conditions? Certainly, it needs no argument to show, not only that the present conditions are unfair and unjust, but that they are wasteful and unbusiness like to a degree.

These are just the conditions that this Five Million Dollar Pension Fund is intended to meet and remedy, and so far, it is the noblest suggestion of the Church, and it is to be hoped that clergy and laity every where will give the plan fair consideration, honest investigation and earnest, hearty, and prayerful co-operation.

## BOOK REVIEWS.

THE CURE OF SOULS; or Christ's Treatment of the Individual. By William H. Milton, D. D., rector of St. John's Church, Roanoke, Va. New York: Thomas Whittaker. Price, $1.

Bishop Randolph, in the Preface to this book, says: "It is the work of a pastor and preacher whose ministry has been blessed with exceptional success in a congregation and community representing, in an unusual degree, varieties of mind and character. * * * It is a contribution to Pastoral Theology which, I am sure, will be suggestive and helpful to thoughtful and earnest ministers of the Gospel throughout the Church. * * * I am sure that the readers of this book will find inspiration and suggestive thought in its pages."

How shall the minister and pastor deal with the individual, in his hour of need, no matter what the form of that need—physical, mental, or spiritual—may be? This is the problem of problems in the Christian ministry, and the one we are prone to avoid. To deal with the congregation, the organization, to run the machine, to drift into "institutionalism:" this is all easy and natural enough. But to deal with the individual soul; to come face to face with its cares and wants and needs and difficulties and doubts, and so to deal with each and all of these as to help and cheer and bless the individual: how do this? "The Cure of Souls" is the good old term; not the care of a congregation, or the running of a machine, or the building of an institution, but the "cure of souls." This is, in the last analysis, the paramount work of the Christian minister. This harks back to the old use of the pastoral office, and emphasizes its present neglect. Yet, what is the Christian ministry without the pastoral office?

It is this work of the ministry that Dr. Milton is emphasizing in his book, and justly he dedicates it to the memory of three conspicuous and saintly pastors of the old-time Virginia Church: Doctors Peterkin, Gibson and Dame, shining and splendid example of the upbuilding and consoling powers of the pastoral office.

Dr. Milton has made an admirable and helpful book; interesting and readable, and full of thought-suggesting matter. His Prologue is "The Great Physician," and treats of the manner of works Christ did and how he did them; His miracles and their purpose; and where Christ laid the emphasis in His ministry. Christ "healed," and this fact the author makes clear and definite; healed the soul, and therefore His methods were those of a physician.

Under the methods of dealing with the individual by Christ, the author has twenty-four articles or chapters, treating of John Baptist; Simon, Son of Jona; Nathaniel; Nicodemus; The Woman of Samaria; and so on.

Dr. Milton's style is clear, terse and vigorous; his reasoning cogent and striking; his conclusions logical. He has made a book which can be read with ease and interest, and whose teachings will be an inspiration and help.

PAPERS AND SPEECHES—CHURCH CONGRESS IN THE UNITED STATES. Held in Detroit, Michigan, May 12-13-14 and 15, 1908. New York: Thomas Whittaker. Price, cloth, $1.50; paper, $1.

This is the account of as interesting a Church Congress as has met for many years. Some of the discussions were most timely, as for instance: "The Relation of Christianity to Mental and Spiritual Healing," in which Dr. Worcester, Dr. McComb and many others took part. Also the discussion on "The Constructive Value of the Higher Criticism" and that on the "Civic Mission of the Church," were very interesting. "The Relation of Christendom to Heathen Nations," and "The Place of Organized Christianity in Modern Life," were most timely and instructive discussions.

THE PATMOS LETTERS, APPLIED TO MODERN CHRISTENDOM. By J. L. Campbell, D. D., Pastor of the First Baptist Church, Cambridge, Mass. The Gospel Publishing House, 54 W. 22d St., New York. Price, $1.25.

This is the old story, the letters to the Seven Churches in Asia and their bearing on present-day conditions. Probably every preacher makes a try at it sometime in his ministry, and each, probably, thinks he has solved the problem. A large percentage of them seem to think their solutions worth publishing.

Dr. Campbell is very plain, very pointed, rather personal at times, quite striking, and very entertaining. Some readers will agree with him; many will not; a large number will positively disagree. But any man can read the book without trouble, provided he does not get angry!

MAN'S DAY. By Philip Mauro, Counsellor-at-law, Author of "The World and its God." The Gospel Publishing House, 54 W. 22d St., New York. Price, $1.

This is a rather fanciful book, written evidently by one who has little regard for scientific theology, and who seems decidedly pessimistic as to present conditions and their outcome. Apparently the author represents some school or cult out of sympathy with the present day teachings of the Christian Church. But he writes well and states his case shrewdly and is master of popular illustration.

This book is a striking evidence of the limitless variety of religious opinions which are scattered through the land to-day.

SERMONS THAT HAVE HELPED. By the Rt. Rev. James H. Van Buren, D. D., Bishop of Porto Rico. New York: E. P. Dutton & Co. Price, $1.25.

These sermons by the Bishop of Porto Rico are plain, practical talks to every day people, and are worth the preacher's reading as illustrations of the kind of preaching to which men listen and that have made an impression on them. They are on a large variety of subjects and cover most of the Christian Year. They are simply written, and would be found useful to lay-readers, as they are not too long for such use.

## PAMPHLETS RECEIVED.

Pro-Romanism and the Tractarian Movement. By Charles Chapman Grafton, S. T. D., Bishop of Fond du Lac. Milwaukee: The Young Churchman Co.

Annual Address of the Rt. Rev. W. H. Hare, D. D., Bishop of South Dakota.

The Mission Schools of the Missionary District of Asheville. Whom are they for? Are they needed? Are they appreciated? Do they aid the Church work? Do they pay? A report made by Haywood Parker, of Asheville, N. C., to the Convention at Morganton, 1908.

Life to Life—Comprising Overworked; An Abused Gift; Gambling, 1 and 2; Not so Easy; Life to Life; The Higher Social Life; Persistent Identity By R. H. Fitzhugh, Lexington, Ky.

**Received for Italian Earthquake Sufferers.**

| | |
|---|---|
| Formerly acknowledged | $ 2 00 |
| St. Luke's, Clover, Va. | 5 00 |
| Bev. Stras, North Tazewell, Va. | 5 00 |
| Mrs. Bessie Hall, Mitchell's, Va. | 3 50 |
| St. Mark's, Boligee, Ala. | 16 15 |
| Mrs. J. C. Causey | 5 00 |
| Sympathizer | 5 00 |
| Total to date | $41 65 |

When shall I attain to this
To thank thee for the things I miss?

It is sometimes a hard task to attain to this. We want things—want them so fervently and earnestly—and they do not come to us. It seems hard and we are tempted to rebel. Yet in the years ahead of us the reason lies clear and plain why it is not good for us to have our way. A better path is marked out for us by a wiser One, and we are led along it gently, patiently, in spite of our murmurs and rebellion. Some day we see the hidden and better plan—some day here or beyond—and we pour out our thanks for the things we have missed.—Belfast Witness.

PARISH PAPERS, No. IV.

## True Catholicity.

By Randolph H. McKim, D. D., LL. D., D. C. L.

Let me proceed now to state summarily my answer to the question, "What is Catholicity?"

True Catholicity, as I see it, is the Catholicity of Jewel and Hooker, of Jeremy Taylor and Andrewes and Cosin, of Bull and Beveridge and Bramhall, of Ussher and Hall and Pearson,—theirs, I say, and not the Catholicity of Keble and Pusey and Liddon and Macknochie, or of Lord Halifax and the English Church Union .

These men did not repudiate the Protestant position of the Church of England. No, they justified it, they defended it, they gloried in it. The Reformation was, in their eyes, a purification that had become imperative in order to save Catholic truth. As Jeremy Taylor puts it: "The Church of England looked in the glass of Scripture and pure antiquity, and washed away those stains with which time and inadvertency and tyranny had besmeared her."

Even Archbishop Laud declared that he held to "the true Protestant Religion established in the Church of England."* They are known as the Anglo-Catholic divines, and let it be noted that neither private masses, nor non-communicating attendance, nor sacramental confession, nor adoration of the elements, nor elevation of the elements, nor invocation of saints, nor Litanies to the Virgin, nor Purgatory, nor the doctrine of Seven Sacraments found any countenance or any toleration from them. Bishop Andrewes says, "For more than a thousand years the number of Seven Sacraments was never heard of. How, then, can the belief in Seven Sacraments be Catholic, which means, 'always believed'?"

Yet with one voice they declared themselves "Catholics." In his answer to Cardinal Bellarmine, Bishop Andrewes says, "There is no part of the Catholic Faith that we do not hold." "We are Catholic, not Roman." "We accept without hesitation Vincentius Lerinensis' definition, quod semper, quod ubique, quod ab omnibus. That rule of itself is the death of all your opinions which have crept in surreptitiously." They declared themselves "satisfied with the old Catholic Faith without the new patches of Rome." They appealed to the ancients, to the farthest antiquity, to the first four general councils.

Let me, then, endeavor to express in a word what seems to me the vital difference between true Catholicity and false.

Both turn to the past, aspiring to be in touch with the One Church once builded by the Lord, and to hold fast the One Faith once delivered. But they are animated by a different spirit, and they incarnate widely different ideas. Pseudo-Catholicity, in one of its forms, not content to establish and maintain continuity with the ages behind us, would imitate the past by a slavish conformity, bows down to it, is in bondage to it, looks back to it as the golden age, has no higher ideal than to reproduce it. In another from it turns indeed to the past, but not to the primitive past. It is in love with the Middle Ages; it almost obliterates the "Antiquitatem" from the Vincentian Canon.

But true Catholicity seeks rather to understand the spirit of the past, and to learn how that spirit may be applied to the changed conditions of the world and of the Church. It would learn of the Past all it can teach, but it would not bow down to it, or be in bondage to it. It walks erect as the heir of the same promises and of the same Divine Guidance which the Fathers enjoyed. True Catholicity may be described, not as a reproduction of the Past, but as a living growth out of the Past, incarnating the same immemorial principles, but in a new form adapted to its own day and generation. It remembers its obligations to the present as well as to the past. It would be a living organism, not a fossil. It would keep in touch with humanity, with the progress of man, with the new ideas of order and liberty, of social justice and human rights; because, though it recognizes the "fullness and beauty of the religious temper of past ages," it has "got rid of the dead hand," it does not allow "the freedom of the life of man in God to be smothered in the formularies and traditions of the past."

This conception of Catholicity is perfectly consistent with a true interpretation of the rule of St. Vincent. He himself foresaw that his rule might be supposed to be incompatible with progress of thought, with larger and fuller understanding of revealed truth; and he guards against it in these words: "But perchance some one says: Is there, then, to be no progress of religion in the Church of Christ? Let there be, certainly, and that to the highest degree—provided only it be progress, not change, of faith."*

A few words now in illustration of the working of the pseudo-catholic principle in England.

In a work entitled "True Limits of Ritual in the Church," edited by Rev. R. Linklater, D. D., Longmans, Green & Co., 1899, one of the writers says (p. 67) that many priests are in the habit of "interpolating in the course of the authorized and Canonical Offices extraneous features, either as acts of private devotion on the part of the officiating minister, or as part of the public service." He characterizes this as a very "wide departure from Catholic tradition and universal Catholic custom."

Again he says:

"It has become quite common to supplement the Canonical Offices—and on the most solemn days of the year—with Liturgical Offices borrowed in their entirety from the use or rite of another Church. This is a perfectly new departure from previous Catholic tradition and present oecumenical usage alike." (Idem, p. 70.)

And again:

"What strikes one as so utterly foreign to universal usage is that the Liturgical Office of one 'Use' should be borrowed at the will of the individual priest to supplement, or even supersede, the offices of his own rite. That surely is, in the strict sense of the word, 'uncatholic.' (Idem, p. 71.)

By the same authority we are told that "all sorts of offices, not only liturgical, but of a popular and devotional character," are adopted "in direct antagonism to the very spirit of Catholic tradition." (p. 91.)

Indeed, so far has this principle gone, that the clergy feel at liberty "to mutilate or embellish, to supplement or supersede, the offices" of the Prayer Book at will.

For examples, he cites the introduction of the Roman services of "The Tenebrae," the "Creeping to the Cross" and "the Vespers of the Blessed Sacrament" (p. 82).

Another ritualistic writer who deplores the lawless excesses of many of his school tells us of the introduction into the public services of the English Church of "variable parts of the Roman Liturgy, such as Graduals, Secrets, Communions, post-Communions, and the like, which the English Church deliberately laid aside in order to secure simplicity of form; and, by the secret or open recitation of the Latin Canon, repeating thereby that which is sufficiently provided for in the English Liturgy, and excluding the people from active participation in all that the priest does" (Idem, p. 222). Thus the English and Roman rites are "harnessed together" to the confusion of them both.

Moreover, there is a distinct principle of affiliation that, we are told, rules all these manifold self-willed departures from the English rite. Ceremonial is introduced, "the sole use of which sometimes appears to be to revive mediaevalism in all its nakedness, or else to set forth visibly our entire oneness with our Continental brethren" (Idem, p. 209).

By reason of license and lawlessness which are practiced by many, both by unauthorized omissions and by unauthorized additions, "the conditions of public worship in the Church of England are quite unlike those of the rest of Christendom" (p. 60). "Rightly or wrongly, a new departure has been made, not only from the custom of the English Church, but from that of the whole rest of Christendom." "Nothing at all resembling what is referred to is to be found in any other part of the Catholic Church" (p. 64). The liberties taken with the prescript order have no support in Canon Law, or in the custom of the Church from time immemorial. They are in truth a flagrant violation of every Catholic principle.

Another of these writers, discussing the practice of "saying the Service in a tongue or a tone not heard of the people," says:

"The real reason might seem to be a presumption that whatever is done on the Continent is right, an unconscious harking back to a lower type of religion" (Idem, p. 210). And yet another contributor to the same volume says:

"Those to whom authority is dear should demand a reformation before that principle is utterly lost" (p. 60).

Such utterances as these by avowed Ritualists, alarmed by the excesses of men of their own school, are surely significant.

*Common, I. ch. xxiii.

## Have Faith in God.

Dean Farrar tells how an English clergyman visited two fine ships about to sail on their voyage of Arctic discovery into the land of snow and darkness. He found the brave captains full of confidence, and, raising his eyes in the cabin, he saw there, as almost its only ornament, an illuminated text, which read, "Have faith in God." "Ah, there," he said, pointing to the text, "there is the true pole!"

The Christian Commonwealth of London, referring to this incident, utters some highly suggestive notes on the power of faith as a guide to the Christian life. It says:

"We like to think of those gallant men carrying them into the cold and midnight that faith, that hope. It is a faith which will lighten their darkness more than the stars that glitter over the floes of ice. It is a hope which will make the heavens glow with a more vivid splendor than the aurora which flushes the fields of snow.

"Take with you that faith, that hope. You, too, may sail, hereafter, in your little boat of life, into the cold, into the hunger, into the darkness, into the exploration of unknown hopes. Be sober, be vigilant. Have faith in God and in his Son, our Lord Jesus Christ, and he will give you the victory.

"We cannot see what is beyond time and earth, but faith gives us confidence in the unseen."

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### A Nickel for the Lord.

Mr. Editor: In the Southern Churchman for Dececmber 26, there is an article with this caption, "A Nickel for the Lord."

The writer speaks of a "Stranger" who attended Sunday morning service in a "fashionable church" in one of "our cities." He says the "Stranger" was very much pleased by what he saw, struck by the beauty of the church, appearance of the congregation, etc., etc. But "this impression was only for a fleeting moment," for the "Stranger" was horrified to find certain envelopes in the pews on which were printed in large black letters these words: "Five Cents Every First Sunday for Missions.' "

The writer of the article goes on to say, "The experience of this stranger calls to mind the following, which was taken from one of our secular papers." And then follows a half column or more in quotation from the pen of of that wonderful humorist, Robert J. Burdette, which if it be a correct commentary upon the afore-mentioned Church's missionary spirit, ought to cause in that congregation "great searchings of heart." Now, Mr. Editor, I do not know who this "Stranger" is, nor do I know the writer of the article in question, neither do I know the church which is the subject here treated. It must be in the United States, inasmuch as it is in one of "our" cities, and since American money is used by the congregation, I am bound to believe, however, that such a criticism upon the bare assumption that the members of such a congregation gave only five cents a month to missions is unjust; and I also believe that if "Stranger" had asked one of the authorities of that church a single question in regard to the matter he would have received a very different impression from that which he took away with him. For I know a church in "one of our cities" different from the one referred to in this article, in that it is not a "fashionable church," having in it many poor people who make no pretence to "fashion"—a church which has the identical method of raising money for missions that a "stranger" was so shocked at. Never was a plan so successful, at any rate in this congregation. Never did a plan present the cause of missions with better results to the very poorest as well as to the richest.

Heretofore many poor people have felt that as they did not have "much," the little that they did have was too insignificant to count. They gave nothing to missions; they had as a result, no interest in missions. The "five cent" mission envelopes made them feel that their little was valuable, that what they gave was not judged by its size but by their ability, and that their church believed with Christ that "five cents" if it came from one's penury was as great and greater than the large gifts of the rich.

As a result, few people, not even children, confined themselves to "five cents." The offerings of the congregation have been systematic and generous. A year ago that church's apportionment by the Board to General Missions was $500. It doubled its apportionment and contributed $1,000. It has given to Diocesan Missions just as liberally, and last year for every dollar it spent upon its own maintenance. it gave nearly half as much to objects of a missionary nature.

It seems to me that if this should fall under the eye of "a stranger" or of that of the writer who made so much of "a stranger's" "impressions," it would be in accord with the spirit of the gospel to acquaint themselves with the interest taken in missions and with the working of the plan used by the congregation so severely criticised. Because it is possible that in that church there may be a deeper love for missions and much greater sacrifice undergone for missions and much more money given to missions than is the case with the church to which I refer. And if upon inquiry this should be found to be true, then it would impress all parties concerned with the eternal wisdom of the Master's injunction, "Judge not that ye be not judged."

J. Y. Downman.

Richmond, Va.

### Missionary Work in the Tennessee Mountains.

Mr. Editor: Twelve months ago I accepted a call to take charge of St. Agnes' Mission at Cowan, Tenn. Since then I have by no means been eating the lotus leaves of indolence. Having had no experience in that line of work, very naturally I had misgivings about the advisability of accepting the position; but courage mounteth with occasion. I have heartily enjoyed the work and my proximity to the University of the South—lovely Sewanee.

A pretty little vine-clad mission church, situated in a large yard of green grass and beautiful flowers, nearby a cottage for the young ministers who came from Sewanee to preach for us on Sundays; and a school house for the instructions of twenty little mountaineers, with Sunday School training, form the tout ensemble of the mission.

These mountaineers are a queer, shrewd set of humanity; some ambitious to learn, all imprecunious and totally devoid of gratitude. They enjoy the prerogative of quitting when they like and coming when they like to school; a rainy day finding many vacant seats. They shrink from water.

To the splendid generosity of the Northern and Southern Episcopalians are we indebted for a most bountiful supply of books, periodicals and clothing. They give cheerfully and most liberally to these missions.

The Christmas Tree was well filled with useful things sent by these kind friends at a distance. Speeches, Christmas carols, together with the distribution of said articles formed the Christmas celebration. This distribution is the one prick of a thorn among the roses. They are seldom satisfied. They view with a jealous eye what their comrades get, and woe be to the distributor if there is a shade of difference in the awarding of value of the presents. Giles must not have more than Charity or a tongue-lashing ensues. I feel thankful that Christmas comes but once a year. Were it twice I should have to wish for the wings of a dove.

Rev. W. S. Claiborne, a Virginian by birth, has charge of nine or ten missions, and very skillfully does he manage the work, being ably assisted by his accomplished wife.

Sewanee, near by, is an ideal spot for a Church school, with its refined, cultured atmosphere. A gentleman (not an Episcopalian), said he should send his son to Sewanee, if for nothing more than to be taught the manners and customs of a gentleman.

With best wishes for the success of the Southern Churchman and its able editor this New Year.

Ellen Meade Clarke.

### Christian Nobility.

A good name is better than a precious ointment, better than a king's crown, and stronger than a king's sceptre. A man, though he be poor, if he be known to be true and just and honest, reigns. There is many a throne at the bottom of life. The last shall be first, and the first last. To the despised twelve, Christ said, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Whenever a man has any quality superior to the times in which he lives, he is judged of those times; and whenever a man stands on integrity and truth in the midst of men who are dishonest and knavish, he is the natural judge of those men, and God's appointed superior to them. Cast away, then, the miserable precedents of evil men. Take a large view of what Christian manhood requires of you. Do not measure by the pattern of other men's thoughts and feelings, but listen to the counsels of God. Remember that you are a child of eternity. It will not be long before the hope and the fear of this world will be like the mists of last year, that have gone down and are forgotten. It cannot be long before you will have dropped the body, and with it all its feverish frets and vexations, and that part that is immortal will stand in the Eternal Presence. Oh, in thinking of your life, think of that part which belongs to Christ; think of that part which belongs to God the Father; think of that part which is quickened by the Holy Spirit; and scorn the lower measures of character that you find among men. Take your conceptions of right and duty and Christian manhood from the inspirations of God.

### A Prayer Appropriate to the Day.

Let me do my work each day; and, if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Give me a few friends who love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.—Visitor.

# Church Intelligence.

### CALENDAR.

**January.**

1—Circumcision.
3—Second Sunday after Christmas.
6—The Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Conversion of St. Paul.
31—Fourth Sunday after Epiphany.
Feb. 2—Purification of St. Mary the Virgin.

### Collect for Second Sunday After Epiphany.

Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

# Foreign.

### The Great Earthquake.

It very seldom happens, unhappily, that the festive season passes without its being saddened by some catasthrope of unusual magnitude. The great earthquake which has devastated the beautiful shores of the Straits of Messina is far, in sheer horror and pitifulness, beyond anything that has been recorded for many years. Indeed, there is every reason to believe that it is the greatest disaster of its kind that has occurred in modern times. As we write, the full extent of the catasthrophe is evidently very far from being known. It is certain that the important town of Messina in Sicily, which at the last census had a population of nearly 150,000, is now practically wiped out, and the latest estimate of the loss of lives, possibly not much more than a panic-stricken guess, is put at 100,000. On the opposite shores of the Straits in Calabria the earthquake shock seems to have been equally severe, and the accompanying horrors of the inrush of the sea and the devastating fires equally destructive. The greatest anxiety was felt concerning the fate of the town of Reggio, the Prefect having escaped and brought the news that the place was almost entirely destroyed and that there were thousands of dead. He says that the greater part of the town, including the cathedral and many of the finest buildings, has sunk to the sea level, and that only the highest point of the town has been left standing. In all disasters of this kind the accounts are charged with details of the most heart-rending sadness. In the present case we read of a great hotel with one hundred guests completely disappearing, and apparently leaving no trace behind. Flourishing suburbs have simply ceased to be. In the case of a great monastery, the whole of the buildings and all the inmates vanished. This catasthrope so wrought upon the feelings of the Pope that, forgetting all the fiction about "the prisoner of the Vatican," he wished to leave Rome at once for the scene of the suffering. His doctors were able to prevail upon him to stay in Rome. But no ecclesiastical or diplomatic fiction has prevented the King and Queen from doing justice to the noblest traditions of the House of Savoy. Cancelling a sporting engagement, they proceeded to the scene of the disaster. The Italian Government promptly sent soldiers and warships to the Straits, where French, British, and other ships are foregathering. Resolutions of sympathy are pouring in upon the grief-stricken Italian nation from all the civilized world, and relief efforts are being organized in various capitals, including London, where the Lord Mayor promptly opened a Mansion House Fund.

### Losses of the Year.

During the year that has passed the Anglican Communion has suffered considerable losses by death and retirement, though it cannot, perhaps, be said that the obituary list is an exceptionally heavy one. No English see has been vacated by death. Archbishop Maclagan, who has ceased to be Primate of the Northern Province with the close of the year, is happily still with us, and it is hoped he will enjoy a long period of well-earned retirement. Among the losses due to death are Archbishop Jones, of Capetown, whose post has been so worthily filled by the appointment of Bishop Carter, of Pretoria; Bishop Potter, of New York, whose death on the eve of the Pan-Anglican Congress robbed that great gathering of a very choice figure; Bishop Carmichael, of Montreal, whose noble and earnest oratory made such an impression on the Congress audiences and on many English congregations; and the Bishops of Bombay, Nebraska, Washington, and Colchester. The death of Dr. Barlow, Dean of Peterborough, was a great loss to the Evangelical school in the Church, of which he was one of the most resolute and worthy exponents. The death of Dr. Forrest, Dean of Worcester, removed an eloquent Irishman, one of the most popular preachers of the day; and the death of Canon Fleming, Vicar of St. Michael's, Chester-square, deprived us of one of the most famous, eloquent, and deservedly popular of Church preachers and writers of our time. We must not omit to mention also the name of the late Prebendary Villiers; so unlike Canon Fleming in many respects, and so like him in pastoral energy and zeal for the cause of the Church's Master.

### The Late Archdeacon Seymour.

The announcement of the death of the Ven. A. E. Seymour, which occurred on Christmas Eve, has been received with profound regret by a large circle of friends. For about three years the deceased had been Vicar of Ilfracombe, where he was greatly beloved by all classes and denominations, and his retirement a few weeks ago, owing to failing health, caused sincere sorrow, not only amongst his own congregation, but amongst the Nonconformist bodies, from whose pulpits several tributes were paid to his high Christian character and valued work. When the first symptoms of the illness that was to prove fatal were experienced, it was hoped that an operation would remedy the trouble, and with this object in view the Archdeacon was removed to St. Thomas's Home, London, but it was soon evident that no permanent cure could be expected. He at once took steps to resign his benefice, and with characteristic fortitude and resignation he wrote to his parishioners explaining the situation. The late Archdeacon was a member of a well-known family. He was the son of a clergyman, the grandson of an admiral, the great-grandson of a clergyman, and one of his sons is a curate in the Diocese of Exeter, and his elder brother Sir E. H. Seymour, G. C. B., is an Admiral in the British Navy. The deceased was ordained in 1866 by the Bishop of Worcester.

### A Famous Canterbury Official.

Our Canterbury correspondent thus writes:—"The Rev. George Holmes Gray, Minor Canon and Sacrist of Canterbury Cathedral since 1884, has accepted the living of Ticehurst in Sussex, offered him by the Dean and Chapter. Ordained in 1875, Mr. Gray was curate of All Saints', Huntingdon, 1875-8, Minor Canon of Carlisle Cathedral 1878-84, during which period he held, first the post of sacrist, and then that of precentor. For some years he also held a curacy of Holy Trinity in that city, a parish with a population of over 8,000 people. After his appointment to Canterbury, in 1890, he was presented by the then Bishop of Dover to the living of Stodmarsh, the little church which he has thoroughly restored.

### The Bishop of Lincoln's Seventy-ninth Birthday.

The Bishop of Lincoln entered on his eightieth year on Tuesday, and the occasion was taken advantage of by the clergy of his diocese to present him with a congratulatory address, and a cheque for £1,951 13s. 10d., to be devoted to the Grimsby Church Extension Fund, in which the Bishop is specially interested. Dr. King was consecrated Bishop of Lincoln on April 25, 1885, and the early years of his episcopate were marked by incidents which are fortunately rare in the history of the Church. But, by his tact, devotion, and love, he has lived down all misunderstandings, and is now regarded with sincere affection by a host of friends. He is seldom heard in London now, but at Convocation his venerable, frail and bent figure forms a striking contrast to many of his Episcopal brethren.

# American.

### Bishop-Elect Harding to be Consecrated Jan. 25.

The Presiding Bishop has taken order for the consecration of the Reverend Alfred Harding, D. D., Bishop-elect of the Diocese of Washington, as follows:

Time—Feast of the Conversion of St. Paul, Monday, January 25, 1909.

Place—Trinity church, Washington, D. C.

Consecrators—The Presiding Bishop, the Bishop of New Jersey, the Bishop of Pittsburgh.

Presenters—The Bishop of Central Pennsylvania, the Bishop of Ohio.

Preacher—The Bishop of Kentucky.

Attending Presbyters—The Rev. Walter A. Mitchell, the Rev. James B. Craighill.

DAN'L S. TUTTLE,
Jan. 8, 1909. Presiding Bishop.

### Interdenominational Missionary Campaign.

It is officially stated that "The Home Missions Council, consisting of the Home Missions Boards of the Evangelical denominations throughout the United States, is planning an extensive Publicity Campaign." Our own Board of Missions is named as one of the societies comprising the council, and the Rev. A. S. Lloyd, D. D., is a member of the executive committee. Among the somewhat extended list of speakers are included the names of the Bishop of Central Pennsylvania, Dr. Lloyd, Rev. J. Howard Melish of Brooklyn, Rev. F. W. Tomkins, D. D., of Philadelphia, with a considerable list of clergymen and laymen of other religious bodies. There will be two series of conferences, each to extend over two days, arranged as follows: First series, Brooklyn, January 25 and

26; Hartford, January 26 and 27; Buffalo, January 27 and 28; Cleveland, January 28 and 29; Pittsburgh, January 31 and February 1; Baltimore, February 1 and 2; Atlanta, February 3 and 4; Philadelphia, February 9 and 10. The second series will be in the Central West as follows: Cincinnati, March 21 and 22; Nashville, March 22 and 23; St. Louis, March 23 and 24; Kansas City, March 24 and 25; Omaha, March 25 and 26; Minneapolis, March 28 and 29; Chicago, March 29 and 30.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Statistics of Church of the Incarnation. Money Needed for Missionaries' Salaries—Seabury Society—Church Periodical Club—Proposed Memorial to Rev. Dr. Thomas Gallaudet—Statement by Trinity Parish Authorities.**

The Church of the Incarnation, the Rev. Dr. W. M. Grosvenor, rector, joins permanently the number of New York parishes, having more than one thousand communicants. The number of such parishes in this Diocese, all but two of them in this city, is now nineteen. The Incarnation reports in its Year Book just issued a communicant list of 1,327. Much of the growth is due to hard work done at the Chapel, first under the Rev. George Biller, now returned to South Dakota, and later under the present vicar, the Rev. Philip Cook. The parish income last year was $167,000, one of the largest in its history, and $20,000 was added to the endowment fund, making that fund now $203,500. The Rev. Dr. Grosvenor says in his preface to the Year Book that the noon hour is now found best for the Lent meetings, showing the down town character now attained by a neighborhood as far north as Thirty-fifth street. The vicar notes changes in population on the east side, and fears the time is not distant when a change in the character of the services and work may be necessary. Jews and Italians are coming in large numbers.

The attempt to eke out salaries of clergy of the Diocese who receive less than $1,200 a year if single, and $1,500 a year if married, so they will be at least those sums respectively, has not met with the response expected. The Convention of November last, ordered collections in all churches for this purpose on the first Sunday in January, but a considerable number of parishes forgot or ignored the law, while others received from the secretary of the Board of Diocesan Missions a statement to the effect that missionaries have not been paid their salaries to date, and so they decided it to be better to pay debts than to try to increase salaries. It is stated that $5,400 is needed to finish paying amounts to missionaries on salaries already pledged, and that to increase salaries to amounts mentioned will require $10,000 additional. St. Bartholomew's parish contributed $2,500 to the increased salary account, but few other parishes took serious interest in it, or gave amounts out of the ordinary.

The report of the Seabury Society of New York for its year ending October 31, just issued, shows that a great amount of work was done on a very small money outlay. This was made possible by the use of volunteer work. Canvasses were made for three new Bronx missions, work was started and is now maintained among French and Japanese young men, a corps of speakers was provided who were heard on most mission fields of the Church in not fewer than eight churches and before twenty-eight Men's Clubs, two summer conferences were conducted, a school in which to train laymen to work was started, the first school of its kind in the world, literature for men was published and circulated, Seabury laymen visited and spoke in thirty-nine cities, and, with Bishop Greer's approval, took initial steps toward coordination of lay efforts in New York. All of this was done on an expenditure of only $2,740. The Society is now cooperating with the Church Laymen's Union on a national campaign, and will soon issue a Church Mission Hand Book, intended expressly for busy men. The book will not be sold, but given free to members and contributors. The report states that of the nine trustees of the Society, five are founders of parishes.

It is twenty-one years since the Church Periodical Club was founded. A meeting on the anniversary was held in the Y. M. C. A. Hall, the Rev. Dr. Huntington presiding. The report for the last year is notable because of the increase in the number of travelling libraries from ten to thirty-one. No fewer than 1,616 clergymen and 4,677 laymen received books last year, not to mention hospitals and reading rooms. A small endowment fund of $3,400 has been secured, and the effort is being made to increase it to $15,000. The annual expense of the Club is about $5,000, almost all of which is given by New York.

Efforts are making to build a Guild Hall for St. Ann's church for deaf mutes, the same to be a memorial to the late Rev. Dr. Thomas Gallaudet. A gift of $5,000 has been secured, and an offer of another $5,000 if certain other sums are raised. The hall is to cost $18,000. St. Ann's is on the upper west side of Manhattan, and is a part of St. Matthew's parish.

The statement issued by the rector, wardens and vestrymen of Trinity parish, setting forth the amount of the parish income and what is done with it, has produced a most excellent impression. The success of the new rector, the Rev. Dr. Manning, in bringing about a reversal of a policy of secrecy which has lasted for a hundred years and more is favorably commented upon and praised. That the system of one large parish and many dependent chapels is not perhaps the best that could be devised is freely granted, but it is taken into account that the present rector and vestry did not plan the parish, and are powerless to change it. The late Dr. Dix said, some short time before his death, that Trinity is too large. The tempest is raging still over the abandonment of St. John's chapel. Everybody talks but Trinity, some in a way that is held to be most unwisely. There are no indications that the vestry will alter its decision to give up the work at St. John's and consolidate it with St. Luke's. It is shown conclusively that most of those who attend St. John's pass St. Luke's on their way. The contention that St. John's building is historic and ought to be preserved is not taken seriously by those who are asked to coatribute money to that end. Many are willing that Trinity shall set up a building museum and pay the cost, but nobody seems willing to back their sentiments with cash of their own.

## WASHINGTON.

**Mass Meeting of Christian Workers. Emmanuel Parish, Anacosta—Seventieth Anniversary of the Rev. Dr. McKim's Rectorship at Epiphany. Bishop Adams Confirms at Chevy Chase.**

On the Feast of the Epiphany, January 6, at the rectory of the parish of St. John's, Georgetown, the Rev. Frederick B. Howden, rector, plans were completed for a great mass meeting to be held, on the 24th of January, in Convention Hall, Washington. The proposed meeting will be one of Christian Workers; and the three thousand Sunday School children of the city will be invited to attend and form the choir.

A large section of the famous Marine Band will also take part in the music, leading the thousands expected on the great occasion.

Three topics are to be treated, namely: "The City," by the Rt. Rev. J. H. Darlington, Bishop of Harrisburg; "The Nation," by Dr. Talbot, Bishop of Central Pennsylvania; and "The World," by Bishop Woodcock, of Kentucky.

The Presiding Bishop, Dr. Tuttle, of Missouri, will be chairman.

The offerings will be for Church Extension in the Diocese of Washington.

The Men's and Boy's Club of Emmanuel parish, Anacostia, are both in an encouraging condition, growing and doing good work for the parish, of which the Rev. Willard G. Davenport has been rector for many useful years.

The Rev. William Brayshaw, associated with Mr. Davenport, and in charge of Esther Memorial church, Congress Heights, D. C., took hold of his important parish with more than even his usual vigor, upon his return from the London Missions Congress, and, together with Mrs. Brayshaw, had a delightful trip to many places in England of which "Tight little Island" his parents were natives. Congress Heights is a growing town, finely located on the Southern side of Anacostia, adjoining Prince George's county, Maryland and an ideal field for aggressive Church work.

The Men's Club of Epiphany parish, Washington, gave a largely-attended reception, on Thursday evening of last week, January 7, to the Rev. Dr. McKim, rector, and Mrs. McKim, in honor of the twentieth anniversary of his rectorship of the great parish. It was a very delightful occasion, one to be remembered with pleasure and encouragement by both rector and parishioners.

The Club's spokesman, in its address to the rector, was Mr. John Taylor Arms, a member of the vestry for many years, and one of Washington's leading men of business, who presented Dr. McKim with a handsome silver vase.

Dr. McKim's speech, in answer to Mr. Arms' loving address, was in happy vein, touching upon several questions now before the public.

On the Sunday after Christmas, December 27, the rector of Epiphany preached a sermon on the 20th Anniversary of his rectorate, the title of which is, in its printed form, "The Record and the Inspiration of Twenty Years' Labor in the Parish of the Epiphany."

Time and space would fail me to give even a short notice of the points of this admirable sermon.

Besides the great Church of Epiphany, on G street, N. W., up-town, the Mission House and chapel, situated on 12th and C streets, S. W., ministers to hundreds of the inhabitants of that densely populated district of the Capital, the working people forming the principal element. In the church, up-

town, the rector is assisted by the Revs. G. Freeland Peter, Edward H. Ingle, and Prof. J. McBryde Sterrett, of George Washington University; while the Mission in South Washington is in the efficient hands of the Rev. E. Ruffin Jones, son of the Rev. Edward Valentine Jones, of Virginia.

The Rev. and Mrs. H. Allen Griffith, of Washington, have announced the engagement of their daughter, Ruth Douglass, to Mr. Jesse W. Crites, of Wilmington, Ohio, and also state that the marriage will take place at an early day.

Mr. Griffith is the Episcopal chaplain of the National Soldiers' Home, D. C., and Mrs. Griffith is the daughter of the late Thomas R. Joynes, of the Eastern Shore of Virginia, and niece to Judge Joynes, Dr. Joynes and Professor Joynes, so widely known, or remembered, in Virginia and other States.

At eleven A. M., Sunday last, January 10, First Sunday after the Epiphany, in All Saints' church, Chevy Chase, Md., the Rev. Thomas S. Childs, D. D., rector, the Rt. Rev. William Forbes Adams, D. D., Bishop of Easton, Maryland, preached and confirmed.

Dr. Childs, who has suffered for several weeks with a severe cold, is improving, and will soon, it is hoped, be thoroughly "himself again."

The venerable Rev. John C. Tennent, M. D., retired, of this Diocese, is now a resident of East Falls Church, Virginia, across the Potomac, not far from Washington, where he and Mrs. Tennent are members of the family of their son-in-law, Mr. Thomas C. Rich.

The Rev. Edward Marshall Mott was chosen president of the Washington Clericus, not the Rev. Neilson Falls, as stated in a previous letter. W.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Twentieth Anniversary of House of Prayer—Offerings for Church Extension and Clergy Salary Increase Languish.**

The House of Prayer, Newark, the Rev. John S. Miller, rector, celebrated its twentieth anniversary on the Feast of the Epiphany and on the following day. There were religious services and two receptions, and the men of the parish presented the rector with a purse of money. Many clergy from the Diocese and from New York were present.

The Rev. William T. Lipton, who has been assistant at Trinity church, Newark, for eleven years, has resigned and taken charge of Ascension chapel, Bloomfield. He began at Bloomfield on the first Sunday of the new year.

The Rev. G. M. Wilkins, formerly of New York, is in charge of work at Ridgefield Park, where the corner stone of a new church was laid on January 3.

Church extension and increase salary for clergy movements languish. An apportionment of $7,500 for extension work has, with seven months of the year gone, brought in $1,900, and put the missionary society $2,900 in debt. Not a few parishes have ignored the offering altogether. During Advent there was to be an attempt to secure offerings by which clerical salaries might be made $1,000 and $1,200 a year at least, but not much progress was made, and little more done during Epiphany. Bishop Lines writes in the last number of his diocesan paper with some feeling on these subjects, and concludes with the remark, "Brethren, these things ought not so to be."

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

**The Chapman-Alexander Movement. No Special Council will be Held—Contingent Fund—Confirmations. Preachers at the University of Virginia—Ordination.**

The city of Richmond has been stirred, as never before, perhaps, in its history, by the interdenominational services held nightly in the City Auditorium and in a number of the Protestant churches. The Auditorium, where the Rev. Messrs. Chapman and Alexander preach, is filled every night and thousands are turned away, unable to gain admittance. Many of these attend overflow meetings, which are held in various churches, where trained helpers of the noted evangelists conduct the services. No estimate can be made of the amount of good resulting from these meetings, but every Christian, of whatever name, can rejoice and give thanks when good is done any where or by any one "In His Name."

These meetings began on January 6, and will continue until January 24.

The Bishop of the Diocese authorizes the statement that the expense and trouble of holding another special council so late in the winter, and so near the season of Lent has determined him to defer the election of a Bishop-Coadjutor to the next Annual Council, which is to be held on May 26th, in Leesburg.

At the regular meeting of the Executive Committee of the Diocesan Missionary Society, on January 5, the debt of the Contingent Fund, amounting to about $833, was remitted, and unless something unforeseen happens, the Contingent Fund will show a small surplus at the meeting of the next Annual Council of the Diocese; but while this balance is sufficient to prevent uneasiness, a large balance will make the election of a Bishop-Coadjutor by that Council much more business like and satisfactory.

On January 9, the Bishop visited St. David's, Ayletts, King William county, and confirmed two candidates.

On the tenth in Emmanuel church (Old Church), Hanover, he preached and confirmed fourteen, and in the afternoon in St. Paul's, Hanover, seven were confirmed. These churches are all in charge of the Rev. S. O. Southall.

Among the preachers at the University of Virginia during January, February and March are the following from the Episcopal Church: Rev. W. A. Barr, D. D., rector of St. Paul's, Lynchburg, Jan. 17; Rt. Rev. Thomas A. Gailor, D. D., Bishop of Tennessee, Jan. 24; Rev. R. J. McBryde, D. D., rector of St. George's, Fredericksburg, Va., Feb. 28, and the Rt. Rev. B. D. Tucker, D. D., Bishop-Coadjutor of Southern Virginia, March 14.

At the Special Council of the Diocese, one hundred and four clergy were reported on the roll of the Diocese. Since that time, two transfers have been given, and one vacancy has occurred.

The Rev. H. B. Lee, of Charlottesville, kindly put his church at the disposal of the Bishop for a Special Council, which more mature reflection has rendered inadvisable.

The Rev. Alexander Stuart Gibson, son of the Bishop of the Diocese, will be advanced to the priesthood in the Church of the Redeemer, Aldie, on Sunday, Jan. 17, at 11 A. M. The Rev. Berryman Green will present the candidate and several other clergymen will unite with Bishop Gibson in the laying on of hands. Mr. Gibson is the minister in charge of the Church of the Redeemer.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

**St. Mary's Church, Birmingham—Ordinations to Take Place—St. John's, New Decatur—Help for Italian Sufferers—Rev. Bertram E. Brown to Leave the Diocese.**

The late General Missionary of the Diocese, the Rev. N. Claybrook, took charge of St. Mary's-on-the-Highlands, Birmingham, Ala., on the first of November, and since he began his rectorate the parish has taken on more than new life. The salary paid him is a third again as large as was paid before and the old rectory has been abandoned for a new modern dwelling, beautifully situated three blocks from the church.

Mr. Claybrook has a confirmation class of fifty-two members, so far, ready for the Bishop. He has nearly twenty more on his list, and he hopes to present some sixty odd when the Bishop visits St. Mary's on the 24th of this month.

Rev. W. S. Poynor, minister-in-charge of the Dothan mission field, is to be advanced to the priesthood in the Church of the Nativity, Dothan, on February 14.

Rev. Morrison E. Bethea, minister-in-charge of Auburn, is to be advanced to the priesthood in St. Mary's church, Birmingham, on January 24.

The people of the parish at New Decatur, are backing up their new rector, Rev. J. J. Cornish, with much zeal. They already see in him a true leader—one to be loved and followed. The diocese welcomes Mr. Cornish into its midst.

The Diocese extends its deep sympathy to Rev. and Mrs. H. W. Jones, of Demopolis, in the loss, recently, of their little child.

St. Mark's congregation, Boligee, Ala., raised at a special meeting, $16.15 for the benefit of the Italian earthquake sufferers. The check for this amount has been sent to the Southern Churchman to be sent by them to the proper ones in Italy.

It is with inexpressible regret that the Church in Alabama learns of the fact that Rev. Bertram E. Brown is to leave the Diocese to take charge of the parish at Tarboro, N. C. Tarboro is to be congratulated; Alabama is to be sympathized with. Mr. Brown is a native of this State, and has given something like eighteen years to the service of the Church here. His first charge was at Uniontown, and although he has time and again been called to large parishes, he has felt that the call within his heart was to give of himself to the needy small places within the borders of his native State.

Mr. Brown's consecrated life has been a great inspiration to all who have known him. He has been a true friend to the younger clergy, encouraging them with every word; and he would always step out of his way to speak a word to them. In him Alabama gives up one of her most zealous and patriotic sons, the Church her most learned and one of her most consecrated priests, and the laymen and clergy a true and valuable friend and leader.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Addresses to the Church Club—Aiding the Italian Sufferers—Episcopal Hospital—Brotherhood of St. Andrew Sermons—Journal of Third Department Council—Sunday School Institute—Burial Service for the Rev. W. G. P. Brinckloe—Bohlen Lectures. Divinity School Alumni Banquet.**

The Church Club of St. John's Free Church, Frankford Road, held its sixth annual dinner in the parish house on Thursday evening, January 7, when more than four hundred men sat down, making it probably the largest gathering of men on such an occasion in this city. The rector, the Rev. R. Woodroofe, acted as toastmaster. The Hon. William Potter, former minister to Italy, spoke on Man's Opportunity; the Rev. Robert Ellis Thompson, D. D., spoke on The Gentleman; the Rev. C. C. Pierce, D. D., on The Investment of Influence, and Dr. Clarence Gibbony on Manhood and Citizenship.

Our churches and Sunday Schools are all giving most liberally to aid the sufferers by the dreadful calamity which has befallen Italy. The offertory at Gloria Dei, Old Swedes' church, was $107.87, to which the Sunday School added $100 more. The patients at the Home for Consumptives gave of their very small means, several dollars, which meant to them much more than many blessed with large means.

At the annual meeting of the contributors to the Episcopal Hospital, Mr. Israel W. Morris presided and Mr. Ewing L. Miller acted as secretary. The report of the board of managers and the treasurer were presented and referred to the Board for publication. The proposed amendments to the charter were presented and adopted, subject to the approval of the court. The following were re-elected on the board of managers: The Rev. J. B. Falkner, D. D.; the Rev. J. Andrews Harris, S. T. D.; the Rev. Floyd W. Tomkins, S. T. D.; John C. Browne, Israel W. Morris, Ewing L. Miller, W. W. Frazier, and Charles Edward Ingersoll.

The remainder of the special course of Brotherhood of St. Andrew sermons in the Church of the Holy Apostles are: January 10, the Rev. L. H. Correll, D. D., of Osaka, Japan; February 7, the Rev. D. Trumbull, of Ichang, China; March 7, the Rev. John W. Chapman, of Anvick, Alaska; April 4, the Rev. J. Thompson Cole, rector of St. Paul's church, Cheltenham, Pa., who was for some years missionary in Japan.

The Journal of the Proceedings of the Missionary Council of the Third Department, which was held in the Church of the Holy Apostles, Philadelphia, on November 17 and 18, 1908, has just been issued by the secretary, the Rev. Thomas J. Garland. Although there are only twenty-four pages and the cover, it contains the names of the Bishops, clergy and laymen who were members of it; the full account of the proceedings, the constitution as adopted; the list of those appointed to arrange for the holding of Diocesan Conferences in the interest of the Missionary Council of the Third Department, a list of those who arranged for the meeting of the Council, a statement of the treasurer and a schedule of the amounts apportioned by the Board of Missions of the Dioceses constituting the Department.

The thirty-ninth annual meeting and Teachers' Institute of the Sunday School Association of the Diocese of Pennsylvania will be held in the Church of the Holy Apostles, Philadelphia, on Monday, January 18, beginning at 2:30 P. M. There will be conferences upon the Primary Workers' Union; Music in the Sunday School; a Single Aspect of Bible Study, Teacher Training and the Summer School for Sunday School Workers, at Pocono Pines. In the evening there will be addresses by the Rt. Rev. Edward M. Parker, D. D., D. C. L., on The Problem of the Small Sunday School, and by the Rt. Rev. Ethelbert Talbot, D. D., LL. D., on The Work of Missions in Sunday Schools.

The Burial Service for the Rev. W. G. P. Brinckloe, deacon, was held in the chapel of the Episcopal Hospital, in which he did on Monday, January 4, by Bishop Mackay-Smith, on January 6, assisted by the Chaplain, the Rev. William S. Ayer. Mr. Brinckloe was the son of the former Governor of Delaware, and was in his 73d year. He did much earnest missionary labor in Bucks county, Pa., and for a quarter of a century printed a paper which was largely circulated among prisoners.

The Rev. George Lynch Richardson entered upon his duties as rector of St. Mary's church, West Philadelphia, on January 1, and preached his first sermon on the morning of the Second Sunday after Christmas. It was a plea for enthusiasm in parish work. He said that there is a great difference between the parish and the individual. God did not found his Church for it to be neglected. He expected us to meet in His name and work together. Every individual should remember that everything he does for the parish, every dollar he contributes, is not to an earthly institution. He gives it to God.

The Rev. Arthur Rogers delivered the first of the Bohlen Lectures for 1909, in Holy Trinity parish house on Tuesday, January 5. It was on The Common Ground of Poetry and Religion. The following is a synopsis of the lecture:

"Religion is the expression and acknowledgment of man's relationship to God. Poetry is man's highest thought about himself, the world he lives in, and the problems that he has to face. Religion deals with the will, Poetry quickens the emotions. Religion sets forth duties. It is Poetry's business to fill those duties with enthusiasm. The prophet speaks to man for God. The poet, at his highest, speaks to God for men. The faith and love, without which there could be no religion, appear in poetry as the power of imagination and a human interest which knows no limits. In the consideration of the problem of human suffering, in broadening the horizon and preventing provincialism and isolation, and in bringing encouragement and inspiration, the two, with their separate points of view, stand side by side. The lecture concluded with a brief review of the poetry before Christ, Hebrew, Greek, and Latin, which was religious, though it could not be Christian. The second lecture will consider the place of Isaiah among the Hebrew prophets, and of Robert Browning among English poets, preparatory to the remainder of the course, which will be devoted to the likenesses between these two great men, each as a representative of his own order."

The Associate Alumni of the Divinity School in Philadelphia will hold their midwinter banquet at the Union League, Philadelphia, on Tuesday evening, January 19. The Very Rev. Angus Crawford, D. D., Dean of the Virginia Theological Seminary, the Very Rev. Wilford L. Robbins, D. D., LL. D., Dean of the General Theological Seminary, and the Rev. Trumbull D. Huntington, of Hankow, China, are expected to make the addresses.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Archdeaconry of Reading—Lecture on Jerusalem—Officers Elected—Church Work Among Italians—Men's Dinner.**

South Bethlehem is again the centre of interest this week, caused by the winter meeting of the Archdeaconry of Reading at the Pro-Cathedral and Leonard Hall.

The session opened with Evening Prayer at the Church of the Nativity, the Pro-Cathedral, Dr. Sterling, the rector welcoming the clergy on his own behalf, and for the Rev. Mr. Van Fossen, warden of Leonard Hall.

At this service the General Missionary of the Diocese who is also Archdeacon of Reading, the Rev. B. F. Thompson, made his customary report of the work he had done since his last report in October.

After this service Dr. Mitman, curate of the Pro-Cathedral, gave a lantern lecture on "Jerusalem," which was intensely interesting to the clergy and others present. Dr. Mitman spent several weeks in the Holy Land, last spring, taking with him his own outfit for making pictures, and he returned with about a thousand pictures of the Holy Land, Egypt and Greece, many of which are exceedingly fine and out of the ordinary, and some are of sites and places your correspondent never saw pictured before. Dr. Mitman is prepared to give his lectures, of which he has a number, almost anywhere on due notice.

They ought to be extremely instructive to Sunday School teachers and interesting as well to all Biblical students.

On Tuesday morning there was a corporate celebration of the Holy Communion, in the oratory of Leonard Hall, after which the clergy breakfasted together, in the ample dining-room.

At the business session, the Bishop nominated for the office of Archdeacon, the retiring Archdeacon, Rev. B. F. Thompson, Rev. B. S. Sanderson, rector of Trinity church, Bethlehem, and Rev. J. P. Ware, rector of St. James' church, Drifton. On motion of the last named clergyman, Archdeacon Thompson was unanimously re-elected, this office fitting in most admirably with the duties of General Missionary of the whole Diocese.

The secretary, Rev. Francis Yarnall, rector of St. Michael's church, Birdsboro, and the treasurer, Rev. A. A. Bresee, vicar of All Saints', Lehighton, were re-elected.

Bishop Talbot strongly urged upon the members of the Archdeaconry the claims of the Diocesan Record, his official paper, as a means of help to the missionary work of the Diocese, a work growing rapidly, but sorely hampered by lack of funds. He also outlined a plan for the relief of the treasury of the Board of Missions, having secured two laymen to give $1,000 a year, provided three others can be found who will do the same.

The Rev. H. W. Diller, rector of Trinity church, Pottsville, reported as chairman of a committee on Italian work—the great desirability of the Church undertaking mission work among Italians along the following lines: Bringing in unattached Italian children to our Sunday Schools; circulating literature concerning the Church and Prayer Books in the Italian language; securing candidates for our ministry who can speak Italian. He recommended calling the attention of the Diocesan Convention to this important field.

To illustrate and emphasize the present need and opportunity for such mission work he introduced to the Archdeaconry, the Rev. Mr. Brunn, a Presbyterian Italian minister from Hazleton, who addressed the meeting. It was most interesting to hear this Italian clergyman, who has been working among his countrymen here for twenty years, on the needs and opportunities for mission work among them. He thought immigration would increase, and that this fact was of immense importance to America. Many of these foreigners are ignorant and irreligious, and unless educated, Christianized and assimilated would form a serious menace to our institutions. He thought that a very large percentage of Italian immigration was not attached to the Latin Church, that it would welcome uncontroversial mission work wisely conducted, and frankly said that the Episcopal Church with its Liturgy, Catholicity and wealth was preeminently fitted to undertake it. Indeed, the Italian Episcopal Churches were successful wherever they had been started. His address, unusual in its comprehension, humor and frankness, won the admiration of the Archdeaconry and set it thinking.

The Rev. C. S. Goodman, of Atlantic City, N. J., described the work which he is doing in the Church of the Ascension for the men of that city. Large numbers of men are attending a Sunday night meeting in a hall, where miscellaneous exercises are held, smoking indulged in, pictures shown, etc. There is a brief religious closing and it is believed that many men are helped to remain sober, to think seriously of religion and it is hoped will be drawn into the Church, which will be the final test of a kind of work which has received some criticism.

The Rev. Mr. Walter, of Reading, a former missionary in Porto Rico, told the Archdeaconry of the Church's work there.

At noon the Bishop conducted a Quiet Hour, his subject being: "Bearing our Own and One Another's Burdens." This first meeting held in the new Leonard Hall, was full of interest from start to finish, and attended by a larger number of the clergy than usual, over thirty.

It was a great pleasure to the clergy to see the Hall, which is so well adapted for gatherings of this kind, and to enjoy the delightful hospitality of the Rev. and Mrs. Van Fossen.

The second annual men's dinner in St. John's parish, East Mauch Chunk, was held on the night of Epiphany and was a great success. A goodly number of men greeted the Bishop and Archdeacon Thompson, and former rectors, Rev. M. A. Tolman and Rev. A. A. Bresee, all of whom took part in the after-dinner speaking. The rector, Rev. H. E. A. Durell was toastmaster. Bishop Talbot spoke most entertainingly on some features of his trip abroad and of the work of the Pan-Anglican Congress and the Lambeth Conference.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Tribute to Bishop Guerry—Woman's Auxiliary Conferences.

At a recent banquet given by the New England Society of Charleston, the pastor of the Huguenot church, Dr. Vedder, introduced Bishop Guerry as a regular speaker for the occasion, with the following tribute:

"He is a high Churchman; so high that he could look over and shake hands across every wall between himself and all others who love his Lord. He is a broad Churchman; so broad that he embraces in fellowship and service all of every name who sincerely love and serve the same divine Master. He is a low Churchman, so low that he sympathizes with and bows to every depth of need in which he can be helpful to the poor and destitute."

This tribute was endorsed by the Charleston News and Courier in its Christmas editorial, and the Presbyterian editor added his own tribute thus:

"It is a great thing to be Bishop of the South Carolina Diocese; it is a bigger and a better thing, we think, to be so well thought of by the people outside of this Bishop's own communion that they trust him and are ready to follow him in the things that pertain to the larger life of the community."

The South Carolina Branch of the Woman's Auxiliary has provided for semi-annual conferences of the members in each Convocation. The first of this sort was held in the First Convocational District at Greenville, October 28th. There were interesting papers, addresses and discussions, and all present were impressed with the value of such district meetings.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Non-Denominational Services.

Under the provisions of Canon 19 for the first time in the history of the Church in this Diocese, a "prayer meeting service" was conducted in St. Paul's Episcopal church, New Orleans, on the night of Jan. 5. The service began with a hymn, this was followed by the announcement that the service was primarily a prayer meeting service, then an extempore prayer, then a hymn, then another extempore prayer, then another hymn, then a sermon on the text Ezekiel 33:9, then announcement of other services at different Protestant churches and then Benediction. The prayers were offered standing, by representatives of the various Protestant churches in the city; the hymns were from the Church Hymnal, and the sermon was preached by the Rev. J. Benj. Lawrence, pastor of the Coliseum Place Baptist church of New Orleans.

In the congregation were some members of the Church and some members from other ecclesiastical bodies.

The week of Jan. 3-10 was set apart by the Evangelical Alliance for a series of services at the various Protestant churches, and on the night of Jan. 5, the sermon was preached at St. Paul's church (Episcopal), by a Baptist minister, while Dean Wells, of the Cathedral, officiated at the Third Presbyterian church, on the night of Jan. 7.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### The Rev. Charles T. Wright Elected to Standing Committee—Other Bishops to Make Visitations Until Bishop Reese Recovers Health.

The Standing Committee, being the ecclesiastical authority during the protracted inability of the Bishop to administer the Diocese, has been indefatigable in its labors. As noted in a previous letter, the Rev. Dr. Strong has felt the labor to be too heavy in connection with the demands of his large parish, and has been constrained to withdraw, his place being taken by the Rev. Charles T. Wright, of Albany.

The Diocese owes much to Mr. Edward S. Elliott, whose labors as secretary of the Standing Committee and treasurer of the corporation, have been arduous and cheerfully borne.

The Standing Committee, some weeks ago, passed a resolution permitting the clergy of the Diocese to request Episcopal visitations of any Bishops who were available. It has now supplemented that action by an official notice sent to each clergyman, requesting that where such visitations are desired, application be made to the President of the Standing Committee. This action was taken, presumably, to relieve the parishes of the expense incidental to such visitations, and will doubtless be appreciated by the clergy and parishes. Meantime prayers are doubtless being offered by all for the restoration of our own Bishop to health, both for his own sake, and for the sake of the Diocese.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Death of a Prominent Churchman. Gifts to St. John's, Oneida—Paper on Socialism.

On Sunday, Jan. 3, there departed from this life, in his home in Watertown, Anson R. Flower, one of the most prominent, devout and liberal laymen of the Diocese. With his brother, the late Governor Flower, he built the handsome stone church of Trinity parish, in Watertown, one of the provisos of the gift being that the "pews shall be forever free." This parish of near to a thousand communicants, and in which rich and poor worshipped side by side, had Mr. Flower's solicitous care up to the time of his death. His sympathies went out and his purse was always open to weak and struggling churches in the diocese. He was particularly ready to respond when the work was among the poor or working people. The funeral was held from Trinity church, Watertown, Bishop Olmstead and the rector, Rev. Francis W. Eason, officiating.

At. St. John's church, Oneida, Rev. William R. McKim, rector, a solid silver paten has been presented, together with two silk burses and veils.

Rev. Frank J. Knapp, of the Diocese of Albany, has accepted a call to St. John's church, Auburn.

Rev. William De L. Benton, D. D., has resigned Emmanuel church, Norwich, to become rector of Trinity church, Fredonia, W. N. Y.

Before the Clerical Union, Utica, on Jan. 4, the Rev. Howard W. Crydenwise, rector of St. James' church, Clinton, read an excellent paper on Socialism. The discussion following showed the clergy to be sympathetic toward this modern movement, and one, as is well known, being an active member.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### St. Paul's School, Lawrenceville, Injured by Fire.

On Thursday, Jan. 7, flames were discovered issuing from the north end of the blacksmith, wheelwright and tin shop, at St. Paul's School, Lawrenceville. Fanned by a northeast wind they spread so rapidly that in a short time the building was completely enveloped.

It then became a question of simply saving the adjoining buildings, all frame and highly inflammable. The power house was in imminent danger,

as also was a hall immediately djoining the shops.

The quick response and the heroic work of the School's fire brigade, with the timely assistance of the townspeople, both white and colored, saved these structures and prevented Lawrenceville from having the most destructive conflagration in its history.

The loss is a heavy one to the School, as it involves the closing of three of its most important industrial divisions, with the consequent inconvenience and loss resulting therefrom, to say nothing of the property loss, loss of machinery, stock and revenue from trade; for each of the divisions did productive as well as school work. The total loss is about $3,000, on which there is $[illegible],000 insurance on building and contents.

The exigencies of the situation at the School require immediate replacement of the burned shops or else its industries will be seriously hampered. The financial condition of the School is such, however, that it cannot replace the building at once. The School is overtaxed at present even to keep up current expenses. It is plain that unless help is forthcoming the work must suffer serious interruption. The authorities of the School are doing all they can to stem the tide. They are praying to God for help in this their hour of need, and are trusting to the generosity of friends and supporters whom He may raise up to assist them. The School appeals to friends of the work and of Negro education generally to come to its rescue. Contributions for current needs, large or small, will be gratefully received and promptly acknowledged, if sent to Mr. Charles E. May, treasurer, or to Rev. James S. Russell, principal, Lawrenceville, Virginia.

### Natural Bridge Parish.

Three churches are to be ministered to in this parish, with seventy-five communicants to be shepherded.

The most important of these churches is at Buena Vista, where the pastor resides. It is an attractive building, seating over one hundred and fifty persons, and there is a comfortable rectory. The parish has been vacant for some time. The Rev. Mr. Snead has accepted a call to the parish, and expected to take charge January 7. He is a cultured Christian gentleman, of deep piety and devotion to His Master's cause, and will do a good work there.

A farewell service to the Rev. J. M. B. Gill, who goes as a missionary to Japan, was held in All Saints' church, Portsmouth, on Wednesday night, Jan. 6, at 8 o'clock. A number of the clergy were present to bid the rector farewell and God speed in his important and self-sacrificing work.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Missionary Mass Meeting—Celebration of Rev. Dr. Eccleston's Twenty-fifth Anniversary as Rector of Emmanuel, Baltimore.

The missionary mass meeting, which is usually held in Baltimore in the early part of January, has been postponed by the committee in charge, to a later date. It will probably take place early in the spring.

The Sunday morning service of Emmanuel church, Baltimore, was devoted to the celebration of the twenty-fifth anniversary of the rectorship of Rev. Dr. J. Houston Eccleston. The idea was proposed by the ladies of the church that one of the most fitting ways to commemorate the day was to raise a sum of money which could be presented to the church at that time as the nucleus of the endowment fund of $100,000, which the Church has set out to raise.

This thought was so very satisfactorily executed that the sum of $12,300 has been already obtained and a certificate of deposit will be placed in an envelope which will be put into the alms basin at the Sunday morning offering, by Rev. Thos. E. Pattison, Dr. Eccleston's assistant.

The Holy Communion will be celebrated by Dr. Eccleston at 8 o'clock Sunday morning. At the 11 o'clock service Right Rev. Alfred M. Randolph, Bishop of Southern Virginia, will preach the sermon. Special music is being arranged by the choir. Bishop Randolph was rector of Emmanuel before Dr. Eccleston took charge, and it was while officiating in that capacity that he was chosen Bishop.

Emmanuel church is 54 years old, and it was built under the rectorship of the Rev. Henry V. D. Johns.

### Mrs. Russell Sage's Proposed Gift to the American Bible Society.

The American Bible Society announces to all its friends that Mrs. Russell Sage has kindly agreed to extend for one year, the time during which subscriptions may be received, to make up the half million dollars necessary to meet her offer of another half million, the whole million to be a perpetual endowment for the Society. It is very gratifying to know that rather more than one-fourth has been subscribed, of which amount about $60,000 has been paid in. This has been invested, and is kept as a separate fund.

A considerable number of five-hundred-dollar and thousand-dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid $25,000. A very large number of gifts have been of small amount, but betokening a self-sacrificing spirit, touching beyond words.

It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safeguarding this institution, which stands for the primary duty of the Church of Christ—the translation and circulation of the Bible.

A Committee of the Board of Managers meets frequently to supervise the campaign. The managers and officers of the Society feel confident that, with the blessing of God, the whole amount can be raised by December 31, 1909. Let Christian ministers, churches, and people make common cause until the goal is reached.

I saw once, lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other, scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while it is warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred and the image is marred.—Canon Teignmouth Shore.

## PERSONAL AND NEWS NOTES.

Bishop McCormick, of Western Michigan, has set forth a prayer for the sufferers from the earthquake in Italy.

The Rev. Everett P. Smith, Educational Secretary of the Board of Missions, has been called to the deanship of St. Michael's cathedral, Boise, Ida.

Mrs. Henry C. Potter, widow of Bishop Potter, will erect a new pipe organ in Christ church, Cooperstown, N. Y., as a memorial to her distinguished husband.

The Rev. Frederick W. Norris, rector of the Church of St. Matthew, Brooklyn, N. Y., has declined his election to the rectorship of Christ church, Ridgewood, N. J.

The Rev. Dr. Cyrus Townsend Brady, for the past four years rector of Trinity church, Toledo, O., assumes charge of St. George's parish, Kansas City, Mo., on Jan. 15.

The Rev. L. P. McDonald, D. D., rector of St. Mark's church, Toledo, Ohio, has accepted the rectorship of the Church of the Epiphany, Chicago, Ill., and will enter upon his duties Feb. 1.

Bishop Burton, of Lexington, with Mrs. Burton and their daughter, have returned from their foreign travels, landing in New York on Dec. 8. They are now at their home in Lexington, Ky.

Friends of the Rev. Horace W. Jones, rector of Trinity church, Demopolis, Ala., will be pained to learn of the death of his young child, aged two years and nine months, which occurred on Dec. 31.

A new stone church, to cost $15,000, is to be erected by the congregation of Trinity church, Bloomington, Ind., the rectorship of which the Rev. William Burrows, formerly of St. James' church, Fair Haven, has accepted.

The Rev. Dudley Tyng, who is soon going to the East to take up the work of the late Rev. Edward H. Fitzgerald, will continue the Cambridge mission in China begun by Bishop Roots, while the latter was in priest's orders.

The Rev. John Ulric Graf, connected with the Diocese of Colorado, died on Dec. 24, at St. Louis. The funeral took place from Christ church cathedral, Dec. 26, the Very Rev. C. M. Davis and the Rev. A. Brittain, officiating.

Rev. Dr. F. J. Mallett, of Sharon, Pa., lectured at St. Paul's parish house, Erie, Pa., on New Year's Eve. The lecture was highly appreciated, and was delivered under the auspices of Trinity Chapter of the Brotherhood of St. Andrew.

St. Paul's church, St. Louis, Mo., has been the recipient of two useful gifts. One is a large lectern Bible in morocco leather, given by Mr. and Mrs. Frazer P. Gibbs, and the other granitoid sidewalks, given as a memorial to Miss Mary A. Timberlake.

The Church Club of St. Louis has arranged for a course of lectures on Church History for the first four months of 1909. The lecturers are the Rev. A. A. V. Bennington, Mr. H. Leverett Chase, Bishop Anderson, of Chicago, and the Rev. John Mockridge. The subjects of these lectures and the ability of the speakers will attract wide attention.

Bishop Lines has requested the Newark clergy to use appropriate collects for the earthquake sufferers at Church services. He has also appealed by letter for money to be raised in the churches, which will be forwarded by him at once for relief work.

A silver individual Communion set was presented to the retiring rector, the Rev. Dr. Cyrus Townsend Brady, at the Christmas entertainment of Trinity church Sunday School, Toledo, as an appreciation of his work during the four years of his rectorship.

The Rev. Dr. Charles L. Slattery, rector of Christ church, Springfield, Mass., special lecturer of Homiletics at the Berkeley Divinity School for this year, will give a course of lectures to the students on "Present-day Preaching," on Jan. 26 and 27, and Feb. 2 and 3.

On the second Sunday after Christmas, in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, by the Bishop Coadjutor of Western Michigan, Johannes Herman Feringa was ordained to the priesthood. The candidate was presented by the Rev. C. G. Bradley and the sermon preached by the Bishop.

At Christ church, St. Joseph, Mo., Christmas Day was ushered in with a midnight celebration. One of the large department stores (the proprietors being Jews) made the clergy of Christ church their agents their year (instead of the Salvation Army, as heretofore), for the distribution of toys to the poor.

The congregation of St. Stephen's church, Louisville, Ky., gladdened the heart of their rector, the Rev. Francis Whittle Hardy, on Christmas Day, by notifying him of a substantial increase in his salary. The old building of St. Stephen's has now been sold and the entire indebtedness on the new church paid.

The seventieth anniversary of Christ church, Indianapolis, Ind., was celebrated recently. There was a general home-coming of former parishioners. Eight years ago, when the present rector, the Rev. James D. Stanley, took charge, the church numbered 300 communicants. Now 550 are enrolled on its list.

A memorial tablet to the late Bishop of New York has been erected in St. George's church, Schenectady, N. Y., by Mrs. Potter. It is announced by the rector that the church will soon be enriched by a tablet, erected by J. Pierpont Morgan, to the memory of the late Bishop Williams, of Connecticut, sometime rector of St. George's church.

A handsome altar presented to Bishop Gray, of Southern Florida, by St. Clement's church, Philadelphia, was used for the first time at the cathedral in Orlando, at the midnight service on Christmas Eve. The service was read on the occasion by Dean Spencer and the Bishop preached an eloquent sermon on the gift and all for which it stands.

A farewell service in the Church Missions House chapel was announced for Friday, Jan. 8, at eleven o'clock. The Rev. J. M. B. Gill, sailing that day for Shanghai, and Mr. and Mrs. George R. Bedinger, going to Tokyo, were to be present, as were also Miss Bessie Mead, Miss Gertrude Heywood and Miss Sally Perry Peck. The speaker announced was the Rev. Frederick B. Carter.

The Rev. Edward Matheson Skagen, formerly in charge of All Saints' church, Oakley, Diocese of Washington, died on Christmas night, at 7:30, at the hospital in St. John, N. B., after some weeks' illness with uraemic poisoning. He was born in Norway, but on attaining manhood came to America and spent some time in the far Western States. Taking orders in this country and being advanced to the priesthood he did mission work among the Indians, the Southern negroes, and in the East End of London and in South Africa. He was formerly rector of St. Matthew's church, Wilmington, Del., and was lately engaged in missionary work among the Scandinavians in New Brunswick, at which place he was buried.

### The Spiritual Life.

"The consciousness of a religious participation in and unity with God, in which we do not stand apart from Him and offer Him gifts and plead for favors, but in which we realize that we are in Him and He in us, is the real test of the spiritual life. This consciousness will not shorten one's creed nor minimize one's appreciation of the sacramental verities. It will rather add to them values which before we had failed to realize. It will impel us to the worship of the House of our God. It will color everything before our eyes with the tints and hues of a divine glory. It will transfigure the simplest hymns which we sing into the songs of angels and archangels. It will illumine every prayer we utter with the brightness of Heaven's courts. The doors of our church will become gates to the presence-chamber of our God, Oh, that we might realize more and more this spiritual consciousness! Then

With wings of faith outstretched, we soon should speed
Up to the very throne and presence of our God;
Nor heeding hindrance, nor feeling need,
To look behind on the old path we trod.
For morning mists, first struggling with the light,
Would melt and disappear when stronger beams
Shot through their vapory thinness, and the night,
Full spent, broke into silvery day.

REV. B. W. TAYLER, D. D.
Schenectady, N. Y.

### Concert Pitch.

If all the members of the orchestra were to assemble and at once to begin each to play his part, the result would be an ear-splitting discord. Where is the trouble? In the lack of one thing, the "concert pitch." The first necessity is, that each instrument must be attuned to the concert pitch. With it, there is harmony; without it, discord. When a church or committee or a Christian assembly comes together, and each begins to give utterance to his own preference, and seeks to have his own way, there is discord and confusion. We have been in such gatherings, both large and small, and mentally have said: They lack the concert pitch." In all Christian activity, service and conversation, the concert pitch is the will of God. Every Christian who would be used of the Spirit in the service of God, or who would live in any way well-pleasing to the Father, must bow much in prayer, seeking the mind of the Lord. Only thus can the soul be kept at the concert pitch of doing the will of God.

### The Goodwill Habit.

A habit of holding a kindly attitude of mind toward everybody has a powerful influence upon the character, says Home Chats. It lifts the mind above petty jealousies and meannesses; it encircles and enlarges the whole life. Where we meet people, not matter if they are strangers, we feel a certain kinship with and friendliness for them, if we have formed the good-will habit.

In other words, the kindly habit, the good-will habit, makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling others will reflect it back to us.

On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interest, our own comfort; totally indifferent to others, this attitude will, after a while, harden the feeling and the affections, and we shall become dry, pessimistic, and uninteresting.

### A Prayer.

This prayer, which has helped many other people, will be soothing to you if you say it before you go to sleep, and when you wake in the night:

"Dear Father, thou who dost grant all thy creatures rest after their labors, give me now, I pray thee, the sweet forgetfulness of sleep. Ease thou the cares of the day. Still the noisy thoughts of my brain that, during the quiet darkness, the healing power of thy eternal peace may enfold me. If through any of the night watches I lie sleepless, make me calm and unafraid, passive and at rest in the arms of thy love. Thou knowest what the morrow must bring. Whether I sleep or whether I wake, thou wilt give me strength to meet it. Thou thyself hast said, Joy cometh with the morning. Dear Father, I believe thy promise; keep me through this night, for thy dear name's sake, Amen.—Good Housekeeping.

### A Road to the Cross.

A young man just starting upon his work in the ministry was one day talking to an aged minister in London, who had spent a lifetime in the service. The young man said: "You have a great deal of experience; you know many things that I ought to learn. Can't you give me advice to carry with me in my new duties?" "Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every hamlet, though it be hidden in the folds of the mountains or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London. Just so every text you shall choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you."—Cowper Gray.

A life with God is a life of His love. It is a life of gentleness and goodness. It is a life of peace and joy. How much of all this does the world see in us? What is it that is wrong with us that we do not draw more men unto Christ? Are we but half filled with God, or filled with some other presence that is antagonistic to His? There must be some reason why millions die every year without the Gospel, and why those even of our own household have not faith in our religion. O Christ, help us to find the reason ere Thy patience is exhauseted. Release us from any and all things that hinder the free flowing of Thy Spirit in and out of our lives

# Family Department.

## Be Swift.

E. A. Lente.

Be swift, dear heart, in loving,
For time is brief,
And thou may'st soon along life's highway
Keep step with grief.

Be swift, dear heart, in saying
The kindly word;
When ears are sealed, to passionate pleading
Will not be heard.

Be swift, dear heart, in doing
The gracious deed,
Lest soon they whom thou holdest dearest
Be past the need.

Be swift, dear heart, in giving
The rare sweet flower,
Nor wait to heap with blooms the casket
In some sad hour.

Dear heart, be swift in loving—
Time speedeth on;
And all thy chance of blessed service
Will soon be gone.

## The Curate of St. Dunstan's.

By Lois Jarred.

The rector of St. Dunstan's lay ill—very ill—and the parish was falling out of order, despite the efforts of the rector's wife and the neighboring clergy, who took it in turns to ride to St. Dunstan's every Sunday and take the services. But as time went on, and Dr. Grantham, the rector, grew no better, the question of a curate-in-charge was discussed. Mrs. Grantham considered he would be an unnecessary expense until Dr. Grantham was fully persuaded that she was right, when she would bring forward strong arguments in favor of the curate till the poor Doctor's temperature rose with the worry of it, and the medical man forbade all discussion of parochial matters, and the whole question, to Mrs. Grantham's great delight, had to be settled by herself.

After much deep thought and consideration Mrs. Grantham came to the conclusion that perhaps a very poor curate might be persuaded to accept the charge at a very low stipend if she undertook to board him. And knowing full well the wonderful air of St. Dunstan's, she felt that a curate could be kept in good health on very little besides.

Mrs. Grantham soon found that curates were not so easy to obtain as she had expected, and was reduced to being obliged to engage the first one who would accept the post. He was certainly a very poor young man indeed, who at last declared himself willing to accept her terms. He had a strong face, but unfortunately, Mrs. Grantham told her neighbors, he was ugly.

"You know, my dear," she said to Mrs. Porter, the squire's wife, "it's better, really, that he shouldn't be too good-looking. I always reckon a good-looking curate rather a danger in a place like this."

St. Dunstan's was rather a large parish, and had suffered considerably from the single-headed management of the hard-working but delicate Doctor. Much to Mrs. Grantham's surprise, the new curate, Mr. George Salter, developed remarkably strong and, to her original ideas. Upon the matter of diet she found him perfectly tractable, seeming thoroughly satisfied with his scanty and not too sumptuous fare. But the parish was a different affair. At first he had listened to her reasoning against his methods quietly, and tried to explain to her that a new generation needed new ways. But Mrs. Grantham declared that the parish had always done very well under the old management, and she couldn't understand why it shouldn't do so now.

"Then, again," she had said one day, "you preach for ten instead of thirty-five minutes, and I do not consider that enough spiritual teaching for these people, who have been used to the Doctor's discourses."

"I am afraid, Mrs. Grantham," answered Mr. Salter politely, "that I do not feel able to preach long sermons."

"Neither did the Doctor when he was a young man," she retorted, "and I am sure he would wish you to keep up the traditions he has maintained in the parish the whole time he has been here."

In spite of all the rector's wife could say, however, George Salter held to his own course, and the spiritual life of the parish began to revive wonderfully under his guidance. Services which, heretofore, had been merely matters of form became earnest and sincere and of vital importance to the parishioners. And all the time Dr. Grantham was growing steadily worse; it was well known now that he could never recover. His wife worried Mr. Salter more and more, till he knew that all hope of preferment must vanish before such persistent dislike. In the parish itself he was loved and admired by all, but beyond that area he knew that Mrs. Grantham had spread reports to the effect that he was unorthodox, and would soon be preaching to them a new theology.

There was only one person to whom he went for sympathy. This was an old man who had recently come to live just outside St. Dunstan's. He lived alone in a small cottage, and was seldom seen by anyone but Salter. He was attended only by a silent, attentive man-servant. A friendship had quickly grown up between this old Henry Farren and George Salter. Mrs. Grantham disliked this old man more, if possible, than she disliked the curate, principally because of his evident dislike of her.

"You see how it is," Salter explained one day to his friend; "I know nobody with any influence. A new rector will soon be put in here and there'll be no more need of a curate, and there'll be no one to recommend me for a living."

"You'd hardly care for such a living as this now, I suppose?" suggested Mr. Farren.

The curate's eyes glowed earnestly.

"Wouldn't I? Why, I'd rather have it than any. There are possibilities here—possibilities that no one has dreamed of. Many of these hamlets on the coast are almost heathen, but if two men were to work this parish (and there's plenty of money for it) wonders could be done there."

Old Mr. Farren smiled a reflective smile, and then shook his head.

"Ah, my dear fellow, don't let's think about it," he said.

Dr. Grantham did not live long after the beginning of the following winter, and great changes were expected. The gift lay in the hands of the Earl of Marham, and it was said that he always introduced some stranger.

Much to the astonishment of everyone, however, George Salter was offered the living. By whose influence this could have been brought about was a problem that puzzled St. Dunstan's for many a long day. Mrs. Grantham was infuriated to see the passing away for ever of the old methods and the triumph of the new.

To George Salter the mystery had been quickly cleared by a short note received the day after that on which he had written his acceptance of the living.

"Dear Salter" (it ran), "I know you will forgive the 'tricks' I have played upon you. I was anxious for once to present the living to the right man, so the idea occurred to me that I might (incognito) watch the work of the curate-in-charge. A very short time persuaded me that in presenting it to you I should be presenting it to the right man, and at the same time to one of my truest friends.—Believe me, yours very truly, Marham (Henry Farren)."

## Two Infidel Neighbors.

Two infidel neighbors lived among the hills of New England. One of them heard the Gospel, was convicted of his sins, and believed unto eternal life. Soon after he went to his infidel neighbor's house, and said, "I have come to talk to you; I have been converted."

"Yes," sneered the other, "I heard that you had been down to the meeting and had gone forward for prayers. I was surprised, for I thought you were as sensible a man as any in town."

"Well," said the first, "I have a duty to do to you. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came two years ago with your mark on them, and I took them and marked them with my mark. You inquired all around, but could not find them. They are in my field now, with their increase, and I want to settle with you if you are willing, or you can settle with me by the law if you will."

The other infidel was amazed, and told his neighbor that he could keep the sheep; only to please go away. He trembled at the thought that something had got hold of his old friend which he did not understand. He repeated: "You may keep the sheep, if you will only go away."

"No," said the Christian, "I must settle this matter up, and cannot rest until I do. You must tell me how much."

"Well," replied the other, "pay me the worth of the sheep when they went to you, and six per cent. interest, and please go away and let me alone."

The Christian laid down the amount and then doubled it. He went his way, leaving his old friend's heart heavily loaded. The full result of that scene is known only to God. But to-day that other infidel is going to the house of God.—Rev. A. S. Burrows.

## He Careth For You.

When you find that weariness depresses or amusement distracts, you will calmly turn with an untroubled spirit to your Heavenly Father, who is always holding out His arms to you. You will look to Him for gladness and refreshment when depressed, for moderation and recollection when in good spirits, and you will find that He will never leave you to want. A trustful glance, a silent movement of the heart towards Him will renew your strength; and though you may often feel as if your soul were downcast and numb, whatever God calls you to do, He will give you power and courage to perform. Our Heavenly Father, so far from ever overlooking us, is only waiting to find our hearts open, to pour into them the torrents of His Grace.—Fenelon.

### Strength For To-Day.

Strength for to-day is all that we need,
As there will never be a to-morrow,
For to-morrow will be but another to-day,
With its measure of joy and sorrow.

Then why be forecasting the trials of life
With so sad and grievous, persistence?
Why anxiously wait for the coming of ills
That never may have an existence?

Far better to trust to the wisdom and love
Of the Providence ever beside us,
With no anxious thought what the future may bring,
For he guides all events that betide us.

As in mercy he guides every bird in its flight,
And gives to each lily its beauty,
He will surely provide for our every need,
If we trust, and are faithful in duty.

—Philip Doddridge.

### "Male and Female Created He Them."

We remember many years ago hearing an old English woman quote a proverb, which we have never since met, orally or otherwise. She was speaking of the mutual attraction for each other's society existing between young people of opposite sex and the comparative insipidity of any other kind of companionship, and she summed up in these quaint words: "Bread and bread's no kitchen." For aught we know to the contrary this may be a commonly quoted proverb, and it may be familiar to many of our readers. We have cited it as a very forcible, if homely statement, of an eternal principle otherwise expressed in these words, "Variety is the spice of life." The late Dr. Drummond, of lamented memory, author of "Natural Law in the Spiritual World" and other works of much higher merit, if of less interest, makes this statement in his book, "The Ascent of Man:" Men and women will always regard things from a fundamentally different standpoint. We have not put this in quotation marks, for, though certain of the sense, we are not equally so of the wording of the passage. Of late years, however, we have been almost tempted to question the correctness of a dictum, accepted at the time it was written, and still, we suppose, in the great majority of cases, as a self-evident truth. Do women in their outlook upon life fundamentally differ from men, or are they gradually coming, or trying to come, to the same standpoint? Are male ideals, and standards, and pursuits, and characteristics destined to eventually become those of women, or will the sexes, as Drummond affirms, continue to radically vary in their deeper characteristics? For the enjoyment and happiness of future generations it is to be devoutly hoped that they will so continue, and for infinitely more important ones.

We hear a great deal to-day about the "economic independence of women"; and we are assured by some that such a condition of things is something to be devoutly desired. What is literally meant by this expression, however, it is somewhat difficult to determine. One might just as well talk, it seems to us, of the "economic independence of men." How can the two sexes be in any sense "independent" of each other? To go back to very first principles it may be admitted that, so far as wringing a bodily sustenance out of nature goes, a woman, if she were put to it, would probably manage to maintain her physical existence single handed. But, so far as humanity is concerned, nature has never worked on this plan. As a rule, all through the ages there has been a division of labour between the sexes. Man has "gone forth to his work until the evening." He has been the bread-winner; woman, the bread-giver. The life of the one, as distinguished from a mere existence, has been dependent on the other. And so it will ever be. The one sex, in the true sense of the term, cannot "live" without the other, and, therefore, the more mutually dependent the man is on the woman and the woman on the man, so much more will humanity be the gainer in the end.

The welfare of the race, therefore, it is clear, is bound up with the maintenance and perpetuation of sex distinctions, with the scrupulous avoidance of anything approaching competition. Such a state of things, radically and fundamentally contrary as it is to natural law, can only be attained at a tremendous and ruinous cost. The very general craving to-day among girls for what they call "a career," is, therefore, full of evil omen to the race. To at least ninety per cent. of women what "career" is there that can compare in dignity and importance with that of wifehood and motherhood. The few geniuses that the sex has produced occupy a class by themselves, and may be excepted. But so far as the immense majority of women are concerned there is but one ideal career, and they miss, evade or reject it to the dead loss of themselves and humanity as a whole. And the pity of it all is the fact that this craving for "careers" is most widespread among those the very best fitted for motherhood. It is just these "bright, brainy" girls, of strong character and good physique, ideally fitted for "helpmeets" and mothers, who are bitten with this craze for taking up masculine employments, just the potential mothers and wives we cannot afford to lose. If all, or the great majority of, girls of this description are to become "economically independent" of men, and are to degenerate into business and professional women, God in His mercy guard the race that is to be.

As long as the world stands the bearing and rearing and training of children will be the greatest career on earth for a woman, and this fact will only be evaded, slighted or repudiated by women generally at the cost of the extreme penalty of natural law. For of all nature's laws it may be said: "Whosoever shall fall on this stone shall be broken." Nature though a just and ultimately benign ruler, is stern and strict, and makes us suffer. "But on whomsoever it will fall it will grind him to powder." If we defy her laws, she has no mercy, and so it will be, and is already beginning to be, evident in this case.—Canadian Churchman.

### The Chinaman's Pride, His Queue.

A Chinaman takes great pride in his queue, and devotes more time and attention to it than to any other portion of his person. In China the queue is the sign of manhood, and no American boy yearns so ardently for his first pair of pans as the Chinese boy to have the front of his head shaved and the queue fairly started. Then he feels himself a man, and condescends to his sisters, and snubs the babies of a smaller growth, whose hair is still tied in a topknot with red cord or ribbon.

The etiquette of the queue is arbitrary and complex, and on ceremonial occasions it plays quite a part. No self-respecting Chinese gentleman would be seen with his queue tied up in a knot; it must always hang its full, glossy length, finished off at the tip with a silk tassel. Your "No 1 boy" may occasionally put the end in his pocket if it is likely to be in the way, but he will take it out before coming into your presence, unless he wishes to be disrespectful. I have noticed, too, that a Chinaman on a bicycle always takes the very necessary precaution of putting the end of his queue safely in his pocket. The poorer Chinese and the coolie class roll theirs up into a knot or twist it round the head, for it would be decidedly in the way when they are working. This simple fact marks the great social division between the better Chinese class and the coolies, and once a coolie has worn his queue hanging down his back he will, if he has any real social ambition, do anything rather than knot it up again.

The punishment for queue cutting is death, and a Chinaman would almost rather lose his life than his queue. Criminals have their heads shaved when they enter jail, but their first care when they come out is to purchase a false braid, for no one would employ a queueless Chinaman.—Leslie's Weekly.

### With a Song in the Heart.

A beautiful story is told in one of the old legends of the saints, as showing what true worship is. A company of monks in the olden times lived together in a monastery, working busily, tilling the land and caring for the sick and poor, yet ever hallowing their work with prayer. Every evening they sang the "Magnificat" at their vesper service. As they grew old their voices became harsh and broken, and they almost lost all tune, but still they sang on.

One evening a stranger, a younger brother from another monastery, came to them for the night. He was strong and beautiful; and when they began the "Magnificat," his lovely, clear voice soared upward as if to sing at the very gate of heaven. The poor old monks listened, enraptured with the wonderful music, until they forgot to sing themselves.

That night an angel, the legend runs, appeared to the old abbot and asked, "Why did not the holy hymn ascend to heaven at Evensong to-night as heretofore?" And the monk astonished, replied, "Aye, but it was sung, and sung as never before." "We heard it not in heaven," the angel insisted, and the monk again made answer, "O blessed angel, surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted brother? So sweetly he sang that our poor voices were hushed, lest we should mar the music." But the angel answered:

"Beautiful it may have been, but no note of it reached to heaven. Into those gates only music of the heart can enter."

### Help Your Pastor.

There is one point that cannot be too strongly urged upon you as a member of the Christian congregation. As far as lies within your power, fulfill the wishes of the pastor of your parish. He carries a great responsibility. He is preaching special sermons; he has formed plans and is working them out for the spiritual welfare of his flock. His mind and heart and body are all active and burdened. The clergy of the Church are consecrating talents, energy, zeal and love to secure to the Church the blessings. Your pastor is the natural leader of your parish. He plans what he thinks best. He tells you his plans. It is your part to hold up his hands, to encourage him. Your ideas may not entirely agree with him. Put your ideas aside for a while and try his. Be loyal to your church.—Church Times.

### Now and Then.

If you have gentle words and looks, my friends,
To spare for me—if you have tears to shed
That I have suffered—keep them not, I pray,
Until I hear not, see not, being dead.

If you have flowers to give—fair lily buds,
White roses, daisies (meadow stars that be
My own dear namesakes)—let them smile and make
The air, while yet I breathe it, sweet for me.

For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast,
And words of praise, alas! can naught avail
To lift the shadows from a life that's past.

And rarest blossoms, what can they suffice,
Offered to one who can no longer gaze
Upon their beauty? Flowers on coffins laid
Impart no sweetness to departed days.

— Herald and Presbyter.

### Father Does It.

He was ten years old and it was his first offense. He had been kept in the house by the influenza, while his brother with the nurse had gone to the park to play, and he was lonely, for his mother had told him not to disturb her. Thus did temptation overtake him. He smoked one of his father's cigars, proudly, happily at first; less so after a time; and pretty soon he was—yes, he was going to die! With this awful consciousness stirring in his stomach, in his soul surged the no less awful certainty that, dying so, he could not hope to go to heaven. He was a religious little boy on Sundays; and at Sunday School and church did not the teacher and the preacher set forth precisely where all those who die in sin must go?

He wiped the cold sweat from about his mouth, got down on his knees and prayed. He felt that he was even then passing away—passing away in what agony!—and he prayed hard:

"Dear God, please don't let me die and I'll be good; I'll never smoke again. Please don't let me die." Then in the blackness of the loathsome night that, spreading from a center within his stomach, was enveloping his whole being, the thought came to him to go and die outside the door of his mother's room. No, he would not disturb her; he would just die there—die as he had lived, obedient except for that one awful thing that was killing him. It was very sad—his sufferings, his situation, and what was to come after. He began to sob. When his mother, attracted by a queer noise opened the door—it was nothing; he was just dying because— O! would she please forgive him? He had smoked one of father's cigars.

After he was feeling better, mother thought that the opportunity should not go neglected; she should impress upon him the evils of smoking, while within his being he was experiencing real conviction of the truth. So she spoke to him very solemnly, very eloquently—very well, indeed; the speech would have earned her loud applause in any mother's club. And in conclusion she said, "Now, my dear little boy, you have learned what a vile and wretched thing it is to smoke, and I hope you will never, never do it in all your life again."

"That's so, but"—still white and very feeble, he pulled himself up bravely—"I s'pose I'll have to get used to it; father does it!"

There behold the one clear gauge of the boy's endeavor—what father does. Mothers' clubs may make motions divine in wisdom and in goodness; mothers' congresses may form all elements of virtue into laws; mothers, individually, in the home may talk, work, struggle, to make their sons models by which to shape a new heaven and a new earth. But the boy's world is in the man who is his father, and the boy believes that, whatever may be right on Sundays or at prayer-time, the things that are really good, that really count in life, are what father does. Moreover it is what father does which confines the means with which the boy shall work, the sphere wherein his efforts shall be shaped. In a word, what father does is the beginning as it is the end of the boy's achievements. This is not a menace, either, to the mother's higher aims or to the boy's best endeavor. It is simply one of the rather neglected facts of human experience.—Harper's Bazaar.

### On the Safe Side.

Mrs. Campbell picked up the post-card that was lying by her breakfast plate Saturday morning and read aloud:

"For some reason I cannot wash Monday. If nothing happens, I will come Tuesday.—Mrs. Olsen."

A laugh went round the table.

"How mysterious!" commented Janet. "Apparently doesn't know the reason herself."

"She means 'for a certain reason,'" replied Norman. "She doesn't want to tell that she's going to one of their Swedish picnics."

"So likely—in zero weather!" chuckled Mr. Campbell, at his son's expense.

"Well, it upsets the whole week's work to put off the washing," said practical Marion.

"Bother! I wanted her to do up my wash-silk dress for Tuesday night!" pouted Caribel.

But Dorothy's eyes were on her mother's face.

"I'm afraid Mrs. Olsen is in trouble," said Mrs. Campbell. "She is so faithful! I wish I could know, but she lives away out on Ninety-third street." She glanced at Norman, who was evidently too busy with his breakfast.

When the family gathered at dinner that night Dorothy was missing. "She went out to Mrs. Olsen's for me," her mother explained.

"Really, my dear," remonstrated Mr. Campbell—and he expressed the feeling of every one at the table—"I think that was carrying sentiment too far! To send your child out in bitter weather, just on the chance—"

"Here she comes now, father!" cried Norman, in relief. "Hurry up, Dot, and tell us what 'some reason' means!"

Dorothy came into the dining-room and stood by her father's chair. Her cheeks were scarlet with the cold, but she was well protected in her warm wraps and furs.

"O mother," she began, in a hushed voice, "Mrs. Olsen's husband died!"

"Dorothy!"

"Yes, very suddenly, the night before she wrote you that card. But you ought to have seen how thankful she was to you for sending to inquire!" Here the impulsive girl threw both arms round her father's neck. "Darling, it might have been you!" she whispered, and added aloud, "Oh, I wish you could have heard poor Mrs. Olsen talk about mother! She thinks she's the best woman in the whole world!"

"She is!" responded Mr. Campbell, fervently, his eyes full of sudden tears, and Norman pushed back his chair and went and kissed his mother.—Youth's Companion.

### The Test of the Diamond.

Many years ago a slave in Brazil found a supposed diamond of nearly a pound weight. It was presented to the Emperor, was constantly guarded by soldiers, and was supposed to represent millions of money. An English mineralogist, however, produced a cutting diamond, and with a scratch exposed the pleasing fallacy. One stroke was enough. A real gem would have suffered no scratch; but it was no diamond at all, and the millions vanished in a moment into air. So a single stroke pierces and exposes character. It was thus with Christ and the rich young man. He kept all the Commandments, had kept them all from his youth up. Said he, complacently: "What lack I yet?" "Jesus said to him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Fatal scratch! The youth was only a white crystal after all. "But when the young man heard that saying, he went away sorrowful; for he had great possessions."

So was it with the woman of Samaria. How smart she was, how ready with history, what an excellent controversialist! "Jesus said unto her, Go, call thy husband, and come hither." One keen cut, and the jewel which had charmed many knew herself to be paste.

So God will, one day or another, in one way or another, find us out. We notice sometimes that our friends suddenly stand revealed in a light most unexpected; they flash upon us in a character hitherto wholly unsuspected. Indeed, the most startling revelations we witness are revelations of people whom we have known for years. And so our true selves may long be concealed from ourselves; but at last God makes us to know of what spirit we are, and we become filled with astonishment and distress.

By Christ "the thoughts of many hearts are revealed;" by him "the world is convinced of sin, of righteousness, and of judgment." The Pharisee at last takes the place of the publican, and smiting upon his breast, cries: "God be merciful to me a sinner!"

### I Shall Not Want.

"The Lord is my shepherd; I shall not want."

"I shall not want rest: "He maketh me to lie down in green pastures."

I shall not want drink: "He leadeth me beside the still waters."

I shall not want forgiveness: "He restoreth my soul."

I shall not want guidance: "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

I shall not want comfort: "Thy rod and thy staff they comfort me."

I shall not want food: "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy: "Thou anointest my head with oil."

"I shall not want anything: "My cup runneth over."

I shall not want anything in this life: "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity: "And I will dwell in the house of the Lord forever."—Northfield Echoes.

If you want a really lovely world without, you must make the world within bright and lovely.—David Gregg.

# Children's Department.

### Joe.

Joe, with his bright tin bucket
Can to the garden run,
And pick it full of big tomatoes—
Ripe ones, every one.

Mother is in such a hurry
All the busy day,
She is glad of such a helper—
Quick to leave his play.

Never see him wait a minute
When he hears her call.
No, indeed! He comes a-running,
Leaving top and ball.

Little hands so very willing,
Feet so swift to go,
Save his mother many footsteps.
Helpful little Joe!

### The Little Rain Prophet.

By Mary A. Wood.

"Is that a bird singing, Jack?" little Bess called softly to her brother. It was late afternoon in August; the air was heavy with heat; the ground was dry; the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again, "Say, Jack, is that a bird?"

"I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"O, yes," he answered, and coming out he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of the tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said. "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and standing on it, he was able after a few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has rather a long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said, "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book saying, "It'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting for the toad kept silent.

"O Jack, come out quick!" she called after a few minutes. "I'm afraid he dying! He's all turning white!"

Jack laughed, "I told you it would pay to watch him," and coming out he coaxed the little toad, that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for his 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come.—The Sunbeam.

### Clifford's Visit.

"I wish there were no old dishes to wipe," whined Clifford. "I can't see how one supper can make so many. Rob White never wipes dishes, and I think it's mean that I have to do it."

Mrs. Fagan looked at him in dismay.

"Why, Clifford, I thought you enjoyed helping mother," she said.

Clifford felt sorry about the pained look on his mother's face. "I do like to help you, mother, and all that, but dishes are girl's work. I wish I didn't have to wipe any more for a whole month, anyway."

"Well, you need not," said Mr. Fagan, who had just come into the room.

"Why needn't I?" questioned Clifford.

"I had a letter from Cousin Helen Webb to-day, and she wants you to visit her for a month. She says she wants some life in the old home," explained Mr. Fagan.

Clifford danced in glee. "May I go?" he questioned. "I never saw Cousin Helen, but I know it will be great fun to visit in a little town."

So it was arranged that the visit should be made, and Clifford spent the week intervening in making plans. He arrived at his cousin's in a state of great excitement. He could hardly go to sleep that night for thinking of what he would do the next day.

His cousin rapped on the door at half-past five the next morning.

"Yes," called Clifford, drowsily, and he immediately went to sleep again.

At six Miss Webb opened Clifford's door. "Breakfast is ready," she said quietly. "I am surprised that you are so lazy. A big boy should be up early. I am ashamed of you."

"Mamma lets me sleep until eight o'clock," he answered, in surprise. "She says a growing boy needs lots of sleep to make him strong."

At breakfast Clifford's table manners were criticised. His cousin was shocked, later, when he slid down the banisters. She was greatly amazed when he went uptown without asking.

"Why, Cousin Helen, one must do something for amusement," he explained.

"Well, walk in the garden, or read. I don't like any one to tear about the house. How do I know who you would talk to uptown? I want you to have proper company while you are here. And I may as well say I don't want boys coming here to play, either; they make too much noise."

At the end of three days Clifford longed for home. There he had some liberties; here it was always "don't." He had never realized how nice home was before. That evening out of sheer loneliness he offered to wipe the supper dishes.

"No, thank you," said his cousin. "You would break one the first thing."

"I wipe my mother's dishes, and they are just as nice as yours." Clifford knew the remark was impolite, but he didn't care.

"I am going home to-day," Clifford the next morning announced at breakfast.

"Going home!" his cousin exclaimed. "Why you came to stay a month, and a week is not gone yet."

"I don't care. It seems as if I would just die if I didn't see my father and mother to-day. I'm going home at one o'clock." And go he did.

Mr. and Mrs. Fagan were surprised just as they sat down to supper by a "Hello!" followed by Clifford.

"Why, Clifford, what is the matter?" his mother exclaimed.

"Nothing, I just got homesick. I thought I would just die. I guess Cousin Helen doesn't understand boys; she never wanted me to do a thing. I am so glad to be home. I won't even complain if I have to wipe dishes."

"So there are worse things than wiping dishes, are there, son?" his mother asked, smiling.

"Yes, and I'll tell you what it is. It's to live with some one who don't understand a fellow like his mother does. Mothers don't mind a boy's noise and fun," and Clifford gave her a resounding kiss.

### Giving Kitty a Bath.

Mabel Quick was one of those little girls who seem to be making mistakes all the time. If there were ten ways of doing a thing and nine of them were right and one was wrong, Mabel would be almost sure to choose the wrong way.

It was not that Mabel always wanted to do the wrong thing, but she was an active little girl and often she would go ahead and do a thing without stopping to consider whether or not it was right.

The other day Mabel thought she would give her Kitty a bath. Now if she had only spoken to her mamma or to some older person, she would have been told that of all things a cat dislikes to get its fur wet. Mabel knew nothing about this, however, and taking her Kitty up in her arms she went down to the water's edge. Now Mabel was usually kind to her kitty, and knowing this, Kitty made no objection to going in Mabel's arms. But when Kitty felt the first drop of cold water on her back, then she made a violent struggle to get away. For a few moments Mabel held her firmly, but soon Kitty managed to free one paw. Then, to Mabel's astonishment, she gave her a long scratch on her arm, and finally ran off as fast as her legs could carry her.

With tears in her eyes Mabel went to her mamma.

"See what my horrid Kitty has done," she cried, between her sobs, showing the long red scratch on her arm.

"What were you doing to Kitty?" asked Mrs. Quick, quietly.

"I was only giving her a bath," replied Mabel.

"But don't you know that no pussy likes to be treated in that way?" asked her mamma.

"Why I didn't think anything about it," answered the little girl.

"Well, next time you want to do anything like that to Kitty, just come and ask me about it, and that will save you lots of trouble, my dear little girl."

So now before Mabel tries any experiments with Kitty she always asks her mamma about it, and in this way she is avoiding some of the many mistakes that she used to make.

"Uncharitable thoughts will deface the most charitable actions."

### A Desire.

Oh, to have dwelt in Bethlehem
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender, wayworn feet
Of the mother undefiled,
And with reverent wonder and deep delight
To have tended the holy Child!

Hush! such a glory was not for thee,
But that care may still be thine;
For are there not little ones still to aid
For the sake of the Child divine?
Are there no wandering pilgrims now,
To thy heart and home to take?
And are there no mothers whose weary hearts.
You can comfort for Mary's sake?

—Adelaide Anne Proctor.

### Colored Fanny's Word.

By Nannie Lee Frayser.

"Well, I jes' drap in dis mornin' ter see how you'se ben a gittin' along sence you'se ben hurted. Tell you now, honey chile, somebody's done 'sponsible fer you bein' laid up dis way all dis long time, and I jes' pintedly believe it's cause day didn't do right dat dis t'ing happened. Ef people does der duty in dis world 'taint nobody gwine ter suffer by it, and I sez ter myself long ago, 'Fanny, you 'stablish your word wid folks, white an' black, an' don't you nevah go back on it so long ez you lib,' an' dat's what I done, honey. I done 'stabblish my word and my work, an' ef I is jes' a pore colored woman washin' fer my little piece ob bread an' meat and lame in my right knee, so I hunch when I step, dey ain't nobody in dis world kin say of me to-day, 'Fanny ain't kep' her word."

"I ain't got no money in dat bank down dar, but my word's good ez my bond ef I does say it myself. Ef I tells white folks I gwine be dar ter do dey washin' uf a Monday, I'se dar. Ef I tells my rent man I gwine pay him Wednesday, dar's de money waitin' when he come. Ef I sez I'll visit fer de preacher, and take a little sumpin ter de sick folks in de alley, I goes an' I takes them de bes' I kin rake an' scrape, an' dar ain't none ob dem gwine say, 'Fanny can't be trusted.' An' I jes' says ter myself ter day, 'Dar's Miss Teeny done been hurted a month an' I ain't ben in yet ter enquire how she's a feelin', an' I jes' drap all hol's an' come in. I ain't forgot how you an' your chillun speaks to me, no matter whar dey sees me, like I'se white as de wool on de sheep's back. I ain't nevah gwine neglec' a comin' ter see you an' yourn ef you gets laid by a spell, no, indeed, dat I ain't. But dat ain't zactly to der pint, honey. I started out ter tell you how my words got 'stablished in de beginnin'. 'Twant much dat did it, but I ain't nevah forgot de circumstance, an' I ain't gwine to, long as de's bref in old Fanny's mouf.

"When I was jes' a gal, cose dat was de time when I belong to my ole marster and mistis, and dey wuz 'ristocrats, dey wuz, ob de fust water. We lib up dar in dat Blue Grass, on de farm, an' we had a mighty nice house, an' a big place, too. Now 'twas my duty to tend dem fowls for the marster, an' he mighty pertickler, too, how dey fed and keered fer; an' right here, honey, let me tell you 'bout dem pea-fowls. Dey's powerful curus birds, dey is. I done said to myself many a time sence den, 'Fowls is got people sense ef de people only knowed it.' Now I tole you we had a mighty nice house, an' we wuz 'ristocrats, but we wuzn't ez rich as de folks dat lib cross de road. Dey had what you call a regelar mansion, wid steps ter go up an' a portico in front, an' dem birds,—dey jes' nacherly say to der selves: 'Dat's whar pea-fowls belongs,' an' ef day didn't strike out an' strut ober ter dat mansion, and dar dey stayed, an' I couldn't nevah git 'em back, no matter how I tried. Dey spread der feathers an' set in de sun on de steps, and holler ter me ez ef ter say, 'Don't we fit here all right?' An' trufe ter tell, day did fit dar, an' I knowed it, too, so I jes' lef em be after while, an' dar dey lived an' died.

"Well, marster he mighty special 'bout his Thanksgiving turkey. It got ter be a last season gobbler ebery time, and you don't see no turkey hen on marster's table on no feast day, but jes' fer common 'casions. Now I jes' feed an' feed dat fowl, and while dey wuz plenty more jes' his color. I could tell him no matter ef dey's a thousan'. I knowed it wuz my business ter recernize him, and I pintedly did it. Ebery night, when I shooed 'em in an' counted, I made certain he wuz dar, 'cause he wuz fattening fer marster's Thanksgiving.

"Well, sir, one evenin' when de fowls come up, dat gobbler gone—he gone glimmerin', honey. I search, an' I look, an' I peer, an' I push underbrush apart, an' I listen, but I ain't see no turkey. I count all de oders, an' I see he still gone. My stars! I jes' boun' to tell marster; 'twant nothin' else to do. So I goes in an' draps a curtsy an' I sez:

"'Marster, dat fowl I been fattenin' for you, de one on which you'se set your Thanksgivin' heart, dat fowl done gone, an' I can't fin' him.' So marster come out an' look, an' he see such a lot ob dem birds setting aroun' de barn yard dat he say:

"'Oh, no, Fanny, I don't guess dat bird gone anywheres. Dey'se all jes' alike, and it's jes' one ob de number, not dat special one I don't reckon.'

"But I knowed bettah. I knowed dat fowl gone. Well, day by day an' night by night, I watch fer dat fowl, an' don't you believe it, after three weeks done gone by, dat turkey brought hisself back in de evenin' an' set up on de barn fence, jes' like he ain't nevah be gone! My! how my troubles roll off my bres'. I done run to marster an' I sez,

"'Ef you come here, marster, here's de gobbler settin' on de fence, same ez ever.' And marster say:

"'Pshaw! Fanny, sholely you'se mistook,' but he come on eny way, an' dar set dat grinning gobbler fat as butter, jes' waitin' fer de feast day.

"Den marster, he turn roun' to de darkeys an' de white chillun dat had come a runnin', too, an' he sez jus' as reverent an' solemn like ez a church bell: 'Listen ter me, all of youse. From dis day forth, whatever Fanny tells you, you bide by it, 'cause she done prove her faith by her works. Ef she hadn't kep' faithful watch over my intrusts, she wouldn't a knowed dis fowl from every other one, an' she wouldn't a kerred, what's more, ef it nevah had come home, but she's done her duty, and you kin all trus' her word!'

"My! honey, but dem words sink down! Dat was marster a-sayin' dat! an' I sez to myself dat day, 'Fanny, don't you nevah betray dat trus', no matter what comes. You be true to de fowls, and true to yer work an' true to marster!' Dat been long ago, Miss Teeny, and marster an' mistis done eat der las' Thanksgiving bird and dey settin' at de big Marster's table to-day. I done learned to be faithful to my ole marster in slave times and sence den I done learned ter be faithful ter my free Marster up in de skies. I done 'stablish my work here, honey, and dey do say in de book de heavenly Marster have a welcome made special for slaves and de like ef day keep faithful; fer der preacher done read me in de Book whar I can't read, 'Well done, good an' faithful servant, enter thou into the joy of thy Lord.' Dar's whar I means ter enter, honey, an' I'll keep my word 'stablished till dat good day.

"Well, good-day to yer, mistis'. I hope yer soon be on yer feet peart as ever, and ef you needs anything I kin do, jes' call on old Fanny an' she'll be proud ter serve you. Good-by, an' de Lord bless yer."—S. S. Times.

### Samaritan Ants.

Eight-year-old Mamie was in a flutter of excitement. Grandpa had promised to show her something wonderful, he had said that she might watch him while he "verified one of Sir John Lubbock's experiments."

Mamie didn't know what grandpa meant, but she danced about him while he filled a small pan with water and carried it into the garden. She was even more puzzled when he stopped at an ant hill, lifted a little stick on which a number of ants were crawling, and shook them off the stick into the water.

"Oh! oh! grandpa," she cried, "don't! you'll kill them!"

But grandpa only smiled.

"No, no! I'll not kill them," he answered; "wait a minute and see what happens."

In a very little while he took the half drowned ants from the water and placed them near the hill. Mamie was bubbling over with curiosity, and stood first on one foot, then on the other.

"O, grandpa!" she cried, seizing his hand, "what will happen?"

Grandpa said nothing, but smiled down into the impatient little face and pointed to the ant-hill. Some ants came out and crawled away. Mamie watched them a long time, but saw nothing wonderful, then she looked up at grandpa. His face brightened as another ant issued from the hill. Mamie began watching again. The ant took the same path the others had taken, but suddenly it stopped and seemed to be looking at something. Then Mamie remembered the half-drowned, unconscious ants, and saw that it was looking at them.

"What's he going to do?" she exclaimed in an excited whisper, "will he—?"

But the ant had evidently satisfied its curiosity, for it went on. Before Mamie had time to say anything more, other ants came along and, seeing their unconscious brothers, stopped and looked at them. Then they began moving quickly about, and Mamie gave a little shriek of delight.

"Grandpa! grandpa! They're going to take them home and give them something to make them well!"

And sure enough! the active little insects were carrying the unfortunate ones back home, and soon disappeared through the little opening in the hill.

"Oh! oh!" cried Mamie, "I must go quickly and tell mamma about the ex—what will you call it, grandpa?" Grandpa was writing in his note book, but he looked up as she spoke.

"It is a long word," he said, "experiment." Then he went on writing, and Mamie, who had no idea what the long word meant, ran into the house, exclaiming:

"Oh, mamma! Grandpa let me see an ex-per-i-ment, and ants are just like the men in the Bible; there are priest-ants and Levite-ants, then there are some Good Samaritan-ants, too!"

Whoever would make account of the progress of America must make account of the labors of home missionaries.—Senator Hoar.

### Picture Books in Winter.

Summer fading, winter comes,
Frosty mornings, tingling thumbs,
Winter robins, winter rooks,
And the picture story-books.

Water now is turned to stone
Nurse and I can walk upon;
Still we find the flowing brooks
In the picture story-books.

All the pretty things put by,
Wait upon the children's eye,
Sheep and shepherds, trees and crooks,
In the picture story-books.

We may see how all things are,
Seas and cities, near and far,
And the flying fairies' looks
In the picture story-books

How am I to sing your praise.
Happy chimney corner days,
Sitting safe in nursery nooks,
Reading picture story-books.

—R. L. Stevenson.

### How They Kept the Baby Warm.

By Frances Margaret Fox.

Lee was the baby. He is a big boy now, and has a little brother Alan. This little brother is fond of stories, and one he always likes to hear is about how they kept the baby warm.

Grandma lived in the country. Grandpa's farm was the biggest one for miles around. He kept horses and cows and pigs. There were little calves and colts and ducks and turkeys on his farm. He had big white hens and big white roosters. In the spring-time there were hundreds and hundreds of wee chickens, round and soft like puff balls, for Baby to look at but not to squeeze. There were pumpkins too, on Grandpa's farm: big yellow ones, the kind that took first prize at the county fair; and little ones that Grandma said made better pies than any other sort of pumpkin.

The day before Thanksgiving Grandpa drove to town and asked Mother to go home with him and stay until after the big dinner party to which all the aunts and uncles and cousins were invited. Mother said she would gladly go only she feared the baby would take cold.

"You see, Father," she objected, "our rooms are warm all night, but in the country you have no heat in the bedrooms."

"Pshaw!" Grandpa exclaimed, "We'll fix that without any trouble. What's the matter with making a bed for the youngster on the sitting-room couch close by the base-burner. The coal fire in the sitting-room never goes out until spring. Baby wouldn't know the difference. You might move the couch near the bedroom door so you could reach the little fellow quickly if he should wake up and cry."

Thus it happened that Mother went home with Grandpa the day before Thanksgiving. Father walked to the farm in the evening. He said there was frost in the air; it would be a cold night.

"We must be sure and put plenty of covering over Baby," Mother said as she went to the attic for an extra blanket.

After supper Uncle Charley put on his overcoat and reached for his hat. "Where doin'?" demanded Baby.

"To see my girl," said Uncle Charley.

A little later Uncle George put on his overcoat and reached for his hat.

"Where doin'?" Baby again inquired.

"To see my girl," was the answer.

Half an hour afterward Mother undressed Baby, and in Grandma's big rocker took the darling to the Land of Nod. Then she laid him in the soft warm bed in the corner near the stove.

Just before Mother blew out the light she feared Baby might be cold in spite of the extra blanket; so she spread the skirt of her dress over the little fellow when she kissed him goodnight.

Baby's father never worried about anything; but when he kissed Baby he thought it would do no harm to be sure the child was sufficiently covered. Without saying a word aout it he wrapped his big overcoat around his sleeping son.

When all was still, Grandma began to worry. "What if that precious baby should catch cold," said she, as she crept softly from her room with a shawl. After putting the shawl over Baby she fell sound asleep and didn't know when Grandpa tiptoed out of the bedroom.

"Chilly night," he murmured to himself as he searched in the darkness for his overcoat. "Poor little chap," he added, placing the additional covering over the restless baby. "Needn't think we'll let you freeze at Grandpa's!"

The big clock was striking ten when Uncle Charley returned. It certainly was a cold night. Uncle Charley lingered by the stove a moment before going upstairs. His last act in the sitting-room was to cover Baby with his overcoat.

Scarcely was Uncle Charley gone when Uncle George arrived. He, too, spread his overcoat over the little nephew.

Soon Baby began to moan and toss in his sleep. At last he cried fretfully, waking Mother.

"There, there," said she, "Mother is right here. What is the matter, Baby? Wait a minute until Mother lights a lamp."

"Baby too warm," wailed the child. "Baby do home. No stay here, Baby too warm."

"Why, you poor dear!" Mother exclaimed when she rescued Baby from the depths of his coverings. "No wonder you are too warm! No wonder!"

"What's the trouble?" asked Father.

"Come and see," Mother advised.

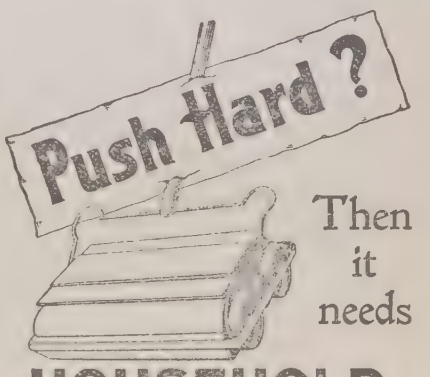
Then Mother laughed, Father laughed, and when he understood how every one in the house had tried to keep him warm, Baby laughed too; laughed through his tears.—S. S. Times.

### The Horse and Music.

Just at that moment, before any of them had begun to talk, every ear caught the pleasant musical sound of little bells ringing. It was no regular tune, but a delicious melody in that soft, sunshiny air, which was filled at the same time with the song of birds. Angela had heard all kinds of music in London, but this was unlike anything she had heard before, so soft and sweet, and gladsome! On it came, ringing as softly as flowing water. The boys and grandfather knew what it meant. Now it was in sight!—the farm team going to the mill with sacks of corn to be ground, each horse with a little string of bells to its harness. On they came, the handsome well-cared-for creatures, nodding their heads as they stepped along; and at every step the cheerful and cheering melody rang out.

"Do all horses down here have bells?" asked Angela.

"By no means," replied her grandfather, "they are some expense, but if we can make labor easier to a horse by giving him a little music, which he loves, he is less worn by his work, and that is a saving worth thinking of. A horse is a generous, noble-spirited animal, and not without intellect either; and he is capable of much enjoyment from music. We all know that music stimulates to exertion, as well as soothes the weary. Soldiers, as Willie says, march to music. If bands of workpeople at field-labor sing, the labor is lightened and the mind cheered. Buffon says that even sheep fatten better to the sound of music."—Mrs. Howitt.



### A Beetle Story.

A beetle weighing two grains is able to move a weight of five and one-half ounces, or 1,320 times its own weight. A man weighing 150 pounds, if proportionately strong, could thus move 198,000 pounds, or nearly a hundred tons. Some years ago I captured a very handsome beetle and placed it under a beaker—a thin tumbler used in chemical analysis—on a shelf of my laboratory. A few hours after the beetle had disappeared very mysteriously, the beaker remaining inverted. He was recaptured and again placed under the beaker. I watched the result and presently found that the beetle walked the tumbler along the shelf till it reached the edge, then crept out and fell as soon as the overhang was sufficient to afford room for escape.—W. Mattieu Williams, in the Gentleman's Magazine.


Church Organs

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

### Still With Thee.

Still, still with Thee when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in the stillness, Thou beholdest only
Thine image in the waters of my breast.

Still, still with Thee! as to each new-born morning
A fresh and solemn splendor still is given,
So does this blessed consciousness awaking
Breathe each day nearness unto Thee and Heaven.

—Harriet B. Stowe.

### What Would You Do?

What would I do if I had a million dollars? Well, if the possession of so much wealth did not quite upset my mind, I presume I would go on doing about as I am doing now, only on a larger scale. No amount of money could buy me a new heart and a new head, and with the same engineer and conductor in charge of my train of though, I would arrive at about the same terminal. I would do no more good with a million dollars, proportionately, than I do with the few dollars I now possess. If I cannot spare a penny now, I could not spare a dollar then. Money would simply supply me the means of enlarging upon my vices and my virtues, and would not introduce any new motives or impulses into my life.

If I do not find happiness now in going about the fields adjoining my town, I could not then find happiness in going around the world. If in my present circumstances I do not add joy to the lives of those within the sound of my voice and within the reach of my hands, it would avail me nothing could I speak louder and reach farther.

There is nothing on the other side of the world that is not very nearly duplicated on this side of it. The little circle of my home is very like the rest of the earth. There is nothing east, west, north or south of me greater than human hearts, with their hopes and fears, their smiles, and tears. My neighbor just over the way can be of more interest to me than all the peoples over the sea.

If I am too poor to endow an orphan asylum, I can at least say a cheerful word to the motherless children next door. If I cannot establish a free library, I can distribute my few back-number magazines where they will do much good. But if I hide them away in the attic where they do no one any good, is it not possible that I would hide away a million dollars, if I had that amount, in about the same useless manner?

We do not lack opportunities for doing good half so badly as we lack the disyosition. Every day, every hour, every minute there is something we can do or say to make some one a bit happier. And it is the ones who are nearest to us and have done the most for us who are most deserving of our kindly favors. I might have a million dollars in the bank and not make anybody happier, and yet without the expenditure of a dollar there are a thousand things I might do to make this rather chilly world a lot more sunshiny.—Good Cheer.

### At Home.

It is often said that Charity begins at home. There are other virtues that should begin there, too. For instance, obedience. When a teacher is what is called a good disciplinarian, ready to make an example of any boy or girl who dares to break a school rule, usually the pupils are as prompt to obey orders as though their heads would be cut off if they failed to do so.

And yet at home, with a kind mother who has cared for them, and perhaps toiled for them, ever since they were helpless babies, some of these same pupils who are so well-behaved at school will sometimes act so much like little savages that their mother will have to complain to their father (a thing she hates to do), that they do not mind a word she says. They impose on her kindness and forbearance just because she is their mother, and they know they can depend on her to overlook their failings as long as she can. It is silly for them to say they do not see the use of such and such home rules.

Some of the laws of the country may seem rather useless to many of the voting citizens of the country; but, all the same, it is only very unwise men who would break them. An unruly little boy, whose parents were about to take a journey on which he could not accompany them, was left in the care of a very plain-spoken relative who agreed to take them only on condition that he would be obedient.

"Will you obey every command of mine?" she asked him.

"Yes ma'am," said he.

"If I tell you to stand on your head, will you do it?"

"I will try, ma'am," was the meek response.

Now, this is just what wise men do. They know that to be good citizens they must obey not only the laws they approve of, but the laws they themselves would not have made. The boy who breaks a school rule is kept in, the man who breaks one of the laws of his country is sent to prison for it. If he were permitted to keep only the laws he liked and break all of the others whenever it suited him, this would be no world to live in.

It is a thousand pities that boys, and girls too, are not always so ready to remember the rules of a kind mother (even if they may not be wise enough to see the wisdom of them), as they do those of a stern schoolmaster.—Clara Marshall, in the Young Churchman.

### Our Need of Knowing the Right.

Doing the best we know how is not enough for us to do. We are commanded to do right. If we fail in so doing, we have to suffer for it. Even in human governments, it is not enough for an evildoer to say that he did not know there was any law against his doing what he did. It is every man's duty to know the law. And even the loving gospel, not the old Testament law, but the New Testament love, says this. It was the loving Jesus who said, "That servant, which knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." The one who does his duty as far as he knows it, and yet fails, must suffer, even if less than a conscious wrongdoer. Who of us will dare to say that all he asks is his fair deserts?—Sunday School Times.

### A Lovable Old Woman.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how it is her life has been a long and happy one, says the Palladium. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

### A Novel Way of Protecting Forests.

The ingenious Saxons, in their efforts to save their forests from devastation, have utilized the well known fondness of moths for the light. Two powerful search-lights were mounted on a pillar in one of the cities of Saxony a few months ago where the moths were most numerous. The light was turned on the forests half a mile away. The moths flew toward the light, and when near it were caught in a current of air created by powerful exhaust fans and drawn into bins prepared for them. According to the cable dispatches, three tons of moths were caught in this way the first night. The crop of leaf-eating caterpillars will be much smaller in that part of Germany next year.—Youth's Companion.

### Saving.

A saving woman at the head of a family is the very best savings bank established. The idea of savings is a pleasant one; and if the women imbibed it at once, they would cultivate it and adhere to it; and thus, when they are not aware of it, they would be laying the foundation of a competent security in a stormy time, and shelter in a rainy day. The best way to comprehend it is to keep an account of all current expenses. Whether five hundred or five thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save something where before she thought it impossible. This is a duty, yet not a sordid avarice, but a mere obligation that rests upon women as well as men.—Home Journal.

If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor, and a pilot. The compass is the Bible, the chart is the church's teaching, the anchor is faith in God, and the pilot is Christ.

**Organist Desires Change.**

Experienced English Organist and Choirmaster, Cathedral training, at present holding position in New York, desires change to good town in country. Moderate salary and good opening for teaching. Address: SINCLAIR CLARKE, 493 W. 22d St., New York.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

**SHOPPING**

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

### The King's Business.

Thou that in life's crowded city art arrived,
thou know'st not how,
By what path or on what errand—list and
learn thine errand now!
From the palace to the city on the business
of thy King,
Thou wert sent at early morning to return
at evening.
Dreamer, waken!—loiterer, hasten!—what
thy task is, understand!
Thou art here to purchase substance, and
the price is in thy hand.
Has the tumult of the market all thy sense
and reason drowned?
Do its glistening wares attract thee. or its
shouts and cries confound?
Oh! beware, lest thy Lord's business be neglected while thy gaze
Is on every show and pageant which the
giddy square displays!

—Ruckert.

### Highest Bells in the World.

The four monstrous bells, which were cast by the Meneely Bell Company of Troy, N. Y., for the skyscraping tower on the new Metropolitan Life Insurance building, New York, were shipped to that city to-day. When erected, these bells will be nearly twice as high from the ground as any other bells in the world, as the Metropolitan building is the highest permanent structure in existence. These bells will be chimed each quarter hour by means of powerful hammers operated by compressed air, which in turn, are governed by an enormous tower clock.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.

## ACKNOWEDGMENTS.

### Indian Missions, Amherst Co., Va.

Please acknewledge the following contributions:

| | |
|---|---|
| From the Indians | $ 22 45 |
| Miss Helen Lunsford | 1 00 |
| Ascension Church, Amherst, Va. | 10 50 |
| Miss Martha Robertson | 20 |
| Miss Louise Cabell | 2 00 |
| Mrs. J. B. Robertson | 1 00 |
| A. W. Farnum | 1 00 |
| T. H. Terry | 2 00 |
| Mrs. Banell | 5 00 |
| Collection at consecration of St. Paul's chapel, for the Indian people | 12 23 |
| Woman's Auxiliary, Ascension church, Amherst | 2 00 |
| Nelson Parish, Jefferson Co., W. Va. | 4 00 |
| Miss Worthington | 1 00 |
| Church Extension Fund, Southern Va. | 100 00 |
| Southern, Va., Woman's Auxiliary | 51 00 |
| Miss Bolling | 5 00 |
| Grace Church, Lynchburg | 28 40 |
| St. Paul's Church, Lynchburg | 19 75 |

ARTHUR P. GRAY, JR.,
Theological Seminary, Va., Jan. 9, 1909.

## MARRIED.

BELCHES—BREESE.—On the second day of January, 1909, at East Hampton, Mass., by the Rev. E. G. Cobb, Miss LUCY BERKELEY BELCHES to Mr. STUART BRESEE, both of Virginia.

TOWLES—SEARSON.—On Sunday, November 29, 1908, at Yonge's Island, South Carolina, by the Rev. Thos. P. Baker, ETHEL TOWLES and WILLIAM B. SEARSON.

BELLINGER—BONEY.—On Tuesday, January 5, 1909, at Walterboro, South Carolina, by the Rev. Thomas P. Baker, EMILY SHAFFER BELLINGER and SAMUEL ELMORE BONEY, of Laurens, S. C.

## DIED.

TATE.—At St. Luke's Hospital, Richmond, Va., on Jan. 3, Mrs. BERTHA L. TATE, of Burlington, N. C., and daughter of the late Rev. J. H. Morrison, D. D.

PALMER.—At Saranac Lake, N. Y., on Jan. 4, SUE DUKE JONES, daughter of the late Maj. Horace Jones, of Charlottesville, Va., and wife of Roy Massey Palmer, of Washington, D. C.

McCAULEY.—On Tuesday, January 5th, at 5 A. M., at his residence, 220 B street S. E., Washington, D. C., HENRY C. McCAULEY. He leaves four children, as follows: J. Harry, J. Marion and Miss Mae McCauley, of Washington, and Mrs. John S. Douglas, of Martinsburg, W. Va.

## WANTS.

WANTED—A POSITION AS TEACHER, housekeeper, or chaperon. English, with French and German; also music. Address Stuttgard Methods, Office of the Southern Churchman. 1t*

WANTED—BY A LADY OF EXPERIence, position as companion, housekeeper or mother's helper. Address Miss Warren Pierce, Willcox Wharf, Va. 16jan2t*

WANTED—A WOMAN WISHES A POSITION as companion, or to assist in housekeeping and plain sewing; musical. Address Miss Emily H. Smith, Berryville, Va. 1t*

WANTED—COMPETENT, REFINED MAN desires position, nurse and companion, to care for invalid gentleman. Highest references, New York, Pa., Va. H. W. Wilkins, North, Mathews Co., Va. jan9-3t*

WANTED—BY A YOUNG LADY, A POSITION as mother's helper. Is willing to assist in the house-keeping. Best references given and required. Address, stating terms, (Miss) Lucy Brockenbrough Knox. Fredericksburg, Va. dec26-4t

## OBITUARY.

### Capt. Marion J. Dimmock.

The vestry of All Saints' church, especially called this 25th day of December, 1908, to take action on the death of their friend and fellow member, Captain Marion J. Dimmock, desire to put upon record the following minute:

Resolved, That in the death of Captain Marion J. Dimmock, this body has lost a valuable member and this Church a devoted friend. It seemed very fitting that, in the ending of the life of a zealous Christian, his last summons should find him worshipping in the temple of God.

Resolved, further, That the heartfelt sympathy of this vestry be tendered the family of our late companion and that the Register be requested to send them a copy of these resolutions and to have same spread upon the records of the vestry and published in the Southern Churchman and the Richmond daily papers.

FREDERICK S. VALENTINE,
Register.

Richmond, Va.

### James Athey Stephens.

Mr. James Athey Stephens, of Covington, Kentucky, a member of the Senior Class in the Theological Seminary of Virginia, and President of the Student Body, departed this life at the Episcopal Hospital in Washington, D. C., Friday, December 18, 1908.

Whereas, it has pleased Almighty God in His wise providence to take out of our midst the soul of our beloved brother, James Athey Stephens, and

Whereas, his sudden death is a great blow, not only to the Seminary, but also to the Church Militant, and

Whereas, by his loyalty and devotion to the cross of Christ, and through his intrinsic worth, he has gained the affection, admiration and love of faculty and students alike, be it

Resolved, That we, his brothers in the Theological Seminary in Virginia, extend our heartfelt sympathy and condolence to the bereaved family in this, our mutual loss. Be it further

Resolved, That copies of these resolutions be sent to the afflicted family, the Church papers, and that they be enrolled upon the minute books of the several classes of the Seminary.

MINOR J. PETERS,
KARL M. BLOCK,
EDWARD R. DYER,
Committee.

## APPEALS.

THE APPROPRIATION OF

**THE BOARD OF MISSIONS**

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $850,000

Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provde the amount.

Full particulars from

A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE for us in Making Wills:

"The Domestic and Foreigs Missionary Society of the Protestant Episcopal Church in the United States of America."

## APPEALS.

### APPEAL FOR THE SPRING STREET HOME.

**Tuesday, January 19th, Annual Donation Day.**

The lady managers of the Spring Street Home, Richmond, Va., will have their annual donation day on Tuesday, the 19th of January, and make an earnest plea for help from all generous and sympathetic people. Fifty-two unfortunate girls have been sheltered and cared for during the past year. The officers of the home are:

Mrs. James Pleasants, President; Mrs. Thomas Nowlan, First Vice-President; Mrs. Frank McGuire, Second Vice-President; Mrs. John R. Anderson, Third Vice-President; Mrs. W. J. Lynham, Fourth Vice-President; Mrs. L. L. Lewis, Recording Secretary; Mrs. Peter White, Treasurer; Mrs. E. O. Nolting, Mrs. Malvern C. Patterson, Mrs. M. M. Gilliam, Mrs. Fred C. Hahr, Mrs. Freeman, Mrs. W. J. Blunt, Mrs. Chas. E. Watkins, Mrs. Chas. V. Carrington, Mrs. Hy. G. Cannon, Mrs. Ferneyhough, Mrs. Landon R. Mason, Mrs. Josiah Ryland, Mrs. Chas. E. Whitlock, Mrs. J. N. Cullingworth, Miss Bettie Ellyson, Mrs. Robert Macomber, Mrs. Chas. Shields, Mrs. Preston Nash, Mrs. W. J. Young, Mrs. Henry E. Baskerville, and Mrs. Garrett B. Wall.

Among the fifty two girls who have been cared for, there are many pathetic, heartrending cases, but only one or two will be mentioned:

An educated girl, from a distance, finding herself betrayed, fled from home and friends, and eventually landed in Richmond. She boarded at a respectable house until her funds were exhausted; then realizing that she was absolutely alone and an outcast, she decided to drown herself. On her way to the river, she was accosted by a God-fearing physician, who read such despair and misery in her face, he questioned her. She opened her heart to him and told of her resolve to end her life and wretchedness. He reasoned with her and persuaded her to go at once to the Home, assuring her that she would find protection and tender care and sympathy there, and skilfull physicians to attend her. She came at once, and met with a cordial welcome. She is now a useful member of society, doing good and faithful work, and thanking God for her deliverance from a suicide's grave.

Another girl writes to the matron:

"The best news I have to tell you is that my father is coming to see me join the Church. It is not the Church that has made me a better girl, it is you, dear Mrs. G. You have saved my soul. Oh, my heart is changed, my life is made over, the link between me and the pleasures of the world is broken. My aim is to be a noble Christian and make others happy and do all the good I can."

The lady managers will be at the Home to receive contributions and gifts of all kinds. Any checks can be sent to the President, 106 East Franklin street.

### THE CHRISTIAN CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, Diocesan and otherwise, none has had a larger and more liberal record than the GENERAL CLERGY RELIEF FUND.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty Beneficiaries and is the sole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and Missionary Jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our Beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time therefore is a compelling one. We must do as much and more than we have done or there will be increased suffering.

General Clergy Relief Fund, Church House, Philadelphia,

REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

# The Household.

### Dress and Manners.

The relation of dress to manners and morals is too obvious to be insisted on. Ease and self-confidence are apt to fly away with the consciousness that a worn and out-of-fashioned costume is under scrutiny. The woman who knows that her skirt hangs badly and that her princess dress wrinkles everywhere that it should not wrinkle, however superior she may be, finds it impossible to show the manner of graceful suavity which distinguishes the woman who comes fresh from the hands of her maid, who has clothed her in the most becoming colors and texture and style that a skilful modiste could devise. The question of dress is felt in all walks of life. Probably the woman or girl in the social world, with little else to occupy her mind, feels the tragedy keenly when her allowance leaves her unable to vie with her rivals in the splendor of lace and jewels; but the real tragedy of dress does not lie with her as it does with the woman upon whose personal appearance depends the means of her livelihood. Even more than with a man, a woman's appearance is altered with her dress. Many prominent beauties owe so much to the skill of the modiste and to the harmony of color and general arrangement of hair and the hats which are perched on it that they would not attract a second glance from passerby were they attired in the inconspicuous costume of a shop girl. A pretty woman is pretty whatever her dresses may be, it is argued, and there is more or less truth in the assertion, but the fact remains that a pretty woman is ten times prettier when she is well and harmoniously garmented, and many a woman who has no claim whatever to beauty has gained the reputation of being beautiful because she thoroughly understands the intricacies of gowning and the wonderful effects of harmony of color.—Leslie's Weekly.

### Piano Hints.

A fine cheesecloth, or better yet, a silk handkerchief, should be employed in dusting.

Neither hem nor seam should be permitted on the dusting cloth, as this will scratch the wood.

The carved legs should be dusted with a soft brush, as should be also the rack and other ornamental trimmings.

To restore the whiteness of the keys, wash lightly with a teaspoonful of hydro super oxide dissolved in a pint of water.

Be very careful that none of this gets into the instrument or between the keys.

No piano, whether upright or grand, should ever stand close against a wall.

The direct rays of the sun, dampness, and drafts should be avoided.

Once a month the piano should be opened and searched for moths, which are likely to install themselves in the felting.

Cloudy spots may be removed by pouring a few drops of benzine on the dust cloth and rubbing very lightly in one direction.

To Revive Withered Flowers: Fill a bowl with water so hot that you can scarcely bear your hand in it; throw a little salt in the water and put the flowers in immediately. The effect is wonderful.

### Crosses.

A cross is something that is taken up voluntarily for Christ's sake. It may be avoided. This is the essence of it—avoidability. Jesus said repeatedly: "Let a man deny himself and take up his cross and follow me." The essential thought is: "Take up."

Some people say: "I am subject to headaches. They are my crosses." But they are not, for they are not taken up voluntarily. A young wife sometimes says: "My mother-in-law lives with us. She is my cross." Poor soul, the mother-in-law may be a burden and a care, but she is not a cross. She could not be avoided. The young wife did not voluntarily take up this responsibility. Family conditions or the wish of her husband brought the older woman into the home.

Paul's thorn in the flesh was not a cross. It came quite against his wish and stayed against his earnest, thrice-repeated prayer. But when Paul went forth to preach Christ knowing that hardships, stripes and imprisonment awaited him, this devotion to duty was a cross. He might have avoided all these persecutions by remaining quietly at home. But he faced them gladly for Christ's sake.

The Salvation Army corps beats a bass drum on the streets. The officers believe that this is the best means to reach the submerged people they are after. The noise has often caused persecution and abuse. If the Army would give up the drum it could do its work in peace. The drum is avoidable but the Army takes it up. The drum therefore is a cross.

Avoidability is the test of cross-bearing. If there is anything we need not do but are willing to do for Christ, which will advance his kingdom, but which brings with it trial and persecution, that is a cross. Hence it is that the Master always associated with the thought these two commands: "Let a man deny himself!" "Let him follow me"—do as I have done. For Jesus might have avoided coming to earth to suffer and die. He chose to do this for our sakes. His earthly life was a cross and it ended on a cross.

### The Sentiment of Duty.

"Our lives mean nothing and produce nothing till the relation of duty breaks on us." Let a man live carelessly, aimlessly walking in the sight of his own eyes and imagination of his own heart, and he lives weakly, shamefully. * * * Life dies down in a soul, in a people, when the sentiment of duty is not a principle, and does not rule the conduct." Study any noble character or great life, and you will find the sense of duty dominant in it.

This was pre-eminently true of the perfect life—the life of Jesus. Throughout His career He was impelled by a high sense of duty. "As the Father gave me commandment, even so I do." This was the governing principle of His life. It asserted its supremacy in His boyhood: "Wist ye not that I must be about my Father's business?" To this all the impulses of natural affection were subordinate. It found continuous illustration in His maturer life. All merely personal considerations were set aside by it.

It is essential to moral strength and nobility of character in the followers of Christ. Yet how many there are in whom this sentiment of duty is lamentably weak. Our instinctive feeling—and it is but slightly held in check—is our own convenience or ease. Our doings are ruled by simple likings rather than by considerations of right. We are swayed by inclination, and duty has little power. The question by which we determine our relation to a given line of service is the question whether we like it or not. We accept the things that appeal to us as pleasant; we turn aside from the arduous, or that which involves self-denial.

This is to be unlike our Master. No worthy life can be lived in this way. The man who takes counsel only of natural inclination can neither build up a character of strength and nobility, nor glorify God. He is a stranger to the grandeur and sacredness of Divine service.—Parish Visitor.

### Bacon's Prayer.

Formerly men were absorbed in the vision of heaven; now they are absorbed in the vision of the fruitful earth. Science has turned the modern world into a colossal workshop, and the more sensitive the genius of a race or of a man to the tendency and movement of the age, the more irresistible the attraction of the majestic mechanism which is building the earth. This danger was foreseen by the man whose great mind led the way to the liberation of the joint energy of natural and human forces. In the preface to the earliest classic of this movement which now absorbs the modern world, Bacon prays that "from the opening up of the pathways of the senses and a fuller kindling of the natural light, there may not result in men's souls a weakening of faith and a blindness to the divine mysteries." This is precisely what has happened; loss of faith, which is the most hopeless kind of blindness, has fallen upon men, not because they have willed it, but because the faculty has been weakened by disuse. The will to believe has given place to the will to work; and, instead of factories planted here and there by great streams, or out of sight in convenient places, and a rational division of time and strength between the work of the hands and the work of the soul, the earth has become a colossal workshop, in which men and women live as if it were a home.—Outlook.

### A Good Example.

An interesting story is related of a San Francisco woman and her physician. The doctor performed an operation very successfully upon this woman who was quite wealthy. When asked for his bill the physician presented one for $50. The good lady smiled.

"Do you consider that a sufficient charge, doctor?" she asked, "considering my circumstances?"

"That is my charge for the operation, your circumstances have nothing to do with it."

The lady drew a check for $500 and presented it to him. He handed it back, saying: "I cannot accept this. My charge for that operation is $50." "Very well," the lady replied. "Keep the check, and put the balance to my credit." Some months after she received a long itemized bill, upon which were entered charges for treatment of various kinds. rendered to all sorts of humanity, male and female, black and white, who had been treated at her expense. She was so delighted at it that she immediately placed another check for $500 to his credit on the same terms, and it is now being earned in the same way.

Devotion to business is important; pleasurable recreation is essential to health; but love of home and delight in the friendships of the fireside are the most ennobling and the most precious of all earthly activities and blessings. Hence the importance of their being appreciated and fostered.

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

## Thoughts for the Thoughtful.

Patient endurance is Godlike.—Longfellow.

It is the curse of greatness to be its own destruction.—Nabb.

People who don't like truths don't believe in dogmas.

We may trust God for success in work he sends us to do.

Nothing is small that can hinder or help the growth of a human soul.

If there were no clouds in the sky there would be no harvests on the earth.

He who never enters his brother's soul will have but little interest in his brother's life.

"Be always displeased with what thou art, if thou wouldst attain to what thou art not. If thou hast said. It is enough, thou hast perished."—Augustine.

"Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and like God, to love always—this is duty.—Amiel.

Responsiveness is the rule wherever there is a persuasion of a sincere desire on the part of the human soul to do good unto another. This blessed old gospel fits human nature.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—Edward Everett Hale.

Obedience to the injunction to be patient toward all men would heal the friction that so needlessly burdens many lives, would prevent it altogether in many others, and make this a new world.

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—Emerson.

Satan is called the accuser of the brethren. It is not unjust to say of a brother who is ready to believe and willing to propagate evil things against his brethren that he is an accomplice of the archenemy therein.

We can never decide who is the most useful member of a church until we can settle the question as to whether the eye, the ear, the hand or the foot is the most useful member of the body. —Herald and Presbyter.

Good men, intimately friendly, sometimes become estranged in some degree through some weakness or misunderstanding. The very best men are never willing to let any little misunderstanding destroy or weaken these sacred ties.

"Repentance towards God, however earnest and sincere, without faith towards our Lord Jesus Christ is not complete or satisfying. There may be a change of will, producing a change of action, which are done in order to pacify conscience, and to obtain God's favor in return; but this is not enough."

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.



**MEMORIALS for CHRISTMAS-TIDE.**
Are you going to present one to your PARISH CHURCH?

We have ready for Delivery **ALTARS, CHANCEL CHAIRS, ALTAR BRASSES. FONTS** in **MARBLE, STONE** and **WOOD. LITANY DESKS—CREDENCES, PROCESSIONAL CROSSES**—and other

**CHURCH FURNISHINGS**
in Wood, Meta Stone, Marble, Art Glass, etc.
Send for Handbook and Illustrated Data.

J. K. LAMB
23,25,27 6th Ave. N.

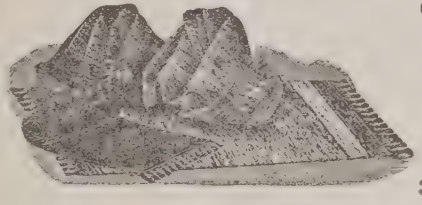
*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**
**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.



**Carpets Dusted, Scoured or Dyed**
**Rugs or Druggets**
**Made From Old Carpets**
FRENCH CLEANING of All Kinds of Clothing and Household Articles one of our Specialties.
**Mrs. A. J. PYLE,**
**315 N. Fifth St., - RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.

If you want to be close friends with some people you must keep them at a distance.

The child that thinks to postpone his father's business till manhood is like an athlete that refuses to go into training.

The Lord Jesus came to make a way of salvation that would be as operative before death as after death. He would have no one to wait until the grave is passed to feel the thrill and manifest the power of the new life. True religion is a programme for the present world, not a promise for the world to come. It projects itself over both worlds.

Man's life on earth is a perpetual warring; this is especially true of the real Christian, since he must fight against whatever hinders his spiritual welfare. He must fight against the world, the flesh, and the devil; and he is continually fighting. Thus it was with the Apostle and with the Martyrs, and thus it will be with good Christians; God so desires, in order to give them greater glory in the life which is to come.—Savonarola.

It will be an ill day for the Church when she yields to the delusion that the world can be reformed from the outside. She must lay her emphasis upon conscience, upon the will to do right, upon faith translated into virtue, according to the teaching and example of Jesus. She must condemn the enemies of society who are out of prison as much as those who are in prison. She must appeal to the higher instincts which law can neither regulate nor reward, to the sense of justice, the sentiment of kindness, the power of self-restraint.—Dr. Van Dyke.

**How's This?**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $700,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
B. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



## MENEELY BELL COMPANY,

22, 24 & 26 RIVER ST., TROY, N.Y. and 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## CHURCH FURNITURE and SUPPLIES

Ecclesiastical Carving

AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. LUETKE ART WORKS 227-229 W. 29th St. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.

NOTICE.

There will be a few vacancies after January first in the Training School of a Hospital in a manufacturing city. Applicants must not be under twenty-one years of age.

Apply to

SUPERINTENDENT,
Good Samaritan Hospital,
Lebanon, Pennsylvania.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

Write for

**The Schmidt Quarterly.**

HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

## MISSIONARY'S WIFE PRAISES CUTICURA

### Daughter's Head Encrusted with Dandruff—Feared she Would Lose her Hair—Many Treatments were Futile—Baby had Milk-Crust.

### BOTH CHILDREN CURED BY FAMOUS REMEDIES

"For several years my husband was a missionary in the Southwest, and we were living on the edge of the desert at an elevation of nearly five thousand feet. Every one in that high and dry atmosphere has more or less trouble with dandruff and my daughter's scalp became so encrusted with it that I was alarmed for fear she would lose all her hair, which was very heavy. After spending between five and six dollars for various remedies, in desperation I bought a cake of Cuticura Soap and a box of Cuticura Ointment. After rubbing the Cuticura Ointment thoroughly into the roots of the hair, I gently combed the crust of dandruff free from the scalp, and then gave her head a thorough shampoo with the Cuticura Soap. This left the scalp beautifully clean and free from dandruff, and after the hair was dry, I again rubbed the Cuticura Ointment, this time sparingly, into the roots, and I am happy to say that the Cuticura Remedies were a complete success. My troubles with dandruff were over, although for a long time afterward I used the Cuticura Ointment as at first, after shampooing, which kept the scalp and roots of the hair moist. I have used successfully the Cuticura Remedies for so-called 'milk-crust' on baby's head, and have never found anything to equal them. You are at liberty to publish this letter, for I do sincerely believe that the Cuticura Remedies are a blessing to mankind. Mrs. J. A. Darling, 310 Fifth St., Carthage, Ohio, Jan. 20, 1908."

Cuticura Ointment is one of the most successful curatives for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, and followed, when necessary, by a mild dose of Cuticura Resolvent (liquid or pills) is often sufficient to afford immediate relief of itching, burning and scaly humors, eczemas, irritations and inflammations, permit rest and sleep, and point to a speedy cure when all else fails.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

## HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $6 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., JANUARY 23, 1909. No. 4.




CHURCH OF THE HOLY APOSTLES, TWENTY-FIRST AND CHRISTIAN STREETS, PHILADELPHIA.


## The Children's Daily Service

YEAR BOOK OF TEXT, VERSE AND PRAYER. By Blandina Stanton Babcock.

THE little book herein outlined is simply conceived, yet its simplicity meets one of the deepest needs of family life. To direct the child's thoughts into an up-look toward the light, only the means that lie nearest are used—a Bible truth, a verse, a prayer—yet these are the profound agencies that God has ordained for drawing the young heart as all our hearts nearer to Him. No didactic teachings are attempted—only the sweet influences are invoked that come from a daily turning of the child's eyes through the Truth to the Father. The Book is well printed on good paper and each page has a red border. A copy of any style will be sent, postpaid, to any part of the United States or Canada, on receipt of price, plus postage as indicated. Cloth, plain edges, net, 50 cents: White and gold, gilt edges, boxed, 75 cents; Seal grain leather, boxed, $1.50. Postage of seven cents the copy additional.

**Thomas Whittaker, Inc., Publishers,**

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Equipment.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

**Virginia Female Institute**
To be in future called
**STUART HALL**
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-fifth session. For catalogue, apply
MISS MARIA PENDLETON DUVAL, Principal.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
NEAR GLOUCESTER, C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

**ST. MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

**Gunwell Home and School**
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue, MR. AND MRS. BEVERLEY R. MASON, Principals.
MISS E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

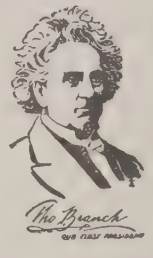
**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Announcement on application.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va.
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Especially Helpful**

Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**
We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.
Write us for further particulars.
**3% Interest**
Paid on Savings Accounts, compounded semi-annually from date of deposit.
**THE MERCHANTS NATIONAL BANK,**
1101 E. Main St., Richmond, Va.
Capital, $200,000.00 Surplus, $830,000.00
"Safest for Savings."

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

INCORPORATED 1832.
**The Virginia Fire and Marine Insurance Company**
Richmond, Va.

| | |
|---|---|
| Capital | $250,000.00 |
| Reinsurance Reserve | 521,856.30 |
| Reserve for Losses | 65,273.09 |
| Net Surplus | 400,711.85 |
| Assets | $1,172,568.24 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

**Plant Wood's Seeds For The Garden & Farm.**
Thirty years in business, with a steadily increasing trade every year—until we have to-day one of the largest businesses in seeds in this country—is the best of evidence as to
*The* **Superior Quality of Wood's Seeds.**
We are headquarters for
**Grass and Clover Seeds, Seed Potatoes, Seed Oats, Cow Peas, Soja Beans and all Farm Seeds.**
**Wood's Descriptive Catalog** the most useful and valuable of Garden and Farm seed Catalogs mailed free on request.
**T. W. WOOD & SONS,**
Seedsmen, - Richmond, Va.


## SOUTHERN RAILWAY

TRAINS LEAVE RICHMOND.

N. B.—Following schedule figures, published only as information, are not guaranteed.

7:00 A. M.—Daily. Local for Charlotte.

11:15 A. M.—Daily. Limited. Buffet Pullman to Atlanta and Birmingham, New Orleans, Memphis, Chattanooga, and all the South. Through coach for Chase City, Oxford, Durham and Raleigh.

6:00 P. M.—Ex. Sunday. Keysville Local.

11:30 P. M.—Daily. Limited. Pullman ready 9:30 P. M. for all the South.

YORK RIVER LINE.

2:15 P. M.—Mondays, Wednesdays and Fridays.

4:30 A. M.—Ex. Sunday. Local to West Point.

4:30 P. M.—Ex. Sundays. To West Point, connecting for Baltimore on Mondays, Wednesdays and Fridays.

TRAINS ARRIVE.

6:55 A. M., 8:40 P. M.—From all the South.

4:10 P. M.—From Charlotte, Raleigh, Durham, Chase City and local stations.

8:40 A. M.—From Keysville. Local.

9:20 A. M.—From West Point, and from Baltimore Wednesday, Friday and Sunday.

10:45 A. M., 5:15 P. M.—Local from West Point.

C. W. WESTBURY, D. P. A.,
920 E. Main St., Richmond, Va.


**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and best service. PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.


## Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | ‡8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | ‡¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JANUARY 23, 1909. No. 4.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Publishers.
Room 304 Bank of Richmond Building,
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### Gratuitous Profanity.

Is the evil habit of profanity on the increase or decrease in this country? A Canadian paper writing recently on the subject asserts that the habit is on the increase and calls it the "national failing" of the United States and Canada, and utters a strong and vigorous protest against the idle, vulgar and disgusting habit.

The timeliness of the protest was evidenced by the way in which the secular press took up the subject and urged the necessity of prompt reform.

The paper says that "while in England, men seldom swear except under the pressure of great provocation or excitement, on this side of the water they swear, apparently, simply from habit, and without either anger or excitement." It just seems to be a purely idle profanity and to evidence an utter absence of any sense of restraint or respect for things human or Divine. The same paper adds:

"You hear men ripping out horrible oaths and calling blood-curdling maledictions down on the heads of others in perfect cold blood and in their natural tone of voice, as if they were making a remark upon the weather. This evil practice is one of the worst blots upon a state of things otherwise free from many serious blemishes. We are a sober, law-abiding and, in some respects, an exemplary, but we are a swearing people. Profanity is everywhere in evidence where men congregate."

Another paper, writing on the same important subject, and in the same connection, has this to say:

A marked improvement has been witnessed over those early days when oaths interlarded even a gentleman's conversation in the presence of ladies, and when Queen Elizabeth used language which rivaled the energy and indecency of a modern fishwife. The revolt of the few has set the standard for the many, and, except among the most unrefined, one rarely hears this unprovoked and aimless swearing before women, or even before clergymen. Bishop Talbot has recorded that the roughest characters among his "People of the Plains" paid respect to his sacred calling by abstinence from this detestable vice. Yet, every one has had his ears offended on the streets by the use of utterly gratuitous and meaningless profanity on the part of men and boys. The psychology of some interesting cases of apparent demoniacal possession is that the victim is simply giving out blasphemies which were overheard and unnoticed, sinking below the surface of the subconscious mind.

Every person having need to frequent certain localities in any city can testify to the painful experience of hearing over and over again the most gratuitous blasphemy without apparently any conceivable provocation, and also apparently uttered in the most conservational and unemotional tone, as if it was a most usual and matter of course style of conversation.

What is the meaning of it, and what the explanation? Is it poverty of thought, or utter lack of reverence, or want of common intelligence, or indifference to the ordinary decencies of life? Or what? There is hardly a sin in life harder to account for than cold-blooded, gratuitous profanity. Nearly every other sin has some kind of tangible temptation, or brings some kind of supposed gratification; but what old Dr. South said of profanity a century or more ago is equally true to-day and always: "In profanity," he says, "the devil is fishing for fools with an unbaited hook!"

A recent writer on this subject says:

No one would admit as an excuse for this practice the mere dominance of a habit, because the man who is guilty of it is perfectly capable of restraint in given circumstances. Ordinarily, too, the desire to add emphasis to a statement cannot be accepted as an apology, except among the most ignorant; with the latter, familiarity with this particular form of strong assertion has prevented the acquirement of a sensible vocabulary, and swearing becomes often unconscious. The experience of Professor Wyckoff among the lumbermen of Lycoming county, in Pennsylvania, will be remembered. He was shocked at the incessant and perfectly useless stream of blasphemy which poured from these men's lips, and finally asked one of them the reason of it. The man solemnly assured him that he had not sworn a single oath for a month, and his statement, which consisted of five lines of print, had seven "swear words" in it. This plea cannot be made for most of those who disgust us as we pass a company of men talking together. They are intelligent enough to possess, or, at least, to obtain, a vocabulary adequate to all the needs of speech. They are, apparently, without sensitiveness to the sin involved in their habit, and they are certainly oblivious of its vulgarity.

It is a confession of the extent of the evil when one has to admit that the careless employment of the name of God seldom excites attention; but we hope that no Christian has ever become used to the profane repetition of the sacred name of Jesus. That hurts like an aspersion upon the only less sacred name of mother. The Catholic Standard and Times, in commenting upon the prevalence of swearing says: "It is an abominable blotch on our boasted civilization and a terrible commentary on the failure of the public school system to impress a moral stamp upon the tender mind of youth." We can hardly accept the latter part of this sentence as witnessing to the ual success of the parochial school in eradicating the evil; for some of the most outrageous and gratuitously wicked blasphemy that has ever soiled our hearing has come from the lips of Romanists who went to confession. Nevertheless, we are glad to acknowledge that the Roman Church is doing a hopeful and impressive work in contending with the habit, perhaps because the need of it among their people is borne in upon them, while many profane swearers outside of that Church are conspicuously irreligious. We regret that we can only say "many," for not a few otherwise good men indulge themselves in profane speech as venial to the male sex among their fellows. The "Holy Name Societies" of the Roman Church have been so effective in reducing this scandal that, if no other method of making profanity tabu among decent people can be devised, it might be well for Christians of all names to follow this good example of creating a wholesome public opinion. We should like to hear a congregation of 2,000 men devoutly promise that they will hold themselves guiltless of the sins of profanity and obscenity. That is a form of pro-Romanism with which we should heartily sympathize.

Surely, it is high time that Christian gentlemen were making some kind of vigorous protest on this subject and making some effort to lessen the evil. Because the man who thinks profanity a matter of small importance is grievously mistaken. It is a habit that is sooner or later going to strike at foundations. It argues a frame of mind towards sacred things that is dangerous in the extreme and that sooner or later will lead to far more than mere conversational irreverence. To hold sacred things lightly and treat them disrespectfully is to loosen all claims of religion on the moral consciousness, first, and then to disregard them on

the external life. As a man thinketh in his heart so is he, and out of the abundance of the heart the mouth speaketh. What sort of heart is it that utters profanity, and what kind of character is formig from it?"

If this be our "national failing" it is a grievous one, and one that merits the serious attention of all thoughtful men.

## BOOK REVIEWS.

A Handbook for the Use of the Members and Friends of the Protestant Episcopal Church. By Bishop Peterkin.

The Bishop of West Virginia has issued a second edition of the Handbook which he prepared primarily for his own people. This is for general use, with the West Virginia statistics omitted. The Bishop has shown in this little book a rare power of condensing much information in a most useful and interesting way. Much is detailed which is not easily accessible to many people. As the Bishop states in his preface: "This information is important to our own Church people in that it may enable them the more readily to give a reason for the order and doctrine and practice of the Church, and to those not of our Communion, because they too ought to know more than they do about this branch of Christ's Church, which at Jamestown, in 1607, led the way in laying the foundation of American Christianity."

The book is clear, forcible and convincing and without prejudice and without offence.

Sample copies may be obtained from Miss F. P. Brady, Elm Grove, West Va., for 10 cents. A special rate will be given when ordered by the hundred.

One Hundred Years Ago; or the Life and Times of the Rev. Walter Delany Addison—1769-1848. Compiled from original papers, in the possession of the family; by his grand-daughter, Elizabeth Hesselius Murray. Philadelphia: George W. Jacobs & Co.

In 1793, Mr. Addison was ordained at Easton, Maryland, by Bishop Claggett, the first Bishop of Maryland, and the first Bishop of the Protestant Episcopal Church consecrated on American soil. He finished his earthly career in 1848; so that one sees at a glance how his life covered the most important periods and events in the history of the American Episcopal Church. He entered on his ministry when this Church was almost an unknown quantity in the land, and where known, most cordially disliked and thoroughly distrusted. He lived to see it strong, well-known, conspicuous and trusted. The story of his life has been well and lovingly told by a loyal descendant.

Sidelights on Religion. By J. Brierly, B. A., Author of Our City of God; Ourselves and the Universe, etc. New York: Thomas Whittaker. Price, $1.40.

The author says he has called these studies "Sidelights," because of the character of their contents. Grounded on the belief that religion, broadly considered, is the real and only explanation of the riddle of existence, they form a series of observations of it from some of that infinite variety of standpoints which life furnishes. Bible, Nature, History, Philosophy, Politics, the Human Comedy and Tragedy—all these have their own special lights; and it is by standing successively in those lights, and viewing what they separately reveal, that we gain the best and completest view, both of what religion is, and of the part it is designed to play in human affairs.

The book is pleasantly written, and contains great numbers of excellent illustrations. And withal it is very suggestive to the thoughtful reader.

Auchincloss' Chronology of the Bible. Introduction by A. H. Sayce, LL. D., Professor of Assyriology, Queen's College, Oxford, England. New York: D. Van Nostrand Co.

This is an admirable treatment of one of the most difficult and perplexing problems in history. Of this book Professor Sayce, than whom there is no higher authority on the subject, says: "The student will find in it not only all the materials needed by the chronologist, but also a combination of them into a consistent and scientifically checked system. No pains have been spared to make the work at once complete and clear."

This work is absolutely illuminating to the student of Bible chronology, and solves more puzzles than any other book of which we know.

Training the Teacher. By A. F. Schauffler, D. D., A. A. Lamoreaux, B. L.; Martin G. Brumbaugh, Ph. D.; and Marion Lawrance. Philadelphia: Sunday School Times Company. Price, 50 cents.

A very good book for use in Teacher Training, and one that comes from the results of the work of experienced teacher-trainers.

Reflected Lights from Paradise. 'Comfort-Thoughts for those who Grieve. Compiled by Mary Dunnica Micou. Milwaukee: The Young Churchman Co.

This is an admirably-done piece of work by a compiler of fine spirit and most excellent taste and judgment. It can but be a help and comfort to any grieving friend into whose hands it is put, and with many a pastor and ministering friend will fill a genuine and felt want.

The "How" Book. How to Reach men, How to Hold Men, How to Teach Men, How to Win Men, How it Has Been Done. A book about successful Adult Bible Classes. By A. Marshall Hudson. Philadelphia: The Sunday School Times Company. Price, 50 cents.

This book is written by a man who has had wide and successful experience in the work he is writing about. He tells clearly and explicitly what he has done, how he has done it, and how another can do the same work. It is very well worth careful reading by any one who wants to do successful Bible Class teaching with adults.

"All His Benefits." By Henry Ostrom, Author of "The Crisis of Church Work," etc. The Praise Publishing Co., 1530 Chestnut St., Phila.

A very pretty little work on the place and value and character of Praise. It contains a much-needed and much-neglected lesson.

## PAMPHLETS RECEIVED.

How to Know the Bible. Edited by Dudley T. Limerick. The Praise Publishing Co., 1530 Chestnut St., Philadelphia. 20 cents each; $15 per hundred.

A Strange People. Weird Customs and Curious Habits of the Kentucky Mountaineers. By Archdeacon Wentworth, Lexington, Ky.

The Mission of Help. By Rev. Frank J. Mallett, Ph. D., Director of Society of Mission Clergy.

Corporation of Trinity Church, in the City of New York. Statement. January, 1909.

A List of Books Recommended for Sunday School and Parish Libraries, by the Church Library Association. For free distribution. Address Secretary of the Church Library Association, Cambridge, Mass.

The True Relation of the Church of England to the Church of Rome and the Continuity of the Anglican Church all down the Centuries. A lecture by Rev. Andrew Gray, D. D.

Pan-Anglican Congress, London. An address made by Rev. Andrew Gray, D. D., of Sprngfield, Ill. Subject, "Possibilities of Reunion."

Papal Infallibility Irreconcilable with Scripture and History. A lecture by Rev. Andrew Gray, D. D. Springfield, Ill. Price, 20 cents.

Journal of the Proceedings of the Missionary Council of the Third Department, held in the Church of the Holy Apostles, Philadelphia, Penna., November 17 and 18, 1908.

### Received for Italian Earthquake Sufferers.

| | |
|---|---|
| Previously acknowledged..... | $41 65 |
| Boys and Masters of the Episcopal High School at Alexandria, Va ..... | 35 51 |
| Sympathizer ..... | 2 00 |
| Calvary church, Dinwiddie C. H., Va ..... | 4 96 |
| Miss C., Suffolk, Va..... | 1 00 |
| A Virginia Woman, Philadelphia ..... | 5 00 |
| Washington Parish, Va..... | 20 30 |
| Babies' Branch, W. A., St. Peter's, Port Royal, Va.... | 2 00 |
| Tazewell T. Spratley, Smithfield, Va. ..... | 5 00 |
| Mary E. Todd, Smithfield, Va. | 1 00 |
| Miss Nannie S. Todd, Smithfield, Va. ..... | 4 00 |
| Nancy Byrd Turner, King George, Va ..... | 1 00 |
| St. James' Church, Leesburg, Va ..... | 37 75 |

### Parish Prayer.

Almighty God, the protector of those who trust in Thee, send Thy blessing we beseech Thee, upon this parish. Grant to the clergy to whose charge it is entrusted, a full measure of Thy grace, that they may be holy in their life, and zealous in their work. And keep all Thy people in singleness of heart and purity of faith, that in all our ways we may acknowledge Thee, and live in the fear and love of Thy Holy Name; through Jesus Christ our Lord. Amen.

We are never without a pilot. When we know not how to steer and dare not hoist a sail, we can drift. The current knows the way, though we do not. The ship of heaven guides itself and will not accept a wooden rudder. —Emerson.

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

### The Clergy Pension Fund.

Mr. Editor: To all who possess even feebly the spirit of Christian love, your strong and admirable editorial of Jan. 6, on the "Clergy Pension Fund," must come as a most thankful and praiseworthy argument and appeal for the better providing for our disabled clergy.

We could only wish that more would speak out on such subjects—rather than on the ritual of credence tables, the trifles of history and some of the other "mint and anise and cummin"—subjects with which we are too often edified in the dignity of trifles!

This word, while expecting to add little weight to the force of your argument is, however, sent with the hope that it may at least assist in keeping the subject before the Church (and, may we not hope) until "that mind which was in Christ Jesus" shall be more adequately manifested than is apparent to-day in the provision that the Church is making for those who have given their all to her.

And by the way, we may believe many older persons, seeing this, have discouraged some of the younger generation in their consideration of Holy Orders as their vocation. Possibly from this point of view this may be worth considering.

This subject will, perhaps, have to be taken up largely by the younger clergy, for the evident reason that the older clergy (and especially those to whom the subject is apt to be of vital interest), will naturally enough feel a hesitancy in expressing very strongly and emphatically, (as the subject justifies), the imperative need of this Clergy Retirement Fund, and the sheer dereliction in Christian morals that is shown in our refusal. But most of us have too much faith in Christian human nature to believe that things will continue thus any longer than the facts are known.

So it is, we can not but wish that some of the superannuated clergy would make known frankly some of the hardships and indignities which befall their lot, on account of the little or no provision made for them. And yet we can hardly expect them to do so. And more, they could show in many cases the absolute impossibility of their avoiding this exigency on account of their small stipends while in the active ministry. Now what are we to do with these veteran soldiers of the cross?

Let us notice some of the positions our older clergy are thrown into, besides, for example, that you cited in the editorial. Some have grown old; have served faithfully and well, in a word, have earned an evening's repose, and yet some of these same are literally forced to keep active, and so in some cases have to sacrifice voluntarily much of their self-respect in actually going about looking for a place, when as they know their only need may be youth or activity. Again, occasionally, we may hear of others going from door to door peddling books, and to be met, of course, with the usual scant courtesy accorded book agents. Now think of those, whom the Church has commissioned to carry the glorious Gospel of the Heavenly King, in such a case! Who can without shame? And again we may see others as poor agents of second-rate insurance companies, trying hopelessly to compete with skilled and practiced agents of our best companies. But a large number of these are almost wholly dependent upon the gifts and support of friends. And indeed, relatively fortunate are those relying on real friends to those others who have to depend upon either poor or unworthy relatives, who would look upon it by no means as entertaining an angel. Perhaps the "charity patient" all too strongly realizes that he is, or is considered, a burden, and so spends the rest of his days praying to be relieved of it all by the blessed angel of death.

Now these are not vain imaginings of what could possibly happen, but are rather facts that have and do occur repeatedly—to our shame.

This is written with the hope that some of these pitiable cases may be brought to light. Such would not be particularly pleasant, but neither is the diagnosis that reveals the patient's disease of real pleasant interest—though it may be of vital interest. We only need to know—let revelation come—though it will have to be revealed by others than the self-sacrificing sufferers themselves, and too, perhaps, without their consent, even when names be omitted. But, if we do learn of some definite facts it will certainly cause that real repentence, whereby we not only forsake our past sins, but more "steadfastly to lead a new life" in this regard. We have been delinquent—so let us now make reparation.

Mt. Sterling, Ky. FRANKLIN DAVIS.

### The Seminary's Point of View.

Mr. Editor: Dr. Green's decision to decline his election to the Episcopate has naturally caused much comment and as it has been said that much pressure was brought to bear to keep him here, it seems but fair to all concerned, that some one should state the Seminary's point of view. It is true that members of the Faculty, when they heard of his possible nomination, did urge upon him the importance of his work, and expressed their hope that he would remain at his post; but when he was elected, and Dr. Crawford, representing the Seminary, moved that the election be made unanimous, we assured him of our sympathy in his difficult decision, and refrained from further advice. The facts of the case, fairly weighed, will justify our advice and Dr. Green's decision.

For twenty years efforts have been made to establish a chair of "English Bible," that is, the Bible interpreted spiritually and practically; but all failed owing to the peculiar character of the work, till the trustees, in June, 1901, established a Chair of "The English Bible, Homiletics and Christian Ethics," and appointed Dr. Green Professor, who had acted as instructor in English Bible the preceding year with marked success. There is no similar chair in any other Seminary that I know of. The English Bible is central with the two cognate subjects, "The Gospel preached" and "the Gospel lived." He has made his chair peculiarly his own, and it is simple truth that his withdrawal would cripple the Seminary on the side in which laymen are most interested, for he is also most successful in the difficult subjects of teaching "Preaching." Yet how many laymen or alumni thought at all of the Seminary and the interests of the many students who would suffer by his leaving his Chair? The Episcopate is a holy office, the highest in the gift of the Church, but yet it is true that it offers no field for the rare gifts of a born teacher, and also, true that there was never an age, which demanded more urgently than ours, men of insight and preachers spiritually awake.

Dr. Green honors his calling, too seldom appreciated, by his recognition of its profound value to the Church. What greater service could he render the Church in the days of struggle which seem to lie before us, than by spending his God-given gifts of spiritual interpretation and illumination on the succession of classes, which for hours each week, come under his inspiring teaching and are eager to acknowledge their sense of obligation.

May we not say reverently that such a calling, fitting men worthily and wisely to preach the word of life corresponds most nearly to the Master's own work, who trained the Twelve and sent them forth to preach His Gospel in all the world. R. W. MICOU,

Theological Seminary, January 15, 1909.

### Western Men for Western Missionary Bishops.

Mr. Editor: As one of many others who has lived in the West, allow me to concur most heartily with D. A. Sanford, of Callaway, Neb., in his opinion about Western Missionary Bishops being chosen, when possible, from Western men. After ten years in Colorado, and five of these as Archdeacon for General Missionary work, I realize at first hand what different conditions an Eastern man has to face from what he has been used to; and how often men spend many months, if not years, in becoming habituated to the climate and their changed conditions. Some Eastern men soon get their footing; others only after a long stay, if ever. I have seen Eastern rectors most terribly home-sick in Colorado, and it took them a long while to feel confortable; and during this period their work of necessity suffered. I believe in one case the man selected as Bishop was almost broken-hearted over his changed work and surroundings. There are quite a number of men now all over the West who have been tried and proved a success as first class clergymen. Why should not our House of Bishops, at least, consider such men.

REGINALD S. RADCLIFFE.

Ridgway, Pa.

### For the Church in Victoria, Va.

Mr. Editor: The Southern Churchman in a recent issue published that $5,000 was to be obtained from the Church Extension Fund for a church in Victoria. The amount is only $500, and it seems a wrong impression has gone out. We are struggling here to raise several hundred more for a small building, very much needed in this new and growing town. Won't you kindly correct the error, that all may see our need of more help?

The Rev. G. W. Phelps, residing here, holds service the first Sunday in each month in the Baptist church, and the third Sunday in old St. Paul's, two miles out, with a very leaky roof.

F. F. BINGHAM, Secretary.

# Church Intelligence.

## CALENDAR.

**January.**

1—Circumcision.
3—Second Sunday after Christmas.
6—The Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Conversion of St. Paul.
31—Fourth Sunday after Epiphany.
Feb. 2—Purification of St. Mary the Virgin.

**Collect for Third Sunday After Epiphany.**

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

**Collect for St. Paul's Day.**

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the Light of the Gospel to shine throughout the world; grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

# Foreign.

**A New Diocese for South America.**

The Bishop of the Falkland Islands has received an important letter from the Archbishop of Canterbury with reference to the proposed division of his at present most unwieldy South American diocese. After mentioning the consultations that have taken place between interested partes on the subject, the Primate expresses his opinion that the matter must not be hurried, and says he entirely approves of the plan that the actual formal step which is necessary should be postponed for a year. In the meantime Bishop Every will explain to the Churchmen of his diocese what the new arrangement will be. "There will be two Bishops," the Archbishop adds, "one of whom will have his headquarters at Buenos Ayres (the question of his titular designation, if any, being for the present postponed, the other would presumably have his headquarters at Valparaiso, and would bear the title 'Bishop of the Falkland Islands.' Both Bishops would be appointed directly and independently by myself, but of course I should not think of acting without taking full counsel with those who traditionally and otherwise have the best claim to say something on such a matter. The work on the Atlantic and on the Pacific coasts would be in separate hands, the dioceses, of course, being independent of one another. During the year the details can be considered by those who are most directly concerned, and the necessary business arrangements can, I hope, be satisfactorily completed, so that by the end of next year we may have two Bishops appointed or perhaps actually in the field.

"I hope that the blessing of God may rest upon the endeavor we are thus making to rise more adequately to the responsibilities of our Church in regions so important, and I offer a special prayer for the Divine blessing upon yourself."

Bishop Every has an article in the January number of the South American Missionary Magazine, in which he explains this letter from the Primate. He points out that hitherto, though the project of a second Bishop was approved, it had been doubtful whether that second Bishop would be merely a Suffragan or the Bishop of an independent diocese, with full authority and powers. That point has now happily been settled, and the Bishop thinks that the delay of a year before making any appointment is wise and necessary. Another point which the Bishop thinks should cause sincere satisfaction to the Society's supporters is that the Archbishop will himself appoint after "full counsel with those who traditionally and otherwise have the best claim to say something on such a matter." "The Society," the Bishop adds, "was the means under God of establishing the present bishopric, and, in consideration of all that it has done and is doing for South America, it has a distinct right to be consulted in such a matter. 'Counsel,' then, will be taken with the Society. This ensures, I think, a continuity of policy and harmonious working in the future, while none of the Society's friends should grudge if the wishes of the self-supporting chaplaincies, many of them excellently worked and really spiritual forces—which, moreover, form an actual majority in the diocese—are taken into account also, as apparently will be the case."

**Dr. Lang Elected Archbishop of York.**

The Dean and Chapter of York, on Wednesday, elected Dr. Lang to the Archbishopric of York. A great deal of misunderstanding still exists in regard to this ancient ceremony, but it is a safeguard with which we should be sorry to dispense. It is argued that it is ridiculous—and in spiritual things something worse—for a Dean and Chapter to meet to elect to an office which has been already filled by the appointment of the Crown, whose nominee must be accepted. But the answer is fairly clear. It has been made several times before, and the Dean of York, in an article in the Yorkshire Herald, has stated it again with fresh force. "The appointment is initiated entirely by the laity, the Ministry and the King, who make the election of the individual, and thereby testify to their sense of his fitness for the office. But the Church is not only the Church of the laity, but of the clergy also, and it is therefore only equitable that some formal expression on their part on so important a matter should be given by them." In other words, they meet not to select but to elect. Have they the power of saying "No?" This question may be left, as the Bishop of Bristol once pointed out, until the occasion arises when a Dean and Chapter feel conscientiously bound to refuse to elect the nominee of the Crown. In the meantime the Dean of York mentions an interesting fact: "I have it from one who himself filled the position of Prime Minister that the contingency of the approval or disapproval of the Dean and Chapter had more than once exercised a practical influence in the selection of an individual to be recommended to the Crown."

The appointment of Canon S. A. Alexander, of Gloucester, to the canonry of St. Paul's, vacated by the Archbishop-elect of York, has come as a surprise, but it is one which will be warmly approved by all except the extreme Anglican section of Churchmen. It is time that an inroad was made upon the High Church traditions of St. Paul's, and now that there are two members of the Chapter—Archdeacon Sinclair and Canon Alexander—who hold to the Moderate or Central position, we hope we may see a marked alteration in the general tone and tendency of the services at the Cathedral, and in, what is of supreme importance, the character of the appointments to benefices of which the Dean and Chapter hold the patronage. Some of the not very remote appointments made by this body have been little short of a scandal.

The Bishop of Manchester has promptly declined the invitation of the authorities of the Preston branch of the Church Socialist League that he should become the leader of the movement. The organization is very different from the Christian Social Union, and has aims and methods which it is difficult to approve. It is time that those in authority spoke out about it, for the prefix of the word "Church" to the title is somewhat misleading. There is a widespread desire to find some way of alleviating human misery and of revising or reforming our social conditions, but we all need to be reminded, as the Bishop of Manchester reminds us, of our Lord's words that His Kingdom is "not of this world." It will be an evil day for the Church when the material is allowed to obscure the spiritual.

The later news from Messina, so far from mitigating the extent of the calamity, shows that the disaster was one of the most appalling in history. The full tale of the loss of life will probably never be known with certainty, but the most reliable estimates place it at more than 200,000. The fate of the Rev. C. B. Huleatt, Colonial and Continental Church Society's Chaplain at Messina, has now been established. For a few days hope alternated with fear, but the worst has been realized. He and his whole family have perished in the ruins, his body having been discovered beneath a heap of debris by a search party on Saturday.

Mr. W. T. Stead's article in the Fortnightly Review on "How I know that the Dead return" is eminently characteristic of the writer. He is absolutely certain about it, and writes in sober earnestness. For him "the problem is solved, the truth is established," and "doubt on this subject is henceforth impossible." The article contains a record of his own personal experiences, and the instances he gives of appearances after death are certainly striking, although they are on much the same lines as the many other stories of that character. We cannot discuss the question here further than to say this, that it is not one with which Christian people ought to dabble. We must not be wise above that which is written. Our knowledge of the unseen world is at the best imperfect; and to seek to penetrate the hidden mysteries within the veil which conceals them from our eyes can result in no practical good, and may make shipwreck of faith.

# American.

### Proceedings of Board of Missions.

The Board of Missions met in New York, Jan. 12, Bishop Whitehead in the chair. The death of the Rev. Rufus W. Clark, D. D., Secretary of the Sixth Missionary Department, was announced, when the chairman bade the Board to prayer.

The Treasurer presented his monthly report, showing the total receipts applicable upon the appropriations to January 1, to be $111,950, being an increase as compared with the corresponding date last year of $15,131.46 or rather more than $5,000 improvement over last report. It was encouraging to notice that the greater part of this increase came from the healthful sources of "parishes and individuals" and "Woman's and Junior Auxiliaries." The Treasurer, however, stated that even if the proportionate increase was kept up for the remainder of the year until September 1, it would not provide for the $48,517.50 which was taken from the Reserve Funds, and that it should be remembered that the failure to meet the apportionment required the use of $143,000 received in legacies, which is in addition to the amount drawn from the Reserve.

The Rev. Everett P. Smith, Educational Secretary, having accepted a call to take charge of St. Michael's Cathedral, Boise, Idaho, resigned his position with the Society, which was accepted with an expression of regret.

The Rev. Charles C. Rollitt, elected Secretary of the Sixth Department, will enter upon duty February 2.

Letters were at hand from the Bishop of Alaska to December 14. The Bishop and Mrs. Rowe were well. Archdeacon Stuck was heard from at Allachaket, on the Koyukuk River, under date of November 3. The Rev. Mr. Betticher has working with him temporarily at Fairbanks, a young man from Gloucester, Mass., who hopes to study for Holy Orders, Mr. Harry W. Strangman.

Miss Anna Mills, of Burlington, Vt., has been sent to Porto Rico as head nurse of St. Luke's Hospital, at Ponce.

The Bishop of Cuba reported concerning his recent visit to the Canal Zone. The work at Panama City has been placed directly under Archdeacon Bryan and with the additional missionaries, the Archdeacon will not have to travel so much. He will have as his assistant the Rev. Mr. Mulcare, Deacon. The Bishop says: "We now have Catechists in all the colored congregations and the priests will visit them to administer the Sacraments.

A further balance appearing on account of the Men's Thank Offering because of additional receipts since last report, making the total of the fund received to date $774,966.93 (besides which, there is a $4,500 pledge yet to be collected), an appropriation of $2,000 was made to the Bishop of Sacramento, towards the purchase of a building to be used for Japanese services in the city of Sacramento, when all that is needful has been contributed save this amount to complete the same, and an appropriation of $1,000 was made to the Bishop of Springfield towards the purchase of a building for colored work in the city of Springfield, Ill., provided that the remaining amount required shall be raised within six months.

Bishop Graves announces the death of Mr. Weston O'Brien Harding, of the staff of St. John's University, Shanghai, China. The board expressed its condolence with his father, the Rev. Carroll E. Harding, of Baltimore.

The Rev. Henry A. McNulty was appointed to Shanghai, under a pledge for two years from the Bishop of Newark, that the necessary money would be forthcoming in addition to all usual offerings; and Miss Sarah H. Reid, of Newark, N. J., under the pledge of the Woman's Auxiliary of the Church of the Holy Apostles, Philadelphia, for five years.

The Bishop of Hankow wrote that on November 19, a serious revolotionary outbreak occurred at Anking, which, however, was speedily quelled by the promptitude of the native authorities and order was restored. Later 2,000 troops revolted and tried to seize the city. The Captain of the British S. S. "Flora," which was standing by, took our ladies on board and carried them to Hankow, where they were temporarily employed. They were expecting to return to their duties within a week or ten days after the Bishop wrote. There has probably been no further extended outbreak.

Writing of Miss Ridgely, at Cape Mount, who is about coming home for vacation, Bishop Ferguson says: "The people generally will miss her and will wish her back, for she is beloved by all. She possesses the true missionary spirit, and I wish we could have several like her in this District."

The Rev. Charles H. Remington, formerly of Fort Dodge, Iowa, has been employed for work in Mexico.

Bishop Knight, of Cuba, reported that there are now seventeen clergymen in the two Districts under his Episcopal charge, and they have presented for confirmation 561 persons during the last calendar year—357 of these in the Panama and Canal Zone. He expected the number to be swelled immediately to 575. He wrote in December. The Bishop especially gives all the credit to the clergymen. There are about 10,000 Chinese in Havana and the Bishop is desirous of beginning a Mission among them.

The Rev. Ernest deF. Miel was unanimously elected to membership in the Board, to fill the vacancy caused by the recent death of the Rev. Dr. Morgan.

---

### Annual Council of the Department of the Southwest.

The annual meetings of the Council of the Department of the Southwest were inaugurated by a general missionary service held in Grace cathedral, Topeka, on the evening of January 5, at eight o'clock. In spite of zero weather, the edifice was well filled with an enthusiastic congregation. In the sanctuary were Bishops Tuttle, Atwill, Millspaugh, G. H. Kinsolving, Brooke, Brown, Griswold, and the Bishop of Springfield, as a guest.

Bishop Millspaugh welcomed the delegates to the Council, and spoke of it as the most representative body of Churchmen ever gathered in Kansas since its foundation as a Diocese in 1859.

The Reverend I. H. Correll, D. D., of the Missionary District of Tokio, made a most effective address on the two-fold relationship Christ bears to the command "Go ye into all the world." He was followed by Bishop G. H. Kinsolving, who spoke eloquently on "Missions the Measure of Christian Vitality."

At 7:30 A. M., on the Feast of the Epiphany, the Bishop of Missouri celebrated the Holy Communion in Grace church, assisted by the Bishops of Kansas and Kansas City, and the members of the Council made their corporate communion.

At ten o'clock, January 6, Bishop Tuttle, the president of the Council, called the Council to order and opened the proceedings with appropriate devotions.

Besides the Bishops above mentioned thirty-six of the clergy and ten laymen from the various Dioceses and Districts of the department responded to their names. The routine business was conducted at intervals through this and the next day. Among the important things considered were the passing of a resolution assessing each district for the necessary expenses of the Department, and the two following resolutions which were also carried:

"Whereas, this Council of the Department of the Southwest understands that the Board of Missions expects each Department to have its own secretary, therefore,

"Resolved, that a committee of five experts be appointed by the chair, with delegated power from this Council to elect, subject to the approval of the Board of Missions, a Department Secretary for the Department of the Southwest."

The Bishop of Salina offered the following resolution:

Resolved, that a committee of three be appointed by the chair, to obtain information concerning the work of the Church in the Institution of Education in this Department, and to report to the next meeting of this Department, with such recommendations as they find suggested by this information."

The chair appointed on such committee the Bishop of Salina, the Reverend E. H. Eckel, and the Hon. Bradford Prince.

A committee, acting on the resolution of Dean Davis, inviting the Council to hold its next session in St. Louis, reported, through its chairman, Bishop Brooke, that the Council would meet in Oklahoma City, Oklahoma, on January 18-20, 1910. This was accepted by the Council.

The Bishop of Oklahoma was then elected to serve as vice president of the Council. Reverend F. S. White was elected secretary and Mr. A. C. Stowell was elected treasurer. It was moved and carried that the sum of $100 be allowed for the expenses of a representative from this Department to meet once during the year with the General Board of Missions. Dean Davis was selected to represent this Department at that meeting.

After the transaction of other routine business, the Council adjourned.

The conference side of the Council was most interesting. Almost every one of the speakers appointed was present and spoke to his subject with clearness and interest. The most intensely interesting numbers were the twelve-minute talks by the Bishops or their representatives on "The Needs and Opportunities within the Department as seen by the Bishops." A very pleasing speaker was the Rev. R. W. Patton, Department Secretary of the Department of Sewanee, who for the past year has been working in the Department of the Southwest also, and whose successor will probably be appointed during the coming year.

The absence of Mr. John W. Wood, on account of illness, was greatly lamented.

The Bishop of Springfield made two interesting and practical addresses—one on the workings of his Diocesan Board on Church Extension; the other on "The Church's Responsibility in the Evangelization of the World."

The social side of the Council began with the hospitality of the people in their homes, was continued by a very handsome reception in the College of the Sisters of Bethany on the afternoon of January 6, and came to a cli-

max in the men's dinner, on the evening of that day, tendered to the delegates by the Cathedral Club of the Diocese. At this dinner, presided over by Dr. W. W. West, of Topeka, two great speeches were made, one by the Hon. Bradford Prince, of New Mexico, on "The Strategic Value of the Seventh Department from a Missionary Point of View;" the other by the Reverend Beverley Warner, D. D., of Louisiana, in answer to the question "What Shall We Do About It."

The devotional side of the Council was constantly brought before the members in the early celebrations of the Holy Communion; the mid-day prayers for missions, and the intercessory service for the growth of the missionary spirit throughout the Department, which last was conducted by the Bishop of Springfield.

The final address at the final missionary service on the third evening, by the Bishop of Missouri, will never be forgotten by those who heard it. Under the captions, "All Hail," "All's Well," and "Good Bye," he summed up, in a graphic and at times soul-searching manner, the value of this Council to those who came, were present and were soon to go to their various homes.

The expressions of enthusiasm from all the delegates present, and of a determination on the part of many to go home and teach their people and lead them in a more enthusiastic work for missions, are evidence of the fact that the Council would be called a great success.

### Meeting of Berkeley Divinity School Alumni.

The association of alumni of the Berkeley Divinity School living in New York and its vicinity held its seventh annual meeting, at the St. Denis Hotel, New York, on January 13. The Rev. Dr. William H. Vibberts, of Trinity chapel, was elected president; the Rev. Dr. Joseph H. Blanchard, of Madison, N. J., vice-president, and the Rev. Melville W. Bailey, of Grace chapel, secretary and treasurer.

The Rev. Dr. Samuel Hart, dean of the school, spoke of the work of the institution in the past ten years and said that its 343 living graduates are about one-sixteenth of the clergy of the Episcopal church in this country, and they include 21 bishops, or one out of five in the whole episcopate. One-fifth of all the alumni are in the State of New York and one hundred are serving outside of New England and the Middle States.

Bishop Brewster, of Connecticut, president of the school, made an able address in which, speaking of Berkeley, he said:

"1—It is school of the historic church, entrusted with truth that is to endure from generation to generation. The school is to be loyal, not negative but positive, not destructive but constructive. It is to teach, and it is to teach the faith once for all delivered to the Church. 2—It is to teach men to proclaim that faith in its application and adaptation to the age they live in. The old faith is to be set forth in a language understanded by the people to-day. It is to be somehow translated into terms of actual life. Not that preaching should be undogmatic. Dogma is the backbone. We want, however, not the rattling dry bones of the bare skeleton, but, clothed upon the living body, definite facts, but presented in vital relation to the life of men.

"There is always the danger that preaching shall be too academic, shall smack too much of books. It is always to be remembered that the average Divinity student is likely to be more familiar with books than with life."

He was followed by Bishop Francis, of Indianapolis, Bishop Lines, of Newark; Bishop Welles, of Spokane, the Rev. Dr. Blanchard, Mr. Litienthal, Dr. Maury and Prof. Ellis Bishop.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Sunday School Institute.

The wide-spread interest in religious education during the past decade is one of the most remarkable developments of the period. This interest has had the effect of a general demand for better Sunday Schools; better courses of study, and better methods of teaching the subject matter of a religious education; and the Churches of the United States have come to view with alarm the fact that the Sunday School has not kept pace with the secular school in its improved text books, courses of study and method of presentation.

In the Diocese of Central Pennsylvania, the felt need for better educational methods in Sunday School work, found expression, three years ago, in the creation of a Sunday School Commission, which was put in charge of the educational work of the Diocese, and which set itself the task of giving to the Sunday Schools every help toward self-improvement which their recources made available. The commission is holding local institutes here and there throughout the Diocese.

An institute was held in Grace church, Allentown; for the churches in the Lehigh Valley, on Thursday afternoon and evening. The chairman of the afternoon session was Rev. A. B. Putnam, rector of St. Mark's church, Mauch Chunk.

The Rev. M. A. Shipley, rector of St. Peter's church, Hazleton, read a paper on the "Relation of the Devotional to the Educational in Sunday School Work," which elicited much discussion from the delegates. The problem of making the Sunday School both a place of devotion and of instruction is rarely successfully solved anywhere. Some clergy are trying the experiment of taking the Sunday School into church once or twice a month, or every Sunday. Rev. W. C. Shaw, of Carbondale, advocates taking the Sunday School into church every Sunday, and there instructing the children in reverence and worship in the actual rendering of the various services of the Church, with instructions by the clergy. Certainly the bridging of the chasm between Sunday School and Church is a difficult but necessary duty.

Rev. Dr. Sterling, of the Pro-Cathedral, South Bethlehem, gave the Institute a most admirable talk on "The Teacher Before His Class," which every Sunday School teacher in the Diocese should have heard.

The afternoon session was closed by "The Question Box," conducted by Rev. A. A. Bresee, of All Saints', Lehighton. The Rev. G. W. Van Fossen presided over the evening session and introduced as the first writer, Rev. E. R. Noble, curate of St. Stephen's church, Wilkes-Barre, whose subject was "The Application of the Graded Course of Study Recommended by the last General Convention." His paper proved to be very helpful, as St. Stephen's Sunday School has partially adopted the Course and Mr. Noble could speak from experience. He spoke of the great need of a standard curriculum of Sunday School study to be given by the authority of the whole Church, and of text books carefully prepared and cheaply issued by the same authority. Probably this touches the most vital spot in our Sunday School work, for many of the clergy are struggling, more or less successfully, with the curriculum problem; and too many others are drifting along in the old way.

The Rev. Mr. Gernant, rector of Christ church, Towanda, presented a most carefully-prepared paper on "The Ideal Sunday School," emphasizing the desirability of having all the members of any particular parish studying in the Sunday School, a plan which Dr. Mitman happily put when he said, "In the Church all at Worship; in the Sunday School all under instruction."

Much credit is due to Dr. Mitman, President of the Diocesan Commission, for the planning and the success of these institutes. He informed the delegates of the Inter-Diocesan Institute to be held the last week of August, at Pocomo Pines, in our Diocese, under the auspices of the three Dioceses of Pennsylvania, Central Pennsylvania and Harrisburg.

Another institute will be held in St. Stephen's church, Wilkes-Barre, Tuesday, February 9, 1909.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Clerical Brotherhood Meet—Woman's Auxiliary—Rev. L. W. Batten on the Emmanuel Movement — Sunday School Missionary Day.

The Clerical Brotherhood of the Diocese met in St. Andrew's, Wilmington, on January 12. The Rev. H. B. Olmstead, of Dover, read the essay on the topic, "The Influence the Clergyman should Wield in the Political Field." In the discussion the difference was brought out between his duty to the morals and machinery of politics. To the first is due his influence in the pulpit and out of it; to the latter, his vote as he records it. An invitation to Christ church parish, Dover, was accepted for the meeting next month, and it is desired to have a full attendance of all the clergy of the Diocese, and any of those from the Diocese of Easton who can come.

The Epiphany meeting of the Woman's Auxiliary was held in St. Thomas', Newark, January 14. After the transaction of business, the Bishop made an earnest and timely address, and was followed by the Bishop of Spokane. Bishop Wells, in describing his field's necessities, asked specially for help in establishing a girls' school, and illustrated by a variety of incidents its great value both as an educational agency and a help to the Church.

The Rev. L. W. Batten, D. D., of St. Mark's, New York, described recently in St. Andrew's, Wilmington, his work in connection with the Emmanuel Movement. After a brief service of prayer by the rector, before a congregation which filled the church, the Doctor explained the principles and character of his efforts. He first secured the recognition of Dr. Worcester, of Boston, for the St. Mark's work. He then gained the co-operation of three of the best neurologists in New York. Every person applying for treatment is sent first to one of these for diagnosis of the case. So far as a physician's care is needed, it is given, and must be had. If there be room for more than his treatment, the person comes to St. Mark's, and receives there the psychological and spiritual care suited to his or her case. On an average sixteen cases a day are

treated there. The address, lasting over an hour, abounded in illustrations of the variety of nervous cures effected, and the dependence on Divine power for what otherwise would have left the worker a nervous wreck himself by this time. At its close questions were collected from the congregation, and the Dr. answered them freely. He showed clearly the difference between this movement and Christian Science, (telling of one man now in his care and improving, who came to him after fourteen weeks' treatment in vain by Christian Scientists), and the place held in it by religion and medicine.

The Rev. C. D. Drumm, assistant at St. John's, Wilmington, has resigned.

The Missionary Day for the Sunday Schools of the Diocese was held on the First Sunday after the Epiphany, in "Old Swedes", Wilmington. The representatives of the city Sunday Schools filled the church and gallery. The Board of Missions service was used, and hymns heartily sung. The Bishop made a pointed address on unselfishness in missionary duty, illustrated by his experiences in feeding squirrels in the country one autumn day. The Rev. Mr. Van Meter, formerly of the China Mission, by his story of the life of a boy and a girl in that country, stirred the interest of the children in sending them the Gospel.

The Bishop's appointments are: 17—Christ, Christiana Hundred; St. Barnabas, Marshallton; St. James, Newport; 21st—Christ, Milford; Trinity, Clayton; St. Peter's, Smyrna. 24th—Ascension, Claymont; Christ, Delaware City; Immanuel, New Castle. 25th—Trinity, Washington, consecration of the Bishop of Washington.

## WASHINGTON.

### Arrangements Completed for the Consecration of Dr. Harding—Episcopal Home—Eye, Ear and Throat Hospital—Appeal for the Missionary Society—Good Work by the City Missionary.

The order of service for the consecration of the Rev. Alfred Harding, as second Bishop of the Diocese of Washingeon, is complete, and the church—Trinity—has been utilized to the best advantage, by tickets of admission. If it had seating capacity for several times its size (1,300), no doubt every seat would be filled; but, many hundreds must be denied entrance, even to the roomy vestibule. And St. Paul's day—the day of consecration, January 25—not observed and used as it should be, will assume a greater dignity to Washington Church history than it has before known. Washington's Bishop will be consecrated in his own See City; which, in my humble judgment, should always be the case in all dioceses.

The consecrators will be the Presiding Bishop of the Church in the United States, Dr. Tuttle, Bishop of Missouri; Dr. John Scarborough, Bishop of New Jersey, and Dr. Cortlandt Whitehead, Bishop of Pittsburg, Pennsylvania.

The presenters will be Dr. Ethelbert Talbot, Bishop of Central Pennsylvania, and Dr. William Andrew Leonard, Bishop of Ohio.

The preacher will be Dr. Charles E. Woodcock, Bishop of Kentucky.

The attending presbyters will be the Rev. Walter A. Mitchell, retired, Washington's senior presbyter, and the Rev. James B. Craighill, minor canon of the cathedral of Washington. Mr. Mitchell is a Marylander, and Mr. Craighill is a Virginian. Dr. Harding, the presbyter whom they will attend at his consecration to the Bishopric, is an Irishman, but was educated and ordained to the ministry in this country.

Readers of testimonials: 1, the certificate of election, Rev. Arthur S. Johns, secretary of the Diocese of Washington; 2, the canonical testimonial, John M. Wilson, brigadier general, U. S. A., retired, and lay deputy in the Diocesan Convention; 3, the certificate of ordination, Rev. Richard P. Williams, Archdeacon of Washington, secretary of the standing committee; 4, the consents of the standing committees, Rev. Randolph H. McKim, president of the standing committee, Diocese of Washington.

Members of the Standing Committee of the Diocese, Rev. R. H. McKim, Rev. Alfred Harding (Bishop-elect), Rev. Thomas J. Packard, and Messrs. Melville Church, J. Holdsworth Gordon, Charles H. Stanley.

The Committee of Arrangements, Rev. Messrs. Canon Bratenahl, Canon Devries, James H. W. Blake, George F. Dudley, Edward S. Dunlap, C. Ernest Smith.

The Marshal, the Rev. George F. Dudley.

Owing to the necessary length of the service, it is suggested that only the Bishops, the clergy, the lay-delegates of the Diocesan Convention, the members of the Cathedral chapter and council, and the family of the Bishop-elect, receive the Holy Communion.

And the congregation is also requested not to leave the church except for imperative cause, until the service is ended and the clergy and choir withdrawn.

Visiting Bishops, other than those connected with the consecration service, will be Dr. Mackay-Smith, Pennsylvania; Dr. Grafton, Fond du Lac; Dr. Walker, Western New York; Dr. Gravatt, West Virginia; Dr. Parker, New Hampshire; Dr. Adams, Easton, Md.; Dr. Darlington, Harrisburg, Pa.

The annual election of officers of the Episcopal Home for Children (formerly the Bell Home for poor children), was held by the board of lady managers, January 15, in the Sunday School room of the Church of the Ascension, Washington, and resulted as follows: Mrs. Willard G. Davenport, wife of the rector of Anacostia parish, and founder of the Home, president; vice president—Mrs. Henry Y. Satterlee, widow of Washington's first Bishop; Mrs. Harding, wife of the Bishop-elect of Washington; Mrs. Arthur A. Birney; recording secretary, Mrs. J. N. Steed, corresponding secretary, Miss Victorine Koones; treasurer, Mrs. R. J. Earnshaw, who succeeds Mrs. Johnson, the very efficient treasurer since the Home came into existence, and who declined re-election.

The annual meeting and reception, usually held on January 28, was, because of the consecration service that week, postponed two weeks.

As the Churchman has new readers every week, I will state that this Children's Home is located in Anacosta, D. C., the home and parish of its founder, and has a summer home at Colonial Beach, Potomac River, Virginia.

The last report of the Eye, Ear and Throat Hospital, Washington, read on Thursday of last week, shows that the good work of that fine institution grows, and that more patients were treated, last year, than during any previous year.

More than ten thousand cases were treated, of which a very large proportion were cared for without pay, and irrespective of Church affiliations or color. The total income of the Hospital for the year was more than twenty thousand dollars, of which twelve thousand dollars came from pay-patients. The disbursements being much less than the income, the treasurer reports a larger surplus than at any period of the institution's history. Our warm congratulations are extended to the managers.

On motion of the chairman of the meeting, the Rev. Chas. E. Buck, the reports read by the secretary, Mr. J. Miller Kenyon, were incorporated in the minutes.

The following four names were added to the board of corporators: H. Y. Satterlee, Rev. Dr. G. C. F. Bratenahl, William M. Lewin, Samuel J. Cornwall.

Those chosen for the board of governors were the Rev. Chas. E. Buck, Dr. H. D. Fry, H. P. Blair, G. R. Stetson, the Rev. James H. W. Blake, Dr. W. H. Fry, Melville Church, C. H. Sinclair.

The Archdeacon of Washington, the Rev. Richard P. Williams, is out in "a most earnest appeal" for funds for the work of the Auxiliary Missionary Society of the Archdeaconry of Washington. It is one of the most useful and effective agencies we have in Washington for helping the genuine and needy, for detecting the impostor, and preventing duplications of charity. It relieves many demands upon the clergy, and cares for cases which would otherwise be neglected. It is in constant touch with other charitable agencies, and with public institutions, which are regularly visited. Its only expense is a small salary to the City Missionary and funds for relief, and no waste; no office expense, no machinery; and its clarion motto is "Let no one suffer!"

Virgil begins his great song with "arms and a man"—war and a hero. We have "war" upon us against sorrow and poverty, and the needs of the unemployed; but we also have the "man," who has done years of heroic work as City Missionary, Henry Cooper Amos, a layman of untiring and devoted energy; and now for "the sinews of war" one only has to pay one dollar to become an annual member; but the need is for more than this. "The Lord loves a cheerful giver;" so, cheerfully send your gifts to Mr. J. William Henry, treasurer, care of Lewis Johnson & Co., bankers, Washington. The president of this society is Mr. Arthur S. Browne, one of Washington's busiest lawyers, but always ready to work for the Church and the poor; and other officers, ex-officio, are, the Bishop and the Archdeacon of Washington. W.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### Rev. Dr. Mallett Completes Seven Years of Rectorship.

Rev. Dr. F. J. Mallett completed seven years as rector of St. John's church, Sharon, on the First Sunday after the Epiphany. At the mid-day service the rector submitted the following epitome of the seven years work: Baptisms 159, confirmed 187, marriages 37, burials 94. A specially gratifying fact was noted, namely, that of the goodly number confirmed, nearly fifty per cent. were men and boys. During the present incumbency a new and beautiful reredos has been added to the chancel, a new brick and stone rectory costing nearly $11,000 has been erected, and both the Sunday School and communicant lists have nearly doubled. The first Prayer Book service held in South Sharon was conducted by the present rector, and a hopeful mission, under the local chapter of the B. S. A., is now being cared for in that new steel and iron town.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Death of the Rev. George Francis Beaven—More than Half a Century of Clerical Service—Notes.

The Rev. George Francis Beaven, rector of St. John's parish, Caroline county, departed this life, at 3:30 P. M., Sunday, Jan. 10, in his 85th year.

The funeral took place from his church in Hillsborough, Tuesday, Jan. 12, at 12 o'clock, and was a notable gathering of the people of Caroline and adjoining counties. Mr. Beaven was widely known and greatly beloved, and the church was crowded, even the vestry room being occupied by men who could not get in the church, where the people were standing in all available space.

The body was taken into the church an hour before the service, where many loving parishioners and friends looked upon his face for the last time. At 12 o'clock the Bishop of the Diocese, accompanied by ten of the clergy, proceeded in procession to the chancel, the Bishop saying the opening sentences of the Burial Office. The Rev. J. G. Gantt read the Psalms, and Dean Rich, of the Cathedral, read the Lesson. The choir then sang the hymn, "The Strife is O'er." Dean Mitchell said the Creed, after which was sung as a solo, "Lead Kindly Light." He then said the prayers, the Bishop conducting with the prayer for those in affliction, and the benediction.

After the hymn, "For all the saints, who from their labors rest," the Bishop made a very appropriate and touching address. The casket was then borne from the church by young men, several of whom were grandsons, and consigned to the grave in the rear of the chancel, the Bishop conducting the service at the grave.

There was a beautiful offering of flowers, and a greater tribute to one could not be paid than the great throng attending the funeral.

The Rev. George F. Beaven was born in 1824, in Charles county, Maryland. He finished his theological course at Nashotah, and was ordained by Bishop Whittingham, at Woodville, Prince George's county, Maryland, Nov. 27, 1855. After a short service on the Western Shore he came to his present parish, where he has faithfully served for 51 years. From his small church in Hillsborough, his influence has gone forth throughout the Diocese. The church at Greensboro owes its origin to him, and he first revived the Church in Denton. He was head of the Examining Board of the Diocese, and to his study came all the candidates for examination before ordination. He kept up his literary and theological knowledge, and was, even in his advanced years, abreast of the times. To the last his mind was active, and up to last July he had never failed to give all the services of the Church.

Mr. Beaven was a true priest of the Church; personally pious, strictly faithful, and churchly and loyal. With all his great attainments, fitted to adorn a larger sphere, he was most modest and perfectly content to remain and faithfully do his duty in this comparative smaller part of the Lord's Vineyard.

The clergy present in the chancel were the Bishop, Deans Rich and Mitchell, the Rev. Messrs. Garrett, Hepburn, Ware, Schouler, Edson, Karcher, Stehl and Weir.

---

The Church of the Good Shepherd, Chesapeake City, is now filled by the Rev. Henri M. G. Huff. He also officiates at the mission church in Andora.

The Rev. S. R. S. Gray, for some time rector of St. Paul's and I. U. parishes, Kent county, has resigned these charges, and will move shortly to Pueblo, Col., where he has accepted a call.

The Rev. Wyllys Rede, D. D., from the Diocese of Quincy, has accepted a call to Whitemarsh parish, and will enter upon his duties there at once.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Bishop Sessums to Return in February. Illness of Rev. A. G. Bakewell—Other News.

We are informed that Bishop Sessums was not able to start for home as early as he expected, and that his physicians think it wise for him to remain in Rome for some time. He hopes to be at home by the middle of February. His health is improving gradually, though slowly.

Rev. A. Gordon Bakewell, whose eighty-sixth anniversary was so recently celebrated in New Orleans, has been ill with pneumonia. On account of his age much anxiety was felt for his recovery. The latest reports say that the crisis has been safely passed; and that he will soon be himself again. His active life and clean manhood have helped him to conquer the disabilities of age.

Judging from the numerous reports, all the churches and all the Sunday Schools must have had a happy time at Christmas. Especial emphasis seems to have been laid upon the children's services. The decorations in Christ church of that place, were unique, as well as beautiful. One feature of the Christmas Tree was "at the foot of the tree a Bethlehem manger, showing stage-like scenes of the birth-place of the Saviour. The children were cathechized by the rector, and all answered well."

Many of the chapters of the Brotherhood of St. Andrew reorganized during the first meetings in January. The suggestion that all members be required to renew their pledges at the beginning of each year is thought to be a good one, and is being generally followed. It serves two purposes—one, to remind the boys of the pledge they have made and stir them up to a fulfilment of it; and the other, to give the boy who wants it the opportunity to withdraw, so that he may not feel out of place, nor the Brotherhood be burdened with an indifferent member.

Eighty-five little girls of the Children's Home in New Orleans received their meed of Christmas joy, after a beautiful carol service held in their chapel. The service was simple and impressive, the little ones marching in to a choral processional. Rev. J. O. Miller led the devotions, assisted by Rev. Mr. Scardon. An address was made to the children by Rev. J. T. Foster. Miss Josephine Shakespeare presided at the organ. Miss Shakespeare has taught the Christmas carols to the children in the Home for over thirty-five years. The children had written to Santa Claus beforehand so each one got just what was needed and wanted.

A letter from Miss Harris, who teaches at Greenlee, Va., tells of a most successful Christmas Tree celebration which took place in her school-house, and as a result of her efforts, the Junior Auxiliary of Grace church, St. Francisville were very much gratified on reading the letter, because they had appropriated all the money they had in treasury to help with the tree. Miss Harris is doing a noble and efficient work in addition to regular school work. Having knowledge of her capacity, we recommend her for a deaconess.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### A "Sunday School Hymn"—Brotherhood Lenten Services—Calendar and Parish Directory—Southern Convocation—News Notes.

There are many features in the work of the Church of the Holy Apostles which bind all its members in the closest union. Since 1897 there has been selected each year a hymn, which has been called the Sunday School hymn. In that year it was hymn 187; 1898, 424; 1899, 580; 1900, 586; 1901, 22; 1902, 628; 1903, 434; 1904, 433; 1905, 374; 1906, 452; 1907, 491; 1908, 12; 1909, 663. The practice is to sing the hymn at the service on the first Sunday of each month.

The Thursday evening speakers for the coming Lent for the Brotherhood services will be: March 4, John Wilkinson, Jr., M. D.; March 11, Mr. Franklin Spenser Edmonds; March 18, Mr. Charles P. Shoffner; March 25, Mr. Mahlon N. Kline; April 1, Mr. Ewing L. Miller.

Mr. George C. Thomas has had printed and distributed to the officers, teachers and scholars of the parish of the Holy Apostles a neat little Calendar and parish directory, which cannot fail to be of great value to the many workers in this active parish. The parochial summmary shows that in the church and its chapels there are 184 officers and teachers and 2,786 scholars connected with the Sunday Schools and Bible classes; 2,897 communicants; 219 baptisms; 155 confirmed; 59 marriages; 107 burials; receipts for the year $63,045.52. The total of the properties of the church, the Memorial Chapel of the Holy Communion and the Chapel of St. Simon the Cyrenian, upon which there is no indebtedness is $470,000.

The Southern Convocation will hold its January meeting in the chapel of St. Simon the Cyrenian, on Monday, January 25, beginning with the business meeting at 4:30 P. M. Supper at 6, and in the evening a missionary meeting, when the Rev. A. G. Mortimer, D. D., will make an address on the Work among the Colored People in the Southern portion of the city. The place was chosen because of the prominence of the colored work at the present time, and because the Church of the Crucifixion will, in all probability, be combined with this chapel in the near future.

The Rev. Carl E. Grammer, S. T. D., has resumed his Sunday afternoon lecture-sermons in St. Stephen's church, on the Social and Ethical Teachings of Christ. These are preceded by a brief musical service.

The Rev. Edgar Cope who has been ill from an attack of the grip for several weeks, in the Episcopal Hospital, is improving and may, in a short time, be able to resume his duties as rector of the Church of St. Simeon.

It is announced that the Rev. T. J. Oliver Curran, formerly rector of St. Andrew's church, Wheeling, West Virginia, has been appointed curate at St. Andrew's church, West Philadelphia.

The Rev. Arthur Rogers delivered the second of the 1909 course of the Bohlen Lectures in Holy Trinity Par-

ish House on Tuesday afternoon, January 12, when he reviewed centuries of literature, going over Browning, Shakespeare, Tennyson, Wordsworth, and other masters of British poetry and prose, in dealing with his double subject of Isaiah among the prophets and Browning among the poets. Charity and love were his chief thought and he showed the misery of selfishness.

At the meeting of the Convocation of North Philadelphia, held on January 12, resolutions of sympathy with the Rev. Edgar Cope were adopted, and an address was made by the Rev. W. C. Richardson, S. T. D., on the Five Million Clergy Relief Fund.

Mr. Thomas Robinson, who for more than ten years was the hard-working superintendent of the Galilee Mission, and who was stricken with paralysis over a year ago, has been removed to 123 West Ashmead street, Germantown.

The Hon. Algernon B. Roberts, a prominent member of St. Asaph's church, Bala, died at Nordhoff, California, on January 7, where he had gone in hopes of improving his health. He was the son of the late George B. Roberts, president of the Pennsylvania Railroad. He was taken ill in the summer and went to Canada and roughed it for six weeks, but gained no benefit. He then went to the sea shore and Europe under the care of specialists, and at their advice, to California. He was active in politics for six years. He was a vigorous worker, becoming assistant U. S. district attorney for Eastern Pennsylvania and State Senator. He was a graduate of the Episcopal Academy and Princeton University. He is survived by a widow and two children.

Miss Elisabeth Morris died in Philadelphia, on January 6, and was buried from the Church of the Holy Trinity, on January 8. She was a most active Church worker in many departments. She was the corresponding secretary and instructor in the primary work of Old Testament Prophecy in the Church Training and Deaconess House, teacher of the Woman's Bible class at the chapel of the Prince of Peace, and the vice president of the Woman's Auxiliary of that chapel and a representative on the Domestic Committee.

On January 4 the vestry of St. Martin's church, Oak Lane, took action on the death of Mr. Clinton M. LaTourette, who had been the accounting warden of the parish for twenty-one years, from its beginning.

The Burial Service for the late Samuel C. Scott, rector's warden of the Church of St. Matthias, was held at his late residence, 704 N. 19th street, Philadelphia, on Tuesday afternoon, January 12, by the rector, the Rev. C. Rowland Hill. He was also treasurer of the Sunday School, of which he had been an active member for nearly forty years, for the last fifteen of which he had not missed a single session. A memorial service was held on Sunday evening, January 17, when the rector preached the sermon.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Institution Service—Bishop Strange's Appointments and Confirmations. Memorial to Rev. T. M. N. George. Christ's Church, New Bern.

The Rev. J. Gilmer Buskie was formally instituted as rector and given charge of the parish and Church of St. Stephen's, Goldsboro, by Bishop Strange, on Sunday, January 10. The ceremony, not often used, was beautiful and impressive, and a large congregation of reverent and devout Church people participated in it.

Bishop Strange's remarks brought the members of this church face to face with the priestly authority of their rector and their duty as members, and will not fail in quickening the congregation to an abiding sense of their daily requirements and encouraging them in the performance of their duties.

Bishop Strange expressed his gratification at the zeal with which the congregation have carried on the work of completing the new parish house and the placing of the splendid new pipe organ in the church and in the effecting of other substantial improvements.

At the close of the Institution Service the new rector preached from the text: "We then as workers together with Him." He forcibly presented the duties and responsibilities of Church members, his words being those of a scholar, chaste in the elegance of its language, eloquent in delivery and persuading and convincing in its presentation of Christian duty.

Mr. Buskie is a Virginian by birth, a graduate of the Theological Seminary in Virginia, his first charge being Meherrin parish, Greensville county, Va., which he resigned recently to accept the call to Goldsboro.

The Bishop preached at night to a large congregation, and on Tuesday night Mr. B. L. Finney, Southern Secretary of the Brotherhood of St. Andrew, made his first official visit to this Diocese.

The Bishop's appointments for the rest of the month are: Jan. 18 to 25—Aurora Mission; 25—St. Philip's, Elizabeth City; 26—Weeksville, A. M.; 26—Christ church, Elizabeth City, P. M.; 27—Camden, A. M.; 27—Sunbury, P. M.; 31—Mt. Olive, A. M.; 31—Warsaw, P. M.

A new work has begun not far from Washington, N. C. Two services were held here by the Bishop, at the second of which twelve were confirmed. No better evidence could be given of the genuine interest in the Church and her ways.

At Bath, one of the oldest towns in the State, the community has become greatly perturbed on the subject of the mode of Baptism. The Bishop preached an apt sermon, setting forth the Church's teaching, stressing the value of the act instead of the particular method of effecting the act. Here eight were confirmed.

At Yeatsville, nearby, the Bishop held two services, and confirmed two candidates.

The Rev. A. C. D. Noe, the active deacon of Hyde county, is doing steady work that tells. Besides other points, the Bishop visited two new missions begun by him.

At St. George's the Methodists closed their church, the whole congregation, with its pastor, attending and worshipping in St. George's church. This is one of the happy indications that prejudice against the Church, is breaking down in many places.

There were at Sladesville both baptism and confirmation. The church edifice here is practically the same as that which was formerly at Makeleyville, having been taken down and reerected. The excellent service gave proof of the wisdom of the change.

Belhaven is a wide-awake, modern town. The services both morning and night were well attended at this point, and there were confirmations at St. James' church.

The Bishop gave an afternoon service to the colored people in the Methodist church. Ten were confirmed, and the same afternoon Archdeacon Avant, who is doing admirable work, baptized two men—one by pouring and one by immersion, setting forth the Church's real catholicity.

A fitting memorial to the Rev. T. M. N. George, a former rector of Christ's church, New Bern, has recently been given by the members of the St. Cecilia Society, which existed during his rectorate. It is a beautiful silver artouchon, with the inscription: "To the Glory of God and in Memory of Rev. T. M. N. George, rector of Christ Church, 1899-1905."

On the 9th of December, the several guilds of Christ's church held a bazaar in the parish house. More than two hundred dollars was the happy outcome.

On the 14th Archdeacon Webber began his Mission. Each day there was celebration of the Holy Communion at 7:45 A. M.; Evening Prayer and address at 3:30 P. M., and brief service and sermon at 8 P. M. Increase in attendance and interest was continuous, and the impress upon the community was idelible.

A large congregation was present for the beautiful morning service of Christmas Day, while on the night of Holy Innocents', the children made merry with Santa Claus at his log-cabin postoffice, in the parish house.

Quite a number of communicants have been received by transfer, and there is a notable increase in attendance upon the evening services, while the large number of men to be seen is most gratifying.

Under the leadership of the rector, the Woman's Auxiliary has begun the study of the Church's Mission in Japan. These are most interesting, and already pledge has been made toward the support of this splendid work.

The Juniors are doing good work, and the Babies' Branch has been recently organized, with an initial membership of twenty five.

The Brotherhood of St. Andrew, organized last spring, is doing faithful work, and its influence in the parish not only grows in power but in effecting greater opportunities for services. It is purposed to devote the Easter offerings to Missions—a movement worthy of the highest commendation. Recently there has been presented a handsome pair of brass candlesticks for Eucharistic lights. The rector does not bind himself, nor does the congregation limit him, to parochial marches. On every fourth Sunday he drives eleven miles to St. Thomas', Jasper, has evening services, preaches, and returns to the parish church at night. Besides that he has recently ministered at Vanceboro, Stonewall, and Oriental, purposing to give an occasional weekday service to each of these places.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Memorial to a Devoted Church Woman.

A beautiful and handsome credence table was unveiled at the service in Christ church, Greenville, on the Feast of the Circumcision. The following is the inscription: "To the Glory of God and in loving memory of Hannah Julia Cox. 1824 and 1904."

Mrs Cox was the beloved wife of Mr. Thomas M. Cox, who for years was a warden of the parish, and was one of the city's most prominent and beloved citizens. Mrs. Cox was a woman of most lovable traits of character and also one of great intellect.

The rector, the Rev. Alex. R. Mitchell, took occasion to speak of the beautiful life and Christian character of this noble woman.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Excitement Over the Proposed Closing of St. John's Chapel—Work Among the Blind—Italian Mission—St. Paul's, Staten Island.

Fanned by published and public criticism, the situation surrounding the proposed closing of St. John's chapel, of Trinity parish, has become intense, in places bitter. Two parties have arisen. The small one is on the side of Trinity parish, believing that even wealth has its problems, and may perhaps be right in some of its decisions. The larger is the one that enjoys attack, especially upon the well-to-do. Even injunctions and legislative acts are talked about. Good may in time come out of the controversy, but at present, irreligion is having its inning. It is saying that Christians, so-called, are very like other people, and that the Church cumbers the earth and nothing more. So intense is the public feeling that one hears scoffs and jeers in public places like the subway trains. It is now stated that Trinity will not recede from its decision and that St. John's will close on February 1. It is also stated that offers to take the chapel and conduct is as an independent parish, to give it a little longer lease of life, and to put the present priest in charge of St. John's in charge later of St. Luke's—all of these are said, on good authority, to have been rejected. Trinity vestry, stung by criticism, issued a staement of its finances and of its position regarding St. John's, but it has not yet learned its lesson of publicity. Probably that it should learn it in so short a time is too much to expect. Immediately it issues the statement it retires into its shell of secrecy, and declines as of old to reveal its decisions or the basis for them. The result is public criticism, misunderstanding. The press of New York has been, for the most part, unfair and ill tempered. One or two of the afternoon dailies seem to have tried to state both sides, but all the rest have treated Trinity as if it were without rights, and have added to the tone of irreligion. Even the statement, which should have been treated with respect, was printed in part without comment, and the charges repeated immediately afterward. Developments of a disagreeable sort are to be looked for. So inflamed is the public that with the actual closing of the chapel, a riot, or a demonstration is not unlikely. Trinity vestry takes serious risks. Time was, perhaps, when men did not care what the Church did. They care much now, and Trinity must recognize the fact. Above all, it must come out of its shell of secrecy and stay out. It is not Trinity only that is injured. Nor is it the Episcopal Church only. It is all.

On the other hand, critics fail to take account of the fact that Trinity is trying, at least the Rev. Dr. Manning is trying, to bring about reforms. It has been said for years that Trinity ought to conduct her affairs on better business principles, demand more for what she spends, and have better men in her ministry. The moment the venerable parish tries to change that moment unfair criticism of the bitterest sort opens. Perhaps it is all a part of the penalty for omissions of the past. At this moment the indications are that unless Trinity shows some consideration for public opinion, or unless some other solution comes from outside, that there will be trouble that will bring even worse disgrace upon religion. Escaping this, the loss to the Church and to religion in New York is going to be considerable. People are now saying that the chapels ought to be independent parishes. They ought, of course. But that is Church economics, that long-neglected science. But if that be true of Trinity, it is equally so of the Chapels of the Incarnation, St. Thomas', St. Bartholomew's and Grace churches. It is also true of lots of other forms of Church work, viz., that it ought to be conducted on economic or scientific lines, and not on the present slip-shod ones. Finally, the whole situation is deplorable so far as New York and Trinity church are concerned, unless in the end it brings good to the front.

Bishop Whitaker, of Pennsylvania, was last week re-elected president of the work among the blind, especially that work which prepares reading matter. A new system, by which both sides of the paper is used, and by which forty per cent. of the cost is saved, was formally adopted. The beginning of an endowment fund was announced, consisting of $1,500. Principal men in the New York Institute for the Blind are with the Bishop of Pennsylvania in the work, and various other religious bodies besides the Church are represented. It was reported that a growing interest in the welfare of these unfortunates obtains on the part of the public.

The Rev. D. A. Rocca, formerly of Brooklyn, has a promising Italian Mission on Staten Island. This Mission has just fitted up a spacious place of worship, and occupied it for the first time last Sunday. The Sunday School was too large for the accommodation even of the new quarters. Much interest in the Church is shown by Italians, and a very considerable number of Roman priests, all Italian, are seeking admission into the Church. No fewer than six applied to Bishop Greer within a month recently.

St. Paul's church, Staten Island, the Rev. W. H. Watts, rector, changed the character of its public services with the change of rectors, a year ago, and is increasing its attendance rapidly. A little friction developed with the change, but that has passed. A Men's Club of seventy members and an active Woman's Auxiliary are among the first fruits of a new order of things. St. Paul's is the second New York parish once with extreme ritual to change radically within the past two or three years, and in both instances greatly to the relief of attendance and financial income.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Services for Deaf Mutes—Ordination. Girls' Friendly Work—The New Church at Anchorage—Other Diocesan News.

A service for deaf mutes was held at All Souls' mission, Christ church cathedral, December 21, by the Rev. Austin Mann. Shut in as these poor afflicted ones are, how they must specially enjoy at the Christmas-tide a service that seems to keep them in touch with their brethren in Christ.

On St. Thomas' Day, December 21, a service of great interest was one advancing to the priesthood, the Revs. Clinton Quinn and Middleton Barnwell, who were ordained deacons the past June. Both of these promising young men were members of St. Andrew's parish—which parish is justly proud of them—and the service was held in St. Andrew's church by Bishop Woodcock, assisted by the rector, the Rev. John K. Mason.

The Auxiliaries in all the parishes are doing fine work. A number of boxes have already been sent to various home missions by these never-tiring workers.

The Quarterly Union meeting of the rectors, officers and teachers of the Sunday Schools was held in the chapel of St. Andrew's church, December 15. "The Sunday School and the Church's Mission," was the topic for discussion. Rev. J. S. Lightbourn was the speaker.

The various branches of the Girls' Friendly are engaged in interesting work.

The Cathedral Branch prepared a Christmas tree for the Home of the Innocents, a box for the children of the colored Mission of the Good Shepherd, at Hopkinsville. After their labor of love for others, the Girls were surprised when entering the cathedral house, on their usual evening for meeting, to find a delightful treat for themselves. A table had been prettily adorned and filled with all kinds of nice eatables, a Christmas gift from Mrs. Cox, their honorary associate. Another honorary associate sent a check for a goodly sum to the Society.

Reports from the various parishes show a steady increase of interest in every branch of Church Work.

The work on the new stone church at Anchorage, in memory of Bishop Dudley, is progressing, and the congregation is anxiously awaiting the day when they shall gather there.

Through a former Kentuckian, a member of the Altar Guild of St. Thomas' church, New York City, an offer has been received from the rector and altar guild of that church, to present a complete set of altar linen for their new building at Anchorage, in grateful memory of Bishop Thomas U. Dudley.

Christ church, Guthrie, for the first time in its existence, had Christmas services on Christmas day, held by the missionary to that place, and Russellville. Hitherto the missionary had the service at Russellville, but this year the people there kindly reliquished their claim in favor of the smaller and weaker parish.

The Ladies' Guild of St. Peter's church have had upholstered in olive green leatherette the side entrance doors; the lights have been altered so that the place is brilliantly illuminated, and a new lining put in the large heater.

Nov. 24, the Girls' Friendly, of St. John's, which for several months has been on probation, was admitted to the society.

December 10, Miss Harris, a member of St. John's, gave a farewell reception for Rev. and Mrs. Sparling, the congregations of St. John's and St. George's attending and expressing unanimous regret at the loss of their rector.

A cosy little rectory was built during the past summer for the Mission of the Good Shepherd, Hopkinsville. The Mission school shows a gratifying increase in numbers and the work is most encouraging.

A chapter of the Junior Department of the Brotherhood has been formed at St. Paul's church, meeting each Wednesday night.

December 21, St. Thomas' Mission, a mission of Advent church, was dedicated. The name is in memory of Bishop Dudley. St. Thomas' Guild—women and girls—had presented the processional and the altar crosses.

The Brotherhood chapter of St. Andrew's church is taking active part in its new mission, Emmanuel, in South Louisville. A rector has it in

charge now, assisted by the Brotherhood men of St. Andrew's.

The Brotherhood men of St. John's church will begin weekly noonday services in several factories in the vicinity of the church.

Epiphany church chapter is holding services at St. James' chapel, a mission in the country.

A splendid feature of the work of St. Stephen's chapter is the reading room for men and boys, open every evening, with Brotherhood men in turn being there to welcome any who may enter the place.

Calvary church chapter is in charge of their mission work at Calvary chapel, on the Point.

The Junior chapters are working with splendid results.

The colored chapter, Our Merciful Saviour, is one of the strongest chapters in the city and is doing a great work among the men and boys of their own race.

St. Andrew's Day, November 30, the Calvary Junior chapter received its charter. For more than a year the chapter has been doing probationary work.

Special New Year services were held at Calvary at 9:30 in the morning, with a fine address from the Bishop.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

### Church Sunday School Institute.

One of the particularly interesting events of the coming week will be a Church Sunday School Institute in Christ church, Alexandria, the Rev. Wm. J. Morton, rector, on Tuesday, January 26.

Among the subjects which will be discussed are: "Work in Advanced Classes; Post Confirmation Instruction," "Sunday School Management;" "Work in the Main School and Primary Department."

The speakers will be Rev. Messrs. John Ridout, Kensey J. Hammond, Mr. Robert E. Anderson, Mrs. Edna Phelps Hastings and others.

### The Church Periodical Club.

A very pressing need for the Church Periodical Club is an endowment fund of $15,000, to cover the room rent in the Church Missions House, so that from the centre, the work may be carried, free of such burden, and extend its usefulness. For twenty-one years this club has sent into the diocese, both to clergy and mission stations, a regular supply of literature. Would it not be a graceful acknowledgment, at this time, in return for every parish to send a gift to the diocesan officer, Mrs. M. G. Wallace, 100 South Third street, Richmond, who will foward the same to Mrs. Chapin, the faithful secretary? Also, to further the work, by each rector appointing a librarian to collect magazines, church papers or others—any good literature—to mail to those who ask for it, whose addresses will be supplied by Mrs. Wallace.

### The Chapman-Alexander Services.

The inter-denominational services in Richmond, under the supervision of the Rev. Dr. J. Wilbur Chapman, will conclude on Sunday, January 24. They have been entirely successful. Seldom has Richmond shown a more hearty appreciation of any movement. The great Auditorum, with seating capacity of about five thousand, has been filled to overflowing at nearly every meeting, and overflow meetings have at times become necessary. The same condition has marked all of the services in the city.

The meetings are characterized by deep earnestness, without undue and unhealthy excitement. The preaching is plain, practical and persuasive. Music has formed a great part of the services, and the singing by the large choir and congregations has added greatly to their impressiveness.

It is a matter for deep gratitude to God that such a movement was inaugurated. The assistance which it will give to the regular workers in God's cause in the city is beyond estimation.

Dr. Chapman expressed very deep appreciation at the attitude of encouragement taken by the Episcopal Church in these meetings, and thinks that this has proved one of the strongest reasons for success, while the influence of the same in like movements in other cities will be great, indeed.

In the near future, like series of services, under Dr. Chapman, will be conducted in Australia, where they will have the co-operation of the English Church.

### The Poe Celebration.

The one hundredth anniversary of the birth of Edgar Allen Poe was celebrated at the University of Virginia, this week. It was at this institution that Poe received part of his education.

Able orators, including Dr. Alderman, president of the University, made addresses on the life and labors of the great poet.

At the religious services in the University chapel, on Sunday, January 17, in connection with the exercises, the preacher was Rev. William A. Barr, D. D., rector of St. Paul's church, Lynchburg, Virginia.

St. John's church, Langley, Fairfax county, has been removed to Ingleside, a station on the Great Falls—Old Dominion—Electric Railroad.

The new organ which has recently been placed in Grace church, Richmond, has been installed. It is an instrument of great power and sweetness. On Wednesday, January 13, there was an organ recital, with the new instrument. The conductor was Professor W. K. Steiner, of Pittsburg, one of the most able performers in the country.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Bath Parish, Dinwiddie County.

Growth in parishes is pretty much the same as in everything else. There are seasons when every department seems to go ahead, while at other times apathy seems to hang like a mantle of darkness over everything.

It was thus with Bath parish, Dinwiddie county. When the Rev. Edgar Carpenter took charge of the Church of the Good Shepherd and Sapony, in connection with his work in Lawrenceville, Brunswick county, he found Church matters in a bad place. He was untiring in zeal and efforts to better these churches, and under his leadership, Sapony was put in good repair, of which it was sadly in need. The Church of the Good Shepherd was also improved and beautified.

The years of Mr. Carpenter's ministry in this parish were fruitful and his work abiding. His resignation was deeply regretted by people of every denomination.

He was succeeded by the Rev. Frank Mezick, whose ministry was much blessed. Under him Trinity church, Brunswick, was reopened and eventually removed or rebuilt, and now always has a good congregation.

After Mr. Mezick's resignation, the Rev. Mr. Southall, of Farmville, gave these churches occasional services, as long as practicable.

The Rev. Reuben Meredith, of Warsaw, Richmond county, was then called to the parish and accepted, taking charge of the work four or more years ago. He made his home at Dinwiddie Courthouse. He threw himself, body and soul, into the work, and possessing great powers of endurance and vigor he was untiring in pastoral work over a large area. His labors, consequently, have been abundantly blessed. His own people and those of all other Communions are deeply attached to him. He is an excellent preacher and always has large and attentive congregations. There have been over forty additions to the church at Dinwiddie Courthouse. This place and Trinity church—one time ministered to by the rector of St. Andrew's church, Lawrenceville, but now under the care of the rector of Bath parish—have taken on new life and are full of vigor and energy.

Mr. Meredith has received a number of calls since he has been in Dinwiddie, to parishes in this and other dioceses. He has been called, recently, to Meherrin parish, Greenesville county. He would live at Emporia, the county seat, a town of 3,000 people, with all city conveniences. He is an excellent man for this work and the people there would be fortunate in securing him. The possibilities for development in this parish are great.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Missionary Day for Schools in Savannah—Clerical Changes.

"Missionary Day for Schools" was observed in Savannah by a united service of all the Sunday Schools, held at Christ church. The body of the church was practically filled by the scholars, St. John's, St. Paul's, and the two Mission schools of Christ church, St. Michael's and St. Andrew's joining with the Christ church school. The service was taken by the clergy of the three parishes, and a stirring Missionary address was made by the Rev. W. E. Dakin, curate of St. John's church. Music was by the combined choirs of Christ church, the regular choir and that from the Orphans' Home, the latter arousing much interest from their very attractive appearance. The offering was for general Missions.

The Rev. Charles W. Frazer, vicar of Christ church, Savannah, has been called to St. Paul's church, Macon.

The Rev. Joseph P. Gibson, of Port Alleghany, Pa., has accepted temporary work in Hawkinsville.

Mrs. S. B. McGlohon, of St. Paul's church, Savannah, has been appointed President of the Babies' Branch for the Diocese of Georgia.

The Rev. Sylvester S. Powell, deacon, will be advanced to the priesthood in St. Mark's church, Brunswick, Jan. 24.

Continued on page 20.

# Family Department.

### Keepin' In De Middle Ob De Road.

By Victoria A. H. Duggan.

My back is weak, an' my staff is slim;
My hat's all holes, an' my eyes is dim;
But I totes my pack an' nebber looks back,
Kase I keeps in de middle ob de road.

De road am rough an' it's sure mighty hard
Ter keep my feet a-movin' in de way ob de Lord,
But my heart is light kase I tries ter do right
By a-keepin' in de middle ob de road.

Ol' Satan lopes on close at my back,
An' he ax fer to ride upon my pack;
But I keeps him off wid a sneer an' a scoff
An' a-keepin' in de middle ob de road.

I trabbles some slow, an' I trabbles some fast,
So I can git home by de trumpet's blast;
Kase to rest my feet will sure be sweet,
So I's keepin' in de middle ob de road.

### The Abundance Underground.

By Harriet Lummis Smith.

"The windmills are very picturesque. I knew they were plentiful in Holland, but I didn't know there were so many of them anywhere in this country. I suppose they are useful, as well as ornamental."

The big brown rancher looked at his questioner with a little smile, as if he fancied she was joking. Then meeting the serious gravity of her look, he checked his smile.

"Well, yes'm. They're pretty useful. I reckon that's the part we're especially interested in. You see, we haven't had any rain this winter, but we've got to have the water."

The stranger looked around her with new interest. The luxuriant green of the fruit trees charmed her eyes, and, beyond, long rows of thrifty vegetables stretched until they seemed almost to meet. "But doesn't the supply of underground water ever run out?" she questioned. "Do your windmills always pump what you need?"

"Always," the other said confidently. "Up on the surface we have our dry years. If we trust to the rain we're more than likely to be disappointed. But there's plenty of water underground."

That California dialogue was recalled long after, when a young girl complained of the heartlessness of the world. "Nobody cares what happens to anybody else" she declared accusingly. "We all want good times ourselves, and we don't care how much suffering and unhappiness there is, if it doesn't come near us."

Her words were interrupted by a bit of startling news. A warehouse near the water's edge had collapsed. Most of the workmen were out of it at the time, and one or two who had lingered behind their mates had already been rescued. But a boy employed about the place was missing, and was thought to be buried in the debris.

All night the crowd stood about the ruins while the search went on. After a time a faint sound was heard, as if someone had knocked feebly against a piece of metal. The crowd went wild with excitement as the word was passed along, and then hushed to listen for another sound. The rescuers were working wildly. The boy was alive. They must reach him in time.

By and by they had removed enough of the debris so that they could speak to him. They found he was injured, suffering and frightened. They took turns in cheering him. Brawny men bent over the pile of rubbish, calling down tender, encouraging words. A young man with a sweet voice began to sing the hymn, "Safe in the arms of Jesus," and many voices in the crowd took up the refrain, softly, and, in the darkness of the night, tears ran from eyes not used to weeping.

It was dawn when they took him out, a frail, limp, pathetic little figure. It was only the life of an untaught, hard-working boy that had been saved, but the crowd went wild again. Cheer on cheer rent the air. Men who had passed a sleepless night went home with a sense of elation that drowned out all thought of weariness, for the boy who was safe.

"It's wonderful!" said the girl who had condemned the world as heartless. "People really do care. It seems as if they were altogether selfish and indifferent, but things like this show that can't be true."

"The selfishness is superficial," said her older friend, and the picture of the California windmills rose suddenly before her. "When you get below the surface—down to the real heart of humanity—you find sympathy and kindness in abundance.

### Dixie, the Famous Song.

Dixie, the most popular song of the South during the Civil War, was written by a Northern man, Daniel Decatur Emmett, who was born at Mount Vernon, Ohio, in 1815.

Young Emmett began life as a printer, but soon afterward gave up type-setting to join a band of musicians connected with a circus company. He discovered that he had a talent for composing songs used by clowns and he reeled them off in numbers, and with much success. "'Old Dan Tucker" made a great hit. Emmett became so popular that he concluded to try New York City, at the Old Gotham Theatre. His performances, with the help of two companions, were of a mixed negro song and dance kind, and the little company was billed as "The Virginia Minstrels." They took the New York crowd by storm, and the result was the negro minstrel shows which have ever since had so great a run.

The company went abroad and had great success in England. Even royalty became enthusiastic, and the present King, who was then in his teens, thought "Dan" Emmett one of the most interesting Americans.

It was several years before Emmett returned, and then he joined the Dan Bryant Minstrel Company. It was during this engagement that he wrote Dixie. Years afterwards, when he was an old man living in retirement at Mount Vernon, he told his story to a newspaper reporter.

The story follows:

"Are you Dan Emmett, who wrote Dixie?" asked the reporter.

"Well, I have heard of the fellow; sit down," and Emmett motioned to the steps.

"Won't you tell me how the song was written?"

"Like most everything else I ever did," said Emmett. "It was written because it had to be done. One Saturday night, in 1859, as I was leaving Bryant's Theatre, where I was playing, Bryant called after me, 'I want a walk-around for Monday, Dan." The next day it rained and I stayed indoors. At first when I went at the song I couldn't get anything. But a line,

'I wish I was in Dixie,'

"kept repeating itself in my mind, and I finally took it for my start. The rest wasn't long in coming. And that's the story of how Dixie was written.

"It made a hit at once, and before the end of the week everybody in New York was whistling it. Then the South took it up and claimed it for its own. I sold the copyright for five hundred dollars, which was all I ever made from it. I'll show you my first copy."

He went into the house and returned in a moment with a yellow, worn-looking manuscript in his hand.

"That's Dixie," he said, holding it up for inspection. "I'm going to give it to some historical society in the South, one of these days, for though I was born here in Ohio, I count myself a Southerner, as my father was a Virginian."

It was at New Orleans that Dixie got its great start as a war song. In 1861, just after the breaking out of the Civil War, an actress sang it at one of the New Orleans theatres. It was received with a storm of applause, and at once passed to the street, and then to the camp. It flew over the South on wings, and is now a universal favorite.

Emmett died in 1904, at Mount Vernon.

The song has been changed and paraphrased many times. The most elaborate attempt of this kind was made by General Albert Pike, of Confederate fame, who tried to give it more dignity. But his attempt did not prove successful. The public preferred Dan Emmett's doggerel and the tune, which he had adapted from an old "Coon Song."—The Advance.

### The Value of Enthusiasm.

Uuless there is a reserve of enthusiasm stored on the hills, the humblest wheel cannot be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause, has done his part. Six hundred English dragoons once received a foolish order and rode to their death like heroes. "Magnificent," said a French general, "but not war." It was magnificent, and perhaps it was war; for it fired the imagination of England and raised the standard of duty for a century. One who can plan is good; far better is the man who can stimulate. History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, his all into the breach, and his body made the bridge over which the race has entered into its heritage.—Ian Maclaren.

Business should not be permitted to detract from the love of home. Social recreation at the summer resorts should never be allowed to infringe upon the friendships of the fireside. Neglect the home until it is no longer a home, sever the fireside ties until they lose their power to entrance, thrill with joy and satisfy, and then what have you left that makes life worth living?

Home, home! sweet, sweet home!
Be it ever so humble, there's no place like home. —Religious Telescope.

"I wanted it so badly," said the one who had just spoken of a past desire," and now I am so glad I did not get it. I can see, looking back, that it would have changed the whole current of my life, and changed it for the worse. I would never have attained to what I have if my desire had been granted."

### Viatores.

Does the road wind up hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting place?
A roof for when the slow dark hours begin?
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock or call when just in sight?
They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina Rosetti.

### The Home Maker.

The heart of a civilization, like the heart of the Church, is in the homes of the people. The Son of Mary, subject to His parents in the humble carpenter's home of Nazareth, even after His remarkable experience with the Doctors of the Law in the Temple, has forever illuminated with a light of purity, love and peace, the home that opens its door to Him. He stands at every door and knocks, and if any hear His voice and rise and open to Him, He comes in and sups with them, and they with Him; and where He breaks bread and gives thanks, there is wondering joy as in the house at Emmaus.

Man commonly builds and furnishes the home and provides for its continuance, but woman is commonly the Homemaker. In earlier days in this land of ours, when changes were few and gradual, each fortunate Homemaker could learn in her parents' home how to make a home of her own. But now, among rapid and extraordinary economic changes the young Homemaker needs to learn not only what her mother knows, but more.

The subject is constantly studied by able teachers in great institutions of learning, and statistics gathered by our national Government are used to reach conclusions at which the Homemaker could not arrive without such aids. Domestic Economy is exalted among the arts and sciences. Every married woman, and every woman who expects to marry, should aim to become a past mistress in the science and art of homemaking. She should study, with assiduity, faithfulness and good sense, books that teach high ideals of homemaking, and those that teach methods and details. Much of the money that married people with moderate incomes expend upon shelter, food and clothing is wasted, usually from lack of modern scientific knowledge. Many a home that is burdened and harassed with financial problems, might be comfortable and at ease if it were managed on scientific principles.

The economic difficulty is often the beginning of a widening rift between husband and wife. Through this crevice enter differings, fault-findings, heart-burnings, disappointments, sometimes despair and separation. It is possible for women to learn how to make the most of modest means? Can they, so doing, help immeasurably the happiness and the earning power of their husbands, increasingly win their esteem, admiration and affection, save themselves worry and nervous breakdown, give their children a sweet and elevating spiritual atmosphere, and thus, on moderate resources, make a home pleasing to those who dwell in it and to those who visit it? Yes, all this is possible.

The Observer gives especial attention, in its Household Department, to such questions, securing able writers to handle them; and it constantly calls attention to the books most helpful in enabling the homemaker to become the best possible homemaker. Within a short time, The Observer has spoken of five particularly helpful books. "The Cost of Living," "The Cost of Shelter," and "The Cost of Food," all by Mrs. Ellen H. Richards, Instructor in Sanitary Chemistry in the Massachusetts Institute of Technology. "The Woman Who Spends," by Bertha June Richardson, long a student and investigator under Mrs. Richards and "Living on a Little," by Caroline French Benton, writer in the Home Department of The Observer, all of them small and inexpensive volumes. The latter is a sort of story, a genial, bright friend who takes the young homemaker by the hand and leads her along in pleasant paths of both ideals and practical methods of homemaking until she arrives at a pretty advanced stage; and "When you have arrived at that desirable point, the actual amount of your income does not matter so much as you would think, because, you know how to get out of it all that there is there, and it is enough for your needs."

Girls, dear girls, bright, sweet, lovely creatures, the joy of our homes, the decoration and delight of our social hours, may you all know sometime that deep enduring love of the right man, and for him, that makes a home a paradise. But remember that the love that lights the home does not light the kitchen range or pay the monthly bills. The smoke and ill savor of an ill-managed kitchen, and the extravagant expenses of a household unscientifically run, may tarnish and corrode the truest affections and blacken blooms in gardens of Eden. Pray set yourselves to learn all that can be learned and that is very much—from modern, capable teachers about your high profession of homemaker. As you will expect your husband to learn his business perfectly, so learn yours. The study may be less fun, for a while, than making fudge and running around with other girls and reading novels; but these may still have their due place and homemaking be fun, coming from it. Homemaking is one of the liveliest and most rewarding games in the world; play it with all your might. Play it according to the rules. Learn them! Success is certain.

As you pursue this course there will not be an hour or a minute when you may not be sure of the presence, the smile and the help of the Son of Mary. He can turn the common water of the marriage table to the wine of life, if you pour it as wisely as you may. He can make romantic love grow stronger, deeper, gentler, sweeter, more effective to purge out selfishness and unworthiness and draw two souls in closer bonds of joy and mutual helpfulness; and he will use your wise efforts to do it with. Blessed will you be among women, as you make your home blessed; your husband will rise up to call you blessed; your heart will magnify the Lord and your spirit will rejoice in God your Saviour.—New York Observer.

---

If every man now pursuing life's paths with chastened spirit and better hope because of a bodily affliction which he passed through could recognize every other one he meets who has had a similar experience, a brotherhood would be recognized not few in number and as sacred as anything this side of heaven. Up there this brotherhood will form and perpetuate itself. It is worth thinking of now.

### His One Talent.

By the time this article is printed the man whose story it relates may have gone to his reward. Already he has exceeded the space of time allotted him by the physicians, and has added a few more painful months to those that had gone before. That he can live another year, or even half that time, seems now all but impossible; and almost any morning may witness for him the daybreak of the life of which it is written that there shall be no more pain.

When the terrible accident was over, and they uncovered his mangled body, so little of life was left in it that they thought him dead. And when the surgeons had finished their work there remained but the physical wreck of a man.

Both legs were gone; the left arm was missing, and had taken with it the greater part of the collar-bone. Of the right hand only a finger and the thumb remained. There was only enough left of the man that had been to suffer and remember.

But he still possessed a brilliant mind, stored with the rich fruitage of a college training, and enriched by travel in every part of the world. And it was all wasted, wasted, wasted! There was nothing he could do but to remain a helpless sufferer.

So he thought as he sat by the window in the Home for Incurables, and looked out on a world of which he had ceased to be a part. Beyond him lay his Bible, and he read the parable of the talents, and reflected bitterly that he had now not one talent to bury; he himself was as good as buried, and his talents, which had been many, were buried already.

An old lady wheeled her chair beside his, and read a letter which had been sent her. It was from a stranger, but it did her good.

He was interested, and asked her about it, and learned that there was a kind of organization that furnished addresses of invalids and shut-in folk to persons who were willing to write them cheerful letters. She had sent her name as one who would be glad of an occasional letter. and this unknown correspondent wrote her regularly, and the letters comforted her.

A sudden thought came to him. To receive letters would be little comfort to him, but why should he not write them? But to whom? Could there be any persons so shut in as he who could be cheered by his letters? Possibly the men in prison were a trifle more to be pitied; yet even they had hope of release, and he had none. But it was worth trying.

So he wrote to the secretary of the organization for the names of some prisoners. He was informed that his letters could not be answered; the rules of the prison would not permit. But he undertook the one-sided correspondence.

Twice a week he wrote, and the letters taxed his strength to its limit. But into those letters he put his whole soul, all his experience, all his faith, all his bright wit, all his Christian optimism.

It is hard to continue writing when writing costs labor and pain, and especially hard when there is no reply. There were times when he grew discouraged, and was tempted to give it up. But it was his one remaining talent, and he resolved to use it as long as it lasted.

At length he got a letter. It was very short, and written on the stationery of the prison by the officer whose duty it was to read the letters of the convicts. All it said was this:

"Please write on as good paper as you can afford, for your letters are passed from cell to cell 'till they literally drop to pieces."—Youth's Companion.

### The Same Jesus.

The Master walked beside blue Galilee,
And two, whose boats lay near the water's rim,
And two, who mended nets beside the sea,
"Straightway" left all, and rose and followed him.

They talked with him; they clasped those blessed hands
That healed the sick and lame and blind in Palestine;
That touched the leper; and upon the sands
Broke barley loaves in miracle divine.

The little children smiled up in his face
The while he trod Capernaum's sunlit street,
And once a woman came to ask his grace,
Whose tears and kisses bathed his holy feet.

Oh, Jesus, art thou here the very same,
As in those far-off yesterdays to bless?
May I have the oil of joy in thy dear name,
The song of praise for sigh of heaviness?

Across the tossing surge of life's wild sea,
Cometh his answer to my faithless cry,
"Dear heart, I love thee so, I died for thee,
My wounded hands hold thine, so near am I."

"Not as the world gives, give I unto thee,
But for thine asking, life—yea, life indeed!
Peace—unto my own my legacy—
And my sure strength in every time of need."

Forgive me, Lord. Remember long ago
Two sorrowing ones walked with thee side by side,
And knew thee not, although with hearts aglow,
They prayed thee to come in, and to abide.

Have I, too, walked with eyes so holden, Lord,
I could not see thy hand in reach for mine?
Henceforth I take thee at thy simple word,
Oh, Son of man! oh, Son of God divine!




ROYAL
BAKING POWDER
*Absolutely Pure*
The Only Baking Powder
made from
Royal Grape Cream of Tartar
—Made from Grapes—
A Guarantee of Pure,
Healthful, Delicious Food





### The Distant Scene.

There never was a time when men's minds were so much on the rack and on the stretch with expectancy as they are to-day. Everybody has turned prophet as to what the future of society will be like; and in the personal life we all entertain more or less definite views as to life's prizes, and which particular prizes we should like to seize. We are eager for advance information; one step is not enough for most of us. We want to see the end from the beginning, and we rather pride ourselves that this is the mark of maturity and the characteristic of a far-seeing soul. But no far-seeing soul ever slights the present. Vision is much needed to-day to enable us to look deeply and richly and comfortingly into what is right before us. The wonders of the microscope are as great as those of the telescope. Our greatest danger is that we slur and despise what is near.

The wise man long since said that "wisdom is before. . . him that hath understanding; but the eyes of a fool are in the ends of the earth." Cromwell, for whom the distant scene was as unexpected an experience as a man could undergo, said that "a man never mounts so high as when he knows not whither he aims." And in Newman's hymns, a long and painful process is compressed into a few words as its writer says,

"I do not ask to see the distant scene."

Strong measures are needful for us when the mind has acquired this habit of sliding off instinctively to the distant scene. It becomes like a hand that has lost grip on the tools it is using. Our energies are never fully employed upon the thing we are doing, for a part of them steadily leaks away through that outlet of speculation as to the result. The work before us does not seem to deserve the whole of us. We are not all here. Singleness of mind departs from us, our work detrays that we were thinking of something else, and we destroy the future even as we go toward it. We wonder whether it is safe to let each day's work absorb all our energies. More work is spoiled by this anticipatory habit than we can ever know. The thing before us seems not worth doing well because we have caught sight of some great occasion looming ahead which will deserve all our attention.

The thought of promotion has, indeed, its just and honest place in life, but when indulged too far it secretes a poison which so vitiates all one's work that promotion becomes impossible. It was only last year that another Oxford man spoke from the midst of his promotions and his honors to urge with all possible earnestness that workers should throw away all ambition beyond that of doing the day's work well. They were to "think not of the amount to be accomplished, the difficulties to be overcome, or the end to be attained, but set earnestly at the little task at one's elbow and let that be sufficient for the day." The worst thing conceivable about the future is that we should come to it empty-handed through having too constantly dwelt upon it.

Our nervous thought about the future may be greatly allayed if we stop to think that we have lived through a great many futures already. Ten years ago we were wondering about ten years hence. To-day is the distant scene of ten years ago. And to-day has no terrors. It is not going badly; neither is it the romantic scene which we imagined. If it has some successes, they are such as we might have any day. If it has its difficulties, we shall see our way through them. And so it will be as we go on toward the end.

However lyrical this fault may be made to seem as it is expressed in Newman's beautiful phrase, there is no fault which more completely drives the poetry out of our life. It abolishes all possibility of surprise. The scenes on which we arrive have been emptied beforehand by too incessant thought, so that what to a simpler mind might be a very heaven of new experience finds us already jaded and displeased. God starts every day for us in poetry, but it slowly turns to prose as we watch the clock or overrun the morning by thoughts of the afternoon, and spoil the afternoon by forecasting the engagements of the evening.

Now, as a matter of fact, the distant scene of a life that lives long is naturally a scene of slowly failing powers, of retirement and lessened activity and influence. But thousands have their usefulness lessened before their time by trying to prepare themselves for the weakness which God has mercifully assigned to a brief period. We need our courage for to-day. Friends around us are undergoing that experience of lessened activity on every side, but it does not seem a tragedy in their case. We do not count it a failure or a disgrace that they weaken physically at last. If sorrows and trials come which God has ordained should cover but a brief period of life, it is presumption to draw their darkness over days which he meant them never to touch. When we meddle with the distant scene, we do not so much lighten it as we spoil the days which have been given us to be kept cloudless.

In Newman's own history the distant scene was a plain room in a quiet street on the outskirts of Birmingham. The smoke and grime of the great manufacturing city made a scene very different from Oxford with the snap-dragon growing on the walls of Trinity. He had said that he liked to think of the snap-dragon as being "an emblem of his perpetual residence even unto death in his university." If he had had a sight of the distant scene when he wrote the hymn more than fifty years before, he might have faltered and made impossible those years of work into which he poured himself without knowing what the end would be. Those afternoons at St. Mary's, of which Principal Shairp and John Keble and Matthew Arnold and Dean Church have written, afternoons which left their mark on many lives, might never have been, and Oxford might have lost one of her greatest influences, if Newman had given all his thought to forming his career so as never to leave Oxford. But he did not ask to see the outcome, and, not seeing it, there were made possible to him a half century of labors which grew a step at a time, filled his life with contentment, and let it close in peace.—S. S. Times.

# Children's Department.

### Each by Name.

Never a little foolish lamb astray in the gloaming dim
But the tender Shepherd knoweth its name and calleth it home to Him.
In the flock and the fold, the sheep are His, and He keepeth them close in care;
And each for itself in the Shepherd's heart hath its own peculiar share.

Never a moor so wrapped in mist, nor a hill so gray and dun,
But the Shepherd counteth His lambkins there, and watcheth them one by one.
Never a day so bleak and chill, nor a night so dark and drear,
But the tireless love of the Shepherd waits for the sheep that are passing dear.

Never a weary, wayworn sheep in the great world-flock to-day
But may hear the call of the Shepherd's voice, may follow Him and obey.
The Shepherd hath ransomed the great world-flock, He hath bought it for His own;
And He loveth and guardeth it one by one as were each in the world alone.

—M. E. Sangster.

### Roger's Nice, Long Birthday Party.

By Hilda Richmond.

"Must I have a party, mamma?" asked Roger, watching his mother as she tried to pick out the very prettiest invitations.

"Why, dear, don't you want a party?" asked his mamma in surprise.

"Yes, but not the kind I always have," said Roger. "I'd like to have all the things and then not ask the boys and girls. I could have a nice long party all by myself that way, but now it's all over in one day."

"Would you really like to do that, Roger?"

"Indeed I would; said the little boy. "Just think how long the candy and nice things would last."

Mrs. Millbank did not say anything more about what kind of a party it would be, but Roger noticed that she was very busy all the time until the birthday came. Once he asked her if she had invited the boys and girls, but she said she had not, and she told Roger to run away and play, as she was very busy.

On the morning of Roger's birthday he was very much surprised to find a table set just for him in the dining-room instead of his usual place with his papa and mamma. There were flowers and candies and oranges on the table and a great, splendid birthday cake with seven candles, and so many nice things that Roger could only open his eyes very wide and stare at them.

"You may have all these things for your own Roger," said his mamma. "You are to have a nice, long party all for your own, and eat them whenever you please."

Roger took a large slice of cake and an orange for his breakfast, and all morning he kept running to the table for candies or nice things when he felt hungry. At noon he did not care for very much dinner, and at supper time he had a headache and could not eat at all. During the afternoon several children came in to play, but Roger carefully closed the dining-room door for fear they might want some of the goodies, and he even forgot to offer any to his papa and mamma and grandmother.

But a very strange thing happened next day. A lonely little boy begged to come back to his place at the table and have his bowl of bread and milk, for he said he was tired of having cake and candy and pop-corn and oranges all the time. "Please may I ask the children to come this afternoon and have some of my birthday things?" he asked. "I am sorry I was so selfish."

So the boys and girls were glad to help dispose of things and they had a very merry afternoon. "No more long parties for me," said Roger, looking at the empty table. "This kind suits me best."—S. S. Times.

### Fishes in Dry treams.

When brooks, streams, and ponds become dry, most fishes die. Some kinds, however, like eels and catfishes, are able to survive for considerable time by burrowing into the wet or moist bottom, which may be quite dry at the surface. This is particularly true of some tropical fishes found in regions subject to drought, where it is a matter of common observation that a pond depression that has been baked by the sun's rays for days or weeks will, immediately after a heavy rainfall, afford good fishing. The ability of certain tropical fishes to endure drought and to remain out of the water for a long time in the markets depends on the possession of an accessory gill on the under side of each gill cover, by means of which oxygen may be taken directly from the atmosphere. Failure to notice dead fish after the drying of brooks or ponds simply means that birds and four-footed beasts—often night prowlers—have been there first. One of the most important lines of work carried on by the fisheries branch of the Government is the rescue of food and game-fishes from the overflowed lands in the Mississippi Valley. After the floods subside, shallow pools are left that are wholly disconnected with the streams, and in these the fishes gradually perish as the drying of the pools progresses. By sending men to seine these pools, the Government each year saves and returns to public waters hundreds of thousands of valuable fishes.—February St. Nicholas.

### First and Best.

A little girl was playing with her doll, we are told, while her mother was writing. After a while she called the child and took her on her lap. The little one said: "I am so glad; I wanted to love you so much, mamma."

"Did you, darling?" And she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote? You and Dolly seemed to be having a happy time together."

"Yes, mamma; but I got tired of loving her."

"And why?"

"Oh! because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"Why mamma! can't you gess?" and the blue eyes were very bright and earnest. "It's because you loved me when I was too little to love back; that's why I love you so."

This reminds us of the blessed verse John wrote about the Lord Jesus Christ: "We love Him because He first loved us."—The Child's Gem.

### What Shall the Children Read?

"The reading a child does in its home has a tremendous influence on its development—an influence hardly surpassed by any other single factor," is the view of Prof. John A. MacVannel, professor of the science of education and kindergarten work in Teachers' College, Columbia University, expressed in a recent interview. Since this school is the recognized leader in the new movement of scientific child study, and is wielding a great influence by sending to all parts of the country teachers aroused to the importance of every factor that touches the child, Prof. MacVannel's words carry much weight. Continuing along the same lines, he said:

"Even the books and periodical literature intended for the reading of mature people play an important part in molding the child. Immature young people look over and read much of this matter and inevitably are benefited or injured. It is always a positive influence and one that must be seriously considered by all who have charge of the younger generations, if they are to live up to their obligations.

"Children and young people will read, and as surely will be strongly influenced by what they read. They should be supplied with the best obtainable juvenile literature. There is an abundance of this which fulfills all the requirements for the wholesome and sane development to which the youth of this modern day is entitled. Twenty years ago there was a different story to tell, for at that time much of the best juvenile literature of the day was stilted, namby-pamby and lacking in that charm, simplicity and wholesomeness which characterizes the better class vook of to-day. Modern authors who are at all worth considering, no longer talk down to children and young people, but address them with an unaffected naturalness and sympathy that make a strong appeal. This attraction affords to this type of writing an opportunity to drive home in a subtle but none the less powerful manner, the good taste and high ideals it reflects."

---

Religion is a matter between two persons: the individual human soul is one, and God is the other. It is a most high and holy fellowship, or, if one prefers the term, partnership. And our Lord is not the dependent partner, nor will he suffer any of his children to outdo or excel him in generosity or in love. We never throw a crown at his feet that he does not take it up and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to his praise that he does not sometime, somehow whisper it back into our souls as a word of deathless hope and peace. We never render him a service that he does not transform that service into enrichment of honor and increase of power for ourselves. He hath said, "Them that honor me I will honor," and his Word cannot fail.

---

It is really very curious to observe how, even in modern times, the acts of discouragement prevail. There are men whose sole pretence to wisdom consists in administering discouragement. The are never at a loss. They are equally ready to prophesy, with wonderful ingenuity, all possible varieties of misfortune to any enterprise that is proposed; and when the thing is produced, and has met with some success, to find a flaw in it.—Helps.

### The Awful Jungle.

The meadow is an awful place,
For one so young as I;
The dandelion you must face,
The fiery dragon fly.
The snakeroot and the adder's tongue;
Terribilous to one so young!

Though gentle cowslips kindly yield
Milkweed and buttercup,
Beside you, hidden in the field,
The bear's paw reaches up
To grab at you, behind, before;
While tiger lilies rounce and roar.

And my! what brigand armies pass
On horse flies or on foot,
Their Turk's beards waving in the grass,
They're armed with arrowroot.
And all the flowers have pistils, too;
While sword grass waits to cut you through.

Now maybe Indian pipes don't mean
A horrid Soowix camp!
And think! there's toadstools to be seen,
Horrificiently damp.
I tell you, I ain't going to go
Where crawly wawly creatures grow!

—Sinclair Lewis, in Woman's Home Companion.

### Teasles—Keep Out.

A Dr. Daddiman Story.

The Junior Partner—four and a half, going on five—is the finest sort of a fellow when he is himself. But he was not himself for a long time before the Senior Partner discovered what was the trouble. And, of course, he felt very, very sorry when he knew that the Junior Partner had the real, old-fashioned, deep-seated teasles. It is such a horrid disease and lasts so long! It is as much worse than measles as you can think.

When you have measles you are put to bed and taken care of; that means ice-cream and kindness. People are kept out for fear of spreading the disease. It is generally over in a few days and that ends it.

Whoever heard of treating a case of teasles with kindness? But it would be a good plan when it first shows itself, to put the patient to bed and hang out a large dark-blue flag:

TEASLES!
KEEP OUT!

for the disease is sure to affect every one that comes near.

The worst of teasles is that it always is a long time before they find out what is the matter. It is mistaken for badness just as it was with the Junior Partner. A good many folks think that all sickness is badness. The fact is just the opposite. Badness is mostly sickness. When people understand these things better, they won't be so smart about blaming and punishing. Then some one will say to you:

"Good morning! How is your temper this morning?"

And you will say:

"Very sweet at present, thank you. But I am afraid that I am in for an attack of selfishness. You know that I am subject to them and they use me up for days. But how is your brother? Did he get entirely over his rudeness?"

And the other will reply:

"Thank you, he is much better, but he does not feel entirely well. Did you hear about Dicky Brown's accident?"

"Why, no! What was it?"

"Poor Dick has been getting so fool blooded, and yesterday he made a misstep and broke his word."

"Oh, how sad! Was it a bad fracture?"

"I do not think so, though it is giving him much pain. But the doctor says that pain is a good sign."

And so the talk will go on. For people will always love to talk about ailments.

The teasles not being recognized early, generally gets into the system. Then you are a long time getting rid of it. And it comes back so often that it is hard to tell when you are really cured. In fact, the disease is liable to leave a weakness that way for some time. It is something like a habit.

So, of course, the Senior Partner felt very very sorry when the Junior Partner told his symptoms and he examined him and understood the case. The trouble showed itself mostly in the hands, tongue and feet.

The hands had taken away Martha's sled and left it on the sidewalk, while the feet carried the Junior Partner swiftly away. The feet had rushed him off when the hands pulled the chair from under James and let him fall to the floor. Not long before that, the hands had thrown all the coats from the porch-rail upon the heads of the children who were digging in the dirt. And they had several times taken away the swing.

The Senior Partner examined the hands, tongue and feet. The hands had a "striking" appearance, but bore no signs of meddling nor wall marking.

The tongue looked like a kind tongue and most of the time it was. But there were some "tattles" on it. And the Senior Partner had heard it calling names and saying unkind things and even interrupting. He was sure about it.

The feet were simply run down. They had a few dawdles, but not more than most young feet.

Although the Junior Partner had suffered in this way for quite a while, the case did not seem to be hopeless—not half as bad as some. And he had a jolly good constitution. But teasles is teasles and no one wants to have it nor to be exposed to it. If you don't get it out of your system when you are young, you will have a hard time with it. Just think of everybody running around the corner when you come near, and whispering at recess—(for children have feelings):

"I say! here comes that John Henry! He has a bad attack of teasles! You can't have any fun when he's around. Let's run and hide!"

And poor little John Henry would have no one to play with. And when he grew up, no one would want to associate with him because of the teasles.

So the Senior Partner thought over the case, and thought and thought, just as the doctor does when you are ill, but he does not show it. Teasles is treated in so many different ways. And some of the treatments, such as the use of hard words, while they give the operator relief, drive the teasles in and make the patient worse. Latinized water is good for many things, as every doctor knows. If fresh and cool, it is excellent in the treatment of the whines. But you could not carry a lot of Latinized water around and have it fresh for use when you felt the teasles coming on. The Junior Partner must have a remedy, which he could take with him and use himself, so as to be always prepared for an attack.

"Partner!" said the Senior Partner, "do you really and truly wish to be cured?"

"Yes, Daddy." The Junior Partner is a great joker. He calls the Senior Partner Daddy, and the General Manager, Mother.

"The cure which I will give you is a very old one and comes from the East—from the greatest doctor that the world has ever known. If you use it carefully, it will cure any attack, however severe. Hold your hands in front of you—palm to palm and a little apart. Are you ready?"

"Yes, Daddy."

"Bring the tips of the little fingers together. Say—Little."

"Little."

"Next finger-tips together. Say—Children."

"Children."

"Middle fingers. Say—Love."

"Love."

"Next fingers. Say—One."

"One."

"Thumbs. Say—Another."

"Another."

"I will call this cure, "Naming the Fingers.' When you feel an attack coming on, use it quickly and keep on using it until you feel better. You may name the fingers to yourself if you wish. Now let us practise it."

The Junior Partner repeated it until he had it ready for instant use. And now he says that he is surely getting better. And everybody is glad, for when he is himself, the Junior Partner—four and a half, going on five—is the finest sort of a fellow.—Dr. John C. Schapps in February St. Nicholas.

### A Water-Glass.

The boy who lives near any kind of water will enjoy owning a water-glass.

Boys, not unlike girls and grown-up people, like to make discoveries and are curious about that which is not visible. The stones, and shells, and growths under the water are of great interest, and with this glass one may see the bottom in twice as deep water as without one.

The water-glass may be made very easily by a boy and the enjoyment of using one made by one's own self will be greatly increased. The one used by our party was made by taking an ordinary pane of window-glass 8 by 10 and with four pieces of board sawed, slanting so that the top was somewhat larger than the bottom—possibly measuring 10 by 12. The glass was puttied in the bottom and the wood painted green to keep it from warping and to help absorb the rays of light.

The water-glass box is used by placing the glass next to the water and in looking through this many secrets of the deep will be revealed. Our party was making a trip in St. George's Bay in the Bermuda Islands, and with this glass the corals, beautiful shells, sea-fans, sea-eggs, mosses, and seaweeds just as nature arranged them were very interesting. Our oarsman had a fish-pot or trap in this bay and from the deep, deep water with a boat hook he pulled this from the bottom and found three immense lobsters in it. They were of such interest to us that we took their pictures with the water-glass. At the left of the glass is a sea-egg which the guide cleaned for us. He removed the animal from the inside and scraped the hundreds of spinelike threads from the surface, leaving the shell, which is a beautiful specimen of the sea-egg or sea-urchin.

Some of the party supposed that they were in the picture but found to their dismay that they were not.

Glass-bottom boats are sometimes used, but while it is easier to see the bottom through these, yet there is the possibility of their springing a leak, and those only should be used which are made by experienced workmen. But a homemade water-glass is always ready for use.—February St. Nicholas.

### An Evening Hymn.

"I will lay me down in peace and sleep."—Psalm iv: 8.

My Father, hear my prayer
Before I go to rest;
It is Thy little child
That cometh to be blest.

Forgive me all my sin,
And let me sleep this night
In safety and in peace
Until the morning light.

Now look upon me, Lord,
Ere I lie down to rest;
It is Thy little child
That cometh to be blest.

### The Little Mother's Hands.

The following story told by Dr. Dawson, in its beauty and simplicity, teaches a lesson which it would be well to take to heart:

"In the course of my ministrations," said the doctor, "through the slums of London, I came upon a sad case, that of a woman, the mother of five children, the eldest of whom was a girl of nine or ten.

"The mother at the time the family first came under my notice, was dying of consumption. The father, a hard-working man, was barely able to earn sufficient to supply the meagre wants of the family, and they were often in dire straits.

"The bulk of the work devolved on the oldest girl, Mary by name. Never have I seen the title of 'Little Mother' more appropriately earned. She not only had the invalid to care for, but the younger children as well, and Mary was often a very tired little girl.

"Mary's duties soon were lightened to a certain extent by her mother's death, but made heavier in another by the added responsibility of the little family. The burden of the children and the house was very heavy after the mother had gone. While she lived Mary had always felt there was some one to direct and guide her, but now she was forced to rely upon herself entirely.

"Mary's health, none too strong at any time, soon began to fail under the great responsibility which had fallen on her shoulders. The care of the children, the cooking, the washing and ironing, the sweeping and bed-making were too much for the little woman's strength. Day by day she failed, fewer and fewer became the outings which the lusty baby enjoyed. The little fellow soon became too heavy for the thin, weak arms of the 'little mother,' and it was but seldom that she could muster courage and energy enough to carry him down the steep stairs, which was his only breathing ground.

"The day came when even the slightest exertion was impossible for poor Mary, and she was forced to depend upon the kind services of neighbors as poor as she was herself. Mary failed rapidly. She was soon confined to her bed, and then I procured the services of one of my 'helpers' who took up Mary's work where the 'little mother,' in sheer helplessness, had laid it down.

"On one of my daily visits, as I stood in the doorway, unannounced, I heard the murmur of childish voices. A little friend of Mary's was sitting with her and had been laboriously spelling out some verses of the Bible.

"'O Maggie!' I heard Mary say, 'Whatever will I say to Jesus when I meet Him and He asks me why I did not go to church and why I did not pray? You know I was so tired, Maggie, so tired, I just couldn't.'

"'Never mind, Mary,' the other child replied. 'When you see Jesus just show Him your hands, and He will understand.'"

### Playing Church.

One day it was pouring down rain, and Aunt Carrie was getting just run out of stories. So Jimmy Bates said:

"Let's play church."

There were five Bates children and four visiting cousins, so that made quite a congregation. They put rows of chairs together for pews, and the big armchair was to be the pulpit, with a hassock for a step to get up.

The pulpit was so fine that they each wanted to be the minister. But Jimmy said he ought to be minister because he knew the most texts, so he must be the "goodest."

"Why, Jimmy!" said Aunt Carrie.

But the other children said he might, if they could all take turns passing the plate.

The plate was mother's card tray. They had a lot of buttons to put in it for money. They began by singing a hymn very prettily

Then Jimmy, with grandpa's old spectacles way down on his nose, mounted to the pulpit by way of the hassock. How they all envied him!

"My friends," began Jimmy.

"You should say brethren," said little Helen, softly.

"And brethren," added Jimmy, crossly, "my text this afternoon is 'Do unto others as you would'—"

"Oh, Jimmy," wailed a reproachful voice in the first row. "You can't have that. You know you took my bouncing ball away from me this morning and I wanted it so."

Jimmy grew very red.

"Never mind," said he, hastily. "My text today is, 'Judge not'"—

"But, Jimmy," piped up another voice, "you said this morning you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy was getting pretty cross. He swallowed very hard, and thumping the back of the chair with his fist, he said, severely: "Here's another, 'It is more blessed to give than to receive.'"

"O Jimmy," howled the whole congregation. "Not that. You ate up the whole of the jam at the doll's tea party, so we didn't have any!"

At this the poor little minister broke down and cried. But Aunt Carrie said: "I know the best text of all, 'Love one another.'"

Just knowing texts isn't much use, unless we try to live them.

### How Birds Help Us.

Birds do an immense amount of drudgery for man, if they do now and then reward themselves by a dainty tidbit of ripening fruit. A pair of robins have been watched while they carried a thousand earthworms to their brood. Woodpeckers destroy eggs and larvae which would develop millions of destructive creatures in forests and orchards; and one of the most inevitable foes of the canker worm is the beautiful oriole, were it but allowed to live and hang its swinging cradle to the elm. For every wing of black and orange on a young girl's hat an apple tree is stripped of leaves and young fruit, or an elm is denuded of its graceful foliage by the canker worm.—Farm Journal.

If one lacks heart impulse, let him cultivate the sense of duty. The pump will reach deeper than the surface spring.

### Some Ways of Squirrels.

"One of the most familiar sounds of the summer woods is the rattling bark of the red squirrel," writes an observer. "The tones of his voice are varied, and there is a great difference between his angry bark, his cry of fear the chattering monologue with which he addresses an intruder on his domain, the running fire of repartee which is the constant accompaniment of the antics of a pair at play, and the long rattling roll call which he utters apparently from sheer enjoyment of the sound or as a challenge to some unseen enemy of his own tribe and which reverberates through the woods often with sufficient force to carry the sound for as much as half to three-quarters of a mile. If we listen for an instant when we hear one of these challenges sent forth we may hear it answered from some distant point, so faintly that we cannot be certain that it is not an echo. Some other male has heard the challenge and, answered, and we may be fairly certain that they are hastening toward each other, each with the intention of annihilating his foe or at least teaching him a lesson.

"Gray squirrels, unlike most of the rodents, do not hibernate in the winter time, but are abroad and very active during most of the season. Their nests are then in hollow trees, but they usually leave these retreats in March and build airier and less vermin-infested abodes in the tree-tops of leaves and twigs. If you can watch a gray squirrel gathering nuts in the fall you will see him take a nut in his cheek pouch and hop along the ground, testing it every few yards with his front feet. When he has found a spot entirely to his liking he will scoop out a shallow hole and, placing the nut in it, will cover it up with the loose earth. This he will stamp down and restore to its former condition by scraping the loose leaves and small stones over it.

"This performance he repeats again and again in that and other localities, until he has hidden away in this manner a large quantity of nuts, one squirrel often burying several hundred. In the winter, as he needs them, he unearths these nuts, and it is wonderful how unerringly he can go to his various caches, even though, as frequently happens, they may all be covered with a foot or more of snow."

### What Will You Write?

"What shall I write in my new blank book?" said Ada to herself.

She could not write very well, but she did the best she could.

This is what she wrote: "A Good Girl."

She took the blank book and showed it to her mother.

"That looks very well," she said. "That is a good thing to write. I hope you will write it in your big book."

"Why, mother," said Ada, "I haven't any big book."

"Yes, you have, my dear," said the mother; "a big book with a great many pages. Each day you have a fresh page. The name of the book is 'Life.'"—My Lesson.

I have a thousand times tested the efficiency of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father—that is the best that we can do.—Arthur C. Benson.

## CHURCH INTELLIGENCE.

Continued from page 13.

### ARKANSAS.

Rt. Rev. Wm. M. Brown, D. D. Bishop.

#### Ordained Deacon.

On Sunday, January 3d, at 10:30 A. M., Mr. Cornelius Charlton Burke was ordained to the diaconate in St. John's church, Fort Smith, by the Rt. Rev. Wm. M. Brown, D. D., Bishop of Arkansas. The Rev. G. Mosley Murray presented the candidate, and the ordination sermon was delivered by the Rev. J. W. Thompson, rector of Holy Trinity church, Van Buren. The rector of St. John's church, Fort Smith, Rev. G. Mosley Murray, read the Litany and assisted the Bishop in the celebration of the Holy Communion.

Rev. C. C. Burke, the newly-ordained deacon, is a native of London, England, and has pursued his theological studies for the past two years under the direction of the late Dean, Wm. Bruce McPherson.

He will serve his diaconate in St. John's parish, Fort Smith under the direction of the rector.

### TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

#### Convocation of Nashville—Ordinations to Take Place—Sunday School Institute.

The Convocation of Nashville will meet in St. Ann's church, Nashville, the Rev. Mercer P. Logan, D. D., rector, on Tuesday and Wednesday, January 26 and 27.

On Tuesday, after Morning Prayer the sermon will be by the Rev. J. H. Ilsley. A discussion will follow, on Missions, within the Bound of the Convocation, by the Rev. Messrs. W. H. DuBose, W. S. Claiborne and W. B. Capers.

On Wednesday, at 10 A. M., a devotional meeting for clergy only will be led by the Rev. C. S. Ware. Holy Communion at 11 A. M., celebrant, the Rev. Russell K. Smith. The Convocation sermon by the Rev. E. J. Batty. At 3 P. M. the subject for discussion will be "To What Extent is the Teaching of Modern Socialism in Accord with the Teachings of Jesus Christ?" Leader—Rev. M. P. Logan, D. D.; followers—Rev. A. R. Gray, Rev. H. J. Mikell.

At 7:30 P. M., the Convocation will close with a missionary meeting, at which the speakers will be the Rev. Messrs. E. A. Bazett-Jones, W. S. Bishop, D. D., and John B. Cannon.

Bishop Gailor has arranged for the advancement to the priesthood of Rev. John B. Cannon and Rev. J. Francis McCloud, of Tennessee, to take place in Christ church, Nashville, Sunday morning, January 24. These two young men were ordained to the diaconate in the early part of last year, having graduated from the Theological department at Sewanee. Mr. Cannon is in charge of the Church of the Holy Comforter, in Mount Pleasant, and Grace church, Spring Hill. Mr. McCloud is in charge of St. Andrew's, in West Nashville, and also of the Mission at Cumberland Furnace. Mr. Cannon will be presented by Rev. A. R. Gray, and Mr. McCloud by Rev. Mercer P. Logan, D. D.

On Monday evening, January 11, in the parlors of Christ church, Nashville, the January meeting of the Nashville Sunday School Institute was held. It is the practice of the Institute to have its members meet at 6:30, when a luncheon is served, many of those attending immediately from their work. After luncheon the meeting was called to order by Mr. Nunn, acting superintendent of Christ church Sunday School, and after the transaction of routine business, the discussion of the evening was taken up, "The Necessity of the Teaching of the Church Year being Emphasized in the Church Lesson Leaflets." Rev. E. A. Bazett-Jones, rector of the Church of the Advent, led the discussion. Rev. Dr. Logan, Rev. C. S. Ware, Rev. Russell K. Smith and Mr. E. A. Fusch also made talks.

At the meeting of the Nashville Clericus, held January 11, the arrangement for the Midday Lenten services was taken up, and the matter fully discussed. Committees were appointed to arrange a place down town, and to draft a programme to be submitted to the Clericus January 25.

### ARKANSAS.

Rt. Rev. Wm. Brown, D. D., Bishop.

#### News From Various Points.

Dean Bowers, of the Arkansas School of Theology, has taken charge of the Mission work between Texarkana and Little Rock, and reports two churches free of all debt and ready for consecration.

Fulton—The people of this place rejoice that hereafter they are to have two services and a celebration of the Holy Communion every month.

Washington.—The new Dean of our Diocesan Theological School had a novel experience, when he came to give us a service last week. Although there was a fire, it was freezing in church. There were fourteen present, which shows we appreciate the Church services. The beautiful jewelled altar cross of this parish has been presented to St. Mark's church.

Hope.—Eucharistic lights, a massive pair of brass vases, ciborium, and cut-glass cruets, have been presented to Dean Bowers for St. Mark's church here. Our people are delighted to have the Dean make his headquarters in our city.

### MARYLAND.

Rt Rev. Wm. Paret, D. D., Bishop.

#### Guild House Acquired at Towson. Clerical Association—"Nickel Lectures" at Sparrow's Point.

A few years ago the various religious organizations of Towson, the county seat of Baltimore county, united in the purchase and equipment of a Guild House to be used as their common property. Trinity church, of which the Rev. W. H. H. Powers is rector, has recently bought out the shares of the other bodies in the combination, and hereafter the building will be used as the Parish House of Trinity Church. It is felt that more good will be accomplished in the town by their new arrangement for the management of the former guild house. It is well equipped with bowling alleys, billiard tables and other facilities for the entertainment of young men who would otherwise frequent undesirable places of amusement.

The Rev. Percy Foster Hall, rector of St. Timothy's church, Catonsville, is at the Church Home and Infirmary, recovering from a recent surgical operation. During his illness his services have been taken by the Rev. John Long Jackson, assistant at Trinity church, Towson.

The Clerical Association of Baltimore met at Emmanuel parish house, on Monday, Jan. 10. The speaker was Mr. B. B. Shreves, chairman of the Baltimore City Democratic Committee, who made a markedly non-partisan address on "The Christian Man in Politics."

St. Matthew's church, Sparrow's Point, announces its sixth course of Nickel Lectures, by which name is known the yearly series of lectures on a wide range of topics, which is held in the parish house. The lecturers are nearly always local men who are recognized as authorities on the subjects which they discuss. The admission is five cents a lecture, or twenty-five cents for the course of six. The programme of the present course contains five lectures on Foreign Lands, and one of a more immediately instructive intent on The Water Supplies of Maryland.

## PERSONAL AND NEWS NOTES.

St. John's church, Bellefonte, Pa., has been handsomely inproved, at a cost of $6,000.

St. John's church, Oakland, Cal., recently received a bequest of $300 from the estate of Mrs. Iloe Park.

Archdeacon Webber conducted an eight days' mission at St. Luke's church, Kearney, Neb., beginning Jan. 14.

The members of the vestry of St. Mark's church, Hope, Ark., have decided to join the Brotherhood of St. Andrew in a body.

A new altar has been given for erection in the Sunday School room of St. George's chapel, St. Louis, Mo., by the members of St. Agnes' Guild.

The address of the Rev. J. Gilmer Buskie is changed from Emporia, Va., to Goldsboro, N. C., where he is now the rector of St. Stephen's parish.

The Rev. J. Taylor Chambers, formerly of Baltimore, Md., has accepted the rectorship of St. James' church, Mansfield, Pa., Diocese of Harrisburg.

The Rev. Francis H. Richey, rector of Holy Trinity church, Hartwell, Ohio, has accepted a call to the Church of the Good Shepherd, Norwood, Ohio.

A bronze tablet has been placed in Trinity church, Atchison, Kansas, in memory of two faithful communicants, Mrs. R. A. Park and Mrs. J. S. Kellogg.

The Rev. Thomas J. O. Curran, formerly rector of St. Andrew's church, Wheeling, W. Va., has been appointed curate at St. Andrew's church, West Philadelphia.

The Rev. Meade Bolton MacBryde, the assistant-minister at St. Mark's church, Orange, N. J., has declined a call to become rector of the churches at Ridgeway and Winnsboro, S. C.

The Rev. George Davidson has recently withdrawn his acceptance of a call to become rector of the Church of Our Saviour, Cincinnati, and will remain as rector of St. Luke's, Marietta, O.

The Church Club of St. John's parish, Knoxville, Tenn., having attained a membership of one hundred men, has now taken down the parish bars and become The Churchman's Club of Knoxville. It is expected that a considerable number of the men of the Church of the Epiphany will become members of the club in its broader work. It has already been determined that the Lenten noon-day service for men will be held this year.

The Rev. Ernest C. Tuthill, formerly rector of St. Luke's church, Scranton, Pa., having become assistant at Trinity church, Boston, his new address is No. 141 Newberry street, Boston, Mass.

The new St. Luke's church, at Kearney, Neb., was consecrated on January 3, by Bishop Graves. It is a beautiful and Churchly building, the style being fourteenth century Gothic, and will seat 600.

The Rev. Dr. Charles Martin Niles, has been appointed Archdeacon of Western Florida by Bishop Weed. The work includes the navy yard and army post at Fort Barrancas, with two churches in Pensacola.

The deaf mutes of the Diocese of North Carolina are to be ministered to by a diocesan visitor, who will travel from place to place, gather them in Bible classes and prepare them for baptism, confirmation and the Holy Communion.

Mr. Arthur Henry Marsh was ordained deacon by Bishop Williams, in St. Mary's church, Blair, Neb., on the second Sunday after Christmas. He was presented by his father, the Rev. Arthur E. Marsh, rector of the parish. The sermon was by the Bishop.

St. Paul's club of old St. Paul's church, Buffalo, N. Y., has fitted up part of the parish house as a place of rest and exercise for wage earners of the city. Outfits for games of various kinds have been provided; also a reading room, supplied with magazines and entertaining books.

The Bishop of Olympia, the Rt. Rev. F. W. Keator, D. D., on the first Sunday after Christmas, at Puyallup, Washington, installed the Rev. W. J. Getty, formerly a Methodist minister, into the charge of the church. Mr. and Mrs. Getty were recently confirmed in Seattle. Mr. Getty will do parochial work while preparing for holy orders.

Trinity mission, at Lagrange, Ky., has been placed under the charge of the Rev. Clinton Quinn. Services were begun there by Mr. Robert Brooks, a devoted layman, and kept up by Mr. Robert Steele, a layreader from the cathedral, with the assistance of a Louisville clergyman. The congregation is worshipping in the Presbyterian and Methodist churches until they can build a chapel of their own.

After the Epiphany night service in the House of Prayer, at Newark, N. J., an informal reception was held at the rectory, where the congregation assembled to offer their congratulations and best wishes to their rector, the Rev. John S. Miller, on the twentieth anniversary of his rectorship. Mr. Basil Hooper, in a feeling address, presented to the rector, on the part of the congregation, a substantial token of their loyalty and affection. Another reception was given to the rector in the parish house, the next evening, by the Men's Guild. It was attended by Bishop Lines and other clergy, and many kind and complimentary things were said to Mr. Miller.


# FREE.

*To Teachers and School Committeemen:*

Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.

The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.


# Notices.

## MARRIED.

ROBERTSON — TODD. — On Wednesday, January 6, 1909, at the home of Mr. and Mrs. John D. Letcher, Norfolk, Va., by the Rev. F. C. Steinmetz, Rector of Christ church, LILLIE PAYNE TODD to DUNCAN ROBERTSON, both of Norfolk, Virginia.

## DIED.

GALT.—Entered into rest on January 11, 1909, in the 79th year of her age, at "Edgewood," Fluvanna county, the residence of her sister, Mrs. William Holman, Miss MARY GALT, eldest daughter of the late William Galt, of "Glenarvon," Fluvanna county, Va.

"Blessed are the dead who die in the Lord."

THOMAS.—Entered into "Life Eternal," on October 20, 1908, at her summer home in Brooklyn, N. Y., Miss ANNA HASELL THOMAS, eldest daughter of the late Edward Thomas, of Charleston, S. C.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

MOSS.—Entered into rest at Parkersburg, West Va., on January 11, 1909, HARRY PARKER MOSS, beloved husband of Ana Chancellor Moss, in the forty-eighth year of his age.

"Blessed are the pure in heart, for they shall see God."

## OBITUARY.

### Mrs. Donna Otey Compton.

The death of Mrs. Donna Otey Compton, who was well known throughout the Old South, took place at the house of her son-in-law, Charles G. Warden, in Georgetown, D. C. on December 30th, 1908. She was the youngest of the six beautiful daughters of Bishop Otey, "First Bishop of the Holy Catholic Church in Tennessee," and Founder of the University of the South, better known perhaps, as Sewanee University. Her mother was Eliza Pannell Otey.

Mrs. Compton was by nature endowed with rare beauty of person and countenance, and sprightly wit. To these she added winning manners, graceful bearing and charming accomplishments, which gave delight to a wide circle of friends, but even those who knew her best and loved her most did not foresee in the somewhat dreamy girlhood of a mind fed on poetry, music and art, the strength of purpose, the faithful and steadfast fidelity to duty which made her, in middle life, able to "endure hardness as a good soldier of Jesus Christ." For her husband and children she deemed no sacrifice impossible. From her daughter she received in her later years, as was her due, tenderness and appreciation. Her life was noble, her end peaceful. She rests in Oakhill Cemetery, with many other uncanonized but not unrecognized saints, who trusted during their troubled lives to the God of Hope and followed after charity.

### Mrs. Cornelia McDonald.

Mrs. CORNELIA McDONALD died Monday night, January 11, at the home of her daughter, Mrs. J. H. Lyne, in Henderson, Ky.

Mrs. McDonald was the widow of Col. Angus McDonald, a distinguished officer in the Confederate Army, and was all her life a most devoted member of the Church, and a very earnest Christian. She was gifted with an exceptionally brilliant mind, being of unusually high culture and intellectual attainment.

She was born in Alexandria, Va., where her father, Dr. Humphrey Peake, then resided and in her early girlhood removed to Hannibal, Missouri. In 1847, she was married to Col. McDonald and came to Virginia where she resided in Winchester until near the close of the war, when she removed to Lexington. In 1873 she, with her six sons and daughter, came to Louisville, Kentucky, where she lived until nine years ago, since which time she made her home in Henderson.

She is survived by her children, Mrs. Lyne, of Henderson, Ky.; Messrs. Donald and Kenneth McDonald, of Louisville; Mr. Hunter McDonald, of Nashville, Tenn.; Mr. Allan McDonald, of San Francisco, and Mr. Roy McDonald, of Pittsburg; her eldest son, Mr. Harry P. McDonald, having predeceased her by some years.

The funeral services were held in Henderson, by the Rev. Charles L. Biggs, the remains being taken to Richmond, Va., where they were interred by the side of her husband, in Hollywood Cemetery.

## WANTS.

WANTED—A YOUNG LADY DESIRES A school for second term; teaches English, French and music. References given and required. Address Miss J. Randolph, Colleen, Nelson Co., Va. 1t

WANTED—A SETTLED WHITE WOMAN to cook and do general house work, in a family of three, on a farm twelve miles from Washington, D. C. Good home and wages. Address, Mrs. W. T. Brown, Silver Spring, Md., R. F. D., No. 2.

WANTED—COMPETENT REFINED MAN desires position, nurse and companion, to care for invalid gentleman. Highest references, New York, Pa., Va. H. W. Wilkins, North, Mathews Co., Va. jan9-3t*

WANTED—BY A LADY OF EXPERIence, position as companion, housekeeper or mother's helper. Address Miss Warren Pierce, Willcox Wharf, Va. 16jan2t*

WANTED—COM ETENT, REFINED MAN desires position, nurse and companion, to care for invalid gentleman. Highest references, New York, Pa., Va. H. W. Wilkins, North, Mathews Co., Va. jan9-3t*

## APPEALS.

**More than 1,100 missionaries in the United States—bishops, other clergy, teachers, nurses and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,**

**THE BOARD OF MISSIONS**

**for all or a part of their stipends.**

**Full particulars about the Church's Missions can be had from**

**A. S. LLOYD, General Secretary,**
**281 Fourth Avenue, New York.**
**GEORGE C. THOMAS, Treasurer.**

LEGAL TITLE FOR USE IN WILLS.
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

SPIRIT OF MISSIONS, $1.00 A YEAR.

## IN EXPLANATION.

The Churches and Clergy in some Dioceses, by an official setting apart of the day, by Canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the Pension and Relief of the Aged and Infirm Clergy and their Widows and Orphans by taking an Offering on Thanksgiving Day.

A large majority of the Dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st, this year.) Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the Church, comply with the recommendations of the General Convention.

Said the last General Convention Committee of this matter:

"Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

It is not right that so small a proportion should take care of the pension and relief of the clergy in sixty-one Dioceses and Missionary Jurisdictions, raising something over $100,000 a year to be divided among over 550 persons. This is therefore an appeal to a majority of the churches and clergy to seize some last opportunity this year and send a contribution.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.


# John L. Williams & Sons

**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

# The Household.

### The Care of Cut Glass.

First and foremost, the cut glass must have a cabinet, a closet, or stout shelves especially designed for the purpose, where it cannot slip from grooves intended for it to stand in.

Many people prefer having the plate-glass shelves, as they make a more brilliant and showy setting for their treasures; but for actual service those covered with velveteen or soft chamois are the most practical; while closed doors certainly protect the pieces from floating dust, after the arduous task of cleaning them.

The fancy bonbon dishes, berry bowls, and plates are quite simple to wash and care for, but it is the delicate-stemmed vases, pitchers, cruets, tumblers, and carafes that are the most difficult pieces to keep from the effects of the disfiguring sediment; for it is impossible to reach the bottom of the slender stems, or necks, or the round sides with a cloth or brush, and we have to depend on the slow soaking process, that requires patience and perseverance, or resort to the inside skin of a raw egg, a grated raw potato, a spoonful of buckshot (used with greatest care), or a bit of salt with the juice of a lemon, or any number of the other more or less local remedies for the solving of this difficulty.

Never attempt to wash a piece of cut glass under running water to save time or trouble, for it means disaster every time. It will either slip from the hands and crash into the sink, or the increasing heat of the running water will shiver it into a thousand pieces.

In cleaning cut glass, to insure the best results, procure a wooden dish tub, have it half filled with very warm water (not hot), and add a fourth of a cupful of ammonia. Use a soft brush, a linen dish cloth free from lint or grease, and plenty of borax soap. Have only one article in the tub at a time.

Now, as to the drying of the glass; it is best done on soft glass toweling, but do not pour boiling water over the glassware before wiping it, so that it will "dry quick and shiny," for, needless to say, there will be no wiping to be done. Polish with a soft chamois or tissue, paper which is excellent for the purpose, while a dry, soft brush polishes the deep cross crevices in the cutting.

### How to Guard Against Contagion.

I am very glad to see your mothers inquiring the way to guard against infectious diseases among their children. Much contagion is carried and transmitted because the young people have not been carefully instructed as to the danger.

Sore eyes, granulated lids, grip and sore throat, etc., have been given one to another in a family (especially the younger ones) by using the same towel.

It is just want of thought, yet it makes very serious trouble, pain, and expense oftentimes. The same is true in the use of handkerchiefs. Children at school will borrow to wipe fruit from hands and mouth. Saying they had forgotten theirs. Dear little innocent children. They should be carefully educated and talked to about the danger. Let the children wash their hands carefully every night before going to bed—disease germs may be secreted under their nails. Let the handkerchiefs of the children who have grip or colds be washed separately from the others in a strong hot suds and iron them while damp with very hot irons. This will kill microbes in them. Towels should be laundered to themselves and never washed with the family wash if any one has the grip or sore throat. Observe these rules strictly.

### Don't Fold Your Arms.

By folding your arms you pull the shoulders forward, flatten the chest and impair deep breathing. Folding the arms across the chest so flattens it down that it requires a conscious effort to keep the chest in what should be its natural position. As soon as you forget yourself down drops the chest. We cannot see ourselves as others see us. If we could, many of us would be ashamed of our shapes. The position you hold your body in most of the time soon becomes its natural position. Continuously folding your arms across the chest will develop a flat chest and a rounded back. Here are four other hints which should be made habits: Keep the back of the neck close to the back of the collar at all possible times. Always carry the chest farther to the front than any other part of the anterior body. Draw the abdomen in and up a hundred times each day. Take a dozen deep, slow breaths a dozen times a day.—Family Doctor.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

**Organist Desires Change.**
Experienced English Organist and Choirmaster, Cathedral training, at present holding position in New York, desires change to good town in country. Moderate salary and good opening for teaching. Address: SINCLAIR CLARKE, 493 W. 22d St., New York.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

FERRY'S SEEDS
Ferry's are best because every year the retailer gets a new supply, freshly tested and put up. You run no risk of poorly kept or remnant stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1909 Seed Annual free. Write to
D. M. FERRY & CO.,
Detroit, Mich.

WHEN you put the life insurance agent off with the promise of next week, next month, or next year, do you ever reflect how very uncertain it is whether he can do you any good then? If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance. That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your near relatives may have been carried off by a prejudicing malady.
IT IS A GOOD DAY WHEN THE MAN AND THE COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now."
See our agent NOW, or write to me for rates.
T. ARCHIBALD CARY,
General Agent for Virginia and North Carolina
601 Mutual Building, - - RICHMOND, VA.

DUTY
Commands you to be prepared for all contingencies. Croup comes like a thief in the night—Gowan's Preparation, external, cures and prevents Croup, Coughs, Colds, Pneumonia. Keep a bottle in the home. 25c; 50c; $1.00. All druggists. Be prepared to meet emergencies. Buy today.

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.

SHOPPING
BY AN EXPERT BUYER
Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

New Spring Furniture Is Arriving By Carloads.
Everything in the very choicest Furniture to make the "House Beautiful is here for your choosing.
It doesn't matter what your particular tastes or requirements are, we can fill them.
Sydnor & Hundley, Inc.
FURNITURE LEADERS,
709-11-13 Broad Street,
RICHMOND, VA.

# Thoughts for the Thoughtful.

I think the first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—Cato.

"There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead!"

To this end the Lord endeavored to deliver up his body to death, that we might be sanctified by the remission of sins, which is effected by his blood sprinkling.

The separation between earth and heaven is a narrow partition, and death is but the swinging of the door; the dead are living, more truly living than we.—Lyman Abbott.

Noble thoughts make noble acts; a soul occupied with great ideals best performs the smallest duties; the divinest views of life penetrate into the meanest emergencies.—Farrar.

He that thinks he hath no need of Christ hath too high thoughts of himself. He that thinks Christ can not help him hath too low thoughts of Christ.—John Mason.

Happiness may fly away, pleasures pall or cease to be obtained, wealth decays, friends fall or prove unkind; but the power to serve God never fails and the love of him is never rejected.—Froude.

If we knew all the sun does for the lily, we would not wonder that it can grow its green stock and leaves and glorious flower from black earth; and if we knew all Christ does for a saint, we would understand the gracious mysteries of salvation.

Be patient with the chronic fault-finders. They are always with us, but do not mean to be obstructionists. We never yet knew one to object to the methods of doing a thing that did not take much credit to himself when the thing was done.—New Orleans Advocate.

Yes, things are hard sometimes. And we must live on and bear God's will. Because He makes a plan for us and there will be always something coming, we cannot tell, day by day, what may be, only He never forgets us or leaves anything out.—Mrs. A. D. T. Whitney.

Faith is trust. To believe in Christ is to trust in him. There is nothing more simple in the world than the child-like Christian, trusting in his Saviour. There is nothing mysterious about it. It is the child trusting his mother, the client trusting his lawyer, the patient trusting his physician.

For this transition we call death is but the awakening. Immortal eyes penetrating the veil, which we cannot, inspire us to upward-look, beyond the narrow earth-bound confines. Soon our immortal eyes shall be opened and we, too, shall read as an open book the true history and purposes of our lives—eternally to cheer or chide us. Our greatest works will be but as chaff before the fire—unless based upon the ledges of Faith—which sees; of Hope—which is "awakening;" of Love—not of self but of your neighbor as yourself; the essence of that love divine and fulfilling God's, not your own, purposes.—L. C. Cummings.

**CAPUDINE for "THAT HEADACHE."**

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.



**MEMORIALS for CHRISTMAS-TIDE.**

Are you going to present one to your PARISH CHURCH?

We have ready for Delivery **ALTARS, CHANCEL CHAIRS, ALTAR BRASSES. FONTS** in **MARBLE, STONE** and **WOOD. LITANY DESKS—CREDENCES, PROCESSIONAL CROSSES**—and other

**CHURCH FURNISHINGS**

in Wood, Meta Stone, Marble, Art Glass, etc.

Send for Handbook and Illustrated Data.

J. R. LAMB
23,25,27 6th Ave. N.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

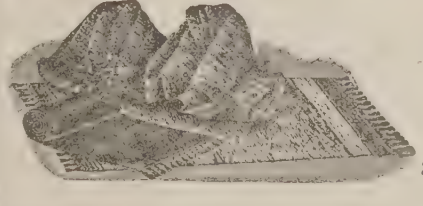


**PLANTER'S NATIONAL BANK**
**SAVINGS DEPARTMENT**
**RICHMOND, VA.**

**CULTIVATE THE HABIT OF SAVING**

and deposit a portion of your income regularly from time to time in a good strong bank where you are absolutely certain that your money will yield and remain safe. The Planters' National Bank has the largest Surplus and Profits of any National Bank South of Washington, D. C. Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.

**PLANTER'S NATIONAL BANK**
**RICHMOND, VA.**
Capital $300,000 Surplus and Profits $1,100,000



NOW IS THE TIME. Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE,**
**315 N. Fifth St., - RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $700,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
ECCLESIASTICAL ART WORKS 27 & 29 W. 23d ST. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## A Room for Sick Working Girls

**"I was sick and ye ministered unto me."**

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

Write for
**The Schmidt Quarterly.**

HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

## FEARED TOTAL LOSS OF HAIR

Scalp had been Scaly for Some Time —After an Attack of Typhoid Fever his Hair Began to Fall Out by the Handful—Now It is

THICKER THAN EVER THANKS TO CUTICURA



"About two years ago I was troubled with my head being scaly, like dandruff but heavier—although I wash my head once a week always. It never gave me any trouble such as itching or smarting and I never noticed any falling of the hair. But shortly after that I had an attack of typhoid fever and I was out of the hospital possibly two months when I first noticed the loss of hair, my scalp being still scaly. I started to use a dandruff cure to no effect whatever. And I used a quinine preparation quite freely which did no good either. Whether it was the effect of the fever or some scalp disease I don't know, but I had actually lost hope of saving any hair at all. I could brush it off my coat by the handful. It got so bad that I didn't need to comb it any more — in fact I was afraid to. My brother, who had used the Cuticura Remedies with satisfaction, advised me to try them. After using two cakes of Cuticura Soap and nearly a box of Cuticura Ointment, the change was surprising. My scalp is now clear and healthy as could be and my hair thicker than ever, whereas six months ago I had my mind made up to be bald in a short time. I will have a photograph taken later and send you one. William F. Steese, 5312 Broad St., Pittsburg, Penn., May 7 and 21, '08."

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, assisted when necessary by Cuticura Resolvent (liquid or pills), afford instant relief in the most distressing forms of itching, burning, scaly, crusted humors, eczemas, rashes, inflammations, irritations and chafings of infancy and childhood, permit rest and sleep and point to a speedy and permanent cure, in the majority of cases, when all other remedies fail.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., JANUARY 30, 1909. No. 5.




OLD ST. PAUL'S CHURCH, BALTIMORE, MD.


## The Children's Daily Service

YEAR BOOK OF TEXT, VERSE AND PRAYER. By BLANDINA STANTON BABCOCK.

THE little book herein outlined is simply conceived, yet its simplicity meets one of the deepest needs of family life. To direct the child's thoughts into an up-look toward the light, only the means that lie nearest are used—a Bible truth, a verse, a prayer—yet these are the profound agencies that God has ordained for drawing the young heart, as all our hearts nearer to Him. No didactic teachings are attempted—only the sweet influences are invoked that come from a daily turning of the child's eyes through the Truth to the Father. The Book is well printed on good paper and each page has a red border. A copy of any style will be sent, postpaid, to any part of the United States or Canada, on receipt of price, plus postage as indicated. Cloth, plain edges, net, 50 cents: White and gold, gilt edges, boxed, 75 cents; Seal grain leather, boxed, $1.50. Postage of seven cents the copy additional.

**Thomas Whittaker, Inc., Publishers,**

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
Firstclass in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

**Virginia Female Institute**
To be in future called
**STUART HALL**
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-fifth session. For catalogue, apply
MISS MARIA PENDLETON DUVAL, Principal.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
NEAR GLOUCESTER, C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

**ST. MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**Gunwell Home and School**
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue,
MR. AND MRS. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**FREE.**
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.

**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

**SHOPPING**
BY AN EXPERT BUYER
Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**"ASK MR. BOWMAN"**
He represents all the Atlantic Coast, Trans-Atlantic, Pacific and Oriental Steamship Lines, The International Sleeping Car Co., Thos. Cook & Son, and Frank C. Clark's Independent and Personally Conducted American, European and Oriental Tours.
The only Agency south of Mason and Dixon's Line representing ALL Lines, where all information, Sailing Lists, Rate Sheets, Reservations and Tickets are secured **at no greater cost than if dealing with the lines direct;** thereby saving the worry and expense of writing the Home Offices.
**Should you contemplate a trip EAST** to Europe, the Mediterranean, the Adriatic, the Orient, Egypt, the Nile, the Holy Land; **SOUTH** to the Bermudas, the West Indies, South America, Venezuela and the Panama Canal; or to any Part of the UNITED STATES OR CANADA,
SEE MR. BOWMAN before Making Reservations and Purchasing Tickets Elsewhere.
My personal acquaintance and connection of over thirty years with the various Lines are such that I am able to secure better locations, and accommodations than through any other channels. Call, write or telephone 5154 for Sailing Lists, Rate Sheets and Diagrams. Prompt attention and the very best and cheapest accommodations guaranteed.
I SELL International Mercantile Marine, Cunard, Hamburg-American, North German Lloyd merican and United States Express Companies' Travelers' Checks, Letters of redit and Postal Notes payable throughout the World.
Railroad tickets furnished and baggage checked to destination of tickets. Only authorized agent of Thos. Cook & Son South of Baltimore, and Can Ticket You to Any Part of the World.
**SAML. . BOWMAN,** STEAMSHIP and TOURIST AGENT,
708 East Main St. - RICHMOND, VA.

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

**Especially Helpful**

Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**
We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.
Write us for further particulars.
**3% Interest**
Paid on Savings Accounts, compounded semi-annually from date of deposit.
**THE MERCHANTS NATIONAL BANK,**
**1101 E. Main St., Richmond, Va.**
**Capital, $200,000.00 Surplus, $830,000.00**
**"Safest for Savings."**

**SORROW**
Ploughs deep when we regret. There is no regret when you have in the home a bottle of Gowan's Preparation which prevents and Cures all ailments where inflammation is the seat of the trouble. External. 25c; 50c; $1.00. All druggists. Croup, Pneumonia—you know what it is—be prepared.

**Plant Wood's Seeds**
For The
**Garden & Farm.**
Thirty years in business, with a steadily increasing trade every year—until we have to-day one of the largest businesses in seeds in this country—is the best of evidence as to
***The* Superior Quality of Wood's Seeds.**
We are headquarters for
**Grass and Clover Seeds, Seed Potatoes, Seed Oats, Cow Peas, Soja Beans and all Farm Seeds.**
**Wood's Descriptive Catalog** the most useful and valuable of Garden and Farm seed Catalogs mailed free on request.
**T. W. WOOD & SONS,**
Seedsmen, - Richmond, Va.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**John L. Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JANUARY 23, 1909. No. 4.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
**Publishers.**
**Room 304 Bank of Richmond Building,**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### The Sunday Newspaper.

How much harm has the Sunday newspaper done, and how much is it doing? This is probably one of the questions that never will be accurately answered. Yet, to every thoughtful observer of present day conditions, it is evident that the Sunday newspaper is one of the worst influences existing in our civilization. Of course, to the owner, editor and friends of the Sunday paper the foregoing statement will seem very strong and possibly unjust, but a careful consideration of the facts in the case will make it evident that it is none too strong.

A recent writer on the subject says:

The evils of Sunday journalism are manifold, and some of them of an indirect or reflex nature. The working of employes in printing shops, the distribution and circulation of papers on the day of rest, and the deliberate profanation of the day for the sake of getting gain, purely as a business proposition, are clear violations of divine law, and in many cases of the statutes of the State. The issue of special Sunday editions and the running of special Sunday mail trains indicate the gigantic proportions that this particular form of Sabbath secularization has assumed.

From the purely Christian standpoint the evil is aggravated, multiform and alarming. It is a formidable barrier to the progress of Christian thought and activity. All over our land there are multitudes of homes in which persons who have been trained to reverence the Lord's day and the ordinances and institutions of the Church, entertain themselves with the morning paper, while public worship is in progress in the churches. Attendance on public worship is diminished, and the very element of the people who need the Gospel most are withheld from its influences. There are others who read the paper through and then hurriedly, and with little serious thought, resort to the place of public worship, their minds preoccupied with sensational or purely secular themes, and practically impervious to spiritual truths. Such persons refuse to give their souls a fair chance to be "nourished in the words of faith and of good doctrine." Robust character cannot be developed where secular affairs monopolize the thought throughout the seven days of the week. A man with Christian convictions should shun the secularization of the Lord's day as he would flee from a pestilence. As he loves his family, the peace and purity of his home, the integrity and nobleness of his children, their reverence for sacred things, their maintaining a pure and enlightened conscience, their culture in the refinements of life, their moral excellence and beauty, their growth in spiritual symmetry and strength, he should guard well their privilege of hallowing the Lord's day and cherishing the day as an inestimable heritage that must not be taken from them.

To cope with the aggressions of the Sunday newspaper is a problem that challenges the best, most prayerful effort of the Church in these modern times. That it is one of the established institutions of the age does not relieve its menace nor the magnitude of its injury. If we are to approximate Scriptural standards of spiritual life, we must approximate Scriptural standards of keeping his day "holy unto the Lord."

But this is only a partial statement of the case. In addition to all that has been so well said by the writer, it must be always remembered that the Sunday issue is far from being a fair sample of the paper itself; it is almost invariably by far the worst and most demoralizing of all the week's issues. It has less legitimate news than any issue of the week, and searches the earth for every form of foolish sensationalism that can fill its useless and debasing pages. The "pink sheet" of the sporting fraternity is largely, conspiuously and offensively in evidence. The "Colored Supplement" with its silly "Buster Brown" and its idiotic "Alphonse and Gaston," and the rest of the disgusting crew is the most conspicuous part of the performance. Then the astounding collection of notes on foreign royal and aristocratic degenerates, and their brutal and degrading performances, is a fearful and wonderful exhibit of unhealthy tastes unhealthily gratified. Then the fearful array of pictures of prize-fighters and low-grade actresses and professional athletes; and murderers and thieves and degenerates of all kinds, constitute a "thieves' gallery" of no mean proportions. Then a marvellous collection of dreadful accidents, blood-curdling crimes, astounding adventures, and wonderful occurrences, makes the old-fashioned dime-novel hide its diminished head in ignominous disgrace. And somewhere, sandwiched in this dreadful mess, is hid away a third-class sermonette or little pious and pointless disquisition, to give color to a claim of pious timeliness to the "Sunday issue."

And all this vicious stuff is foisted on the public in four or five or six times the bulk of any week-day issue of the same paper; and put in the front-door of our homes just in time to catch the first attention on Sunday morning, and to drive out every serious thought and solemn feeling from the minds and hearts of all who are caught by the tawdry and vicious compound of suggestion and temptation.

And on this degrading mixture many of our young people are forming their tastes and ideas in literature and art and politics, and possibly even of religion. What, of necessity, must be the outcome of such teaching and training as this?

Of course, it is bad for the adult mind; bad in its effects and far worse in its tendencies. But this is by far the smallest part of the harm. The irretrievable damage is in its effect on the young; the folk in their immature and formative period of life; those whose views and tastes and ideals are yet fluent and unfixed. Imagine such a young mind being fed on long illustrated articles called "Jolts from John L. Sullivan," or the disquisitions of Mr. Corbett or Mr. Jeffries, or their ilk. Imagine the idea of art, trained on "Happy Hooligan;" or of tenderness and kind heartedness educated by "Maude" and her vicious vagaries, or the inanities of "Gaston and Alphonse," or the hopeless mischievousness and perversity of "Buster Brown;" and imagine, if one can, the resultant moral and spiritual character of such teaching as this.

Yet, this is the commonest mental food of thousands and thousands of young all over this land, and is doing more than any other evil influence to affect these young minds and hearts.

And all this work is done, in large part, by kind-hearted, and at least nominally Christian men; and done in the name of progress and advance; done, nominally, for the "good of the community" and for the spread of intelligence.

It is high time that thoughtful Christian men were recognizing the conditions and making some effort to stay and remedy the evil. Here and

there an earnest voice is raised in protest and no faithful effort is made to call attention to the great and growing evil. But more than this is needed: Christian men, all over the land, must be made to see the evil and then must be induced to stand together for its correction and suppression. Other evils are being fought by organized effort, and the same organized effort will be needed, and badly needed, to successfully fight this one.

### History of Fredericksburg.

In a review of the "History of Fredericksburg, Va.," two or three issues back, a very poor opinion was expressed as to the binding of the book. By an oversight of the publishers, a very defective copy was sent to the Southern Churchman for review, and it by no means represented the work done. As a matter of fact, the binding is very good, and is entirely satisfactory to those who got out the book. The Southern Churchman is very sorry an injustice was done the publishers, but it was owing to their oversight and was not the fault of the reviewer.

### Literary Note.

A new Year Book of Prayers and Readings, entitled "The Children's Daily Service," by Blandina S. Babcock, has been issued by Thomas Whittaker, Inc. The Rt. Rev. Wm. F. Nichols, D. D., Bishop of California, writes the Introduction. It is regarded as an important aid in the religion of childhood.

## FEBRUARY MAGAZINES.

SCRIBNER'S.—It is rarely that a serial starts with so many interesting and very human characters as "John Marvel, Assistant," by Thomas Nelson Page. In the February number of Scribner's Magazine the second instalment shows a complete change of scene to a typical city of the Middle West. The story is a thoroughly modern one, dealing with the people and the questions of the present day.

From the diaries of Salmon P. Chase, Mr. Oberholtzer has unearthed a very full account of a conference in September, '63, at midnight, between Lincoln, Chase, Seward, Stanton, and Halleck, to consider the serious situation of Rosecrans, who was hemmed in at Chattanooga. This conference has been called by military authorities an epoch-making one, because at it was arranged the first long-distance transfer of an army by railroad.

No one is better fitted to write of the famous movement in the Catholic Church which is known as "Modernism" than Dr. Newman Smyth. His account gives in brief the results of his wide reading and acquaintance with this movement from its inception. Readers of "The Saint" will be familiar with the problem here discussed.

The coming exhibition in New York will lend particular interest to "German Painting of To-Day," by Christian Brinton, with many reproductions of modern paintings.

Edward S. Curtis, whose great work in preserving a photographic record of the Indians has been in progress for more than five years, has an article on "Indians of the Stone Houses," with many pictures, reproduced in tint.

The second article on "England and the English," discusses from an American point of view the question "Who Are the English?" It gives a remarkable picture of the mixture of nations which, through centuries, has resulted in the modern type that we call the Englishman; and some astonishing figures are given to show that the House of Lords instead of being an aristocratic body is really one of the most democratic of modern times.

McCLURE'S.—"Cleveland the Man," by George F. Parker, a paper containing some intimate reminiscences of a beloved national character; "Our Navy on the Land," by George Kibbe Turner, the story of the greatest waste of national funds in the history of the United States; "Work at the Rockefeller Institute," by Burton J. Hendrick, an article describing the wonderful experiments of Dr. Alexis Carrel in transplanting the organs of animals; "The Scientific Solution of the Liquor Problem," another paper of the series by Dr. Henry Smith Williams which has attracted national attention—these and other features make the February issue of McClure's Magazine an unusually strong number. The number also contains the second instalment of Mrs. Humphry Ward's new novel, "Marriage a la Mode" in which she gives a remarkably striking portrait of President Roosevelt; an instructive paper dealing with "The Origin of Life on this Planet" and an article entitled "An Audience with Lincoln," in which the writer shows with what patience and discrimination the great President heard the many petitioners that came before him. There are short stories by Mry S. Watts, Joseph Kocheli, Robert Sloss, Caroline Lockhart, Hugh Wakefield, and Adele Marie Shaw.

### The Church at the University of Virginia.

One of the most interesting developments of the effort to establish a church at the Unniversity of Virginia is the organization of a committee of ladies in Richmond, who have banded themselves together for the purpose of bringing the appeal of this movement to the attention of the parents of all the Episcopal students who have been at the University in recent years. Most of the members of this committee have had sons there as students, and are so convinced of the necessity of this church that they want to do all in their power to make the movement a success at the earliest moment. They feel that particularly every mother whose boy has passed through those classic walls will want to have a share in this good work; so they are asking all such to contribute as liberally as possible, and to unite with them in the effort to raise a large part of the fund to be provided.

The committee consists of about twenty ladies, all residing in Richmond. Their chairman is Mrs. R. A. Lancaster, No. 904 Park avenue, and the secretary-treasurer is Miss Margaret Cabell Carrington, No. 1420 Grove avenue.

We believe that this appeal needs only to be stated in order to be answered. The entrance of a boy upon his college course is a time of great heart-burning to every mother. She realizes the many temptations that beset him, and it is with great anxiety that she awaits his first home-coming to see whether he bears any marks of a wayward life.

There can be no greater safeguard to a young man in these trying days than to have a beautiful place of worship and a helpful service to attract him on the Lord's Day, and a pastor who will esteem it the greatest privilege to be his friend. This is the primary object of the movement for which these good women of the Church appeal. We give it our most cordial endorsement, and express the hope and belief that not a mother to whom they appeal will turn a deaf ear to their call.

### "Veterans of the World's Greatest Army."

By Alfred J. P. McClure.

"It is the practice, the world over, to provide liberally for the old age or the indigence or the disability of the men, who, in large and little wars, have freely periled life and health in the service of their country. We are just beginning to awake to the infinitely more sacred obligation we owe the worn or crippled veterans of religion; the men who, in the service of the cross, sacrifice health, comfort and convenience, not for an inspiring four years, but for the entire term of their mature activities.

"The cause is one which should appeal to the most generous instincts of men and women of every denomination, as well as those whose reverence for religion is of a non-sectarian character, for these men are, as a matter of plain fact, veterans in the greatest army of the world. They enter most intimately and personally into the sanctity of our homes, in the hours when joy rings its highest cadence or when grief shadows the fireside like an impenetrable pall.

"The physician safeguards the material health, saving our strength that we may expend it for the sake of those for whom self-sacrifice is a luxury, and we are likely to compensate him in liberal measure.

"The minister of the soul, who gives consolation when the office of the physician has become of no avail, and who stands unmoved by our side if despair or disgrace should drive thence our dearest companions, too often is dismissed with a miserable pittance. It too frequently happens that he is so inadequately paid that he must deprive his family of the necessities and advantages of life, and he is likely as not to reach the age for retirement without a penny against the inevitable rainy day.

"Happily, we are rousing to the inadvertent cruelty and injustice of this custom, and denominations throughout civilization are taking steps to repair their neglect of the past and forestall its prepetration in the future."—Editorial from the "Atlanta (Georgia), Constitution."

In our own Church the annual offerings have never been adequate to the needs of the worthy beneficiaries. Many religious bodies approximating their duty to Christ touching this most worthy class of His beloved servants, have felt the necessity for an Endowment Fund. Some branches of the Presbyterian Church now have Endowments varying from $250,000 to $2,500,000, the proceeds of which are used to care the aged and enfeebled ministers and for the widows and orphans of deceased ministers.

The Five Million Endowment Fund (to raise which a Commission was appointed at the last Convention) is intended to supplement the annual gifts from churches and individuals, but in no way to supercede them. All gifts and offerings to this Commission will be placed at interest and apply only to the pension of the clergy at 64, not to widows and orphans.

It is highly desirable that the Church rise to this nobly conceived plan for the augmentation of the Endowment Funds of the General Clergy Relief Fund, but in doing so each and every one must remember that it would be distressing and short-sighted if this effort interfered with the current pay-

ments of pension and relief to the large list of over 550 persons.

It ought to be clearly understood that contributions to the $5,000,000 Commission will be placed at interest and not used for the present pension of the clergy now on the list nor at all for widows and orphans.

The churches and clergy in some dioceses, by an official setting apart of the day, by Canon or resolution, fulfill their duty and the recommendations of the General Convention, in the matter of contributions for the pension and relief of the aged and infirm clergy and their widows and orphans—by taking an offering on Thanksgiving Day. A large majority of the Dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st, this year). Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the churches, comply with the recommendations of the General Convention.

Said the last General Convention Committee of this matter:

"Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject should be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

It is not right that so small a proportion should take care of the pension and relief of the clergy in sixty-one Dioceses and Missionary Jurisdictions raising something over $100,000 a year to be divided among over 550 persons. This is therefore an appeal to a majority of the churches and clergy to seize some last opportunity this year and send a contribution.

All offerings, sent to the General Clergy Relief Fund, go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

**Received for Italian Earthquake Sufferers.**

| | |
|---|---|
| Previously acknowledged | $ 161 17 |
| St. John's Church, Bedford City, Va | 16 65 |
| Mrs. E. H. Inglis, Laurel Hill, N. Y. | 1 00 |
| Grace Church, Albemarle Co., Va | 16 20 |
| Grace Church, Albemarle, Junior Auxiliary | 3 00 |
| Rev. Robert N. Meade, Pittsburg, Pa | 2 50 |
| Kingston Parish, Mathew's Co. Va | 2 00 |
| Sympathizer | 1 00 |

Souls are won by moral compulsion, not by physical. "I cannot be in his society one hour without feeling that I am a lost man, without longing for a better life," said one of a friend eminent for saintliness. Such is the power of holy personality. The touch of Shaftesbury saved a discharged convict. "What did he say to you?" was asked. "It was not so much what he said, but he put his arm around me, and said, "Jack, we'll make a man of you yet." That personal touch, that tender love, compelled the convict to come in.

The force of a truth should not be weakened by the injurious habits of him who utters it.

## ST. PAUL'S PARISH

### In the City and County of Baltimore.

By Lawrence C. Wroth.

No. I.

Generally he who writes the story of one of our Colonial parishes finds his task not one of unmixed pleasure, for more often than not he is telling of faded glories and of possessions that have decayed. But in sketching the history of St. Paul's parish in the city and county of Baltimore, no feeling of regret for a long-forgotten eminence in affairs obtrudes upon the writer's spirit. It is for him in this case to chronicle the birth, growth and present condition of an institution which from its organization in 1692, until to-day has occupied a unique position in the community which it adorns, an institution which has kept pace with the progress of the city of Baltimore, and which is as much now the mother of her Churchmen as it was when, over two hundred years ago, they gathered within the humble walls of its first church on Patapsco Neck.

All Maryland parishes fall easily into two broad classes—those which were instituted in obedience to the Act Assembly of 1692, and those which were erected at later periods. In that year the "Protestant Religion," that is the Church of England, was established in the Province of Maryland, and among the thirty parishes into which it was divided was Patapsco or St. Paul's parish, that being one of the three which were then erected in Baltimore county. It included the southern and western parts of the county, running as far north as the Pennsylvania lines, and a small portion of Anne Arundel county. Thirty-seven years before the beginning of "Baltimore Town," the first vestry of St. Paul's had been taken for the building of a church.

There were services of the Church held within the bounds of the parish for some years before this date. In his "Annals of Baltimore," page 9, Griffith writes: "It is probable that the people of that society (i. e. Protestant Episcopal) assembled to worship in Patapsco Neck long before they had parishes created." The Rev. John Yeo, whose earnest letter to the Archbishop of Canterbury concerning the need of Protestant ministers in Maryland may be found in Bishop Perry's "History of the American Episcopal Church," had moved in 1682 from the southern part of the province to Baltimore county. It was doubtless under him that these early services were held on Patapsco Neck. He conducted missions of this sort in various parts of the county until his death in 1686. There is no record of a church having been built during these years.

The exact date of the first church erected even after the organization of the parish is undetermined, but the earliest proceedings of the vestry preserved in the county records assure us that immediately after this event, plans began to be made for building a church. From Scharf's "Chronicles of Baltimore," we copy the following extract from the county records:

"We, the Vestrymen for Patapsco Hundred, met together at the house of Maj. John Thomas," when it was determined "that at Pettetes old field was the most convenient place to erect a church, and also appointed John Gay to be clerk of the Vestry, Mr. Watkings being absent. And at another meeting at Master Demondides, did confirm the above mentioned proceedings. Mr. Watkings also absent. George Ashman, Nicholas Corban, John Terry, Richard Sampson, Francis Watkings, Richard Cromwell." (See Baltimore County Court Records for 1693, folio 126.)

When this church was built it is impossible to say with certainty. Tradition and careful investigation by persons learned in the topography of Baltimore have placed its erection before the year 1698, on or near Colgate Creek. This was before "Baltimore Town" was laid out, and the population of this part of the county centered at the place where the church was built, a point about six miles from the present St. Paul's church. It is a matter of local knowledge that this was a brick building which fell into ruin only in 1765, nearly thirty years after it had ceased to be used as a house of worship. Although the parish had no incumbent whose claim to that office rests upon undoubted fact, until 1701, it is fairly certain that there were occasional services held here in its first church during the closing years of the seventeenth century.

In the year 1702, the vestry were summoned to report to the Assembly their disposition of the 40 lbs. of tobacco per poll raised in the parish. No details of their statement are given, except that they ask to be allowed to use the 20,000 lbs. remaining to them in building a chapel of ease on the south shore of the Patapsco river. They were ordered instead to "apply what Tobacco they have in their Hands—in building a pretty convenient House and purchasing a Glebe for the Minister and his successors." Obeying, they purchased, that same year, a tract of 123 and odd acres near the head of Colgate creek, and they must soon have erected the "pretty convenient House," for in 1724 the incumbent writes (Fulman MSS.) that he has both a house and a glebe. In 1750, the glebe was sold, and with the money obtained from its sale were bought two additional lots adjoining the church in Baltimore town.

Among the Fulham Palace manuscripts there is a letter dated 1698, in which the Rev. Edward Top or Topp is described as the incumbent of Broad Neck parish, in Anne Arundel county, and of Patapsco parish, in Baltimore county. (Thompson, Sketch of the Early History of St. Paul's Parish). There is no evidence beyond this casual reference to show that Mr. Topp had any connection with St. Paul's. It is almost certain that he had his residence in Anne Arundel county. He was probably in charge of St. Paul's as a temporary supply in addition to his labors as incumbent of Broad Neck parish, but that he was regularly inducted as incumbent of the former, there is no proof. He arrived in the colony in January, 1698, and as he became the incumbent of St. Anne's, Annapolis, in 1699, his connection with St. Paul's was short indeed. He was chaplain of the Assembly during his tenure of St. Anne's, acting in that capacity until 1702.

The first regularly inducted incumbent of the parish was the Rev. William Tibbs, who was rector from 1701 until 1732. The story of his incumbency, not a pretty one, may be read in the letters and documents relating to the Maryland Church, which have been preserved in the Lambeth and Fulham Palace collections, and in the records of the Society for the Propagation of the Gospel—the Maryland material from these three sources having been published by Bishop Perry

as volume three of his "Historical Collections of the American Colonial Church."

The beginning of his incumbency is usually dated at 1702, but in the Fulham manuscript, he says, writing in the year 1724, that it has been twenty-four years since he was inducted into his living. As a matter of fact he was preparing to leave England for Maryland in May, 1701. It is probable that he settled in his parish in the latter part of that year. His whole incumbency seems to have been a battle against the powers that were. He set at naught the authority of the governor, and he was again and again in hot water with the Assembly. The Rev. Mr. Henderson, Dr. Bray's successor as commissary, seems to have been frequently in a state of half tearful distraction at the behavior of this contumacious parson. He complains to the Bishop of London that after all that had been done to reconcile him with his parishioners, Mr. Tibbs was still "incorrigible." In spite of every effort to remove him from his cure, however, Mr. Tibbs retained his incumbency of it until his death, in 1732, he being at that time, the vestry complains, too old to hold regular services, and too stingy or too jealous to call upon the neighboring clergy to assist him. We learn from him that in the year 1724, St. Paul's parish owned neither "Surplice, pulpit Cloth, Cushion nor Plate for the Communion Service but pewter."

A serious cause for complaint on his side was that his parish had been divided by the Assembly without his consent or the consent of his parishioners. He referred to the annexation in 1722 of a part of the parish which lay in Anne Arundel county to Westminster parish, in that county. (See Bacon's Laws of Maryland, at large, 1722.) In 1728, the remaining part of St. Paul's that lay in Anne Arundel county, "heretofore called Elkridge Hundred," together with slices from other neighboring parishes, went to the formation of the new Queen Caroline parish. These with the division of St. Thomas' parish in 1745 represent the most important losses of territory which St. Paul's has sustained since its organization.

In 1741, the Rev. Benedict Bourdillon, or as sometimes written, Bourdalone, the incumbent of St. Paul's at that time, proposed that a chapel of ease should be built for the "forest inhabitants," meaning for the residents of the Garrison Forest, a tract so-called because of the maintenance there of a fort and garrison for the protection of this outlying district against the Indians. In 1743 the land was purchased and St. Thomas' church was erected, and there, much changed in details of structure, it stands to-day, known still by its old name of the "Garrison Church." At the death of Mr. Bourdillon a division was to take place in the territory of St. Paul's and a new parish to be formed, to be known as St. Thomas' parish. When this occurred, in 1745, the new metes and bounds gave to St. Thomas' all the territory in Baltimore county from the Old Court road on the south to the Pennsylvania line on the north, and from the Anne Arundel and Frederick county lines on the west to the Big Gunpowder Falls on the east; and on the northeast to Western Run and Piney Run. This is the largest piece that has been taken from the territory of St. Paul's and this has since been divided and subdivided.

In 1762, the vestry was authorized by the Assembly to build a chapel of ease at a place called T. L., situated on the Philadelphia road near the head of Back river. A map published in 1804 showed this building to be still standing. It is very difficult to obtain accurate information about the date of construction, or indeed of any of the details of the work of this chapel. The vestry was empowered to spend six hundred pounds currency on the purchase of the ground and the erection of the building. A letter in the Maryland Diocesan Library from the commissioners who had the work in hand reports, in 1790, that the chapel had been completed, and invites Dr. West to preach the first sermon. This was nearly thirty years after the original authorization for the building of the chapel. It may be that this was a second building.

The Rev. Wm. Duke was, in 1791, the curate of St. Paul's at this point. A perusal of his manuscript diary, also in the Maryland Diocesan Library, leads one to believe that this was an important and growing work; and a report to the Standing Committee, made by Dr. Bend in his capacity of visitor for that committee, strengthens this impression. To-day every trace of this work has disappeared from view and almost from memory.

In the year 1727, (Bacon's "Laws of Maryland,") the Assembly empowered the vestry of "St. Paul's parish in Baltimore county, to purchase one or more acres of land in the said parish, and to build a Parish Church thereon," and further to raise "a Fund to comple at and finish the same." The ground purchased under this authorization was later found to be inconveniently situated, and again in 1730, the Assembly authorized the vestry to secure a lot in the "Town of Baltimore," laid out in the preceding year, upon which they were to build a parish church to be "called St. Paul's Church."

In pursuance of this act, the vestry procured, November 19, the best lot in the plat of the new city, and set about the erection of the second parish church. This undertaking must have been replete with delays and disappointments, for it was not until nine years later, in 1739, that the church was finished. It was built near the center of the lot which is now bounded by Charles, Saratoga, St. Paul and Lexington streets, on one corner of which the present and fifth church stands. The remainder of the original lot is taken up with shops and law offices.

Around this second church were the graves of its members. Some time before the erection of the fourth church, in 1817, the parish cemetery with its historic dead was moved from here to a piece of ground on the corner of German and Fremont streets, which had been secured for this purpose in the year 1800. Here, to-day, rest the remains of the members of the parish from the earliest days; for we are told that when the church was moved from Colgate Creek to Baltimore Town, the bodies interred at the former place were taken at the same time to the new situation. Only last year was completed the endowment whereby this sacred acre is to be cared for perpetually, and the necessity for a further removal of its contents obviated. Here are buried many prominent Marylanders, ancestors of those who to-day worship in St. Paul's. The last six rectors of the parish, among them the second Bishop of Maryland, the Rt. Rev. James Kemp, D. D., also rest in this cemetery.

The incumbents of the parish during the existence of the second church were the Rev. Joseph Hooper, the Rev. Benedict Bourdillon and the Rev. Thomas Chase. Of Mr. Hooper the information at hand is scant. Under him the second church was built, but he lived only long enough to be buried within its newly-erected walls in 1739. The short rectorship of Mr. Bourdillon was marked principally by the creation of St. Thomas' parish, the story of which we have already told. He, too, was buried inside the church, upon his death in 1745. He had been incumbent of two other Maryland parishes before coming to St. Paul's—those of Somerset parish, Somerset county, and St. John's, Baltimore county. Of Mr. Chase we glean the following:

Born in England in 1703, he graduated at Cambridge and afterwards practised medicine. Emigrated to the West Indies as a physician. Took orders and came to Maryland for Somerset parish. Married Miss Walker. She, dying, left him a son Samuel, afterwards a distinguished judge and one of the Maryland signers of the Declaration of Independence. He married again, leaving two sons and two daughters. Died, April 4, 1779. He was the last incumbent under the Proprietary; henceforth the vestry chose its own rectors.

Forty years after the completion of the second church, a new building became necessary for the accommodation of the rapidly growing congregation. Accordingly in 1779, by means of a lottery, Scharf says, $33,443 was raised for the purpose of building this the third parish church, and in 1784 the finished building was occupied. The incumbent, Mr. Chase, died during the building of the church, and the Proprietary's right of induction having ceased with the 4th of July, 1776, the vestry called to the rectorship the Rev. William West. Of him we shall hear more later.

By the year 1795, this third church, under the successful ministry of the Rev. J. G. J. Bend began, like its predecessors, to be overcrowded. Moreover those who lived at Fell's Point and in Old Town as the eastern sections of the city were called, found it something of a journey to come to service in what was then the extreme western part of the city. Therefore in that year it was decided to buy from a German Reformed congregation a building on the corner of Baltimore and Front streets, from which they were about to move. This building was put in order and given the name of Christ church. Thus was Christ church established as a chapel of ease to St. Paul's.

Hereafter for many years the parish was served by two ministers known as associate rectors. They officiated alternately at St. Paul's and Christ churches, and presided in turn at the monthly vestry meetings. When Bishop Kemp was rector of the parish, the Rev. Dr. Wyatt was known not as associate rector, but as associate minister. There were four associate rectors, all of them during Dr. Bend's lifetime. They were the Rev. John Ireland, the Rev. Elijah Rattoone, the Rev. D. Whitehead, and the Rev. Frederick Beasley, D. D. Dr. Wyatt, the asociate minister under Bishop Kemp, succeeded him as rector of the parish in 1827.

Concluded next week.

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

### Corrections.

Mr. Editor: It is a matter of very small consequence, but to prevent misunderstanding, I wish to make two corrections in an item appearing in your issue of Jan. 16, entitled "Non-Denominational Services":

First that the service in St. Paul's church was held under the provisions of Canon 19. This was not the case. The church building was loaned to those using it for their service, which was in no sense a union service so far as the clergy of our Church were concerned, none of them taking part in any of these services.

Secondly, Dr. Wells did not, as stated, preach at any of these services.

JOHN D. LAMOTHE.
Rector of St. Paul's.

New Orleans, La.

### Christian Charity.

Mr. Editor: For several years the writer has had the privilege of knowing personally the Rev. McKim, of Washington, D. C. In all these years there have been but two things written by him that impelled me to say one word. This can be said without implying that all else written by him has been perfectly in accord with my views. The two things that impel me to speak are minor things, but they are things that ought not to appear in the writings of a man so great in the Church's life. They have to do wholly with Christian charity, not Christian dogma. We may fight for our faith, but we should never even criticize one for the use of an age-long practice. The first thing of this sort noticed in Dr. McKim's writings is the criticism made of those persons who wear the cross "as an ornament to their persons." (The Gospel in the Christian Year, pp. 173, 174.) No one should attempt to teach any other thing than that which he tries in that sermon to teach, but the Spirit of God knows best whether the crosses worn by persons as ornaments are worn as such only, or whether they are ever present symbols of a life laid down that we might know how to live.

The second instance of Dr. McKim's failure to measure up to his true greatness can be found in a recent article in The Southern Churchman. He there said something that seemed to be questioning the sincerity of those priests of God who preface their sermons, or sermonettes, with the triune Name. As that custom has been explained by many it means simply that the man, about to speak for God, calls on his God to give him grace and strength to say nothing but that which ought to be said "In the Name of the Father, and of the Son, and of the Holy Ghost." It is an invocation to Deity for aid in the present work. How any one can be uncharitable enough to criticize any person who regularly calls on God for aid in this way, is beyond the ordinary comprehension. We are directed in our General Thanksgiving to give thanks for "the means of grace"; if this ancient custom is a "means of grace" to many, who will say one word in criticism of its use? Surely no man who has the love and esteem of thousands throughout the Church. A. EDWIN CLATTENBURG.

Wollaston, Mass., January 18, 1909.

### Dr. McKim and Fasting Communion.

Mr. Editor: There is much with which I heartily agree in Dr. McKim's exposure of pseudo-Catholicism. Unhappily, by some overstatements and inaccuracies the value of his papers is lessened. May I call attention to one point in his article in your issue of January 9?

There is so much extravagant teaching with regard to Fasting Communion as, for example, by Dr. Mortimer, in his "Catholic Faith and Practice" (p. 262-6), that extravagance on the other side is not surprising.

Dr. McKim writes: "That we may see to what length of presumption pseudo-Catholicism can go, it is only necessary to quote the statement that the celebration of the Lord's Supper in the evening (when He himself celebrated—and when, as Father Puller confesses, the early Church did continually)—is an act of 'intolerable profanity.'"

A quotation is of little value without reference or name of author or context. Who used the words "intolerable profanity," and under what circumstances? The reference to Father Puller is certainly misleading. Here are his words:

"The early Church in no sort of way objected to evening celebrations per se. She celebrated continually in the afternoon or evening. She had an evening celebration every day in Lent. * * It is a complete mistake to suppose that the early Church had any objection to afternoon or evening celebrations. Why then did she never celebrate late on Sundays and Festivals? Undoubtedly the true reason is that a late celebration, or at any rate a late communion, involved a long and rigid fast, and the early Church refused to turn Sundays and Festivals into fast days." (Concerning the Fast before Communion, p. 17.)

The evening communions, which Father Puller admits that the early Church celebrated continually, were fasting communions. The chief exception to fasting communion known in antiquity is that of the Egyptians in the Thebaid, of whom the historian Socrates writes: "They do not partake of the mysteries, as is the custom for Christians; for after faring sumptuously and taking their fill of all manner of eatables, about nightfall they offer the Sacrifice and partake of the Mysteries." (Puller id., p. 7.) Would it be very extravagant to call this "intolerable profanity?"

Father Puller's tractate is a valuable and moderate historical statement by an exact and learned scholar, to whom we are indebted for one of our best treatises against the claims of the Roman See. Two or three quotations may be permitted me from older Anglican writers:

Bishop Jeremy Taylor (1613-1667) speaks of "the universal custom of the Church which, in most places from the very days of the Apostles, prevailed, that the Holy Eucharist should be given to none but to them that were fasting" (The Worthy Communicant, Ch. VII. § 1.), and in his "Holy Living" writes: "Let us receive the consecrated elements with all devotion and humility of body and spirit; and do this honor to it, that it be the first food we eat and the first beverage we drink that day, unless it be in case of sickness, or other great necessity." (Ch. IV. § 10.)

Waterland (1683-1740) handles the question most judiciously:

"I have said nothing hitherto, about coming fasting to the Lord's table, neither need I say much now. The rule was early, and almost universal; a rule of the Church, not a rule of Scripture, and so a matter of Christian liberty, rather than of strict command. They that use it as most expressive of Christian humility and reverence, or as an help to devotion, do well, and they that forbear it, either on account of infirmity, or for fear of being indisposed, and rendered less fit to attend the service, are not to be blamed. No one need be scrupulous concerning this matter; none should be censorious either way, either in rashly charging superstition on the one hand, or in charging, as rashly, irreverence on the other." (The Doctrine of the Eucharist, Ch. XIII, ad. fin.)

Fasting Communion has not been unknown in Virginia. In Dr. Hawks' "Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Virginia," p. 161, we are told of Patrick Henry that "he received the communion as often as an opportunity was offered; and on such occasions always fasted until after he had received the sacrament, and spent the day in the greatest retirement. This he did, both while he was governor and afterward."

GEORGE B. JOHNSON.

Burlington, Vt., Jan. 21, 1908.

For the Southern Churchman.

### Help at Hand.

In a lonely home the only occupant, an elderly woman, was asked by the visiting minister if she was not afraid to be thus alone.

"I am not alone—God is with me," was the confident response. "God is a very present help in time of need."

We live without realizing God's very presence with us. We pray to Him as afar off. We ask Him for our desires—instead of praying for His Holy Spirit to enter our hearts to work out His desires and dispensations regarding us. We thus pray and live amiss.

"At even or at midnight or at the cock-crowing or in the morning" God comes to us—in the fretful child—which is the opportunity given us to serve Him by our patience and comforting word; in the beggar at the door; the disappointment; the loss; in sickness; in health; in the every incident of life, and not the distant spectacular coming, in which we lure ourselves to believe.

When that comes we argue we will get ready for it; but meantime we can indulge ourselves.

The greatest opportunities are passing.

Each day will be required of us—What we have done in love for our brother (which is sacrificing of self) and not for ourselves, shall live. Thus our greatest works will be God's work, not alone in great things, but in the small every-day events of life.

LINCOLN C. CUMMINGS.

The cure for heartache is to be found in occupations which take us away from our petty self-regardings or self-pityings, our morbid broodings, and which connect our life with other lives and with other affairs, or merge our individual interest in the larger whole.—Charles G. Ames.

# Church Intelligence.

## CALENDAR.

**January.**

1—Circumcision.
3—Second Sunday after Christmas.
6—The Epiphany.
10—First Sunday after Epiphany.
17—Second Sunday after Epiphany.
24—Third Sunday after Epiphany.
25—Conversion of St. Paul.
31—Fourth Sunday after Epiphany.
Feb. 2—Purification of St. Mary the Virgin.

**Collect for Fourth Sunday After Epiphany.**

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

**Collect for Purification Day.**

Almighty and everlasting God, we humbly beseech Thy Majesty that, as Thy only-begotten Son was this day presented in the temple in the substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.

## American.

**American Church People in Cuba.**

I am desirous of obtaining as full a list as possible of our American Church people in Cuba, and I therefore ask the rectors of the churches in the United States to send me the names of any of their people who have come here to reside. If such names are given to me, I will endeavor to have them looked up by some of our clergy. We find from time to time many of our people scattered throughout the Island, and I am convinced that we have not reached all of them by any means.

ALBION W. WRIGHT,
Bishop of Cuba.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Consecration of the Rev. Alfred Harding, D. D., as Bishop of Washington.**

Never, in all its history has the Capital City witnessed a demonstration comparable to the great Christian Workers' Mass Meeting, which assembled in Convention Hall, at 3:30 P. M., Sunday, January 24, the Eve of St. Paul's Day, "In the city and Diocese of Washington, under the auspices of the Council of Washington Cathedral, and of the Third Missionary Department," of the General Church. The doors of the great Auditorium were thrown open at 3 P. M., and, when at 3:30 the procession of Bishops, clergy and laity entered, fully ten thousand men, women and children rose to their feet and joined in the grand Processional, "Onward, Christian Soldiers," led by the great Marine Band. The great congregation, supplied with the special service leaflets, joined, united, in every hymn, filling the big concourse with volumes like the sound of many waters of praise.

"America" was sung as never I heard it before, and "O, Sion, haste," and "Christ for the World," and "From the Eastern Mountains," carrying this their messages to thousands from heart to heart in that close fellowship. And, who that participated and heard, can forget that never old, ever new, Doxology of "Old Hundredth?"

The introductory address was made by the venerable Presiding Bishop, Dr. Tuttle, of Missouri, whose "mighty voice" filled every square yard of the hall, and compelled quiet attention.

The first speaker introduced was Dr. Darlington, Bishop of Harrisburg, whose theme was, "The City for Christ," which, in a clear tenor voice, he treated impressively.



**The Rev. Alfred Harding, D. D., Bishop of Washington.**

The second speaker was Dr. Talbot, Bishop of Central Pennsylvania, who, because of his long missionary episcopate in the West, before coming East, is known as the "Cowboy Bishop," and is said to be the Bishop in Wistar's "Virginian." His subject, "The Nation for Christ," was handled, through a grand voice, in a compelling manner.

The third address was made by Kentucky's eloquent Bishop, Dr. Woodcock, who made the thousands listen to him, as he talked in his incisive and direct way about "The World for Christ." There was no question as to what he said and meant!

The offering, which is said to have been large, was for the missionary work in the Diocese, and was presented, in Trinity church, on Monday, the day of the consecration of Dr. Harding to our Bishopric.

Singing the inspiring 150th hymn, "We Sing the Glorious Conquest," the great assembly melted quietly away, leaving the big Auditorium to "a great silence."

Thus was the Church in Washington prepared for the day of consecration; and St. Paul's Day was ushered in as never before in our history.

Monday, January 25, St. Paul's Day, came not as several preceding days had come, in fog and dampness from snow and mud-covered streets, but with fair skies and mild atmosphere, rendering us a spring-like hour for our holy services.

Eleven months ago Washington's first Bishop, Henry Yates Satterlee, after nearly twelve years of a laborious Episcopate, often in physical suffering and much sorrow, passed away to Paradise; and this Day of St. Paul's conversion, our second Bishop, Alfred Harding, was consecrated to take up the office so long vacant, and the Diocese started, as we pray and hope, upon an even more vigorous work. If the Bishop means anything in the Church, he means much; and this we believe—we know, indeed! Meaning much, we have daily felt our need of the Bishop's care, and the Church has, in ways, suffered.

The Consecration Service, from the beginning to the end of its three hours, from eleven to two o'clock, went without a hitch to mar or interfere with any part, and its success reflects great honor and credit upon the committee of arrangements and each agent of its appointment.

From the grand Processional, "The Church's One Foundation," the beginning, to the Recessional, 'O, Mother dear, Jerusalem," its ending, the glorious service moved as on wheels oiled with heavenly unction. And so it must have been!

The one regret in connection with the great function was the disappointment of thousands of the people who could not gain entrance to the church. The church was filled from choir to vestibules and hundreds stood on the outside, listening in the hope to catch a part of the service. But, this must needs always be the case on such occasions, no church being large enough to seat all who desire to be present.

The long procession of choir, Bishops, clergy, laymen, numbered some three hundred, and included Bishop Gibson and four professors and all of the students of the Virginia Theological Seminary. Altogether, I think it was the most dignified and orderly procession I ever saw.

The Bishops present were the Presiding Bishop, Dr. Tuttle, and Dr. Whitehead, Bishop of Pittsburg, and Dr. Scarborough, of New Jersey, the three consecrators; Dr. Leonard, Bishop of Ohio, and Dr. Talbot, Bishop of Central Pennsylvania, presenters of the Bishop-elect for consecration; Dr. Woodcock, Bishop of Kentucky, the preacher of the consecration sermon; and Dr. Gibson, Virginia; Dr. Gravatt, West Virginia; Dr. Walker, Western New York; Dr. Darlington, Harrisburg; Dr. Mackay-Smith, Pennsylvania; Dr. Adams, Easton, Md. The absence of Bishop Paret, of Maryland, was caused by his trip to the South, where he will spend the winter.

Many clergymen were present from other Dioceses, including four members of the Maryland Standing Committee, Messrs. Eccleston, Hodges, Powell and Niver.

The consecration service was rendered more than ordinarily impressive by the venerable Presiding Bishop's earnest and loving manner, the dignity of his associates, the deep seriousness of the Bishop-elect and his attendant presbyters, Messrs. Mitchell and Craighill, and the accessories of anthems and hymns rendered with skill and warmth.

And the sermon, by Kentucky's Bishop, a class-mate and friend of Dr. Hard-

ing, from the text, "Render unto Caesar the things that are Caesar's; and unto God, the things that are God's," was great in the sense of real greatness, deeply thoughtful, earnest, suited to our times, courageous, loving, direct. Preached from manuscript with which he was familiar, it lost nothing in dignity nor effectiveness. We could but listen, and listen with both ears, and, although it was said to be three-fourths of an hour long, no one seemed to think it so, from appearances.

The preacher's address to the Bishop-elect, which Dr. Harding stood up to hear, was very tender and loving and helpful. A great sermon, truly!

The service closed with the Holy Communion, which was received by only a small number of the clergy, many having already communicated in other churches.

It was delightful to once again hear the Gloria in Excelsis, sung by a great company of Christians, which was sung in order after the Communion; and the uplift by the congregational singing of familiar hymns was great.

In my last week's letter, I gave the order of the service as to certificates, testimonials, etc.

The vestry of St. Paul's church, Washington, has called to succeed Bishop Harding, the Rev. Robert Talbot, rector of Trinity church, Kansas City, Diocese of Kansas City, Missouri. Mr. Talbot is the brother of Dr. Ethelbert Talbot, Bishop of Central Pennsylvania.

On the evening of Monday, January 18, the Guild of St. Andrew's church, Washington, gave an informal reception to the Rev. Geo. Calvert Carter, the rector, and Mrs. Carter, in honor of the completion of the fifth year of his rectorship. Mr. Carter succeeded the Rev. Josiah B. Perry, who removed to Natchez, Miss., and has won a warm place in the esteem of his own people, as well as in the community at large. W.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### St. Paul's Day at St. Paul's Church, Richmond.

The annual meeting of the congregation of St. Paul's church, Richmond, was held in the lecture room of that church, on January 25, (The Conversion of St. Paul). It was well attended, and was deeply interesting. The rector, the Rev. Robert W. Forsyth, presided, with Mr. Cunningham Hall as secretary.

Reports were received from the many church agencies. The volume of work during the year is remarkable. All departments of the church's needs, both at home and abroad, have been recognized.

The missionary activities, through the Woman's and Junior Auxiliaries, St. Hilda's Guild, and the Brotherhood of St. Paul, include gifts in money and supplies to Brazil, China and the Indians, the foreign and domestic fields, the Summer Rest, the Ragged Mountains—in the Diocese; and the Nurses' Settlement and Retreat for the Sick in Richmond, St. Paul's maintains a mission with Sunday School of one hundred and fifty scholars, and other active organizations for the benefit of the needy, and an orphanage for girls which for many years has done untold good. The Men's Society, organized a year ago, has proved a very useful influence in a most important department of work. With a rector of such earnestness and consecration and a people imbued with such deep spirit, this great church must ever prove an inspiration both in the Diocese and general Church.

The annual report of the senior warden, Mr. B. Rand. Wellford, contained a recommendation for rebuilding the steeple of St. Paul's, which was taken down, several years ago, because it was considered unsafe. Mr. Wellford, in his report, showed that the financial affairs of the church were in a sound condition, after a year of unusual expense. The proposition appears to be generally approved by the congregation.

### The Chapman-Alexander Movement.

The Chapman-Alexander evangelistic meetings in Richmond were concluded on Sunday, January 24. The interest shown was very great, at all of the five points at which the services were held, including the City Auditorium and Manchester, the buildings being crowded and on a number of occasions overflow meetings became necessary. It is hoped that very much good has been done. One particularly encouraging feature of the movement was the unity of feeling and purpose shown by all Christian workers, irrespective of Church affiliation. Much effort is being made in the churches to follow up the movement to the end that substantial growth in pure religion may be realized throughout the city and community.

Much appreciation has been shown, all of the Ministerial Associations adopting resolutions expressive of gratitude to the workers, and wishing them God speed in all efforts of kindred character.

Dr. Chapman and his corps of assistants left on Monday, January 25, for Boston, where a similar series of meetings will be held, after which the work will be repeated at Springfield, Massachusetts. In March Dr. Chapman and Mr. Alexander, with a selected band of workers, will leave for Australia, where it is purposed to hold evangelistic meetings in a number of cities.

They also expect to visit with like intentions, China, Korea, and the Philippine Islands, returning to this country next Christmas.

### Ordained to the Priesthood.

The Rev. Alexander Stuart Gibson was ordained to the priesthood in Emmanuel church, Aldie, Loudoun county, on the Second Sunday after Epiphany, January 17, by the Bishop of the Diocese. The service was a most interesting one. Mr. Gibson has been in charge of the church since last April, and the people came from far and near to see him elevated to the higher office in the ministry.

Morning Prayer was read by the Rev. Cary Gamble and Mr. Gibson. The sermon was preached by Bishop Gibson, his text being: "It is required of stewards, that a man be found faithful." The Bishop also celebrated the Holy Communion.

The candidate was presented by the Rev. Dr. Berryman Green, of the Virginia Theological Seminary, who with Mr. Gamble joined in the laying on of hands.

Rev. Mr. Gibson is the oldest son of the Bishop of the Diocese. He is an Alumnus of the Virginia Theological Seminary and after his ordination to the diaconate, in 1907, he served as assistant to the Rev. Wm. B. Lee, in Ware and Abingdon parishes, Gloucester county. Last spring he was transferred to Middleburg and Aldie, in Loudoun county, where his work has been most acceptable. He is one of the most consecrated and useful of the younger clergy in the Diocese. He will continue in charge of his present field.

### Fifty Years a Missionary.

The Rev. Elliott H. Thomson, Church Missionary, stationed at Shanghai, China, preached in St. George's church, Fredericksburg on Sunday, January 24. Mr. Thomson, who has been in this country on a year's leave of absence, expects to return to his work in a few weeks. He is an active and honored veteran in the work, having been engaged in it for fifty years. It is indeed an inspiration to know of such men, whose love for the Master is so abundantly shown in their willingness to spend and be spent for Him. Mr. Thomson has been identified with the China Mission during its most trying times, including the perilous period known as the Boxer Uprising, where life and liberty were threatened.

Mr. Thomson is a Virginian and native of Fredericksburg.

### Lenten Mite Boxes.

The Lenten mite boxes for the children of the Diocese are now ready to be sent out. Rectors and Sunday School superintendents will communicate with A. S. Kratz & Co., 13 S. Governor street, Richmond, Va., and let them know the number of boxes they want, giving their postoffice address and office to where boxes should be sent.

J. Y. Downman,
For the Committee.

At the public meeting of Robert E. Lee Camp Confederate Veterans, in Richmond, on January 20, one of the chief speakers was the Rev. Dr. Wm. M. Dame, of Baltimore, who during the War was with the Richmond Howitzers. Dr. Dame preached in St. Paul's church, on Sunday morning, January 24.

## ARKANSAS.

Rt. Rev. Wm. M. Brown, D. D. Bishop.

### Death of a Valued Churchwoman.

Mrs. Ellen Harrell Cantrell, a devoted and useful member of the Church, entered into rest on Wednesday, January 13, 1908, at her home in Little Rock, in her 76th year. She was the widow of Dr. William A. Cantrell, a prominent and respected physician, who died Dec. 28, 1903.

Mrs. Cantrell, who was born near Princess Anne Counthouse, Virginia, was a woman of rare intellectual gifts, of fine culture, and was a well-known writer. For many years she was secretary of the Woman's Auxiliary of the Diocese and was active and useful in every good work. The Little Rock Democrat writes thus of this excellent woman:

"She was one of the State's noblest women, a pioneer who had lived here more than half a century, and had seen the city grow from a small town to metropolitan dimensions. She was a student, a woman of rare literary attainments, an accomplished linguist, and for many years a leader in the most progressive work of the Church and of women's clubs. She was devoted to the cause of State missions, and the proceeds of the sale of her book, "Annals of Christ Church Parish," were applied to the cause of carrying the Gospel to the desert places of the State.

"It is rare that we find one, either man or woman, who has devoted so great a span of life to the active advancement of a community's welfare, and yet withal so unassuming that she did not seek public adulation.

"In her death Little Rock loses one of its most brilliant minds, one of its most lovable spirits, one of its most devoted friends."

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

### Dr. Smeade's Mission at Hattiesburg.

For the past week Trinity Mission, Hattiesburg, Miss., the Rev. Geo. S. Gibbs, rector, has been highly favored, and we trust, lastingly blessed by the ministrations of Archdeacon Smeade.

It was arranged that Dr. Smeade should begin his services on Sunday, Jan. 17, but a few hours after his arrival here, he was called back to officiate at the burial of Mr. Willing, of Crystal Springs. He returned Monday, and began his daily services, which consisted of the Holy Communion at 10 A. M., an address at 4 P. M., Evening Prayer and sermon at 7:30. Those who were privileged to hear his beautiful and hopeful addresses or those who heard his strong, thoughtful and instructive sermons, will be thankful for his visit to this mission.

It is not surprising that one so capable and of such pleasing address should be sought for by people elsewhere. But it is hoped, most earnestly, that he will tarry for awhile in the Diocese of Mississippi.

Dr. Smeade is a worthy son of our dear old Virginia Seminary, reflecting admirably her teaching traditions and spirituality.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Report of an Active Parish.

Summary of annual report, Church of the Holy Apostles, Philadelphia, read by Mr. George C. Thomas, Sunday evening, January 24, 1909:

As usual, I present a summary of the church annual report, which completes forty-one years of work. During the past year 277 public services have been held, attended by 42,129 persons, an average of 152. Sixty-eight public celebrations of the Holy Communion have been administered to an average of 77 persons, and 13 private celebrations to a total of 48 persons. There have been Baptisms—infants, 84; adults, 5; Total, 89. Confirmed—male, 34; female, 48. Total, 82. Marriages, 15; burials, 92. Offerings at Holy Communion, $2,592.48. Present number of communicants, 1,928.

During the history of the Church, there have been Baptisms, 2,599; Confirmations, 1,893; Marriages, 664; burials, 1,719, and services held about 8,343.

Included in the services are a course of sermons before the Parish Chapter of the Brotherhood of St. Andrew by visiting clergymen; a series of special musical services by the choir assisted by outside talent, and special observances of Missionary Day, the festivals of the Church, and the anniversaries of the various organizations of the parish. The regular stated and special offerings have been taken as usual.

The following matters of special interest should be mentioned:

1. The dedication of the new parish building of the Mediator, 51st and Spruce; 2. The completion of the vicarage of the Memorial chapel; 3. The death of Thomas Mecouch, a member of the vestry, and of Lewis H. Redner, a member of the first vestry of the church; 4. The enlargement of the Sunday School organ; 5. The inauguration of the system of Memorial Flowers in the church; 6. The seventh annual dinner of the men of the parish, November 19, with 487 in attendance.

The buildings and grounds belonging to the parish, including the rectory, the vicarage, and the new Mediator parish building, are conservatively estimated to represent a cost of $470,000, exclusive of organs and furniture; more than $109,000 in invested securities are held in the various endowment and relief funds, and the warden and parish treasurer holds a cash balance of over $13,000. The total of these three items aggregates nearly $600,000.

The treasurers of the various organizations continue to deposit their money with the parish treasurer, and for payments draw orders on him, which are paid by check and voucher, furnishing a duplicate receipt, and the system gives general satisfaction. During the year the parish treasurer received in all $22,130.27, including interest on the account $70.39, which was divided pro rata among the organizations.

The Sunday School continues in a flourishing condition, the interest being maintained, and the attendance increased. The average during the year, including stormy days and the summer months, has been 645, and the enrollment is 1,604.

The enrollment in the four schools of the parish is 2,970, which exceeds the enrollment in any one of 25 diocese in this country, and the actual attendance at our four schools on December 27, (1797), exceeds the enrollment in any one of nine dioceses.

Besides the regular sessions of the school, reference should be made to the weekly teachers' meeting with an average attendance of 39; the weekly normal class for intending teachers, divided into two sections; the Lenten and Advent Conferences for all the teachers and officers in the parish, the monthly missionary addresses; the observance of the great Church and National anniversaries, and the Easter offering, which exceeded any previous effort, and was over $12,000.

From the memorial offering the Church of the Holy Apostles, at Hilo, Hawaii, has been erected at a cost of $3,400, and used first on Christmas Day, and a special memorial is being placed therein, in memory of two children in the primary department.

The home department has been started under the charge of the Deaconess, and has a membership of 16.

At the annual confirmation, 72 scholars of the Sunday School were confirmed—32 male and 40 female, and at the last canvass, in April, 953 scholars were found to be communicants of the Church, besides of course all the officers and teachers.

Outside of the Sunday School and the library, the work of the parish is conducted by means of 28 committees, the chairmen of which meet for conference and report twice a year, in the executive committee of the Parish Association. These cover the whole ground of parish activity, and are thus classified:

For women, Sisterhood of St. Mary, Mothers' meeting. Junior Mothers' meeting, Young Women's Guild, Young Women's Gymnasium, Young Women's Aid Society.

For men, Cooper Battalion, Brotherhood of St. Andrew, Men's Club.

For boys, Junior Brotherhood, Boys' Guild, Guitar and Mandolin Club.

The missionary organizations are: For women, Woman's Auxiliary, Woman's Missionary Society, Church Periodical Club. For men, Men's Forward Movement. For children, The Junior Auxiliary and the Babies' Branch.

For sick and death benefits, there are the Men's and Women's Beneficial Associations, and the committees whose work is of a general character, and for the whole congregation are those on music, guild house, assignment of rooms, ushers' committee and "Parish Intelligence;" while those of a special nature are the chancel and robing room and decorations. The details of these will be found in the full report, published in the Parish Intelligence.

Condensing all the treasurer's reports, and omitting all duplicate items, the result for the year is as follows:

Total receipts from all sources, pew rents, offerings, envelopes, contributions, entertainments, interest, dues, etc., $111,236.92.

| | |
|---|---|
| Payments for support of the church and three chapels, and rectory, salaries, music, light and fuel, repairs and improvements, and Episcopal and Convention Fund. | 25,995 47 |
| Expended for vicarage of Memorial chapel, and Mediator parish building | 34,081 15 |
| Missionary Objects—Domestic, Foreign, Diocesan, Indians and Freedmen, Church of Holy Apostles, Hilo, City Missions, Rector's Fund, Episcopal Hospital, Parochial work and Sunday School | 37,155 47 |
| Returned to members of Beneficial Associations | 821 31 |
| Total payments | $98,053 40 |
| Aggregate of balances in hand | $13,183 52 |

This summary gives in outline some of the results of the labors of the past year, which has been characterized by zeal and devotion, patient effort and united interest, and above all by harmony and co-operation.

In addition to the above, $120,000, being the balance remaining of the pledge of $150,000 for the Men's Missionary Thank Offering, by a member of the Church, was paid, and credited to the parish on the books of the Domestic and Foreign Missionary Society.

To the statistics herein should be aided those of the three chapels connected with the parish: The Memorial chapel of the Holy Communion, Chapel of the Mediator, for white work, and the Chapel of St. Simon, the Cyrenian, for colored work.

Including these, the number of communicants in the parish is 2,897; officers and teachers in the Sunday Schools, 184; scholars, 2,786.

### General Diocesan News.

The Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, has arranged for the conducting of a mission in his church at the beginning of the coming Lenten season. The Rev. Lyman P. Powell will preach at the morning and evening services, on February 14, and address the Sunday School in the afternoon. He will conduct a quiet hour on Monday afternoon and the mission service in the evening, and again preach. On Tuesday and Wednesday the rector will conduct the conferences and preach.

On Thursday evening, January 21, Professor Edwin J. Houston, Ph. D., addressed the Men's Club on "The Boy Problem." Great interest is aroused in the parish as to the erecting a suitable memorial to the late Rev. Joseph D.

Newlin, D. D., so long the highly esteemed rector of the parish. Already more than $2,000 has been subscribed for it.

The Epiphany meeting of the Woman's Auxiliary of the Diocese of Pennsylvania was held in the Church of the Holy Apostles on Sunday, January 17, when the Rev. I. H. Correll, D. D., of Osaka, Japan, spoke on the needs and prospects of the missionary work in that country. The rector, the Rev. N. S. Thomas, spoke on the Pan-Anglican Congress.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

**Ordination—The Mission Herald—Corner-Stone Laid—Christ Church, Elizabeth City—Christmas at the Church of St. John, Fayetteville—Awakening Interest in the Brotherhood of St. Andrew—Revision of the Articles and Canons of the Diocese.**

On Tuesday, Jan. 19, by the Bishop of the Diocese, in the parish church of the Chapel of the Cross, Aurora, the Rev. Henry Wilmer Ticknor was ordained to the priesthood. The candidate was presented by the Rev. F. N. Skinner, dean of the Convocation of New Bern, and the sermon was preached by the Rev. J. H. Brown, rector of Christ church, New Bern. The Rev. J. H. Griffith, Jr., rector of St. Mary's, Kinston, assisted in the laying on of hands. The Rev. B. F. Huske, deacon, of Greenville, also took part in the service. The Rev. Mr. Ticknor will remain for the present in Aurora, as curate to his father, the Rev. F. B. Ticknor, rector of the Chapel of the Cross, Aurora, St. John's, Bonnerton, and priest-in-charge of the Mission of the Redeemer, Edward.

"The Mission Herald," the organ of the Diocese of East Carolina, must take its place pre-eminently among the various diocesan publications. Its January number has been both enlarged and adorned. The front cover page is handsomely designed, the border being simple ecclesiastical symbols, while the seal of the Diocese, and the Bishop's staff are significently placed; an open space near the center part is left for fitting matter, as may seem most appropriate from time to time. No less praiseworthy is the work within the Bishop's Letter, editorials and Diocesan news, making it both attractive and helpful.

The Woman's Auxiliary of St. John's parish, Winston, N. C., has recently given a resume of its year's work. Its aid to the orphanage, St. Paul's church, Beaufort, the Mission at Waynesville, is a fitting testimony of the great truth, "By their fruits shall ye know them." A Bebies' Branch has recently been instituted at Hertfort, and Plymouth, N. C. This work has recently received a new impetus in the Diocese, and promises helpful results.

A bazaar held by the ladies in Williamston netted $125. This money is for the purpose of paying off $200 still due on the rectory. A newly-made vestryman appreciating the fervor of the women of the parish, promptly supplied the remaining $75. The children of the Sunday School have given a new set of altar-hangings.

The Grand Lodge of Masons and the local lodge of King Solomon; the Rev. Mr. Sikes, of the Presbyterian church; the Rev. T. A. Cheatham, of Wilson; the Rev. W. R. Noe, of Clinton, and the Rev. C. H. Utley participated in the ceremonies

The stone itself was a gift of the Woman's Auxiliary of the mother parish of the Good Shepherd, of Wilmington, the rector of which, the Rev. Thomas P. Noe, has charge of the mission and Burgaw, and who has lead them in their efforts to build a new and comely brick church.

The report read at the parish meeting of Christ church, Elizabeth City, on December 7, was a gratifying one. The subscriptions have been more than met by one-fourth of the amount originally promised. The debt of $800 on the rectory has been cancelled, and another debt of $750 almost paid on Thanksgiving Day, by special offerings of the Ladies' Guild; of St. Catherine's Guild and individual members of the congregation, while the Sunday School's offerings have greatly increased. The number of communicants has strikingly grown; both guilds and the Woman's Auxiliary show better attendance and greater zeal than before.

The recent publication of the contributions to the Virginia Dare monument fund shows a general interest in the effort of the Bishop of the Diocese to commemorate the initial act of the Church's corporate life in America.

It would be difficult to find the Master's House more exquisitely adorned in honor of His birth, than was the Church of St. John, Fayetteville, on Christmas Day. Holly, cedar, pine and bamboo were placed by loving hands in tender commemoration. The altar candles blazed and showers of white carnations spoke of love and purity, while above glowed the symbolic star, whose points of light shimmered like precious jewels. A full vested choir, sweet-voiced and earnest, with exquisite organ accompaniment, rendered music uplifting in a beauty which carried with it not more the voices than the hearts of a large number of worshippers.

As usual the morning and evening services were held upon each Holy day following. As the parish is at present without an assistant, the Sunday Schools of St. John and St. Philip the Apostle, combined in the celebration of the Christmas festival. One of the largest gatherings of the children assembled in the church the afternoon of Holy Innocents' Day, and after a brief service with an address by the rector, the children marched into the parish house, where a beautiful tree and many gifts awaited them. There was every evidence of real joy that was brought into their young lives, which was full compensation for the work that was necessitated to effect such a happy result.

Mr. B. F. Finney, Traveling Secretary of the Brotherhood of St. Andrew for the South, arrived in St. John's parish on Saturlay, the 9th inst., and was the guest, while there, of Mr. and Mrs. A. H. Slocomb. Mr. Finney wasted no time, but at once made acquaintance with the Brotherhood men. He manifested in every way his deep devotion to the Master, his fine interest in the Brotherhood work and his sincere desire to sow the seed that will bear rich fruit for the Master's table.

In the afternoon he visited the chapter of Brotherhood of St. Joseph's (colored) church. This meeting was mutually a helpful one, and there can be no doubt that a real stimulus was given to the local work.

According to the order of the Diocesan Council, the Committee on Canons must prepare for the next meeting of that body on entire revision of both Articles and Canons, making such amendments or suggestions as may be deemed wise or necessary. For this purpose the committee met in the parish house of St. John's, Wilmington, on the night of Tuesday, 12th inst. There were present, Rev. W. E. Cox, rector of the parish, chairman; Rev. A. W. Seabrease, of St. Paul's, Wilmington; Rev. I. W. Hughes and Major B. R. Huske, of St. John's church, Fayetteville. To the regret of all, the other members of the committee, Judge Bryan, of New Bern, was absent. The Bishop was in attendance. He made such suggestions as seemed to him wise, pertinent and helpful. With little intermission the committee devoted itself to its work during the whole of the following day, completing the first draft of the proposed revision and amendments.

The Rt. Rev., the Bishop the Diocese, administering Holy Orders in St. Paul's church, Washington, the Fourth Sunday in Advent last, ordained to the priesthood, the Rev. William Thurber Wood, colored, deacon-in-charge of that congregation. The Rev. Nathaniel Harding, rector of St. Peter's, Washington, presented the candidate and preached the sermon, and with the Rev. W. G. Avant, Archdeacon of Colored Work, united in the imposition of hands.

The Bishop of the Diocese is holding a mission in the Chapel of the Cross, Aurora, beginning these services Monday evening, Jan. 17, and continuing the same, preaching morning and evening every day, including Sunday, Jan. 24.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

**Bishop Bratton and Others on Canon Nineteen.**

On Wednesday night the Church Club of Louisiana had its annual banquet meeting at Hotel Denechaud. Rt. Rev. Theodore Bratton preached what he smilingly called Heresy. Speaking on the Nineteenth Canon, he said: "We are all priests. I am only a priest because I have been chosen official representative of all you Churchmen, who are all priests. Official priests are used for administration purposes, but the real ministry of the Church is the body of the Church.

"While the nation-wide discussion of the Nineteenth Canon was going on in the press and on the rostrums, I had two women reading services in two of the churches under my charge.

"I do not think that the Lord intended that we should throw away the kernel and pick up the husk in any instances, and I was not going to see the doors of the church closed to any community simply because there happened to be no ordained priest or regular lay-reader to conduct its services."

The old idea that a Churchman's duty is done when he has rolled back in a pew and yawned through a Sunday service must be overcome, the Bishop insisted.

"One thing this twentieth century is going to give the Church, one thing which this era is going to work out for us, is the great awakening of the laity, the emancipation of the priesthood of man," he said. "There was such a movement in the age of John Wesley, when the worldly ecclesiastics could not see the divinity in the movement. They repressed it. What is the result? We could weep over it. Now we are beginning to feel our way back to the idea that the Church is the body of Christ; that every man is a son of God; hence that every man is a priest, with a sacred ministry to perform. We must not do, as of yore, send the priest and the Bishop ahead to do the work; it must be every man to the fore. To the laymen the Church must look for its future. We must work back from conventionality to the idea of a live

Christ, who did not cease teaching 1900 years ago, but still is leading us with new lessons each day."

Rev. R. W. Patton, secretary of the Missionary District of the Southwest, spoke to the same subject. "The Reformation," he said, "was the awakening of the idea that men's minds have the right to be independent; that man the image of the Creator is partner in the Father's business, and has been given something of His power, and has been told to go forth and conquer the world.

"Awakening of the religious spirit of independence and activity," he said, "led to scientific investigations. Science led to discovery, discovery to invention, invention to industrial development, colonization and commerce. And all these things, particularly commerce, must lead to the Christianizing of the world, but by the layman who comes in contact with all the nations of the world, and not by the priest."

"The Church has to learn the lessons of the trusts," he continued. "The trust concentrates at the center, expands at the circumference. That is what the Church must do. There must be a strong clergy at the center, but the laymen must expand the circumference."

B. F. Finney, travelling secretary of the Brotherhood of St. Andrew, also spoke, telling of the ideal of personal service maintained by the Brotherhood.

Officers of the Club were elected for another year, as follows: President, Orloff Lake; vice presidents, G. R. Westfeldt and C. F. Buck; treasurer, Chas. M. Whitney; secretary, Warren Kearney.

A vigorous campaign for an increased membership and continuance of the midday Lenten services in Grace church were urged as the programme for the year in the annual report of the council of the Club. Prominent clergymen from other cities will conduct the Lenten services, and lectures will also be delivered by the Rev. J. D. LaMothe, of St. Paul's, and Rev. J. T. Foster, of the Church of the Annunciation.

The vestry of Grace church, in union with the whole congregation and all the friends of the church, held a parish meeting at Progressive Union Hall, for the purpose of discussing the question of building a new church, on Friday night, Jan. 22.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Arranging for Lenten Services.

The clergy of our churches in Norfolk and representatives of St. Andrew's Brotherhood in the city, are arranging for half-hour mid-day services during Lent in the heart of the downtown section.

A special feature of these services is that a brief time limit will be strictly adhered to, so as to enable busy men to attend them. The services will not be exclusively for men, but it is expected that the attendance will be almost entirely composed of men and it is primarily to reach the men that the time and place have been selected.

It is expected that these services will be attended by persons from other denominations as well as Episcopalians. All persons are cordially invited and will be welcomed.

### 170th Anniversary of St. Paul's Church, Norfolk.

On Monday night, January 25, the 170th anniversary of the establishment of St. Paul's church, Norfolk, was celebrated in the historic building, with appropriate exercises. The rector, the Rev. James M. Owens, delivered an interesting historical address, in which he said St. Paul's had its origin in 1637, in the establishment of Elizabeth River Parish by the Colonial government. The first parish church was built at Sewall's Point and in 1641 this congregation established a mission on the present site of St. Paul's, erected a small frame building there and called it a "Chapel of Ease." From this beginning, through all the vicissitudes of war and political revulsion, Mr. Owens traced the history of the old church to its present time and condition.

Others taking part in the service were Rev. Dr. Benton and Rev. Dr. Gatewood.

Dr. Gatewood made a brief address on "The Rectors of Parishes Whom I Have Personally Known."

Under this subject he spoke of Dr. Jackson, who died of yellow fever during the epidemic in Norfolk in 1855, Dr. Caldwell, Dr. Okeson and Bishop Tucker, who preceded Mr. Owens as rector of St. Paul's.

The music on the occasion was of a high order and beautifully rendered.

---

The first anniversary of the Men's Club of St. Luke's church, Norfolk, was held in the parish house, Wednesday night, Jan. 20. An address was made by the rector, the Rev. D. W. Howard, and a delightful musical programme was rendered.

The Rev. Francis V. Moore, of Ashland, Ky., has entered upon his duties as the new rector of Holston parish, Abingdon.

The Rev. Dr. G. Gordon Smeade, Archdeacon of Southern Mississippi, has been called to the rectorship of St. John's church, Bedford city.

Bishop Randolph visited Meade Memorial church, Manchester, last Sunday morning, where he preached an admirable sermon and confirmed seven young persons—six male and one female. The rector, the Rev. Benjamin Dennis, read the service. The church was crowded.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

### Archdeaconry of Scranton.

The Winter session of the Archdeaconry of Scranton was held in St. Mark's church, Dunmore, the Rev. Sidney Winter, rector, Jan. 18 and 19. Including two visitors there were twenty-two clergymen present. On Monday evening the service was said by the rector, the sermon being preached by the Rev. E. J. Houghton, rector of Christ church, Danville, a former priest-in-charge of the parish, from the text, St. John 1:46. After this service an informal gathering was held in the guild rooms as the guests of St. Agnes' Guild, which served refreshments.

On Tuesday, at 10 A. M., the Holy Communion was celebrated by Archdeacon Coxe, assisted by the Rev. W. C. Shaw, and the Rev. H. B. Smith. The Rev. W. H. Stone, the rector of St. Clement's church, Wilkes-Barre, was the preacher. At the business session the following officers were elected: Archdeacon, the Rev. D. Webster Coxe; secretary, the Rev. E. D. Johnson; treasurer, W. J. Trembath; deaf mute commissioner, Rev. Rogers Israel, D. D.; clerical member of the Board of Missions, Rev. W. H. Stone; lay members—A. A. Sterling, of Wilkes-Barre, and H. H. Stoek, of Scranton.

The secretary was directed to send a letter of regret to the Rev. Messrs. E. C. Tuthill, Wm. H. Decker, and Wm. Grainger, on account of their removal from the Archdeaconry. The following resolution was unanimously adopted:

"Understanding that the Rev. D. W. Coxe, D. D., was contemplating declining a re-election as Archdeacon of Scranton, the members in Archdeaconry assembled, Jan. 19, 1909, desire upon his re-election to place upon record their appreciation of his long-devoted, unselfish and successful administration of this difficult office, and their hope that, in yielding to the pressure of the arguments of his brethren in this instance, he may appreciate their desire that he will not again consider severing his connection with this important position as long as he is able to perform its arduous duties."

Luncheon was served by the Woman's Guild in the Sunday School room. At the afternoon session the Archdeacon made his report, which showed the missionary work of this Archdeaconry to be in a flourishing condition.

Mention has been made of the clerical additions to this field in recent numbers of the Southern Churchman. The Rev. S. B. Eshoo has taken temporary charge of the churches at Susquehanna and Great Bend. The Rev. H. E. Robbins has been appointed by the Committee on the 'Increase of the Episcopal Endowment Fund' to solicit subscriptions to this Fund. He was invited to address the Archdeaconry and asked for the co-operation of the clergy in his work, which he thought would be completed in about six months. The Rev. Mr. Shaw explained the plan of the committee for removing the debt on the Episcopal residence; and the Rev. Mr. Ware and Rev. Dr. Israel called attention to the General Clergy Relief Fund, and explained what action the General Convention had taken in regard to this Fund.

The Rev. E. D. Johnson read an unusually well-prepared and well-expressed paper on II Cor. 5:10, in which the "Larger Hope" was forcibly defended. In the discussion which followed all of the clergy present took part; some agreeing with, others opposing the argument of the writer.

After the adjournment the members of the Archdeaconry went by trolley to Olyphant, about five miles from Dunmore, where the rector of St. Mark's, Dunmore, has a Mission, called St. George's. The ladies of the Mission had dinner waiting when the clergy arrived. A new chapel has recently been completed in this place and it was filled with a deeply interested congregation when the Missionary service began. Addresses were made by Archdeacon Coxe, who explained why this missionary service was held; and by the Rev. E. J. Haughton, their former pastor, who spoke of the progress the Mission had made and then followed three addresses on "Missionary Appointments;" "Importance" by the Rev. Rogers Israel, D. D., "Methods" by the Rev. C. M. Gross; "Co-operation" by the Rev. B. F. Thompson, Archdeacon of Reading.

**The next meeting of the Archdeaconry is to be held in Christ church, Towanda, May 3 and 4.**

---

A handsome memorial window in three panels, designed and executed by J. & R. Lamb, of New York, has been lately placed in St. Martin's church, Oak Lane, Philadelphia. The window is in memory of Miss Annis H. Wilbraham and was the gift of Mrs. Alfred H. Buckley, a sister of the deceased. The rector, the Rev. Walter Jordan, dedicated the memorial at a special service held December 23.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Confirmation and Ordination Services.

On the Third Sunday after Epiphany, Jan. 24, Bishop Nelson, of Atlanta, officiating for the Bishop of Georgia, held confirmation services and an ordination to the priesthood in Brunswick. The ordination was held in St. Mark's church, which was filled to overflowing by a devout and interested congregation. The Rev. Stephen Sylvester Powell, deacon-in-charge of St. Jude's church, Brunswick, for the past year, was advanced to the priesthood. Assisting in the services and in the laying on of the hands of the presbytery, were the Archdeacon of Brunswick (the Ven. D. Watson Winn), the rector of St. Mark's church (the Rev. Richard Elliott Boykin), and the rector of St. Paul's church, Savannah (the Rev. Samuel B. McGlohon). Mr. Powell came into the Church over a year ago from the Baptists, and has done acceptable work in St. Jude's church, and in Jesup. since his ordination to the diaconate. The evening before his ordination to the priesthood he presented a goodly class for confirmation in St. Jude's. On Sunday night a large class was confirmed in St. Mark's church.

On the same day the Rev. Dr. Strong, of St. John's church, Savannah, preached in St. Paul's church, Augusta, a sermon in memory of the late Frank H. Miller, who was for many years Chancellor of the Diocese and who, a year ago, was called to the rest of Paradise.

There was also a class confirmed at St. Andrew's, Cypress Mills, in charge of Mr. Powell, on Sunday afternoon.

The Bishop's sermon on the occasion of the ordination contained a strong appeal to the clergy, for caution in handling psychological questions, especially as exemplified in the "Emmanuel Movement." The danger of its becoming a "fad" and being taken up by the unwise and unskilful was pointed out, and the clergy were strongly reminded that their duty lies first and chiefly in the purely spiritual sphere.

At the approaching Convention it is announced that the preacher will be the Rev. S. B. Carpenter, of Augusta.

The Rev. C. W. Frazer, assistant minister of Christ church, Savannah, in charge of St. Michael's mission, has declined a call to St. Paul's church, Macon.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Church Club Meets Feb. 8—St. Thomas' Church, Newark—Gift to St. Barnabas' Hospital—Chapel at Vailsburg. Newark Archdeaconry.

The Diocesan Church Club meets on the evening of Monday, February 8, at the House of Prayer, Newark. A discussion of some phases of "The Layman's Work and Place in the Church" is planned, with the hope that many members of the Club will speak.

St. Thomas' church, Newark, is taking a very courageous course in the purchasing of a large and most desirable piece of ground on the corner of two great Avenues, Park and Roseville, for the St. Thomas' church of the future. The present church, almost hidden on a narrow lot, is entirely inadequate. It is generally counted the most progressive act of any church in Newark for several years. Rev. Everard P. Miller, the rector, has a very able and enthusiastic company of laymen engaged in this work.

At Christmas time St. Barnabas' Hospital, Newark, received a gift of $3,000 from Mrs. Wheeler H. Peckham, for the endowment of a bed. By the will of the late Amos H. VanHorn, the Hospital may hope to receive eventually as much as $15,000.

It is hoped that the ordination of Mr. Joseph R. Lynes, as a deacon, may take place on the morning of Sunday, February 14, in Christ church, East Orange.

The little chapel at Vailsburgh (Newark), made out of a barn, is nearly completed and ready for use. Rarely has so good a building for Church use been obtained at so small a cost.

The Winter meeting of the Newark Archdeaconry will be held on Monday, February 15, in the House of Prayer, Newark. There will be a Conference of the clergy in the afternoon, and in the evening a service to which everyone is invited, with addresses by some of the Diocesan Missionaries, and a brief address by Rev. Henry A. McNulty, upon the eve of his departure for the China Mission.

Mr. William Read Howe has been elected a member of the Standing Committee in place of Mr. D. Smith Wood, deceased.

Bishop Lines appealed for small subscriptions from the public and from Church people for the Italian earthquake unfortunates, and was able to turn over to the New Jersey Red Cross $915.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Death of General William P. Craighill. Bishop Peterkin's Health—Dr. Jefferis Holding Missions in the Diocese—Kanawha Convocation to Meet. Christ Church, Bluefield, to be Consecrated February 2—Other News.

The passing into paradise of General William P. Craighill has caused sorrow to the Church in West Virginia; for he was one of her loving and best beloved sons. From infancy nursed in her bosom, his long life of seventy-five years was spent in her faithful service. As the State of which he was a soldier without fear and without reproach honored him with high place, so the Church which he loved and defended and served put him, time and again, in her highest Council, and the Diocese delighted to enlist his intelligent and earnest efforts, as occasion presented. He will be missed from his parish church and from the Church Councils, whose work he ever fostered with liberal hand.

Bishop Peterkin has been striving to ward off a threatened attack of severe bronchitis since the first week in December, and we are glad to say has so far succeeded as to have been able to preach several times recently. Wisdom advises, however, that the trying months of February and March should be spent in a milder and more equable climate than that of the Northern Ohio Valley, and he and Mrs. Peterkin will go, on February 2, for a few weeks to the South, to return, we hope, fully restored.

Rev. Dr. W. M. Jefferis, after several months' absence abroad, is again in West Virginia, and is at the present time holding an eight days' mission for Rev. A. M. Lewis, in Calvary church, Montgomery, which being ended he is engaged for like services for Rev. James D. Gibson, at Standard, and after that at various points in West Virginia, Ohio and North Carolina, until in May. He recently gave his fine illustrated lecture upon foreign countries to a large assemblage in Charleston, the proceeds, amounting to several hundred dollars, being for a helpless rheumatic cripple, minister of the M. E. Church in West Virginia, in whom Mrs. Joseph Ruffner has had a special and helpful interest.

The Kanawha Convocation is to meet February 2-4, with Rev. R. W. Trapnell and his people of Christ church, Bluefield.

On Wednesday morning, February 2, Christ church, having by the earnest work of rector and people been freed from all debt, will be consecrated by the Bishop Coadjutor, Rt. Rev. Dr. Gravatt.

The sympathies of his many friends in the Diocese have been with Rev. Dr. S. Scollay Moore, in his bereavement in the loss of his honored father, Col. S. J. C. Moore, of Berryville, who after a long, useful and honored lifetime here of more than four-score years, entered into life eternal late in December.

Revs. Dr. Roller and John S. Gibson represented our Church, on January 18, at Charleston, in a meeting of an interdenominational committee, which had for its object to induce the West Virginia Legislature, now in session, to amend the Constitution of the State by striking out the provision forbidding the incorporation of any church, so that it may be possible for the Church and her societies to receive devises, a thing now almost impossible.

The new rectors of Christ church, Fairmont, Rev. Ambrose H. Deavin, and Christ church, Clarksburg, Rev. John E. Ewell, are at their posts, and we give them welcome. Their fields are important and we expect much from the vigorous and active rectors of such growing places. No doubt they will both proceed to build the new churches for which their predecessors have prepared in some degree the way, and for which in such prosperous communities there ought to be no lack of the material thing necessary.

Trinity church, Huntington, has introduced a vested choir of men and women, which gives general satisfaction to all concerned, in that the reverence and beauty of the service seem to have been heightened by its vested ministers. J. S. G.

---

The following boys of the Episcopal High School near Alexandria passed successfully all their December examinations: Launcelot M. Blackford, Jr., Linn Boyd, John Dorsey Brown, Wm. B. Clagett, Jr., Eustace Conway, Eugene T. Dennis, Emmet R. Dunn, Donald M. Faulkner, P. Randolph Harris, Francis M. Massie, Francis R. Pemberton, Jr., Talbot T. Pendleton, William S. A. Pott, Donald W. Powers, Frank R. Reade, Thomas L. Ridout, Frank W. Rogers, Archibald M. Suthon, John C. Thomas, Cuthbert Tunstall, Rudolph Turk, Pichegru Woolfolk.

---

Upon the urgent invitation of the pastor of the First Presbyterian church, St. Joseph, the Rev. Edward Henry Eckel, rector of Christ church in that city, made an address in the Presbyterian church on January 8, on "The Family and the School," one of the subjects appointed for the Evangelical Alliance week of prayer. A large audience was present, composed almost exclusively of the regular congregation. With the consent of the pastor, the speaker appeared on the pulpit platform in his cassock.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### St. John's Chapel to be Saved—To Consider Help for the Poor—St. Thomas' Parish—Sudden Death of a Clergyman.

After a public controversy, the St. John's chapel matter seems to have adjusted itself. Trinity makes some concessions. It carries out its attempt to close the chapel at the end of this month, but promises to reopen it for week day work, with the Rev. Wm. Wilkinson in charge. Mr. Wilkinson will not, however, give up his Wall Street work, where it is safe to say he has made a more marked success than any man who ever attempted work in that famous location. There have been several communications from the people of the chapel, and so bitter has become the feeling that hardly a single member of the congregation will go to St. Luke's, as desired by Trinity. They will make no demonstration, as was at one time feared, but may probably be lost to the Church. The chapel is to be saved, and all of the property, idle for some time, is to be put to use. Furthermore, Trinity announces in what seems to be a reliable fashion, that the will undertake to spend $10,000,000 or more improving the character of her disreputable tenements and two-family houses. She will replace them with business structures for which there is a growing demand. On the whole, the conservative parish has had a shaking up such as it has not seen before. Its charter will not be attacked, unless it be from within, and the new rector and one or two other progressive men in the vestry deserve great credit for doing so much in so short a time. It is believed that further progress will be effected.

The Rev. James E. Freeman, of St. Andrew's church, Yonkers, has been asked to accept the wardenship of St. Stephen's College, which is located some distance back from the Hudson River shore above Poughkeepsie. It is intended to educate young men who intend to enter Holy Orders, but is badly located and worse equipped. There has been talk of bringing it to New York, and this may yet be done. Mr. Freeman was a business man before he entered Holy Orders, and St. Andrew's has been his only rectorship.

Two meetings of Manhattan clergy have been held to consider the matter of alms for the poor. New York is a great place for beggars, high and low, and Church rectors suffer many evils of intinerant mendicancy. A third meeting is to be held, to which all Church clergy of Manhattan will be invited, the aim to be to see what permanent organization and work can be accomplished. A committee has been named on which are the Rev. James B. Wasson, of St. Thomas', the Rev. C. R. Stetson, of Trinity, the Rev. R. S. W. Wood, of St. Bartholomew's, and others. A central bureau from which alms are given, at which industrial work is afforded, where the sick are cared for, and where duplication is prevented—these are contemplated. It is felt that the Church must have part in this work, as a Church, and help to care for deserving poor who may not be known to clergy or members of our religious household. At the same time it is intended to work with the regular charitable agencies.

St. Thomas' parish will now enter upon building operations, its church having been burned as may be recalled. The new structure, to be built on the same site, will cost $1,000,000. There is in hand $500,000. Times are sufficiently improved, it is believed, and an inadequate wood structure has been used long enough, to warrant going ahead. A larger site has been secured by the purchase of an additional twenty-five feet on Fifty-third street. The parish Year Book, just issued, shows no less sum than $107,000 given to missions during the last eighteen months, and $97,000 to New York charities. The income of the parish was $325,000, not counting receipts for the new church.

The Rev. G. A. Oldham becomes the new rector of St. Luke's church, in succession to the late Rev. Dr. John T. Patey, whose funeral was held from the church of which he was for many years rector, Bishop Greer officiating. Mr. Oldham is English by birth, and was for a time assistant at St. Thomas' church and acting chaplain at Columbia University.

At the age of eighty-two, the Rev. W. S. Coffey, rector of St. Paul's church, Mt. Vernon, dropped dead in the street of Mt. Vernon, one day last week. Old age was the cause of death. Mr. Coffey has been for many years one of the well-known figures in the Convention of the Diocese. For fifty-six years he was rector of St. Paul's, which is one of the historic parishes of the diocese. Its first church was built in 1698, and burned just before the Revolution. The present church was erected in 1764, and was used for hospital, judge advocate's court and several other purposes during the Revolutionary War. Situated in a region that has been passed thus far in the modern development of northern New York, it has little but an endowment. It has, however, mothered two or three missions, which have become parishes, among them Trinity, Mt. Vernon, so that its work goes on. Mr. Coffey was educated at Columbia and the General Seminary and ordained in 1851.

There are few things new. The Emmanuel Movement seems to be, but steadily there are coming to light work done on the same and similar lines, antedating it considerably. The City Mission Society, New York, has a most interesting work on the lower East Side, where the people are ignorant, prejudiced, and Jewish. Often some of them are compelled to undergo surgical operations. In their ignorance they are the victims of phobia, which ailment renders operations upon them doubly hazardous. The Society's workers treat by suggestion and explanation all such cases, and are almost always able to allay fears and get the patients into a mental state, which makes it fairly safe to proceed. So important has this work become that hardly a surgeon in hospitals receiving these East Side cases will proceed with cases until arrangements can be made for treatment by the missionaries. Another phase of the Society's East Side work is that of rescuing babies from great danger through being locked alone all day in an apartment, while their mothers are absent at work. Lately several such have been burned up, and strangled through falling, or have met death by sudden illness and lack of care. It is not easy for the Society to prosecute this day nursery work, for strange to say, so great is the prejudice among the ignorant Jews that they will not trust their children to Christians. Slowly and laboriously must confidence be built up. Beginning two months ago with one child the number has now grown to thirty-six. Accommodations are provided for about one hundred.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### St. Paul's Church, LaFargeville.

The repairs undertaken upon the church in June are now complete, and result in a noteworthy addition to the dignity and seemliness of worship as well as to the convenience and comfort of all. The chancel has been enlarged and rearranged. The interior of the church, including the pews and other furniture, were refinished. A tower was erected, to which the bell has been transferred. The second floor of the tower forms a vesting-room for the choir and contains wardrobes for the vestments. This room also serves as a chapel for week-day services in cold weather. The exterior of the church was repainted. Electric lights have been introduced, and the two stoves have been replaced by a furnace. As the church is literally built upon the rock, it was necessary to erect a special furnace room, which, placed in the angle of the tower, is concealed from the street. Three memorial windows have been given, and to the furniture was added a pulpit and choir stalls. These improvements involved an expense of about $1,100, of which only $60 has not yet been provided. This sum, large for a mission parish, was met as follows: $225 from a legacy; $200 from the Ladies' Guild; $202 through special appeal, and the balance from the present and former members of the parish and a few friends. Appeal was made through the Diocesan paper for $250, toward the furnace and for choir stalls, in response to which $202 was received, which has already been thankfully acknowledged. During the making of these extensive repairs the usual services were maintained, with the exception of six Sundays in the summer, intermission enabled the missionary to hold special services at several points among the Thousand Islands, a field which would amply repay especial attention, on the part of the Church.

The Rev. Theodore Haydn, missionary, is in charge of this church.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Action of Committee on Division of the Diocese.

The Committee on the Division of the Diocese of Alabama, appointed at the last Council of the Diocese, held its first meeting in Birmingham on Jan. 19, and adopted a preliminary report, which will be presented to the Council in May next. The report meets with the unanimous endorsement of the committee, and while not final, it is at the same time a long step towards the fulfilment of the purpose for which it is appointed. The proposed line of division is east and west, and runs along the southern bounderies of the counties of Randolph, Clay, Talladega, Shelby, Bibb, Hale, Green and Sumter. It is proposed to divide equally the endowment fund of the Episcopate, and other minor funds, while it is proposed that the Orphan Home in Mobile, and the Hamner Hall property in Montgomery will belong to both Dioceses. The Rev. T. J. Beard, D. D., is chairman of the committee, and Mr. D. M. Drennan, secretary, both of Birmingham. It is hoped that the finances of the Diocese will permit the Division, as the Diocese is entirely too large for one man to successfully and properly work.

# Family Department.

### Growing Old.

Softly, oh, softly the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death did they often bring nigh thee,
Yet they have left thee but beauty to wear,
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant home light,
Far from the waves that are big with commotion,
Under full sail and the harbor in sight,
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the currents that wooed thee unwilling,
Far from the port and the land of the blest,
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen,
Never a year from their youth wouldst thou borrow,
Thou dost remember what lieth between;
Growing old willingly,
Gladly, I ween.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrow and hushing thy fears,
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened;
Ready and willing thy hand to receive;
Many a face at thy kind word has brightened;
"It is more blessed to give than receive;"
Growing old happily,
Blest, we believe.

Eyes that grow dim to the earth and its glory
See but the brighter the heavenly glow;
Ears that are dull to the world and its story
Drink in the songs that from Paradise flow.
All this sweet recompense
Youth can not know.

Forward, yet softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they did often bring nigh thee,
Yet they have left thee but beauty to wear,
Growing old gracefully,
Graceful and fair.

—Vincent Daws.

### How Weather is Foretold.

Few on taking their morning papers who do not glance at the forecast to note the predictions for the day. These have now come to be so constantly accurate that there is no longer any surprise in the diurnal discovery that the Weather Bureau is right about the weather.

The establishment of the bureau was entirely gratuitous activity on the part of the general government. Begun in 1870, in consequence of the growing interest in matters relating to meteorology and for the purpose of giving storm warnings to vessels, it was at first under the direction of the Army; but the demand for a strictly scientific bureau, unhampered by regulations of a military character, resulted in a reorganization of the service in 1891 and the establishment of the present Weather Bureau as a branch of the United States Department of Agriculture.

To the general public the Weather Bureau is probably best known through the medium of its daily forecasts and weather maps. These forecasts are based upon stimultaneous observations of local weather conditions, taken daily at 8 A. M. and at 8 P. M., seventy-fifth meridian time, at about 200 regular observing stations scattered throughout the United States and the West Indies. Each of these stations is operated by one or more trained observers, and is equipped with mercurial barometers, thermometers, wind vanes, rain and snow gauges and anemometers, and many of them with sunshine recorders, baregraphs, thermographs and other devices, which register automatically a continuous record of the local weather conditions and changes as they occur.

The results of the twice-daily observations are immediately telegraphed to the central office at Washington, where they are charted for study and interpretation by experts trained to forecast the weather conditions which may be expected to prevail during the following thirty-six to forty-eight hours.

A complete telegraphic report includes the following data:

Temperature, pressure, precipitation, direction of wind, state of weather, current wind velocity, maximum or minimum temperature since last observation, and kind and amount of clouds, with the direction of their movement. From these data the forecaster, by comparison with preceding reports, is able to trace the paths of storm areas from the time of their appearance to the moment of observation, and approximately determine and forecast their subsequent courses and the occurrence of other weather conditions.

Weather services similar to that of the United States are maintained by the Canadian and Mexican governments, and by a system of interchange daily reports are received from a number of stations in these countries. Daily observations are also received from Honolulu, the British Isles, Germany France, Portugal and the Azores, so that the field represented by the daily reports extends over the greater portion of the North American continent having telegraphic communication, the north Atlantic Ocean and the west coast of Europe.

Within two hours after the morning observations have been taken, the forecasts are telegraphed from the forecast centers to more than 2100 principal distributing points, whence they are further disseminated by telegraph, telephone and mail. The forecasts reach nearly 160,000 addresses daily by mail, the greater part being delivered early in the day, and none later, as a rule, than 6 P. M. of the day of issue, and more than a million telephone subscribers, mainly in the rural districts, receive the forecasts by telephone within an hour of the time the prediction is made.

Of the many warnings sent out by the Weather Bureau those of storms and hurricanes, issued for the benefit of marine interests, are the most important and pecuniarily valuable. Storm warnings are displayed at nearly 300 points along the Atlantic, Pacific and Gulf coasts, and the shores of the Great Lakes, including every port and harbor of any considerable importance; and so nearly perfect has this service become that scarcely a storm of marked danger to maritime interests has occurred for years for which ample warnings have not been issued from twelve to twenty-four hours in advance. The reports from the West Indies are especially valuable in this connection, as they enable the Bureau to forecast with great accuracy the approach of those destructive hurricanes which, during the period from July to October, are liable to sweep the Gulf and Atlantic coasts. The sailings of the immense number of vessels engaged in our ocean and lake traffic are largely determined by these warnings, and those displayed for a single hurricane are known to have detained in port on our Atlantic coast vessels valued, with their cargoes, at over $50,000,000.

An essential feature of the service is the collection by wireless telegraphy of meteorological observations from vessels at sea, and the dispatch by the same means to vessels at sea of weather forecasts and storm warning based upon the observations thus collected.

The warnings of those sudden and destructive temperature changes known as cold waves are probably of next importance. These warnings, which are issued from twenty-four to thirty-six hours in advance, are disseminated throughout the threatened regions by means of flags displayed at regular Weather Bureau and subsidiary stations, by telegraph, telephone and mail service to all receiving the daily forecasts, and to a large number of special addresses in addition.

Railroads regulate the size and movement of their freight trains, ice men prepare for harvesting, and many plans of business and pleasure are made on the expectation of the conditions forecast. The warnings issued in January, 1896, for a single cold wave of exceptional severity and extent, resulted in the saving of over $3,500,000 in the protection of property from injury or destruction.

The conduct of the regular stations of observation outside of Washington requires the constant service of about 530, and the business of the central office at Washington of about 185 employes.—New York Times.

### Episcopal Church and Good Manners.

The teacher of a very important public school said once that he was always glad to have Episcopal children in his class, for they were likely to be fair scholars and have good manners. There is no doubt about the influence of our Church as helping to promote refinement. We can not claim that it infallibly makes a boy a gentleman or compels a girl to be ladylike, but we can say that its influence is always in favor of good manners. Where there is lack of befitting conduct, we must regard that as contrary to the general tendency of the Church teaching.—The Springfield Churchman.

If we cannot find God in your house and mine upon the roadside or the margin of the sea, in the bursting seed or opening flower; in the day duty and the night-musing; in the genial laugh and the secret grief; in the procession of life, ever entering afresh, and solemnly passing by and dropping off, I do not think we should discern him any more on the grass of Eden, or beneath the moon-light of Gethsemane.—Martineau.

### The Merry Heart Goes All the Way.

When you come to a wearisome bit of the road,
Where the stones are thick and the path is steep,
And the back is bowed with the heft of the load,
As the narrowing way is hard to keep,
Don't stop just then for a wasteful sigh,
But challenge the worst with steadfast cheer;
If nowhere else, there is help on high—
God's angel will hasten your pioneer.

When you reach a lonesome bit of the road,
Curtailed about with mist and murk,
And you hear faint sounds from the dread above,
Where shivering grim hobgoblins lurk,
Just laugh to scorn their doleful cries—
This is the place to whistle and sing;
Brush the fog from your fearless eyes,
And close to the faith of your fathers cling.

When you stand at a sorrowful bit of the road,
And a hand you loved has lost its clasp;
When streams are dry that in sweetness flowed,
And flowers drop from your listless grasp;
E'en now take heart, for farther on
There are hope and joy and the dawn of day;
You shall find again what you thought was gone;
'Tis the merry heart goes all the way.

—Margaret E. Sangster.




### Lesson in Self-Control.

Once upon a time a certain woman had a very dear and intimate friend. These two women were very congenial and friendly, to the point of running into each other's homes without ringing. They worked together and played together, enjoying what they called a perfect friendship through days of sunshine and days of rain as the seasons rolled around. Of course, such an intimacy could not fail to uncover the little faults of each family as well as to display the best in each home, but the two women shared their joys and sorrows so completely that each declared her burdens lighter for the privilege of unburdening her soul to some one who knew her and her inmost life perfectly.

Well, one day the friendsship ceased to be. No one but the two knew why but there was a coldness between them that came as suddenly as the frost in autumn, blighting all the bloom and perfume of the intimacy and making them almost like strangers. No one inquired why they were no longer friends nor did either explain, but it was only a short time before the whole town knew of the rupture. One of them preserved a dignified silence about their former relations, but the other immediately began to tell little things she had seen and heard in her one-time friend's home. Since there are no perfect families on earth, she had abundant material for her gossip, and she used it to the best advantage in spreading her tales. Even the best of people have little things about their home life they do not like to see paraded, and she whose confidence was violated learned in bitterness of spirit how not to do in the future. Her husband and children, who were dearer to her than her own life and who were entirely innocent in regard to encouraging the former friend, suffered very much, which made her own trouble doubly hard to bear, but it taught her a lesson that every woman should learn early in life.

There are some women in every community who frankly say they could not live if they were not permitted to unburden their souls at times. Every man, woman, and child has this impulse, and there are times when a cry and a friendly ear to listen to one's troubles do a world of good. But it is dangerous business, be it remembered, to confide in any one outside the family. A wife should find sufficient comfort in telling her woes to her husband, without calling in any friend or member of the family, and a mother, sister, or brother stand in the same relation to the unmarried person. As long as you keep a secret in your own heart it is yours and you are in control; but the minute you whisper it to others, it controls you.

A very popular and much-admired society leader was asked by a perplexed young woman what was the secret of her power. Instead of saying she had no secret, as many would have done, she told her frankly in a few words. "I have made it a rule most of my life," she said, "not to tell things about my own or my friends' lives when I most wanted to confide in some one. By nature I am very impulsive, and long ago my tongue led me into much trouble. After one sharp lesson, whenever I was moved to confide in any one outside the family, I said to myself, 'Not to-day.' No matter how much I felt that unburdening my soul would bring comfort I took myself firmly in hand and waited. The next day common sense applauded the waiting and I had no desire to tell my troubles. Those two words have guided me through a great many social difficulties, and even in family life forbearance is a great virtue."

Only shallow women "tell all they know," but the most conservative and refined have their moments when they long to publish their tribulations from the house-tops. And between these two classes are the great majority of women who once in a while unbosom themselves to their friends regardless of consequences. The next day, or perhaps the next hour, they are sorry not to have held their peace, but they never learn the great lesson of the dignity of silence. Such women, lacking a friendly ear to confide in, pour out their troubles on note paper, to their everlasting discredit, since the written page may not be destroyed for years. Of all dangerous proceedings, that of writing down secrets, especially family affairs, is the worst. There are women in every community to-day who would cheerfully open their purses as wide as possible if they could only purchase certain letters written in a moment of anger or sorrow. Better copy your letters from the old-fashioned "Complete Letter Writer" of our grandmothers' day than allow blind impulse to guide your pen. "Not to-day," is a good motto for the letter writer when she is in the confiding mood.

The women the world admires most are the ones who are like clear, deep, calm lakes, reflecting the sky and the trees and the birds, without one hint of what lies concealed in their depths, except that all know them to be deep and clear and safe. The other women who fret and sob and rage, like the shallow lake that displays its rocks and sand and mud to every passer-by, never accomplish very much in life. Lacking self-control, they lose the esteem of all about them and fail to measure up to the standard of good, sincere womanhood. Don't tell your troubles or the troubles of your family to-day! Some other day will be a better time than now, but when that some other day comes you will know better than to confide in any one, even your dearest friend.—Hilda Richmond in Country Gentleman.

---

Archbishop Ussher had a room built with windows facing the East, South and West, so that he could warm himself by the rays of the sun. In the morning he stationed himself at the east window, at noon at the south window, and in the evening at the west window, where he could watch the setting of the sun. The west window was at that time symbolical of the setting of his sun of life. But sunrise follows the setting of the sun, and the sunset of life is the sunrise of immortality.—Arthur T. Pierson.

# Children's Department.

### When The Wind Blows.

I love to hear the wind blow, on mornings
in the spring;
I think it blows us grass and flowers and
birds that like to sing.
I love to hear it blowing, in summer's days
of ease;
It sets the ripe wheat curtsying and whis-
pers in the trees,
And tips the tall white lilies that smell as
sweet as musk,
But I love best the wind of fall that blows
the leaves at dusk.

The brown leaves dance before it, and rus-
tle as they go;
The red leaves on the maple trees come fly-
ing to the show.
I'm glad that winter's coming; I'm sure as
I can be
The wind that blows the leaves at dusk
blows happy days to me.

When the wind blows, when the wind goes,
whirling down the street—
All day long it sings a song that's made
for dancing feet.
I have a hundred wishes that no one ever
knows,
But many or few, they all come true when
the fall wind blows.

---

### Up to Mischief.

Around the big, white house that stood far back from the road in a pretty country place named Sarnesfield, was a beautiful garden, and next to it, farther down the road, stood the little gray house. Phyllis Murray lived in the big house, and her little cousin, Eunice Wayne, had come to stay there for the whole summer, while her own father and mother were traveling. It was in this house that Eunice's father and Phyllis's mother, who were brother and sister, had lived when they were little children.

In the little gray house next door—a pretty house covered with fluffy vines—lived Louis, Joe, and Helen Darcy. Louis and Joe were twins, nine years old, and Helen was eight. She was a sweet little girl with smooth, light brown hair and true blue eyes that made you love Helen Darcy as soon as you saw her.

These five children, Phillis, Eunice, Helen, Louis and Joe were great friends, and although they were usually quite good, they were apt to get into mischief, like most children.

One merry sunny day they were all together on the little bridge which crossed the creek, not far from the two houses.

"Look!" cried Phyllis suddenly. "There are crabs in the water—three, four, five—lots of them!"

The children leaned over the railing and looked down into the clear water.

"I wish we could catch some and keep them for pets," said Joe.

"Funny kind of pets!" Eunice laughed. "Would you tie ribbons and bells around their necks, like kittens?"

"You couldn't, you know," explained Helen. "They haven't any necks, exactly."

"I have an idea!" cried Louis. "There's an old crab net up in our barn, and I'll go and get it, and some meat and string, and we'll fish for crabs."

"Oh, yes, let's!" cried Phyllis, who was always ready for something interesting. So Louis ran off, and in a short while came back with the crab net and meat and basket.

"All you have to do," he explained, "is to tie the meat on a string and let it down into the water. Then, when the crab catches hold of it, you pull him up softly to the top of the water and somebody else takes the crab net and scoops him up."

It was very exciting. Louis let down the meat, and almost at once a big crab caught hold of it! Slowly, slowly, Louis pulled him up to the edge of the water, and in another instant Joe had caught him in the net and dumped him into the basket.

All the afternoon the children kept on catching crab after crab, till at last they had seventeen.

A stray fox terrier puppy from a nearby farm came up to see what was going on, and poked his nose inquisitively into the basket. But, when he saw those seventeen crabs crawling about, he leaped back again in a big hurry, and contented himself with jumping around the basket on all sides, and barking defiantly to show the crabs that he wasn't afraid at all.

At last the sun began to sink, and the shadows stretched out long and weird.

"We must go home. It's supper time," said Helen.

"I wonder," said Louis, slowly, jiggling the crabs in the basket, "if mother will let us keep crabs for pets?"

"I don't believe she will," Helen answered, shaking her head doubtfully.

"There's no place to put them, anyway," said Helen.

Louis wrinkled his forehead in thought for a moment. "I will put them in my washbowl!" he exclaimed, joyfully, "and we won't say anything about them for a day or two. We'll wait until we can tell mother and father what good crabs they are, and what nice manners they have, and how they are no trouble at all. Come on home. We'll go in at the back door and take the basket up to my room before any one sees us."

So they all went home, and slipped quietly in at the kitchen door of the gray stone house. When they were all up in the room that Louis and Joe shared, they shook the crabs out of the basket into the washbowl.

"They won't be any trouble at all," said Joe, confidently, and then they heard some one coming and scurried downstairs.

That night Mrs. Darcy was surprised to find both the boys quite ready to go upstairs when bed-time came. Usually they begged and begged to stay up just a few minutes longer. They found their crabs crawling restlessly around in the wash-bowl, trying to get acquainted with their strange new home. Louis and Joe watched them awhile, and then went to bed and slept peacefully.

When Louis awoke in the morning, the first thing he noticed, as he lazily opened one eye, was something moving slowly across the floor. He rubbed his eyes and looked closer.

"Goodness sakes!" he cried, sitting up in bed, "it's a crab."

"A what? asked Joe, sleepily.

"One of those crabs," replied Louis, excitedly. "It has crawled out of the wash-bowl. Look and see if there are any more around."

"Yes!" cried Joe, sitting up. "There's another by the bureau!" Then he stood up in bed and looked over at the wash-bowl. "There's only one left in the bowl: there must be sixteen crabs crawling around the room!"

"Time to get up!" called Mr. Darcy's voice outside the door. "Are you boys awake?"

"Yes, father," said Joe, truthfully; but he did not jump up, and neither did Louis.

"I don't care to get up just yet, do you?" said Louis. "You can't tell when you might put your foot on a crab, with sixteen loose."

Joe plumped down again on the bed and pulled the cover over him. "They couldn't climb up the legs of the bed, could they?" he asked. "O-o-o—there's another crawling into your shoe, and there's the last one of all coming out of the wash-bowl. There he goes plump on the floor."

"Wish we hadn't gone crabbing," sighed Louis, mournfully.

"Are you boys getting up? called Mr. Darcy again.

"N-no," quivered Louis.

"Why not?" asked Mr. Darcy.

"'Cause we're 'fraid to!" wailed Joe.

"Afraid to get up! Nonsense!" said Mr. Darcy, and he opened the door and went in.

"Look out, father, the room's full of crabs!" cried Louis.

"Crabs!" echoed Mr. Darcy, astonished.

"Seventeen of them," said Joe. "We had them in the wash-bowl, and they got out."

"Seventeen crabs in this room!" exclaimed Mr. Darcy, and he went away at once. In a few minutes he came back with a pair of tongs and a shovel.

"Where are they?" he asked.

"There, and there, and there," cried the children, pointing, and Mr. Darcy began picking up the crabs with the shovel and tongs and dropping them back into the wash-bowl. "Fourteen, fifteen, sixteen," he counted as he discovered three crabs clinging to the curtains. "Where's the seventeenth?"

"I guess he's in my shoe," said Louis. Sure enough, Mr. Darcy found him there, and shook him out into the wash-bowl, which he hastily covered with a geography book.

"Now," he said, "get dressed; and after breakfast thank those seventeen animals for spending the night with you, and then take them back to the creek and throw them politely into the water."

So after breakfast, Louis and Joe, joined by Helen and Eunice and Phyllis, took a pailful of crabs down to the creek, and soon seventeen astonished crabs were back with their families, telling the story of their surprising adventures.—Children's Magazine.

---

### Alvin's Long Vacation.

"Mamma, can't I stay at home just this afternoon?' teased Alvin. "I just hate to go to school."

"But, dear, you don't want to grow up to be an ignorant man," said mamma. "It is dreadful for a little boy to be lazy and say he hates to go to school. I am so ashamed to think my boy does not do as well as some other boys in his class. Miss Reed said to me yesterday that you would have to do some work at home in the evenings if you wanted to be promoted."

"That's just the way," wailed Alvin. "All winter we didn't have many good times, and now when we could play marbles she will make us take our books home to study."

"How would you like to bring your books home and not take them back?" asked papa, coming in at that moment.

"Not go back to school at all?" asked Alvin, with wide eyes.

"Not at all. Have all the time to play," said papa.

"That would be splendid," said Alvin. "I do wish you would let me do that. School makes my head ache, papa."

"All right. Run and get them, son. I will speak to Miss Reed as I go to the office."

"I don't have to go to school any more,

### Wonderland.

Sweet eyes by sorrow still unwet,
To you the world is radiant yet,
A palace hall of splendid truth
Touched by the golden haze of youth,
Where hopes and joys are ever rife
Amid the mystery of life;
And seeking all to understand,
The world to you is Wonderland.

I turn to watch with unshed tears
The furrowed track of ended years;
I see the eager hopes that wane,
The joys that die in deathless pain,
The crowned Faith, that falsehoods shake,
The souls that faint, the hearts that break,
The truth by livid lips bemoaned,
The Right defiled, the Wrong enthroned—
And striving still to understand,
The world to me is Wonderland.

A little time, then by and by
The puzzled thought itself shall die;
When like the throb of distant drums,
The call inevitable comes
To blurring brain and weary limb,
And when the aching eyes grow dim,
And fast the gathering shadows creep
To lull the drowsy sense asleep,
We two shall slumber hand to hand,
To wake, perhaps, in Wonderland.

—Harry Thurston Peck.

### The Boy Who Stayed With the Judge.

By B. B. Lindsey.

Judge of the Juvenile Court of Denver.

Shameful to relate, he was in jail. A strange place for a twelve-year-old boy with a soul and heart.

The jailer had telephoned me one cold wintry night that the boy was in a spasm of crying and had so alarmed him that he urged me to come at once. I grabbed my coat and hat and went out into the night, feeling that the pitiless beat of the sleety rain was even kinder than a criminal law that condemns little children to crime and iron cells. But this was before the fight against the jail was fought and won. This was before love and firmness had supplanted hatred and degradation.

Behind iron bars that would shame the king tiger of the jungle, I found the boy. He was sleeping, and you would have thought not a care had ever visited that little tousled head with its worn and tear-stained face. But he wakened, startled by the grating of iron bolts and bars, and clinking of great keys turning in their solemn, monotonous locks, as the jailer, leaving me alone with the boy, returned from the cell back into the dimly lighted corridor.

The boy frightened at these strange surroundings, looked at his new cell mate at first cautiously—almost fearfully. Then a look of joy and gladness came to his eyes, as might come from the captive at the approach of deliverance. The boy knew me, for he had been a chronic little truant, and there may have been worse things, but they may be left unsaid, for it was the boy, and not the "things" we were trying to redeem.

I sat down in the cell on the iron floor and put my arm around the boy. I told him how much I thought of him, and how I despised the bad things he did. Yet what could I do if he did not help me? I might help him, but I could not carry him; I would always be his friend, but he was getting both himself and me in trouble if he "swiped things," for if I should let him out and he "swiped things" again, would not the officer say that the judge made a mistake in not sending "that kid to the State Industrial School, where he would not have a chance to swipe things?" Then they would say both the judge and the boy should be in jail. How could he expect a judge to keep his job if his boys did such things? He saw the point and standing upright there in the cell the light in his eyes speaking better than his words, the earnestness of his promise to "stay wid yer, Judge," as he tearfully declared he would never get me into any trouble and we would both keep out of jail.

So I almost as tearfully accepted his proffered protection, and out of the jail we walked together into the now raging storm. And yet, it was no such storm as had raged in that boy's life—a home blighted by a father who had deserted and trodden under foot every vow he took at the marriage altar. And so a father's care, the divine birthright of every child, had been denied him. The boy was not bad. His opportunity had been poor; his environment was bad. I took him home to his mother, a poor, struggling woman deserving of a better fate than to toil all day to feed and clothe her hungry children. A child with no father and a mother, however noble, who under such handicaps and difficulties tries to perform the functions of both, generally fails to perform that of either. Is it a wonder, then, that the child is not "brought up in the way it should go?" Is it the child's fault? If not, why, then, the jail and degradation?

The boy returned to school. He brought good reports for over two years, and with them he brought joy and gladness. We had, in a poor way, tried to supply what was lacking in his little life, but to do this well, a spark had to be struck somewhere, or a heart-string had to be sounded that would respond.

One day his mother came at the end of a weary, toilsome day to tell me that Harry was a changed boy. She told me how thoughtful and loving he was and that once when she had been sick he had, with the tenderness of a woman, waited on her and given up all the pleasures of the street. Finally the tears came into her eyes, and she said: "Judge I never knew just why Harry changed so much till one day while I was ill and he said been so sweet and kind I asked him how it was he became good for the judge, and looking up into my face with a tear in his eye, he said: 'Well, mother, you see it's this way, if I ever gits bad, or swipes things again, the Judge—the Judge will lose his job—see—and he is my friend—he is—and I am goin' to stay wid him.'"—The Toronto Presbyterian.

### Merle's First Lesson.

By Harriet Burch Wharton.

Merle had at last made up his princely mind to go to school. He had reached the great age of seven years without ever having to do anything that he very much objected to doing, for neither father nor mother, grandfather nor grandmother, uncle nor aunt opposed his wishes, and going to school was not one of the desires of his heart.

He had gone the first day of the last year, after being paid in advance, by his mother, with candy enough to have made him too cross to live with for a week, except that he was so used to eating whatever he liked that a few pounds of candy made very little difference with him, while his father hired him to go by giving him a new wheel. Merle started for school willingly enough, but came home in an hour, declaring the teacher "no good," and studying was "too slow a game" for him, whereupon his mother sighed and his grandmother gave him a quarter of a pie, upon the supposition that children ought always to be eating when not asleep.

Of course, Merle did not go to school after that, for there was no one quite decided enough to insist that he should, so all through the year he stoned the cats, tore down birds' nests and raged through the house, making himself a terror to those who were not blinded by love to his faults.

But one September morning he startled the household be declaring that he should go to school and see what the teacher was like, for there was no fun playing alone, and he was tired of his own company. It happened that Miss Elizabeth was not at all like Miss Daisy of the year before. Of course she had heard of Merle and upon his abrupt arrival at the school room she began and ended her study of him in about five minutes. She saw the untrained goodness of his disposition and understood that his generous, impulsive nature needed help and guidance, and that he must, above all things, be kept busy. Wise Miss Elizabeth. She said at once:

"Master Merle, will you be kind enough to pass those papers for me?" At the next uneasy minute Miss Elizabeth was ready with—

"Master Merle, can you draw some lines on the board for me?"

At recess time, however, the impressible mischief that filled his plump body welled up and over, and Merle grabbed the hats of all the small girls, threw them up into a tree and was rushing after those of the little boys to put in the same place. Miss Elizabeth was watching for this minute and in a second was at his side saying very quietly:

"You would better get the hats for the girls, Merle."

Merle was not used to a tone of command, and so answered emphatically: "I won't!"

Miss Elizabeth had very brown eyes that looked steadily into Merle's gray ones as she lifted him toward the tree.

"Up with you, my man," she said in her clear, sweet voice. There was no trace of anger in her tone—indeed, there was the least bit of a smile on her red lips as she looked at the flushed and defiant face of the lad. Now Merle delighted in climbing, and Miss Elizabeth's strong hand and stronger will controlled him, besides it was something new to be called a "man," so he gathered up the hats and threw them down with all the energy of his young arm, but Miss Elizabeth did not appear to notice that, nor the push he gave little Eda Hunt as he landed on the ground—almost on Miss Elizabeth's toes—who said cheerily:

"You are a fine climber, Merle. I want to tell you a story of a boy who climbed a great deal higher than that to help a poor little bird caught in a tree." Miss Elizabeth dropped down upon the ground, encircled by a group of attentive listeners. She talked beyond the recess hour, knowing that Merle needed lessons in gentleness and truth, with this, his first lesson in obedience.

At home that night Merle volunteered the information, between great mouthfuls of meat and cake: "Miss Elizabeth is a dandy. She knows how to treat a man."

---

Try to feel, by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measured to him not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent: that Eternal tenderness which bends over us, and knows the name of each and the trials of each, and thinks for each with a separate solicitude, and gave itself for each with a sacrifice as special, and a love as personal, as if in the whole world's wilderness there were none other but that one.—Frederick Wm. Robertson.

never," announced Alvin, showing his two books. Miss Reed didn't even say she was sorry to lose her little scholar, as she always did when a boy or girl moved out of town. She just handed the books to Alvin as if she were glad not to have him any more, and Alvin felt a queer little lump in his throat when she went on with her work without even saying good-bye.

"I know why your mother took you out." said a girl three classes ahead of Alvin. "It's 'cause she thought you were going to fail at the end of the term. My sister says you're the dumbest boy she ever saw, and she knows."

"It ain't no such thing," said Alvin, very angry, as he remembered that the big girl's sister always had one hundred in spelling, and very, very good grades in all her lessons. "It's because I'm tired of school, and don't get enough time to play." He marched off the school ground just as the bell was ringing, with his head very high, but he was not as happy as he expected to be.

"Did you have a good time this afternoon," asked papa that evening, when an eager little boy ran to meet him.

"Yes," said Alvin, "but won't you play marbles with me now? It's no fun play ing alone."

"Oh, I am too busy," said papa. "Get some other boy to help with the game."

"They are all busy," said Alvin, sadly. "Miss Reed gave them some words to learn out of school, and not one of the boys will play till that is done."

"Isn't it nice you stopped school just in time to avoid that hard lesson? Take your school books up to the attic out of the way, Alvin. You will not need them again, and they will be in mamma's way down here. By the way, you might as well give them to Johnny Carpenter, for his mother can not afford new ones. They moved here last week from another town, and our books are strange to Johnny."

So Johnny was glad to have the books, even if they were not very clean, and Miss Reed gave him Alvin's old seat in her room. Alvin played and played every day the best he could alone, for the other boys were always too busy to pay attention to him. One day it was a trip into the country to find the first spring flowers, and one day they all went to see the new railroad bridge with Miss Reed. Alvin would have liked to be asked, too, but they all went past his house, chatting and laughing.

"Mamma," said Alvin, sullenly, one day, "is there enough money in my bank to buy some new books?"

"Why, dear, you haven't read all the nice story books you had on Christmas. I don't think you ought to get more now."

"But I want some new school books," said Alvin, with a burst of tears. "I want to give them to Johnny so I can have my old ones again. I don't suppose I can ever make up all the lessons I've lost, but I want to try."

"You have been out of school only a week," said mamma, wiping away the tears. "I am glad my boy is learning the best lesson of all; that it doesn't make any one happy to be idle."

And Alvin went back next morning with the new books to Miss Reed's room. Johnny generously gave up the seat and the books, and that very day Alvin had one hundred per cent. written after his name on his spelling paper. "I think school is the nicest place in the world," he told his mamma, when he showed her his paper, "and I am so glad I can go back."

---

Never complain of the trouble that God sends. It is the trouble we make for ourselves that is unbearable!

No man can understand the Holy Spirit. Wise saints in all ages of the Church have disagreed on incidental points concerning his character and mission. His coming and his work are a mystery. Nevertheless, while it is true that no man can fully comprehend the Spirit, yet it is equally true that the humblest saint may receive him. He can not be explained, but he may be experienced.

---

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

---

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—Thoreau.

---

**Prevents Rust**



If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.

**HOUSEHOLD Lubricant**




should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

STANDARD OIL COMPANY (INCORPORATED)

**R. L. Christian & Co.**

816-818 EAST MAIN STREET, Richmond, Va.

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders Catalogue mailed on application.

INCORPORATED 1892.

**The Virginia Fire and Marine Insurance Company**

Richmond, Va.

| | |
|---|---|
| Capital | $250,000.00 |
| Reinsurance Reserve | 521,856.50 |
| Reserve for Losses | 65,278.09 |
| Net Surplus | 400,711.86 |
| Assets | $1,172,568.45 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love.—Phillips Brooks.

---

**Church Organs**

Latest Improved Methods. Highest Grade Only. Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**N. & W. R'Y.**

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**SOUTHERN RAILWAY**

TRAINS LEAVE RICHMOND.

N. B.—Following schedule figures, published only as information, are not guaranteed.

7:00 A. M.—Daily. Local for Charlotte.

11:15 A. M.—Daily. Limited. Buffet Pullman to Atlanta and Birmingham, New Orleans, Memphis, Chattanooga, and all the South. Through coach for Chase City, Oxford, Durham and Raleigh.

6:00 P. M.—Ex. Sunday. Keysville Local.

11:30 P. M.—Daily. Limited. Pullman ready 9:30 P. M. for all the South.

YORK RIVER LINE.

2:15 P. M.—Mondays, Wednesdays and Fridays.

4:30 A. M.—Ex. Sunday. Local to West Point.

4:30 P. M.—Ex. Sundays. To West Point, connecting for Baltimore on Mondays, Wednesdays and Fridays.

TRAINS ARRIVE.

6:55 A. M., 8:40 P. M.—From all the South.

4:10 P. M.—From Charlotte, Raleigh, Durham Chase City and local stations.

8:40 A. M.—From Keysville. Local.

9:20 A. M.—From West Point, and from Baltimore Wednesday, Friday and Sunday.

10:45 A. M., 5:15 P. M.—Local from West Point

C. W. WESTBURY, D. P. A., 920 E. Main St., Richmond, Va.

**Richmond, Fredericksb'g & Potomac R. R.**

SCHEDULE EFFECTIVE JAN. 4, 1909.

TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | †¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *5.20 P.M. Byrd St. Sta. | †¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M

Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

## PERSONAL AND NEWS NOTES.

A building is in course of erection at Atlanta, Ga., for a church boarding school for girls.

The address of the Rt. Rev. C. C. Penick, D. D., is now 448 Second street, Frankfort, Ky.

St. Paul's church, Chester, Pa., is to have a set of chimes in memory of Miss Laura J. Hard, a faithful and generous parishioner.

The Rev. David Cady Wright, rector of Grace church, Paducah, Kentucky, has declined the call from St. Paul's church, Chattanooga, Tenn.

The address of the Rev. William Richmond has been changed from 528 Seventeenth street, N. W., to 2017 G street, N. W., Washington, D. C.

The Rev. G. W. R. Cadman has resigned All Saints' chapel, Austin, Tex., and has accepted work in connection with St. Mary's church, Houston, Tex.

Princeton men are planning to raise money for the purchase of a launch to present to Dr. Grenfell for use in his missionary work in Labrador.

The Rev. Roger Hanson Peters, rector of St. Luke's church, Kalamazoo, Mich., has been chosen Dean of St. Mark's procathedral, Grand Rapids, Mich.

A Diocesan Church Club has been organized in Milwaukee, for the promotion of closer relationship and good fellowship in the work of the Church in that Diocese.

The Rev. Dr. F. K. Brooke, Bishop of Oklahoma, has removed from Guthrie, his former residence, to Oklahoma City. His permanent address is 427 West Ninth street.

The Rev. Charles Henry Learoyd, a well-known clergyman of the Diocese of Massachusetts, died at Wakefield, Mass., on Jan. 25, in the 74th year of his age.

A Litany desk was blessed, on January 14, in the Church of the Redeemer, Biloxi, Miss., by Bishop Bratton. It is the gift of John and Theodore Manuel, in memory of their parents.

Owing to changes in the U. S. Postal service, the Rev. D. Watson Winn and the Rev. Godfrey R. Jackson, of St. Simon's Mills, Ga., should now be addressed Brunswick, Ga., R. F. D. No. 2."

Calvary parish, in the Eastern District of Brooklyn, is observing the sixteenth anniversary of its founding. The rector is the Rev. John Williams, for several years assistant at the Church of the Heavenly Rest, New York.

The Rev. Milton A. Barber, rector of Christ church, Raleigh, N. C., was the special preacher before the faculty and students of the University of North Carolina on Sunday evening, January 17.

The Rev. R. H. Prosser, diocesan missionary for Louisiana, who was seriously injured by a runaway horse, is recovering.

At a meeting of the Ministers' Union of Lexington, Ky., on January 18, it was resolved, "That the Ministers' Union of Lexington will now and here emphasize its opposition to unscriptural divorce," and that the members of the Union "publicly announce that we will not solemnize any marriage in which we know that either the bride or the bridegroom has been divorced except on scriptural grounds."

St. Andrew's church, Dayton, Ohio, is being demolished, to make way for a park and a street railway. The congregation have a lot on which is a parish house and rectory, and it is proposed to erect a stone church, costing $25,000, near the other buildings.

The Rev. J. M. Hunter has resigned St. Agnes' church, St. Mary's, Pa. (diocese of Pittsburgh), and has become assistant in charge of the Church of the Ascension, Bradford, Pa., while the rector, the Rev. A. R. Kieffer, D. D., is in Florida for the benefit of his health.

The Rev. Arthur Gorter, of Baltimore, who has lately been working in the Diocese of Michigan City, is now located in Louisville, Ky., where he has charge of St. John's and St. George's churches and the Missions of Elizabethtown, Ky. His address is 1111 W. Jefferson street.

A committee of the Archdeaconries of Brooklyn has secured the passage of a resolution adopting the apportionment plan for support of Brooklyn mission work. It was found at a meeting of the Archdeaconries, held last week, that $4,500 must be had for current work, not to mention extension work.

The twentieth anniversary of the consecration of the Rt. Rev. William Andrew Leonard, D. D., Bishop of Ohio, will be appropriately celebrated on the 12th of next October, a plan will be put in operationi for raising "the Bishop Leonard Fund," supplementary to the Episcopate Fund. It is hoped $45,000 may be raised.

---

We all as suppliants must make our way into the presence of the great King, but there is no doubt as to the welcome which awaits us. There is no doubt of our acceptance, the blood and righteousness of Jesus Christ constitute an attire which carries invincible argument with it. For us the golden scepter is extended; for us there is the smile of welcome; for us there is the promise to do exceeding abundantly, beyond all that we ask or think. But when we have the ear of the King, let us see to it that we plead not for ourselves but for others, let us pour out our heart in intercession and supplication, let us secure for dying men, by our faith and sacrifice, the hastening of the coming of the day of God.—F. B. Meyer.

---

The Lord administered a severe, even though loving, rebuke to the disciples. And note—when He said, "the spirit is willing, but the flesh is weak," He did not mean to excuse their failure; but to emphasize, in the very strongest way, the exhortation to "watch and pray." The weakness of your flesh, O saint of God, calls for keenest watchfulness, lest your enemy overcome you, taking you by surprise: and for constant appeal for help to the only One who is stronger than your enemy. Lack of watchfulness and prayerlessness alike expose you to overthrow.

---

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope once to see God; and some gleam of faith, and life, and love will stream down upon thy soul from the everlasting Fount of love. Follow on, and thou shalt never lose that track of light.—Edward B. Pusey.

---

Never shrink from deep devotion, because you fear its trials or sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—William R. Huntington.

### No Other Name.

You cannot do without Him;
  There is no other name
By which you can be saved—
  No way, no hope, no claim!
Without him, everlasting loss
  Of love and life and light!
Without him, everlasting woe
  And everlasting night!

But with him—O, with Jesus!—
  Are any words so blest?
With Jesus, everlasting joy
  And everlasting rest.
With Jesus, all the empty heart
  Filled with his perfect love;
With Jesus, perfect peace below,
  And perfect bliss above.

Why should you do without him?
  It is not yet too late;
He has not closed the day of grace,
  He has not shut the gate.
He calls you, Hush! He calls you!
  He would not have you go
Another step without him,
  Because he loves you so.

He would not do without you,
  He calls and calls again:
"Come unto me! Come unto me!"
  O, shall he call in vain?
He wants to have you with him!
  Do you not want him, too?
You cannot do without him,
  And he wants—even you.

—Frances Ridley Havergal.

---

### Ground Hog Day.

In Chambers's "Book of Days" is the following interesting passage, under the caption, February 2d, in regard to Candlemass Day, the Feast of Purification:

Considering the importance attached to Candlemass day for so many there is a universal superstition throughout Christendom that good weather on this day indicates a long continuance of winter and bad crop, and that its being foul is, on the contrary, a good omen. Sir Thomas Brown in his "Vulgar Errors" quotes a Latin distich expressive of this idea:

"Si sol splendescat Maria purificante,
Major erit glacies post festum quod
fuit ante.'

which may be considered as well translated in the popular Scottish rhyme:

If Candlemass Day be dry and fair,
The half o' winter's to come and mair;
If Candlemass Day be wet and foul,
The half o' winter's gone at Yule!

"In Germany there are two proverbial expressions on this subject: 1. The shepherd would rather see the wolf enter his stable on Candlemass day than the sun; 2. The badger peeps out of his hole on Candlemass day, and when he finds snow, walks abroad; but if he sees the sun shining, he draws back into his hole. It is not improbable that these notions, like the festival of Candlemass itself, are derived from pagan times, and have existed since the very infancy of our race."

---

Labor is the very salt of life. I won't hear of it being a curse. Before Adam sinned, when he was first put into Paradise, he was commanded to dress and keep it. The Lord works for us all, and the angels run to and fro doing His will continually. Every man ought to be wisely busy; and the father who works hard that his children may have nothing to do, is working hard to make them miserable.—Amelia E. Barr.

For the Southern Churchman.

### Sealed Orders.

Does the captain of a warship,
Bound for parts to him unknown,
Because his orders are all sealed,
Fret and fume and groan?

No! he knows that those above him
Are able, tried and true;
And whatever be his orders—
That right gladly will he do.

And the able-bodied seamen,
Mariner and all the rest;
They know the course the master sets
Is sure to be the best.

Am I to doubt my Master
When my course I can not see?
Why struggle for the helm
When I know He is leading me?

### University of Virginia Summer School.

The Summer School at the University of Virginia will hereafter be conducted mainly for High School and College Teachers of the South. This was determined by President Alderman, after a careful study of the needs of secondary education in the South. The increased resources of the University of Virginia, which have been generously provided for the first time, for this sort of work, make it possible that this advanced training may be found in the South. Men of professional rank have been employed to teach the various subjects, so that the outlook now is that a distinguished company of teachers both in the faculty and among the students will assemble for six weeks from June 18 to July 31, at the great University founded by Thomas Jefferson. Last session there were nearly a thousand students from twenty-five States in attendance.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.**

### MARRIED.

REED—BURWELL.—Mrs. Kate Lomax Reed has sent out cards announcing the marriage of her daughter, KATHARINE LOMAX, to Mr. NELSON CHANCELLOR BURWELL, of Parkersburg, W. Va., on Wednesday, December 30, 1908, at Trinity Chapel, Washington, D. C., the Rev. R. P. Williams, officiating.

Miss Reed is the youngest daughter of the Rev. Theodore Reed, who at the time of his sudden death, some years ago, was rector of the church at Bladensburg and Hyattsville, Md. He was a native of Virginia and his first charge after his dedication at the Theological Seminary of Va., was in Loudoun county.

Mr. Burwell is the son of Dr. and Mrs. William Burwell, and is one of the promising young business men of Parkersburg, W. Va.

### DIED.

THORNTON.—Entered into rest, on December 20, 1908, in the 89th year of his age, at his home in Port Royal, Va., CHAMPE BROCKENBROUGH THORNTON.

"Blessed are the dead who die in the Lord."

CRAIGHILL.—At his home in Charles Town, West Virginia, Monday, January 18, 1909, Gen. WILLIAM P. CRAIGHILL, in the 76th year of his age. Interment in Zion Church Yard.

NICHOLSON.—At her residence, 1018 St. Paul street, Baltimore, Md., at midnight of Thursday, January 21, 1909, ROSA ROBINSON, wife of Isaac F. Nicholson, of Baltimore, and daughter of the late Archibald Robinson, of near Shepherdstown, Jefferson county, West Virginia.

CALDWELL.—At Knoxville, Tenn., on January 18, 1909, JOSHUA W. CALDWELL, senior warden of St. John's church.

CAUSEY.—JAMES DOUGLAS CAUSEY, youngest son of the late James C. Causey, of Suffolk, Va., and Evelyn S. Douglas, his wife, died in Brazil of yellow fever, December 6, 1908, while on board ship in the Amazon River, en route from Manaos to Porto Velho. He was buried at Candellaio, near San Antonio, Brazil.

### OBITUARY.

#### Mary Launcelot Minor.

Entered into rest, December 29, 1908, MARY LAUNCELOT MINOR, eldest daughter of the late Prof. John B. Minor, of the University of Virginia, and Martha Macon Davis.

Reared amid the refined influences of a cultured Christian home, Mary Minor's womanhood was rich in all that makes for loveliness of character, purity of life, and the charm which made and held her many friends, who will cherish through all the changing years the memory of her sympathy and interest.

Fidelity to friendship was a salient point in her character.

For her sisters and brothers she continued the watchful love and care of the mother with the sympathy and tender interest of the elder sister and in her home she was ever a guiding influence.

Her superior intellect, literary taste, and courage under difficulties, won for her a high place among Virginia women, recognized by a wide circle of acquaintance among the first people of the South.

She did not close her life to any sacred human charities,

"But in the sweet gray robe of self-denial,
Inwrought with kindly deeds and prayer,
she moved—
Growing more like the Master whom she
loved."

She has passed into the Great Beyond, not changed but glorified, into the clear morning of that better county, where

"Those angel faces smile,
Which we have loved long since—and lost
awhile."

A. B. C.

#### Joshua William Caldwell.

The Vestry of St. John's church, Knoxville, Tennessee, desires to enter this minute in loving tribute and sorrowful remembrance of him who after many years of a faithful discharge of every obligation to his Church and the conscientious and efficient performance of his duties as vestryman and warden, has entered upon the life everlasting.

No man ever rendered so many and various services to this congregation and no member was so generally known and universally beloved.

Bound by the warm ties of personal friendship and intimate acquaintance the vestry mourns the loss of a dear friend and our recognized leader, counsellor and guide, and in the confusion of our grief and the blindness of our sorrow, bears witness that he lived as he died, in the testimony of a good conscience, in a reasonable, holy and religious hope, in favor with his God and in charity with all men.

NORMAN B. NORRELL,
GEO. F. MILTON,
RICHARD K. GIBSON,
Committee.

### WANTS.

WANTED—IN A SMALL FAMILY OF adults, position as nurse for an invalid to sew and be generally useful. References exchanged. Address, Miss B., 1035 25th street, Newport News, Va. 1t

WANTED—POSITION AS COMPANION or nursery governess to small children. F. N. Upshaw, 2d avenue and Magnolia street, Chestnut Hill, Richmond, Va. 30jan-4t*

WANTED—A LADY TO TAKE CHARGE of the domestic work in a small Institution, particularly to teach cooking. Salary $25. Apply, House of Mercy, 2408 K street, Washington, D. C. 1t

WANTED—A SETTLED WHITE WOMAN to cook and do general house work, in a family of three, on a farm twelve miles from Washington, D. C. Good home and wages. Address, Mrs. W. T. Brown, Silver Spring, Md., R. F. D., No. 2.

### Church Building For Sale.

Contractor has bargain to offer. Beautiful building suitable for a church in either city or country. Original cost six thousand dollars. Will remove and erect anywhere in East or South for FIFTEEN HUNDRED DOLLARS and freight charges. Photographs furnished and description to quick buyers. You are invited to inspect building. Apply, "CHURCH BUILDING," care Southern Churchman. 2t

### UNIVERSITY VIRGINIA SUMMER SCHOOL.

For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.

E. A. ALDERMAN, Pres.,
University, Virginia.

### APPEALS.

#### Who Will Help Save the Life of a Young Churchwoman?

One of our mission girls, seventeen years of age, is in the first stage of consumption. Her physician says that if she goes to the proper climate her life will be saved and her health restored. Arrangements have been made for her maintenance in Western Texas, where she is to live with a mission house with the deaconess in charge and assist in the house-keeping and Church work. Her family are poor and cannot afford the expense of the trip to Texas; and I am undertaking to raise the necessary fifty dollars. Should any reader of the Southern Churchman wish to aid in this cause kindly send contribution to the undersigned and acknowledgement will be made in the Southern Churchman.

Rev. ALFRED RIVES BERKELEY,
Mayodan, N. C.

**$75,000**

**invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.**

**as the Church's agent, now holds general and special Trust Funds amounting to $1,920,872.**

**It has never lost a dollar of its invested funds.**

**The report of the Trust Fund Committee can be had for the asking.**

**Write to**

**A. S. LLOYD, General Secretary,**
**281 Fourth Avenue, New York.**
**GEORGE C. THOMAS, Treasurer.**

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS, $1.00 a year.

### IN EXPLANATION.

The Churches and Clergy in some Dioceses, by an official setting apart of the day, by Canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the Pension and Relief of the Aged and Infirm Clergy and their Widows and Orphans by taking an Offering on Thanksgiving Day.

A large majority of the Dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st, this year.) Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the Church, comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in Dioceses not yet merged; altogether about 550 persons. This is therefore an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter:

"Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

### Tired.

The day is long, and the day is hard,
We are tired of the march and of keeping
guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be
done;
Tired of ourselves and of being alone,
Yet all the while, did we only see,
We walk in the Lord's own company,
We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

—Susan Coolidge.

### A Historic Valentine.

One dull, rainy day I discovered an interesting-looking, time-worn valentine, bearing the date "February 14, 1777," in Grandmother's old cabinet.

Grandmother sat knitting before the fireplace—the firelight dancing merrily on her shining needles, and every now and then softly lighting up her kindly face and snow-white hair.

Dropping down on the hearth rug before her, I begged a story about the valentine I had found.

"That valentine was sent to your great-great-great-aunt Faith by Donald Wentworth," she began. "My grandmother was Faith's sister and I'll tell you the story as she told it to me.

"Girls married very young in those days. Faith was sixteen when she was engaged to Donald. Grandmother often said that few couples were better suited or happier.

"One day in July when Faith and Donald were making plans for the future, word came that independence had been declared. Great Britain no longer ruled the colonies. But men and arms were needed to maintain their freedom.

"For a moment all was confusion and hurry. Good-bys were hastily bidden. And then Donald, accompanied by Faith's father and brothers, rode away to join Washington's army. While Faith, with mother and sister, watched—eyes dim—forced smiles—until they were gone from sight.

"But with the men away twice as much work must be done by the women. So while my grandmother did twice her share of work in the house. Faith and her mother picked up the hoes dropped by the men and hoed the corn.

"It was in February that Faith received this valentine from Donald—the first she had ever had. Postage was expensive in those days and letters were seldom sent.

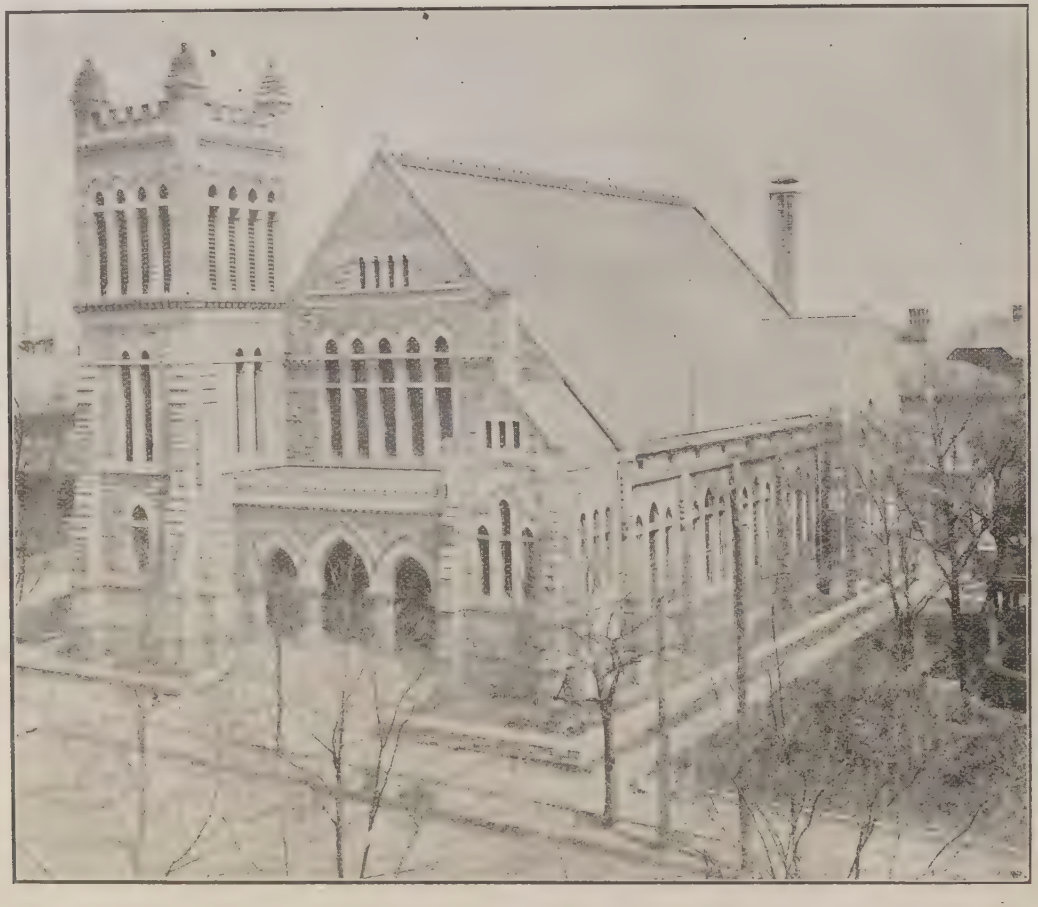
"The next September Donald fell in the battle at Brandywine Creek.

"No, dearie, the grief did not kill Faith. Women were built of stronger stuff in those days.

"Faith was a good and brave woman, sweetheart. Although she lived to be forty-seven she never slighted a duty, and she won the love of all whom she knew.

"When the army so needed gold, she gave her necklace—Donald's gift—saying her country needed it more than she. But what a sacrifice it was no human being ever knew.

"Perhaps without such women as your great-great-great-aunt Faith, the United States might not have maintained its freedom."—Margaret E. Beaker, ((age 13) in February St. Nicholas.



**CHURCH OF THE ADVENT, BIRMINGHAM, ALA., THE REV. W. E. EVANS, D. D., RECTOR.**

For the Southern Churchman.

### To Suit Themselves.

Very many people say that they will not accept the Bible as their guide, and as the subject of their belief, if it be such a book as numerous Christians declare that it is. One class of persons say that if the Bible teaches the doctrine of the eternal punishment of those who die unsaved, then they will not accept its teachings. A short time ago the editor of a religious paper which advocates the doctrine of the total extinction of all who die unsaved, told of a person who was long kept back from becoming a Christian because he had believed that the Bible taught that the finally unsaved ones would forever suffer. But, says that editor, when that person was assured that the Bible does not, in reality, teach such a horrible doctrine he soon accepted Christ as his Saviour, and, of course, became a Christian. I am inclined to be quite doubtful as to the genuineness of such a "conversion," yet I admit the possibility of it.

But this instance, among many others, illustrates the fact that a large number of people want the Bible so interpreted that it will suit themselves, else they will not accept its teachings. They do not like such a God as the Bible presents to them. They will not believe that He is so severe toward impenitent ones as the Bible represents Him to be. If they can be made to believe that although they do not accept Christ as their Saviour, they will at last be received into heaven, they will have a very favorable opinion of both God and the Bible. All this sort of thing means that such ones demand that they shall be suited, whether God is pleased or displeased. It means that God must submit to the terms which such ones lay down, or else they will not let Him rule over them. They will consent to let God have the love and service of their heart, if He will allow them to have their own way gratified. But those people, like all of the same kind before them, will find that their own will has led them into eternal darkness and desolation. The Bible cannot be changed into something quite different from what it really is. To interpret it to mean what it does not teach is exceedingly hazardous, especially in reference to its vital truths.

If people are not suited with God's word and ways, then they cannot have His favor, and a bright future in the spirit world. C. H. Wetherbe.

---

It is better to speak truth under impulse than to live a lie with deliberation.

## Thoughts for the Thoughtful.

Great truths are greatly won, not found by chance.—Bonar.

If we wait to comprehend a truth before we confess it the world we will wait a long time in darkness.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whateley.

If every one would be only half as good as he expects his neighbors to be, what a heaven this world would be.

"While place we seek, or place we shun,
The soul finds happiness in none;
But with our God to guide our way
'Tis equal joy to go or stay."

"It is what I am that is going to tell most in the ministry of the word that I preach; it is the power of a holy life."

Faith is the gift that saves mankind; hope is the gift that cheers mankind; and love is the gift that makes man kind.—Roman World.

They love truth best who to themselves are true,
And what they dare to dream of, dare to do. —Lowell.

Love can lighten the weight of the suffering which it can not remove, it can transform what it can not destroy. —Bishop Westcott.

That best portion of a good man's life is still
His little nameless, unremembered acts
Of kindness and of love.
—Wordsworth.

"We can never do in the future precisely the thing we might have done today. Another opportunity will be for another accomplishment."

The man who believes that the world is all wrong, and that he was born to set it right, will probably die with an unfinished job on his hands.

"Keep me from mine own undoing,
Help me turn to thee when tried;
Still my footsteps, Father, viewing,
Keep me ever at thy side."

Earth grows into Heaven, as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes Heaven wherever He is.—F. W. Faber.

If in the desert of life we look for our palm trees and wells of water, should we not also expect a sandy waste and a bitter fountain now and then?

It is the lives like the stars, which simply pour down to us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks.

"The longer I live the more I am persnaded that the gifts of Providence are more equally distributed than we are apt to think. Among the poor so little is enjoyed so much, and among the rich so much is enjoyed so little."

As soon as anything presents itself to your mind as a suffering, and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that, when the cross arrives it will not be so very burdensome, because you had disposed yourself to a willing reception of it.—Madame Guyon.




**MEMORIALS for CHRISTMAS-TIDE.**

Are you going to present one to your PARISH CHURCH?

We have ready for Delivery **ALTARS, CHANCEL CHAIRS, ALTAR BRASSES. FONTS** in **MARBLE, STONE** and **WOOD. LITANY DESKS—CREDENCES, PROCESSIONAL CROSSES**—and other

**CHURCH FURNISHINGS**

in Wood, Meta Stone, Marble, Art Glass, etc.

Send for Handbook and Illustrated Data.

J. & R. LAMB
23.25.27 6th Ave. N.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**NOW IS THE TIME.**

Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.


The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

Notwithstanding all the forces of unbelief that are around us to-day, I venture to say that at this hour the Church of Christ has more members, is doing more good, is circulating more Bibles, is extending her cause more widely, is cherishing in her heart more earnestly the dream of universal empire and universal conquest than in any previous history.—Prof. Orr, of Gladstone.

A poet represents one coming up to a gate on a mountain-side, over which were written the words, "The Gate of Death," but when he touched the gate, it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.—Rev. J. R. Miller, D. D.

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the book our mothers read.

—Whittier.


**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.


While Christ was on earth He talked a great deal about Heaven, and gave us promises concerning that life which is to come. When He ascended, He showed to us that Heaven is a reality. He has entered it as our forerunner, and is preparing mansions for His followers. Think no longer, then, of Christian truth as a lot of opinions—a mere system of morality with a budget of visions—but rather think of every thought as a reality, with the greatest reality of all as its completion—Heaven.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $800,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N.Y. and 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY
[illegible] WABASH AVE. CHICAGO SHOPS MANITOWOC, WIS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER·BRONZE·BRASS·IRON·WOOD·GLASS·MARBLE
CHURCH WORK
O. LUETKE ART WORKS 227-229 W. 29th St. NEW YORK

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

Write for
**The Schmidt Quarterly.**

HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

# ABSOLUTE CURE OF SKIN ERUPTION

Broke Out on Hips and Legs—Was So Sore, Irritating and Painful that Little Sufferer Could Not Sleep—Scratched Constantly and Kept Growing Worse.

## CUTICURA'S EFFECT QUICK AND PERMANENT

"When about two and a half years old my daughter broke out on her hips and the upper parts of her legs with a very irritating and painful eruption. It began in October; the first I noticed was a little red surface and a constant desire on her part to scratch her limbs. She could not sleep and the eruptions got sore, and yellow water came out of them. I had two doctors treat her, but she grew worse under their treatment. Then I bought the Cuticura Soap, Cuticura Ointment and Cuticura Resolvent, and only used them two weeks when she was entirely well. This was in February. She has never had another rough place on her skin, and she is now fourteen years old. I used only half the bottle of Cuticura Resolvent and less than a box of Cuticura Ointment. Mrs. R. R. Whitaker, Winchester, Tenn., Sept. 22, 1908."

# WOMEN

**Everywhere Use Cuticura Soap and Cuticura Ointment**

For preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, for dry, thin and falling hair, for softening, whitening and soothing red, rough and sore hands, for annoying irritations and ulcerative weaknesses, and for many sanative, antiseptic purposes as well as for all the uses of the toilet, bath and nursery. Guaranteed absolutely pure and may be used from the hour of birth.



Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), or in the form of Chocolate Coated Pills 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, Cuticura Book on Skin Diseases.

## HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

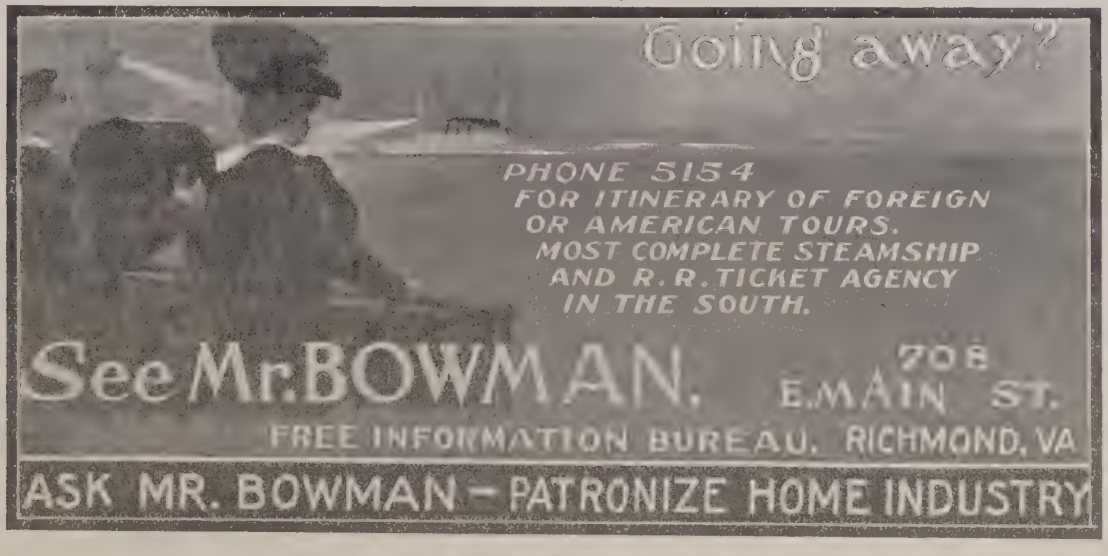
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

VOL. LXXIII. RICHMOND, VA., FEBRUARY 6, 1909. No. 6.






OUR GREAT ANNUAL

**RED LETTER SALE**

—OF—

**CHOICE FURNITURE**

is now going on. It is the Bargain Event of All Virginia.

**Prices Have Been Cut One-Fourth, One-Third and One-Half**

on $35,000 worth of Furniture for every room in the house. It will pay you to attend this sale if you live hundreds of miles from Richmond. Write quick for prices. Sale Ends Feb. 20, 1909.

**SYDNOR & HUNDLEY, INC.**

LEADERS,

709-11-13 E. Broad St.,

RICHMOND, VA.

THE

**American National Bank**

AMERICAN BANK BUILDING

RICHMOND, VA.

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 300,000

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP. Vice-President.

CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier

WALLER HOLLADAY, Assistant Cashier

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

# BOOKS FOR LENT

**THE CURE OF SOULS.** By **Rev. W. H. Milton, D. D.** Introduction by **Bishop Randolph.** 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—The Cambridge Tribune.

**THROUGH THE FORTY DAYS.** Addresses for Lenten Reading. By **Rev. A. W. Snyder**, Author of "The Chief Things," "The Chief Days," etc. 12 mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—Diocesan Paper of Long Island.

**A PRIEST TO THE TEMPLE.** By **G. Herbert.** Introduction and Notes by the **Bishop of North Carolina.** 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestations of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—The Pacific Churchman.

Send for Our Lenton Catalogue.

THOMAS WHITTAKER, Inc., 2 & 3 BIBLE HOUSE, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
Individual Instruction. Seventy Teachers
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# Virginia Female Institute
To be in future called
# STUART HALL
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-fifth session. For catalogue, apply
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
**An Accredited School of the University of Virginia.**
NEAR GLOUCESTER, C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST. MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## Gunwell Home and School
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue,
MR. AND MRS. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

## ST. AGNES SCHOOL
**FOR GIRLS.** **ALBANY, N. Y.**
Re-opens October 1st for its thirty-eighth year. Announcement on application.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

# FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.

## UNIVERSITY VIRGINIA SUMMER SCHOOL.
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres.,
University, Virginia.

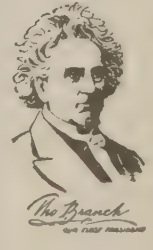
# "ASK MR. BOWMAN"
He represents all the Atlantic Coast, Trans-Atlantic, Pacific and Oriental Steamship Lines, The International Sleeping Car Co., Thos. Cook & Son, and Frank C. Clark's Independent and Personally Conducted American, European and Oriental Tours.

The only Agency south of Mason and Dixon's Line representing ALL Lines, where all information, Sailing Lists, Rate Sheets, Reservations and Tickets are secured **at no greater cost than if dealing with the lines direct;** thereby saving the worry and expense of writing the Home Offices.
**Should you contemplate a trip EAST** to Europe, the Mediterranean, the Adriatic, the Orient, Egypt, the Nile, the Holy Land; **SOUTH** to the Bermudas, the West Indies, South America, Venezuela and the Panama Canal; or to any Part of the UNITED STATES OR CANADA,
SEE MR. BOWMAN before Making Reservations and Purchasing Tickets Elsewhere.
My personal acquaintance and connection of over thirty years with the various Lines are such that I am able to secure better locations, and accommodations than through any other channels. Call, write or telephone 5154 for Sailing Lists, Rate Sheets and Diagrams. Prompt attention and the very best and cheapest accommodations guaranteed.
I SELL International Mercantile Marine, Cunard, Hamburg-American, North German Lloyd, American and United States Express Companies' Travelers' Checks, Letters of Credit, and Postal Notes payable throughout the World.
Railroad tickets furnished and baggage checked to destination of tickets. Only authorized agent of Thos. Cook & Son South of Baltimore, and Can Ticket You to Any Part of the World.

# SAML. H. BOWMAN, STEAMSHIP and TOURIST AGENT,
708 East Main St. - RICHMOND, VA.

## The General Theological Seminary.
**Chelsea Square, New York.**
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

# COMMONWEALTH BANK
**12 North Ninth Street,**
**RICHMOND, - VIRGINIA.**
**CAPITAL = = $200,000.00**
**4** PER CENT ON Savings

## Especially Helpful


Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**
We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.
Write us for further particulars.
**3% Interest**
Paid on Savings Accounts, compounded semi-annually from date of deposit.
**THE MERCHANTS NATIONAL BANK,**
**1101 E. Main St., Richmond, Va.**
**Capital, $200,000.00 Surplus, $830,000.00**
**"Safest for Savings."**

## Help Furnished.
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

# Plant Wood's Seeds
For The
# Garden & Farm.
Thirty years in business, with a steadily increasing trade every year—until we have to-day one of the largest businesses in seeds in this country—is the best of evidence as to
***The* Superior Quality of Wood's Seeds.**
We are headquarters for
**Grass and Clover Seeds, Seed Potatoes, Seed Oats, Cow Peas, Soja Beans and all Farm Seeds.**
**Wood's Descriptive Catalog** the most useful and valuable of Garden and Farm seed Catalogs mailed free on request.
**T. W. WOOD & SONS,**
Seedsmen, - Richmond, Va.

# Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

# John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., FEBRUARY 6, 1909. No. 6.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### Will-Making in England and America.

To any careful reader of the English and American newspapers, one of the striking difference between the two peoples is the treatment of charitable and religious objects in the making of wills. To the Englishman it seems to be a natural thing, in disposing of his property by will, to make some provision for the religious and charitable works in which he has been actively interested during his lifetime, to provide for the continuous perpetuation of that interest. To the readers of certain of the English Church papers, for instance, one of the striking matters is a weekly-recurring column headed "Wills and Bequests," because this column is a curious index to the feeling of the devout will-maker. Week after week it recurs as regularly as any other item of interesting Church news, and is filled with notes of wills probated during the week and containing longer or shorter lists of bequests to the objects that have elicited the interest of the testator. These bequests are by no means confined to the wills of the rich or prosperous, but are participated in by people of all classes and conditions; the bequests recurring in all the way from twenty-five or fifty dollars up into the thousands. And they embrace every known variety of Church and charitable work, from endowment of parochial funds for poor, or music, or salary, or church repair, and the very widest missionary endeavors and enterprises of the Church. It is not simply the amounts bequeathed that attract attention, but much more strikingly, it is the wide and profound and vital interest that is manifested. It shows a frame of mind, a mental and spiritual attitude which underlies and informs the will-maker's sense of responsibility; and it shows that in the supreme moment of the man or woman's life, these objects are present in mind as being as much a matter of privilege and duty as any other serious concern.

The conditions in America are almost painfully the reverse of these: the idea of testamentary obligation for the perpetuation of good works seems to have taken the slightest hold on our people and to have made the smallest impression. Good men, who have been faithful and liberal supporters of churches and charities and good works generally, will dispose of amounts ranging all the way from a few thousands, up to hundreds of thousands and even millions, and make no mention of the continuation and perpetuation of work that has always seemed, in life-time, near to their thoughts and dear to their hearts. They will give thought to every object of life-interest, in testamentary provision, save to the one that touches the religious and charitable side of life. And this attitude of mind is so common and the departures from it so few that a will containing testamentary provision for religious or charitable objects is sure, from its very rarity, to provoke widespread interest and comment.

Why is this the case? And how can we account for the difference in the two peoples? It certainly is not because the need does not exist in our country, nor because there are not adequate channels for such gifts. In our own Church, for instance, the field for such giving is already great and annually widening: provision for the maintenance of so-called "down-town churches," for charitable work, for missionary endevor in parish or diocese or general Church, for clergy relief, for child-saving and child-training, for Sunday School Missionary work, for parochial endowment and for a dozen other equally good objects. Surely, no good man needs to seek very far before finding in this list some object with which he would like to link his name in future generations and earn the gratitude and good-will of those who come after him. And many a good enterprise, or collapsed undertaking, or deserted church would be to-day living and doing splendid work for God and man, if the men who at one time did the good work had only, of the abundance which none would have missed, made some testamentary provision for the perpetuation of their own work and influence. It is certainly a matter which merits the serious consideration of every good man and woman.

Writing on these very lines, the Canadian Churchman has these thoughts, which apply just as forcibly to the United States as to Canada:

To the most casual observer there is a very marked contrast between Canadian and English wills, in at least one very important respect. Let him take up a copy of the "Weekly Times," the "Illustrated London News," or any paper that makes a practice of publishing the summarized contents of the principal wills made each week of the year, and he will be immediately impressed with one very common feature, as a rule conspicuously absent from the average Canadian will, viz., the very large number of public, charitable and religious bequests recorded. The amount of money bequeathed in England for objects of this kind must in the course of the year amount to a huge sum. So steady is the stream of bequests, year after year, that all our great societies have come to rely upon them as a dependable source or income, which can be averaged up in the course of, say a decade, with a degree of precision, sufficient to base reliable estimates upon for any one or two years in advance. If legacies fall off in one year there is almost certain to be a corresponding increase in the following year. The custom in short is so fixed and established that it asserts and reasserts with almost the regularity and inevitableness of a law of nature.

Making all due allowance for the difference between Canada and England in the matter of accumulated wealth, it must be acknowledged that the money bequeathed for these objects in the latter named country, is out of all proportion to the miserably small sums bestowed by our Canadian will-makers. We like to think that the remissness of Canadians in this respect was due to their superior liberality while living. But this we fear is hardly borne out by the facts. We must look elsewhere for the cause, which, perhaps, after all is simply due to the fact, that this duty of remembering the Church or public institutions, when making a will, has never been generally impressed upon people.

The custom in England is undoubtedly a survival from the old mediaeval days, when the duty was vigorously enjoined by the Church. Why we ask is the Church silent on this subject to-day. We hear a great deal about the duty of giving, liberally, systematically and cheerfully, but this branch of giving, for some reason or other,

seems to be entirely neglected by our clergy. In a long experience of the Canadian Church, and out of the thousands of sermons we have heard in our churches, not to mention the tens of thousands of orations we have listened to at Synods and missionary meetings, we do not at this moment remember one direct allusion to this duty of remembering the Church or public benevolent institutions when making a will. The clergy are certainly for some reason strangely, we might almost say, morbidly reticent on this subject. It is time they took another line, and casting all false delicacy to the winds spoke out. Almost every day of the week one reads the provisions of wills disposing of property of from two or three hundred thousand to millions of dollars, which do not contain a single dollar of public bequests. Surely this is not as it should be. And then in the case of wills disposing of a small amount of property, of a few thousands for instance, exactly the same principle holds good. Why should it not be customary in such cases to bequeath one hundred, or fifty or even twenty-five dollars, not necessarily to the Church, but to some public benevolent institution. What vast sums of money, which no one would miss, are annually lost to good causes by the disregard of this admirable practice, so widespread in England, where the custom of leaving small amounts to societies, such as the S. P. G., the Bible Society, the Barnardo Homes, etc., etc., is followed by thousands of humble testators. We do most sincerely hope that what we have said will set the clergy thinking, and eventually talking.

## BOOK REVIEWS.

The Sunday School Teacher's Manual. Designed as an Aid to Teachers in preparing Sunday School Lessons. Edited by Rev. W. M. Groton, S. T. D. Collaborators: Rev. Doctors L. N. Caley, George Hodges, Alford A. Butler, Rt. Rev. A. C. A. Hall, Charles C. Edmunds, H. W. Jones, L. M. Robinson, R. W. Micou, Rt. Rev. Cameron Mann, and W. P. DuBose. Philadelphia: George W. Jacobs & Co. Price, $1.

The charge is constantly made that our Sunday School work is not as efficient as it ought to be, and that the cause of the inefficiency is the inadequate equipment of the teachers. If this be true—and this reviewer is by no means ready to pass judgment—the fault certainly does not lie with those who are preparing and trying to disseminate literature for the information of the teacher. Of the making of Lesson Helps, Teachers' Magazines, Sunday School Aids, Teacher Training Methods, and books on Sunday School Work there seems to be the largest quantity and most varying quailty. And the one thing that is evidenced by and through it all is that the heart and mind of the Church is profoundly stirred on this vitally important subject and that in all directions, thinking and well-equipped men are trying "to find a way."

But no work on this subject has appeared for a long time of more importance, more carefully worked out and prepared by more scholarly men, than this book, edited by Dr. Groton. The mere list of names of his collaborators shows what manner of work has been done. Dr. Caley writes from the standpoint of an expert on "Principles and Methods of Sunday School Teaching." Dean Hodges writes ably on "The Training of the Teacher"; Mr. Butler on "The Old Testament," and Bishop Hall is on his own chosen ground on "The Life of our Lord Jesus Christ." Other articles are The History of the Church: Introduction to the History and Contents of the Book of Common Prayer. Dr. Groton, the editor, contributes an article on "The Creeds," and Dr. Micou writes with the authority of a teacher on "The Theology of the Catechism." Bishop Mann contributes an article on "Church Government," and Professor DuBose writes on "Christian Defense."

It is useless to say that such an array of able, thoughtful and devout scholars as these have produced a book which is far more than it professes to be, merely a "Sunday School Teacher's Manual," and is in reality a most admirable text book to be put in the hands of any one who wishes to be a well-informed member of this Church. Many a communicant, long years ago out of the Sunday School and dissociated from Sunday School work, will be much better off mentally and spiritually for the reading of this book.

The Revelation of "The Things That Are." An Exposition of Revelations IV and V. By the Rev. Herbert H. Gowen, Rector of Trinity Parish, Seattle. New York: Thomas Whittaker. Price, 50 cts.

This is an admirably devout and spiritual treatment and practical application of a difficult and much written on portion of Scripture. Spiritually and mentally, the author is well-equipped for the work he has undertaken to do. For those—and they are very many—who love to study the Book of Revelations, this little work will prove very pleasing.

The Gospel of Optimism and Other Sermons. By the Rev. T. J. Lacey, Ph. D., Rector of the Church of the Redeemer, Brooklyn, New York. New York: The Red Diamond Press. Price, $1. For sale by Thomas Whittaker.

These sermons were first preached by Dr. Lacey in ordinary parish work, and then printed in the daily papers.

They are simple, plain, straight-forward, practical and clear. They embrace such topics as Personal Service, Immediately, Character Growth, The Bible's Self-witness, and so on. For use in lay reading they would prove admirable. The spirit, tone and temper are excellent and they are short and pointed enough, to serve the lay readers' purpose admirably.

A Priest To the Temple; or the Country Parson. His Character and Rule of Holy Life. By George Herbert. With an Introduction and Brief Notes, by the Bishop of North Carolina. New York: Thomas Whittaker. Price, 75 cts.

An old religious classic, one of the few books of its kind that "were not born to die." Herbert's "Priest to the Temple," needs neither introduction nor commendation. It has a charm all of its own, that grows with age and increases with knowledge. It goes to the heart of things and speaks to the heart of man. The present edition is beautiful in every way and worthy of a place in every library.

### The February Century.

Mr. Gilder's study of "Lincoln the Leader," in the February Century, will be accompanied by a notable collection of Lincoln portraits. The frontispiece will be the first Lincoln portrait in color ever published in a magazine, a reproduction in four printings of the miniature painted by J. Henry Brown at Springfield, Ill., in 1860. The original, the property of the Hon. Robert T. Lincoln, is considered one of the best portraits of Lincoln in existence. There will be an interesting reproduction also of a drawing in color by Blendon Campbell of Lincoln studying, and of the standing statue of Lincoln by Saint-Gaudens, besides twenty portraits of Lincoln, each having distinguished claim to place in such a collection. The two life masks and the cast of Lincoln's right hand are also pictured.

Another Lincoln feature of the Lincoln centenary issue will be the first publication with the consent of the Hon. Robert T. Lincoln, of twenty-two letters written by Abraham Lincoln during the period from 1856-1860 to Lyman Trumbull, United States senator from Illinois, a record of much historical interest. The letters have introduction and notes by Major William H. Lambert, the owner of the original letters.

There will be other Lincoln features of unique interest—first publication of a letter written by John Hay to John Nicolay, giving a delightful glimpse of "Lincoln at the Helm," a letter by Nicolay on Lincoln's miniature portrait, and a poem on Nancy Hanks by Harriet Monroe—Nancy Hanks:

"Who gave us Lincoln
"And never knew."

### Handsome Gift for the Church at the University of Virginia.

A check for $500 was recently received by Rev. Hugh M. McIlhany, Jr., for a memorial pew in St. Paul's church at the University of Virginia, from Mr. George H. Byrd, of New York City, in memory of his son Alfred Henry Byrd, who was a student at the University from 1884 to 1888. Mr. Byrd was a brilliant young man, who took both the B. Ph. and M. A. degrees at the University, and died some ten years later, at the beginning of a most promising career, in his native city.

This gift provides the first of a group of memorial pews in the proposed church at the University which have been reserved to commemorate some of the young men who have been students there in recent years. The other memorials will be for a large number of the distinguished professors and alumni, and it is gratifying to learn that they are being provided quite rapidly by those who are interested in this most important work.

### Received for Italian Earthquake Sufferers.

| | |
|---|---|
| Previously acknowledged .... | $203 52 |
| Anonyruous, Berryville, Va... | 1 00 |
| Miss V. M. Heaton, Aylett, Va. | 5 00 |
| Church of St. James the Less, Ashland, Va. ..... | 8 00 |
| St. Paul's Church, Ivy, Va.... | 10 00 |
| Emmanuel Church, Covington, Va. ..... | 12 00 |

There is one sort of man that there is no place for in the universe and that is the wabbler, the man on the fence, who never knows where he stands, who is always slipping about, dreaming, apologizing, never daring to take a firm stand on anything. Everybody despises him. He is a weakling. Better a thousand times have the reputation of being eccentric, peculiar and cranky even, than never to stand for anything.—Success.

The consideration of the exhortation to give according as the Lord hath prospered him cannot fail to bring a blessing to a Christian. The reminder alone that the Lord is the giver of what we possess is a blessing beyond estimation.

## ST. PAUL'S PARISH

### In the City and County of Baltimore.

By Lawrence C. Wroth.

No. I.

Concluded from last week.

In 1828, an act of legislature created Christ church an independent congregation.

The first rector of the new organization was the Rev. John Johns, afterwards Bishop of Virginia.

The various congregations in the city of Baltimore have no metes and bounds, lying all of them within the territorial limits of St. Paul's parish, nor may a new congregation be organized in Baltimore without asking the permission of the rector and vestry, a permission which it is their pride to say they have never refused to grant



**THE REV. J. G. J. BEND,**
**Rector 1791-1812.**

From Christ church came in time Emmanuel; from Emmanuel came Memorial. These are the full-grown daughters of St. Paul's, her younger children are yet more numerous.

One cannot write of St. Paul's without saying something of its rectory. This, probably the best known landmark strictly within the city, was finished in 1790, during the rectorship of Dr. West, the land having been given in 1786, by Colonel John Eager Howard, a parishioner of St. Paul's, who was a Revolutionary hero and a Governor of Maryland. Again, as often in the history of Maryland parishes, a lottery was resorted to as a means of raising money to build the house. Upon the death of Dr. West, in 1791, the vestry advertised in the newspaper for a rector, stating as an inducement the recent completion of a "commodious house." To-day as one looks upon the old house, standing within its half acre, on the corner of Saratoga and Cathedral streets, one is taken back into a period of the nation's life when all was quiet, spacious and orderly: and when dwelling house architecture was simple and beautiful. May it long stand there as a reminder of the Golden Age.

About the year 1814 a regrading of the neighboring streets having weakened the foundations of the church, it became necessary to erect a new building. It was started in this year, and in 1817, on the spot where the present church stands, there was consecrated the fourth St. Paul's church. This description of it from Griffith's "Annals" is of interest:

"On the 11th of March, 1817, the new Cathedral church erected by the Episcopalians, called St. Paul's, being within the church 100' by 75 feet, having a handsome steeple over the vestibule, was consecrated by the Right Rev. Bishop Kemp. Of this church, Mr. R. C. Long was architect, and with Mr. J. Wilson, plasterer, Mr. Thomas Towson, stone cutter, and Mr. Elijah Hutton, brick layer, was builder. The figures in relief which ornament the pedestals were executed by Mr. Capellano; the organ was made by M. Hall, of Philadelphia."

It is probable that Griffith described the building as "the Cathedral Church" because the rector at this time was Bishop Kemp, who retained his rectorship of St. Paul's throughout his episcopate. Scharf says of this church that its steeple "was considered the handsomest in the United States." He places the cost of the completed structure at $126,140.

Like those that came before it, this church, too, was destined to a service of only a comparatively few years. In 1854 it was destroyed by fire, the walls alone withstanding the flames. Immediately the construction of the fifth church was begun; the builder making use of the sturdy walls of the old structure, as the side and back walls of the new building. The tower, incomplete when Bishop Whittingham consecrated the church in 1856, has never been finished, nor is it likely that it will ever be carried to its intended height of 150 feet. The church is one of the largest in the city, seating about 1,000 persons, and its interior has about it a rare churchliness.

A few years ago, during the rectorship of the present rector emeritus, the Rev. J. S. B. Hodges, S. T. D., the interior was redecorated and the chancel remodeled. The addition of a magnificent chancel window and an inlaid white marble reredos has made of it a place of beauty of which the Churchmen of Baltimore are justly proud.

It may be well to assemble here the five parish churches of St. Paul's in the order of their construction. They were as follows: 1st—On Colgate Creek before 1698: 2d—in Baltimore Town," in 1739, on the lot a part of which is occupied by the present building; 3d—in 1784, on the same lot; 4th—in 1817, on the exact site as the present one on the corner of Charles and Saratoga streets; and 5th—the present building, in 1856.

The rectors during the period which has elapsed since the foundation of the parish have been:

From 1698-1699, the Rev. Edward Topp—probably not regularly inducted as incumbent; from 1701-1732, the Rev. Wm. Tibbs; from 1732-1739, the Rev. Joseph Hooper; from 1739-1745, the Rev. Benedict Bourdillon; from 1745-1779, the Rev. Thomas Chase; from 1779-1791; the Rev. Wm. West, D. D.; from 1791-1812, the Rev. J. G. J. Bend, D. D.; from 1812-1827, the Rt. Rev. James Kemp, D. D.; from 1827-1864, the Rev. Wm. E. Wyatt, D. D.; from 1864-1870, the Rev. Milo Mahan, D. D.; from 1870-1905, the Rev. J. S. B. Hodges, S. T. D. (now rector emeritus and acting rector until January, 1906); from 1906, the Rev. A. B. Kinsolving, D. D.

Of Topp and the four regular incumbents under the Proprietary, Tibbs, Hooper, Bourdillon and Chase, we have given some account in the first installment of this sketch. It remains to tell, as briefly as possible, something of the rectors since the Revolution, each of them being worthy of a separate essay.

The Rev. William West, D. D., (1737-1791) was born and ordained in Virginia. Coming to Maryland in 1763, he held the incumbency of four of her parishes. He was President of the Convention in 1791, and had he lived until the next year, it has been said that he would have been the first Bishop of Maryland. He was a member of the first General Convention, and since his time there has been in every General Convention, either a clerical or a lay deputy from St. Paul's parish. During his rectorship the rectory and the third church were built.



**THE RT. REV. JAMES KEMP, D. D.,**
**Rector 1812-1827.**
(From an Old Portrait.)

There followed him in the rectorship the Rev. Joseph Grove John Bend, D. D., (1762-1812). He was born in New York and ordained by Bishop Provost. He served from the Diocese of Pennsylvania in the General Convention of 1789, in which the church was organized. He was a delegate from Maryland in every succeeding one, until his death in 1812. He was of great assistance to Bishop Claggett in making strong the foundations of the Church in Maryland. One of the foremost citizens of Baltimore, he was a leader in the establishment of charitable and useful institutions. Party feeling began to make itself felt in the Diocese of Maryland, during his life, and from the first, he was a conservative High Churchman. With him began the traditional Churchmanship of St. Paul's, its frequent services and celebrations of the Holy Communion, and its rich but restrained ritual observance.

To him succeeded the Rt. Rev. James Kemp, D. D., elected during his

rectorship to the office of Suffragan Bishop of Maryland, the first and last suffragan bishop in the the American Church. He became Bishop in 1816, and in 1827 he was injured in the upsetting of a stage coach, dying shortly afterwards from his hurts. His was an interesting life, details of which may be found in histories of the general Church and the Church in Maryland.

The Rev. William Edward Wyatt, D. D., who came next, was a native of New York. He was ordained in 1810, became associate minister of St. Paul's in 1814, rector in 1827, and died only in 1864. He was for thirty years President of the House of Deputies in the General Convention. He was very prominent in Maryland Church affairs, being twice a candidate for the bishopric. He died in 1864, leaving two of his sons in the ministry.

The Rev. Milo Mahan, D. D., rector from 1864 to 1870, was a Virginian by birth. At the General Convention of 1862, when political feeling was high, his splendid eloquence prevented that body from assuming a stand on the questions of the day which would eventually have meant schism in the American Church. In his youth he was strongly influenced by the Oxford Movement, and under him St. Paul's, while not throwing aside its conservatism, became one of the strongholds of "Catholic principles" in the United States. When his death occurred in 1870, he was about to leave St. Paul's to take the chair of Systematic Divinity in the General Seminary, he having previously been Professor of Ecclesiastical History in that institution. His "Ecclesiastical History" is probably the best known of his many and valuable works. He was often misunderstood and suffered some mild persecution on account of his ritualistic tendencies, and for this reason an element of sadness seems inseparably connected with the memory of his life.

Him in 1870, the Rev. John Sebastian Bach Hodges, S. T. D., succeeded, resigning to become rector emeritus in 1905. Among the many reasons for the gratitude which St. Pauls' feels for him should be mentioned the beginning and practical completion of the Endowment which enables the parish to continue its work in its present situation, unembarassed by the thought of shifting population, or by the falling off of many families which have moved to other places. Dr. Hodges is a musician and the son of one. From his care and attention has arisen much of the reputation which St. Paul's bears for the excellence of its music. His devotion to the Boys' school of the parish has been the making of that institution. Always generous, under him St. Paul's became particularly noted for its missionary contributions.

The Rev. Arthur Barksdale Kinsolving, D. D., the present energetic rector, came to the charge of the parish in 1906. He came to St. Paul's from a successful ministry in Christ church, Brooklyn. He is a Virginian by birth, the brother of the Bishops of Texas and Southern Brazil, and of the Rev. Wythe Kinsolving, formerly of Richmond, Va.

The rectors of St. Paul's parish have had an average tenure of twenty years. With the one exception of whom we have written, they have been men who have held high rank in the Church, and have possessed the confidence and respect which a community pays to its foremost citizens. The parish has been fortunate in a succession of rectors of the first order, intellectually and spiritually.



THE REV. MM. EDWARD WYATT, D.D.. Rector 1827-1864.

One of the events in the history of St. Paul's which must not go unrecorded is the meeting in the church and rectory of the General Convention of 1808, a council which, Bishop White says, was instrumental in bringing into closer union the various dioceses of the Church in America. The House of Bishops, consisting of White of Pennsylvania and Claggett, of Maryland, sat in the rectory. There is an old story to the effect that at one time during its sessions a messenger from the lower house coming in upon them unexpectedly, found the two prelates cosily situated on either side of a small table upon which stood two glasses and a dusty bottle. In their mouths were long clay pipes, from which the smoke poured merrily. The particular matter before the House at the moment of the interruption has not come down to us. Knowing of a quality of Bishop Claggett's which a friend of his calls "the Doctor's never-failing vein of narrative," we venture to regret this. At any rate we may be sure that like Erasmus and Colet and their friends, they "talked over their wine, but not about their wine."



THE REV. MILO MAHAN, D. D., Rector 1864-1870.

One of the earliest Sunday Schools in Baltimore was that of St. Paul's, which was started in 1817. We learn some curious things from the records of the first twenty years of the school. When we are told that the Asbury Sunday School had written to know whether they should receive, as a scholar, a boy who belonged to St. Paul's, we feel that this was indeed the Age of Innocence in Sunday School administration. We are confirmed in this sentiment when we read further on that many of the scholars "were discharged for non-attendance."

We can little more than outline the educational and charitable works which the parish has conducted these many years. First must be mentioned the "Benevolent Society of the City and County of Baltimore," known generally as St. Paul's Orphanage for Girls, an institution which was incorporated in the year 1800. It is now splendidly housed in a large building on the corner of Charles and Twenty-fourth streets, and possesses an endowment which nearly supports it. For more than three generations this society has taken care of an ever-increasing number of orphan girls.

The Boys' School of St. Paul's parish was begun in 1849. It was intended more particularly for boys from refined homes whose parents were unable to give them proper maintenance and educational advantages. They were to be instructed in the usual preparatory studies, and in Church history and Church music. One of the first choir schools to be founded in the United States, it has developed into one of the best in point of merit. In addition to this it has sent nine of its boys into the ministry of the Church. It provides the parish with a choir which is the delight of all Baltimoreans, and in doing this gives yearly a home and an exceptional education to about thirty boys, many of whom are the sons of country clergymen in this and other dioceses.

Part of its support also is derived from endowments.

St. Paul's House is used by the parish for meetings of the various organizations, and in addition offers for a stated period a home to young working women who pay a small sum for their board, and are given free lodging.

St. Paul's Chapel and Guild House, under the charge of an assistant minister of the parish, represents its work in the thickly-settled districts of South Baltimore. Last year Henshaw Memorial church was consolidated with St. Paul's Guild House, and the work of the two bodies on the new basis has been most encouraging. In addition to the Sunday Schools, guilds and clubs at this point, and the institutions already described, there are in the parish ten organizations which engage in charitable works, parochial aid and missionary endeavor.

If there is anything for which St. Paul's is noted outside the Church in Baltimore, it is for its splendidly-trained choir of male singers. Evening Prayer at five o'clock on Sundays is attended by persons of every sect and denomination. This attention to its music has long been one of the characteristics of the parish. Hugh Davey Evans says that in the early days of the last century the choir was placed under the leadership of a gentleman named Cole, to whose "universally conceded skill in the

science of music, the Church, not only in Baltimore but throughout the Union is much indebted." Since that time the music of St. Paul's has always possessed a quality of its own. At the present day unless a visitor has heard St. Paul's choristers render a musical service, he has not "done" Baltimore thoroughly.



**THE REV. J. S. B. HODGES, S. T. D., Rector 1870-1806.**
(Now Rector Emeritus.)

It would be a large undertaking to select from the roll of that ancient body, the Vestry of St. Paul's parish, those names most worthy of mention from an historical standpoint. John Eager Howard and Samuel Chase have been spoken of more than once in the course of this sketch. Among others whose names are written for various reasons in the annals of Maryland are Richard Gist, William Hammond, George Buchanan, Richard Ridgeley, Jeremiah Yellott and Nicholas Rodgers. Constantly on the parish books are found the names of old Maryland families which have been connected with St. Paul's for generations—Moale, Merryman, Pennington, Glenn, Alexander, McKim, Donnell, Morris and Donaldson are a few of these taken almost at random. From amongst the figures which throng its memories, three distinguished jurists stand out—Luther Martin, Reverdy Johnson and Hugh Davey Evans, the latter an authority on canon law and marriage, a widely-known writer on legal matters, and perhaps the most active layman of whom the history of the Maryland Church tells.



**THE REV. A. B. KINSOLVING, D. D., Present Rector of St. Paul's.**

At the close of this outline of the life and activity of St. Paul's parish, I think of one scene in its history which to many people makes the parish church more than ever holy ground. Soon after the War, General Lee, in Baltimore on a visit, went on Sunday morning to worship in St. Paul's. Coming out of the church after service he found the neighboring streets close packed with a throng of people who knew of his presence there. Upon his appearance every head was uncovered, and in a silence as eloquent as a round of cheers, he walked the short distance to his carriage. Thus did Baltimore, gathered around its oldest shrine, do homage to him who out of defeat had won the greater victory.

In addition to the authorities quoted in the text, the following sources have been drawn upon: Archives of Maryland, Vol. 24; Ethan Allen, Md. clergy since 1783, Ethan Allen, the Garrison church; Ethan Allen, MSS. miscellany in the Md. Diocesan Library; Fothergill, List of Emigrant Ministers to America; Thompson, Sketch of the Early Hist. of St. Paul's parish; Hodges, The Future of St. Paul's; Brief Sketch of the Hist. of Christ church, Baltimore; Manuscript material of various sorts in the Maryland Diocesan Library.

# Church Intelligence.

## CALENDAR.

**February.**

1—Monday.
2—Festival of the Purification.
7—Septuagesima.
14—Sexagesima.
21—Quinquagesima.
24—ASH WEDNESDAY.
28—First Sunday in Lent.

**Collect for Septuagesima Sunday.**

O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

## Foreign.

**The New Bishop of Stepney.**

The new Bishop of Stepney, Dr. H. L. Paget, received a remarkable welcome on his appearance as the chairman of a large missionary meeting at the Excelsior Hall, in Bethnal-green, on Tuesday evening. It was a real East end audience that had gathered to greet the Bishop. It surged in a jostling stream of the men and women who know labor and poverty into the large hall, filled the seating accommodation in the body of the building, threw off swelling tributaries which spread along the galleries and penetrated to the seats above the platform on either side, and covered the extra benches which had to be set out wherever there was a bit of available space. It was calculated that about 1,200 people had congregated for the occasion.

The meeting had been organized by the Rev. H. S. Woollcombe, the head of Oxford House. It will be remembered that Dr. Paget is no stranger in that Near East lying beyond the Bank, having been in charge of the Oxford Mission at Poplar for the five or six years before he received his first incumbency.

In his reply to the welcome of the Rural Deanery, as expressed by the hearty applause of the audience and the official greeting spoken by the Rector and Rural Dean of Bethnal-green (the Rev. H. V. S. Eck, M. A.), he alluded to the happiness of that period he had spent at Poplar in earlier days. Speaking of his predecessor, the Archbishop-designate of York, and of his own forth-coming work amongst them, he said: "And it is a splendid heritage into which I am allowed to enter when I come to East London. * * * Well, he has laid the lines, and by God's grace, my dear friends, I am going to try my very best, so far as I can, to follow in his footsteps."

In the course of his brief address, Dr. Paget made some trenchant remarks upon the subject of foreign mission work. He dwelt especially upon the "matchless opportunities" of the moment. We had, he considered, reached the critical time in the history of foreign missions. Doors were open as they had never been opened before. And, in his opinion, that most closely secured door of all, i. e., Turkey, was beginning to open at last. Surely anyone who had been reading the newspapers during the last few weeks must see hopeful signs of such an opportunity in the reported unrest and growth of new ideals in that country.

**The Monument to Lord Salisbury.**

The monument which Parliament is going to set up in Westminster Abbey to the memory of the late Lord Salisbury is to take the shape of an altar tomb of polished black marble, surmounted by a recumbent figure of the dead statesman executed in bronze, and decorated with much significant detail in the same metal. It is to be placed on the left of the west door, immediately under the north-west arch, and directly in front of the very lofty white monument to the naval hero, James Montagu, which almost fills the centre of the belfry. In fact, its position will correspond exactly with that of the great naval monument to the right of the west door, whose expanse almost masks a chapel of the baptistery, by practically shutting it off from the nave. Only the Salisbury monument will not entirely block the monuments behind it from view as is the case with its vis a vis, for it will be a comparatively low erection.

It so happens that the enormous naval monument referred to above entirely hides that section of the south west wall which bears, perhaps, the most exquisite example of modern memorial sculpture to be found in the Abbey—namely, the little mural monument to the late Professor Fawcett, by Beckett. If all future monuments raised in the Abbey in honor of England's illustrations dead during the twentieth century were of this character, style, and proportion, the problem of where to find space for such tributes would be greatly simplified. Its fine medallion of the dead man's head (suggesting so marvelously the mystical expression of a noble, blind face), and its symbolical illustration of the dead man's virtues by figures representing brotherhood, zeal, justice, fortitude, sympathy, and industry, just below, seem to have struck, beneath the poetic touch of the sculptor's chisel, the right note of humble respect

for a great life expressed without any of those rather vulgar echoes of the world's esteem for the honors that pass away which spoil so many monuments. No more fitting memorial could be imagined. It is a little part of the great whole, innocent of an incongruous line. We should like to hear public opinion asking for some such harmonious tribute to the man whose memory is to be thus perpetuated.

### The Great Missionary Conference.

A fairly advanced stage has been reached in the preparations for the World Missionary Conference, which is to be held at Edinburgh in June next year. In importance and interest this gathering will be not unworthy to compare with the Pan-Anglican Congress of last year. It may be remembered that it was originally intended that the latter should be essentially a missionary Congress, but as it developed other subjects of importance to the Anglican Communion were included in the programme. The Edinburgh meeting will be entirely missionary, but it will be interdenominational, and not only the whole of the missionary societies of the United Kingdom, but also those of the United States, Canada, and other British colonies. Germany and other countries on the Continent of Europe will take part. The whole movement is a united effort, the first ever made, to subject the plans and methods of the great missionary enterprise to searching investigation and to co-ordinate missionary experience from all parts of the world. The arrangements are in the hands of a general committee composed of representatives of the missionary societies of the United Kingdom, and this General Committee has appointed an Executive of thirty members, besides those who are ex-officio. A great point is made of the fact that the gathering will not discuss any matters of doctrine or ecclesiastical polity which at present separate Christians from one another. All matters regarding which the co-operating Churches or societies differ among themselves are to be excluded. The Conference will, therefore, be not only a missionary gathering specifically, but also a part of the great and increasingly powerful movement for hastening the materialisation of the vision of unity.

## American.

### Joint Commission of the General Convention on Sunday School Instruction. Official Report of Press Committee.

The Joint Commission on Sunday School Instruction met in Philadelphia, at the residence of Mr. George C. Thomas, on Wednesday, January 20. Of the twenty-one members of the Commission, there were present four Bishops, four presbyters, and four laymen; twelve in all. Official representatives from the American Church Sunday School Institute, the Joint Diocesan Lesson Committee, and the Federation of Sunday School Commissions were also in attendance, and Bishop Horner, of Asheville, was present as a visitor.

The meeting was peculiarly noteworthy in the broad conception of the Sunday School it revealed, and especially in the promise it gave of a determined effort to make the Sunday School work of our Church rise to the full the measure of its opportunity. The greatness of this opportunity, and the way in which it is being met by Christians of other communions were forcibly brought before the Commission in a letter from one of its members whose temporary residence on the Pacific Coast prevented him from attending the meeting—the Rev. Dr. A. A. Butler. He especially emphasized the point, which the facts he presented made abundantly evident, that the personal work of men and women, who will devote their whole time to the effort, is indispensable to success in pushing forward the campaign for more effective religious education through the Sunday Schools.

This same note was strongly struck by Dr. Bradner, of Rhode Island, who, as Secretary of the Committee on Teacher-Training, presented the report of that committee. He showed that it is just in those parts of the Church where we have secretaries in the field, giving their whole time to the work, that the greatest advance has been made. In the movement looking to the increasing of the efficiency of the teacher, this is especially marked. The International Sunday School Association with over one hundred secretaries in the field, has been able to bring under systematic training a proportion of the whole number of teachers it touches which is far in excess of the proportion of teachers in our own Church who have been interested in this matter.

Acting on the recommendations of this Committee, the Commission took certain steps looking to the perfecting of teacher-training work along the lines of its Standard Course. The Teacher-Training Committee were given authority to ask the Sunday School authorities of each Diocese or Jurisdiction to appoint some person or persons to co-operate with the Committee in pushing teacher-training. They were also given the authority to secure the preparation and publication of a text-book to be used in connection with the Standard Course; and to take measures —such as the issuing of a list of required books, etc.—to encourage and direct teacher-training by home reading and correspondence courses. The Committee reported that seven (7) Dioceses were already fully co-operating with the plans announced in the Standard Course, that seven (7) others had promised action or expressed their approval; while eight (8) had expressed themselves as unable to co-operate at this time. The others had not been heard from up to date.

The weight of responsibility resting on the Church to religiously educate through the Sunday School, and the consequent demand that her Sunday School education be made the most effective religious education possible, was brought out in a report made by Canon Harrower, of New York. Since the last meeting of the Commission a questionnaire has been sent out to some 700 prominent educators throughout the country, asking their opinion as to the value of the Public School System as an ethical education for our future citizens, and on the advisability of increasing its value by the introduction of religious instruction in some way, in particular by requiring the attendance of scholars within Public School hours upon a course of religious instruction, to be given on one afternoon each week in their respective places of worship. Canon Harrower reported a digest of the replies which had been received. In regard to the question of the ethical value of Public School education decided difference of opinion was revealed. But in regard to the possibility, or even advisability, of introducing religious instruction, either in the way specifically suggested or in any other way, the sentiment expressed was a decided and well nigh unanimous negative. Not, however, for the most part, because of indifference to the matter of religious education, but because it was felt that this is the province of the Church, not of the Public School. The Commission feel that the facts embodied in this report constitute an imperative demand for great efficiency in our Sunday School work. They are really a challenge which the Church must meet or bow her head in shame, because it is clear from the tone of many of the replies that the bulk of these educators are convinced that she is not meeting it and do not believe that she will. They are surely as right about what the Church, as a whole, is doing in this matter, as they must be proved wrong as to what she will do when she once wakes up to the situation. In order to help her to awake to a realization of what earnest educators think of her responsibility, and of her present failure to meet it, the Commission ordered that so much of the report as is relevant be published in full.

One other important event of the meeting emphasized this same fact of a broadening vision of Sunday School work. A committee of five, with two consulting members, was appointed to consider the advisability of recommending to the General Convention of 1910, the formation of an executive Sunday School organization, which shall have a relation to the Church similar to that of the Board of Missions. This Committee will report to the next meeting of the Joint Commission, which will be held on May 11th, in New York.

Rev. S. R. Colladay, D. D.,
Rev. Herman L. Duhring, D. D.,
Mr. George C. Thomas,
Press Committee.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Sunday School Teachers' Institute. Southern Convention—Southern Convocation—Reception to a Rector. Clerical Changes.

The thirty-ninth annual meeting and Teachers' Institute of the Sunday School Association of the Diocese of Pennsylvania was held on Monday, January 18. At 2:30 P. M., the main school room of the Richard Newton Memorial Building was well filled. From the annual report it was learned that there are 190 Sunday Schools, with 4,070 officers and teachers and 41,710 scholars in the diocese.

Bishop Whitaker presided and made the opening address. Mrs. John Loman, superintendent of the primary department of the Church of the Saviour, spoke on The Primary Workers' Union. She said that in this day of organization, specialization and research no apology is needed for organizing a body of primary Sunday School workers. The old saying of a certain Christian, Let us have a child until he is eight years old and you can have him the rest of his life, involves the principle of the work of the Primary Workers' Union. The responsibility is so great that it is hard to meet it. The conscience of the child is to be awakened so that contact with the world will not dull it. Reverence must be taught. They must be taught to be purt in heart if they would see God, to be merciful and humble.

The Music in the Sunday School was opened by Mr. George C. Thomas who would have a number of hymns sung and the canticles in order to emphasize the Church Year. He would have the Hymnal of the Church used as well as the Prayer Book, would put words into the children's mouths which mean something and give careful consideration as to the hymns to be sung in the SundaySchool. Take the mournfulness out of the hymns of the Sunday School.

The Rev. Floyd W. Tomkins, S. T. D., would have many hymns sung in the Sunday School, an orchestra of organ, piano, and other instruments, better music in the Sunday School than in the church; be careful as to the kind of music which we sing.

Bishop Whitaker spoke of his observation among the Sunday Schools where children have readily learned music that was considered hard, and of the value of an orchestra.

The Rev. Dr. Louis C. Washburn, D. D., said: "It is the gift of children to sing and we are to lead them into song." He spoke of his own children singing at his door on Christmas morning; of the colored boy who whistled "Onward, Christian Soldiers," on the street.

The Rev. C. W. Bispham would have the words of the Psalter read in accordance with the notation. The Sunday School should have a musical director and showed how one gentleman taught music in a public school by playing over each part separately.

Mr. George Wharton Pepper, under the caption of "A Single Aspect of Bible Study," made a masterly appeal for closer union. Bible teaching is an instrument for emphasizing the great fact of the essential unity in all who are devoted to the Lord as a motive for right living.

The Rev. Llewellyn N. Caley spoke on Teacher Training, showing how the public schools leave the moral and religious teaching to the Church and the home. The efficiency of the Sunday School depends upon the efficiency of the teacher who should be trained. He appealed for the broader preparation which would enable them to have more general knowledge.

Mr. E. H. Bonsal spoke of the benefits derived from the Summer School at Pocono Pines, last summer.

In the evening, the Conference met in the Church of the Holy Apostles. Bishop Mackay-Smith presided. Bishop Parker spoke on the "Problem of the Smaller Sunday Schools" and how the method differed from that of the school in the large cities. Bishop Talbot on "The Work for Missions in the Sunday Schools.

The midwinter banquet of the Associate Alumni of the Divinity School was held in the Union League on Tuesday night, January 19. The Rev. Arthur C. Powell, D. D., was the toastmaster and felicitously welcomed the unusually large number present.

Addresses were made by the Rev. Dr. Pervell, Rev. Wilford L. Robbins, Rev. James Alan Montgomery, S. T. D., the Rev. Arthur Rogers and the Rev. D. Trunbull Huntington, of Hankow.

The Joint Diocesan Sunday School Lesson Committee held its semi-annual meeting in the Church House on Thursday, January 21. About forty members, including the Rev. I. H. Correll, D. D., of Osaka, Japan, and the Rev. D. Trumbull, of Hankow, China, were present. Reports from the various committees were presented. It was resolved, that the committee seek to gain a hearing before Diocesan Conventions on the Sunday School Work, including the Home Department. The following committees were appointed: Bible Class—the Rev. S. R. Colladay, the Rev. Llewellyn N. Caley, the Rev. A. A. Butler, D. D., the Rev. G. W. Shinn, D. D., the Rev A. D. Heffern, D. D. Primary Schedule—the Rev. Kensey J. Hammond, the Rev. George C. Hall, D. D., the Rev. W. S. Baer, the Rev. A. A. Butler, D. D., the Rev. E. P. Miller, Mrs. John Loman, Mrs. John H. Barber, Miss Sallie C. Dean and Mrs. Robinson. Committee on the Intermediate School—the Rev. A. A. Butler, D. D., Geo. W. Jacobs, the Rev. Llewellyn N. Caley, and the Rev. W. S. Baer. The Rev. David L. Ferris, the Rev. W. B. Fry and the Rev. Calton P. Mills were added to the committee on the Home Department. Schedules for the main school department for Trinity-tide 1910, on Old Testament History, Kings and Prophets. From the Reign of David on to the Captivity of Israel. Schedule 2, for the Intermediate Department and for the Bible Class for Trinity-tide, 1909, were adopted. The Rev. S. R. Colladay presented a scheme for a five years' course for the Bible Class. The next meeting will be held in New York, May 13. The needs of Poor Sunday Schools being pointed out a layman most generously offered to present 10,000 Bibles for such schools. The following resolution was unanimously adopted:

Resolved, That the Joint Diocesan Lesson Committee desires to place on record its earnest protest against any statement that this is not a Christian country, and that any efforts to remove from the statutes reference to the use of the words, "The Lord's Day" or "Sunday" should be vigorously opposed by all Christian people, and especially those such as this committee represents, who have the great responsibility of the education of the young.

The Rt. Rev. James H. Darlington, D. D., was elected president; Mr. Geo. C. Thomas, vice president; the Rev. Herman L. Duhring, D. D., secretary, and the Rev. T. William Davidson, assistant secretary, with the same executive board as last year.

The executive committee of the American Church Sunday School Institute met immediately after the adjournment of the Joint Lesson Committee re-elected the officers and executive committee and, endorsed the resolution of the committee.

The Southern Convocation met at the chapel of St. Simon the Cyrenian, on Jan. 25, to confer upon merging the colored work of the Church of the Crucifixion with that of St. Simeon the Cyrenian. The proposition failed by a single vote.

The Rev. N. C. Richardson, S. T. D., made an address on the $5,000,000 Clergy Relief Fund. A supper and missionary meeting followed, at which the Rev. Dr. Mortimer spoke on the colored work in the Southern portion of Philadelphia.

Mr. Clinton Rogers Woodruff addressed the Clerical Brotherhood upon the subject of Christian Socialism, on Monday morning, January 25.

A reception was tendered by the congregation of the Church of the Saviour to their new rector, the Rev. Robert Johnson, on Thursday evening, January 28, in the Sunday School room. Fully 600 persons attended. Mr. Johnson spoke of his experience on the Baltic, when she went to the relief of the Republic and took aboard her 1,600 passengers. Addresses were also made by members of the vestry.

The Rev. Robert Bakewell Green, minister-in-charge of the Church of the Beloved Disciple, has accepted a call to the rectorship of St. Stephen's church, Norwood, Pa.

The Rev. N. D. Van Sycle has resigned as minister-in-charge of St. Michael's chapel of St. Mark's parish, on account of ill health, and is about to depart for an extended visit to Egypt, Italy and the East.

Mr. Ernest Felix Potter has resigned as organist and choirmaster of Old St. Peter's church, Philadelphia.

St. Clement's church was crowded on Wednesday evening, January 27, to hear Dr. W. T. Grenfell lecture on his noble work among the Labrador fishermen. During his visit to Philadelphia he will lecture several times.

The Rev. C. Rowland celebrated the fifth anniversary of his rectorship of the Church of St. Matthias and the fifty-third of the parish, on Sunday, January 24.

The Rev. Alonzo A. M. Marple died at his home at Norristown, Pa., on Sunday, January 24, at the advanced age of 86 years. He was born in Philadelphia. He was made deacon by Bishop Alonzo Potter, July 19, 1846, and by him advanced to the priesthood April 22, 1847, at St. Paul's church, Bloomsburg. He became rector of St. Paul's church, Wellsboro, in 1849, St. Luke's church, Scranton, in 1863. In 1873 he became rector of Christ church, Old Swedes, Upper Merion, and continued there until about six years ago, when he was elected rector emeritus.

## UTAH.

Rt. Rev. F. S. Spalding, D. D., Bishop.

### Consecration of St. John's Chapel, Logan.

The chapel of St. John, Utah, was consecrated by Bishop Spalding, the morning of Friday, Jan. 15. The preceding Wednesday, Bishop Spalding and eight of the clergy assembled at the new mission house. Only two of the ministers in Utah were absent, for distances are so great out here that Mr. Hersey, of the Indian Reservation, and Mr. George, of Park City, were prevented from coming.



St. John's Chapel, Logan, Utah.

Thursday was spent at the Agricultural College, where Dean Brewster, of Salt Lake City, preached to the students. The afternoon was given up to a series of talks and meditations by the Bishop.

On Friday the chapel was consecrated. The Rev. George Townshend, of Renovo, preached an interesting and instructive sermon on "Consecration: the setting apart from all worldly uses for the Glory of God."

A reception for the visiting clergy was held in the afternoon. On the following day Bishop Spalding spoke

to the students of the Agricultural College on "Arbitration and Peace."

Although the consecration service was on Friday, Sunday was the great day. In the morning the Rev. Charles E. Perkins of St. Paul's, Salt Lake City, preached to a well-filled chapel, and in the evening the church was crowded to overflowing, to hear the Bishop.

The new chapel is the direct result of the work of the Rev. D. K. Johnston and the Rev. Paul Jones. It is built of yellow brick, with granite facings, and is simple and pleasing in appearance, and will seat about 100 persons.

The mission house, also new, is connected with the chapel by a vestry and guild room. It contains a reading room, recreation room, pool room, shower baths, and four bed rooms.

The church and mission house cost about $15,000 and are well built.

The new mission at East Garfield has been opened. It was begun under the Associate Mission of St. Andrew. Mr. Rice is in charge. The first service, held Jan. 17, was fairly well attended, and at evening service the one-room frame building was crowded with men. This shows what the Church could do in the Utah mining and smelter towns, if she had the men and means.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

### Illness of a Church Worker—Union Service Commemorating Dr. Woodcock's Fourth Anniversary as Bishop.

Mrs. Emily Cooper, a well-known Church worker for thirty years and a deaconess in the church, is critically ill. She is now in her seventy-first year, and it is feared that her illness is owing to a general breakdown. For twenty-five years she was in charge of the work at the Home of the Innocents, and as "Sister Emily," was widely known and beloved.

The Rector's Aid Society of St. Andrew's church, of which the Rev. John K. Mason is rector, gave a supper, Thursday evening January 28, in the Sunday School room.

A union service was announced for Sunday evening, January 31, in St. Andrew's church. It was to be not only in the interest of city missions but also as celebrating the fourth anniversary of Bishop Woodcock's consecration as Bishop of Kentucky. The Bishop will review the work done during this term. Mission work especially and plans will be laid for extending and enlarging it.

Bishop Woodcock, having a previous engagement to conduct a mission at San Antonio, Texas, at that time, cannot be present at the meeting of the House of Bishops, February 12. After completing an eight days' mission at Trinity church, Owenboro, the Bishop attended the consecration of the Bishop of Washington, where he had been invited to preach the consecration sermon.

The Orphanage of the Good Shepherd, Louisville, has lost an efficient matron by the resignation of Miss Mary T. Shelby. Mrs. S. T. Copeland will temporarily supply the place.

Sunday morning, January 31, the Church of Our Merciful Saviour (col.) will have a service commemorating the life and work of the late beloved Bishop of Kentucky, the Rt. Rev. Thomas Underwood Dudley. The mission was started by the Bishop, who always showed deep interest in the spiritual welfare of the colored race. Hymns which were favorites of the Bishop will be sung and the Rev. LeRoy Ferguson, rector of the church, will preach a memorial sermon.

## SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

### Seventeenth Annual Council.

The seventeenth annual Council of the District met in St. Andrew's church, Tampa, Wednesday, Jan. 13, a preliminary service of Evening Prayer with sermon by the Rev. Aykrod Stoney being held on Tuesday, Jan. 12.

On Wednesday, at 10 A. M., Morning Prayer was said by the Rev. Campbell Gray and the Rev. A. T. Cornwell, followed by the Holy Eucharist, at which the Bishop of the District was celebrant, the Bishop of Florida assisting and the rector of St. Andrew's acting as server. The preacher was the Ven. P. J. Robottom, Archdeacon of the East Coast. Immediately after this service the Council was called to order for organization.

At the afternoon session the Bishop made his annual address. He began by referring severally to the four Bishops who had died within the year and praying that God may have them in His holy keeping, and that light perpetual may shine upon them. The Bishop told of his visit to Jerusalem and his interview with the Patriarch, representing the American House of Bishops, and looking toward unity with the East. He spoke of various attempts at unity in general and some discouragements. In this connection he said: "We have had the case of Canon 19, and while I was one of the few that voted against the proposed clause in the House of Bishops, I think too much importance has been attached to it, and mere ripple that it was, it has been swelled into wave of mountain height, by those who have read into it an 'Open Pulpit,' and other exaggerations, which it seems to me only a disordered imagination could possibly find in the language of the canon as finally adopted. McGarvey and his companions made it the pretext of their action; but if that is the best excuse they have to offer for their exodus from the Church, then the Church is far better off without them than she would have been had they remained in the fold. They went out from us, but they were not of us, for if they had been of us, they would, no doubt, have continued with us."

The Bishop spoke of Jerusalem, the Mother of all Churches, coming down down in her Apostolic purity, never having been subject to Rome, and regarding Rome as a schismatic Patriarchate. We have been subject to Rome. We have been influenced too greatly by tie West. We need to get nearer to the East. We must read the signs of the times. God seems to be leading us to take the first steps toward unity. Dr. Newman Smyth's book is one of the remarkable signs. Protestants are suffering for what the Anglican Church has, the Historic Episcopate and all that goes with it, and they are beginning to realize it. The Australian movement may some day be turned in the direction to bring about steps toward unity from that quarter. In England, this country and Canada, as well as other countries, laymen are coming to the front in the Church of England Men's Society, the Brotherhood of St. Andrew and other similar organizations. The interest of the laymen is a good sign.

Then followed some plain and practical suggestions for us of Southern Florida. "In trying times the Church and Missions suffer. Christian people too often begin to economize in that direction." "Seek ye first the Kingdom of God and His righteousness." Are you always putting Christ and His Kingdom first? I am sore pressed, especially in regard to the Indian work and the Cathedral School for Girls. Appeals made to my own people are not always responded to. In regard to the Woman's Auxiliary, many places are to be highly commended. Splendid work is being done and the priest is interested. But there are places where neither clergy nor laity are doing their duty. The priest does not call the members together and open their meetings. In some places the clergy even discourage the Woman's Auxiliary. All efforts are put into the guild. These conditions are far from general, but it is necessary to speak plainly. The entire support of your Bishop comes from the Board of Missions, not anything from Southern Florida. Help for a majority of the clergy is also from the Board of Missions. There is not a parish or mission which has not had missionary help. In the face of these conditions, I am astounded when I hear a priest discourage the Woman's Auxiliary and other missionary work."

The Bishop made a personal appeal for 1909, for earnest prayer and active service. Next year is the fiftieth anniversary of his ordination to the priesthood, and he requested that the Council meet in Orlando, in our humble and modest Cathedral. "Ah, that we may all then be lifted up, by having made some special effort during this year, and by having accomplished some specific work for the Master."

In the business session that followed, there were reports from committees, including a report of the chairman of the Southern Florida Committee for promoting the interests of the $5,000,000 plan for Clergy Relief. The main point was Dr. Wilkins' threefold plan. First, to obtain pledges from the clergy themselves; 2d, to send letters to the clergy requesting names and addresses of communicants, and that each priest appoint some one in his parish or mission; 3d, to present the question at each meeting of the Council. It was urged that when this literature is sent out the clergy give it their prompt attention.

Evening Prayer was said by the Rev. C. D. Frankel, the lessons being read by the Rev. W. H. Cresson. The preacher was the Very Rev. L. A. Spencer, Dean of the Cathedral.

Thursday, Jan. 13th.—Holy Eucharist, 7 A. M. The Rev. A. C. Killeffer was celebrant, assisted by the Rev. A. T. Cornwell. There was a second celebration of the Holy Eucharist at 9 A. M., at which the Bishop was celebrant, assisted by the Ven. A. H. Weddell, Archdeacon of the West Coast, at which service was the address of the Bishop and the corporate Communion of the Woman's Auxiliary. The ladies adjourned to another place of meeting. Among other business, they undertook special work for the Seminoles and for the Cathedral School for Girls. The Rev. Irenaeus Trout addressed them on the subject of the Seminoles.

At the morning session of the Council the following resolution was offered by the Rev. Campbell Gray, seconded by the Ven. T. H. Johnston:

"Whereas, we, the members of the

Council of Southern Florida, realize the great importance of the movements of our time toward Christian Unity, and

"Whereas, in one particular organization, viz., that of the Anglican and Eastern Orthodox Churches Union, our Bishop being the first of the Bishops in the United States to become a member, it seems befitting that we follow in his footsteps, be it therefore

"Resolved, That we heartily endorse the work of the Anglican and Eastern Orthodox Churches Union and recommend all to prayer and work in this organization for union between the Anglican and Eastern Orthodox Communions."

The following addition to the resolution was offered by Dr. Richardson, one of the lay delegates from Tampa:

"Be it further Resolved, That the Southern Florida delgates to General Convention be instructed to present a similar resolution to the General Convention of 1910 as coming from Southern Florida."

There were a number of forcible speeches from the Bishop, the clergy and the laity and it was enthusiastically and unanimously passed.

In the afternoon session the Council was occupied chiefly with local affairs. The following resolution was offered by the Ven. B. F. Brown and was passed: Resolved, That our delegates be instructed to request the House of Bishops to construe Canon 19.

The following were elected delegates to the Missionary Council of Sewanee, to meet at Montgomery next year: Clerical—The Rev. Messrs. C. T. Stout, T. H. Johnston, Campbell Gray and B. F. Brown. Lay—Dr. Richardson, Mr. Armstrong, Dr. Sargent and Mr. Meminger.

At 7:30 P. M., there was a missionary meeting, the speakers being the Rev. A. C. Killeffer, of Braidentown; Dr. Godden, Medical Missionary, and the Rev. Irenaeus Stout, clerical missionary to the Seminoles.

On Friday, at 7 A. M., the Bishop celebrated the Holy Eucharist and made his charge to the Daughters of the King, who met again at 2 P. M., for their business session.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Work Begun on the Bishop Atkinson Memorial Church, at Charlotte.

On Sunday, January 24, the Church of the Holy Comforter, Charlotte, with an informal service of appropriate hymns, prayers and addresses, broke the ground for laying the foundation of the Bishop Atkinson Memorial Church.

The Rev. Harris Mallinckrodt and the Rev. Walter J. Smith assisted the minister-in-charge, the Rev. Francis M. Osborne, in the ceremony and made appropriate addresses. A representative gathering of Church people and denominational friends were present. Music was rendered by the vested choirs of the missions of Charlotte in charge of Mr. Osborne.

The work on the church began the next day. The church is to be of stone and will cost about $25,000. It is to be built by the people of North Carolina and elsewhere, in memory of the Rt. Rev. Thomas Atkinson, third Bishop of the Diocese of North Carolina, which diocese was, during his life-time, the whole State; and is to be an expression of the undying love and veneration in which this name will always be held wherever Bishop Atkinson was known. It is thought that in this generation, when the Christian world is especially exercised over the question of Church Unity, it is eminently fit that the name of this "Apostle of Unity" should be remembered—a title well-earned by the conspicuous part which Bishop Atkinson took in bringing together the Northern and Southern parts of the Episcopal Church after the Civil War.

It seems that the erection of this building will result in the rapid development of the Church of the Holy Comforter, now a mission, into a vigorous and independent parish for this prosperous North Carolina town.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Convocation of Nashville.

The Convocation of Nashville met in St. Ann's church, Nashville, on Tuesday at 11 A. M. Rev. John H. Ilsley, 27. The attendance was remarkably good and the spirit was most excellent. The Rev. Mercer P. Logan, D. D., eleeted Dean at the last meeting, presided. The other officers, Rev. R. K. Smith, secretary, and Rev. John B. Cannon, treasurer, were present.

The first service was held on Tuesday at 11 A. M. Rev. John H. Ilsley, of Tullahoma, preached the sermon. In the afternoon, at 2:30, the Convocation met in the first business session, when routine matters were disposed of and committees appointed. The subject for discussion was "Missions within the Bounds of the Convocation." Rev. H. W. DuBose opened the discussion by declaring that the opportunity for missionary work in the Convocation was never better than at the present time. He was followed by the two appointed speakers, Rev. R. K. Smith and Rev. W. B. Capers. All the members of the Convocation entered, with deep earnestness, into the discussion At the close of the discussion a reso lution was offered, requesting the com mittee on missionary work, of which committee the Dean is chairman, to assign to the rectors of parishes the oversight of mission points in addition to their regular parochial duties. It was most significant that every member of the Convocation, even rectors of the largest parishes, most willingly consented to undertake the work assigned.

At 7:30 P. M., there was a conference of men, under the direction of the Brotherhood of St. Andrew. Rev. W. B. Capers read the prayers and the Dean then introduced the speakers of the evening. This conference was intended to emphasize the work of men in the Church.

The Holy Communion was celebrated on Wednesday, at 11 A. M., by the Rev. R. K. Smith, and the Convocation sermon was preached by the Rev. E. J. Batty.

At the afternoon session, the topic for discussion claiming the attention of the Convocation was, "To what extent is Modern Socialism in Accord with the Teachings of Jesus Christ." Rev. Dr. Logan read the essay, which was comprehensive and furnished an admirable foundation for the discussion, as was evidenced by the earnestness of the appointed speakers, Rev. A. R. Gray and Rev. H. J. Mikell; and by the enthusiasm with which all the members entered into the discussion.

The missionary meeting at 7:30 P. M. was vital, and the hymns seemed to carry messages, and the prayers were uplifting. The address, by the Rev. R. K. Smith, on "The Missionary Motive," set the right key, and the Dean, taking the place of Rev. Dr. Bishop, of Sewanee, in speaking on "Apportionment for Diocesan Missions," said that the opportunity for missionary work in Tennessee demands that the parishes should make every effort to pay the sums apportioned to them. The Rev. John B. Cannon, to whom was assigned "Apportionment for General Missions," said that he loved to speak on Missions, and explained the meaning of "Apportionment for General Missions." The offering was for foreign missions.

It is quite evident that the new Dean intended to make this meeting of Convocation missionary in character, and he succeeded. In introducing the last speaker of the Convocation, he said: On one occasion a young minister who had been called to a parish which had been torn asunder by strife and had then become dead, consulted with the late Bishop Phillips Brooks as to the character of the first sermon he should preach in the parish. Bishop Brooks said to him, "Preach on foreign missions and send the offering made to the treasurer of the Board of Missions."

The Convocation was delightfully entertained by St. Ann's; lunch being served each day in Martin Hall. The next meeting of Convocation will be held next October, in Christ church, Tracy City.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Memorial Windows in Trinity, Bethlehem—Woman's Auxiliary — Movements of Clergy.

On Thursday morning, Jan. 21, in Trinity church, Bethlehem, in the presence of the donor, Mrs. Truman M. Dodson, her family and intimate guests, the rector of the church dedicated a set of memorial windows, recently placed in the church, "To the Glory of God and the Blessed Memory of Truman Monroe Dodson, long-time worshipper, communicant, vestryman and constant friend of the church, who entered into rest during Holy Week, 1908, in the 79th year of his age. The dedication occurred during the Offertory at a celebration of the Holy Communion, this being the anniversary of Mr. Dodson's birthday.

The windows are the work of the well known artist in glass, Alfred Godwin, of Philadelphia, and represent the richest and most artistic form of stained glass work. They are double panels, placed immediately alongside of the pew which Mr. Dodson and his family occupied for so many years.

Below the figures is the inscription quoted above and the dates of Mr. Dodson's birth and death, 1830-1908.

From the artistic point of view the windows will repay careful study, so painstaking are the details and so correct their finish in every particular.

The winter session of the Woman's Auxiliary in the Archdeaconry of Reading was held in St. Luke's church, Lebanon, the Rev. John Mitchell Page, rector, on Friday, Jan. 29. The Bishop celebrated the Holy Communion. There was not the usual number of delegates present on account of the bad weather usual at this season of the year and of the distance of Lebanon from the center of the Archdeaconry. The regular routine business was transacted, after which there were addresses by Bishop Talbot, who also intro-

duced the Rt. Rev. H. D. Robinson, Missionary Bishop of Nevada, who spoke of his work in the Far West. The Rev. S. G. Morton Montgomery, chaplain of the Church Home at Jonestown, told the women of the present condition and needs of the Church Home. The Junior Auxiliary also had their business meeting during the afternoon, though there were but few delegates present.

The Bishop confirmed the first class in the new Mission of St. Margaret, at Emaus, on Jan. 29. This mission is in charge of the Rev. Mr. John P. Briggs, of the Leonard Hall clergy.

The Rev. H. E. A. Durell, rector of St. John's church, East Mauch Chunk, is taking his annual vacation, and is visiting with Mrs. Durell, in Renovo, Pa., and New York City.

The Rev. M. A. Tolman, of Bethlehem, is taking care of the work in Mr. Durell's absence.

The Rev. A. B. Putnam, rector of St. Mark's, Mauch Chunk, who was in the early days of the Church's Mission in Palmerton, in charge of both as curtae and rector, visited St. John's, Palmerton, and preached for the priest-in-charge, the Rev. F. H. Danker, on the evening of Sunday, Jan. 31.

The Rev. Henry L. Pastorius, Missionary-in-charge of St. Philip's church, Summit Hill, has relinquished his work there, retaining, however, his work at Trinity church, Lansford.

The Bishop has placed Summit Hill under the care of the Leonard Hall clergy, and there are renewed signs of life in that venerable parish.

## IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

### Deanery Meetings—Ordination.

Meetings of the Muscatine Deanery and the Waverly Deanery have recently been held. The Muscatine Deanery convened in Christ church, Burlington, Rev. R. G. Jones, rector, with nearly all the members present. A most interesting paper was read by the Rev. W. C. Hengen on "My Parish Difficulties," which was followed by a discussion. A strong sermon was preached by the Rev. Webster Hakes and a Sunday School Institute was held at which a paper by Mrs. A. O. Cole, of Lyons, was read, on "A Plan for Sunday School Teachers," and an address on "Sunday School Work" was made by Rev. W. F. Dawson. Later a paper by Mrs. W. L. Cooper on "Methods of Auxiliary Work in the Parish" was read. A forceful address was also made by Major Samuel Mahon, of Ottumwa. Mrs. John Arthur gave her impressions of the Fargo Conference. On the morning of the second day the Bishop conducted a "Quiet Hour" for the clergy, at which he delivered a helpful address on "The Clergy's, Attitude Towards Modern Problems in Theology." An evening service, presided over by the Dean, Rev. E. H. Rudd, D. D. and a concluding address by the Bishop completed a most successful and helpful meeting of the Muscatine Deanery.

The Waverly Deanery met on January 20 and 21, at Christ church, Waterloo, Rev. George W. Hinkle, rector. Three interesting addresses were delivered on the first evening on the general subject, "The Ideal Parish; Its Priests," Rev. C. J. Shutt; "Its People," Rev. A. C. Kaye; and "From the Bishop's Point of View," by Bishop Morrison. On the morning of the second day after a celebration of the Holy Communion the Bishop conducted a "Quiet Hour" for the clergy, delivering a forceful, interesting and practical address on "The Attitude of the Clergy towards Modern Theology." The clergy of Iowa realize that they have in their Bishop a Father-in-God who on these occasions gives to them great mental stimulus.

A meeting of the Iowa Episcopate Endowment Fund was held in Davenport recently. The reports received from the treasurer of the fund and the representatives were most gratifying.

Dean Sage, who represents the Commission, has visited thirty-three parishes and missions and up to January 6, had received in cash and pledges more than thirty-five thousand dollars from these places visited. He indicated that if in the remainder of the parishes to be visited the general average was kept up at least fifty thousand dollars would be the total sum subscribed, and quite likely one much in excess of that amount. At the meeting the Bishop said: "In my Convention address I took the ground that when the diocese had $100,000 to the credit of the fund for the support of the Episcopate I would be ready to submit the question of whether the Diocese should be divided or a Coadjutor elected, to the Diocesan convention. From representations which had been made to me I now feel that if a Coadjutor was desired rather than a division, I might ask for a Coadjutor when $80,000 or $90,000 was actually in hand and invested. I want to do what the Diocese desires and what is best for the work. Any action that the Commission may take looking to the rapid collection of the money pledged would be agreeable to me."

Since the meeting this Fund has been increased to forty thousand dollars, making the total of the old endowment and the new nearly ninety-four thousand dollars. It is fully expected that $100,000 will soon be pledged and that before the canvass is completed the total will be a number of thousand dollars additional.

On Tuesday, January 19, at the cathedral, Davenport, Bishop Morrison officiating, Miss Caroline Metzger, of Muscatine, was united in holy matrimony to the Rev. A. I. E. Boss, rector of Trinity church, Muscatine, Iowa.

On Sunday, January 24, at Grace cathedral, Davenport, Bishop Morrison advanced to the priesthood the Revs. A. Cato Kaye, Alvin S. Hoch and George R. Chambers. The sermon was preached by the Rev. Wm. Pence James, of Marshalltown, Iowa, and the candidates were presented by the Ven. Archdeacon Williams, D. D., of Iowa City.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop

### St. Paul's New Parish House, Centreville, Opened.

On Monday, January 25, the parish house of St. Paul's church, Centerville, which has been building during the summer and fall, was opened with impressive ceremonies. Together with the Rev. Mr. Stehl, the rector, and the Rev. Mr. Mitchell, the rector emeritus, there were present as visiting clergy the Rev. Messrs. A. Ware, Wm. Schouler, C. R. Birnbach, G. C. Williams, W. N. Weir, J. Gibson Gantt, and Marcellus Karcher. The Rev. Messrs. Birnbach, Williams and Karcher conducted Morning Prayer, and the Rev. Messrs. Schouler and Ware read the Ante-Communion service. The Rev. Mr. Gantt was the preacher. He took as his text Rev. 14:6, "And I saw another Angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." He preached an interesting, appropriate and eloquent sermon. After the sermon, the Rev. Mr. Mitchell, assisted by the rector, celebrated Holy Communion, of which a large number partook. The music under the direction of the organist, Mr. W. W. Derr, was especially fine.

A large congregation was present, and after the service in the church proceeded with the clergy and choir to the parish house, where the rector, assisted by the Rev. Mr. Weir, conducted a brief opening service of praise and thanksgiving. To the upper room, the assembly or Sunday School room, the people were then invited, and a substantial lunch provided by the ladies of the parish, and waited upon by the young ladies of the congregation. It is estimated that over 200 persons were fed.

The parish house, of which Mr. Brinckle, of Wilmington, Del., was the architect, and Mr. Lane, of Queenstown, M. D., the builder, is a beautiful and commodious building, standing in the rear of the church, and opening into the vestry room by a corridor. The building in the first story is of reinforced concrete, the second story is finished in pebble dash. On the first floor is the guild room for the meeting of the various parish organizations, with toilet rooms, and passage with stairs leading up to the large Sunday School room above.

The whole is most complete, and provides a needed building for the work of the parish. The cost was over $7,000, the major part of which has been collected, leaving a debt which the congregation, judging by the past, will not be long in paying. The rector, by the efforts of his vestry and co-operation of the congregation, has been enabled to complete this work in the six years of his rectorship.

At 7:30 P. M., a large congregation attended Evening Prayer, and enjoyed an instructive address on Institutional Work by the Rev. W. W. Weir, of Kent Island.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Interesting Meeting of the Archdeaconry of Williamsport.

The Archdeaconry of Williamsport held its winter meeting on the 26th of January, in Trinity church, Williamsport. On the afternoon before the meeting an informal gathering of the clergy was held at Christ church, when the subjects discussed were "Socialism" and "The Mission of Healing." The Rev. Messrs. Hewett, Baker, Gibson and Dr. Shinn were among the speakers.

On the night of January 25, occurred the dinner of the Laymen's Club, at which 260 were present.

The special topics considered in the after dinner speeches were: "The Law of the Tithe," "Church Music" and "The Clergy and Politics." Messrs. Munson, of Williamsport; Earle, of Philadelphia, and Goldsborough, of Baltimore, were the speakers.

The session of the Archdeaconry on Tuesday began with the celebration of

the Holy Communion, Bishop Darlington being the celebrant, and the Rev. Mr. Hartman the preacher. During the all-day meetings, interrupted only by the luncheon, reports were made by the clergy of the parishes and missions and a great number of topics were considered. Among these was, "Justification by Faith: What Does it mean?" introduced by the Rev. W. N. Jones. "The Emmanuel Movement," by Rev. J. C. Quinn, D. D.

The Bishop in his occasional remarks, as the twenty or more reports of work in the Diocese were presented, showed a most remarkable familiarity with the condition and prospects of even the smallest mission, and of deepest sympathy with the struggles of those who were laboring in the different parts of this widely-spread-out Diocese.

The closing gathering at night was a missionary meeting, at which the Bishop and the Rev. Messrs. Hewett and Hinkel spoke.

One of the most interesting features in some of the reports and addresses during the session was the statement of methods used to bring the Church into contact with the life of the places where it was established. While the regular services and personal ministrations were maintained the clergy were also interested in reading rooms for men and boys, in the schools and hospitals in their neighborhoods, and in whatever tended to the general welfare of the community.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Ordinations—Proposed Division of the Diocese—Bequests to St. John's, Forkland.

On Sunday, January 24, in St. Mary's church, Birmingham, Bishop Beckwith advanced to the priesthood the Rev. M. E. Bethea, and ordained as deacon Dr. Karl Henckhell. The ordination sermon was preached by the Rev. W. N. Claybrook, rector of St. Mary's.

Bishop Beckwith was assisted by Rev. I. O. Adams, of Bessemer; the Rev. J. T. Beard, D. D., of Birmingham; the Rev. Willis G. Clarke, of Eutaw, and the Rev. W. N. Claybrook.

Mr. Bethea has been called as rector of the Church of the Holy Innocents, at Auburn, in this Diocese. He has a fine field for work in this parish, as Auburn is the town where is located the Alabama Polytechnic Institute, which has an enrollment of 700 boys and nearly 100 professors and instructors and associates.

The committee on the division of the diocese which met in Birmingham last week agreed upon and adopted for presentation to the next Diocesan Council, the line of division. This line is drawn east and west from Calera, in Shelby county. It runs due east from Calera, and west until Hale county is reached, then it drops to take in Hale and Green counties, making them in the limits of the northern half. It is not at all certain which of the two dioceses Bishop Beckwith will take, but he made the remark that he would always be "Bishop of Alabama."

This division at present will give the stronger parishes to the southern half, but the growth in the Birmingham district is so great that it is predicted it will not be long before the Church in the northern portion of the State will outnumber that of the southern. The present diocese has without a doubt 10,000 communicants. The last insufficient statistical report (May, 1908), gave it 9,122. Since then the Bishop has added many by confirmations, and there were quite a number of organized and unorganized missions that made no report last year at all.

St. John's church, Forkland, was left by the late Miss Pigie Glover, in her will, one-third of all her "monies, notes, credits, and accounts." Her will is to be probated next month. She died January 16, and was buried the next day from the church, in Forkland, which she loved so much. Her remains were interred in the family grave-yard near the beautiful anti-bellum home of the Glovers, "Rosemont."

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Bishop Olmstead on Civic Duties of Clergymen.

Before the Men's Club of Calvary church, Utica, on Jan. 27, Bishop Olmstead gave a strong address on "Permanent Patriotism," in which he made an earnest plea for good citizens to take up the duties of government, instead of leaving it to professional politicians. He emphasized the fact that times of peace call for a greater exercise of true patriotism, as the contrast was not so glittering and spectacular as in times of war. The very fact that those who have in charge the management of affairs, from municipalities to those of the nation, are regarded as and called politicians, rather than patriots, showed the present lamentable indifference on the part of the public.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Ordination and Confirmations by Bishop Nelson.

On Sunday, January 26, the Rt. Rev. C. K. Nelson, D. D., Bishop of Atlanta, acting for the Rt. Rev. Dr. Reese, Bishop of Georgia, visited Brunswick, Georgia, to perform Episcopal acts. On Sunday morning, in St. Mark's church, the Rev. R. E. Boykin, rector, he ordained the Rev. S. S. Powell, deacon, to the priesthood. Mr. Powell is the vicar of St. Jude's, Brunswick. The Bishop preached an unusually strong sermon, on the office of a priest. The rector of St. Mark's, acting as the Bishop's chaplain, presented Mr. Powell for ordination, and with the Venerable Archdeacon Winn, assisted in the laying on of hands. A procession of thirty-five choristers, with the clergy vested in the parish building and filed in procession to the church, where the service was held. After the ordination Mr. Powell was vested in full Eucharistic vestments, having entered, vested in amice, alb and girdle. The rest of the eucharistic vestments were put on after the laying on of hands.

Rev. R. E. Boykin and Mrs. Boykin entertained the Bishop and clergy and their wives at a dinner at the rectory. After dinner the Bishop and clergy went to the chapel at Cypress Mills, three miles distant, where the Bishop preached and confirmed again. At night the Bishop confirmed a class at Mark's, having confirmed a class at St. Jude's Saturday night, and on Monday confirmed a large class at the colored church, St. Athanasius.

While regretting the inability of our Bishop to be present, it was a great joy to the Church people and others of Brunswick to have with us again one so much beloved and for so many years our Bishop.

On Monday the Bishop and the rector of St. Mark's enjoyed the hospitality of Rev. and Mrs. Winn, in their charming home on St. Simon's Island. One has to be in this portion of the world to enjoy all of its beauties at this season of the year. The weather being perfect made everything go off without a hitch. The Bishop was at his best in all of the services. The Rev. S. S. Powell was formerly a Baptist minister. The service was choral.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### St. John's Chapel Situation—Church Growth from Change of Services. New Mission — Archdeaconries of Richmond and Orange.

The St. John's chapel situation, in its relation to Trinity parish and the New York public, took a new and almost violent turn last week. Upon petition of members of St. John's congregation the Court issued an injunction forbidding the closing of the chapel, and making it returnable on February 2, two days after the date set by Trinity for the termination of services. The Rev. Dr. Manning, the rector, was to have preached the final sermon on the morning of January 31, but because of the legal steps he cancelled the appointment. His friends were relieved by his decision, for it had been feared by many of them that a hostile demonstration might accompany his visit. This deplorable situation is due to the fanning of prejudice by the press, and support given it by some leading New York citizens. The ground on which the injunction was secured was a purely legal one. St. John's chapel, along with St. Agnes and Trinity chapel, is counted in law an integral part of the parish itself, and communicants at it have the right to vote at elections. St. Luke's chapel, to which St. John's communicants were bidden to go, does not so stand. The order to close and transfer was therefore an order to forfeit legal rights, which they held in common with other members of the parish. The end is not yet.

Holyrood church, the most northerly parish on Manhattan Island, has voted to sell its property and remove a block to the west. The present site is historic, being related to Colonial and Revolutionary War times. It was purchased in 1894, and consists of eight city lots, located on Broadway. It is therefore very valuable. But it is also very noisy and coming to be in a business section, with trolleys and subways. The new site selected is on Fort Washington Avenue, in a residence neighborhood, and not so far away as to change parish lines in the slightest degree. The church is a handsome stone one, with parish house, but it is not large enough. The congregation more than fills it, while the parish house is too small for the Sunday School. A remarkable story is connected with the parish in its recent experience. It was one of three churches in New York now famous like St. Ignatius' and St. Mary the Virgin, but having ritual quite equal to them. The three are not centrally located, so that people may attend from Brooklyn and half of Jersey, but parochial, and without single wealthy individuals to support them. A half dozen years ago one of the three turned about, changed the character of its services completely, and thrived as it had never done before. Three years ago Holyrood did

the same, and last year the third one changed. The new parish support that has come to them has been most marked. At Holyrood, with a service that is about that of Trinity parish, the local community has come to its support, with the outcome of a new location and a growth that is most gratifying. The rector is the Rev. Dr. Stuart Crockett.

A new mission has just been started in the Borough of the Bronx, one of three which has recently been authorized by the Archdeaconry of New York. Its first meeting, held in a parlor, was attended by men only, who voted to begin the work and to support it. They also asked, by resolution, the women of the community to assist them, but stated formally that they, the men, would bear the burden of management and support. About forty families have been enrolled. The location is the extreme northern end of the borough, quite near to the Mt. Vernon line, where eventually the main subway line will go, and where there will assuredly be a great population.

The Archdeaconries of Richmond and Orange held their winter meetings last week. In both of them encouragement was felt over a new financial plan, adopted last November and being pushed vigorously by a committee of earnest laymen. In Richmond a Sunday School committee, with the Rev. Dr. Crowder at its head, is improving the schools of the island, especially their courses of study. The Richmond meeting was held at the Church of the Ascension. Bishop Greer attended. In Orange there was discussion of psychical research, with luncheon and more or less social interchanges, members coming some distances and using these occasions for better acquaintance. The meeting was held in the Church of the Holy Spirit, Kingston.

The Rev. Hiram R. Hulse, rector of St. Mary's church, Manhattanville, was given a reception by vestry and congregation on the evening of February 1, it being the tenth anniversary of his coming to preach in the parish. During his rectorship a new church has been built at a cost of $35,000. By leaves of absence he has also served as field secretary of the American Church Missionary Society and of the Men's Missionary Thank Offering.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

### Sunday School Institute.

The Sunday School Institute, held in Alexandria, January 26, was well attended by clergy and other Sunday School workers; over fifty delegates having registered. It began with a celebration of the Holy Communion in Christ church. The sessions were held in the parish building. The Rev. G. Otis Mead, president of the Diocesan Commission, presided.

The first address was by the Rev. John Ridout, of Richmond, on the Teaching Advisable for Scholars at the Post-Confirmation Stage of Life.

The discussion of this was very suggestive, and the answers to questions by Mr. Ridout made clear many useful points.

Mr. Robert E. Anderson, secretary of the Commission, read a paper on Sunday School management, in which close study and long experience has made him an adept. Among his points were the Church's Duty Towards the School; the officers and teachers in their several departments, and a general statement of principles underlying religious training. Mr. Anderson answered many questions pertaining to his important subject.

The Rev. K. J. Hammond, of Wilmington, Delaware, and member of the American Church Sunday School Institute, spoke on Work in the Main School in an able manner.

Mrs. Edna Phelps Hastings, of Washington, D. C., illustrated her principles of teaching with a class of fifteen children of about eight years of age. Her principal subject was the Ten Commandments. The manner in which she engaged the attention of the little ones, and the intelligent answers which they gave to her questions, were remarkable, as was her explanation of her work and outlines of Bible Study, emphasizing the Lord's Prayer, the Creed and the Ten Commandments to the teachers.

During the afternoon a local Institute was organized, to be known as the Sunday School Institute of the Piedmont Convocation. A constitution was adopted and the following officers elected: President, the Rev. W. H. Burkhardt; vice president, U. S. Lambert; secretary, J. W. Herndon; treasurer, R. W. Hilleary. The Rev. Messrs. Edgar Carpenter, W. E. Callender, and F. L. Robinson were chosen as an executive committee.

Evening service in Christ church was conducted by the Rev. Messrs. Wm. J. Morton, rector of the church, and W. H. Burkhardt. Addresses were made by the Rev. Messrs. Hammond and Ridout on the Importance of the Sunday School, and the Sunday School as the educational department in the Church.

At a meeting of the newly elected officers it was decided to hold the next meeting at Falls Church.

The Institute was most successful in every particular, and it is purposed to have similar ones in Winchester, Charlottesville and Fredericksburg, and eventually to have the Diocese well organized by Convocation Institutes working under the Diocesan Commission.

### Called to St. Luke's, Essex.

The Rev. Ivan Marshall Green, of Shenandoah City, has been called to the rectorship of St. Luke's church, Essex, with charge of Immanuel chapel, King and Queen Courthouse, in succession to the Rev. L. D. Vaughan, who some months since, accepted a call to Westover. Mr. Green is one of the active and useful members of the younger clergy. He is an Alumnus of the Virginia Theological Seminary. Since his ordination he has labored in the important missionary field in the Page Valley.

St. Luke's, Essex, and Immanuel, King and Queen, represent one of the most important and promising fields in the Diocese. It has a very interesting history, and for a number of years each church formed part of another combination in Church work. The activities ever commendable have been particularly so of late; the earnestness of such leaders as the late Rev. Dr. J. H. Hundley, of St. Luke's, and Colonel Harwood, of Immanuel, together with those who so ably sustained them are bearing fruit.

At St. Luke's a site has been donated for a rectory by Dr. Hundley, a son of the old rector, and efforts have been made successfully to increase the stipend for the rector's salary.

The latter is to be said also in reference to King and Queen. At both points that encouragement presented by a people who "have a mind to work," pressages a bright future.

### Appropriations for Virginia Church Claims.

In the Omnibus Claims Bill which passed the Senate Jan. 29, there were contained appropriations amounting to over $70,000, for the payment of Virginia church claims, bills for which were introduced by Senator Martin and by him referred to the Court of Claims, and later on incorporated in the Omnibus Claims Bill. These bills represent churches in nearly every section of the State, of all denominations.

The annual service of the Brotherhood of St. Paul, for Richmond and vicinity was held in St. Mark's church, Richmond, on the afternoon of the Fourth Sunday after Epiphany (January 31). A large number of boys were present, and much interest was shown. The service was in charge of the Rev. T. C. Darst, rector of the church; and the address, which was strong and helpful, was made by the Rev. John F. Coleman, rector of the Church of St. James the Less, Ashland.

The Rev. W. R. Dye, rector of the Church of the Holy Faith, Santa Fe, New Mexico, has been called to the rectorship of Trinity church, Upperville. This church has been vacant since the resignation of the Rev. John C. Ambler, over a year ago, to go to Japan.

The Rev. A. Vaughn Colston held a successful parish mission at Urbanna, Middlesex county, during the second week in January, and expects to have similar ones at Tappahannock, Woodstock, Mount Jackson, and Old Church, Hanover county.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Receptions to Bishop Harding—Mission of the Nativity Opened.

Under the experienced management of the Churchman's League, a reception unusual, if not unique, in character, was given to Washington's second Bishop, Dr. Harding, and Mrs. Harding, at the New Willard Hotel, on Monday evening, January 25.

Putting aside all distinctions of creed and class, five thousand of the Capital's citizens, ministers and laypeople, flocked into the great rooms of Washington's splendid hostelry, to show, by cordial hand-grasp and kindly word of congratulation and good hope, their appreciation of the man, and of the great honor and responsibility to which he had been elevated.

Many Bishops and other ministers, and crowds of our Church lay-people, were present, but no one, probably, attracted the attention of the great company as did the stalwart man who stood beside Bishop Harding, Dr. William David Walker, the Bishop of Western New York who, before his election to that Diocese was for many laborious years the very militant Bishop of North Dakota, to ranchmen, miners, Indians, and railroad men.

At the close of this wonderful demonstration, Bishop Harding, speaking with deep emotion, said to the assembly, that he was "deeply gratified to all his fellow citizens." * * * * "It has been a notable evening, and a real spiritual uplift. I particularly desire to thank the clergymen of other denominations who honored me by coming to this reception. And hundreds of those others who came had neither churchly nor personal relations with me, and it is their tribute

that I appreciate most; for I know that their support in many an effort for the moral and spiritual upbuilding of this city will be extended to me."

On Thursday evening, January 28, the Men's Club of St. John's church, Georgetown, gave a reception to Bishop Harding, and one hundred and fifty men were present to hear the welcoming address of their rector, the Rev. Frederick B. Howden, and to receive the reply, in happy and helpful words, of their new Bishop.

Last Sunday night, Bishop Harding performed his first Episcopal act, as Diocesan of Washington, in the opening for worship of the new Mission of the Nativity, 14th and A streets, S. E., Washington. Three months ago, the Rev. Dr. McKim, president of the Standing Committee of the Diocese, broke the ground for the contemplated house of worship, and from that day, with indefatigable zeal and energy, the pastor, the Rev. Enoch Magruder Thompson, has labored, leading his devoted little flock of about a hundred people, until this modest church, seating two hundred and fifty persons, came into form, and has been set aside for divine purposes. It cannot be consecrated until fully paid for and is free from any lien; but, they having already secured about one-half of the eleven thousand dollars necessary, it is very probable that another year or two will see the church ready for consecration.

The church is a memorial of Bishop Satterlee, under whom the work was begun by Mr. Thompson. It is one of the several chapels connected with the Cathedral Foundation, the Cathedral being the chief mission centre of the Diocese, from which the chapel system radiates.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### A Plea for the Christianizing of China.

On the fourth Sunday after Epiphany, the Rev. R. W. Patton, secretary of the Fourth and Seventh Missionary Departments, preached at Trinity church, New Orleans. He made a strong plea for the Christianizing of China. He complimented Trinity church on her strong forward movement for missions. He said that he would try to tell something of the "greatest movements of the greatest race in the world," and to show why Chinamen could not get along without Christianity, and to show why Christian people could not get along without giving it to them. He used a very forcible illustration, in saying that if a boy of ten stood on a corner, and the population of China passed by, he would be eighty-two years old when the procession had passed him.

He showed how Confucianism had brought her to her high stage of development, whereby she was far ahead of other nations before Christ was born. But the fact that she has been standing still for eighteen centuries goes to prove that Confucianism has done all that it can do. And now unless Christianity comes to the rescue, China must deteriorate instead of making farther advances. For Confucianism only had a code of morals, and it did not have a spiritual life to teach, nor did it provide for the future.

Last week the ladies of Trinity had charge of the Seamen's Bethel, where they served tea and provided entertainment. All the seamen and other citizens were invited. On the week before, Christ Church Guild entertained the seamen. There was a large audience, and the programmes much enjoyed. Dean Wells presided and gave the seamen a warm welcome.

The second Sunday after Epiphany was generally observed as Missionary Day for the Sunday Schools in Louisiana.

Illustrating by stereopticon views from nine different nations, the Rev. Dr. Beverley Warner delivered a lecture on the night of Dec. 9, in the Sunday School room of Trinity church, to an audience of about three hundred persons. Views from the mountains of North Carolina, where work is being done among poor white people; Western views of Indians; views from Alaska, Mexico, Japan, China, the Philippines, Porto Rico, Cuba and Southern Brazil were shown, about one hundred in all.

The Ladies' Guild of Lake Providence have overhauled the Grace church rectory, and made it almost new, for comfort, convenience and appearance. The new rector, the Rev. Nassau W. Stephens, and his family, are much pleased with their home and the warm welcome given them.

## MARYLAND.

Rt Rev. Wm. Paret, D. D., Bishop.

### Banquets—Lectures—School for Colored Children in Annapolis—Church Improvements.

The last week in January seems to have been set aside for prandial exercises among the churches in Baltimore—two annual dinners occurring on the same evening and another following two days later.

At the annual dinner of the Men's Club of Grace church, in the parish rooms, the Rev. Charles A. Hensel, rector of the Church of the Redeemer and formerly vicar of the Chapel of the Advent, was presented a silver bowl by the members of the club.

Before the presentation the rector, the Rev. A. C. Powell, D. D., and the assistant at the Chapel of the Advent, the Rev. James D. Miller, told of Mr. Hensel's long service, at a point where unusual qualities, mental, spiritual and social, were required for the sucessful prosecution of the work. The bowl was presented by Mr. George R. Gaither, vice president of the club. The Rev. Christopher Sparling, the new vicar of the Chapel of the Advent, made a short address.

On the same evening the men of Christ church held their annual banquet in the parish house of the church. The principal speaker was Mr. Howard Ramsey, who told the always new story of the battle of the Merrimac and the Monitor in Hampton Roads. Among others, addresses were made by Mr. Joseph Packard, the rector, the Rev. Edwin B. Niver and the Rev. Peregrine Wroth.

At the fifth annual dinner of the Men's Club of St. John's church, Waverly, on Thursday evening, the rector, the Rev. Wm. D. Morgan, praised the work which the Club had done since its beginning, showing among other things its good influence upon the Church attendance of the men of the parish. An original poem was read by Mr. H. P. Chinn, and an essay was offered by Mr. George W. Hyde. The dinner was given by the women of the church, in appreciation of the work of the men.

The Committee on Instruction of Teachers of the Sunday School Institute announces a course of lectures on the evenings of March 1st, 2d, and 3d.

In addition to these lectures, there will be an earlier one of no less interest to Sunday School teachers, given in Ascension parish house, on the evening of February 11, by the Rev. F. J. Mallett, of Sharon, Diocese of Pittsburgh. This is Mr. Mallett's well-known talk on "Winning and Holding the Boy." The proceeds from the admission tickets will be devoted to the rectory fund of the Church of the Holy Cross.

A correspondent in Annapolis writes for the February Maryland Churchman, a short account of a day school for colored children being conducted by the white deacon in charge of St. Philip's chapel, the Rev. John George Carl. Unaided, Mr. Carl has revived an old institution of the Church in Annapolis. His roll shows 66 names, and he reports an average daily attendance of 46. The colored public school in Annapolis closes this week, and Mr. Carl expects a large accession to his classes, membership in which is not restricted by denominational lines. Annapolis has a large negro population, and its school term for them is generally of only a few months duration. The work which Mr. Carl has brought to life must in the nature of things, be of service to the community.

Several parishes in the country districts report improvements to their property. Electric lighting has been put in the rectory of Grace church, Elkridge Landing and in Grace chapel, Mt. Winans. Christ church, Calvert county, has been painted; a rearrangement of the pews made, which allows the church a center aisle, and an iron fence put around the church yard. Three memorial windows have been given to All Saints' church, Calvert county, and the people of the parish are about to give orders for the manufacture of a chancel window in memory of the founders of the parish. The mission chapel at Freeland has been presented with an organ.

The rector of Havre de Grace parish, to celebrate the 100th anniversary of its formation, is trying to raise $3,000 for the renovation of St. John's, the parish church. He has already secured $1,500 in pledges.

The Brotherhood of St. Andrew, St. Peter's church, Baltimore, is this winter under the direction of the rector, the Rev. R. F. Humphries, pursuing a course of study of "Living Social Problems in the Gospel of Jesus Christ." The topics for study are "Women in Industry, Child Labor, Wealth and Capital, and Organization of Labor. The St. Peter's Daughters of the King are also studying the same subjects.

The fortieth anniversary of the Church of the Holy Communion, St. Louis, Mo., was celebrated Jan. 17, by an historical sermon by the rector, the Rev. Charles F. Blaisdell. The church was an outgrowth of Trinity church, under the Rev. R. C. Hutchinson. The first rector was the Rev. P. G. Robert, under whom the communicant list, at his retirement in 1897, numbered 600. When Mr. Blaisdell began his work in 1902, there were only 98 communicants and 45 children in the Sunday School. Now the list of communicants has been greatly enlarged and a flourishing Sunday School is in active operation. The Rev. Mr. Blaisdell has been called to Trinity church, Redlands, Cal.

## PERSONAL AND NEWS NOTES.

The Rev. Frank R. Joseph, of Texarkana, Tex.-Ark., should in the future be addressed, Box 11, R. F. D., Route 3, at the same post office.

A handsome altar rail has been placed in St. James' church, Zanesville, Ohio, as a memorial to the Rev. Dr. John F. Ohl, rector of the church from 1863 to 1880.

The address of the Rev. R. T. Jefferson of Darien, Conn., has been changed temporarily to Jacksonville, Fla., where he has accepted work under the Bishop of Florida.

The Rev. William A. McClean, of Anacortes, Wash., has accepted the curacy of St. John's church, Los Angeles, Cal., and will take up the new duties about February 1st.

As the result of a ten days' mission at Burlington, Kansas, by Archdeacon Hobbs, general missionary of the Diocese, 26 persons were baptized and 44 confirmed. The parish has less than 100 communicants.

Mr. W. H. Howcott proposes to build a parish house for Trinity church, New Orleans, the Rev. Dr. Beverly Warner, rector, as a memorial to Mr. Howcott's son. The building will cost $20,000.

The Rev. Herbert E. Bowers, D. D., LL. D., dean of the Arkansas School of Theology and rector of St. Mark's church, Hope, Arkansas, will hold a mission in St. Mark's church, Jonesboro, from March 2 to 7.

The Rev. Loaring Clark, rector of St. Paul's church, St. Louis, Mo., has resigned, and will serve Calvary parish, Memphis, Tenn., as locum tenens during the absence abroad of the Rev. Dr. Winchester.

The Rev. Julius G. Bierck, organist and choirmaster of the Church of Our Saviour, Philadelphia, with twenty-eight members of his choir, gave a choral service on Tuesday evening, January 12, in St. Barnabas' chapel, Mantua, New Jersey.

A baptismal font, of dark quartered oak, Gothic style, the gife of a friend of the mission, was recently dedicated in St. Philip's church, Cumberland, Md., the Rev. William C. Hicks, rector. It was made by R. Geissler, of New York.

The Rev. William C. Sheppard died at Westville, N. H., Jan. 14. He had served at Ascension church, Lakewood, Ohio; St. Mary's, Middleboro, Ky.; and Vancouver, Wash. He resigned the last named parish in November, 1908, because of ill health. He was buried at Phenix, R. I.

The Rev. H. St. George Tucker, president of St. Paul's College, Tokio, Japan, spoke at St. Paul's church, Norfolk, Va., last Sunday morning, on "The Present Status of Japan." Mr. Tucker is in this country for the purpose of raising $200,000 towards the extension of the usefulness of the college over which he presides, and in which he has 600 native students.

Mr. George Clifford Thomas, who gave the Virginia Bay in the "Cloister of the Colonies" at Valley Forge, has granted permission to the Rev. W. Herbert Burk, to print that portion of the Orderly Book in his library that relates to Valley Forge. The first instalment of the important records appears in the current issue of the Washington Chapel Chronicle, published in the interest of the Washington Memorial chapel, Valley Forge.

# Family Department.

### Old Age.

It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than fourscore years;
And Theophrastus at fourscore and ten
Had but begun his "Characters of Men."
Chaucer at Woodstock, with the nightingales,
At sixty wrote the "Canterbury Tales."
Goethe at Weimar, toiling to the last,
Completed "Faust" when eighty years were past.

What, then? Shall we sit idly down and say,
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the failing light;
Something remains for us to do or dare,
Even the oldest tree some fruit may bear.
For age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away,
The sky is filled with stars, invisible by day.

—From Morituri Salutamus.

### How an Old Man Trusted the Lord Wholly.

When quite a young man I was in York Minster. I remember how, after wandering up and down the nave, marveling at the extent of that noble building, I at length sat down on one of the window seats; and after a time said aloud:

"This is indeed a wonderful building!"

As I thus exclaimed, I was answered by an old man, whom I had not perceived, but who was sitting on the same stone.

"Yes, it is indeed a wonderful building, sir." (He thought that I had addressed my remark to him, as he told me later on.) He was very old, very poorly clad, and very pale and feeble in appearance; so much so that, though I was not then wont to acts of charity, I feared the old man was starving, and under that impression I took one shilling and sixpence from my pocket and put it into his hand. My surprise was great when he quickly rose from his seat, and looking around, while tears rolled down his face, exclaimed:

"There is nobody near, sir, to make you ashamed; you will not refuse an old man's blessing, will you? Ah, you little knew what you were doing when you gave me that money, how you were saving an old man's life."

Then he stretched out his hands, as if to cover me with his love, and poured forth such a prayer of blessing on my behalf as I had never heard before, and as I have never heard since. His language was wonderful, both for the knowledge of God which it expressed, and for the beauty of the wishes which he put forth on my account.

When he had finished, I asked him to explain to me how I could be said to have saved his life. He then told me as follows:

"I live many miles from York, and had been summoned to a daughter who is dying at a village about ten miles on the other side of York. I arrived in the city with only fourpence in my pocket, and was offered a clean bed for fourpence and a dirty one for twopence; I chose the clean one, and went to bed supperless, for I had not been accustomed to that which was dirty, and I though my Father would be sure to take care of me. I came this morning, as soon as the Minster was open, and sat down here, for I felt sure God would send someone to look after me, and I have been waiting here all day, till He was pleased to send me what I needed. Yes, sir, I have been very hungry, but I was quite sure my Father would send someone to help me when He thought right, and now you see, His time has come, and He has sent you."

It was then seven o'clock in the evening. The Minster was just about to be closed, and that old man had been there from early morning without food since the day before. Was not this to "let patience have her perfect work?"

I then said: "Do you mean to say that you have had nothing since yesterday?"

"No," he replied, "nothing."

"Why did you not ask some of those who came to the services, or some of the visitors, to help you?"

"Because God, I knew, would send me help when He thought right, sir, and I have always thought it was my place to ask Him rather than man."

After a little more conversation, I was so astonished and so much overcome by this old man's simple faith that I took out all the money I had and showing it to him, I asked him to take as much as he wished or wanted. But he looked at me almost reproachfully, and said:

"No, sir; God told you just how much you ought to give me, and I would not dishonor my Father by taking more than He sent me, for when I want it He can always find more."

After a few words more we parted, and I saw the old man go forth on his journey, with what he considered his ample provision, because God had sent him for that day his "daily bread."

A few minutes after I met him again, as I was walking round the eastern end of the Minster, and once more he paused; and as I said:

"Good-bye, old friend," he repeated his former expression of humility:

"There is no one here, sir, to make you ashamed, let me offer up one more prayer for you."

Again he poured forth a few words of blessing and entreaty for me, after which we parted to meet no more on earth. But that old man's blessing has, I believe, followed me from then all the days of my life, and I can never thank God sufficiently for the lesson on trusting Him wholly, which the incident of that day brought home to my soul; and ever since then, I learned to look to Him as my Father in Jesus Christ.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5,6.)

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:7, 8.)—Rev. Prebendary Pebloe.

### Spiritual Communion.

Lord! Lord! I plead for all, who—like to me—
Are kneeling, lonely, far from Church or priest;
We have no altar, save Thy love Divine.
Nor have we share in that all-wondrous feast.

Yet, leave us not bereft, dear Lord, I pray;
Within the corners where Thy love is known
Raise Thou an altar that our souls may see;
So shall we feel that we are not alone.

No, not alone, dear Lord, if Thou art there!
If Thou wilt be both Sacrifice and Priest:
And Thou, Thyself, the absolution give!
Oh, wondrous mercy! and, oh wondrous feast!

We raise to Thee the lonely, broken prayer;
We feast on Thee in spirit, hearing naught
Of music trembling through the dim-aisled Church;
But Thou art with us, as Thy Truth hath taught.

Strengthened and glad, O Lord, we lean on Thee,
Thankful for this sweet crumb our souls have known;
But, still, we long to greet Thee in Thy Church,
And kneel with others at thine Altar-Throne.

—Anna B. Bensel.

### Miss Harriet's Corners.

Around the restaurant table sat an agreeable little company, composed of some gentlemen, a lady, and a girl with charming face and vivacious ways. Meal and conversation were proceeding pleasantly, until—the waiter upset a cup of chocolate in the girl's lap!

After an interval, during which chairs were thrust back, napkins flourished, and exclamations launched, the frightened waiter doing his best to repair damages, the flurry subsided somewhat and the party reseated itself.

"My dear Harriet," cried the lady ruefully, "your pretty suit is ruined!"

"Oh, there are more in the shops," was the gay rejoiner.

The waiter, having got a smile from the heroine of the accident, went off in a dazed condition. The gentlemen were staring silently.

"Now look here, Miss Harriet," began the man with white hair, recovering first, "tell us how you did it!"

"Did what?" mischievously.

"Kept your equanimity, when most women would have—well, no matter! I was looking right at you when it happened, and the corners of your mouth went back instantly in a smile and—"

"Oh, did you notice that?" asked the girl, suddenly interested. Then she checked herself, coloring. But the others scented a story and insisted, until Miss Harriet yielded, laughing.

"Well, since Mr. Pierce is so discerning—but, really, there's nothing to tell, you know. I had a new hat sent home once, the night before Easter. I was to sing in church, and that hat was the prettiest thing! Oh, don't be frightened"—she laughed merrily—"I won't describe it. In fact, I never got very familiar with it, anyhow; for, when I left my room a moment, my puppy found it and had a personal interview with it.

"No, I didn't shake the puppy—he was a dear. I just dropped into a chair and contemplated the ruins.

"But presently I caught sight of my face in the dressing table mirror, and —I forgot even the ruins! I was so shocked that I said right out, 'Is that you, Harriet Corey?' Why, it was the most woe-begone, forbidding countenance my mouth made a perfect capital U, turned upside down.

"It came to me that that was how I probably looked whenever things went wrong.

"Well, I experimented immediately, I made the corners of my mouth move back and up, and I decided that a presentable face was better than an Easter hat. And I concluded right there that, when things went wrong, I'd at least see that the corners of my mouth stayed up.

"Really, you've no idea," she finished, ingenuously, "how it helps when horrid things happen. You just can't feel cross, and blue if you keep your corners right."




GRAPES, from their most healthful properties, give ROYAL its active and principal ingredient

ROYAL
Baking Powder
Absolutely Pure

It is economy to use Royal Baking Powder. It saves labor, health and money.

Where the best food is required no other baking powder or leavening agent can take the place or do the work of Royal Baking Powder.


### A Story of a Masterpiece.

Mouldering away on the wall of the old mansion in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities it has an incident in its history that contributes not a little towards making it the great teacher that it is. It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.

The New World.

For the Southern Churchman.

### Shiny Baubles.

"And man loved darkness, rather than light, because his deeds were evil."—St. John 3:19.

Men give their very all, often their lives for the shiny baubles. These baubles are praise of man; which is not unlike the frothy foam of ocean; fame, which as the summer breeze passes over us and is gone, even as the hour which comes and vanishes.

It is well, if we give our lives to the praise of God who alone is praiseworthy, by doing His works. God has shown us a straight path, through which the light of His promises shines to lighten our way. But man turns and twists from the pathway, seeking the shiny baubles by the devious and tortuous by-paths, which shut out this gleam of light—of faith, and they walk in darkness rather than in the light.

Lincoln C. Cummings.

Books have always a secret influence on the understanding. We cannot at pleasure obliterate ideas. He that reads of science, though without any desire fixed of improvement, will grow more knowing. He that entertains himself with moral or religious treatises will imperceptibly advance in goodness. The ideas which are often offered to the mind will at last find a lucky moment when it is disposed to receive them.—Samuel Johnson.

# Children's Department.

### Tom Bowling.

Here, a sheer bulk, lies poor Tom Bowling,
The darling of our crew;
No more he'll bear the tempests bowling,
For death has broach'd him to.
His form was of manliest beauty,
His heart was kind and soft,
Faithful below he did his duty,
But now he's gone aloft.

Tom never from his word departed,
His virtues were so rare;
His friends were many, and true-hearted,
His Poll was kind and fair:
And then he'd sing so blithe and jolly,
Ah! many's the time and oft;
But mirth is turned to melancholy,
For Tom is gone aloft.

Yet shall poor Tom find pleasant weather,
Where He, who all commands,
Shall give, to call life's crew together,
The word to pipe all hands;
Thus death, who kings and tars despatches,
In vain Tom's life hath doff'd,
For though his body's under hatches,
His soul is gone aloft.

### A True Animal Story.

It happened on board the Braunfels, the floating menagerie that lately brought a load of new animals for the New York Zoo.

On her decks, with canvass stretched overhead as awnings, five tigers, eight leopards, two tapirs, weighing at least a ton each, twenty-four cages packed with chattering monkeys, twelve boxes of snakes, some of the reptiles as thick as a man's arm, and thicker, and twelve water buffaloes sunned themselves as the great ship plowed through the tropical Indian Ocean, Arabian and Red seas and the Suez Canal.

It was the jungles of wildest Africa transferred to the deck of a vessel, and fortunate indeed would have been the boy who could have seen the glare of the big agate eyes, the hissing of the enormous snakes and the comical antics of the simians. Most of the animals, especially the man-eating specimens, were confined in strong wooden boxes, from which a paw, armed with sharp claws, would be thrust at intervals to catch one of the brown-skinned sailors who manned the ship.

One day in the Indian Ocean two boxes, containing a tiger and a leopard, were carelessly on the deck too close, and a furious fight was the result. The tiger ripped open the leopard's right foreleg to the bone, and the leg became so swollen that the trainer told the captain and the chief officer that the leopard would certainly die of blood poisoning unless he had immediate and heroic surgical treatment. As a leopard is worth one thousand dollars to a zoological garden, it will be seen that his death would have been no small matter.

But the chief officer is a brave man, and he promptly said that he would doctor the injured beast. Then the question arose how the thing should be done, and the ship's crew was searched for men brave enough to hold the leopard's head and fore legs, as any boy will readily understand that one blow from a leopard's paw would terribly injure, if it did not kill outright, the strongest and bravest man.

This is how the leopard's leg was treated and the beautiful spotted animal saved from an untimely death: A rope was wound about the beast's neck. A brown-skinned sailor, known as a Lascar, was given an end of the rope. The trainer seized the uninjured foreleg, just as the doctor grabbed the other forepaw, and the captain and the engineer gripped the two hind legs. Then the doctor said, "Now, men, if he attempts to bite anybody, pull the rope tight until it strangles him into submission, and as you value your lives, don't get rattled, and, above all things, don't let go his leg. It means death for some of us, if not for all of us, if you do. Are you ready?"

Then this brave German officer, soaking a sponge with the powerful and cleansing acid, applied it to the leopard's torn leg. In a twinkling the jungle beast was writhing with pain and made furious efforts to rend the men, but each heeded the worning given him and maintained their holds until the chief officer had thoroughly washed the torn member. Then the leg was soothed with ointments and a linen bandage applied, just as the surgeons do in a hospital.

Now, as boys and girls have read in books, animals are capable of showing gratitude for kindness done to them. The leopard knew that officer Schmehl had been kind to him, for, after the ointment and the bandage had been applied, he licked the hand of the officer and in other ways showed how thankful he was. Well, the leopard is as good as well now.

Not all the animals which were put aboard the ship at Calcutta lived to reach this port. The two tapirs, which were worth at least one thousand dollars, died.

Both were buried at sea. One was taken sick and died shortly after the Braunfels sailed from Calcutta. A few days later the second tapir thrust its head through the bars of its cage and the rolling of the ship choked the big and clumsy animal.

A great boa-constrictor, a snake that can swallow a rabbit at one gulp, and can squeeze the life out of a man, tiger, lion or deer, also died on the way over. Another constrictor arrived in fine shape, but hungry, having eaten the last live rabbit on shipboard, off the Banks of Newfoundland.

Speaking of snakes, boys and girls, the ship brought over a lot of cobras. A cobra is a short, thick snake, with a flat head, and is of an indigo blue color. The bite of a cobra is deadly. If a cobra should bite you, it is certain that you would die in about fifteen minutes.

There are a lot of this kind of snakes in India, you will know when you are told that about one hundred thousand persons are killed every year by its bite.

It is sad to relate that several hundred song birds died on the voyage.

When the ship was sailing in the Indian Ocean and the Arabian and Red Seas the birds, most of them a variety known as the Indian thrush, sang all through the day. There were nightinggales, too, and every boy and girl knows how sweet a nightingale can sing. An Indian thrush can sing more sweetly than a canary, so never a crew heard so many or such sweet bird music.

Port Said is at the Red Sea end of the Suez Canal. It is noted among other things, for its extremes of temperature. When the winds blow from the hot sand of Africa, the decks of ships blister the feet. At other times, when the wind sweeps over the snowy-covered plains from the north, heavy clothing must be worn.

It happened that a cold wind struck the Braunfels at Port Said.

In the morning not a song bird greeted the rising sun. Little throats which had throbbed during the long trip through tropical seas were stilled. Not a solitary note was heard.

Captain Wehlman, it is said, almost cried when two Lascar sailors informed him that the birds were dead. He would not believe it until he saw the birds.—Reformed Church Messenger.

### Dolly Learned the Colors.

Dolly was a little girl, and she had the yellowest hair, the reddest lips, and the bluest eyes ever seen.

One day when she was in the kindergarten the teacher showed the children some pretty yellow balls, and the little children all looked straight at Dolly and cried, "See, these are exactly the color of Dolly's hair."

Dolly felt very bad, and went home and told her mother what the children had said.

But her mother replied, "Why, I think yellow hair is lovely, just look at the sun and the buttercups in the yard; they are the color of your hair! I am sure yellow is a beautiful color."

Then little Dolly was happy again.

The next day the teacher showed the kindergarten children some red balls, and the little boys and girls all looked at Dolly again and said, "See, these are just the color of Dolly's lips!"

Dolly's little mouth trembled, and she went home to tell her mother about it.

But her mother said, "Why, just look at the pretty cherries on the trees and the poppies in the garden! They are red, and what a lovely color they are!"

And little Dolly felt comforted.

The next time she went to school the children were given some pretty blue balls to play with, and they all looked at Dolly and said, "O, look, these are just the color of Dolly's eyes!"

Then Dolly cried and shut her eyes very tight.

When she told her mother about it, her mother said, "Just look at the beautiful sky and the ocean that you love to sail on; they are both blue, and how lovely they are!"

Then little Dolly opened her eyes very wide, and was happy once more.

Dolly's mamma bought her some nice new bronze shoes, and the very day she wore them to school the teacher showed the children some bright orange balls. And they looked at Dolly's shoes and cried, "See, the balls are almost the color of your shoes!"

Dolly ran home very fast, so that they could not see her shoes, and told her mother.

Mamma took Dolly up in her lap and said: "Don't you know what a pretty color the oranges that you eat are, and how you like to watch the bright clouds at sunset? The clouds are sometimes orange color, and I think that they are beautiful."

Then Dolly laughed and got down, and thought her shoes were just the nicest she had ever had.

One day Dolly wore a new hat to school. It was a pretty hat, trimmed with violets and green leaves.

Dolly was late that morning, and, when she got there, the children were playing with some green balls and violet balls, which the teacher had just given them. When they saw Dolly's hat, they laughed and said, "Oh, look, Dolly's hat looks like our green and violet balls!"

Dolly almost cried for a minute, and then she said, "Well, God makes the violets violet-color, and the leaves green, and I am glad to have them to wear on my hat, for I love violets!'

After that the children did not tease Dolly any more, and Dolly found that all the pretty colors were everywhere in the world, and she was really happy that she knew their names.—Janie D. Hobart, in Little Folks.

### Nature.

As a fond mother, when the day is o'er
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more,
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Lead us to rest so gently, that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Longfellow.

### Hildred's Alphabet.

"It is high time that Hilda knew her letters," declared grandma.

"Why, she's only seven," said Robert. Robert himself was twelve. "Hardly anybody in our room knows the alphabet. They don't teach it at school nowadays."

"All the more, then, it ought to be taught at home." Grandma clung to old-fashion methods. "I hope you haven't forgotten yours."

"No, ma'am; I never shall," laughed Robert, remembering the hours up in grandma's room, before he went to school, when he had had only the unlearned alphabet for company.

So Hildred took her first lesson; but it was not a success, for the little girl couldn't seem to remember whether A pointed up or down, or if it were B or D that had two curves.

Thus matters stood, early in December, when Aunt Judith came.

"Now, she'll want to teach me," thought Hildred. But to her surprise Aunt Judith did not speak of letters.

She played paper dolls and house more delightfully than any of Hildred's friends; she told enchanting stories; and in less than a week she had won the little girl's heart.

Hildred's stockings had never been big enough to hold her Christmas presents; but this year she was amazed to find them plumped out only with nuts, raisins, oranges, and candy—not a single other gift! Her eyes were full of disappointment when Aunt Judith said:

"There were so many presents for you Sweetheart, that it wasn't convenient to have them left down here. They are up in my room—a long row of them! Come and see!"

Hildred bounded away, Robert beside her, and the others following.

Just inside the door the little girl stopped, fairly dazed at the sight.

There, from end to end of the room, was a row of boxes—boxes of all sizes and shapes, one taller than Hildred herself, several small enough to be carried in her hand, and every one of them had written on it a letter of the alphabet.

"Each letter," explained Aunt Judith, "stands for the present in its box, and for some letters there are two presents. I believe there are thirty in all."

"O, what can they be!" Hildred had reached the first box.

"Wait dear!" Aunt Judith said. "We thought this would be an easy way for you to learn the alphabet. As soon as you know A so well that you can tell it anywhere, you can open that A box and have the gift that begins with A, and so on."

"And can't I see any of them till I've learned the letters?" Dismay was on Hildred's face.

"O, you won't have long to wait, Sweetheart." Aunt Judith drew the little girl caressingly to the side. "Let's begin right away! I've seen what's in the A box, and it's fine."

The lips that had nearly been puckered into a cry began to smile.

"O, I wonder what it is!" Hildred said.

And so much did she wish to know, and so faithfully did she apply herself to her task, that in less than an hour the box was open, and all the paper dolls were taking their first ride in the new automobile. Before luncheon a beautiful book had found its way out of the B box, and afterward a dear little china clock was ticking away on the nursery mantel, "just as if it always lived there," Hildred said.

The next box was the tallest of all, and Robert and his sister spent the hour before bedtime in guessing about its contents.

"Too big for a doll." asserted Robert.

"Yes," Hildred sadly agreed. She had so wanted a new baby.

Early in the following morning she set about learning D. The big-box question must be settled.

In a little while Robert declared that she knew D "upside-down, wrong-side out, and any old way." Then the box was opened.

Hildred peeped in, and shrieked with joy. There was a beautiful doll sitting on top of a handsome desk!

In less than two weeks the entire alphabet was unboxed. There were truly enough presents for one little girl—an engraving of Donatello's "Singing Children," a fan, gloves and a game, handkerchiefs, little ice-cream freezer, jewel case, small kodak, a letter from Uncle Leonard containing five dollars, mittens, needle-work and napkin-ring, orange-spoon, perfume-bottle and paper dolls, silver quarter, ruby ring, slippers, thimble, umbrella, vase, work-basket, xylophone (that Aunt Judith taught her to play on), a pretty toy yacht, and a zephyr-wool sacque.

And Hildred said over and over again, "Oh, I never had anything half so nice as my Christmas alphabet!"—Emma C. Dowd, in Sunday School Times.

### The Old Story of the Hare and the Tortoise.

A Hare meeting a Tortoise one day, remarked as he looked at the Tortoise's heavy shell and short feet: "I think I could beat you in a race."

"All right," answered the Tortoise. "It is not every race that is won by a 'hare.' "

At the hour appointed for the contest the Hare soon left the Tortoise out of sight, and, feeling sure of winning, lay down by the roadside to take a nap. After a half-hour's sleep and rest he resumed the race. But the Tortoise had turned into a wayside garage and hired an automobile; and so he soon overtook the fleet-footed Hare.

The Hare was going at the limit of his speed, but the Tortoise was going at the speed limit, and won the race by three miles and seven laps.

When the Hare, in the course of time, arrived at the post, he said with a sigh; "You'll never catch me in an endurance race again."

Moral.—Foot racing is healthy, but motoring is swifter.—St. Nicholas.

No action will be considered as blameless unless the will was so; for by the will the act was dictated.—Seneca.


## *No Land So Rich That Fertilizer Cannot Make It Better*

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

# *Virginia-Carolina Fertilizers*

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "*and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands.* I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

***Virginia-Carolina Chemical Co.***

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.




*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.



**CAPUDINE for "THAT HEADACHE."**
Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### Annuities for the Clergy.

Mr. Editor: Very many of our clergy doubtless are not aware of the fact that they can secure annuities, payable when they reach sixty years of age, on terms so profitable to themselves as to merit their attention. For the last thirty-four years the Clergymen's Retiring Fund Society has been doing this work of providing annuities for all those who have chosen to entitle themselves thereto by an annual payment of $12 a year. A member has the privilege of paying multiples of that sum and so multiplying the annuity he will receive, as the amount of annuity is based on the amount each man has paid into the treasury or had paid into it for him. The percentage of return at the present time is 27 per cent. on his investment, which though so large is rendered possible by the constantly increasing permanent fund of the Society, which is now nearly $275,000. The Rev. Dr. Anstice, at the Church Missions House, is ready to give any information desired.

Perhaps these lines may meet the eye of some laymen who have a clerical friend or two for whose benefit they would be willing to become cooperative contributing members to the extent of $12 a year. Laymen may thus secure the benefits of the Society to any clergyman they may designate or they may by payment of $300 at once provide for him an "endowed" membership.

What the Society is doing for some 300 of the old clergy who are now on its annuity list, and what it is prepared to do for others should be more widely known. HENRY ANSTICE.

281 Fourth ave., New York.

### "Dixie, the Famous Song."

Mr. Editor: I read with interest the article under this title which appeared in your "Family Department" last week. It is, however, the tune, rather than the song, which is famous. And there was a curious phase in the history of the tune which I have never seen adverted to, and which may be of interest to your readers.

The tune "Dixie," which became identified with the Southern side in the Civil War, made its entrance into political life as the special property of the Republican party, and was a potent factor in the election of Mr. Lincoln—the event that caused the secession of the Southern States.

In the political campaign of 1860, everywhere throughout the North the Republicans organized what were called "Wide Awake Clubs." They had a sort of uniform—a rubber cape and cap to match, with bright trimmings, giving a sort of military aspect—they were equipped with torches and had a sort of drill. They attended all the political meetings and constantly paraded in the evening, presenting a fine appearance. These clubs were highly attractive to young men and drew many voters from the Democratic party, then demoralized by the split between Douglas and Breckenridge.

But one distinctive feature of the "Wide Awakes" was that "Dixie" was their favorite tune—in fact their bands hardly played anything else, in Pennsylvania at least.

I was then a boy of thirteen, and living near West Chester, in Chester county, Pennsylvania. I remember well that night after night the music of "Dixie," played by the Wide Awake bands in the town, would be wafted to our ears by the summer breeze. In fact, the tune became so identified with the Republicans that at the Democratic parades it was rather avoided. And so it seemed strange to us Pennsylvanians that this tune should afterward be appropriated by the Johnny Rebs.

Now that the "Bloody Chasm" has been filled up, we are all glad to have Dixie fill an honored place in the repertory of our National airs.

ROWLAND EVANS.

Haverford, Pennsylvania.

### "Ask Mr. Bowman."

The handsome advertisement of Mr. Samuel H. Bowman, 708 East Main street, Richmond, Va., on the front cover page of the Southern Churchman, will interest persons intending to travel. Mr. Bowman has unusual facilities for speeding tourists on their way, in relieving them of the multitudinous details involved in an extended trip, by supplying them with tickets, checks, transportation of baggage, steamship or railroad reservations, ample information as to routes of travel and accommodations, to any part of the globe.

Mr. Bowman also represents Thos. Cook & Sons, and Frank C. Clark, both reliable and well-known for their personally-conducted tours in this country and abroad.

Mr. Bowman's is the most complete and successful tourist agency south of Mason and Dixon's line, and he has had many years of experience. Our friends who intend to travel in North or South America or in foreign parts will find Mr. Bowman kind and helpful with information and advice, and save expense by consulting him, besides encouraging a desirable and deserving home institution.

### The Closed Door.

I never crossed your threshold with a grief
But that I went without it; never came
Heart-hungry but you fed me, eased the blame,
And gave the sorrow solace and relief.

I never left you but I took away
The love that drew me to your side again
Through that wide door that never could remain
Quite closed between us for a little day.

Oh, Friend, who gave and comforted, who knew
So over-well the want of heart and mind?
Where may I turn for solace now, or find
Relief from this unceasing loss of you?

But if for fault, for folly, or for sin,
Oh, terrible my penance, and most sore—
To face the tragedy of that closed door
Whereby I pass and may not enter in.

—Theodosia Garrison, in Harper's Bazaar.

Three of the San Francisco churches, St. John's, St. Luke's, and the Church of the Advent, which were destroyed by the earthquake and fire, will probably be rebuilt. The recent visit of the Bishop of California to the East, met with so favorable a result as to make this desirable project possible. The Church of the Advent will probably be built in a more favorable location.

# Notices.

## ACKNOWLEDGMENTS.

### St. James' Church, Mesilla Park, N. M.

Please acknowledge the following contributions to St. James' Building Fund, Mesilla Park, New Mexico:

| | |
|---|---|
| The Rev. C. G. Chamberlayne | $1 00 |
| The Rev. James Grammer, D. D. | 5 00 |
| Woman's Auxiliary, Christ Church, Albemarle Co., Va. | 5 00 |
| The Rev. C. M. Young | 1 00 |
| Mrs. Albert Massey | 1 00 |
| Trinity Church, Towson, Md. | 10 00 |
| Mrs. Flora Cameron, Waco, Texas | 5 00 |
| Wm. M. Habliston | 5 00 |
| Bishop Peterkin | 5 00 |
| The Rev. Arthur M. Lewis | 1 00 |
| Mrs. Eliphalet Andrews | 1 00 |
| The Rev. T. Getz Hill | 2 50 |
| The Rev. C. O. Pruden | 1 00 |
| Mr. Randolph Rose | 5 00 |
| Dr. Ernest M. Stires | 2 00 |
| Mr. J. H. Wurtz | 5 00 |
| Mrs. J. H. Wurtz | 5 00 |
| The Rev. Custis Fletcher | 1 00 |
| The Rev. J. Luther Martin | 1 00 |
| Miss Fannie Sams | 1 00 |
| Miss Norma Stewart | 5 00 |
| Geo. R. Yarrow | 5 00 |
| Miss Lucia E. Catlin | 2 00 |
| Barton H. Grundy | 2 00 |
| The Rev. Geo. F. Rogers | 1 00 |
| Wm. Blodget, Boston, Mass. | 5 00 |
| The Rev. Paca Kennedy | 5 00 |
| The Rev. John H. Chapman | 5 00 |
| Mrs. Anne M. D. Wingfield | 5 00 |
| Mr. Edwin M. Beason | 5 00 |
| Gov. Jos. E. Johnston | 2 50 |
| Monumental Branch of Woman's Auxiliary | 5 00 |
| The Rev. J. Pointz Tyler | 3 00 |
| Mrs. Katharine Kirkpatrick | 2 00 |
| C. T. Jordan | 5 00 |
| The Rev. R. N. Meade | 1 00 |
| Bishop Adams | 5 00 |
| Bishop Darlington | 1 00 |
| Miss E. L. Lundy | 50 00 |
| Bishop Graves | 5 00 |
| Dr. Henry L. Jones | 5 00 |
| From Trinity S. S., Williamsport, Pa. | 8 63 |
| The Rev. Wm. P. Pennington | 1 00 |
| Miss Thayer | 2 00 |
| Bishop McVickar | 5 00 |
| Christ Church Branch of Woman's Auxiliary, Savannah, Ga. | 5 00 |
| Rev. J. H. Eccleston | 5 00 |
| The Rev. R. C. Jett | 3 50 |
| Marion Hyer | 1 00 |
| Mr. Frazier, Phila. Pa. | 5 00 |
| Dr. George Woodward | 25 00 |
| Mrs. Sallie S. Houston | 25 00 |
| Chas. F. Koontz | 5 00 |
| Miss Emma Kramer | 1 00 |
| Mrs. I. G. Richardson | 5 00 |
| Mrs. B. D. Tucker, Lynchburg, Va. | 1 00 |
| Woman's Auxiliary, Christ Church, Little Rick, Ark. | 5 00 |
| Fred. M. Kirby | 5 00 |
| The Rev. A. B. Kinsolving, D. D. | 5 00 |
| Junior Auxiliary, St. Paul's, Waco, Texas | 2 00 |
| The Rev. S. A. Wallis, D. D. | 1 00 |

We need $450 more for enlargement. This is greatly needed. Can you help us with a one dollar, or five dollar contribution?

HUNTER LEWIS,
Missionary-in-Charge.

### Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, from December 29,, 1908, to February 1, 1909:

| | |
|---|---|
| Kingston Parish, Mathews | $ 3 68 |
| Christ Church, Ridley Parish | 6 00 |
| Grace Church, Richmond | 37 50 |
| Christ Church, Millwood | 22 38 |
| All Saints Memorial Chapel, Rapidan. | 3 30 |
| Zion Church, Fairfax county | 2 00 |
| St. Thomas' Church, Orange | 10 10 |
| Grace Church, Berryville | 29 13 |
| St. George's Church, Fredericksburg. | 48 85 |
| Grace Church, Richmond, additional. | 1 00 |
| St. James' Church, Leesburg | 20 40 |
| St. Paul's Church, Tappahannock, South Farnham Parish | 6 90 |
| St. John's Church, South Farnham Parish | 13 77 |
| Miss Whittle, Elkton, Virginia | 1 00 |
| St. Paul's Church, Alexandria | 86 37 |
| Cople Parish, Westmoreland | 3 62 |
| St. James' Church, Ashland | 6 38 |
| Washington Parish, Rev. R. R. Phelps | 6 50 |
| Leeds Parish, Fauquier | 2 95 |
| St. Paul's Church, Richmond | 169 60 |
| Mrs. John Page, St. Martin's Parish, Hanover | 2 00 |

WILLIAM H. PALMER,
Treasurer.

### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during January:

| | |
|---|---|
| St. Peter's, Poolesville, Md. | $ 5 40 |
| Rev. W. P. Griggs, Poolesville, Md.. | 5 00 |
| Washington Parish, Westmoreland... | 5 00 |
| Rev. W. N. Tillinghast | 10 00 |
| St. Mark's, Brunswick, Ga. | 6 85 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., Jan. 30, 1909.

### The Leper Mission.

Contributions to Leper Mission since last acknowledgment:

| | |
|---|---|
| Miss Annie C. Jones | $ 10 00 |
| Mrs. L. G. Edmunds | 3 00 |
| Mrs. Charles E. Whitlock | 20 00 |
| Mrs. James Grammer | 2 00 |
| Through Miss Annie D. Gray | 3 00 |
| Mr. Thomas W. Blackstone | 2 50 |
| Miss M. R. Chrisman | 1 00 |
| "An Episcopalian," Rd. | 1 00 |
| "Sympathiser," Portsmouth, Va... | 2 00 |
| Misses Nelson | 5 00 |
| Mrs. James Boyd | 7 25 |
| Mrs. T. Y. Seller | 2 00 |
| Misses Murray, Md. | 5 00 |
| A member of Christ Church, Charlottesville | 2 00 |
| Misses Nolting, for support of Child. | 20 00 |
| F. C. H., V. I. H., for child | 20 00 |
| Centenary Methodist, Rd. | 5 00 |
| First Baptist, Rd. | 5 00 |
| German Lutheran, Rd. | 5 00 |
| Given at Mission Meeting | 11 51 |
| Mrs. P. H. Mayo | 25 00 |
| Mrs. James Pleasants | 5 00 |
| "A Friend," Chevy Chase, Md. | 2 00 |
| "Union Missionary Meeting," Clarksburg | 8 00 |
| Mrs. M. Van Doren | 3 00 |
| | $ 172 26 |
| Acknowledged in Dec. | $ 109 29 |
| Previously acknowledged in full... | $ 2,376 25 |
| | $ 2,657 80 |

Also a box of preserved fruits from the Woman's Auxiliary of St. George's church, Fredericksburg, Va., to be sold for mission. It has been suggested that all friends of our Mission be asked to pray especially for the Lepers this year. Will they not do so?

MRS. LANDON R. MASON,
President of Mission and Acting Treasurer.

### MARRIED.

HORNER—BLACKWELL.—On January 6, 1909, at the Presbyterian church, in Vicksburg, Miss., DAPHNE JEAN BLACKWELL, to RICHARD CARY HORNER, of Bristol, Tenn., formerly of Fauquier Co., Virginia.

BEAVAN—MEADE.—On Thursday, January 28, 1909, in the Church of the Epiphany, Washington, D. C., by the Rev. Edward H. Ingle, ARCHIBALD BUCHANAN BEVAN and MARY MANN MEADE, both of Clarke county, Virginia.

WOOD—GOODWYN.—On Dec. 22, 1908, at 4 o'clock P. M., at the home of her mother, Nottoway, Va. ,by the Rev. T. H. Lacy, D. D., Mr. SPARREL ASA WOOD to Miss INDIA DAVIES GOODWYN, daughter of the late Judge Charles F. Goodwyn.

"Crowned with glory."

### DIED.

PEEBLES—Entered into life eternal, in the early morning of Jan. 1, 1909, at the home of her brother, in Jackson, N. C., SARAH ELIZABETH PEEBLES, daughter of the late Etheldred J. Peebles and his wife Lucretia Tyner; in the seventy-fourth year of her age.

### OBITUARY.

#### Lena Lobban Ensign.

Entered into rest, at Colorado Springs, on the morning of Friday, October 23, 1908, LENA LOBBAN ENSIGN, daughter of Capt. J. G. Lobban, of Alderson, W. Va., and beloved wife of John W. Ensign, of Huntington, W. Va. The interment was in Huntington, Oct. 26.

"We asked life of Thee, and Thou gavest her a long life. Even for ever and ever."

The earthly side of this life was one of beauty and sweetness and its every relation of daughter, sister, wife, friend and member of Christ in His Church, was full of tender love and devoted service, and she was tenderly loved. Her loved ones sorrow, but look beyond to the endless life so early come to her, and for which she was so meet.

### OBITUARY.

#### Mrs. Julia C. Irwin.

Died at her home in Front Royal, Va., on the morning of January 20, 1909, Mrs. JULIA C. IRWIN, relict of Marquis B. Irwin, and daughter of the late Thomas F. Buck, former resident of that place.

Yet, "She is not dead but sleepeth," for over such as she death has no real dominion.

Pure in heart, noble in thought, word and deed, abounding in charity, hers was a spirit which shed benedictions upon all who came within its gentle influence, the memory of which, like a blessed perfume, abides forever.

Modest and retiring she shunned publicity but wherever there was a gracious work to be done, aid to be rendered the helpless, pain to be soothed, sorrow to be assuaged, or the timid and wayward to be counseled, there was she to be found following in the footsteps of the Saviour, a veritable ministering spirit, sent forth to do His will.

A consistent communicant in the Episcopal Church from early youth, she was an earnest worker in all its religious organizations, a power in the Sunday School and Ladies' Guild, Woman's Auxiliary, and a beautiful exemplar of the true Christian character. Yet so unostentatious was her service, that we who knew her best and loved her most, scarcely realized all she represented till called to give her up.

As she ever brought consolation to other sorrowing ones, may the Lord, whom she so long and faithfully served, bestow the comforts of the Holy Ghost upon her children and all those who mourn her irreparable loss, pouring balm into their wounded hearts and sustaining them under the heavy cross which they are called to bear.

ONE FRIEND OF HER CHILDHOOD.

#### Miss Rebecca Bolling Murray.

Miss Rebecca Bolling Murray departed this life on Nov. 30th, 1908, at her home in the city of Baltimore, Md. The funeral services were held in Emmanuel Episcopal church, the Rev. Dr. James H. Eccleston officiating. The burial took place in Loudon Park Cemetery, Baltimore.

The deceased was the daughter of the late William and Rebecca M. Murray, of Virginia, and was born at Paxton, Powhatan Co., Virginia. She was confirmed as a member of the Episcopal Church, at twelve years of age, by Bishop Meade. Her rector was the Rev. Parke F. Berkeley. During a long and useful life she maintained the profession then made, and lived a devoted Christian life until the end of her earthly career. For several years past she has been a sufferer, but bore it in all patience and without a murmur. Religion was not, as exhibited in her, gloomy and terrible, but always bright and alluring. While religion was her chief it was not her only interest. She possessed a mind of no ordinary capacity; a thirst for knowledge which was never satisfied; a love of literature which increased with increasing years, and a delight in nature which inspired others with her own enthusiasm. Her charity began at home, but did not end there. She felt for the poor and suffering, doing her utmost to relieve their wants, and comfort their hearts. In the consideration of her life, we bless the "God of all consolation" for memories beautiful with earthly love, and hopes radiant with heavenly glory. We bless the Lord of the Harvest for gathering in this shock of corn fully ripe. We bless the Lord of the Way for so peaceful a close to so long a pilgrimage. We bless Him who abolished death, and holds the keys of the unseen world, for so lovely an end to so lovely a life.

She is survived by three sisters, Mrs. Thomas O. Tongue, Mrs. E. A. Rawlins, Miss Nina S. Murray. They treasure the memory of her whose loving words, noble deeds, and self-sacrifice made life beautiful, and can truly say concerning her:

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

"Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

J. D.

### WANTS.

WANTED—POSITION AS COMPANION OR as helper in the home. Address Miss L., R. F. D. No. 3, Danville, Va. 1t

WANTED—BY A YOUNG LADY, A POSITION to teach during the Spring and early Summer months. Miss M. H. Phelps, Victoria, Va. 1t

WANTED—A LADY OF EXPERIENCE desires position as teacher in private family or public school. Address A. S. M., 95 Broad Street, Charleston, S. C. 1t

### WANTS.

WANTED—POSITION AS COMPANION or nursery governess to small children. F. N. Upshaw, 2d avenue and Magnolia street, Chestnut Hill, Richmond, Va. 30jan-4t*

WANTED—A SETTLED WHITE WOMAN to cook and do general house work, in a family of three, on a farm twelve miles from Washington, D. C. Good home and wages. Address, Mrs. W. T. Brown, Silver Spring, Md., R. F. D., No. 2.

### APPEALS.

#### Washington Birthday Appeal.

The attention of all rectors and Sunday School workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to Rectors and Sunday School officers and teachers, that an offering be made for the completion of this national memorial, Washington Memorial Chapel, Valley Forge, on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to Rev. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

GIFTS FOR MISSIONS ARE TRUST FUNDS.

They are carefully administered by

**THE BOARD OF MISSIONS**

as the authorized agent of the whole Church.

Last year the cost of administering and collecting, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it

REV. A. S. LLOYD, General Secretary,
281 Fourth Ave., New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

SPIRIT OF MISSIONS, $1 a Year.

### IN EXPLANATION.

The Churches and Clergy in some Dioceses, by an official setting apart of the day, by Canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the Pension and Relief of the Aged and Infirm Clergy and their Widows and Orphans by taking an Offering on Thanksgiving Day.

A large majority of the Dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st, this year.) Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the Church, comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in Dioceses not yet merged; altogether about 550 persons. This is therefore an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter:

"Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas

It is solemnly true, as we are plainly told, that every one must give account of himself to God. But in making up this account our merciful Judge will deal with all vicarious sufferers with a tenderness suitable to him who calls himself our Heavenly Father.

# The Household.

### Useful Recipes.

Mustard Bath for a Child.—A physician gives the proper proportions for a mustard bath suited to a young child. There are two tablespoonfuls of mustard to four gallons of hot water tested to 100 degrees F. The child must not be immersed in this, but the feet bathed, and finally the little one stood in the tub and as gently sponged as the tender skin will bear it. This is useful in a case of convulsions while waiting for the doctor.

Cleaning Stoves.—Stove lustre, when mixed with turpentine and applied in the usual manner, is blacker, more glossy, and more durable than when mixed with any other liquid. The turpentine prevents rust, and when put on an old rusty stove will make it look as good as new.

Aunt Nellie's Pudding.—Half a pound of the best beef suet, half a pound of grated bread, half a pound of beaten white sugar, three eggs well beaten and strained, the grated rind and juice of a large lemon; stick a mold with raisins, pour in the mixture, boil two hours.

Small Puffs.—One pint of flour, a piece of butter the size of an egg, two teaspoonsful of cream of tartar, one teaspoonful of soda, and mix with cold water to the consistency of a stiff batter. This is sufficient for four cups. Steam twenty minutes. To be eaten with sweetened cream.

Lemon Pudding.—Weight of two eggs in butter, which beat to a cream, same weight of flour, same of pounded white sugar, the grated rind and juice of two lemons; bake half an hour in a small flat pie dish, with a rim of paste round the edge; serve with sifted sugar on the top, and send up very hot.

Soft Gingerbread.—Melted butter, half a coffeecup, molasses two cups, one egg, one tablespoonful of ginger, one coffeecup of sour milk, two heaping teaspoons of soda added, the last before baking, and flour to make stiff batter. Bake at once in an oven with steady heat. No cake burns as easily as molasses cake.

### Sweet Tempers Aid Beauty.

Beauty of grooming, correct poise, and ability to make the most of one's good points count for more than a beautiful face. Any woman with a passable face may be attractive, and even be considered beautiful, if she will cultivate the art of being well groomed.

"There are so many great things that go together making a well-groomed woman," said a well-known beauty culturist. "The first thing we teach our patrons is the proper use of the mirror. We teach women to look hopeful, how to wear their clothes, how to make their eyes shine, to lift the corners of their lips, and to observe what a pleasing effect is obtained. After a time this becomes a habit, and the morror watchfulness is no longer necessary. Good nature is an essential to a woman who would appear at her best. Grouchiness or ill-temper, is her own worst enemy. Good nature depends, of course, very largely on being well dressed, and a well-groomed woman is nearly always sweet-tempered."—The Delineator.


WHEN you put the life insurance agent off with the promise of next week, next month, or next year, do you ever reflect how very uncertain it is whether he can do you any good then? If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance. That cough may return, or your weight may increase or decrease beyond the limits or, added to a none too good family record, some of your near relatives may have been carried off by a prejudicing malady.

IT IS A GOOD DAY WHEN THE MAN AND THE COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now."

See our agent NOW, or write to me for rates.

T. ARCHIBALD CARY,

General Agent for Virginia and North Carolina

601 Mutual Building, - - RICHMOND, VA.

JOY

Takes place of gloom when you know you have in the home a bottle of Gowan's Preparation which conquers Croup, Colds, Pneumonia and all ailments where inflammation is the cause. External. It scatters congestion. 25c; 50c; and $1.00. Nothing just as good and nothing better. Gowan's Preparation is the name. All Druggists. Buy to-day.

INCORPORATED 1832.

The Virginia Fire and Marine Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $250,000.00 |
| Reinsurance Reserve | 521,856.30 |
| Reserve for Losses | 65,273.00 |
| Net Surplus | 400,711.86 |
| Assets | $1,172,568.16 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS Treasurer.

FERRY'S SEEDS

There is scarcely any limit to the possible improvement in seeds, but it takes time and money. We have been improving flower and vegetable seeds for over 50 years. More than 2000 people are working to make Ferry's Seeds suit you. Buy the best—Ferry's. For sale everywhere.

FERRY'S 1909 SEED ANNUAL FREE ON REQUEST.

D. M. FERRY & CO., Detroit, Mich.

Write for

The Schmidt Quarterly.

HERMANN SCHMIDT

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

Church Building For Sale.

Contractor has bargain to offer. Beautiful building suitable for a church in either city or country. Original cost six thousand dollars. Will remove and erect anywhere in East or South for FIFTEEN HUNDRED DOLLARS and freight charges. Photographs furnished and description to quick buyers. You are invited to inspect building. Apply, "CHURCH BUILDING," care Southern Churchman. 2t

R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va.

Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | *8.25 A.M. Byrd St. Sta. |
| †‡6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| ¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | *2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | ‡9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡ 11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.20 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‖All Pullman cars, no local stops.

## Thoughts for the Thoughtful.

Make it your habit not to be critical about small things.—Edward Everett Hale.

My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

Temptations from without have no power unless there be a corresponding desire within.

Only from the solid ground of some clear creed have men done good, strong work in the world. Only out of certainty comes power.—Phillips Brooks.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty in whatever sphere.—F. B. Meyer.

"Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may reach forward to the things that are before."

In the face of bereavement or any of the deeper kinds of sorrow, it is difficult to say anything really comforting. But one may plant the seed of comfort. Speak or write the great thought—leave it and let it grow.

True sympathy is divine and comes not with the mere asking, but developes rather as the fruit of suffering. If you would have the priestly gift of sympathy you must be content to pay the price; like Him, you must suffer.

The deep truth about all noble life is that it is renewed every day. * * The past has enough to do to help itself, and we cannot make reserves of goodness; the need of each day exhausts all the supply.—Samuel Chapman Armstrong.

Our bishops who are busy raising money for this, that, and the other needy Church interests, in addition to that which cometh upon them daily—the care of all the interests of all the Churches in all other respects—surely need help from on high and a generous co-operation from the people they serve.

When the laymen fully realize that the preachers are not the whole Church, and the preachers in the discharge of their pastoral duties know no man after the flesh, no matter how big his bank account or persuasive his tongue, there will be an accession of power to the Church that will make every living member glad.

In olden times there used to be a strong place in every castle, called the keep. It was a place where all the weak and helpless and precious things were hidden in times of langer. God is our Keep, and we must hide in his safe care and keeping our precious children. If hidden in this divine Keep ourselves, surely we will not have our children outside.—Hannah Whitall.

### Time.

Time is
Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice,
But for those who love,
Time is not.
—Henry Van Dyke.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Traveller's Headache and aches from Grip. Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.




**MEMORIALS**

Are you going to present one to your PARISH CHURCH?

We have ready for Delivery **ALTARS, CHANCEL CHAIRS, ALTAR BRASSES. FONTS** in **MARBLE, STONE** and **WOOD. LITANY DESKS—CREDENCES, PROCESSIONAL CROSSES**—and other

**CHURCH FURNISHINGS**

in Wood, Meta Stone, Marble, Art Glass, etc.
Send for Handbook and Illustrated Data.

J. & R. LAMB
23,25,27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**NOW IS THE TIME.**

Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.



**PLANTER'S NATIONAL BANK**
**SAVINGS DEPARTMENT**
**RICHMOND, VA.**

**CULTIVATE THE HABIT OF SAVING**

and deposit a portion of your income regularly from time to time in a good strong bank where you are absolutely certain that your money will yield and remain safe. The Planters' National Bank has the largest Surplus and Profits of any National Bank South of Washington, D. C. Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.

**PLANTER'S NATIONAL BANK**
**RICHMOND, VA.**
Capital $300,000 Surplus and Profits $1,100,000

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,
RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $800,000.

## First National Bank,

Of Richmond, Va.,
Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK
OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer.
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers.
S. H. Hawes, B. B. Valentine,
Stewart M Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings
Gold, Silver and Brass

Church and Chancel Furniture
Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments
Embroideries, Silks, Fringes

Clerical Suits
HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE
O. LUETKE ART WORKS 227-229 W. 59 St. NEW YORK

SHOPPING OF ALL KINDS

for and with out-of-town customers. No charge except car fare and postage.
MRS. M. E. STEVENSON,
1103 McCulloh St.,
Baltimore, Md.

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

## SHOPPING
BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## LET ME DO YOUR SHOPPING

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.
Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

# HANDS AND FEET ITCHED 12 YEARS

Suffered Terribly from Eczema which Made Hands and Feet Swell, Peel and Get Raw—Arms Affected, Too—Gave Up Hope of Cure.

## USED CUTICURA AND WAS QUICKLY CURED

"I suffered from eczema on my hands, arms and feet for about twelve years, my hands and feet would swell, sweat and itch, then would become callous and get very dry; then peel off and get raw. I tried most every kind of salve and ointment without success, only got temporary relief. As soon as I would leave off using them I would be as bad as ever. I tried several doctors, took arsenic for two years and at last gave up thinking there was a cure for eczema. A friend of mine insisted on my trying the Cuticura Remedies but, supposing they were the same as other 'cures' I had tried, I did not give them a trial until I got so bad that I had to do something. I secured a cake of Cuticura Soap, a box of Cuticura Ointment and a bottle of Cuticura Resolvent and by the time they were used I could see a vast improvement and my hands and feet were healed up in no time. I used several bottles of Cuticura Resolvent. This was over a year ago and have had no trouble since. I think I am entirely cured. Charles T. Bauer, R.F.D. 65, Volant, Pa., Mar. 11, 1908."

## BABIES CURED
**Of Torturing, Disfiguring Humors by Cuticura.**

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among skin-tortured, disfigured infants and children, and the comfort they have afforded worn-out and worried parents have led to their adoption in countless homes as a priceless treatment for the skin and blood. Eczema, rashes, and every form of itching, scaly humor are speedily cured, in the majority of cases, when all else fails.



Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, Cuticura Book on Skin Diseases

HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.
Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., FEBRUARY 13, 1909. No. 7.






OUR GREAT ANNUAL

**RED LETTER SALE**

— OF —

**CHOICE FURNITURE**

is now going on. It is the Bargain Event of All Virginia.

**Prices Have Been Cut One-Fourth, One-Third and One-Half**

on $35,000 worth of Furniture for every room in the house. It will pay you to attend this sale if you live hundreds of miles from Richmond. Write quick for prices. Sale Ends Feb. 20, 1909.

**SYDNOR & HUNDLEY, INC.**

LEADERS,

709-11-13 E. Broad St.,

RICHMOND, VA.



**Why is it** that so many of the crosses erected in the cemeteries, lack that feeling of repose so characteristic of the ancient crosses?

**Because** they have been made by those having but a superficial knowledge of the subject.

**The Making of Correct Crosses**

has been our study for years and our crosses are properly made, in line, proportion, detail, and symbolism.

No cross is too small or simple to receive the required thought. Nor none too large.

DISTANCE NO OBSTACLE

Write for free booklet today, if considering the purchase of a memorial stone.

**CHAS. G. BLAKE & CO.,** 759 Woman's Temple, CHICAGO, ILLINOIS.


# BOOKS FOR LENT

**THE CURE OF SOULS.** By **Rev. W. H. Milton, D. D.** Introduction by **Bishop Randolph.** 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—The Cambridge Tribune.

**THROUGH THE FORTY DAYS.** Addresses for Lenten Reading. By **Rev. A. W. Snyder,** Author of "The Chief Things," "The Chief Days," etc. 12 mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—Diocesan Paper of Long Island.

**A PRIEST TO THE TEMPLE.** By **G. Herbert.** Introduction and Notes by the **Bishop of North Carolina.** 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestations of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—The Pacific Churchman.

Send for Our Lenton Catalogue.

THOMAS WHITTAKER, Inc., 2 & 3 BIBLE HOUSE, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER, C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST. MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## Gunwell Home and School
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue, MR. AND MRS. BEVERLEY R. MASON, Principals.
MISS E. M. CLARK, LL. A., Associate Principal.

## ST. AGNES SCHOOL
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

BRISTOL SCHOOL. An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

## FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

UNIVERSITY VIRGINIA SUMMER SCHOOL.
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

THE
## American National Bank
RICHMOND, VA.
Capital . . . . . $100,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**
OFFICERS.
OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.
This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

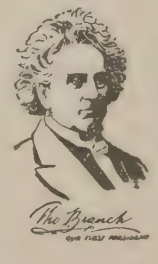
## Plant Wood's Seeds
For The
## Garden & Farm.
Thirty years in business, with a steadily increasing trade every year—until we have to-day one of the largest businesses in seeds in this country—is the best of evidence as to
***The* Superior Quality of Wood's Seeds.**
We are headquarters for
**Grass and Clover Seeds, Seed Potatoes, Seed Oats, Cow Peas, Soja Beans and all Farm Seeds.**
**Wood's Descriptive Catalog** the most useful and valuable of Garden and Farm seed Catalogs mailed free on request.
**T. W. WOOD & SONS,**
Seedsmen, - Richmond, Va.

## Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

## John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main (P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

A CHILD'S LIFE
ALWAYS IN DANGER
of croup or pneumonia unless you have in the home a bottle of GOWAN'S PNEUMONIA PREPARATION. Then you can feel secure, safe, and this feeling is worth millions. Croup, pneumonia, colds, coughs, pains and soreness and all ailments where inflammation and congestion are the cause, Gowan's cures. External and quickly absorbed. All druggists. $1.00 to 25c.

## COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

**Especially Helpful**


Banking by mail with the **MERCHANTS NATIONAL BANK OF RICHMOND** is especially helpful to out-of-town depositors, enabling them to safely and conveniently transact their banking business with this **strong institution.**
We would be pleased to receive your account, and allow a liberal rate of interest on your deposits.
Write us for further particulars.
**3% Interest**
Paid on Savings Accounts, compounded semi-annually from date of deposit.
**THE MERCHANTS NATIONAL BANK,**
1101 E. Main St., Richmond, Va.
**Capital, $200,000.00 Surplus, $830,000.00**
**"Safest for Savings."**

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., FEBRUARY 13, 1909. No. 7.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

Entered at the Post-Office in Richmond as second-class mail matter.

### The Church's Mission to the Mountaineers of the South.

One of the most useful, practical and aggressive works that the Church has ever undertaken in this country, and one that in the long run is going to prove of untold value, is the widespread and well-manned work for the Southern Mountaineers. There is no class of people in this country that, for many years, was more neglected than this, and no type of mission work that is worthier of the best Christian effort.

From Southern Maryland and the Northern part of Virginia and West Virginia, down through the Dioceses of Virginia, Southern Virginia, Asheville, Tennessee and Kentucky, the territory for this work extends, and it is said to contain a white population of some four million people. In the course of the growth and development of the country the population of this great region, isolated by natural physical conditions, and off the lines of the great original railroad building of many years ago, got completely out of touch with the rest of the country and came, so far as natural progress and development was concerned, to a dead standstill very many years ago. The population was sparse, the dwellings were far apart, the settlements were few and small, the means of communication were almost non-existent; and hence, it was almost, if not quite impossible, to organize churches or build and maintain schools. As a material consequence of these conditions, many thousands of young people grew up devoid of any educational advantages and bereft of all Church and Christian privileges. When the descendants of these people grew up, vast numbers of them were without sufficient opportunities and privileges, even to make them desire to better their condition. Still they belonged to the very best and purest Anglo-Saxon stock in this country, and were of a fundamental character which made them peculiarly capable of responding to any effort made for their betterment. They were, by nature, a brave, truthful and loyal race of people; with strong affections and strong prejudices; lawless, indeed, because for a generation or two, the law had done nothing for them, and yet interfered with them in many directions. Being provided with no resident law-preservers, they naturally took the law into their own hands and enforced it to suit their own views. But primarily, this was the fault of the law and not of the people. When they needed the law's help, the law, so far as they knew, was non-existent. When they were working to suit themselves, making, for instance, their own whiskey out of their own corn—which no man or Church or State had even taken the trouble to teach them was against the law, and hence wrong, revenue officials stepped in and destroyed their property and arrested their persons. Then, they very promptly and naturally shot the revenue officer and went on about their business, and so far as they could see, they had done no wrong. The State failed utterly to teach its laws as to marriage and divorce, or to afford any facilities for knowing and observing these laws. Hence, the Mountaineers, very naturally and humanly, made their own provisions in such matters, and very crude and primitive some of these arrangements were. Indeed, they arrived by short and unconventional process at the very point to which "High Society" and the "Four Hundred" had attained by a very much more round-a-bout and conventional process. When man or wife tired the one of the other, they simply quit and realigned the family arrangements to better suit their tastes and views; and this without filling the world with the horrid scandals of the divorce-court through yellow journalism. All this was primitive, but very lawless and primarily it was the fault of the State and not of the Mountaineers. Free schools did not pay the Honorable State, so free schools were economically dispensed with.

Because of all these conditions, it is not to be wondered at that these Mountaineers not only failed to develop, but sadly deteriorated and drifted into a material, moral and mental state that was pitiful to a degree.

Close observation and study of these sad conditions by certain clergy of our own Church lead to a strong and earnest plea and effort for the help and advancement of these people, and in several Southern dioceses work was be gun in this direction. Providentially, the men who went into this work belonged to the very best and highest type of our ministry—seminary and collegebred men of wide observation, clear vision, and steadfast purpose. They went to work systematically, logically and thoroughly laid deep and broad foundations, and planned largely and wisely for the future. They recognized at once that the educational question lay at the root of all else; that ignorance was their worst enemy, and first of all they set themselves to teach as well as to preach.

The results have been simply surprising; scores of clergy and male and female teachers are now resident workers among these people, and hundreds of the people are already communicants of the Church. Churches, chapels, mission houses, and hospitals have been and are being built all through this broad region, and the work is enlarging faster, probably, than any missionary work that this Church is doing. Every station opened reveals the possibility and necessity of a station beyond, and every form of Church work undertaken shows that still more highly developed forms are needed; until the present aspiration of many of the wisest workers is a great model farm, where these people can be taught the highest forms of intelligent industry applicable to the territory in which they live.

To those who are interested in this development, no more surprising a book has ever come from the press than one lately issued by the Church Missions Publishing Co., and called "The Church's Mission to the Mountaineers of the South." It is compiled by the Rev. Walter Hughson, of the District of Asheville, and contains articles of the work by Archdeacon Neve, of Virginia; Archdeacon Spurr, of West Virginia; Archdeacon Wentworth, of Lexington; Rev. S. C. Hughson, of Sewanee, Tenn.; Rev. E. N. Joyner, of Asheville, and Rev. W. S. Claiborne, of Tennessee. These articles cover all the ground at present occupied by the

Church. They are capitally written by men on the ground, and fully and strikingly illustrated. As a revelation of missionary work well done under very adverse circumstances, great prospects and fine possibilities, this book has few equals and no superiors.

But as an illustration of how rapidly this work is progressing and how unlimited are its possibilities, Archdeacon Neve writes that the statistics in it for his District, though compiled in the fall of 1907, less than eighteen months ago, are completely out of date and utterly misrepresentative of present conditions. Few organized parishes or city enterprises could make the same statement. He says his statement, then made, understates the present condition at every point, as to number of clergy, teachers, school, churches, and all else.

There is no reason for supposing that his field is peculiar in this respect, and probably every part of the work share in his statement.

It only remains for the Church at large to say what the results of this work shall be. The opportunity is simply unlimited and the possibilities cannot be estimated. It is simply a question of financial support, and there is no field of Church work in the world where every dollar will tell more effectually, and where the results will make more quickly and permanently for civic advance, material improvement, mental enlightenment and moral and spiritual progress.

It is really one of the Church's great opportunities. What will the Church do with it?

### Literary Note.

"Apt and Meet" is the happy title to a book of counsels to candidates for the ministry, just put out by the Bishop of California, the Rt. Rev. Dr. William F. Nichols, of San Francisco, through the publishing house of Thomas Whittaker, Inc.

It is a timely contribution to the important subject of clerical supply and demand now engaging the attention of the Church.

## BOOK REVIEWS.

Harmony of Some Revelations in Nature and Grace. Introduction to Kinship of God and Man. An Attempt to Formulate a Thorough-going Trinitatian Theology. By Rev. J. J. Lanier. With an introduction by the Rt. Rev. C. K. Nelson, D. D., Bishop of Atlanta. For sale by the Author, Washington, Ga. Price, $1.10.

Just how a hard-working missionary clergyman can find the time to do the literary work that is done by this author is hard to understand; but Mr. Lanier not only does a great deal of this kind of work, but does it well and creditably, and doubtless helps to answer many difficult question in enquiring and befogged minds.

Some years ago his former books, Kinship of God and Man, were reviewed in these columns, and now they are followed by another volume, showing equally as clear and logical thought, and hard and faithful work.

The captions in this book are: How we Know God, Place of Virgin Birth in Evolution of Life, Communion with God, Predestination of God, and The Truth in Religion. The author finds many curious and striking harmonies in nature with what are supposed to be some of the most difficult and perplexing of the doctrines of grace in Revelation, and many of his illustrations are not only original, but striking and helpful. His treatment, for instance, of Trinity in Man and in Nature, shows long study and efficient mastery of his subject, and will certainly give new light and great help to many minds.

Again his treatment of the Virgin Birth, What it Means, and its Place in the Evolution of Life, and the Christmas Message, is very well worth careful reading, especially in this age and theological atmosphere. In fact, Mr. Lanier's entire book is well worth not only a reading, but a very careful and thoughtful reading.

Meditations on the Office and Work of the Holy Spirit. By the Very Rev. J. G. H. Barry, D. D., Dean of Nashotah House. Milwaukee: The Young Churchman Co.

No branch of religious teaching has received in the last hundred or so years less emphasis than the Work and Person and Mission of the Holy Spirit. So great was this want, up to a few years ago, that it was difficult to obtain a really good practical and modern work on this subject.

But of recent years this lack is being supplied, and many good and useful books have appeared, covering, with more or less satisfactoriness, this very ground.

Dean Barry's book is a distinct addition to the literature of this branch of theological study, and will be a help both to the student and the teacher. It is written in clear and terse English, devoid of technical and theological terms, and is pleasant reading to the lay as well as clerical reader.

The author treats his subject historically, theologically and practically, and covers all the ground needed. His discussion of Inspiration—both as to fact and doctrine—will be particularly helpful to the man who is puzzled along that difficult line.

But the best part of the book—to very many readers—will be the treatment of the Personal Relation of the Holy Spirit to the Individual Believer; the chapters on Conversion; The Comforter; A Personal Friend and Guide, Zeal, and Sanctity. In these chapters the author is at his best, and will be of most help to the devout reader.

The Life of Abraham Lincoln for Boys and Girls. By Charles W. Moores, President of the Board of School Commissioners of Indianapolis. With Illustrations. Boston: Houghton, Miffin & Co. Price, 25 cents.

The world at large has already recognized Mr. Lincoln as one of the very greatest men that this country has produced, and as time passes and prejudice dies, and his objectionable personal traits are forgotten and only his really great traits are remembered, his place in history will loom even larger.

Under these circumstances, it is well that Mr. Lincoln's life should be well and truly written, especially for the young of the land. This is the task Mr. Moores has set for himself, and he has done it just as creditably as it can be done in this generation. Considering all things, he is remarkably fair and considerate and has done better than could have been expected. It is a book that can be read, North and South with offense to none save the unduly and wilfully sensitive and the blindly partisan.

Preacher and Prayer. By E. M. Bounds, Washington, Ga. Prayer Series. Nashville, Tenn.: Publishing House of the M. E. Church South.

An excellent little book, beautifully conceived and admirably executed. It treats of an important subject and is well worth reading.

Altar Devotions; A Manual of Self-Examination, Prayer and Praise for the Blessed Sacrament. Compiled by the Rev. C. Ernest Smith, D. D. D. C. L., Rector of St. Thomas' church, Washington, D. C. New York: Longmans, Green & Co.

This booklet is one of a class that seems to be growing in popularity and to fill a need, though why any priest should not be able to regulate his own private devotions is hard to understand. Of its kind, this is as good work, probably, as will be found.

The Calls of the Conqueror; Being Good Friday Addresses on the Seven Words from the Cross. By Edward Allan Larrabee, S. T. B. The Young Churchman Co., Milwaukee.

An admirable little book, treating a solemn subject well and devoutly, and will doubtless be a real help to many devout souls during the Lenten Season. As devotional reading, it is admirable.

Church Mission Hand-Book. Edited expressly for Church laymen by Eugene M. Camp, and published by the Church Laymen's Union.

Copies of this Hand-book may be had for distribution. Church Laymen's Union, 23 Union Square, New York.

### Received for Italian Earthquake Sufferers.

| | |
|---|---|
| Previously acknowledged..... | $239 52 |
| L. J. M., Hume, Va.. ..... | 3 00 |
| Wicomico Church, Northumberland Co., Va. ..... | 2 35 |
| St. Stephen's Church, Northumberland Co., Va. ..... | 3 23 |
| Lower St. Stephen's church, Northumberland Co., Va.... | 47 |
| Emmanuel Church, North Farnham Parish ..... | 4 00 |
| M. V. duP., Greenville, Del... | 5 00 |

### The Prayer Book.

The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother-Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion which rings out from the old collects of the Church like the sound of ancient bells. I longed for, and prayed for, and, worst of all, waited for some sublime and revolutionary change of heart; and when that was, as a fact on a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type.—Professor Austin Phelps (Congregationalist).

Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunts of all affections pure.

PARISH PAPERS No. V.

## The Anglican Ideal of Catholicity.

By Randolph H. McKim, D. D., LL.D., D. C. L.

In considering St. Vincent's famous Canon of Catholicity it is sometimes asked whether it applies to practices, or only to doctrines. Now there are many practices which may be called the sacramental expression of doctrines, and to these the test of *universitatem, antiquitatem, consensionem* may certainly be applied. St. Vincent himself in his "Commonitorium" (ch. ix), applies it to the practice of rebaptizing heretics. It was applied by the Roman theologians in the Reformation age to both doctrines and practices. It was broadly applied also by the Anglican apologists, notably by Bishop Jewel; by the Tractarians in the last century, and by many others. The great Bishop Andrewes, in his Responsio ad Bellarminum, applied the Vicentian Canon to questions of the Primacy of the Pope, the communion in one kind (a practice), and to the number of the Sacraments—whether two or seven. Indeed, that illustrious company of Anglo-Catholic divines of the seventeenth century challenged the Roman controversialists to meet them on the ground of St. Vincent's maxim. They applied it all along the line to the chief matters at issue. Andrewes stated it very broadly thus: "That which has prevailed always and everywhere, and among all; that which has been believed always, everywhere, and by all—let that be Catholic! That rule of itself is the death of all your opinions which have crept in surreptitiously."

In another place he suggests even a broader definition of Catholicity: "For more than a thousand years the number of seven sacraments was never heard of. How, then, can the belief in seven sacraments be Catholic, which means always believed?"

Now, my six questions in a previous paper are modelled on this question of Bishop Andrewes, and the test of Catholicity I would apply is the same as his, and every one of the ractices to which they referred is the expression of some doctrine.

Let it be understood that Rites and Ceremonies, Liturgies, Offices of Public Service, Ritual, Ecclesiastical Vestments and the like, have always been held subject to the authority of each particular National church. We in the United States, in regard to all these matters, are bound not by the decrees of ancient Councils, but by the order taken by our own National Church.

Coming, now, to the statement made in a former article that eucharistic adoration was not practiced in the Church for 1100 years after Christ, I desire to buttress that assertion by the authority of a writer who stands in the front rank of liturgical and pastristic scholars of the nineteenth century—Archdeacon Freeman. In his monumental work, "The Principles of Divine Services" (vol. ii. p. 185) he says, "the practice of making an intense act of worship consequent on the consecration of the elements and directed toward a peculiar Presence of Christ Himself, supposed to be produced thereby, was unheard of until the eleventh or twelfth century." Another eminent scholar, Palmer, in his "Origines Liturgicæ," vol. ii. p. 16, says, "The elevation of the Sacrament for the purpose of adoration was not practiced in the Christian Church for eleven hundred years after Christ."

In refutation of this statement, appeal is sometimes made to certain passages from the Fathers of the fourth century which, it is alleged, affirm and encourage the practice of eucharistic adoration.

Now, I contend that these passages, properly interpreted, mean no such thing; but, if it should be conceded that they mean what is claimed, that would not settle the question at issue. Let it be remembered that four or five isolated passages in a single century are by no means sufficient to establish a Catholic custom. Where is the satena to connect this practice with the third century? With the second? and with the first? I answer it has never been discovered and it does not exist.

One of these passages is the following from St. Augustine: "He took flesh of the flesh of Mary, and in flesh itself He walked here, and gave the flesh itself to us to be eaten for salvation. But no one eats that flesh unless he first adores." But we ask, adores what or whom? Let Jeremy Taylor answer. He says: "No man eats Christ's body worthily but he that first adores Christ." That this is the meaning of this passage is established by the words of St. Augustine elsewhere: "Now, He says, "Except you eat of the flesh of the Son of Man and drink His blood, ye shall have no life in you. This seems to command an evil and wicked thing; therefore it is a figure, commanding us to partake of Christ's passion, keeping in our minds to our comfort and profit, that His flesh was crucified and wounded for us." (De Doctrina Christi, quoted by Bishop Jewel.)

A passage from St. Cyril is also quoted, viz., "Then, having communicated thyself of the Body of Christ, approach also to the cup of His Blood, not extending thine hands, but bending and saying by way of worship and adoration, Amen."

Archdeacon Freeman commenting upon this says. "It is only to the effect that the elements are to be received in a posture of adoration."

The following from Theodoret is also quoted. Speaking of the bread and wine after consecration, he says: "They are understood to be that which they have become, and are objects both of faith and adoration." And St. Ambrose writes:

"The flesh of Christ which to this day we adore in the mysteries."

But how is this language to be interpreted? Bishop Andrewes says that we must carefully distinguish the veneration due to the symbols from the divine adoration belonging to Christ." He blamed Bellarmine's expression of "adoring Christ in the Sacrament," as a "shameful stumble on the threshold." He refers to the passage quoted from St. Ambrose and says: "We also adore the flesh of Christ in the mysteries yet not that thing (id), but Him (eum) who above (not upon) the altar is worshipped."

Bishop Cosin says, the adoration of the elements is "a late device of the new Roman Catholics after they had brought in their novelty of transubstantiation." Jeremy Taylor declares "this adoration an act of idolatry, in giving divine honor to a mere creature." He adds: "If it had been intended we should worship the Holy Sacrament, the Holy Scriptures—would have * * * bidden us in express terms to have adored it." And he further cautions his readers not to be "abused by the rheotorical words and high expressions alleged out of the Fathers."

Let the words of Canon Trevor be pondered: "Nothing is read of Eucharistic Adoration in the purest ages, beyond receiving the elements in a posture of reverence scarcely equal to our own order of kneeling." (The Catholic Doctrine of the Eucharist, p. 237.)

And may let it be said that the five brief passages alleged from the Greek and Latin Fathers of the fourth century are absolutely all that even the learning of Muratori has been able to discover, in the whole vast mass of patristic literature which give any appearance of support to Eucharistic Adoration. They constitute a frail foundation indeed for so tremendous a doctrine; for the practice cannot be separated from the doctrine. Two of them really do not touch the question at issue. The others are of doubtful interpretation because the words *adorare* and *proskunein* are of ambiguous import, not necessarily implying divine worship.

What now is on the other side? "For the determination of Eucharistic questions," as Freeman points out, "the ancient Liturgies are more weighty and trustworthy than ecclesiastical writers." And what is their testimony? In vain is the least shadow of countenance for the proper worship of the elements or of a Eucharistic Presence sought for in them" (Freeman, id., p. 172). "The devout prostration and adoration which took place was not addressed to the elements or to any Presence of God or of Christ on earth. It was * * * expressly directed to God, or Christ, in Heaven," (id., p. 173).

As regards the practice of Fasting Communion, it was stated in a former paper that there is no evidence that in the first three centuries there was any such requirement by Canon, and even as late as the fifth century the Eucharist was in many places celebrated after supper.

A committee of Bishops of the Province of Canterbury presented to Convocation a Report in May, 1894, in which they state that

"In the Apostolic Age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal." They also state that "the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as more reverent celebration."

Also, that "fasting reception became the regular and recognized usage of the Church before the end of the Fourth Century."

Also, "That from the close of the fourth century "this usage was formulated in rules for the clergy in Canons of local and provincial councils."

Also, "That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period."

Also, "That at the Reformation the Church of England ceased to require the Communion to be received fasting."

These statements of the Bishops are not in conflict with the position taken by me in a previous paper. A similar report on the same subject unanimously adopted by the Upper House of Convocation of the Province of York, May 4, 1899, condemns certain widely circulated manuals "in which fasting reception is made one of the things required of them who come to the Lord's Supper." It also states that "The circumstances of the institution of the Holy Eucharist exclude the thought that taking food shortly before disqualifies for participation in it. The same conclusion follows from St. Paul's treatment of the Sacrament in 1 Cor. XI. Nor is the obligation of fasting reception supported by any authority of Scripture, or by any Apostolic Ordinance."

The learned John Johnson, author of "*The Unbloody Sacrifice*," says "even in the fifth century whole churches chose to have their Communion in the evening and upon a full stomach." See Anglo-Catholic Library, vol. II (among the Addenda).

In confirmation of my statement about non-communicating attendance, I cite the words of one of the greatest scholars of

our generation, the late Dr. Hort, Bishop Westcott's colaborer:

"To the best of my knowledge there is no evidence for the practice of non-communicating attendance in at least the first four centuries, except a penal privation inflicted on one class of penitents, * * * * * * * * * *

was a popular abuse, rebuked by authority. The doctrinal grounds on which it is defended appear to me to receive no support from Scripture, or from any formulary of the Church of England; and the results to which it naturally leads are in my belief disastrous." Life. II. p. 338.

As to the discipline of private Consion and Absolution, at the famous "Round Table Conference" Fulham Palace, January 1, 1902—a Conference representing all schools of Churchmanship and in which the most conspicuous leaders of the ritualistic party participated—among the few things on which there was unanimous agreement was this:

"The discipline of private Confession and Absolution cannot be shown to have existed for some centuries after the foundation of the Church."

### Note on Fasting Communion.

Your correspondent, Rev. Geo. B. Johnson, in your last issue, challenges the accuracy of my statement that the celebration of the Communion in the evening has been by some characterized "as an act of intolerable profanity." I am here away from my library, but if Dr. Johnson will refer to Bishop Kingdon's important work on Fasting Communion, he will find it stated that many of the advocates of that practice charge that it is a "mortal sin" to partake of the Communion after eating. The same statement is made in an admirable essay on Fasting Communion, by Rev. Geo. B. Hopson, D. D., Professor in St. Stephen's College, Annandale.

If I am unable at this writing to quote the writer who used the phrase "intolerable profanity," I submit that the differences between that and a "mortal sin" is not appreciable.

I am familiar with Father Puller's essay on the subject, but there is no suggestion in my article that he was responsible for the phrase animadverted upon.

Nor is there in what I wrote any criticism of such a use of fasting before Communion as Waterland commends, and as Patrick Henry practised. If Dr. Johnson will look again at my article he will find that I limited myself to two points: first, the vindicative of the liberty of any priest to celebrate the Communion in the evening if he deems it advisable; and second, the refutation of the claim that the receiving of the Communion fasting is a "Catholic practice," if the rule of St. Vincent is made the test. I said not one word against the custom, or its usefulness, unless insisted on as a Catholic practice and so obligatory, and as a work of higher sanctity.

Dr. Johnson must know that there are many who insist on this custom as obligatory and even necessary to a reverent reception of the Communion. He must also know that there is some condemnation, even by men who are not very extreme, to the Maundy Thursday evening celebration, which so many find devotional and helpful. A solemn protest" was made in a certain diocesan paper, a few years ago, against this custom, and the writer made this extraordinary statement, "An Evening Communion can hardly be a Eucharist; that is to say, a true act of worship."

I submit that so far Dr. Johnson has not convicted me either of "overstatement" or "inaccuracy."

Let me, in closing, call attention to the words of the late Bishop Samuel Wilberforce, of Oxford, a High Churchman of the older type. He wrote:

"It is not in light sense that I say this new doctrine of Fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit and a less disturbed body and mind, able to give himself entirely to prayer and communion with his God, but in a miserable, degraded notion that the consecrated elements will meet with other food in the stomach. It is a detestable materialism."

R. H. McKim.

Atlantic City, N. J., Feb. 4.

## Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

### Saint Stephen's College.

Mr. Editor: In your issue of January 30, your letter from the Diocese of New York speaks of efforts to obtain a new warden for St. Stephen's College, Annandale, N. Y., and adds that the college is "badly located and worse equipped." I do not know the views of the New York letter-writer as to what constitutes a good location for an institution of learning. On this point, opinions may well differ; but, as one who is thoroughly familiar with St. Stephen's, and with every foot of the country around it for miles, I ask space to say a few words.

The college stands on a ridge of hills about one-half mile back from the east bank of the Hudson River, on the road between Barrytown and Mahdalin, some twenty miles or so above the city of Poughkeepsie. There is a glorious country for miles around, splendid hills, thriving farms, a distant view of the Catskills, and always, at your feet, the expanse of that river which has challenged the admiration of every traveler who has sailed its waters. I do not know of a spot where it is easier to behold "the bright countenance of truth in still air of delightful studies."

If there is one thing about which educators are agreed, it is that, as boyhood and youth are periods when the mind is most generously open to new views and new thoughts, either good or bad, it is of the first importance that young students should be surrounded by objects that are noble and elevating. Judged by this standard. St. Stephen's has reason to thank her founders for their choice of a site.

The writer of the New York letter further states that there is some thought of bringing the college to New York City; and it is easy to gather from his remarks that he thinks that, were the college once within the metropolis, it would be "well located." From such a position, I beg to place on record my emphatic dissent. Unless the plans of its originators are to be radically changed, St. Stephen's is not and never can be, a large institution drawing to itself hundreds of young men seeking instruction in all branches of truth. It has been, and probably ought to remain, a place where those who seek for a good classical education may obtain it at moderate expense, under wholesome surroundings, and at no great distance from their homes in the New England and Middle States. As such, the college has done splendid work in the past. While primarily a place for training candidates for our ministry, it has produced various doctors, lawyers, and business men, who have been made stronger, wiser, and better for the years they passed amid the hills of Dutchess county under the influence of the late Dr. Fairbairn and his associates and successors. Glancing at the larger body of her alumni, the clergy there will be found in their ranks at least two Bishops, and a body of faithful, efficient, and eminently successful presbyters far too numerous to mention. For forty years, St. Stephen's has done well in her present location. Should she remove to New York City, she would be forced to begin life over again, facing rivals who have almost every conceivable advantage over her, both in wealth, prestige, and long standing.

In my judgment there is no occasion for a change of base. There are, indeed, but two requisites to make the future of St. Stephen's assured beyond all question. First, she needs a Warden willing to live the useful and dignified life of a quiet country gentleman, training others for the enormously important work of the Christian ministry, and able to find happiness and inspiration elsewhere than in the streets and avenues of Greater New York. Secondly, she requires, and ought to have, the unflinching support of the Bishop, clergy and laity of the Diocese of New York, a boon she has never yet enjoyed. Are these things of such a kind that, to Christian people, they should seem either unreasonable or impossible?

William Allmand Robertson.

East Orange, N. J., Feb. 5, 1909.

### Ministerial Losses and Gains.

Mr. Editor: we are periodically troubled about the secessions to Rome from the ministry of the Church. These secessions are cited as evidence that sooner or later we all shall be on the road. And occasionally bitterness and recrimination arise within and ridicule appears outside. It is true that panic does not often develop as in our Mother Church of England. But, still, it is sometimes bad enough—this state of alarm—and particularly so because as a matter of fact "verts" are never numerous and, at the most, those who leave us are as nothing in number compared to those who come to us, not only from Protestant bodies, but even from Rome herself.

Last winter when Dr. McGarvey and a few others lost their balance and went over, a number of things were said, prominent amongst them being the outcries of the "verts" themselves and also the declaration of our local Roman Catholic dignitary, Archbishop Ryan, who was represented as satisfied with the prospect. Great headlines and photographs appeared in the newspapers. Yet, singularly, no question was raised as to whether this was altogether one-sided. No notice was taken of the procession coming into our own ranks. Evidently not only our opponents and the newspapers, but ourselves were in a measure ignorant of

the true state of things. And so Rome went on her customary way making capital out of misrepresentations.

It occurred to me that although the Church was in no danger and all this would blow over—as it has done—like so many similar clouds before, it might not be a bad idea for some one to collate facts and bring them out into light. With this in mind I drew up and caused to be sent out to all the Diocesan and Missionary Bishops, the following letter:

"Rt. Rev. and Dear Sir:—It has doubtless not escaped your notice that in the recent controversies about those of our ministry who have gone over to Rome, no mention of importance has been made of the large number of clergymen of various denominations who have come over to us. If our secessions to Rome prove that we are feeders of Rome, then it may justly be asked, what do the accessions to us from other bodies indicate?

"For some reason this seems never to cause great comment, and yet were it placed alongside the former picture, our Church would be instantly relieved of much misrepresentation.

"With the thought of being able to serve the Church in the interest of truth, I beg to ask if you will kindly indicate below the number of men you have in the year 1908 either received or ordained from other religious bodies, with the names of the bodies from which they came."

This letter was sent to ninety-six Bishops. Eighty-eight replied. Eight took no notice of the letter, although they were thrice written to and stamp was enclosed. Amongst the eighty-eight replies were twenty-six long letters. The revelation was interesting. Below I give the table as compiled from these returns:

| Number received or ordained from other ministries in 1908. | |
|---|---|
| Baptist | 12 |
| Congregationalist | 13 |
| Christian | 1 |
| Dutch Reformed | 2 |
| German Independent | 1 |
| Lutheran | 5 |
| Methodist | 28 |
| Presbyterian | 19 |
| Quaker | 1 |
| Reformed Episcopalian | 1 |
| Roman Catholic | 8 |
| Swedenborgian | 1 |
| Universalist | 1 |
| | 93 |

| Applications Pending. | |
|---|---|
| Baptist | 3 |
| Campbellite | 1 |
| Congregationalist | 6 |
| Methodist | 7 |
| Presbyterian | 9 |
| Roman Catholic | 6 |
| Not Specified | 4 |
| | 36 |

But this is not all. The letters kindly written by these busy men gave a wide view of a transition process both interesting and instructive. I append an abstract:

In one diocese, eight clergy—two from outside.

In another, more than half from outside.

In another, six Methodists in two years.

In another, thirty-one clergy—ten from outside.

In another, one Baptist layman applying for Orders.

In another, in twelve years—eleven Methodists, six Congregationalists.

In another, forty clergy—four Methodists.

In another, in fourteen years—300 Roman Catholic laymen.

One Bishop since consecration received 2 Presbyterian, 1 Congregationalist, 2 Methodists and 1 Unitarian.

Another Bishop since 1903 received 7 Methodists, 1 Baptist.

In addition it might be stated that many Bishops spoke of numbers of applicants who upon careful examination, had been refused.

I am indebted to the Bishops for their aid in making this showing, which so far as I know, has not appeared before and which ought to be of some value.

WM. C. RICHARDSON.

Philadelphia, Feb. 6, 1909.

### What the Church Should Learn.

Mr. Editor: I have often wished for a series of papers on the polity, or rather policy of the various denominations who so outnumber us down this way; and have pointed out ways of theirs we might adopt without loss to ourselves. They, especially the Methodists, have something to teach us, surely; especially as regards the country churches. Why should not this Church of ours "adapt" itself and its "Historic Episcopate" to the best methods of other Christian workers? The Church of the Apostles ought to be the Church of to-day, if it is to be the Church of tomorrow. The "Open Pulpit" campaign was timely..

Now, please help us some more, Southern Churchman. Will you tell us something of the good methods of the Churches? I notice our per centage of growth is as good as theirs; but believe it should be so much better.

Bonham, Texas. RICHARD MORGAN.

### The Proposed Church at the University of Virginia.

On Monday, February 1, there was held at the home of Professor Lile, at the University of Virginia a largely attended meeting of the ladies of the University community who are interested in the building of an Episcopal Church there. After a statement of the present condition of the movement by Dr. McIlhany, the minister-in-charge, the "Ladies' Aid Society of St. Paul's Memorial Church" was formally organized, with the purpose of doing everything possible to help bring this movement to an early and successful conclusion. The ladies are taking up this work with enthusiasm, and will doubtless be able to render efficient service in providing a large part of the funds needed.

All were gratified at the announcement by Dr. McIlhany that nearly half of the memorial windows and pews for the church have been already provided, and that if the interest continues to grow as has been the case recently, the memorial fund should all be arranged by the coming summer, so that work upon the building might be begun. In addition to the memorial building fund of $60,000, it will be necessary to raise the further sum of $40,000 for endowment and for payment for the property, $5,000 of which is already in hand.

The many friends of this important movement will be much encouraged by this statement of essential progress.

Wealth is either a blessing or a curse to its possessor—a blessing if it is by him made to be a larger opportunity for usefulness and help to others, but a curse if it only means to him mere low, brutal pleasure or a life of selfishness.

# Church Intelligence.

### CALENDAR.

**February.**

1—Monday.
2—Festival of the Purification.
7—Septuagesima.
14—Sexagesima.
21—Quinquagesima.
24—ASH WEDNESDAY.
28—First Sunday in Lent.

### Collect for Sexagesima.

O Lord God, who seest that we put not our trust in anything that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

# Foreign.

### The Cabinet.

The Cabinet met on Monday with most serious problems before them. There is every reason to believe that they are bent on holding office as long as possible, but there is equal reason to believe that their supporters, or a large section of them, are impatient, and are determined to force a dissolution within a year. The dominating feature in the situation is that the men who would lead the fight in the battle against the House of Lords have small private means or none. It is not to be assumed for a moment that they would cling to office consciously for the sake of their salaries. They are too honorable and too high-spirited. Nevertheless, it is natural that they should see the force of the argument for remaining in more clearly than that for going out. There are no pensions available at present for retiring Cabinet Ministers, and the fact of having held high office is a positive disablement to men who might seek to earn their incomes in other honorable ways. This is not for the good of the country, and it would be wise to make a fair provision for a situation which may become more frequent, that men without social or pecuniary advantages are able by the force of talent and energy to attain high places. It must be remembered, also, that in the case of an early dissolution and a defeat many officers of the Government naturally looking forward to promotion will be disappointed. As yet there is no certainty about the contents of the Budget, but it is said in quarters not usually ill-informed that there will be a land tax. In that case it is very likely that a stern conflict with the Lords would be precipitated, and that Constitutional issues of the gravest magnitude and movement will be raised.

### Patronal Festival at St. Paul's Cathedral.

Music was, as usual, a very conspicuous feature of the dedication festival service at St. Paul's Cathedral on the afternoon of Monday (St. Paul's Day). As early as three-quarters of an hour before the time the great area under the dome was practically filled with a closely-packed congregation. As the minutes went by the attendance spread down the nave and into the transepts. A broad space immediately outside the chancel was filled with rows of raked seats, which held the surplus choir; the orchestra, which numbered fifty players, was also accommodated outside the chancel. In place of the customary anthem, selections from Men

delssohn's St. Paul were beautifully rendered by the instrumentalists and 250 voices. The exquisite shrilling of the violins, the pure notes of the soprano recitatives, the appealing tones of the tenor solos, the deeper music of the baritone phrases, and the magnificent volume of the choruses vibrated upward in splendid rushes and clear jets of sound toward the vast, inverted, light-rimmed bell of the dome for about an hour, filling the interior with continuous harmony. Steggall's Magnificat and Nunc Dimittis in C were also sung. Canon Scott Holland read the Lessons.

### Welsh Disestablishment.

The draft scheme for Welsh Disestablishment issued this week by the Committee of the Welsh Federation of Free Church Councils shows that, so far as Welsh Nonconformity is concerned, the attack upon the the Church is to be as drastic and as thorough-going as possible. The Guardian stigmatises the scheme as "A Piece of Impudence," and from one point of view it may be so regarded; but we are persuaded that it is not wise to treat these Liberationist proposals with anything but the utmost seriousness, for it is clear that the situation is a grave one—more grave, we believe, than Churchmen have yet understood. How far the provisions of this scheme reflect the opinions of any considerable portion of the Cabinet it is difficult to say, but it needs to be remembered that in their main lines these suggestions follow the proposals of the Bill of 1895. That is the difficult factor in the situation. We confess we should view with concern the passing even by the present House of Commons of a Bill of this character, for, although it would be rejected most properly by the House of Lords, it would bring the question to an issue in its most acute form, and would give the Disestablishment movement a prestige it has never enjoyed. We decline to believe that the Government intend to press forward a Disestablishment Bill this year. They have no "mandate" from the country, and their own Welsh Church Commission has not yet reported. Moreover they must know that they will have to face the most resolute and determined opposition on the part of the Church, for on this question there is no room for compromise.

### The New Canon of St. Paul's.

Canon Alexander, who was installed as the successor to the canonry vacated by Dr. Lang at St. Paul's on Tuesday afternoon, left again for Gloucester immediately after the service, having only paid a brief week-end visit to London for the occasion and for the celebration of St. Paul's Day at the Cathedral on Monday. During his stay he has been the guest of Canon Newbolt. In the ordinary way he should have come into residence in February, but he will not occupy the pulpit of St. Paul's until March, Archdeacon Sinclair taking duty for the coming month.

By the death of the Earl of Leicester, that veteran Churchman Earl Nelson becomes "father" of the House of Lords. Lord Nelson is eighty-five. He is the third earl, and succeeded his father, the second earl, in 1835. He is the great-nephew of the immortal Admiral Nelson.

It was announced on Tuesday night that the Bishop Suffragan of Jarrow had broken in health, and been compelled to cancel all his engagements for several weeks to come. Dr. Nickson has done a splendid work since he has been in the Durham Diocese, and is exceedingly popular.

Mr. H. Douglas Horsfall, of Liverpool, who is one of the most generous Churchmen in the North, has given 1,000 pounds to found a bursary at St. Chad's Hall, Durham, to bear the name of the "York" Bursary, as a thankoffering for the appointment of Archbishop Lang.

## American.

### The Church Sunday School Federation.

The executive committee of the Sunday School Federation met in the Diocesan House, New York, January 22, the Rev. Carlton P. Mills, of Massachusetts, presiding.

The Committee on Sunday School organizations and institutes reported that it had come into communication with forty-one Sunday School organizations. The committee was instructed to seek to extend the membership in the Federation among Diocesan organizations not in union with it.

A committee was appointed to consider the advisability of organizing the Federation into Departments corresponding with the Missionary Departments of the Church.

The Committee on Missions in the Sunday School reported that they had prepared a series of illustrated lessons on Missions, and a Pamphlet entitled "The Necessity for Missions in the Sunday School." This pamphlet was placed in the hands of the Press and Publication Committee for approval, and for submission to Referendum to the Diocesan Organizations in union with the Federation.

The Press and Publication Committee was instructed to prepare and print a pamphlet for distribution by the Organizations Committee setting forth the purposes and aims of the Federation and what has already been accomplished.

The most important action taken at this meeting was that authorizing the Teacher Training Committee to proceed with its plan of publishing a set of handbooks for teachers. The committee has decided upon the following subjects, and is seeking the best scholars in the American Church to write on them: Religious Principles; The Making of the Bible; The Old Testament; The Life of Christ; Apostolic Days; The History of the Apostolic Church; The Doctrines of the Church; The Worship of the Church; The Missions of the Church; The Land of the Bible. These Handbooks are to contain from two hundred to three hundred pages each, and are to be sold at a small price so that all Sunday School teachers may own them.

The next meeting of the executive committee will be held in New York on Friday, May 14, 1909.

## COLORADO.

Rt. Rev. C. S. Olmsted, D. D., Bishop.

### Corner Stone Laid for a Church in Memory of Bishop Spalding.

The corner-stone of the new Ascension Memorial church was laid at Denver, on Sunday, January 31. Owing to the absence from the city of Bishop Olmsted the ceremony was performed by the Rev. Charles H. Marshall, rector of St. Barnabas church and president of the Standing Committee. Addresses were made by the Rev. John H. Houghton, of St. Mark's, and the Rev. Frederick F. Kramer, of All Saints' church. Other clergymen present were the Rev. H. R. A. O'Malley, the Rev. George W. Palmer and Dean H. Martyn Hart. Nearly 200 parishioners and communicants interested in the building of the church were present.

The new church will cost $10,000 and will take the place of a tent in use for the last five years. The Rev. C. Irving Mills is rector.

Ascension Memorial is a mission church, formerly a ward of St. John's cathedral. The edifice is to be a permanent mark of respect to the memory of Bishop Spalding, who was one of the pioneer Churchmen of Colorado. There is needed immediately to completely finish and furnish the building about four thousand dollars, but there are many friends of the late Bishop who would consider it a privilege to assist in the building of this memorial.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Brotherhood Affairs.

The New Orleans Local Assembly met in St. John's church, New Orleans, Tuesday, Jan. 26, with B. F. Finney, the newly-appointed traveling secretary for the Southern States, as the guest of honor. Mr. Finney, since assuming office on St. Andrew's day last, has traversed Georgia, Alabama and Mississippi, calling on most of the chapter and assembly heads. He made a forceful address, dwelling on the vital necessity of prayer. He outlined the plan suggested by Mr. Gardiner of creating a chain of strong Brotherhood centers in the South, which should do missionary work in their respective districts.

Encouraging reports were given in. Grace chapter told of the sure and steady growth of St. Matthias' Mission, in the almost untouched Western side of the city. Rev. Mr. Edbrooke reported that a young Jew had applied to him for baptism, saying that his conversion was due to his contact with Brotherhood men, and his belief that the inspirationwhich guided their lives must be the truth.

It was ordered that $60 out of the offerings taken during the Week of Prayer at the Cathedral be sent to Boston for the Forward Movement Fund.

Chapters were reported in process of formation, or newly organized, at Annunciation, St. George's, and St. Anna's churches. The active chapters now number nine, being, in addition to these, the chapters of Christ church cathedral, St. Paul's, Grace, St. Andrew's, St. John's, and Mount Olivet.

In commemmoration of its name day, the Free Church of the Annunciation, of New Orleans is planning to observe March 25, the Feast of the Annunciation, with special services. It will be a home-coming day for the parish. Committees are at work to secure the attendance of all those who are now or have ever been connected with the Church. The Rev. John T. Foster, rector, also plans a men's dinner to be given in the parish house on Easter Monday.

The celebration will consist of two services, one a celebration of the Holy Communion in the morning, and the other a service at 7:30 at night with special music and addresses. Rallies of all the parish organizations will also be a part of the occasion.

The "Annunciation Chimes" is the attractive name of a new parish paper published by the Rev. John T. Foster, rector of the Annunciation. It is bright,

attractive and newsy, and should be a great help in the parish work.

Letters from the Bishop still speak of his continued improvement, and he thinks that it will not be necessary for him to avail himself of all the extra leave of absence granted by the standing committee.

On Missionary Sunday, the Sunday School of Trinity church, New Orleans, made an offering to be devoted to the Arthur S. Mann Memorial Hall in connection with St. John's University, Shanghai. Mr. Mann gave his life in a vain endeavor to save a fellow missionary from drowning. Thus the wisdom of the Church in her mission work is manifest. Instead of marble shafts and bronze medals, she prefers memorials that are of service to man; and thus the memorial is never relegated to the place of "things forgotten."

Mr. Wm. H. Howcott has just deposited in a New Orleans Bank, subject to the order of the vestry of Trinity church, the sum of $20,000, to be devoted to the erection of Trinity parish house, "In Memoriam, Wm. H. Howcott, Jr."

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Death of Mrs. Alfred Harding—The New Rector of St. Paul's—Ordination — Archdeaconry Meeting. Ground Broken for a Church for Colored People.

Before Washington's new Bishop, Dr. Alfred Harding, could get accustomed to his new position, or had more than put his hand to its work, he was called to pass into the valley of sorrow, whither he had so often and so lovingly gone with others and ministered to them. On Saturday afternoon, February 6, at 3:30, his wife, his close and helpful companion and adviser, died of a complication of troubles, from which she had suffered for several years, but which culminated after the great demand upon her made by the consecration of her husband, and the following reception at the New Willard.

Mrs. Harding's critical condition was known to so few of her friends, that the announcement of her extreme illness, and the prospect of her death in a few hours, came as a great shock to the city; and her death, on Saturday afternoon, caused general sorrow, but, at the same time, drew the people around the Bishop and his children in a tender sympathy, unspeakable, but sustaining by its very quietness.

Mrs. Harding's mother and her own three children and one sister survive her, and were all with her and her stricken husband when she passed away to the Father's House.

At 2 P. M., Tuesday, February 9, in St. Paul's church, for twenty-two years her husband's charge, and her own place of worship for twenty years, the Burial Office was read over her revered remains, and she was buried in Rock Creek Cemetery, D. C.

Many tributes were paid to Mrs. Harding's memory, on Sunday, in the city churches, by the clergy; and Bishop Lawrence, of Massachusetts, morning preacher in St. John's church, Washington, prefaced his sermon with an appreciative notice of her loss, and the value of her part in her husband's life and work.

The Episcopal residence, which was surrendered to the Diocese by the bereaved widow of Bishop Satterlee, will be occupied by the sorrowing successor and his children. Only a short while after Dr. Satterlee's death, while Dr. Harding and I were engaged in conversation in the Episcopal office of the residence, he said, in low voice, "It is hard to think of any one else being in this place." And lo! he himself is that one. But, sad enough will be his homecoming to "that place."

On Sunday morning last, in St. Paul's church, at the eleven o'clock service, the preacher was the Rev. Robert Talbot, rector of Trinity church, Kansas City, Missouri, who has been called to the rectorship of St. Paul's. The church was full, and the preacher, in an extempore sermon of some twenty minutes, gave the congregation a favorable impression of himself as teacher, speaker, and man. Very earnest, entirely free from mannerisms, and evidently at home in the pulpit, he will, I think, prove a valuable addition to our clerical brotherhood in Washington, if he accepts the call. Bishop Harding was present in the chancel, in order to glean some comfort from the worship and Holy Communion, and also gave the blessing at the close, the one part he took in the service.

In the Chapel of the Good Shepherd, N. E. Washington, Tuesday morning, February 2, the Rev. W. N. Pierson, deacon, assistant in that church, was advanced to the priesthood by Bishop Harding. The sermon as preached by the Rev. Appleton Grannis, rector of the Church of the Holy Apostles, New York City, and the service was conducted by the Rev. E. R. Stetson, of Trinity church, New York, formerly vicar of the chapel; the Rev. Dr. Wallis, of the Virginia Theological Seminary; the Rev. Dr. Devries, of Washington, and Rev. Henry Parkman, of St. Thomas' parish, Prince George's, Md. The candidate was presented to the Bishop by the Rev. C. S. Abbot, Jr., vicar of the chapel in which Mr. Pierson is assistant, and those assisting in the service joined in the laying on of hands. The newly ordained presbyter is a Virginia Seminarian.

A special meeting of the Archdeaconry of Washington was held in Trinity parish hall, Washington, on Wednesday, February 3. The Bishop presided. The attendance was small, but the meeting developed in an unusually interesting way. The Bishop made an earnest address, putting himself in living touch with the Archdeaconry, and later, took intelligent and working hold of all the activities of the body. He made a good impression as presiding officer, and stirred up new interest in the work of the Archdeaconry.

The Bishop expressed a wish to meet the men of the Church in a body and have a heart-to-heart talk with them, to see if he cannot enlist their sympathies and aid more extensively in the Church's work of the Diocese.

The Rev. Messrs. Carter and Dudley made suggestions, and Mr. Singleton, layman, said a helpful word. The General Missioner, Mr. Thomas, made a hopeful report of his work; but Mr. Amos, City Missionary, and Mr. Massie, Agent of the Prisoners' Aid, had to tell us of an embarrassing shortage of funds in their important fields.

A committee was appointed to investigate conditions at the District Jail and Workhouse, and learn what, if anything, can be done towards the spiritual improvement of those institutions, reported to be in a very unfortunate state, and now before Congress for betterment.

On the afternoon of February 2, Bishop Harding, assisted by several clergymen, broke ground, in a brief ceremony, for the erection of a colored church, at Eleventh and G streets, N. E., Washington. The colored minister-in-charge of the congregation is the Rev. F. I. A. Bennett; and the promise from his work is so encouraging, that his church will be one of the largest for colored people. It will be so constructed that the building will consist of both a commodious church and parish hall. W.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Council of Colored Churchmen—Memorial Tablet to the Late Chancellor of the Diocese.

The Council of Colored Churchmen, which assembles shortly before the Annual Convention of the Diocese, held its session last week in St. Augustine's church, Savannah. The session was opened by the celebration of the Holy Communion, the Rev. Francis Alan Brown, rector of old Christ church, being the celebrant, assisted by several of the colored clergy. Five clerical members of the Council were present, and nine lay delegates.

The Rev. Richard Bright, rector of St. Stephen's church, was elected president, and the Rev. Godfrey R. Jackson, of St. Simon's Mills, secretary. Reports from various committees showed the work to be in a prosperous condition.

The Bishop being unable to be present, his address was read by the secretary. The address expressed the Bishop's regret at his enforced absence, and his sympathy both with the work and the workers. "There is," he said, "no greater honor given to man than to preach and to live Christ; to work for the extension of His holy Church, and to gather souls into it, that thereby they may learn to know and to love and to serve the Lord in all righteousness and truth. All peoples of the earth need the Church. They may not want it, but we must commend it to them and win them to it. That we can only do by sympathy and love and by the power and sincerity of our own loyalty to Christ. We must help them to see that through the Church's holy teaching and at her altars we have learned a better way and gained the privilege of a stronger, better life. Your meetings and deliberations are solely for the purpose of furthering that work. Let self be lost in service. Let all you see and do be guided by a pure and holy motive. * * * I pray God to bless and guide you, to be in your hearts, to make you worthy of your high calling."

At the Diocesan Convention of 1908, a memorial tablet to be erected in St. Paul's church, Atlanta, was ordered, to commemorate the life and services of the late Chancellor of the Diocese. This action has been carried into effect, and the tablet was placed on the anniversary of Mr. Miller's death, the memorial sermon being delivered by the Rev. Dr. Strong. The tablet is of bronze and bears the following inscription: "To the glory of God and in grateful Recognition of the Faithful Life and Distinguished Services of Frank Harvey Miller. 1836-1908. A native of Augusta. Eminent in the Law. Honored in the Church. For many years a vestryman of this Parish, and Chancellor of the Diocese. 'The memory of the Just is Blessed.' Erected by the Diocese of Georgia."

The Rev. Joseph P. Gibson, of Port Allegheny, Pa., is temporarily in charge of Hawkinsville mission.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Proposed Parish House at St. Clair. Dinner by Men's Club of Mauch Chunk.

A very interesting work among men is developing in one of the small mining towns near Pottsville, at St. Clair. The rector of the Church of the Holy Apostles, St. Clair, Rev. Thomas T. Butler, took charge of a Bible class when he became rector, which under his control and by his management has increased until there are now about seventy members, and as they meet at the same time as the Sunday School, they are sadly in need of room. They have been using the rectory but have outgrown the accommodations there. It was recently proposed that they build an inexpensive parish house. The parish is not strong financially, but the idea found immediate favor, although the parish once had disastrous results from such an enterprise. Several hundred dollars have been pledged and it looks as if the splendid Bible class would soon have a place to meet. Archdeacon Thompson, to whom perhaps the credit may be given for the idea of the parish room, recently lectured on Ireland and England, for the benefit of this fund, and $70 were realized.

Mrs. Mary C. Henderson, the organizing secretary of the Woman's Auxiliary for the Archdeaconry of Reading, has given notice that the Annual Corporate Communion of the Auxiliary will be held on the Sunday after the Purification of the Blessed Virgin Mary, i. e., Septuagesima.

A most successful dinner was held by the Men's Club of St. Mark's church, Mauch Chunk, on the evening of Tuesday, February 2. Invitations were sent to about 100 men and there were over seventy who responded. Mr. Harry A. Butler presided over the feast with great ability and keen wit. The Rev. M. A. Tolman, former rector of St. Mark's, spoke of the strange career of "Coal Oil Johnny," its excesses and eccentricities and happy end as Church warden. Mr. Guy E. Farquhar, one of the guests of honor, from Pottsville, spoke most earnestly of the changes which had taken place in religious thought since the days of Charlemagne, and that now men could gather in this informal way and be helping in the expression of religion, which was love for fellow man. Archdeacon Thompson told the men of the good results which followed the organization of a men's club in his former parish, St. Michael's, Birdsboro, his chief thought being the value of a club in reaching the better nature of men.

Mr. W. R. Butler had recently met Dr. Grenfel, who is giving his life to the people along the coast of Labrador. Dr. Grenfel told Mr. Butler how the men of Yale, Harvard and Princeton were struggling to see which College could do the most to help him in the work of ministering to a most desolate people. It was a good sign of the times, Mr. Butler thought, that men were so ready nowadays to give themselves enthusiastically to such unselfish works.

Mr. Guy H. Madara, the young president of the newly-formed Men's Club, was called upon to describe the plans and hopes of the organization. The conditions in the parish had called for something to be done, he said, and it was with the idea of helping that the club had been started. There was a need for it and it was the hope of the club that more men would give it the help of their presence and interest. It was a simple and manly appeal for cooperation where the men could all materially assist. The rector of the parish, the Rev. A. B. Putnam, spoke briefly of the great encouragement this gathering gave him for the future of the work of St. Mark's church.

The Bishop of the Diocese was the last speaker and his address was a happy combination of good humor, spiritual enthusiasm, and vigor. He told the men of his long interest in St. Mark's parish, because years ago when he was a minister on a small salary in Missouri, he had received a bountiful missionary box from the women of St. Mark's, and that eleven years ago, when he came to Central Pennsylvania to become its Bishop, he had spent his first Sunday in St. Mark's parish. He reminded the men of the long and honorable career of St. Mark's church, of the strong men and good Churchmen it had been noted for, and of the responsibility resting upon them of maintaining its high and splendid record. If the enthusiasm of this meeting is any indication, great good will follow from the first annual dinner of the Men's Club of St. Mark's church.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Sunday School Manual—Prayers for Missions in Old St. Paul's—Lenten Services—Sunday School Auxiliary. Increased Distribution of Lenten Mite Boxes—Charitable Bequests.

At a meeting of the Executive Board of the Sunday School Association of the Diocese of Pennsylvania, on January 26, it was announced that the Sunday School Teachers' Manual, which had been prepared at the expense of the board, had been issued. They also heartily endorsed the resolution of the Joint Diocesan Sunday School Lesson Committee and the American Church Sunday School Institute, protesting against any statement that this is not a Christian country and the expunging from the statutes the words, "The Lord's Day" or "Sunday."

Beside the daily noonday prayers for Missions in old St. Paul's church, and the celebration of the Holy Communion there on the mornings of saints' days and Wednesday of each week, there are sermons at the services on Fridays, by selected preachers, with good attendance. On Friday, January 29, there were in the congregation the Rev. Robert Johnson, the new rector of the Church of the Saviour, Philadelphia, the Very Rev. F. Du Moulin, LL. D., Dean of Trinity cathedral, Cleveland, Ohio, and the Rev. S. N. Watson, D. D., rector of St. Paul's church, Ackron, Ohio.

The schedules for the Lenten services are being arranged. It is probable that one or more additional churches will be open for the noonday services during the coming season.

The list for the Garrick Theatre is: Ash Wednesday—Bishop Talbot; February 25, Bishop Mackay-Smith; 26, the Rev. Karl Reiland; 27 and the week following, to March 6, the Rev. J. O. S. Huntington; March 8 to 10, the Rev. David W. Howard; 11 to 13, the very Rev. Frank Du Moulin, LL. D.; 15 to to 19, the Rev. Wilson R. Stearly; 22 to 27, the Rev. Floyd W. Tomkins, S. T. D.; March 29 to April 3, the Rev. Stewart P. Keeling. Good Friday—the Rev. William M. Groton, S. T. D.

Old St. Paul's church.—Ash Wednesday, the Rev. William M. Groton, S. T. D.; February 25, Bishop Talbot; 26, Bishop Mackay-Smith; 27, the Rev. Edwin S. Carson; March 1 to 6, the Rev. Floyd W. Tomkins, S. T. D.; 8, 9, 10, the Rev. A. G. Mortimer, D. D.; 11, 12, the Rev. David W. Howard; 13, the Rev. John E. Hill; 15 to 17, the Rev. Stewart P .Keeling; 18 to 20, the Rev. George Gunnell; 22 to 24, the Rev. Robert Johnson; 25, the Rev. Lewis E. Hess; 27, the Rev. H. M. Medary; 29, the Rev. C. C. Pierce, D. D.; 30, 31, the Rev. Charles S. Hutchinson; April 1 to 3, the Rev. Llewellyn N. Caley; 5, the Rev. John E. Hill; 6, the Rev. C. W. Robinson; 7, the Rev. Louis C. Washburn, D. D.; 8, the Rev. George L. Richardson; Good Friday, the Rev. Herman L. Duhring, D. D.; Easter evening, the Rev. H. Cresson McHenry.

Old Christ church.—February 24 to 26, the Rev. Samuel Hart, D. D.; February 27, March 1, the Rev. Louis C. Washburn, D. D.; March 2, 3, the Rev. A. G. Mortimer, D. D.; 4, 5, 6, the Rev. B. S. Sanderson; 8, 9, 10, the Rev. H. W. Wells; 11, 12, 13, the Rev. Wm. M. Groton, S. T. D.; 15, 16, 17, the Rev. Floyd W. Tomkins, S. T. D.; 18, the Rev. Carl E. Grammer, S. T. D.; 19, the Rev. Thomas J. Garland; 20, the Rev. J. R. L. Nisbett; 22, 23, 24, the Rev. Horace F. Fuller; 25, 26, 27, the Rev. H. Richard Harris, D. D.; 29, 30, 31, the Rev. Andrew J. Graham; April 1, 2, 3, the Rev. J. Sanders Reed, D. D.; 5, the Rev. Clarence W. Bispham; 6, the Rev. G. Berkeley Griffith; 7, the Rev. Herman L. Duhring, D. D.; 8, the Rev. W. C. Richardson, S. T. D.; 9, the Rev. Louis C. Washburn, D. D.; 10, the Rev. R. Heber Barnes.

The annual delegate meeting of the Sunday School Auxiliary will be held in the Church House on Saturday, February 13. Addresses will be made by the Rev. Arthur S. Lloyd, D. D., the Rev. Irvine H. Correll, D. D.; and Bishop Robinson of Nevada.

The Rev. Herman L. Duhring, D. D., secretary of the Sunday School Association, reports that already 20,000 mite boxes have been distributed in the Diocese of Pennsylvania, which is far in excess of last year, indicating a renewed and increased interest in the Lenten offerings. It is hoped that this increase will so spread that the Presiding Bishop's wish will be realized.

Mr. George W. Jacobs, a member of the Joint Commission of the General Convention on Sunday School Instruction and treasurer of the Lenten offerings of the Diocese of Pennsylvania, has sailed for Europe, where he will study Sunday School matters and confer with Sunday School workers and with the Church of England Sunday School Institute.

The Rev. Arthur Rogers closed his series of the Bohlen Lectures for 1909, on Tuesday, February 2, in Holy Trinity parish house. He said that while Isaiah was the greatest of Prophets he was also a poet, and Browning was a great poet and the prophetic spirit was constantly present in his works, pointing out that there were few of his writings in which God was not present. The lecture abounded with phrases from Isaiah and stanzas from Browning.

Charitable bequests amounting to $125,000 are contained in the will of the late Mary Lewis. They include $50,000 to the Hampton Institute; $10,000 to Tuskegee; the Board of Foreign and Domestic Missions $10,000; the Episcopal Hospital, $10,000; Woman's Female Association of Phil-

adelphia, $10,000; City Mission for the Home for Consumptives, $2,000; the Indian Hope Association, $1,000.

The Rev. Robert Johnson entered upon his duties as rector of the Church of the Saviour on Sunday, January 29. In his sermon he dwelt upon the value of the poetical books of the Bible. He outlined what kind of a church he wishes it to be under his ministry.

The Women's Christian Temperance Union held their semi-annual meeting in the parish house of the chapel of the Prince of Peace. The Rev. Floyd W. Tomkins, S. T. D., delivered the principal address, giving his idea of the nation's development, that the children were the backbone of the country. He also believed that those present would live to see the day when temperance would rule the world.

The Rev. Thomas G. Brown has resigned as minister-in-charge of the chapel of St. Simon the Cyrenian, to take up like work at the Church of the Redeemer, Denver, Colorado, on Ash Wednesday.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**The Trinity Parish Controversy—Chapel Altar and Reredos Consecrated. Religious Activity of Grace Church, New York—Tenth Anniversary of Holy Trinity—Death of a Generous Churchwoman.**

The controversy over Trinity parish affairs, started over the proposed closing of St. John's chapel, has grown far beyond expectations. There is a public feeling that is intense, and which from present indications must be reckoned with. Argument on the injunction against the closing, set for February 2, was postponed to February 9, and so the chapel services were continued another Sunday. The congregation is appealing for funds with which to press the legal battle, and it is said is receiving such in plenty. These funds come from prominent Churchmen who feel, so they say openly, that Trinity must be brought to a sense of her responsibility to the whole Church.

The Rev. Eliot White, of Grace church, Newark, has given to Holy Cross House, West Park, a chapel altar and reredos. It was consecrated by Bishop Griswold, of Salina, at a special service held on the morning of February 2. About eighty clergy were present.

Grace Church Year Book, just issued, presents one of the most remarkable stories of religious activity ever recorded concerning any American church, and it may be added, any English one. With an income of $421,000 last year —where is there another such parish? This amount includes something more than $100,000 presented at Easter toward payment for a plot of land immediately to the south of the church, on the corner of Tenth street. Here is to be laid out a flower garden. It is not, however, that Grace parish is indulging in a flower garden in the heart of a great city, but that it was compelled to purchase the plot or to have seen a sky-scraper built upon it in such location as would forever shut the church in. Having purchased the plot, a quite small one, for $375,000, it does not itself erect a sky scraper but puts it to the better use of something that will permit the church itself to be seen, and forever preach its sermon in beautiful architecture. The work of the parish is religious, musical, industrial, and among foreign speaking peoples—all so various and different that the head of it must be like the head of a great commercial house, with spiritual and pastoral qualities besides. The rector, the Rev. Dr. Huntington, writes in his preface some interesting things. He mentions wiring for the better heating in certain parts of the church, and expresses the view that electricity will eventually become as useful to the ear as it is now to the eye, and that by it not only will deaf persons be assisted, but that the defects of bad architecture and worse acoustics may be wholly overcome. The parish was organized in 1809, and is therefore observing its centennial. The plot already referred to is a part of the offering on this occasion. The parish is also coming into possession of two funds of $100,000 each, one to be used for general maintenance and the other for support of industrial education. The rector asserts that Grace parish stands neither for optimism nor pessimism, but for a hopeful meliorism, that makes the best things both good and bad, and manages by work, prayer and sacrifice advance and uplift the world a little.

Holy Trinity church, which is a part of St. James' parish, observes this year its tenth anniversary. It is located on the upper East side, among the very poor, and is one of the most beautiful as well as ideal parish foundations in America. Its work presents figures almost like those of a western diocese. The rector, Bishop Courtney, gratefully acknowledges in his year book just issued his full recovery to health and the goodness of God and kindness of St. James' people.

The Church Club of New York was the inspiration, and in some degree the financial supporter, of the East Side House, started nearly twenty years ago with the Hon. Everett P. Wheeler, former president of the Club, at its head. After these years of struggle there has been established a settlement work, essentially Christian and not merely ethical, that is receiving and wisely using about $18,000 annually. It is located on the upper East side, right on the river bank, and the building contains the usual features for neighborhood work. Mr. Wheeler is now retiring from the presidency, feeling the work to be well establishd and in such shape as to warrant the step. The work that he and others have done in the name of the Church is greatly to be praised.

The Mendelssohn centennial on February 2 was observed in New York by a rendering of the author's "Lauda Sion." The cantata was sung in St. Paul's chapel in lower Broadway, at the noon hour. About thirteen hundred persons were within the chapel, and almost as many more tried to get in.

The death of Mrs. William E. Cochran, of Yonkers, occurred last week, the cause being diphtheria. On Sunday morning, February 7, the rector of St. Andrew's church, Yonkers, the Rev. James E. Freeman, preached a memorial sermon. Mrs. Cochran and her husband, the late William F. Cochran, were two of the wisest benefactors the Church in New York ever had. They gave vast sums of money, but others have done that. They studied needs and gave where and when most could be done. A list of the benefactions would be a long one. They include Hollywood Inn, Yonkers; St. Andrew's church, Yonkers; a considerable part of the Bronx Church House; St. John's, Riverside Hospital, Yonkers; contributions to the Church's work in many foreign fields, and a great number of other good deeds.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**Bishop Woodcock's Good Work—Ordination—Elevator for the Church Home, Louisville—Practical Result of Sunday School Teaching.—News of the Diocese at Large.**

The Bishop of Kentucky, the Rt. Rev. Charles Edward Woodcock, D. D., has been in the Diocese for four years. Many gratifying results have already crowned his labors and though the work to mortal eye may seem slow, purpose, will and energy, all devoted to the service of the Master, must sooner or later bring forth fruit. The Laymens' League inaugurated by him for mission work in the city of Louisville, has given and is giving splendid service.

At the semi-annual examination of St. John's school, Uniontown, the Bishop made his visitation there and services were held during the week. The Bishop, Rev. Charles Lewis Biggs, of Henderson; and Rev. David Cady Wright, of Paducah, conducted the services on Thursday morning, January 28. A former student of St. John's school, who recently has been studying under the Rev. D. C. Wright, of Grace church, Paducah, Mr. E. C. McAllister, was ordained to the diaconate.

On Thanksgiving Day the dean of Christ church cathedral, the Rev. Charles E. Craik, made an appeal for an elevator to be placed in the Church Home and Infirmary, where many of our older church people are spending the remainder of their days, and where as the stairways are long and tiresome for feet grown weary, an elevator will prove a blessing. Miss Roberta Tyler at once gave a thousand dollars for the purpose and an annual subscription of one hundred dollars for the expense of operating the elevator. She gave it as a thank-offering for the devoted and faithful service of the Sisters, at the Orphanage of the Good Shepherd. The Sisters are now inmates of the "Home," and also for the "Ministry of Mercy," given at the "Home," by the matron, Miss Maury.

In the last report from St. Andrew's Sunday School, of which Mr. William A. Robinson, is the faithful superintendent, the most noticeable statement was a fact for which the whole parish may well feel a deep thankfulness, and that is—that St. Andrew's has sent out from its midst, six young men to labor in Christ's Kingdom—six young lives consecrated to the Master's service. What a splendid record!

The congregation at St. Paul's church, Henderson, of which the Rev. C. S. Biggs is rector, has now on hand a sufficient sum of money for the improvements and changes to be made in order to install a new organ.

Christ church, at Bowling Green, is much encouraged at the prospect of a change of location. For many years the present situation of the building has been a drawback to the growth of the church. Now a lot has been purchased which is in an ideal one for the purpose and the present edifice will be sold and a new one built, it is hoped, in the near future.

The choir at St. Mark's, Crescent Hill, is doing splendid work under the directorship of Mrs. R. M. Kerr.

Stainer's Sevenfold Amen, was recently rendered in the most artistic and beautiful manner to a delighted congregation.

The altar linen which was offered in memory of Bishop T. U. Dudley to the new church at Anchorage, by the Altar Guild of St. Thomas' church, New York, has been received. It is most beautiful, and other memorials will follow, to be used in this building erected to the glory of God and in memory of Bishop Dudley. Among the number will be a handsome eagle lecturn and altar cross. It is expected that the new church will be ready for occupancy by Easter.

The graded Sunday School System recently adopted in our Diocese is proving very satisfactory, a much better method than the former one.

Since Bishop Woodcock's coming into the Diocese—four years ago—five clergymen have been added to the force, four new parish houses built and three new rectories. Besides, though Kentucky is really a missionary field, it has fully met its pledges outside of its own borders. The Diocese of Kentucky gives—and it is the only one that does—to the Board of Missions more than it receives from it. Without outside help it does all its local missionary work, with the exception of $850 given for a colored mission. It also contributes its full quota to the work in domestic and foreign fields.

At the Christmas Sunday School celebration at St. Paul's church, Louisville, each scholar took with him a gift, and the gifts made up ten fine baskets to be taken to ten poor families. Then Bishop Woodcock spoke to the children of the true meaning of Christmas. In the name of the Christ-child, how much more blessed to give to them who otherwise would have no gifts to cheer their sad hearts, than to receive all manner of gifts for themselves.

The St. Paul's branch of the Woman's Auxiliary has just contributed $10 toward the endowment of the cathedral in Manila.

At the second service on Christmas Day, the congregation was pleasantly surprised by the appearance of a vested choir at St. James' church, Peewee Valley.

The Woman's Auxiliary branch of Grace church, Louisville, this year has sent a well-supplied box to the "Sisters" of St. Mary, Sewanee, Tennessee.

Splendid work is being done by the Girls' Friendly Society and by St. Martha's Guild.

The ladies of the Church of the Epiphany "Rectors' Aid," made a beautiful embroidered surplice as a Christmas gift to the Rev. Charles Kienzle, who willingly and heartily gave great assistance to the congregation during the three months that they were without a rector. January 3, the Rev. William H. Mockridge, of Toronto, Ont., took charge of the parish.

At Christ church, Elizabethtown, where, since June 1, 1908, the church has been without a rector, the people are nevertheless steadily working. Mrs. Wm. Allen Pusey, a former member of the parish, has recently made and presented some beautiful sets of altar linen and stoles. The vestry-room has been repapered and painted within the past month, and the fence painted; the chancel enlarged for a vested choir and the Guild is busy making the vestments for the choir.

The Rev. Arthur Gorter, of Laporte, Ind., has succeeded the Rev. C. P. Sparling, resigned, and is now in charge of the Missions, St. John's and St. George's, Louisville.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Southern Convocation—Death of Mrs. Alice B. Martin.

The Southern Convocation, Rev. F. B. Adkins, dean, held its winter session in All Hallow's church, Snow Hill, Rev. A. M. Rich, rector, January 12 and 13. There were eight clergymen present, all of whom took part in the services and discussions.

On the evening of Tuesday, the topic for presentation was the Manifestation of Our Lord. It was spoken on by the Revs. W. W. Greene, J. F. Kirk and W. B. Guion.

On the morning of Wednesday the sermon was preached by the Rev. L. D. Insley, from St. Luke 21:13; and at Evening Prayer the topic was the Childhood of Christ, presented by the Revs. T. B. Barlow, S. A. Potter and J. F. Kirk. The Dean concluded the discussion and closed the services.

At a business meeting, on Wednesday afternoon, resolutions of sympathy were adopted and sent to the family of the late Rev. George F. Beaven, Hillsboro, Md.

The sessions were well attended and the interest of the people continued until the end.

A great deal of sympathy has been expressed within the Diocese for the Rev. H. B. Martin, D. D., rector of Emmanuel church, Chestertown, in the death of his wife. Mrs. Alice B. Martin died after a long illness on Sunday, January 17. Her loss will be deeply felt in the parish. She was a loving companion, a help-meet indeed a devout Christian, and ever active in good work. The interment took place in Greenmount cemetery, Baltimore, January 20.

## IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

### Reception to Bishop Funsten.

The rector and Mrs. P. Murphy, the vestry and ladies of St. James' church, Payette, tendered Bishop Funsten a reception on Jan 25, in the rectory recently erected, to which were invited over 200 people, including citizens as well as the Church people. The rooms were prettily arranged and delicious refreshments were served by the ladies. The new rectory is the finest with one exception, in the District, and has all the latest conveniences. The men of the church secured the subscriptions and collected the money; also signed the notes for the loan, which is quite a small one. When the fact is made known that Payette is a city of 3,000 people, with thirteen religious bodies, it will readily be understood that raising money is no easy matter, and out of a communicant list of thirty, almost one-third are children. The men have been most loyal in their support of the rector, and all the business of the church is transacted by them.

Since the present rector took charge, about fifteen months ago, several organizations have been started; among them are a chapter of the Junior Brotherhood of Saint Andrew, a Cadet Corps, Girl's Friendly Society, and Junior Guild.

Bishop Funsten will visit the parish again during the Lenten season, when a class will be presented for confirmation.

## CENTRAL NEW YORK.

Rt. Rev. C T. Olmsted, D. D., Bishop.

### Sunday School Rally—Bequests to a Church—Other News.

In spite of inclement weather, the annual Sunday School rally of the parishes in Utica and the suburbs, held in Grace church, Jan. 31, was a pronounced success. Over nine hundred children from nine parishes and missions marched into the church from the parish house. After a brief service, with hearty singing of missionary hymns, they were addressed by the Bishop, Rt. Rev. Charles T. Olmsted, D. D., who held their closest attention for twenty-five minutes, in an address on Missions.

By the will of the late Mrs. Charles H. Sanford, Christ church, Sherburn, receives five thousand dollars addition to its endowment, and one thousand dollars for the parish cemetery.

The executive committee of the Syracuse Sunday School Institute has recommended Children's Eucharists, with the request that the effects of the services be noted and reported to the committee.

The Rev. J. Winslow Clarke, rector of St. Andrew's church, Utica, has broken down nervously, and has gone to Old Point Comfort, Va., for rest. His duties will be taken by the Rev. E. B. Mott.

Rev. Alexander H. Grant, of Zion church, Fulton, has accepted the rectorship of St. John's church, Richfield Springs, Diocese of Albany.

Rev. Rosselle J. Phillips, of North Brookfield, Mass., formerly of this diocese, has accepted a call to All Saints', Syracuse.

A men's club with twenty-five charter members has been formed in St. Luke's parish, Utica, Rev. A. L. Byron-Curtiss, rector.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Laymen's Annual Dinner with Timely Addresses.

The second annual dinner of the laymen of the Archdeaconry of Harrisburgh was held in the Chestnut Street Auditorium, Harrisburgh, on Monday evening, Feb. 1, with almost 300 guests present. At the close of the dinner, toastmaster Edward B. Watts, of Carlisle, made a short address and then introduced Clinton Rogers Woodruff, of Philadelphia, who took as his subject, "Churchmen and Present-day Problems." The other speakers and their subjects were: Rev. Thomas J. Garland, of Philadelphia, "Outstanding Problems;" Dr. Talcott Williams, of Philadelphia, "Churchmen and Politics;" Mahlon N. Kline, of Philadelphia, "The Layman's Responsibility," and Bishop Darlington.

Governor Edwin S. Stuart was the guest of honor, and as he made his appearance he was greeted with rounds of applause. He delivered a short address as did also Health Commissioner Dixon, the head of the State Department of Health.

The Rev. William Hilton Butts, formerly rector of All Saints' church, Williamsport, who resigned his parish on account of his health, has been living at Allentown recently. He has sufficiently recovered to take work in Christ church, Corning, New York, during Lent.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Lectures for the Churchman's Club.

A series of lectures, under the auspices of the Churchman's Club, is to be delivered in Charleston throughout the winter and spring. The following clergy have been invited: The Rev. Beverley Warner, D. D., of New Orleans; the Rev. Norman H. Guthrie, Ph. D., Sewanee, Tenn.; the Rev. Percival H. Whaley, D. D., Charleston, S. C.; the Rev. Henry S. Nash, D. D., Cambridge, Mass.

The first lecture of the series was delivered by Dr. Warner at Grace church. His subject was "The Church and Modern Society, and the large attendance evinced a great interest in this enterprise of the Churchman's Club.

The Rev. R. M. Marshall, rector of the Church of Our Saviour, at Rock Hill, has accepted the appointment to be priest-in-charge of St. John's church, Charleston.

The Rev. R. A. Chase, of the Diocese of Chicago, is to be in charge of the parishes at Ridgeway and Winnsboro for five months.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### The Mission at Raspeburg—Address by Dr. Beverley E. Warner.

Last summer when it was found impossible to complete the building of the mission chapel at Raspeburg, near Baltimore, a roof was put over the finished cellar, furniture was installed, and for some months services were held in the basement of the unfinished structure. In the early winter the use of the chapel had to be discontinued, on account of the water which made its way into the room. The builders have determined to elevate the structure to a point five feet above the ground, and to make other alterations which will prevent a repetition of the flooding. The work is in charge of the Laymen's League.

The Rev. Beverley E. Warner, D. D., of New Orleans, addressed the Churchmen's Club, on Tuesday, Feb. 9, at St. Paul's parish house. His subject was "The New Churchman." Dr. Warner was the guest of the club.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Prayers Asked for the Work in Anking, China.

At the monthly meeting of the Woman's Auxiliary, Christ Church Chapter, Norfolk Branch, very interesting letters were read from Dr. Harry Taylor, of Norfolk, now in charge of the hospital at Anking, China. He wrote of the many demands upon him, as surgeon, and of his great need of an assistant.

We are all assured of the efficacy of prayer, believing that "the effectual fervent prayer, availeth much."

It was therefore agreed that each one should, in her daily devotions—remember him and his need.

A resolution was adopted that all the Chapters of our Diocese be asked to unite with us. In this way, therefore, we send through the Southern Churchman and Diocesan Journal our request that every member of the Woman's Auxiliary make it a subject of earnest prayer, trusting that some young physician may feel called of God to offer himself for this much needed and noble work.

Let us also ask for God's blessing upon St. Agnes' School for Girls, Anking, China, that a consecrated young woman may be led to go as an assistant to Miss Barbour, who now works alone, and feels great need of a helping hand.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Union Lenten Services in Richmond.

The following schedule of Union Services for the Richmond churches during Lent has been adopted, in accordance with the custom which has been followed:

Mondays—St. Mark's.

Tuesdays—Grace and Holy Comforter.

Wednesdays—Monumental and Holy Trinity.

Thursdays—St. Paul's.

Fridays—St. James' and St. John's.

Saturdays—All Saints', St. Andrew's and Christ church.

### The Bishop's Appointments.

February 10—Meeting of the House of Bishops, New York City.

February 14—Lewiston, Spotsylvania county.

February 21—St. James the Less, Ashland.

February 28—St. Andrew's and St. Luke's, Richmond.

March 1—Laurel Reformatory.

March 6—Abingdon Church, Gloucester county.

March 7—Ware Church and Holy Innocents, Gloucester.

March 8 and 9—Christ Church and Trinity, Mathews county.

March 14—Emmanuel Church, Greenwood.

March 17—Christ Church, Richmond.

March 21—All Saints', Holy Comforter and St. Mark's, Richmond.

March 24—Weddell Memorial, Richmond.

March 28—St. James', Holy Trinity and St. Paul's, Richmond.

April 4—St. John's, Monumental and Grace Church, Richmond.

May 16—St. Paul's Church, Goochland.

May 30th—St. James', Leesburg.

The Bishop visited Grace church, Bremo Bluff, January 31, and confirmed a class of three, presented by the rector, the Rev. David Lewis.

Last Sunday the Rt. Rev. Robert Codman, D. D., Bishop of Maine, preached at St. James' church, Richmond; Bishop Peterkin, of West Virginia, at Emmanuel church, Brook Hill, and the Rev. H. St. George Tucker, president of St. Paul's College, Tokyo, Japan, at St. Paul's church, Richmond.

The Rev. Charles C. Randolph, of Campbell county, Va., is spending several weeks in Richmond.

On St. Paul's Day the tenth anniversary of the consecration of Bishop Edsall, of Minnesota was celebrated in All Saints' church, Minneapolis. Before the service the Twin City Clericus presented to the Bishop a suitably inscribed chalice of silver and gold for use in the cathedral. A reception at the Bishop's residence followed the service.

### Summer School for Sunday School Teachers.

The following provisional programme has been adopted for the Summer School for Sunday School Teachers, which will be held at Pocono Pines, Pennsylvania, August 22 to 28, 1909:

August 22—Sunday—8 A. M., celebration of the Holy Communion; 10:30 A. M., service and sermon by the Rt. Rev. James H. Darlington, D. D., Bishop of Harrisburg; 7 P. M., vesper service by the lake, the Rev. C. C. Pierce, D. D., Philadelphia.

August 23-27—9:15 to 9:30 A. M., Devotional Exercises.

August 23-27—9:30 to 10:30, "The Holy Bible," Rev. Llewellyn N. Caley, B. D., Philadelphia.

The Bible, the Word of God; The History of the Old Testament; (2) The History of the New Testament; The Institutions of the Bible.

August 23-27—10:30 to 11:30, "Christian Education."

Monday—"The Educational Aim of the Sunday School," Franklin S. Edmonds, Esq., Philadelphia.

Tuesday—"The Holy Bible as material for a Christian Education," Rev. Stewart U. Mitman, Ph. D., So. Bethlehem.

Wednesday—"The Prayer Book as material for a Christian Education," Rev. ———.

Thursday—"The Teacher as the medium of a Christian Education," Edward H. Bonsall, Esq., Philadelphia.

Friday—"The Scholar as the object of a Christian Education," Rev. Edward R. Noble, Wilkes-Barre.

August 23—11:30 to 12:30 A. M., "Teacher Training," Rev. Howard W. Diller, Pottsville.

August 24-27—11:30 to 12:30 A. M., Sectional Conferences.

Tuesday and Wednesday—The Beginner's Class, Mrs. M. Hawkes, Zion Church, Philadelphia.

Thursday and Friday—The Primary Department, Miss S. Dean, St. Paul's, Richmond.

Tuesday and Wednesday—The Intermediate Department, Mrs. John Loman, The Church of the Saviour, Philadelphia.

Thursday—The Main School Department.

Friday—The Study of Missions in the Sunday School, Rev. Allen R. Van Meter, Philadelphia.

8:00 P. M.—In the Auditorium, Illustrated Lectures as follows:

Monday—The Holy Land, Rev. S. U. Mitman, Ph. D., So. Bethlehem.

Tuesday—Fighting the Ocean, or The Story of the Life Saving Service, Rev. Herman L. Duhring, D. D., Philadelphia.

Wednesday—Camp Fire and Social Evening.

Thursday—Cuba, Rev. Charles C. Pierce, D. D., Philadelphia.

Friday—England and her Cathedrals, Rev. Llewllyn N. Caley, B. D., Phila.

Bishop Nelson of Atlanta has given notice that on Jan. 28, 1909, in the chapel of the Cathedral, in the city of Atlanta, and in the presence of the Rev. C. T. A. Pise, D. D., the Rev. C. B. Wilmer, D. D., and other clergy of the church, he deposed from the Ministry of the Church, John Ladislau Villalonga, deacon, he having in writing, under date of January 6, 1909, requested deposition in accordance with the provisions of Canon 31.

# Family Department.

### The Land Which no Mortal May Know.

Though earth has full many a beautiful spot,
As a poet or painter might show,
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart and the spirit's sight,
Is the land which no mortal may know.

There the crystalline stream, bursting forth from the Throne,
Flows on, and for ever will flow;
Its waves as they roll are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

There, too, are the lost whom we loved on this earth,
With whose mem'ries our bosoms yet glow;
Their relics we gave to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.

O! who but must pine in this dark vale of tears
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the joy and the peace and the love
Of the land which no mortal may know?

—Bernard Barton.

### Superstitions About Sneezing.

When Cicero was present at a theatrical performance in Rome he began to sneeze, whereupon the entire audience arose and with one accord cried out, "May Jupiter be with thee!"

It will thus be seen that the custom

**Family—**

of uttering a pious ejaculation when anyone sneezes is a very ancient one. Throughout Christendom it is customary for those present to invoke the divine blessing when anyone sneezes, and the Moslem, under like circumstances, prays to Allah. In modern Egypt if a man sneeze, he says, "Praise be to God!" and all present, with the exception of servants, rejoin, "God have mercy upon you!" In these cases the underlying idea seems to be the same; namely, the doctrine of invading spirits, which the pious exclamation is supposed to exorcise. Prof. Maspero says in his book, "The Dawn of Civilization," that in ancient Egypt illnesses were thought to be caused by demons who had somehow taken up their abode in the body; and the Chaldean physicians actuated by the same belief, were wont to prescribe the most nauseating medicines in order to thoroughly disgust the demon in possession and thus enforce his departure. Perhaps a relic of this notion survives in the popular preference for bad tasting remedies.

Many of the Sioux tribes of American Indians attach a peculiar importance to sneezing. If one of their number sneeze once, he believes that his name has been called either by his son, his wife, or some intimate friend. Therefore at one sneeze he exclaims, "My son." But if he sneeze twice he says, "My son and his mother."

In France the rules of etiquette formerly required that when a gentleman sneezed, all other gentlemen present should take off their hats, and when the first had recovered he had to return the salutation. Bishop Hall of Exeter, writing in 1627, records a similar custom in England.

In the Netherlands a person who sneezes is believed to thereby put himself in the power of a witch, unless some one invokes a divine blessing.

In the department of Finisterre in northwest France, when a horse sneezes, the people say, "May St. Eloy assist you," St. Eloy being the guardian of farriers and consequently the tutelary god of horses. Grimm tells us that in the "Avadanas" or Bhuddist parables a rat is represented as wishing a cat joy when she sneezes.

After a sneeze the natives of the Fiji Islands exclaim, "Mbula," that is "May you live," or "Health to you!" And the sneezer politely responds with "Mole," or "Thanks." Formerly Fijian etiquette was more exacting and required the sneezer to add, "May you club some one!" or "May your wife have twins."

The Siamese have a unique theory on the subject. They believe that the Supreme Judge of the spiritual world is continually turning over the pages of a book containing an account of the life and doings of every human being; and when he comes to the page relating to any individual, the latter never fails to sneeze. In this way the Siamese endeavor to give a plausible reason for the practise of sneezing and for their accompanying salutation, which is "May the judgment be favorable to you."

The Parsees regard sneezing as a manifestation that the evil spirits, who are constantly seeking to enter the body, have been forcibly expelled by the interior fire, which in their belief, animates every human being. When the Parsee hears anyone sneeze, he exclaims, "Blessed be Ormuzd!" thus praising the Lord of Good. The Parsees are forbidden to talk while eating lest the alert demons should slip in unobserved.

British nurses used to think that infants were under a fairy spell until they sneezed. "God save the bairn," exclaimed an old Scotch nurse when her little charge sneezed at length, "It's no warlock."

To sneeze at the commencement of an undertaking has usually been considered unlucky. According to a modern German belief, recorded by Grimm, if a man sneeze on getting up in the morning, he should lie abed another three hours, else his wife will be his master for a week.

Among the Romans it seems to have been unlucky to sneeze toward the left and lucky to sneeze toward the right. Catullus, in one of his love poems, says, "At the right then love sneezed three times." Properitus, the last of the Latin poets, thus apostrophises his beloved: "In thy newborn days, my life did golden Love sneeze loud and clear a favorable omen."

Plutarch said that the familiar spirit or demon of Socrates was simply the sneezing of the philosopher or of those about him. If any person sneezed on his right hand, Socrates felt encouraged to proceed with whatever he had in mind. But if the sneeze were on the left he abandoned the undertaking. The demon we are told, always notified him by a slight sneeze whenever Xantippe was about to have a scolding fit, so he might prudently absent himself. This was an excellent arrangement, for Xantippe had been known to upset the supper-table in her anger, and that too when a guest was present.

For the Southern Churchman.

### A "Nazarene."

By the Rev. E. H. J. Andrews.

To be a resident of Nazareth was to be a "Nazarene," and to be a "Nazarene" was to be something very insignificant and contemptible. Our Lord became, as had been prophesied of Him, a "Nazarene."

A Nazarene! How did our Lord bear the opprobrious name? He did not repudiate it; He did not in any way seek to conceal the fact that He was what He was called. He simply fulfilled the catechism requirement of every man—did His duty in that state of life unto which it had pleased God to call Him. He lived the life of a holy Nazarene. He glorified the name and made of it a noble heritage. Now, the whole world honors the little town that was once despised—because of the holy life of One who was called a "Nazarene!"

There is a sense in which many of us are called to be Nazarenes—to be ignored or pitied or scoffed at or ridiculed, or persecuted in some other way. It may take the form of some deformity of body, and we are destined to be known of our fellowmen as "the hunchback," or by some other name indicative of the physical defect which distinguishes us from the generality of men. Or it may take the form of some circumstantial condition, and our lot in life is to be known as "the pauper," or "the illiterate," or "the unfortunate"—one whom fate pursues and visits succcessively with all the ills to which the flesh is heir. Or we may be "Nazarenes" temperamentally, to be spoken of opprobriously as "the dull," "the ill-tempered," "the fool."

What are we going to do about it? There are some who, painfully sensitive of critical eyes, shrink from the sight of their fellowmen, and hide themselves away from the world, to live a life of self-imposed solitary confinement. There are others who, impatient of their limitations, become querulous and almost savage in their attitude towards their fellows.

But this is not to live up to the ideal of the catechism. This is not to make the best of circumstances. We cannot, perhaps, obliterate the mark which distinguishes us from others; we cannot, perhaps, hope to be known by other name. But there is this we can do—we can live a beautiful life and glorify the name—whether it be hunchback or pauper, ignoble or fool. There is a glory in beautiful thoughts, beautiful words and beautiful deeds which transfigures the crippled form and makes it beautiful. So ugly faces and hard, rough hands become beautiful faces and beautiful hands by virtue of the beautiful soul which possesses them. Think of Helen Keller and her wonderful work for humanity—a Nazarene by reason of her blindness and other afflictions; an angel by virtue of her deeds! Some of the most beautiful poems, some of the most inspiring paintings; some of the most sublime musical compositions; some of the greatest orations have been produced by "Nazarenes"—men notorious for their ugliness, their poverty, their obscure origin. Now it is by the beauty and perfection of their works that they are known.

Our duty is to be master of our limitations whatever they may be. To see

in them opportunities which have not come to others—opportunities to be beautiful in spite of circumstances; to be noble in face of adversity—opportunities to prove to the world that "Nazarene" may be a term not of opprobrium but of honor.

### A Dream in the Old Church.

I sat one morn in the village church
In the soft bright summer days—
In the dear old church of bygone years
Where memory softly strays.

The parson spoke of a wond'rous place
Where the streets were paved with gold,
And from the throats of earth's redeemed
A mighty anthem rolled.

His drowsy tones grew soft and low
Into distance seemed to stray,
And the scene was changed to days of youth
And the home-years far away.

I saw the forms I used to love
And the soft bright waves of hair—
The sparkling eyes and smiling lips
Of those who were happy there.

But the shades of death have fallen low
And those voices speak no more—
The years are sweeping me far away
And the old sweet days are o'er.

But hark! those voices speak again
In a sweeter, purer day,
And heaven above is the old sweet home
As the ages roll away.

—Clerin Zumwalt.

### The Church of Nineteen Centuries.

Historical Facts.

A. D. 33. Our Lord Jesus Christ gives to the apostles the Great Commission (St. Mark 16:15-20): "Go ye into all the world and preach the Gospel to every Creature;" and then ascends to heaven.

A. D. 35. The Apostles plant the Church in every city.

A. D. 70. St. Clement says, "St. Paul went to the extreme limit of the West."

A. D. 180. Irenaeus says, "Christianity was propagated, especially in the Celtic nations, Germans and Britons."

A. D. 200. Tertullian says, "Some countries of the Britons are subject to Christ."

A. D. 314. Three British Bishops attended the Great Council of Arles.

A. D. 325. The Emperor Constantius dying at York, England, Constantine, his son, defeats Heathen Emperors in battle, and establishes Christianity in Rome, calling first General Council of the Church at Nicaea.

A. D. 400. Chrysostom says, "In the British Isles churches are built and altars erected."

A. D. 500. The Angles and Saxons conquer Britain, and drive the Church into Wales, Scotland and Ireland.

A. D. 600. Augustin having come from Rome to convert the Anglo-Saxons, finds a Christian Queen, Bishops and Church—our Mother Church, already there.

A. D. 700. The Britons and Italians unite their missions. The Bishop of Rome not yet called Pope.

A. D, 800. The Bishop of Rome claims authority in England and tries to obtain it by various schemes.

A. D. 900. The Pope gains temporal power gradually.

A. D. 1066. William of Normandy conquers England. His Romanism increases the Pope's power.

A. D. 1100. The Pope's supremacy admitted in some cases of controversy in England.

A. D. 1213-1215. King John sells the crown to the Pope for defence; the Nobles, Bishops and the whole Church protest, and finally force from him the Magna Charta, which says, "The Church of England shall be free."

A. D. 1375. Wycliffe prays for Reformation of the Church, and translates the Bible into English.

A. D. 1400. The Reforming movement grows.

A. D. 1534. Henry VIII breaks with the Pope and reclaims the crown: the Church resolves that "the Bishop of Rome has no more jurisdiction" in England. Through the personal quarrel of King and Pope, the Church throws off Romanism and becomes Catholic again.

A. D. 1547-9. Edward VI. The Prayer Book is translated and purified.

A. D. 1553. Bloody Mary. The Reformation thrown back.

A. D. 1558. Elizabeth. The Church free; Reformed, and as it was in the Apostles' days. The Pope offers to forgive all and acknowledge the English Church, if Queen Elizabeth will pay Peter's pence and acknowledge him. This being declined by Church and Queen, the Pope calls on all clergy and people to come out or be excommunicated. Very few pay any attention, but through this the Romanists in Great Britain become schismatics. The Queen is excommunicated in 1570.

A. D. 1559. The Prayer Book in general use.

A. D. 1579, June 24. The Prayer Book used at Drake's Bay, California.

A. D. 1607, May. The Prayer Book used at Jamestown, Virginia.

A. D. 1611. Our English Bible printed for the Church, by order of King James and the Church.

A. D. 1640. The Rebellion hinders the Church, and starts various religious denominations.

A. D. 1660. The King restored and the Church prospers.

A. D. 1661. The Prayer Book printed as now in use.

A. D. 1784-9. American Bishops consecrated.

A. D. 1907. The Episcopal Church, the same Church 120 years ago in America, the same 200 years ago in England, the same 350 years ago during the Reformation, the same 500 years ago groaning under the Pope's oppression, the same 1300 years ago when Augustin went to England, the same 1400 years ago when driven into Wales by the Saxons, and same 1800 years ago when planted in England by apostolic missionaries according to Christ's directions.

The Latin or Roman Church, and the Greek or Eastern Church, have similar histories; but they still hold to errors.

The other Christian bodies about us are of modern origin, not one of them being more than about 400 years old.

Knowing these facts, which is the Church for you?—Bishop's Letter, Diocese of Harrisburg.

"And doth the Saviour weep
Over his people's sin,
Because we will not help him keep
The souls he died to win?
Ye hearts that love the Lord,
If at his sight ye burn,
See that in thought, in deed, in word,
Ye hate what made him mourn."

—Keble.

The New Testament idea of the preacher's calling emphasizes two things always: First, a personal experience of the great salvation through Jesus Christ. Secondly, entire devotion to that one work. Whatever else may be insisted in this our day, these indispensable conditions may not be waived.

### Things Eternal.

Things eternal all have to do with eternal life. But the question comes to me, what is eternal life, and how does it begin? My eternal life must begin here, else it would not be eternal life for me. Further, eternal life is "the gift of God," and that gift I may take or refuse, keep or lose. Indeed I am so doing. I am living eternal life, or I am not. How can I know which?

I am led to see, as I think on this, that life always means development. If life is not developing, it is going backward, that is, dying; also the final test for eternal life is to be "ye did it" or "ye did it not." I see two men of the past and present who, because they have here developed their talents and powers, are called great men, men of genius; and the power of their lives, and their influence, continues among men through the years or the ages. And so I begin to see that it is eternal life thus to develop here what God has given us. And it begins now.

But one such great man has said that "genius is only an infinite capacity for taking pains." This means that any one can be a genius, if he will,—can live eternal life here if he will. Each one of us has some special capacity given us. I have mine. If I develop it as well as I can and as far as I can, and use it for the best that I can, that will be genius,—that will be my eternal life showing itself here. And my life, like that of other and greater men, will help after I am gone because I will have lived eternal life here.

Yes, and that is what my Lord tells me in that story about the profitable and unprofitable servants. The blessings come to the faithful servants, not because they had done a greater or a less amount, but because they had been faithful,"—had done what they could with what they had. They had lived eternal life here, and so it was said, "enter thou into the joy of thy Lord." And the unprofitable servant,—he had not developed that which had been given him, and so was unfit to receive more or even to keep that which he had.

Eternal life, then, is with me here, when I try to make my best still better, for so I may be fitted, perhaps, for God's better gift in heaven. And if God gives me success, the influence of my life will last here, making the world a better and purer place for those who come after because I have been faithful; that is all.

For the Southern Churchman.

### Dig Deep.

"Within is the fountain of good; it will ever bubble up, if we ever dig."—Marcus Aurelius.

We have eyes and see not; ears have we but hear not. We pass our lives struggling for the outward things, which seem with the enchantment of distance good, while we neglect to strike the vein of gold within. Man looketh on the outward appearance, but God looketh on the heart. Often we find our neglect of watering and tilling has made but a barren desert place of the heart; the fruits of whose thorns and prickers penetrate into our lives and the lives of our brethren. It is the fountain of good within that must be stirred and digged deep that the pure waters of love and fellowship, of charity and righteousness may bubble up and overflow into our lives. "Keep thy heart with all diligence, for out of it are the issues of life."

Lincoln C. Cummings.

### A Home Mission Prayer.

Look from Thy sphere of endless day,
O God of mercy and of might;
In pity look on those who stray,
Benighted, in this land of light.

In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee.

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Send them thy mighty word to speak,
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to Heaven the voice of praise.

—William Cullen Bryant.

### The Fact of Sin.

Sin is a fact. The character of men and the general conditions of life are not accounted for on any theory of evolution. Man is more than an animal in the higher stages of development—for there is the moral sense. There is the consciousness of right and wrong, and the approval of the one and the disapproval of the other. A more advanced position in the scale of being does not introduce new elements of nature. Man has always been what he is, a being with the consciousness of wrong-doing or sin. This is not incidental to race, time or conditions; it is universal and belongs to the nature of man. However we may explain it, the fact of sin remains.

Sin is guilt. It is voluntary. It is not simply a transgression of natural law, it is the transgression of the law of right, the highest law of our nature. The law of right carries with it the recognition of One over us to whom we are responsible. There is One to whom the law of right is fundamental in his government, as it is in His nature.

Sin separates us from God. It cannot be otherwise. In its nature it is antagonistic to him; it is the violation of His law, not simply of his will, but of his very nature. His whole nature rises against it. There is not a single element in his being that is not hostile to it. The fact of the separation cannot be too strongly stated. Nothing that may be said about his love, his infinite, all-controlling love, modifies this fact of separation. Love cannot set aside any other attribute of his nature. Love and right cannot be separated, or one be overruled by the other.

This fact of sin, however, we may account for it, renders man morally helpless. He cannot lift himself above his own level; he cannot work any change in the nature of God; he cannot set aside the laws of the divine government of moral beings. There is no power of reversal. There is no power in sin to overcome its own inertia. In the line of its own nature it must forevermore remain until arrested by some other and greater power. In all this there is the appeal to our consciousness and to the facts of human nature and human life.

This is the teaching of the Word of God. All are included under sin; all are separated from God; all are under condemnation. There is no softening of terms. There is no apology for transgression; there is no hope for deliverance from the power of sin, and from its guilt, except in the atonement of Christ. The love of God was revealed in Christ, but it was so revealed as to emphasize the guilt and helplessness of man. He gave His Son, but gave him as the sin-bearer. He laid upon him the iniquity of us all. He gave him to bear our sins in himself on the cross. No suggestion is given of any other possible reconciliation with God, or of deliverance possible by any other way. Only by the death of Christ is there salvation.

For our present purpose we make no reference to any theory of the death of Christ, but emphasize the fact of the atonement. He died for us, and only by his death is there salvation. We too much overlook what the simple fact of sin means, what it must of necessity mean—guilt, separation from God, helplessness, utter, absolute helplessness before God. Over against this is the infinite love of God, resting upon his justice in the atonement, calling, calling, to men of every tribe and condition, calling to us individually, "Come unto me and be saved;" "Whosoever cometh I will in no wise cast out."—United Presbyterian.




### A Common Delusion.

The late Bishop of Mississippi, Dr. Hugh Miller Thompson, was well-known as a vigorous thinker, and master of a very trenchant style. He said many things that stuck like burrs in men's minds and deeply influenced their lives. The apostolic and Scriptural authority for the threefold ministry of Bishops, priests and deacons was, for example, never more forcibly and clearly set forth in so short a compass as Bishop Thompson presented it in his little booklet, "Concerning the Kingdom of God." And his observations on our everyday life and conduct never failed to stimulate and uplift those who were privileged to hear or read them. Consider what he said on the obligation of a Christian profession: "It is one of the prevailing delusions to suppose that a man is free to accept or refuse the responsibilities of the Christian life—that the 'professing of Christianity' is the taking up of new and quite voluntary duties." If you ask why this is a delusion, his answer is, "A man is born into the responsibilities of Christianity as he is born into those of citizenship. He cannot refuse the former any more than the latter. For him the question of Christianity has been determined long since." And he adds, "It is not then for you, reader, unbaptized or non-communicant, to decide whether you will be a Christian or not. This only is left you to decide—whether you will be a Christian in truth and reality or whether you will fight the purpose of God in putting you here and spend your life in fruitless efforts to be as near a heathen as you can."—Canadian Churchman.

### Earthquakes.

Some interesting speculations on the possibility of foretelling earthquakes are contributed to the Times, of London, by Professor H. H. Turner, the astronomer. According to the researches of Jeans and Sollas there is good reason to believe that the earth is not spheroid, as formerly supposed, but a pear-shaped body, which under gravitational stress is gradually approaching the form of a sphere, the result being a series of earthquakes in the weakest spots; "and if any one," says Professor Turner, "will experiment in crushing a pear toward a spherical shape, or even draw a diagram and consider where the weakest points would be, the reason for the existence of two rings of greatest weakness will readily suggest themselves." Now, since men began to observe earthquakes systematically it has been shown that there are thirteen great earthquake regions, and that excluding three of these which are unimportant compared with the rest, the remaining ten lie approximately in two rings, the centres of which are suituated respectively in Africa and the Pacific. Tho latter, which is the more considerable, includes the California coast, the West Indies, the Chilean coast, the south of New Zealand, the Krakatoa region and Japan. It seems not at all unlikely that this region and the other region, which has its centre in the Sahara Desert, are peculiarly unstable for the reason suggested above and that earthquakes will continue to occur there.—New York Sun.

God must be sought and seen in His providences. It is not our actions in themselves considered which pleases Him, but the spirit in which they are done, more especially the constant ready obedience to every discovery of His will, even in the minutest things, and with such a suppleness and flexibility of mind as not to adhere to anything but to turn and move in any direction where He shall call.—Madame Guyon.

# Children's Department.

### A Morning Prayer.

Like this clear sunshine, let Thy love
  Shine down on me to-day.
Shelter my soul, Thou brooding Dove,
  Like these warm skies, I pray.

There is no brightness on the earth,
  No glory in the sky,
No peace in rest, no joy in mirth,
  Except when Thou art nigh.

Then, Lord, all day be near my soul,
  And look me through and through,
Till every wish owns thy control,
  And every thought is true.

Thou art in all that thou hast made,
  O, let me see thee there!
Dear Lord, be thou my sun, my shade,
  My Saviour everywhere!

—Lucy Larcom.

### A Cheery Pair.

By Florence Moore.

O you remember what a striking example of a cheery pair Charles Dickens gives us in those two beautiful characters, "The Cheerable Brothers," in Nicholas Nickleby. If you have not read of them you must have heard of them, and I can tell you something about the originals. My grandfather—a clergyman—knew them very well in real life, and sketched one of the twins.

If you turn to the Preface of Nicholas Nickleby you will see Charles Dickens says, "There are two characters in this book drawn from life. . . . The Brothers Cheeryble live . . . their liberal charity, their singleness of heart, their noble nature, and their unbounded benevolence are no creation of the author's brain, but are prompting every day, and oftenest by stealth, some munificent and generous deed in that town of which they are the pride and honour."

But now I must tell you they really were. My grandfather said they were the cheeriest, happiest, most delightful old men that ever lived, always trying to make others happy.

Yet they had gone through great hardships in early life.

Perhaps it was those very hardships which made them so kind and sympathetic to others.

Their real names were Daniel and William Grant. Sons of a small farmer in Scotland, a sudden flood of water ruined their home, stripping the family of everything, even the very soil which they tilled. The farmer, with his three sons, William, Daniel and Charles—the last died young—had to face life again, and with the world to choose from trudged along the road southward in search of employment until they arrived at Bury in Lancashire, which was just beginning to rise in importance as one of the seats of the cotton industry.

When drawing near the town they surveyed the wide extent of country which lay before them, the river Irwell (on which Manchester is also situated) winding its peaceful way through the valley. Being utter strangers, homeless and friendless, they knew not which route to take. At length they agreed to throw up a stick in the air, and in whatever direction it fell, to pursue that direction. It fell towards a village which they afterwards found was called Ramsbottom, and so they journeyed on till they reached the little place. After making some inquiries, they managed to find employment in a calico-printing mill, in which William served his apprenticeship. The whole family commended themselves to their masters by their diligence, sobriety and integrity. In course of time by dint of plodding and great perseverance, William and Daniel themselves became employers, and their cotton and print mills gave work to a very large number of hands.

Out of their now abundant wealth they contributed liberally to all good objects, erecting churches, building and founding schools. Indeed they became so celebrated for their cheery and kind manners and faces to match that Charles Dickens (though he never exchanged a word with them in his life) immortalized them in Nicholas Nickleby. The following true anecdote showed how well they deserved to be remembered and held in honor:

A Manchester warehouseman, becoming jealous of the twin brothers success, published a very scurrilous pamphlet against the Grant Brothers (as they were always called), holding up the elder brother William to ridicule as "Billy Button." William was told by some one of the nature of the pamphlet, but merely made the remark that the writer would live to repent of it.

"Oh!" sneered the libeller, when informed of the remark, "he thinks that some time or other I shall be in his debt, but I shall take very good care that doesn't happen."

But in the ups and downs of trade, one cannot even foresee who may be one's creditors, and so it turned out in the course of time that the man who had so cruelly libelled the "Grant Brothers" became a bankrupt, and could not complete his certificate and begin business again without obtaining their signature.

It seemed to him to be a hopeless thing to call and ask the "Brothers" for any favor. But ruin was staring him in the face, so accordingly he summoned up courage and appeared before the man whom he had held up to ridicule as "Billy Button."

"You wrote a pamphlet against us once?" said Mr. Grant.

The man, on hearing this, expected to see his document thrown into the fire, instead of which Mr. Grant signed it in the name of the firm, thereby rendering his discharge complete.

"We make it a rule," said William, as he handed back the paper, "never to refuse signing the certificate of an honest tradesman, and we have never heard you were anything else. "Ah," continued Mr. Grant, "you see I was right when I said you would 'live to repent writing that pamphlet.' I did not mean it as a threat. I only meant that some day you would know us better, and feel sorry that you had tried to injure us."

"I am indeed truly sorry," said the Manchester warehouseman.

"Well, well! you know us now. But how are you going to get on? What are you going to do?"

The poor man said that now his certificate was signed he had friends who would assist him to make a fresh start.

"But how are you living in the meantime?"

The reply was that having given up every farthing to his creditors he had been compelled to stint his family in the commonest necessaries of life, so that he might be able to pay for this certificate.

"My good fellow," said Mr. Grant kindly, "this will never do; your wife and family must not suffer. Be kind enough to take this ten-pound note to your wife from me. There, there! don't cry; all will go well with you yet, and before long you will be able to raise your head among the best of us."

And as the man stepped out into the street again he felt all his gloom had been turned to sunlight by the forgiving spirit of those "Cheeryble Brothers."

If you read Nicholas Nickleby, as I hope you will now with fresh interest, you may also like to know that the character of Tim Linkinwater, the good old clerk who helped the "Cheeryble Brothers" in all their benevolent schemes, was drawn from life too, being the "Grant Brothers" butler.

This old man was a most devoted and faithful servant. He had great privileges and favorites among his masters' visitors, one of whom was my grandfather, the Rev. Thomas Kilby, already alluded to.

Should my grandfather call and happen to find the "Brothers" out, Tim would say, "Call again this evening, sir, and stay to dinner. Always a knife and fork for you, Mr. Kilby."

—Home Words.

### Kindly Silence.

The kindliness of silence is something we might all bestow much oftener than we do. Granted that we do not indulge in scandal, that when we know of the distress and humiliation that has befallen a friend's household in the wrongdoing of one of its members we tell the tale only pityingly and with every extenuating circumstance, yet why tell it at all? If it were one of our beloved that had stumbled into sin and disgrace, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and dissension, would not the first impulse, a right and natural impulse, be to hide the hurt and stain from every human eye? Would we not bless the friendship that so far as possible closed its eyes and sealed its lips, and that could be trusted not to repeat what it perforce had seen and heard? Surely this is a place where the Golden Rule might have much wider practice than it has—the shielding of others by silence as we would have our own shielded.

---

It is almost a universal rule that the man who loses his temper in an argument and abuses his opponent is in the wrong. When reason gives out, passion comes to the rescue and usually makes bungling work of it. It always pays to be reasonable, calm and courteous. To belittle one's opponent and to be passionate and abusive in a sign of weakness. The habit of getting in a pet is the secret of the failure of some people to accomplish what they might otherwise be well fitted to perform.

---

Let us rise as the sun and help to make the world glad. If we could but cultivate the habit of a cheerful welcome to each new day, and rise with a determined purpose to look for good and pursue it with all the vigor of our renewed strength, it would make not only our own but our neighbor's lives far better worth living.

### Chickadee.

By Mildred M. Whitney.

Leaves are piling up the gutters,
Empty nests are swinging bare,
Song-birds all have fled to southward
From the nipping autumn air;
But I see, on the tree
Where some seeds are apt to be,
A merry little breakfaster
A chirping "Chickadee!"
He's a jolly little fellow
In his sober black and gray;
And he hails the passing squirrels

With a call that seems to say:
"How-d'ye-do? How-d'ye-dee?
Oh, I'm very glad to see
All my friends so well and happy,
Very happy—Chickadee!"
He chuckles at the empty nest
A-swinging up so high,
He quirks his saucy, tufted head,
And gives a merry cry:
"O-ho! The season's over.
Summer guests have gone away.
I'm not afraid of frosty nights.
I'm here and here to stay.
Chickadee! Chickadee—day—day—day!"

—Youth's Companion.

### Ramon's Big Fish.

By Frances Margaret Fox.

It would be hard to tell a stranger how to find Ramon's home. He lived with his father and mother, brothers and sisters, in a curious little house on one of the San Pedro wharves. The dwelling scarcely deserved the name house, although Ramon always spoke of his "*casa*," and *casa* means house in Spanish. It was one of a long, irregular line of shacks crowded close together on the wharf where sailors and fishermen lived with their families.

Ramon loved his home. Its kitchen door opened directly upon the harbor, and to reach the water all you had to do was to go down a straight ladder fastened to the piles of the wharf. Once down the ladder you could go swimming or step into the skiff.

There was plenty of room to play with other children on the opposite wharf. If the child wished to have a game of ball with Juan Domingo or Tomas Alverado, he crossed one of the many narrow bridges connecting the wharves, and walked up and down until he was joined by his friends. There were railroad tracks on the wharf, and boats from Puget Sound lying alongside unloading lumber. Harbor children played hide and seek around the sardine packinghouse, where they sometimes worked. To that wharf came strange ships from all nations; and there was never a day but some interesting event delighted San Pedro harbor lads and their sisters.

It happened one afternoon that Ramon was badly disappointed. Aunt Rosa and Uncle Juan came from Old Mexico the night before for a short visit. They liked fish, especially freshly caught from the Pacific Ocean. Ramon's big brother immediately promised to take Uncle Juan in the skiff and bring home a fine mess of fish for supper. Ramon supposed, of course, he would go with his brother and Uncle Juan; but the big boy slipped away without Ramon, and then laughed when the child begged him to return.

"I want to go!" called Ramon. "If you'll wait I'll swim to the skiff."

"Little fellers can't catch fish," taunted the big brother, making for the deep sea as fast as he could go. "We can't have have little fellers along when we're after fish for supper."

Half an hour later Gabriel Comacho and Tomas Alverado found little Ramon alone behind a pile of lumber. His cheeks were muddy, and his eyes red. He looked cross.

"What's the matter?" asked Gabriel.

"Nothin'."

"What you goin' to do this afternoon?"

"Go fishin'."

"Where? Your skiff's gone, and so are ours. Maybe you're goin' scullin' on a plank."

"No; I'm goin' to fish off the wharf with string and a fish-hook."

After diligent search Ramon found a new fish-hook on the wharf. He baited the hook fastened it with strong cord, to which was attached a short stick in place of a pole, and went fishing.

"Maybe you'll get a bite," whispered Gabriel.

"Course you will," added Tomas.

Thus encouraged, little Ramon held his rod, and waited patiently. From time to time he and the boys exchanged grins; but they were as still as harbor mice.

Suddenly the short stick was almost jerked from Ramon's hands.

"I've got a bite!" he shouted. "I've got a bite! steady there, steady!"

"Oh, you'll lose him, you'll lose him!" cried Gabriel, as he and Tomas assisted in hauling in the line.

When the big brother and Juan climbed the kitchen ladder empty-handed, with nothing to show for an afternoon at sea, they smelled something good. It was Ramon's fish browning in the frying-pan.

Aunt Rosa said it was the best fish she ever tasted.

That night, when the man in the moon looked down on San Pedro harbor, he may have noticed one little boy asleep with a smile on his face.—S. S. Times.

### A Strange Disappearance.

If we are going to take care of Ruth we must take her to some safe place," said Dorothy. "You know she always gets in something she ought not to."

"We might take her down in the field. She can't run away, because the fence is too high for her to climb, and there is nothing she can fall into," said practical Sue.

"I wants to go in the field," said Ruth, with a wide smile. Ruth generally was happy, even though she failed to keep other people so.

Mother had left the two girls to keep house while she went to the city, and they felt the importance of the situation, and were determined that Ruth should be given back to mother at night as clean—or very nearly so—as when she left. This was a great deal to accomplish, for she had a strange way of finding forbidden things.

It was a glorious day in early spring, and in the field they found it almost as warm as summer.

"We will have a doll-house in the trunk of this tree," said the girls, "and Ruth can play around anywhere."

"I want doll-house. I don't want to play round," protested Ruth.

"Well, let her play," said good-natured Sue. "Here, Ruth, you run down to that flat rock and pretend you are getting some water. We will play get supper."

Ruth toddled away. She knew what "pretend" meant, and soon she came back, holding an imaginary pail in her hands.

"Here's water," she said.

"Now run over to the corner of the fence and bring us some potatoes." Again Ruth toddled across the field, and the girls took advantage of the time to do much planning. Several times they sent the little messenger away, but after a time they became quite engrossed in the affairs of home-making. Suddenly they realized that Ruth had not returned from one of her errands.

"My, where can she be? And right in this little field with this high fence."

"She couldn't have gone up in the sky, and there isn't any hole in the ground." The girls were thoroughly frightened. It was uncanny. It would even be better, thought Sue, if they had seen her in some real danger and could help her out of it. But the thought that she had disappeared without apparent cause made them tremble with fear. Sue even wondered if an eagle had swooped down and flown away with her. They began walking round the field, examining the wall to see if there were any place to crawl through. As they came to the lower side of the field they heard a faint cry. It was surely Ruth's voice, but where was she. Next they heard a little thumping. "It sounds right near," said Sue.

"In that log," began Dorothy, and no sooner was it said than both girls were down on their knees by the log, peering into the hollow end. It was a tree trunk, about four feet long, that had lain in the field ever since they could remember, and as the inside had rotted, the boys had dug it out so that they could crawl through it and come out at the other end.

Ruth had probably seen this done, but her chubby sides would not permit her passage through. She was firmly hung midway. She was in no danger of stifling, because they could see her little red face from the other end. She was crying as loudly as she could, but her lungs were so cramped she could not make much noise. The girls each took a foot, and pulled with all their strength. They heard the little apron rip and tear, but by degrees they managed to get first the limbs, then the body, and at last, with a final struggle and with much kicking on Ruth's part, she was drawn outside, and lay on the grass before them, tear-stained and panting.

The girls now saw the funny side of the situation, and began to laugh so hard they had to sit down. Sue fell to hugging her sister.

"You poor dear!" she said. "I don't mind if you are all soiled and rumpled—you are safe!"

"Let's tie a strong string to her and tie her to us," said Dorothy. This they did, and although she did not wear the harness all day, little Ruth was safely delivered to mother some hours later.—Youth's Companion.

### How Animals Go To Sleep.

Scotch terriers are especially fond of finding a flower bed in which to sleep by day. Our sheep have lost nearly all their wild instincts but one, which is to seek the highest place possible in which to lie down and rest; they have been known to climb to the top of straw-covered sheds. If there is a hill in the pasture, they go to the very top. London cats are said to mount to the top of water tanks. Rabbits choose sunny banks for a daytime nap, and foxes, and even otters, go to sleep on the rough grass or sedges.

Birds seem to prefer the topmost branches of dead trees. Many of them seem to think that the teelgraph and telephone wires were strung for birds to roost on. Pigeons, especially, take to dead trees. The sea birds always select some dead tree or branch for their perch when they wish to sleep.

The germ of contentment lies in having something to do and in doing it.

### Hear us, Holy Jesu.

"Jesu, from Thy throne on high,
Far above the bright blue sky,
Look on us with loving eye;
Hear us, Holy Jesu.

"Little children need not fear
When they know that Thou art near,
Thou dost love us, Saviour dear;
Hear us, Holy Jesu.

"Little hearts may love Thee well,
Little lips Thy love may tell,
Little hymns Thy praises swell;
Hear us, Holy Jesu."

### Esther's Dove.

It was one of the many blessed providences so often called by even God's own children, "happenings." Let me tell you about it:

The old keeper of the lighthouse tower on the island of Sombrero had years ago a dear little daughter, who was glad to share his lonely life. She was very fair to look upon, for her hair was the color of the sunset's gold, her eyes like the blue violets of spring, and her cheeks like the heart of a rose. She was a brave and fearless creature, too, and made herself quite happy in the old tower she called "home," and in the wild, free life she led on the island in mid-ocean. She loved to rove at will through its sunny places, to wander about the steep reefs of coral, and, in calm weather "to put to sea" in her own little boat that her father had taught her to manage with great skill.

One bright summer day he took her with him to an island some miles distant, known long years before as "Drowned Island."

Esther was much pleased with this strange but lovely spot. It was a wilderness of flowers of the gayest colors and the sweetest smell, and birds flashed in and out of the heavy green boughs like bits of the rainbow itself.

And suddenly, as she stood watching a splendid flamingo soaring above the trees, and listening to the cries of the wild ducks her steps had startled, a pure, white dove fluttered down upon her shining hair and then settled upon her hand. She was frightened a little at first. But soon the thought came to her mind that this pretty friendly stranger must be tame; perhaps one of the wonderful carrier doves of which her father had told her. It might have been brought to the lonely island by some of the natives who were Spaniards, or had been on one of the many ships wrecked near its coast, and had found a new home on this lovely spot when its owner had been lost at sea.

Greatly pleased with her snowy pet, she carried it back to the lighthouse at Sombrero, where it lived safe and happy in a large pretty eagle, hung in a sunny window. One day the old keeper went to the next island, saying he would be home by nightfall. But a sudden and terrible storm came up, in which no boat like his could live. The child knew it would be a night of shipwreck and danger. What if he should not come?

She ran up to the great lamps in the tower to see if they were ready for lighting. But they were almost empty.

She must pour in the oil herself. The casks, alas, were empty, too! The oil had been forgotten, and now there would be no light to show the passing ships which way to go.

What could she do—and the wild, dark night coming on so fast!!

The dove cooed restlessly.

Would it take a message really—this pretty, gentle creature?

Esther wrote a line in haste and tied it about his neck in a bit of oil-silk.

"Now God send you straight to father!" prayed the child as she set the dove free.

And on the next island some sailors saw that the carrier-bird had something on its neck. It was soon caught and the message given the keeper, who taking a larger boat and some men to help him, hurried home with plenty of oil to keep the great lamps burning.

And so a little girl and a dove did their best, and the stately ships, guided by the kind light in the tower sailed by in safety to their distant harbor.—Little Folk's Paper.

### The First Moving Pictures.

Moving pictures originated in an experiment to show both sides of a shilling at once. In 1826, according to the Chicago Tribune, Sir John Herschel asked his friend Charles Babbage, how he would show both sides of a shilling at once. Babbage replied by taking a shilling from his pocket and holding it before a mirror.

This did not satisfy Sir John, who set the shilling spinning on a large table, at the same time pointing out that if the eye placed on a level with a rotating coin, both sides can be seen at once. Babbage was so struck by the experiment that the next day he described it to a friend, Doctor Fitton, who immediately made a working model. On one side of a disk was drawn a bird, on the other side an empty birdcage. When the card was revolved on a silk thread the bird appeared to be in the cage. This model showed the persistence of vision upon which all moving pictures depend for their effect.

The eye retains the image of the object seen for a fraction of a second, after the object has been removed. This model was called the thaumatrope.

Next came the zoetrope, or "wheel of life." A cylinder was perforated with a series of slots, and within the cylinder was placed a band of drawings of dancing men. On the apparatus being slowly rotated, the figures seen through the slots appeared to be in action.

The first systematic photographs of men and animals taken at regular intervals were made by Edward Maybridge in 1877.—Youth's Companion.

Forgive and forget! Why, the world would be lonely,
The garden a wilderness left to deform,
If the flowers but remembered the killing breeze only,
And the fields gave no verdure for fear of the storm.
—Browning.

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

# NOW IS THE TIME.

Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

# R.L.Christian&Co.

816-818 EAST MAIN STREET,
Richmond, Va.

## Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

# N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | †¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

## PERSONAL AND NEWS NOTES.

The Rev. Dr. G. Gordon Smeade has declined the call to St. John's church, Bedford City, Va.

The address of the Rev. Samuel G. Porter is changed from Marshall, Texas, to Shenandoah, Pa.

On January 29, the Rev. John R. Pickells was instituted into the rectorship of Grace church, Pittsburgh, by the Bishop.

The address of the Rev. William H. Laird is Greenville, Del., not Christiana Hundred, as incorrectly given in the Church Almanacs.

The address of the Rev. E. W. Cowling is Berkley, Norfolk, Va., and not Myerstown, West Va., as given in the Church Almanacs.

The Rev. Glenn Tilley Morse, late curate of the Church of the Advent, Boston, has been invited to become rector of Christ church, Swansea, Mass.

Mr. James Dean, an old resident of Owatonna, Minn., who died on Jan. 12, bequeathed his entire property, valued at about $20,000 to the Board of Missions.

The Rev. Edw. C. McAllister is assistant to the Rev. David Cady Wright, rector of Grace church, Paducah, Ky., and may be addressed, care the Rectory, 809 Kentucky avenue, Paducah, Ky.

The twentieth anniversary of the consecration of the Rt. Rev. Boyd Vincent, D. D., as Bishop of Ohio, was celebrated in St. Paul's cathedral, Jan. 25, the sermon being preached by the Rev. S. D. McConnell, D. D.

The Rev. Loaring Clark will be in charge of Calvary church, Memphis, Tenn., during the absence of the rector, the Rev. Dr. J. R. Winchester, who has gone on Clark's Cruise to the Mediterranean and the Orient.

The Rev. H. C. Plum, of Minneapolis, Kansas, who has been for the past five years a missionary in the District of Salina, has accepted a unanimous call to become rector of St. Luke's church, Mechanicville, Diocese of Albany. Address after Feb. 15, St. Luke's Rectory, Mechanicville, N. Y.

The Rev. Ivan M. Green, who has charge of work in Page county, has declined the call to St. Luke's church, Essex county, and accepted the reconsideration of the call to become rector of St. Andrew's, Clifton Forge, and Emmanuel, Eagle Rock, Diocese of Southern Virginia. His address, hereafter, will be Clifton Forge, Va.

A memorial organ was formally blessed by the rector, the Rev. Theodore B. Foster, at the morning service in Emmanuel church, La Grange, Ill., on Sunday, Dec. 20. It commemorates three Bishops of the Diocese of Chicago—Chase, Whitehouse and McLaren—one rector of the parish, the Rev. Morton Stone, and above one hundred and fifty of the faithful laity who in years past were connected with the church in La Grange.

An altar of Italian marble has been given by Mr. George E. Mehaffey to Christ church, Lima, Ohio, as a memorial to his father, the late Hon. Robert Mehaffey, who was instrumental in erecting the church thirty years ago. A parish house will be built, two-thirds of the amount needed being in hand. Forty-two new families have been added to the church, of which the Rev. E. H. Molony is rector.

At St. John's School for Postulants, Uniontown, Ky., on Jan. 28, Edward C. McAllister was ordained to the diaconate by the Bishop of Kentucky. The Rev. Dr. Frederick Thompson, rector of the School, presented the candidate, and the sermon was preached by the Rev. D. C. Wright, of Grace church, Paducah. The Rev. Irvine Goddard and the Rev. C. L. Biggs also took part in the service.

The Rev. Gilbert A. Ottmann, secretary and registrar of the Diocese of Arkansas, has resigned from St. Paul's parish, Newport, Ark., and has accepted a call to Trinity church, Tulsa, Okla., entering on his new duties on Septuagesima. He requests that all matter for the secretary of the Diocese of Arkansas be sent to Major P. R. Roots, Seatt Street, Little Rock, Ark., until the next Council meets.

### Pure Speech Clubs.

Possibilities of entertainment, as well as progress in knowledge and cultivation, lie in the plan of a little group of New York people who have formed a society to encourage the correct speaking of our language.

Why should not such societies exist in every town? No single characteristic creates a more favorable impression than the use of good English, well enunciated in an agreeable voice; but no characteristic is rarer. In familiar speech, more than in almost any other thing, it is easy to be careless and slipshod. We say "ye'r" and "yep" and "uh-huh" a dozen times to once that we say yes; and after dodging "naw" and "nope" and "nit" all day, it is easy to believe there is something besides morality in the old advice to learn to say 'no.'"

There is no need that correct speaking should lead to pedantry and "bookishness." It tends rather in the opposite direction—toward clearness and simplicity and dignity. The advantage of cultivating it in a club or society lies in the opportunity of being corrected by a fellow member without malice, and of correcting him in a chastening spirit.

The speech peculiar to different sections of the country offers interesting material for study and comparison.

Differences in pronunciation may frequently be traced across the water, to the homes of the original settlers; and in one community or another one constantly finds words still hale, and working every day, which have long been looked upon as dead in the place from which they came. Such everyday matters as the pronunciation of "laugh" and "grass" and "bath," and why some persons still say "gotten" and "proven," may afford both fun and information.

One organization, at least, should be a part of the pure speech movement. That is the family. Whatever the children may learn from books at school, it is in the home and from the parents and each other that they acquire the manner of speech which they make their own, and which sti to them through life. They ought at least to have good models.

A man's worst enemy is his selfishness. It narrows and poisons his existence, and transforms him into a slave of himself. Love is the free vast horizon where the soul can spread its wings.—Charles Wagner.

### Proving Himself Alive.

An interesting anthology could be made, composed solely of stories about persons whose deaths were supposed to have taken place when they were really well and alive. In "Sankey's Story of His Own Life" there is an incident of this kind. On one occasion, on a train, Mr. Sankey fell into conversation with a man who shared his seat. After discussing the weather and politics, they entered upon the subject of religion. This finally led to the discussion of Moody and Sankey.

The stranger said that he had never had the pleasure of hearing either of them. When I told him I had often heard Moody preach and Sankey sing he seemed much interested, and asked:

"What kind of folks are they?"

"Oh, they are just common folks like you and me," I replied.

His daughter, he said, had a cabinet organ, and they were all very fond of the "Gospel Hymns, and he was sorry that he had not had the opportunity of hearing Sankey sing "The Ninety and Nine" before the author of the hymn had died.

I told him I was much surprised, and asked him what proof he had of Sankey's death. He replied that he had seen it in the newspapers.

"It must be true if you have seen it in the newspapers," I said

By this time we were nearing the station where my friend was to get out. Hearing the whistle blow, he looked out of the window and remarked, "I have enjoyed your company very much but I shall soon have to leave you now."

"I hardly think it is fair that we should part without telling you that I am one of the men we have been talking about," I said.

"Why, who are you?" he asked.

"I am what is left of Sankey."

At this he reached for his gripsack, and giving me a quizzical look, he said, "You can't play that on me, old fellow; Sankey is dead." Then he rushed for the door, leaving me to continue my journey alone.—Youth's Companion.

### Missions.

Missions to the heathen are identical in principle with our common daily duties to one another. It may be that God has some unrevealed purposes of mercy towards the heathen which we will never know until the restoration of all things, but that is not the question. Christ knew all about the present and the future of the heathen, and his command was to go forth and preach the Gospel to every creature. We know that the redemption of Christ extends to all the families of men, and alters the position of man as man. The Church knows that all men are capable of salvation in and through Christ and Christ alone. She knows that every other agency has failed and will fail, and we are to-day seeing that this Gospel is the power of salvation for human nature in its deepest degradation. No speculations of ours as to God's uncovenanted plans can, for a moment, affect the question of our plain duty to Christ to obey his command.—Bishop Randolph.

Sins a day old are too old to be allowed to live. We should seek forgiveness as regularly as we look for the morning light. * * * One day without its proper grace mars many days that follow, as one task left undone on Monday may make a whole week go ill.

### Daily Blessings.

If you are wise, these blessings
You will ask for, day by day;
A good, clean heart in a body pure,
And to do God's will alway;
A conscience clear and a mind sincere;
To work and always try
To garner wealth in the form of health;
To be honored ere you die.

'Tis right to seek for honor
In fair and honest ways;
God surely loves to bless one
At the closing of his days;
But honor true, let me whisper you,
Lies not in hoarding pelf;
It lies in deeds that spring from seeds
By being good yourself.

### Keeping Christmas.

It is a good thing to observe Christmas Day. The mere marking of times and seasons when men agree to stop work and make merry together is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his little watch, now and then, by the great clock of humanity.

But there is a better thing than the Observance of Christmas Day, and that is keeping Christmas. Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background, your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe and look around for a place where you can sow a few seeds of happiness? Are you willing to do these things for even a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old, to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke and carry it in front so that your shadow will not fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings; with the gate open? Are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you can keep it for a day, why not for always? But you can not keep it alone.—Henry Van Dyke.

**I should infinitely rather feel myself the most miserable wretch on the face of the earth, with a God above, than the highest type of man standing alone.—Tennyson.**

"Let us enter into ourselves as pupils in the school of God's love; let us lay aside our own notions of the course of study; let us submit ourselves to be led and taught; let us be prepared for any lessons that may be given from the blackboard of sorrow; let us be so assured of the inexhaustible tenacity of His love as to dare to trust Him, though He slay us; and let us look forward to that august movement when He will give us a reason for all life's discipline, with a smile that shall thrill our souls with ecstacy and constrain sorrow and sighing to flee away forever."—F. B. Meyer.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.**

### MARRIED.

WOOD—GOODWYN.—On December 22, 1908, at 4 o'clock P. M., at the home of her mother, Nottoway, Va., by the Rev. T. H. Lacy, D.D., Mr. SPARREL ASA WOOD to Miss INDIA DAVIES GOODWYN, daughter of the late Judge Charles F. Goodwyn.

### DIED.

GOODWYN.—Entered into rest, December 21, 1908, at 6:15 o'clock, in his home at Nottoway, Va., Judge CHARLES FREDERICK GOODWYN.

"Faithful unto death
Crowned with Glory."

O'BANNON.—Departed this life January 27, 1909, at Wellsburg, West Va., Mrs. ANNA HALL O'BANNON.

"The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?"

### OBITUARY.

#### Willoughby Newton.

Entered in rest, at his home, in Bristol, Va., on Thursday, December 17, 1908, at 12:30 A. M., WILLOUGHBY NEWTON, aged thirty-seven, third son of the late Bishop John Brockenbrough Newton.

The funeral was from the chapel of Hollywood Cemetery, Richmond, Va., his seven brothers acting as pall-bearers, and Rev. J. J. Gravatt, rector of Holy Trinity church, officiating. He married October 16, 1906, Alice Oliver, who, with an infant daughter, survives.

### WANTS.

WANTED—POSITION AS COMPANION or nursery governess to small children F. N. Upshaw, 2d avenue and Magnolia street, Chestnut Hill, Richmond, Va.
30jan-4t*

### The Margaret Peabody Lending Library.

The Sisters of the Holy Nativity have a free Lending Library of Church Books. For Catalogue, address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wisconsin.

### A GOOD INVESTMENT

Attracts everybody desiring to accumulate. Our 6 per cent. Investment Contracts mature in two years and net $112 to $560 and more for those able to save $5 to $10 or more monthly. Induce your friends to save on this plan and receive reward. Established 1886. COMMERCIAL GUARANTEE CO. Bankers, 28 N. 9th St., Richmond, Va. Member American Bankers' Association.

## APPEALS.

### Appeal From Indians.

The Wilmington, (Del.) branch of the National Indian Association has given us $15 with instructions to use it towards buying an organ for this mission—a thing which is greatly needed and desired; but our treasury is empty, owing to the unusual poverty and distress this year.

Will Christian friends help us?

Every donation, no matter how small, will be acknowledged in this paper.

Please make checks, &c., payable to

THE NAVAJO INDIAN LEAGUE,
Navajo Indian Reservation,
Crystal, New Mexico.

### Washington Birthday Appeal.

The attention of all rectors and Sunday School workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to Rectors and Sunday School officers and teachers, that an offering be made for the completion of this national memorial, Washington Memorial Chapel, Valley Forge, on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to Rev. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

THE SPIRIT OF MISSIONS

in its endeavor to fulfill its trust, the Church, through

**THE BOARD OF MISSIONS**

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from

A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

SPIRIT OF MISSIONS, $1 A YEAR.

### IN EXPLANATION.

The Churches and Clergy in some Dioceses, by an official setting apart of the day, by Canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the Pension and Relief of the Aged and Infirm Clergy and their Widows and Orphans by taking an Offering on Thanksgiving Day.

A large majority of the Dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st, this year.) Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the Church, comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in Dioceses not yet merged; altogether about 550 persons. This is therefore an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter:

"Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas

# R. GEISSLER,

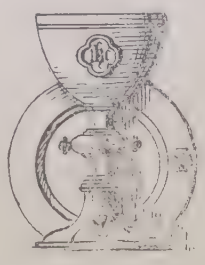
## ART WORKER FOR THE AMERICAN CHURCH

56 W. EIGHTH ST., NEW YORK



**MEMORIAL WINDOWS**

in Antique Styles or in American Opal and Mosaic Glass.



**COMM'N SILVER HEIRLOOMS**

and FAMILY SILVER Conscientiously Worked Up.

**Chancel Furniture**

Of Every Description in Wood, Marble and the Metals. Altars, Reredos, Chairs, Rails, Choir Stalls, Baptismal Fonts, Crosses, Vases, Processional Crosses, etc.




Memorial and Commemorative Tablets in Bronze, Brass, Stone, Marble and Granite.


# The Household.

### Chafing-Dish Oysters.

Oysters a la Creole.—Melt two tablespoonfuls of butter in the chafing-dish, add one tablespoonful of chopped onion, turn the flame half down and cook slowly until the onion begins to color. Add one level tablespoonful of flour, and brown, then add one cupful of stewed tomatoes. Stir until thickened, add one pint of oysters which have been picked over and drained. When the edges begin to curl put out the light, add one drop of Tabasco pepper sauce, one-half a teaspoonful of salt and one tablespoonful of chopped parsley and serve on heated plates.

Oyster Rarebit.—Clean and remove the muscle from twenty oysters, drop them into a chafing-dish and shake over the flame until the edges curl. Turn into a hot bowl and put in the dish one tablespoonful of butter, one-eighth of a teaspoonful of salt and a dash of cayenne. When the butter begins to melt add one-half of a pound of finely chopped cheese and stir until it melts. Add two slightly-beaten eggs to the liquor which was drawn from the oysters, mix this gradually with the melted cheese, add the oysters and serve at once on hot toast.

Creamed Oysters.—Slip the hot water dish underneath, and in the upper pan put one tablespoonful of butter. When it is melted add one tablespoonful of flour, one-half of a teaspoonful of salt and one-quarter of a teaspoonful of white pepper. Add gradually one cupful of cream or rich milk and stir until thickened. Add twenty-five oysters which have been picked over and drained, cover and cook for about three minutes, by which time the gills should have begun to curl. Add one teaspoonful of lemon juice, turn out the light and serve.

Oysters and Chicken.—Prepare a white sauce as above. Add one cupful of finely diced cold roast or boiled chicken and twenty oysters which have been picked and drained. Cook until the gills ruffle, add two tablespoonfuls of finely chopped celery and serve.—Table Talk.

### For Sweet Sleep.

It goes without saying that the bedroom, according to Dr. Woods Hutchinson in the American Magazine, should be well ventilated, especially in view of the heavy storing up of oxygen in the tissues which goes on during sleep. All windows should be open from the top at least one and better two to three feet, so that a gentle current of air can be felt blowing across the face. It is just as pure and as wholesome as day air. Night fogs and rain are injurious only in so far as they frighten you into shutting your windows. No air that ever blew outdoors is so dangerous or poisonous as that inside a bedroom with closed windows. The clothing should be as light as is consistent with warmth, the mattress elastic but firm, the pillow as high as the breadth of the shoulder, so as to keep the neck and head horizontal or slightly above when lying on the side. The good, hard common sense of humanity has solved all these problems; and the modern hair mattress, or its equivalent, single pillow and blankets, or cheese-cloth-covered "comfort," which can be cleaned and aerated by turning the hose on it, can hardly be much improved on. Beyond these there is no virtue whatever in hard beds, flat or no pillows, and cold bedrooms. The boggy feather bed (collector of the perspiration and diseases of successive generations), the bolster, the eider-down quilt, the hard, sailcloth-like counterpane (both air-tight and the latter as heavy as a board), have gone to the attic or the ash heap, where they belong, along with the four-poster and its curtains, the night cap, and the warming pan.

### Sweet Potatoes en Casserole.

Pare eight sweet potatoes of the same size, cut them in halves, lengthwise, put them in a saucepan covering them with boiling, salted water and boil for six minutes; then drain carefully. Melt one-fourth cup of butter in a baking dish, put in a layer of potatoes and sprinkle them thickly with brown sugar; put in another layer of potatoes, sprinkle them with brown sugar and a little salt and dot them with bits of butter. Cover the dish and set it in a moderate oven. At the end of twenty minutes remove the cover, and if the potatoes seem dry, add a little butter and sugar melted in a little hot water and cook for ten minutes longer. When done the potatoes should be moist with syrup and there should be a little syrup in the dish.


**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**OIL IT**

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—**OIL IT** with

**Household Lubricant**

It's especially compounded to meet *all requirements* for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

In 4 oz. & 8 oz. Cans




**Standard Oil Company**
(Incorporated)

## Thoughts for the Thoughtful.

Absolute sincerity is the basis of lasting friendship.

Scatter seeds of sunshine: the world is better for a smile.

Opportunity, sooner or later, comes to all who work and wish.—Lord Stanley.

Life's achievements result more often from wise planning than from artful scheming.

Infidelity cannot break down the argument of a good life.—Religious Telescope.

Holiness is an infinite compassion for others; greatness is to take the common things of life and walk truly among them; happiness is a great love and much serving.—Life of Henry Drummond.

Phillips Brooks says that it is well to think of no blessing as being really ours until we have passed it along to some one else. There is nothing which we can really enjoy for any length of time without sharing it with others.

Thank God every morning when you get up that you are forced to do something and to do your very best, for that will breed in you self-control, diligence, content, strength of will and a hundred virtues.—Charles Kingsley.

In real life the people who are most bigoted are the people who have no convictions at all. It is the vague modern who is not at all certain what is right, who is most certain that Dante was very wrong.—Chesterton.

God is asserting Himself within the soul of any man who suffers because of sin; then, and not till then, can the strong hand of the Saviour of mankind reach down to the need, lift up, and bless and heal.—Rev. R. J. Campbell, M. A.

Let not old age be despondent. The sunset is often more beautiful than the sunrise. It should not be forgotten that God's day, in the dawn of time, began in the evening. It may be the same with God's dear sons and daughters. Evening and morning, day one.—United Presbyterian.

Why wilt thou defer thy good purpose from day to day? Arise, and begin in this very instant, and say, "Now is the time to be doing; now is the time to be striving; now is the fit time to amend myself." Unless thou dost earnestly force thyself, thou shalt never get the victory over sin.

Troubles will come which look as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm, in its very nature, as that of the human heart, ever is to return to its repose, for God is peace.—G. McDonald.

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength, and skill. When we do that the humblest of us will be serving in that great army which achieves the welfare of the world.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

THE LENTEN SEASON
—AND—
EASTER-TIDE

A Appeal to All Church People to Place
MEMORIAL GIFTS in your PARISH CHURCH.

We answer all questions as to same, whether in Wood, Metal, Stone or Marble, Ar Glass, EMBROIDERY, etc.

Write for Illustrated Handbook of Any Department.

J. & R. LAMB
23,25,27 Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

*The Best Fertilizers for Corn*

That the yield of corn from the average farm can be greatly increased by intelligent and liberal fertilization has been repeatedly demonstrated. Large crops of good corn result from preparing the land well, using the right kind and quantity of fertilizer, good seed and proper cultivation.

*Virginia-Carolina Fertilizers*

will greatly "increase your yield per acre" of corn or any other crop. In some cases remarkable results have been obtained.

Mr. C. W. Caruthers of Sumpter County, Fla., writes: "Words cannot express the value of your fertilizer. It is really so far ahead of other companies' goods, that it would not pay anyone to use other brands, were they given free and put in the field. I can prove what I say to be a fact. I made a test on five acres. I used on one half the land your fertilizer and on the other half another company's fertilizer, same grade; the land received the same cultivation every time. *I kept a correct account of the amount of money I got off each half and I got $300 more from the land on which I used Virginia-Carolina Fertilizer than I did off the other half. I got four times as much corn from the land on which I used your fertilizer.*"

Write today to nearest office of the Virginia-Carolina Chemical Company for a free copy of the new 1909 Farmers' Year-Book or Almanac, full of the most valuable and unprejudiced information for planters and farmers; or ask your fertilizer dealer for a copy.

*Virginia-Carolina Chemical Co.*

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers
Virginia-Carolina
Chemical
Co.

*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $500,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

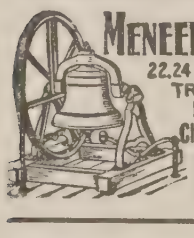
Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE
O. LUETKE ART WORKS 227-229 W. 59 St. NEW YORK

**SHOPPING OF ALL KINDS**

for and with out-of-town customers. No charge except car fare and postage.

MRS. M. E. STEVENSON,
1103 McCulloh St.,
Baltimore, Md.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

INCORPORATED 1832.

## The Virginia Fire and Marine Insurance Company

Richmond, Va.

Capital . . . . . $250,000.00
Reinsurance Reserve . . . . . 521,856.90
Reserve for Losses . . . . . 65,278.00
Net Surplus . . . . . 400,711.86

Assets . . . . . $1,172,568.76

W. H. PALMER, President.
W. H. McCARTHY, Secretary.
E. B. ADDISON, Vice-President.
OSCAR D. PITTS Treasurer.

# CHILD'S DREADFUL SKIN TROUBLES

Had Sixty Boils when but Six Months Old—Was Annually Attacked by a Humor—It Looked Red Like a Scald and Spread Over Half Her Head—Both Troubles are Cured.

## NO PRAISE TOO HIGH FOR THE CUTICURA REMEDIES



"When my little Vivian was about six months old, her papa had a boil on his forehead. At that time the child was covered with prickly heat and I suppose in scratching it, her own head became infected for it broke out in boils, one after another. She had about sixty in all and I used Cuticura Soap and Cuticura Ointment which cured her of them entirely. Then, sometime later, her little foot got sore between the toes. Being afraid it was salt rheum, I spoke to our doctor. He gave me a powder which dried it up, but soon after it broke out behind her ears. They cracked half way around and the humor spread up on to her head until, on several occasions, it was nearly half covered. The humor looked like a scald, very red with a sticky, clear fluid coming from it. This occurred every year. I think it was toward the spring. I always bathed it with warm water and Cuticura Soap and applied Cuticura Ointment which never failed to heal it up. The last time it broke out was when she was six years old. It became so bad that I was discouraged. Then I procured a bottle of Cuticura Resolvent which soon cleared it out of her blood. I continued the use of Cuticura Soap and Ointment with the Resolvent until she was perfectly well. She is now about eight years old and has never been troubled in the last two years. We also find Cuticura Resolvent a good spring medicine and we are just giving the children Cuticura Resolvent Pills as a tonic. We do not think any one can praise Cuticura Remedies too highly. Mrs. M. A. Schwerin, 674 Spring Wells Ave., Detroit, Mich., Feb. 24, 1908."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

## HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

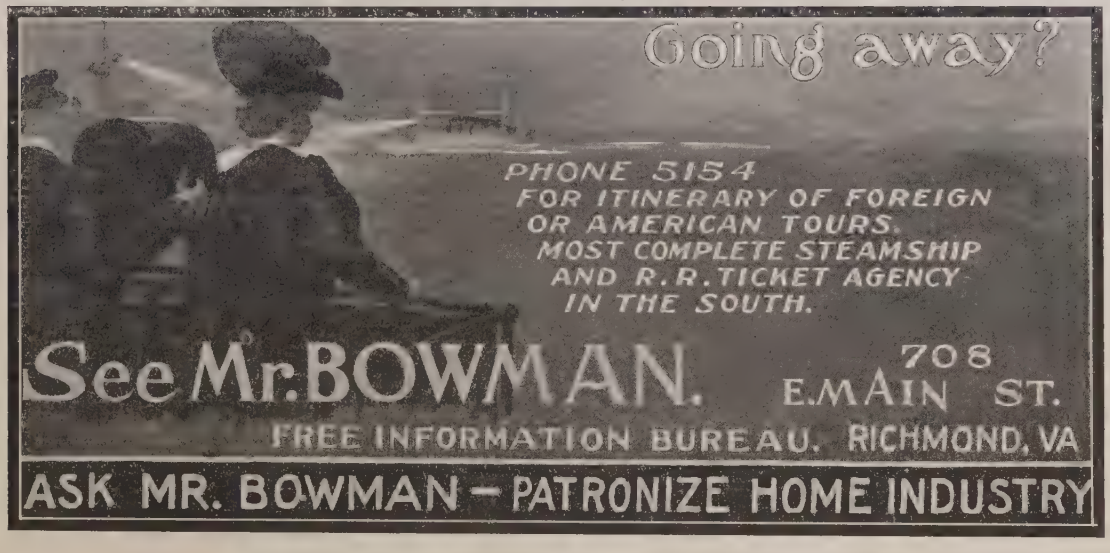
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., FEBRUARY 20, 1909. No. 8.






Established 1846

—o—

**Geo. W. Anderson & Sons**

215 East Broad St.,

RICHMOND, VIRGINIA.

—o—

**Carpets, Rugs, Lace Curtains.**

—o—

**Church Work a Specialty.**

Write for Prices.

THE

**American National Bank**

RICHMOND, VA.

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## BOOKS FOR LENT

**THE CURE OF SOULS.** By **Rev. W. H. Milton, D. D.** Introduction by **Bishop Randolph.** 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—The Cambridge Tribune.

**THROUGH THE FORTY DAYS.** Addresses for Lenten Reading. By **Rev. A. W. Snyder**, Author of "The Chief Things," "The Chief Days," etc. 12 mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—Diocesan Paper of Long Island.

**A PRIEST TO THE TEMPLE.** By **G. Herbert.** Introduction and Notes by the **Bishop of North Carolina.** 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestations of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—The Pacific Churchman.

Send for Our Lenton Catalogue.

THOMAS WHITTAKER, Inc., 2 & 3 BIBLE HOUSE, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
Firstclass in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER, C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST. MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## Gunwell Home and School
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue,
MR. AND MRS. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

## ST. AGNES SCHOOL
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Announcement on application.

BRISTOL SCHOOL. An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

## FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

OUR GREAT ANNUAL
# RED LETTER SALE
—OF—
## CHOICE FURNITURE
is now going on. It is the Bargain Event of All Virginia.
**Prices Have Been Cut One-Fourth, One-Third and One-Half**
on $35,000 worth of Furniture for every room in the house.
It will pay you to attend this sale if you live hundreds of miles from Richmond. Write quick for prices. Sale Ends Feb. 20, 1909.
## SYDNOR & HUNDLEY, INC.
LEADERS,
709-11-13 E. Broad St.,
RICHMOND, VA.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

# COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

# Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager




**DEATH CAN BE AVOIDED**
in many instances by having in the home a bottle of GOWAN'S PNEUMONIA PREPARATION. It reduces inflammation, scatters congestion and is valuable wherever there are pneumonia, croup, colds, coughs, pains and soreness. External, quickly absorbed. Sold by all druggists from $1.00 to 25c. Buy it today and keep it in the home for emergencies.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

# John L. Williams & Sons
**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

ESTABLISHED 1877.
# Retreat for the Sick
**319 N. 12th Street, Richmond, Va.**
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., FEBRUARY 20, 1909. No. 8.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### Lent.

Again the near approach of the Lenten season calls the attention of the Church to one of her greatest spiritual opportunities; an opportunity that may be used to the best advantage, but is only too often misused or not used at all.

The idea that lies behind the observance of this season is so plain and clear that none ought to misunderstand or misinterpret it. It is seen clearest in the phrase of good old Herbert, when he calls it "dear Feast of Lent." In the mind of the Church it is not—to the Christian—a time of hardship, or penalty, or trial, but primarily a time of spiritual refreshing, a feast of good things, a season of abundant advantage, opportunity and means of grace. It is not, primarily, a call from the world and what it stands for, and its temptations and diversions and suggestions and limitations; but a call to a closer walk with God, a more calm and heavenly frame of mind, greater opportunities for prayer and study and meditation and works of charity and benevolence. Fundamentally, the Church contemplates the Lenten season, not so much as a discipline, but as a great and splendid and prolonged means of grace.

It is this over-emphasis on the disciplinary side of Lent that has lead to so much of the abuse in connection with the solemn and holy season. In the average mind, it is sadly to be feared that the first question as to the observance of Lent is not "What may I get from this holy season, and what blessing will it bring me?" but, "What shall I give up during these weeks, and what will it cost me?" And this is the view that is necessarily leading to utter abuse and widespread misuse. This is the mistaken view that is leading, even among "Church" people, to our pitiful exhibitions of "Lenten Teas" for supposed and alleged charitable and benevolent objects, and all the saddening train of accompanying distortions. Underlying them all is the sub-conscious argument, "As nominal Church people, we must make some kind of conventional concession to the season. What is pleasantest and least costly in spiritual or mental effort?" And then the question is answered by some mongrel observance which tries to combine the usual life with a more or less tenative tribute to the Lenten season. A more hopeless travesty on a high and holy purpose it would be hard to conceive.

And still this travesty is being indulged in by well-meaning Church people over and over again, all through our land, under the vain delusion that some one will yet happily discover a way in which can be combined the worship of God and Mammon—a vain delusion and a hopeless and destructive combination!

Lent—if it stands for any real thing at all—stands for the spiritual, pure and simple; the strengthening, development and culture of the spiritual nature, its powers, its faculties, and its capacities. Its call—primarily—is not to work, but to prayer and meditation; a solemn and heart-searching coming into the presence of God; renewed aspirations, revived ideals and a fresh grasp on the fundamental verities of the spiritual life.

The curse of the Lenten season is the conventional observance of the Lenten season; the tribute that a grudging and self-indulgent world is paying to a solemn spiritual observance. Just as soon as this conventional observance is begun, the spirit of compromise begins: the question no longer is, how far can I go during these forty days, but how far must I go in order to comply with the conventional proprieties. In the face of this spirit of compromise the real spirit of the Lenten season dies, and in its death vanishes all that is good and useful and helpful in the Lenten season.

In the face of all this the Church is calling all her loyal sons and daughters to the recognition of a very different season, with a very far different meaning and spirit and purpose. She is calling to prayer and praise and study and meditation; that her children may have, not the obligation, but the high privilege of coming into the inner Presence, of withdrawing, for a while, into the Mount apart with the Master, that they may behold face to face the Blessed Transfiguration.

Every service, every prayer, every lesson, every teaching during this holy season emphasizes the fact that the Church looks on this season as one of splendid and blessed privilege, and a privilege that no devout Christian will lightly forego. This spirit of the season once intelligently taking hold of the devout heart, makes forever clear the poet-preacher's meaning in naming it "dear Feast of Lent;" a royal feast of spiritual bounties, spread with loving forethought for the needs of every honest, striving child of God.

This is the spirit that will make Lent a real thing and a valuable thing and a genuine means of grace, and will leave every honest observer of the season one day's journey nearer to the goal of our high and holy calling, even the stature of the perfect man in Jesus Christ our Lord.

### BOOK REVIEWS.

ENGLISH CHURCH MANUALS—Edited by the Rev. Dawson Walker, D. D., Theological Tutor, Durham University. The Rev. J. C. Wright, M. A., Canon Residentiary of Manchester, and the Rev. J. E. Watts-Ditchfield, Vicar of St. James the Less, Bethnal Green. Longmans, Green & Co., New York.

The editors believe that a series of Manuals dealing with various phases of the work and doctrine of the Church of England is especially needed at the present time. The constant output of anti-Christian literature makes it imperative that Churchmen, on their part, should be in possession of clear and definite teaching on the essentials of their faith. It is also necessary that they should not only realize the urgency of the great social problems of the day, but should be helped to seek a solution of them in harmony with Christian principles.

It is also hoped that the issue of these Manuals will meet the demand for devotional literature of a wholesome but cheap and popular character, and that it will be of special service in parochial life by enabling the clergy to put in the hands of their people suitable booklets during seasons of Missions, of Confirmation and the chief Festivals of the Church's year.

The Manuals will not shrink from dealing with questions of Church doctrine and discipline which, at the present time, are exercising the minds of thoughtful men. They will also attempt to deal with points of special interest in the history of our Church and of her formularies. The series is being prepared with the confident hope that it will be of real service in the defence of the Christian faith and for edification in the Christian life.

The price of the Manuals will be 40 cents, net, for 12 assorted copies; or for 100 assorted copies, $3.00 net.

The following are now ready; other manuals are in preparation and will be issued, from time to time, as ready:

1. The Church and Social Subjects. By the Rev. Henry Lewis, M. A., Hon. Canon of Southwark.
2. Hard Words in the Prayer Book. By the Rev. R. B. Girdlestone, M. A., Hon. Canon of Christ church.
3. Family Prayers. By the Rev. A. F. Thornhill, M. A., Vicar of St. Michael in the Hamlet, Liverpool.
4. The Vocation of Women. By Miss G. A. Gollock.
5. Preparation for Holy Communion. By the Rev. H. M. Lang, M. A.
6. At the Holy Communion. By the Rev. H. M. Lang, M. A.
7. Good News for the World. By Eugene Stock.
8. The Christian View of Man. By the Rev. W. E. Chadwick, D. D., B. Sc., Vicar of St. Giles, Northampton.
9. Revelation: or, Has God Spoken to Man? By the Right Rev. G. Nickson, Bishop of Jarrow.
10. The Dawn of the Reformation. By the Rev. H. E. H. Probyn, M. A., Vicar of St. James's, Toxteth Park, Liverpool.
11. Since the Days of the Reformation. By the Rev. F. S. Guy Warman, B. D., Principal of St. Airdan's Birkenhead.
12. Church and Parliament. By the Rev. H. J. Bardsley, M. A., Vicar of Barton, St. Lawrence.
13. The Story of the Prayer Book. By the Right Rev. H. C. G. Moule, D. D., Bishop of Durham.
14. One God or Three? By the Rev. Dawson Walker, D. D., Theological Tutor, Durham University.
15. Temperance. By the Rev. W. J. Cole, M. A., Vicar of St. Mary's, Sheffield.

---

Bible League Essays, in Bible Defense and Exposition. By John McDowell Leavitt, D. D., LL. D., ex-President of Lehigh University; author of Reasons for Faith in Christianity, and The Christian Democracy. Bible League Book Co., 86 Bible House, New York.

This book is written to defend the Bible along quite old-fashioned lines, and the author bluntly declines to accept practically any of the positions of what he calls "the Hyper-critics," as distinguished from their own chosen name of Higher Critics. He makes very short work, indeed, of Dr. Briggs, Dr. Driver and all their sympathizers, and deals in plain terms with Bishop Potter and others who differ from his point of view. He seems to think he has discovered the long-sought "short and easy method" with Christian Science and others "isms," and is utterly intolerant of Darwinism and its researches and results.. Curiously enough, he accepts to the popular substitution of "Cycle" for the "Day" in the first chapter of Genesis, but doesn't seem for a moment to suspect where this concession logically lands him! In fact, the Doctor's logical faculty is not his strong point, and he seems convinced that modern scholarship can be silenced by any spiritual Canute who bids it "thus far and no farther."

It would be a great comfort to the average man to be able to accept the author's reasoning and its results, but the probabilities are that those who agree with him will continue to agree, and those who disagree will hardly be changed by his arguments.

The writer is in deadly earnest, though, and is honestly trying to help his fellows who are in doubt. The trouble is that it is very difficult, indeed, for a man who has never had a doubt, to understand and appreciate and help the man who is in doubt.

Probably St. Thomas did a wonderful work, after the Resurrection, in helping the doubters to comprehend and believe in that majestic event. Possibly, that is one reason he was allowed to doubt at all.

---

A Standard Bible Dictionary. Designed as a Comprehensive Guide to the Scriptures, embracing their Languages, Literature, History, Biography, Manners, and Customs, and their Theology. Edited by Melancthon W. Jacobus, D. D., Dean and Hosmer Professor of New Testament Exegesis and Criticism, in Hartford Theological Seminary; Edward E. Nourse, D. D., Professor of Biblical Theology in Hartford Seminary; and Andrew C. Yends, D. D., Professor of Ecclesiastical History in McCormick Theological Seminary; In Association with American, British and German Scholars. Embellished with new and Original Illustrations and Maps. New York and London: Funk & Wagnalls Company. One volume; large quarto. Price—Cloth, $6; half-morocco, $10; full morocco, $12.

Since there is no one book extant in any language or in any country which can in any degree be compared with the Bible for antiquity, for authority, for the importance, the dignity, and the variety of the matter it contains, it is but fitting that it should be the subject of many dictionaries designed to explain its contents.

During the past few years great dictionaries of the Bible have been given to the world, but these are in many volumes, costly to buy and cumbersome to consult. Besides, they bear the stamp of speculative theory so deeply impressed upon them that they have proved acceptable to members of only the most advanced school of Higher Criticism.

A work of a very different type in one volume has recently been published by the Funk & Wagnalls Company of New York. It is a "A Standard Bible Dictionary," and is designed as a comprehensive guide to the Scriptures. It embraces the languages, literature, history, biography, manners and customs, and the theology of the Scriptures. The book is the joint product of thirty-seven Bible scholars who represent no less than seven denominations of the Protestant Church in America, Great Britain, and Germany. The editors in selecting their collaborators were guided by the fitness of the theologians for the tasks allotted to them, and the result of their combined labors is a work which for the homogeneity of its contents is excellent. Quality of matter rather than quantity of contributors seem to be the keystone on which this, the very latest Bible Dictionary issued, has been built.

Every article is signed with the initials of its contributor, thus enabling the reader to identify with ease the writer of any or all the articles he consults. Since anonymous writing is not always infallible, the advantage of having signed articles is obvious. It stamps the work done as authoritative and places the responsibility for the statements made where it should rest.

In the production of this dictionary the Biblical citations and references were drawn by the editors from the American Standard Edition of the Revised Bible and the English Revised Version, but these have not been used exclusively. The text of the King James Version, sometimes known as the Authorized Version, has also been used. The range of this new work will be better realized when the fact is stated that the basis for its list of titles was the Concordance of the English Bible.

The critical position of this new work differs materially from that of speculative criticism on the higher plane which characterizes most of the recent Bible Dictionaries, especially those that have been edited in a radical spirit attracted by novelty and so opposed to tradition that it may be said that they seek to build a new faith on the ruins of the acknowledged historical facts of Christianity. The Standard Bible Dictionary is necessarily committed to the acceptance of the proved facts of modern scholarship. Toward its still-debated problems it is open-minded, and it aims at the conservation of the fundamental truths of Christianity proclaimed and established in the message and mission of Jesus Christ. No attempt has been made to ignore what reverent critical scholarship has brought to light regarding the Bible. The editorial position is shown clearly by such articles as Bible Cosmogony, Eschatology, Exodus, Genesis, etc. These articles show that while the position is liberal it is by no means radical, and is dominated by evangelical faith. For this reason this new dictionary of the Bible will be found to be an indispensable adjunct of the Bible itself.

Whoever wishes to know the Bible he reads will find this dictionary an invaluable guide, full of painstaking elucidation and instruction. For all practical purposes this work is particularly a Bible dictionary for all classes. It is designed for the (1) Ministers and especially educated laymen who desire a usable book of Bible reference with up-to-date information; (2) Intelligent and cultured lay workers who wish reliable statements on Bible subjects; (3) The theological student; (4) The superintendent of the Sunday School and teachers associated with him; (5) The members of the Adult Bible Class; and (6) The general Bible reader to whom the Bible presents many things which need explanation.

---

**Received for Italian Earthquake Sufferers.**

| | |
|---|---|
| Previously acknowledged .... | $257 57 |
| Chancel Chapter, St. Paul's church, Alexandria, Va.... | 20 00 |
| Chapel of the Cross, Chapel Hill, N. C. ..... | 6 20 |
| Little Dorothy Choate, Herndon Seminary, Va. ..... | 1 00 |

---

**May it not be a comfort to those of us who feel we have not the mental or spiritual power that others have, to notice that the living sacrifice mentioned in Rom. 12:1 is our "bodies"? Of course that includes the mental power, but does it not also include the loving, sympathizing glance, the kind, encouraging word, the ready errand for another, the work of our hands, opportunities for all of which come oftener in the day than for the mental power we are often tempted to envy? May we be enabled to offer willingly that which we have.**

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

### A Historical Statement Corrected.

Mr. Editor: Some time since the Southern Churchman made the statement, incidentally, that the Rev. C. W. Andrews was the founder of Trinity church, Shepherdstown, Jefferson county (now West Virginia). I think, if you will take the trouble to look it up, you will find that he was preceded by the Rev. J. H. Morrison, who was there in 1841, while Rev. Alexander Jones, also of Charles Town, was there in 1823. Back of that, the Rev. Benjamin Allen, who afterwards located in Charles Town, was also there. I think Bishop Meade's "Old Churches and Families of Virginia" tells of this; but am not sure, as I have it not at hand at this moment.

Rev. Benjamin Allen kept up the services at Shepherdstown and elsewhere, while rector at Charles Town.

ALLEN CHILDS.

Philadelphia, Feb. 10.

(The statement referred to was made by a correspondent, not by the editor.)

### Dr. R. H. McKim's Catholicism.

Mr. Editor: Our people cannot commend too highly the moral courage of Dr. McKim, so strikingly displayed in his articles on the Catholic and the unCatholic, published in the Southern Churchman.

The curse of this age is the lack of moral courage. The keynote sounded from one end of the country to the other is, "You must do what is popular." If you are a politician, or if you are the editor of a paper, always aim at what is popular. It does not matter, whether the observance of such a rule, tends to degrade the people and ruin the country or not; you must be governed by it. What has always been most popular? Unquestionably what was false and foolish. What additions to our services were ever made by Bishop Meade, Bishop Johns, Bishop Whittle, or by the present Bishops of Virginia or West Virginia, or of the Diocese of Southern Virginia? Why, therefore, should any of our clergy imagine that they are so vastly superior in every respect, to the above-mentioned Bishops, and to the compilers of our Prayer Book? If one of our clergy has the right to be such a peculiar Catholic as to violate his ordination vows and make all sorts of additions to the services, why have not all of them the same right? Does it not practically argue in favor of doing away with the Prayer Book? Who is most capable of arranging the best form of services for the people, one man on the spur of the moment, or a number of learned, able and earnest Christian men, who have labored for months and months in order to accomplish that loving purpose? They tried to have such forms of service that everything might be done decently and in order. Why should we not be governed by that principle? Some of the ablest men of other denominations have said, that the Prayer Book is more like the Bible than any other book ever published.

Salem, Va. E. W. HUBARD.

# Church Intelligence.

### CALENDAR.

**February.**

1—Monday.
2—Festival of the Purification.
7—Septuagesima.
14—Sexagesima.
21—Quinquagesima.
24—ASH WEDNESDAY.
28—First Sunday in Lent.

**Collect for Quinquagesima, or the Next Sunday Before Lent.**

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

# Foreign.

### New Bishops.

Although the question of a Cathedral site has been settled, the new diocese for Essex is still waiting to be called into being. The Bill for enabling new dioceses to be formed without a new special Act having to be obtained in each case, is to be introduced by Lord St. Aldwyn in the coming session. The Bishop of St. Albans, writing on the subject in his Diocesan Gazette, speaks of the anxious concern with which he will watch the progress of this bill. Upon its success depends the question whether the Church in the Eastern countries, and many others, will have a fair opportunity of development. Referring to the possible contingency of the Bill not going through, Dr. Jacob says he could not maintain the pressure of the last six years without serious risks, and he does not believe that it is for the interest of the Church or State that such heart-breaking pressure should continue. The Church has been very busy during the last week or so Bishop-making. A new Suffragan Bishop of Guildford has been appointed, and two new colonial bishoprics—for which, happily, no Acts of Parliament are required—have been established. The Rev. W. R. Mounsey is to go to Borneo as Bishop of that portion of the Diocese of Singapore, Labuan, and Sarawak, which is to be divided upon the retirement of Dr. Hose, who has been Bishop since 1881. There is also to be a new diocese on the Gold Coast. Dr. Hamlyn, who has acted as assistant to the Bishop of Western Equatorial Africa, has been given a separate charge. The appointment of Mr. Mounsey is a particularly happy one. His splendid work as secretary of the New Guinea Fund has shown his sympathy with work among uncivilized tribes, and his efforts in connection with the Bishop of London's Evangelistic Council have shown him to be a man not only with great organizing power, but of a fervent missionary spirit. Bishop Hamlyn also is a first-rate worker, thoroughly sympathetic in his methods, and entirely acquainted with the conditions of missionary work on the West Coast of Africa.

### The Political Situation.

There is no marked change in the political situation, but the signs continue to point one way. Lord Dalmeny, who is best known as Lord Rosebery's son, has announced his intention to retire from Parliament on the grounds that the Liberals are going too far for him. Captain Sinclair, the Secretary of State for Scotland, is to be made a peer. It is understood that Captain Sinclair, while personally liked by the Scottish members, is not an expert or successful politician, and that his promotion to the House of Lords is a gentle way of removing him. Long meetings of the Cabinet have been held, and another speech by Mr. Winston Churchill announces a long programme of social reforms—a piece of news coldly received by the Liberal press. Among the Unionists the Confederates continue to give some trouble. The main question seems to be whether Lord Robert Cecil, and especially Lord Hugh Cecil, should be allowed into Parliament on the Unionist side. The extreme Tariff Reformers are afraid that they may injure the cause by their incisive criticisms, and that they mave have influence with Mr. Balfour, by inducing him to adopt timid and tentative measures. On the whole, however, it is evident that the drift of Unionist opinion in the constituencies is strongly for speedy, emphatic and, as far as possible, irrevocable measures of Tariff Reform, and that the General Election will be fought on that issue, and held by the winners to be decisive.

### The Archbishop and Rochester.

A Rochester diocesan correspondent asks us to mention that the Archbishop of Canterbury will, in the next few days, pay two interesting visits to that part of the Diocese of Rochester, which until recently was included in the arch-Diocese of Canterbury. On Saturday next, at three, he lays the foundation-stone of the new church of Christ church, Dartford, the scene of his own pastoral ministry, when his Grace was (from 1874-7) an assistant curate to the late Bishop Bowlby, at that time Vicar of Dartford. It is hoped that another distinguished member of Dr. Bowlby's clerical staff at Dartford—Bishop Fisher—will be present at the ceremony. On the following Tuesday, at noon, his Grace dedicates the recent additions to the chapel of Tonbridge School, which, in its incomplete form, was consecrated by the late Archbishop Temple, on St. Augustine's Day, 1902. The noble structure, now fully equipped with cloister, vestries, and organ, and two additional bays, is a striking monument of the generous ideals of the Skinners' Company, and is in every way worthy of the great public school of Sir Andrew Judd's foundation, among the buildings of which it stands out as the predominant feature.

### The Bishop of Winchester's Difficulties.

The perplexities of Diocesan Bishops in these days are many-sided. The Bishop of Winchester, writing in his diocesan Chronicle, says:

The grave difficulties with which the Church is confronted in this diocese —nameiy, the repair of the Cathedral, Church extension in Portsmouth, the needs of the Church in Eastleigh and

Aldershot—have convinced me that, for the present, no proposal for the subdivision of the diocese is within the range of practical politics. I have resolved to adhere to the policy in which I have the support of the Laymen's Committee of the Suffragan Bishopric Fund; and, with the co-operation of the Bishops of Southampton and Guildford, to continue, and to develop the work on the lines of the organization which we have reached during the six years of my episcopate.

### A Benefactor of the Church.

The late Lord Burton was a staunch Churchman, and his benefactions to the Church were on a princely scale. He headed the list of diocesan funds and was a great church builder. On St. Paul's church, Burton, which is described as "a miniature cathedral," he and his father spent some £200,000 on erection and endowment. Another fine church built by Lord Burton and his father is St. Margaret's, Burton, and a third is the beautiful church at Rangemore. Here on the schools alone the late Lord Burton spent some £15,000. He also spent some £30,000 on St. Chad's, Burton. St. Paul's Church Institute, which is also due to the generosity of Lord Burton and his father, cost over £30,000. As the Times correspondent points out, it is difficult to state exactly what Lord Burton himself gave in connection with these various churches, as his gifts and those of his father were merged. Lord Burton retained the patronage of St. Paul's and St. Margaret's, Burton-on-Trent, and of Rangemore. A memorial service is to be held at Christ church, Down street, this afternoon, at the same hour as the funeral at Rangemore.

### A Brilliant Young Churchman.

Mr. Selwyn, formerly Scholar of King's, has just been elected to a Fellowship at Corpus, where he holds the office of Classical Lecturer. He is a member of the great Selwyn family which has given the Church so many earnest and distinguished religious leaders. He is the son of the late headmaster of Uppingham, and a great-grandson of Thomas Arnold, of Rugby. He has had a remarkably brilliant University career. Three years ago he founded the Cambridge Church Men's Society, which is doing such a splendid work among undergraduates. In connection with this Society Sunday special evening sermons are delivered at the University Church (Great St. Mary's), during term.

## American.

### Services for Deafmutes.

During the past few weeks Rev. Oliver J. Whildin, General Missionary to the Deaf of the South, held services for his deaf-mute people in a large number of places, among them, Richmond, Norfolk, Durham, Wilmington, Cumberland, Hagerstown, Baltimore, Washington and Wheeling. Among the schools for deaf-mute children, which he visited, were Romney, West Va., Parkville, Maryland, and Newport News, Va. Several children of deafmutes were baptized and one class was presented for confirmation. Rev. Mr. Whildin has under instruction a class which he will present to the Bishop of Virginia, in St. Andrew's church, Richmond, on Sunday, February 28.

### SPECIAL MEETING OF HOUSE OF BISHOPS.

#### No Action on Canon 19—Two Missionary Bishops Elected.

The special meeting of the House of Bishops, held in New York, on February 10 and 11, was attended by sixty-one Bishops and Bishops-Coadjutor. Sessions were held in the Church Missions House, with the celebration of the Holy Communion and election of Missionary Bishops in Calvary church. Bishop Tuttle presided for the most part of the time.

The petition of eleven hundred priests of the Church, asking the House to repeal the amendment to Canon 19, when next it meets for legislation, and pending such time to give an authoritative construction to such amendment, was laid before the House by the Presiding Bishop. Discussion upon it was animated and long, fully five hours being devoted to it in all.

The first part of the debate was on the question whether the petition should be received at all. This was decided affirmatively, and after more debate, and at the very end of the second day's session, the following was unanimously adopted:

"Resolved, That this House, having had the petition regarding the amendment to Canon 19, laid before it by the Presiding Bishop, requests the Presiding Bishop to inform the memorialists that the House is not legally competent to take any action until the meeting of the next General Convention, when it will be ready to give all due consideration to the subject with which the memorial deals."

The Very Rev. Benjamin Brewster, Dean of St. Mark's Cathedral, Salt Lake City, Utah, and brother of Bishop Brewster, of Connecticut, was elected Missionary Bishop of Western Colorado, and the Rev. Nathaniel S. Thomas, rector of Holy Apostles' church, Philadelphia, Missionary Bishop of Wyoming. Doubt is expressed that the last named will accept, but both men are declared to be admirably fitted for the strenuous work to which they have been called.

Dean Brewster is a son of the Rev. Joseph Brewster, for many years rector of Christ church, New Haven, and later of St. Michael's church, Brooklyn, and his wife Sarah J. Bunce. He is a lineal descendant of Elder William Brewster, the leader of the Mayflower Company and of the Colony that settled at Plymouth. He was born in New Haven, Conn., and is 47 years of age; was graduated from Yale in 1882, taking there high rank in scholarship and receiving the deForest medal, the highest literary honor of the University; was graduated from the General Theological Seminary with the degree of B. D., in 1886, in which year he was ordered deacon by Bishop Potter, who advanced him to the priesthood in 1887. The first years of his ministry were spent in Calvary parish, New York, as assistant minister and as vicar of Calvary chapel. In 1891 he became rector of the Church of the Holy Communion, South Orange, N. J. In 1895 he became rector of Grace church, Colorado Springs, Colo., where he was a member of the Standing Committee. Something like three years ago he became dean of St. Mark's cathedral, Salt Lake City. In Utah he is an examining chaplain and president of the Council of Advice. He was married to Miss Stella Yates, a cousin of the late Bishop of Washington, and has four children.

The Rev. Mr. Thomas, who was elected Missionary Bishop of Salina, in 1902, and declined, is a native of Minnesota. He was educated in the schools of Faribault, in that State, and at the University of Minnesota. He was ordained by his father, Bishop Thomas, of Kansas, and took service at Ottawa, Leavenworth, Atchison and Topeka, under his father. In 1900 he went to Holy Apostles', Philadelphia, where he has since been. In addition to the charge of his large parish, he is lecturer on parish work at the Philadelphia Divinity School. He is not related to his distinguished parishioner and superintendent of his Sunday School, Mr. George C. Thomas, treasurer of the Board of Missions. He is young, strong and earnest.

### Proceedings of the Board of Missions.

There was a large meeting of the Board on Feb. 9; only seven of the elected members being absent and many of the honorary members being present, called to New York to attend the meeting of the House of Bishops the next day. There were also three representatives of the Missionary Departments in attendance.

The Treasurer's report showed that the Society has lost during the month $1,000 of the gain reported to January 1. The receipts were then $15,000 more than up to January 1, 1909. The receipts to February 1, were $14,173.44 greater than those to the corresponding date last year. It is most gratifying, however, that this increase is in contributions from every usual source; an analysis showing no falling off in any item. As was shown in the Treasurer's last letter to the Church, even if this increase should continue proportionately for the rest of the fiscal year there would be nothing like an adequate amount received to pay off the loss to September 1, last, from funds invested to protect the credit of the Society, and so impressed was the Board with the condition of the finances that on the recommendation of its Advisory Committee it adopted the following resolution:

"Resolved, That in view of the fact stated by the Treasurer, that the appropriations for the current fiscal year, including the deficit in the reserve, amount to $1,149,121.23, and that taking the contributions for the present year the same as last year, or $849,636.47, and adding legacies received to date, $60,459.13, would leave a deficiency of $239,025.83."

The Committee recommended to the Board the reaffirming of the resolution passed at the November meeting, reading as follows:

"Resolved, That new appropriations for maintenance and furtherance of existing work be made for the present, only to meet imperative exigencies as they arise; and that the Church be informed of this action with the hope that immediate and general efforts may be put forth to materially increase our receipts in order that the aggressive work which so needs to be done may soon be vigorously prosecuted."

The committee also recommended the appointment of a committee, to which shall be referred all appropriations desired to be made after the annual appropriations shall have been passed in May.

The office and work of an Educational Secretary will be continued, the corresponding secretary having assumed the additional duty at present. An Educational Secretary must be elected soon, in place of the Rev. Mr. Smith, resigned.

A resolution was adopted that in all instances where women candidates for the mission field are trained at the Board's expense in one of the Deacon-

esses' Schools, the final appointment to the position sought shall be made only in case the results of the training have proved satisfactory.

At the request of the Council of the Missionary Department of New England the Board determined that, in its annual report, the general disbursements of the Board should be further particularized; attention, however, being directed to the fact that most of the items called for by the resolution of the said department have been regularly made known to the Church heretofore in the Board's publications.

The General Secretary presented a communication addressed to the Board of Missions, received from the Diocesan Convention of California, stating that in spite of overwhelming disaster, the Church of God in California still bears aloft the cross of Christ amid the din and toil and moil of a city rising from its ashes, showing that by self-denial, self-crucifixion and self-immolation can the best upbuilding be done for God and man. They then proceeded to recount what has been done for them by and through the Board of Missions, which they speak of as the Board's "abundant liberality" and the bounty of other men of God and of sisters in Christ Jesus in enabling them to replace temporary shelters by temples more worthy of the love of God—and much more to the same effect; the letter being signed by the Bishop of California; the Secretary of the Convention and the Secretary of the House of Churchwomen.

The Church Students' Missionary Association having guaranteed the amount required for salaries for two years, of two secretaries to visit colleges in the country, for the presentation to students of the claims of Church's Missions and its ministry, the Board instructed the General Secretary to nominate to it a man and a woman to fill the offices named for the space of two years, with the understanding that, at the end of two years, the whole matter should be taken into consideration by the Board with a view to determining whether or not these officers should be made permanent. The General Secretary nominated for the term Deaconess Goodwin, who was duly chosen, and for the time being, the present incumbent of the office, the Rev. John J. Gravatt, Jr., who was also chosen.

Permission was given to the Rev. Primus P. Alston to seek special aid for the salaries of the teachers in St. Michael's School, Charlotte, beyond those appropriated by the Board.

The Bishop of Porto Rico says that no one will be surprised to hear that they must have a new church at Mayaguez. On January 20, seven were confirmed in the old coffee warehouse which they rent for $300. It is high time they had a new church for the tide is setting their way. Mr. Jukes is beginning services at Guanica.

Bishop Restarick speaking of the need of a Japanese priest, writes: "I have had to baptize Japanese, over forty of them, using the words in the Japanese, tongue. It is impossible to administer the Holy Communion to them in their own tongue." The Bishop is anxious to establish a chaplaincy among the troops and naval men who now are in great numbers at Honolulu or in the vicinity. Before the Bishop closed this letter a Korean Catechist came from the other side of the Island to talk with him about the baptism of twenty candidates whom he had prepared.

The following appointments were made:

As substitutes or to fill vacancies under the Woman's Auxiliary United Offering, the following appointments were made: Miss Adelaide Price as missionary nurse at Fort Defiance, Arizona; Miss Clara B. Graves, as Housemother at St. John's School; Miss Florence Ward as missionary worker at Summerville, in the room of Miss Aimee Parker, resigned.

Miss Alice F. Gates as a worker in the District of Hankow, China.

Miss Emma Clara Klemm as a worker in the District of Tokyo, Japan.

Miss Helen Louise Tetlow, on the call of the Bishop of Kyoto, Japan.

Miss Ruth Margaret Dodge at the request of the Bishop of Cape Palma.

The declination of Dr. John Holmes Trinder of his appointment as missionary physician to Tokyo was accepted.

A leave of absence for six months was granted at the suggestion of Bishop Kinsolving to the Rev. Americo V. Cabral to go beyond the seas.

The Bishop of Cuba wrote very strongly in commendation of the work of the Rev. Mr. Snavely, particularly among the United States soldiers who were just leaving. He presented two for confirmation, one of whom has been received as a postulant for the Ministry. He had other candidates, but their regiments were ordered home. The Bishop writes of the prospective growth of his work with much confidence. The Bishop would like to get two or three young men from the seminaries who would come down and familiarize themselves with the Spanish language.

Miss Elizabeth S. Attee, owing to the critical illness of her aunt (her foster mother) has been called home to Cincinnati.

The Board, by resolutions, expressed interest and sympathy in the plan proposed by the Laymen's Missionary Movement for an extended series of meetings, during the winter of 1909-10, for the purpose of arousing the laymen of various Christian bodies to a greater measure of co-operation with their respective denominational boards. The secretaries were requested to cooperate, as far as their other duties will permit, in the proposed series of meetings.

### Church Summer Conference.

The Church Summer Conference of 1909 will meet in Cambridge, Mass., using St. John's chapel and the refectory of the Episcopal Theological School. The dates will be July 17 to August 1. Dormitories will be secured immediately across the street from the School, and about one hundred and fifty can be accommodated. Some hopes had been entertained that a permanent location might be secured for this Conference, and the meeting of this year held at it, but only about half the money necessary to make the purchase of the site has as yet been secured. It is possible that by 1910 a permanent location, with buildings especially adapted, will be available. The location sought is in the Connecticut Berkshires.

It is expected that Bishop Lawrence will be present at the opening, and preach the opening sermon. The Rev. Karl Reiland, of Grace church, New York, will be the preacher on the second Sunday. The Bible teachers will be the Rev. Harvey Officer and the Rev. Samuel R. Colladay. There will be addresses on Social Service, Church Economics, and probably on the Emmanuel Movement. Much emphasis will be laid upon a study of Missions. Full announcements will be ready about April 1. The Conference is under the general charge of the Seabury Society of New York.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**The Trinity Parish Matter—Lenten Noon-Hour Services—Movement to Aid Mendicants—Italians Coming into the Church.**

The Trinity parish matter has gotten into the Legislature. St. John's chapel is open, through operation of an injunction which the parish itself seems in no hurry to defend. A bill is pending at Albany, well backed, adding to Trinity's charter two clauses, one making all male communicants of the Church resident in New York, city members also of Trinity corporation and entitled to vote at its parish elections, and the other requiring a detailed statement to be filed annually in which shall be shown all receipts and expenditures, the location of every piece of real property owned, and any changes that may have taken place during the year. The extension of membership to all Episcopal New York is a restoration to conditions obtaining for more than one hundred years, and the requirement of annual statements is brought on by the persistent and unwise policy of secrecy maintained for so many years by the famous parish. While criticism of Trinity in the public prints, and especially by individuals, has been grossly unfair, it is not to be denied that the course of Trinity vestry, in ignoring the rights of the public in knowledge, concerning a great and sacred trust, has been singularly fatuous and short-sighted. Conscientious men of New York, some of them in Holy Orders, believe themselves to be doing the Church, the city and even Trinity itself a real service in fighting to a finish the present controversy. The mere matter of the closing of St. John's has been overtopped by the larger issue of Trinity's management.

Trinity, St. Paul's chapel, Grace, Holy Communion, Calvary, the Transfiguration, the Incarnation and Christ churches, Manhattan, and Holy Trinity, Brooklyn, will maintain noon-hour services this year on the week days of Lent. The custom of having different speakers each day is giving place to the plan of a speaker for each week. Most parishes announce names of speakers, but Grace church and the Church of the Holy Communion simply announce services, with no names of speakers, and they make out quite as well in the matter of attendance as do the others. At St. Paul's chapel four musical services will be given, and there will be special preachers on Fridays. The Rev. Dr. Huntington will speak daily in Grace church at half past four.

Another meeting of Church clergy has been held to determine what shall be done when mendicants apply for aid. Offers were received from the Charity Organization Society to cooperate with the clergy. It was found that some prejudice exists against turning over the work of the Church to professional disbursers of charity, but it is declared that this prejudice will disappear upon investigation. A proposition to call in denominational ministers and have a big meeting was abandoned for the more modest plan of districts, in co-operation with the professional agencies for relief. Further study by Church clergy was declared to be essential before a larger campaign was entered upon. Another meeting is to be held. The movement meets a crying need to prevent duplication, and other abuses.

Work among Italians has been started in Calvary parish, Italian settlements having reached as far north as

Gramercy Park. It is found that of the very large number of Italians in New York, comparatively few attend the Roman Church, especially of the young men. Nearly all desire to be Americans, and they associate the Roman Church with Italy and foreign domination. Little trouble is found in inducing intelligent and often college-bred Italians to work among their race, and using non-Roman buildings for the purpose. For that matter a steadily increasing number of Roman priests are applying for admission to the church.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Bishop Harding's Successor at St. Paul's—Eye, Ear, and Throat Hospital—Another Indian Dialect Discovered—Increase in Y. M. C. A. Membership and Influence.

The Bishop of Washington and his three children have occupied the Bishop's House, Thomas Circle, and the centre of Diocesan life, so long closed and quiet, is again open to the Church and the people for all good and benevolent purposes. And the rectory of St. Paul's parish, vacated by Bishop Harding, will be occupied, in a few weeks, by the Rev. Robert Talbot, of Kansas City, Missouri, who has accepted the call to St. Paul's, and will take charge on March 1. While St. Paul's people grieve at parting from their long-time pastor, Bishop Harding, and especially under such sorrowful circumstances, they will give his sucessor a cordial reception and a united support.

In the absence of the Rev. Mr. Nelms, rector of Ascension church, Washington, now engaged in a week's mission in St. Paul's church, Lynchburg, Va., that church, on Sunday last at the mid-day service, was favored with a sermon by Bishop Harding, who very earnestly addressed a congregation of some seven hundred people; and at night, the sermon was preached by Mr. Carter, the rector of St. Andrew's church, Washington, whose pulpit, at that hour, was occupied by the Rev. Mr. Blake, of Christ church, Georgetown.

The Board of lady managers of the Eye, Ear, and Throat Hospital met on Monday evening, Feb. 8, at the Hospital, and chose officers for the ensuing year. Mrs. Charles E. Buck, wife of the rector of Rock Creek parish, D. C., was elected president; Mrs. William D. Fox and Mrs. J. R. Johnson were chosen as first and second vice presidents; Mrs. Edward Roome, recording secretary; Miss Mary M. Mason, corresponding secretary; Miss Fanny Gilliss, treasurer; Mrs. Wm. B. Trott, assistant treasurer.

Mrs. William D. Hellen, of the Church of the Advent, Washington, Mrs. Lowell, of St. James', Washington, and Mrs. F. D. Reynolds, of Christ church, Georgetown, were elected to membership of the board of lady managers.

A number of reports of Hospital work were read by the superintendent, Miss Grace Hodgson.

Bishop Harding was elected president of the general board of the Hospital, and Dr. Pinnechot was chosen interne.

Too much cannot well be said in honor of this Hospital, and its management and corps of surgeons and physicians.

At a meeting of the Washington Anthropological Society, last week, Dr. John R. Swanton, secretary, read a very interesting paper about his discovery of a hitherto unknown Indian dialect. At the mouth of the Mississippi river he found a lone woman survivor of a tribe of Sioux Indians, those warlike red men who, in modern days, gave the National Government so much trouble in the Northwest. The secretary said that the Sioux originally came from Virginia, and travelled West, following the buffalo, their principal dependence for food; and, away up in the Northwest, such men as Whipple, our Apostle to the Indians in Minnesota; Hare, of South Dakota; Walker, of North Dakota, and others, including the devoted and scholarly James Owen Dorsey, a Virginia Seminarian, from Baltimore, who served them under one or other name, in the Gospel of Jesus Christ, their Saviour as well as ours. And many of the Sioux were made Christians, and are members, in large numbers, of the congregations gathered from Indian tribes.

Ten years ago, January 1, 1899, the membership of the Young Men's Christian Association of Washington numbered one hundred and sixty-four members; and the prospect of its future seemed so gloomy, that some thought of disbanding. But, that Association, founded in 1853, by Duncan Langdon, Tennent and Reese, was not to go down after all those years of work and prayer; for, happily led to choose Mr. S. W. Woodward, one of Washington's leading merchants, (and an active Baptist Church member and worker), as its president, it made a new start toward a life and work which are phenomenal in results, and compel the thankful admiration of thousands of our best people. Under Mr. Woodward's able and devoted leadership, assisted by an untiring corps of subordinate officers and other Christian workers of all names, the Association has grown in those ten years to the great army of five thousand men, in all its branches; and only Divine Omniscience knows how far-reaching its blessings!

January 1, 1899, the Association's property was valued at $115,000; January 1, 1909, it was worth $600,000. Its receipts for the year ending January 1, 1899, were less than $5,000, for local current work; for the year ending January 1, 1909, they amounted to the great sum of $100,000. Of this large sum, only $15,000 were contributed, the balance being paid by the young men of the Association in fees or otherwise, including rents from dormitories.

January 1, 1899, it had no branches; while, January 1, 1909, it had five well-organized branches, at successful work, including George Washington University (white), Howard University, (colored), a colored branch now building, railroads, army and navy, besides extensive work in shops, fire engine houses, car barns, navy yard, etc.

The tenth anniversary of the Association's new life was celebrated, last week, in a series of functions, including a subscription dinner at the New Willard Hotel, in honor of its president, Mr. Woodward, whose work, in that office, "has been the largest single factor in the growth of the Association." W.

---

William H. Ewbanks, of Flushing, Long Island, has given a large block of business property in that place to St. George's church, Flushing, the Rev. H. D. Waller, rector. A stipulation accompanies the gift that the church shall make repairs and collect the rents, the proceeds to go to Mr. Ewbanks, at whose death it will belong to the parish. The property is valued at $100,000.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Pre- Lenten Communion of Richmond Clericus.

The Richmond Clericus will, on Monday next, at 10:30 A. M., have its annual Pre-Lenten celebration of Holy Communion, in St. James' church. Every member of the Clericus is expected to be present.

### Baptisms by Immersion.

On Wednesday, February 17, the Rev. Thomas Semmes baptized a number of candidates, using in several cases the form of immersion. The service was held in St. Andrew's Hall, Richmond, where a baptistry has been for such service was provided when St. Andrew's church was built.

Mr. Semmes is preparing a class for confirmation which promises to be one of the largest ever presented in the history of the Church in Richmond.

### Brotherhood Meeting.

The Richmond Local Assembly of the Brotherhood of St. Andrew met in quarterly session in the lecture room of Grace church, on Monday, February 15. The opening service was conducted by the chaplain, the Rev. John Moncure, D. D., after which the president, Mr. Charles E. Cooke, took the chair.

A vacancy in the office of secretary having occurred, Mr. Philip Brown, of St. James' Chapter, was unanimously chosen to fill the same.

Addresses were made as follows: "How can a Brotherhood Man best work during Lent?" by Mr. Thomas S. Macon, of St. John's Chapter. The speaker urged earnestness, particularly in the matter of the Junior Department, which emphasizes the spiritual life among the boys.

"The Work at Laurel Reformatory" was treated by Mr. E. C. Fisher, of St. James' Chapter. This represents one of the greatest accomplishments of the Brotherhood, which, for about twelve years, has been providing the services of the Church, on Sunday mornings, to hundreds of boys, who are and have been in that institution, and through whose instrumentality, largely, many have been brought into the Church.

The City Missionary, who has been assisting in this work, followed Mr. Fisher in a brief address.

Mr. T. C. Ruffin, of Barton Heights Chapter, spoke on "Faithfulness as a Necessity in Christian Work," emphasizing the necessity of prayer, and calling special attention to the importance of family worship.

Mr. Robert E. Anderson, of All Saints' Chapter, spoke of the Junior Brotherhood, which is in need of more aggressiveness, the Forward Movement for spreading the Kingdom through the Brotherhood, and which is calling for co-operation on the part of all men of the Church; and the St. Andrew's Cross, which should be in the hands of all members of the Brotherhood; its practical suggestions and devotional spirit making it a great help.

An appeal was made for assistance in the State Farm work. This is the country annex of the Penitentiary, at which regular services have been inaugurated. This was warmly advocated by the Rev. Messrs. Mason, Clark and Moncure, it offering a field for great accomplishment on the part of the men of the Brotherhood similar to that at the Laurel Reformatory.

Mr. Eugene Massie, of Grace church, Chapter, spoke in favor of special

Brotherhood services during Lent, but it was thought too late to make any arrangements at this time. The meeting was dismissed with benediction by the Rev. Wm. Meade Clark.

### Special Union Services.

Special union services during Lent have been arranged by the Richmond Clergy. There will be six in number, and will be held each Tuesday night, at 8 o'clock, including Holy Week, in the following order:

March 2, St. John's; March 9, St. Paul's; March 16, St. James'; March 23, Grace church; March 30, All Saints'; April 6, Holy Trinity.

### Service For Deaf-Mutes.

Rev. O. J. Whildin, Missionary to Deaf-Mutes, held an interesting service in St. Andrew's church, Richmond, last Sunday night. One deaf-mute received baptism and seven joined the confirmation class, which will be presented to the Bishop on Sunday, Feb. 28.

Rev. John Garlick Scott, rector of St. Luke's church, Hot Springs, and in charge of other work in Bath county, Virginia, was in Richmond this week. He preached at a number of points on Sunday, February 14, exchanging with the Rev. John Moncure, D. D., City Missionary, who took his work for that time at the Hot Springs.

Bishop Peterkin, of West Virginia, preached in St. James' and St. Mark's churches, Richmond, on Sexagesima Sunday, Feb. 14, at morning and evening services, respectively.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### The Men's Forward Movement—"Cotton Offering" to Help Orphans' Homes.

The latter part of January, St. Andrew's church, New Orleans, held a rally of the men of the Church. The object was to stir up new interest in the Men's Forward Movement. An address was made by the Rev. R. W. Patton. Rev. J. O. Miller, the rector, then made an address, telling of the object of the Movement, to give a clearer idea of the real work of the Church. The subject was thoroughly discussed.

The Church of the Good Shepherd, St. Charles, was visited by Rev. Dr. Warner, of Trinity church, by invitation of the rector, for the purpose of discussing the Forward Movement. Though the weather was bad and it was the busy season, there was a fine audience present. Dr. Warner's presentation of the matter was well received, and it will doubtless result in permanent good. Five men consented that night to become group-leaders. Through these leaders it is proposed to interest all the laymen in all of the Church's work.

The plan is so simple that it ought to appeal to the Church at large. It is no new society. It is an effort to make the men of the Church understand that they are a real part of the Church, and a necessary part. No matter whether it is a home interest, for the equipment of parish buildings, or a diocesan interest, such as advancement of the cause of the Church in the diocese, or the wider circulation of the diocesan paper, with its intimate touch with all the parishes and missions of the State, every man has a duty and a privilege connected therewith. And then there is the work outside of the diocese, among Indians, poor mountain whites, and others, for which every man's interest is needed. Yet, again the world-wide endeavor to reach God's creatures every where, by school and church and hospital—all this appeals to the man who wants to know the Church in the depth and broadness of her interests, even if he cannot personally take part in every activity.

The leaders of the Movement endeavor to make up groups of not more then ten each, asking the co-operation of each. Men so enlisted are willing to read such literature as may be sent to them from time to time. They are ready to respond to a call for the men of the parish to meet and hear special speakers; and they will unite with the leader to advance the work of the Church in every good cause.

The way these men are taking hold of this matter is certain to elevate our notion of the place of the individual layman and the parish in the Master's Kingdom.

In many of the churches in Louisiana, it is customary to have a cotton offering in the autumn to help the Orphans' Homes in New Orleans. Grace church, St. Francisville, has just sold a bale for this purpose. The price of cotton is so low that it was far short of last year. The bale sold for $40. Last year the same would have brought $60. A money offering of about $20 came in addition to the cotton.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Quiet Hour for Daughters of the King. Memorials Placed in St. Anne's Church, Annapolis—Pulpit Given to Christ Church, West River.

On Shrove Tuesday there will be held in Baltimore, under the auspices of the Ascension Chapter of the Daughters of the King, the fifth annual Quiet Hour for Churchwomen. In past years these services have been largely attended and with each one their popularity increases. The Rev. Henry Fields Saumening will conduct the services and speak on "Christian Work."

A new window has been placed in St. Anne's church, Annapolis, in memory of Pay Director James D. Murray, U. S. N., and his wife, Elizabeth M. Spencer, the gift of their children. The subject presented by the artist is the "Magnificat," in which are represented the four figures of St. Elizabeth and Zacharias, the Virgin and Joseph. This window is a fellow in coloring and style of treatment to one put in about two years ago, illustrating the "Nunc Dimittis."

In addition to this memorial, the St. Anne's Society has presented to the church a handsome pulpit lamp, in memory of the late William Scott Southgate, D. D., for thirty years the beloved rector of St. Anne's parish. At the time of the presentation, Mrs. John C. Gray, a daughter of Dr. Southgate, lighted a taper, which was passed to an attendant, who then lighted the new lamp. In his sermon the rector, the Rev. J. P. McComas, spoke of the beautiful memories of Dr. Southgate which have survived him in Annapolis.

On Septuagesima Sunday a brass pulpit was presented to Christ church, West River, by the Chancel and Bishop's Guilds, in memory of Miss Cora Linthicum, one of their members.

The Rt. Rev. George W. Peterkin, D. D,. Bishop of West Virginia, is spending several weeks at St. Augustine, Florida.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Growing Work at Forest Hill.

The work begun a year or more ago, at Forest Hill, a rapidly-growing suburb of Manchester, is measuring up to every expectation. The citizens of this quarter are some of the most substantial and influential of Richmond's business men. The work was started by laymen, who raised funds, built the church and guaranteed the salary of a pastor. Doing this they applied to the Council to be set apart as an independent parish, and their petition was granted. Bishop Randolph a year ago, sent the Rev. M. C. Daughtrey, recently ordained deacon, to take charge of the church. His services proved so acceptable that he has continued at this important post of duty. The day is coming when this will be a strong and influential congregation, and we rejoice that the Church is keeping pace with the development of Richmond and its surroundings.

Last Wednesday, Mrs. John Letcher gave an interesting address before the Auxiliary of Ascension church, Park Place, Norfolk, on the development of the work in Alaska. Having visited that region she was doubly entertaining. Her address was thoroughly enjoyed and appreciated by the large audience.

It is stated that the Rev. Thomas W. Jones, of Clinton, Iowa, has been called to St. Thomas' church, Christiansburg, Va. Mr. Jones was at one time rector of St. John's church, Bedford City, Va.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

### Death of a Devoted Churchman.

One of the most faithful children of the Church passed into Paradise on the evening of Septuagesima Sunday, in the person of Mr. Delancey Bartlett, senior warden of Trinity church, Fayetteville. Mr. Bartlett has been a patient sufferer for years, but kept up to the last with his Church work. Mr. Bartlett was the oldest merchant in Fayetteville, and all the business places were closed Wednesday out of respect to his memory. He was born March 30, 1840; came to Fayetteville June 1, 1856; was elected vestryman April 22, 1862, and elected warden April 27, 1886, which office he faithfully discharged to the end. He was buried February 10, from Trinity church, the Rev. Luther L. Weller, LL. B., officiating, assisted by the Rev. Wm. M. Beauchamp, D. D., Rev. Ivan M. Merlinjones, D. D., and Rev. Wm. W. Raymond.

Mr. Bartlett was a zealous worker in the Sunday School. He was for years superintendent of Trinity Sunday School as well as the lay reader of the parish. He also maintained and superintended for twenty-five years a Sunday School in Elkhorn, a suburb of Fayetteville, and where no service of the Church was held. In the death of Mr. Bartlett the rector loses a loyal friend, the parish a sincere supporter and every person in Fayetteville, and especially the poor, a personal true friend.

St. Paul's church, Minneapolis, Minn., was consecrated on Sunday, Jan. 24, by Bishop Edsall, who preached the sermon. The church has lately been enlarged and redecorated.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Eighty-first Annual Convention.

The 81st Annual Convention of the Diocese assembled in the venerable old building of Christ church, in Septuagesima week.

On Tuesday evening there was a meeting in the Sunday School room in the crypt, of the local assembly of the Daughters of the King, at which were read a number of interesting papers as to the methods and aims of the order. An address of welcome was given by the rector of the parish, and also by the rector of St. Paul's church. Reports from various chapters were heard, and at the close a congratulatory address was given by the Rev. R. E. Boykin, of Brunswick. Officers elected for the coming year were: Miss Colquitt, Christ church, president; Miss Wilson, of St. Paul's, vice president; Miss Fallingant, of St. John's church, secretary and treasurer.

The Convention was opened on Wednesday morning by the celebration of the Holy Communion, the Bishop officiating, assisted by Archdeacon Winn and Rev. Dr. Strong. The sermon was by the Rev. Samuel B. Carpenter, of the Church of the Atonement, Augusta, and was a devout and fervent practical application of the text: "Pray ye the Lord of the harvest that He will send forth laborers into the harvest." After the clergy had retired and laid aside their vestments, the Bishop called the Convention to order. The secretary having called the roll of the clergy and parishes and a quorum of each being present, the Rev. Samuel J. French was elected secretary, and the Rev. Harry L. Durrant appointed assistant secretary.

The Bishop requested the house to elect one of their number to preside at such periods as he might not be able to be present, and the Rev. Dr. Strong, rector of St. John's church, Savannah, and senior priest of the Diocese, was unanimously elected chairman.

Committees of the Convention were appointed, the first being the Committee on Credentials or claims to seats.

Visiting clergy were extended the courtesy of the Convention, and the Revs. J. P. Gibson, of Pittsburgh; W. M. Cook, of Albany, and W. M. Mellichampe, of North Carolina, were introduced.

The reports of the Standing Committee, Board of Missions, and of the various officers of the Diocese were presented during the day.

At noon the Convention took a recess for luncheon, accepting the invitation of the Woman's Auxiliary, of Savannah, to luncheon at a suburban resort, famous for its "fish dinners." The guests found trolley cars awaiting them at the church door, and a bountiful repast, delightfully served, at the end of the half-hour's recess.

In the course of the afternoon's work, some stirring addresses were made incidental to the reports on Missions and on the University of the South, an address on the latter by the Bishop being especially inspiring, and calling forth involuntary applause from the members.

It will be seen that the Bishop's health is improving, though he is not yet permitted to undertake the work of visitation and administration of the Diocese.

When the Convention reassembled, on Thursday morning, the Bishop read a short address, in which he expressed his appreciation of the patience with which his illness had been borne by the Diocese at large and especially by those upon whom extra labor had been placed by reason of it. He touched upon the needs of the Diocese in the mission field, and urged strongly an improvement in the matter of clerical stipends, saying that $1,200 and a house was the very least that should be offered to a man with a family. As to Canon 19, he declared that the policy of the Diocese under his administration would be decidedly against the "Open Pulpit," and in accordance with the strict letter of the Canon.

The remainder of the session was occupied with routine matters, assessments, apportionments, memorials and amendments to Constitution and Canons, and the Convention adjourned, late Thursday evening, to meet next year in Americus.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Kanawha Convocation—Consecration of Christ Church, Bluefield.

The Kanawha Convocation held its semi-annual meeting in Christ church, Bluefield, Feb. 2-4, and was very hospitably entertained by the rector, Rev. Richard W. Trapnell, and his people. There were in attendance Rt. Rev. Dr. Gravatt and Rev. Messrs. Roller, J. S. Gibson, A. M. Lewis, J. Howard Gibbons, Guy H. Crook, J. A. Hiatt, Maurice Clarke, Richard W. Trapnell, J. Thomas Crowe, Edmund P. Dandridge and James D. Gibson.

There was the usual routine business transacted and services twice each day with sermons by Revs. Crowe, Clarke and Lewis, and missionary addresses by Revs. Dr. Roller, G. H. Crook and John S. Gibson, the latter taking the place of Bishop Gravatt, whose duties prevented his remaining throughout the meeting of Convocation.

The chief point of interest was the consecration of Christ church, on the morning of Wednesday, Feb. 3, by Bishop Gravatt—a most beautiful service. The vestry met the procession of clergy headed by the Bishop at the main door of the church and the service, participated in by a good congregation, proceeded as usual in such cases, Morning Prayer being said by Rev. John S. Gibson, the ante-communion by Rev. J. H. Gibbons, Dr. Roller assisting the Bishop in the Holy Communion, and the sermon preached by Rev. Edmund P. Dandridge, a classmate of the rector of the parish—Mr. T. Spicer, of the vestry, read the Instrument of Donation, and Rev. Mr. Trapnell, the Sentence of Consecration. To give some idea of the large extent of territory covered by this Convocation, it may be stated that, omitting over 600 miles traveled by the Bishop in attendance, the average mileage of the members present, in coming and going, was about 400. The next meeting is appointed for Ronceverte in September.

Rev. Maurice Clarke is leaving the Church of the Ascension, Hinton, of which he has had charge for less than a year, on account of his wife's health, and on March 1, takes charge of the important mission work of St. Andrew's, Wheeling. We understand the work at Hinton, with which there are several important and promising missions connected, has been offered to Rev. M. S. Eagle, of Louisa county, Va., and we have a good hope of giving him welcome to West Virginia.

We have cast our eyes of discernment on good men to the westward also, and are hoping to secure Rev. M. S. Barnwell, from Kentucky, to take charge of our missions in the capital city, in connection with St. Mark's, at the mouth of Coal, now called, at the instance of certain Vermonters, who in recent years have undertaken its development, St. Alban's. J. S. G.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Schedule for Noonday Lenten Services. Church Bulletin of Work—Clergymen Called—Parish House Opened. Meeting of Sunday School Association.

The following is the schedule of preachers at the Noonday Lenten services in St. Stephen's church: Ash Wednesday, Bishop Mackay-Smith; February 25, the Rev. Wm. M. Groton, S. T. D., Dean of the Divinity School; February 26, Bishop Talbot, of Central Pennsylvania; 27, the Rev. C. C. Pierce, D. D. March 1-3, the Rev. J. E. Freeman; 4, 5, the Rev. S. P. Keeling; 6, the Rev. Charles M. Armstrong; 8-12, the Rev. E. S. Rousmaniere, D. D.; 13, the Rev. George Gunnell; 15-19, the Rev. T. Lewis Parks, D. D.; 20, the Rev. W. R. Turner; 22-24, the Rev. A. G. Mortimer, D. D.; 25-27, the Rev. R. S. Coupland; 29-31, the Rev. H. W. Wells; April 1-3, the Rev. Carl E. Grammer, S. T. D.; Holy Week, the Rev. E. M. Jefferys, the Rev. Louis C. Washburn, D. D., the Rev. W. C. Richardson, S. T. D., the Rev. T. Sanders Reed, D. D., the Rev. Carl E. Grammer, S. T. D., and the Rev. G. C. Foley, D. D.

The annual parish retreat in St. Clement's church will be held as usual on Ash Wednesday. Addresses will be made at 10 A. M., 12 M., and 3 P. M. The Penitential Office will be said at 8 o'clock in the evening.

The Church Club of Philadelphia has taken action upon suggestions made by Mr. Robert H. Gardner, and the Committee on Work has issued a circular to the members calling attention to the opportunities for work in the Diocese of Pennsylvania, the lack of knowledge on the part of many of the of the clergy and laity and that the Church Club can supply the needed means of contact between those who have the responsibility for Church work and those who are responsible for their maintenance. Committees are recommended for City Mission work, Diocesan Mission work, and for General Mission work. A Church Club Bulletin on a large sheet has been issued, giving the names of the officers of the Diocese, and the Church Club, and of the Standing Committee, a calendar for February of the General Work of the Diocese. There is also much other information as to matters of general interest that makes the Bulletin a most important means of knowledge.

The Rev. George Chalmers Richmond, of Rochester, Western New York, has accepted a call to the rectorship of St. John's church, Northern Liberties, Philadelphia. He is a graduate of Yale and Hartford Theological Seminary in 1898. He was ordained to the priesthood by Bishop Huntington, for whom he was a personal assistant for three years. He spent three years in East Side work in New York City,

under Bishop Greer, and was made first assistant of Holy Trinity church. For the past three years he has worked in Rochester, New York. He enters upon his duties February 21.

The Rev. George Gunnell, rector of St. Andrew's church, has been called to the rectorship of Trinity church, Toledo, Ohio, in succession to the Rev. Cyrus T .Brady, LL. D. Mr. Gunnell has been at St. Andrew's since March 1, 1903. He is a graduate of Harvard and the General Theological Seminary in 1895, and was made deacon that year in St. Thomas's church, New York, and advanced to the priesthood in St. John's church, Franklin, Pa., June 9, 1896, by Bishop Whitehead. He was missionary, assistant minister and rector of Epiphany church, Bellevue, Pa., before coming to Philadelphia.

The will of the late Edgar A. Singer devises $500 to Trinity church, Oxford, Philadelphia.

The one hundredth anniversary of the birth of Lincoln was celebrated at Washington Memorial chapel, Valley Forge, on Friday, January 12. The service was conducted by the Rev. W. Herbert Burk, minister in charge, and the resident missionary, Francis T. H. Finn. The Rev. H. A. F. Hoyt, D. D., chaplain of the 8th Regiment N. G. P., preached the sermon and presented the religious character of Lincoln. Lincoln's Gettysburg address was read by Gen. Benj. F. Fisher, who prefaced it by remarks on the acts of Providence in the life of Lincoln and the nation. The pupils of the Camp School attended in a body and the chapel was crowded to the doors by people of all religious beliefs. The Zook Post, G. A. R., was present. On Washington's Birthday the Valley Forge Museum will be opened at 11:30 o'clock. At 3 the Rite of Confirmation will be administered and the Rt. Rev. Cortland Whitehead will dedicate the memorial pulpit, lectern and perclose. Sunday, February 21, has been designated by the first Council of the Third Missionary Department for the offerings of the Sunday Schools for the completion of the chapel.

The new frame parish house of St. Paul's church, Bristol, was formally opened on Saturday, February 13. On Sunday afternoon, February 14, the first session of the Sunday School was held in it and the Rev. T. J. Garland made an address on Missions at a special service. The cost is about $5,000, $2,700 of which was in hand before the ground was broken. It will seat 350. There is a large basement as yet unfinished.

The pre-Lent meeting of the Sunday School Association of the Diocese of Pennsylvania was held on Saturday afternoon, February 13. Bishop Mackay-Smith presided and made the address of welcome. The Rev. Arthur S. Lloyd, D. D., spoke as the man who sends out the missionary boxes, and said that he had seen all the work of which they are taking care of. He contrasted the condition of children in ignorance with those who have the light of the Gospel. He would have the children taught to reverence the Lenten offering and be a token of personal affection to the Christ, and wished his love to be given to the children whom those present represented. The Rev. Dr. Irvine H. Correll spoke of the eagerness of the Japanese boys and girls to learn, not simply to improve the memory, but to learn about Christ, and how the teachers have come to recognize the importance of Christianity. Bishop Robinson, of Nevada, told of that State's barrenness, the intense eagerness to get gold, and what they are doing to bring children into the Sunday School.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

**Studying Church History—Noon-Day Lenten Servcices—Vacant Parishes. Vested Choir Installed and New Rectory at St. Stephen's, Ferguson. Musical Services—Holy Cross Mission.**

Great interest is being manifested in Church History at this time in St. Louis. Under the auspices of the Church Club four lectures are to be given, viz.: "The Introduction of Christianity into Britain," by the Rev. A. A. V. Binnington, of St. Louis; The Evangelical Movement, by Mr. H. L. Chase; The Tractarian Movement, by the Bishop of Chicago; The Present Outlook for a United Christendom, by the Rev. John Mockridge, of Louisville, Ky.

The Churchwoman's Club, a large and influential organization of St. Louis, has arranged for a course of eight lectures on the Reformation Period, to be given by the rector of the Ascension parish.

For several years noon-day services have been held during Lent in the Garrick Theatre, St. Louis, under the auspices of the Brotherhood of St. Andrew. The following speakers have been secured for the approaching season:

Ash Wednesday, Feb. 24, Right Rev. D. S. Tuttle, Bishop of Missouri.

Feb. 25 to 27, Rev. W. O. Waters, of Grace church, Chicago.

March 1to 3, Rev. Samuel Tyler, of Church of the Advent, Cincinnati, O.

March 4 to 6, Rev. Robert N. Spencer, of St. John's church, Springfield, Mo.

March 8 to 10, Rev. E. V. Shayler, of Grace church, Oak Park, Ills.

March 11 to 13, Rev. Richard L. McCready, of St. Mark's church, Crescent Hill, Ky.

March 15 and 16, Rev. J. Courtney Jones, of Old Orchard, Mo.

March 17, Right Rev. C. P. Anderson, Bishop of Chicago.

March 18 to 20, Rev. Prentice A Pugh, of Holy Trinity church, Memphis, Tenn.

March 22 to 24, Right Rev. John Hazen White, Bishop of Michigan City.

March 25 to 27, Right Rev. Charles E. Woodcock, Bishop of Kentucky.

March 29 to April 3, Rev. John Henry Hopkins, Secretary Fifth Missionary Department.

April 5 to 7, Rev. Edmund Duckworth, of St. James Memorial church, St. Louis.

April 8 to 10, Right Rev. D. S. Tuttle, Bishop of Missouri.

There are many vacancies in the Diocese, and much anxiety is felt as to the missionary outlook. The two important parishes of the Holy Communion and St. Paul's, in St. Louis, are still without rectors and there are nine stations in the country at present unserved. The last Diocesan Convention appropriated $10,000 for the Missionary Work of the Diocese, but it appears impossible to secure the necessary men. Only two are at present at work, and the parish of Macon is still vacant. The Archdeacon is doing all that is possible, but much remains undone.

A vested boy choir has been installed at St. Stephen's church, Ferguson. The choirmaster is the Rev. Leonard Burbank Richards, an accomplished musician. There are but two other boy choirs in the diocese.

St. Stephen's church has lately acquired a beautiful little rectory, designed by the rector.

"Services of Song," on Sunday afternoon, are quite in vogue in St. Louis. At St. Peter's church, St. Mark's church, and St. George's chapel, the attraction offered is the musical programme. The other churches have so far confined themselves to Evening Prayer. A short address is sometimes given at these musical services.

Holy Cross Mission, St. Louis, has been placed under the care of the Rev. Henry W. Mizner, vicar of St. Stephen's House. A splendid neighborhood work has been carried on for some years at both places. Deaconess Ann will remain at Holy Cross and a clerical assistant will also be provided.

Effort will be made in future to bring the Cathedral into closer touch with the parochial and missionary life of the diocese. At present it is a parish church simply, having many excellent parochial activities indeed, but in no sense a centre of activity. It is possible that before long there may be an Associate Mission, with headquarters at the Cathedral, under the direction of the Dean.

St. George's parish house chapel has received the gift of new altar, from the Guild of St. Agnes. Candlesticks have also been presented as a memorial by a member of the parish.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

**Association of Knoxville.**

The February meeting of the Association of Knoxville, which was held in the Church of the Epiphany, Knoxville, February 9-11, was attended by every clergyman actively at work in East Tennessee, and three visiting brethren. These were the Rev. Samuel Ringgold, D. D., Dean; and the Rev. Messrs. Walter C. Whitaker and C. B. K. Weed, of Knoxville; W. C. Robertson and A. M. Hildebrand, of Chattanooga; W. H. Osborne, of Johnson City; T. S. Russell, of Cleveland; A. L. Seiter, of Harriman; S. C. Hughson, of Sewanee; J. K. Macmarine, of Kingston, Ontario; and J. J. Wilkins, D. D., of St. Louis.

Dr. Wilkins, who had spoken at St. John's, Knoxville, on the Sunday before and made a deep impression by his earnest and well considered plea for the $5,000,000 Clergy Pension Fund, addressed the Association at the opening meeting and on the following morning had a faithful conference with the clergy on the working out of details.

The Rev. S. C. Hughson made the devotional addresses, that for the women being especially well attended.

The three topics scheduled for discussion were ably handled and caused much debate. Mr. Whitaker treated of "Practical Convocational Mission Work;" Mr. Osborne spoke on "The Clergy and Social Movements; and Mr. Russell told of "Parochial Societies."

Under the head of "Missionary Work" the first speaker showed that while per communicant the Association gave only twenty-three cents to Diocesan missions year before last, this average increased last year to forty cents, which is half as much again as the remainder of the diocese.

In the discussion of the second topic it was the concensus that leadership in social movements was not the sphere of clerical activity; but that they were to do their proper work of creating in the lay mind the right spirit of leadership.

Under the discussion of "Parochial Societies" the general agreement was that the failure of most parish socie-

ties was due to the too insistent presence of the clergy and their failure to manifest due confidence in the consecrated efforts of the chosen directors.

All in all the discussions were fresh, and pointed, and sane.

The social features were most pleasant, the Woman's Guild of the Epiphany spreading dinner in the parish house each day, and the Girls' Friendly Society of St. John's entertaining at supper on the third evening.

The next meeting will be held in Cleveland, in September.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Clerical Brotherhood Meeting—Lenten Services in Immanuel, Wilmington.

The Clerical Brotherhood of the Diocese held its monthly meeting in Dover, this month, accepting an invitation from the Rev. Henry B. Olmstead, rector of Christ church. After enjoying the hospitality of the rector at dinner, and a business session, the Rev. John Rigg, of Immanuel, New Castle, read the essay on "The Wants of the Church." These he found to be more candidates for the ministry, better paid clergymen, and a devoted laity. The subject was generally discussed in the line suggested. The next meeting will be held in Marshallton, at the rectory of the Rev. H. B. Grantham, on March 8. The Rev. Messrs. Clay, Donaghay, Grantham, Hall, Hammond, Kirkus, Laird, Rigg, and H. W. Wells were present.

Berkeley Divinity School, Middletown, Conn., has conferred the degree of Doctor in Divinity upon the Bishop of Delaware. He was professor there from 1900 to 1903. The Bishop after the meeting of the House of Bishops, in New York, visited his former parishioners in New Bedford, Mass.

The Rev. Wilmot Galeson, of Brooklyn, N. Y., has accepted a call to St. Paul's, Georgetown, taking charge in June.

So many Springer heirs are continually writing to Wilmington for information, the Mayor has found it necessary to prepare a printed statement showing the facts of the case and hopelessness of any "heirs'" hopes.

The clergy of the Diocese are arranging various "exchanges" for the Lenten services.

In Immanuel, Wilmington, the following clergymen will officiate during Lent: The Rt. Rev. the Bishop of Delaware, the Rev. Messrs. H. B. Phelps, H. A. Grantham, C. B. Sparks, W. H. Laird, John Rigg, and A. E. Clay, of this Diocese; the Rev. Messrs. J. Thompson Cole, of Ogontz, Pa., and C. B. Dubell, of Glassboro, N. J.; and O. H. Murphy, D. D., of North East, Md.

### St. Paul's School, Lawrenceville, Va., in Need of Funds—A Statement and Appeal.

In view of the fact that more and better qualified directors, instructors, teachers and assistants are being employed by the School, together with the increased cost of living, it is very evident to all business men and women that our need for funds is proportionately greater.

The budget for the current fiscal year (July 1, 1908, to June 30, 1909), which was approved by the Board of Trustees at the last annual meeting, amounted to $46,732.48 for the general expenses of the School, administration, academic expenses, maintenance of the property, and the net cost in excess of earnings of our industrial and trading departments.

The estimates in the budget were carefully made in the light of our past experience and with a view to improving our work along all lines. At the present it seems probable that our expenses will be somewhat less than the estimate.

The immediate and pressing needs of the School are: First, $30,164.36 to meet our present indebtedness; second, $25,000 to meet expenses between now and the close of the fiscal year, June 30th.

Our indebtedness is largely due to the growth of the plant in past years beyond the income available for the same. For it must be remembered that less than twenty-one years ago the School was founded purely on faith. The debt is $8,135.68 less than it was July 1st.

It is earnestly hoped that God may put it into the hearts of our friends to give liberally and thus enable us to raise the much needed $55,164.36 by the end of the present fiscal year. If this is done, the School may then come into possession of a conditional pledge of $10,000 for another very worthy object.

Contributions for the above, or for other objects, may be sent through Mr. George C. Thomas, Treasurer Board of Missions, 281 Fourth Avenue, New York, or Mr. George Foster Peabody, Treasurer American Church Institute, 2 Rector Street, New York, (in both cases) marked "Special for St. Paul's School," or direct to Mr. Charles E. May, Treasurer, or James S. Russell, Principal, Lawrenceville, Virginia. Any contributions thus sent will be gratefully received and promptly acknowledged.

If catalogues, financial statements or other information is desired, please apply to the Principal.

JAMES S. RUSSELL,
Principal.

Lawrenceville, Va., Feb. 12, 1909.

## PERSONAL AND NEWS NOTES.

The Rev. Wm. Elmer preached his ninth anniversary sermon on Sunday morning, Feb. 7, at St. Philip's church, St. Louis.

A tablet has been placed in Christ church, Meadville, Pa., in memory of Leon Chappotin Magaw, vestryman of the church for fifty-six years.

The Rev. George E. Young has resigned Trinity church, De Soto, Mo., and on February 1, became rector of St. James' church, Griggsville, Ill.

The Bishop of Cuba, in charge of the Canal Zone, has appointed the Rev. William Cross, lately a missionary in Mexico, to work in the Canal Zone.

The Rev. C. L. Pardee has resigned the rectorship of St. Andrew's church, South Orange, N. J., and accepted that of St. Michael's church, Naugatuck, Conn.

The Church Missions Publishing Company of Hartford, Conn., has, at its own request, been released from auxiliary relations with the Board of Missions.

The Rev. John M. Rich, of Jersey Shore, N. Y., has accepted a call to the Church of the Incarnation, Pittsburgh, Pa., in succession to the Rev. Joseph Eames.

The congregation of the Church of the Ascension, Washington, D. C., the Rev. J. Henning Nelms, rector, expected to celebrate his first anniversary among them, by a reception to himself and Mrs. Nelms, on Friday, February 19.

The Rev. and Mrs. E. H. Thompson, our oldest missionary, have returned to China, expecting to sail from San Francisco Feb. 16.

The Rev. W. S. Claiborne, rector of Otey Memorial church, Sewanee, Tenn., was announced to be in Washington last Sunday, to speak in behalf of Missions in Tennessee.

The Rev. Francis C. Hartshorne, for twelve years rector of St. Paul's church, Kitanning, Pa., has informed his congregation that he will resign his charge, to take effect July 1.

The Endowment Fund of Trinity church, Pittsburg, Pa., will soon receive about $400,000, bequeathed by the will of the late W. G. Park, a member of the vestry.

Mr. George Zabriskie has been elected secretary of the Standing Committee of the Diocese of New York. Official communications should be addressed to him at 416 Lafayette street, New York City.

Thirty-three candidates were confirmed by Bishop Burgess, at the first confirmation at St. Barnabas' colored chapel, Brooklyn, on Jan. 25. They were presented by the rector, the Rev. Walter MacLane.

The twenty-ninth anniversary of the Rev. S. W. Frisble's rectorship of St. James' church, Detroit, Michigan, was celebrated, on Feb. 2, by a reception at the rectory for the friends of Mr. and Mrs. Frisbie.

A handsome memorial window given to Emmanuel church, Wakefield, Mass., by Mrs. Edmund Rice, was dedicated on Jan. 31. It is in memory of her husband, General Edmund Rice, who died three years ago.

Noon-day services for business people will be held during Lent, at Christ church, Indianapolis. Bishop Francis will have the opening and closing weeks. Other clergymen of the city will aid in these services.

The Rev. Maurice Clarke, rector of the Church of the Ascension, W. Va., has accepted a call to become the rector of St. Andrew's church, Wheeling, W. Va., and will take charge of the same on March 1.

The Rev. Dr. G. Gordon Smeade, of Brookhaven, Miss., has been invited by the Church Club of Louisiana to be the speaker at the mid-day services for business men, in New Orleans, during the week beginning March 8.

The Rev. Henry L. A. Fick, rector of Holy Trinity church, St. Joseph, Mo., has resigned, to accept the appointment of Bishop Morrison to the charge of St. John's church, Eagle Grove, Iowa. Mr. Fick will enter on his new duties February 22.

The Rev. Clayton Earle Wheat, of Christ church cathedral, St. Louis, Mo., has been elected secretary of the St. Louis Clericus to succeed the Rev. Loaring Clark, who has gone to Memphis to take charge of Calvary parish during Dr. Winchester's absence in the Holy Land.

The Rev. James Jacob Creigh died at West Chester, Pa., Feb. 3, in his 76th year. Most of his ministerial life had been spent in supplying parishes when needed. His last work was assisting at Holy Trinity church, West Chester, from which church he was buried, the rector, the Rev. Arthur Rogers, officiating.

By the will of Mrs. Josephine B. Lord, who died in Quebec, recently, $5,000 is given to the Church Charity Foundation, Brooklyn; $5,000 to Diocesan Missions of Long Island, for the use of the Archdeaconry of Queens and Nassau; and $2,000 to Ven. Henry Mesier, Archdeacon. Mrs. Lord's estate is estimated at several millions.

Bishop Codman recently addressed a legislative committee at the State House, Augusta, on the divorce evil. He earnestly urged the adoption by the State of much stricter laws as regards divorce, and expressed the hope that Maine would fall into line with other States where efforts looking toward uniform divorce laws are being made.

The Church of the Annunciation, New Orleans, is planning to observe March 25, the Feast of the Annunciation, with special services. It is hoped to make this a home-coming day, by securing the attendance of all who are now, or who have been, connected with the church. The rector, the Rev. John T. Foster, also plans a men's dinner, to be given in the parish house on Easter Monday.

For the Southern Churchman.

## Not Necessary But Required.

By the Rev. E. H. J. Andrews.

There may have been present at the marriage feast in Cana of Galilee, some critical persons who asked among themselves: Why tell the servants to fill the waterpots with water? What the need of waterpots to fill? If this Jesus has the power to do miraculous things, as is said of him, can He not simply speak the word and produce without human aid both vessels and wine?

Of course it was not necessary either that there should be waterpots or that they should first be filled with water. Our Lord could, of course, have worked the miracle as well and as easily without these aids as with them. They were not necessary, but they were required.

The water of the Jordan was not necessary to effect the cure of the leprous Naaman, yet the Syrian captain was required to dip in it seven times. The journey to the temple was not necessary in the case of the ten lepers our Lord bade go show themselves to the priests. The prophet could have cured Naaman by calling on the name of God and smiting his hand over the place, as the leper expected him to do, and the Lord could have cleansed the ten lepers by saying, as in another instance, "Be thou clean."

It were equally foolish to think that the water dipped from the font has any necessary part in the regeneration of the soul of the person baptized; or that the laying on of hands in Confirmation and Ordination has any necessary part in the transmission of God the Holy Ghost; or that the bread and wine consecrated upon the altar are necessary to the miracle by which the Lord's Blessed Body and Blood become really present there.

Almighty God could, certainly, regenerate the soul of this one and that one without the use of sanctified water; could send the Holy Ghost into this or that soul without the employment of sanctified human hands; could become really present upon the altar without the presence there of consecrated bread and wine.

We know that God did not need the water of the Jordan in the case of Naaman the Syrian, or the journey to the priests in the case of the ten lepers, or the waterpots and water at the marriage feast in Cana. So do we know God does not need water and form in Baptism, or a Bishop's hands and a Bishop's prayer in confirmation, or bread and wine and a priest in the Altar Sacrament.

But are we going to leave it there? Did Naaman leave it there? Did the ten lepers leave it there? Did Mary and the servants leave it there? No. Had they so done the lepers had not been healed, the guests at the marriage feast had gone unsatisfied with wine!

The agency of men and things are not necessary, but they are required. As our Lord required the servants to fill the waterpots with water, so He says to this one and that one, and all men: "If you would be clean go wash in the water of Baptism; if you would receive the strengthening, sanctifying influence of the Holy Ghost submit to the Laying on of Hands; if you would have life everlasting and grow in grace eat and drink of the holy food of My altar.

Our duty is to obey; to do "whatsoever He saith" unto us. To fill the waterpots with water—to fill them up to the brim. The more water the more wine. The more we do obediently the more He fulfils. The more we obey the more He blesses.

Florence, Ala.

## Church Papers.

In a rcent convention address. Dr. Robinson, the new Bishop of Nevada, spoke of the importance of Church papers:

"It has been my privilege," he said, "to visit the homes of many Church people in Nevada during the last five months, and I have seen a Church paper in three of them. There were society papers, and technical papers, and ordinary newspapers, papers supplemental and incidental and sentimental, but only three Church papers. In every home where it can be afforded there should be at least one general Church paper. Nothing broadens the interest of people like this. It enables them to get outside the lines of their own parish with its little perplexities and victories. It lets them see the whole Church in its splendid sweep toward the hills of Paradise. Anything that will help the parish to see the Church, the whole Church throughout all the world, will help to turn pewholders into prophets. No man ever lifted his eyes to the Church and said, 'I do not believe in foreign missions.' He was looking at a parish when he said that.

"The province of the Church paper is to enable the parish to see the Church. Just that! If every family in the American Church subscribed to a general Church paper, and read it, the Board of Missions would have little difficulty in greatly enlarging its appropriations. Therefore, as effective and far-seeing statesmen of the Kingdom, is it not our duty to leave no stone unturned until every Church family in Nevada reads a general Church paper? May I ask, dear brethren, for your cordial and strenuous support in this? I believe that the priest who neglects to urge this upon his people is losing a great opportunity for strengthening his parish."

As illustrating the credulity induced by Romanism, an Italian wrote home to his friends from a warship in Chinese waters, saying that he was lying unwell at a place called San Mun. His relations concluded that San Mun. His be the patron saint of the locality. Whereupon they vowed candles and recited rosaries to Saint Mun for the sick man's recovery.—Church Family Newspaper.

## The Broad Spirit.

Rev. B. W. R. Tayler, D. D., of St. George's, Schenectady, N. Y., has written to the press this letter:

"During a priesthood of twenty-one years it has been my privilege and blessing to lead into the church over thirty Roman Catholics, and considerably over three hundred from the Protestant denominations. The vast majority of these have been won to the church by a frank recognition of their Christian calling and their "church membership" by virtue of their baptism. I have mingled freely with the denominations in their special services, spoken from their platforms, actively engaged in their ministerial associations, and invited said associations to meet in my parish house, presented papers to them on churchly subjects, and have striven to show them that we are not "the only way" but only "a better way." I do not believe that the fundamental unity of Christ's Church has ever been broken. The schisms and separations are accidental and temporary, not fundamental and real. And when the time is ripe, and we are worthy of it, the unity will become once more visible. The church is continually missing glorious opportunities for enlightening our Protestant brethren because we consider it "Catholic" to hold aloof from them, as if that were not the most sectarian thing we could do!

The Methodist Bishop, Dr. Vincent, held a series of religious meetings in this town last week in the First M. E. church. I was asked to preside at one of them and offer prayer, which I gladly did. The result was that I had the privilege of showing Dr. Vincent through my church, and at his request explaining the symbolism of Eucharistic lights, rood screen, and other things, in all of which he evinced earnest interest. He went away with more respect for, and appreciation of, these things than he had before. And he appreciates my Christian courtesy in treating this most sincere and godly minister of Christ as a co-worker and fellow-laborer in the gospel.

When I came to this parish, about four years ago, as I entered the church for my first early Celebration, I was greeted before the service by the minister of the Second Dutch Reformed Church, who had come to wish me Godspeed in my work and to ask for the privilege of remaining and receiving the Holy Communion. I said, "Stay, my good brother, make your Communion with us, and may God give you and me to-day a special blessing for the work of our respective ministries." To-day that brother is in Holy Orders in this church! Had I refused him, even with courtesy, would he have been won to the church? I think not. The establishment of cordial relations with our separated brethren—still brethren in Christ—is one of the things which we should strive for. They have much to learn from us, and we have much to learn from them."—Canadian Church Life..

Every man's best service for his fellow is in bringing God, the true and gracious, the loving and righteous, to his apprehension and consciousness. When our spirits, our tempers of mind, remind our fellows of God, suggest God eternal man, and will sympathetically build others who are touched by him. His work will go onward till the shores of the wide sea of human history are reached.—The Examiner.

# Family Department.

For the Southern Churchman.

## The Christmas Aftermath.

BY R. W. HOGUE.

The night after Christmas
Has come, with a pause
For sweet recollection
Of old Santa Claus.

Who, wornout and thankful,
Is off and away
To go into training
For next Christmas Day.

The night's soundest slumber
Seems just to have come,
When this is what happens
In most every home.

No cook to cook breakfast,
No maid to make fire,
You rise from your warm bed
In scanty attire;

You hunt for the matches—
Step on a tin horn—
And wish that old Santy
Had never been born.

Then, all of a sudden,
As one tiny spark
Steals flickering upward
And lightens the dark,

The silence is broken,
Your mutterings stop,
As a wee cheery voice
Pipes: "Dood mornin' Pop!"

Your sleep may be shattered,
Your patience all gone,
Your feet may be freezing,
Your spirit forlorn.

But if your heart's human—
Not made out of lead—
You'll hold your quick temper—
Not crawl back to bed.

You'll watch those two figures,
In garments of white—
Like stars of the morning—
All twinkling and bright,

Jump hurriedly out of
Their bed of the night,
All bubbling with mischief,
All filled with delight.

A kiss from their Mother,
A hug from their Dad—
How dare you be sleepy
Or sullen or sad?

There's just no resisting
That jubilant shout,
Hugging his teddy bear—
Ear off and eye out.

Her doll baby carriage,
Lopsided and bent;
His red, white and blue horn
With many a dent.

The biggest one on it,
Left there as the mark
Of papa's cold barefoot
Put down in the dark.

They bring them in armsful
And beg you to play,
And, mixing them pell-mell,
Start off for the day.

Then, 'way with your black mood,
Ye unworthy men,
And let happy childhood
Bring Christmas again.

To-day and to-morrow,
And all thro' the year,
With message of gladness,
With duty of cheer.

Tho' greeting and good wish
Have gone with the day,
The good God's best blessings
Are with you to stay.

The same roof above you,
The same steadfast bond
Of kindred and friendship
Unceasingly fond.

The sun has now scattered,
The dawn's gloomy gray;
The same golden God-beam
That shone yesterday.

Then up with your spirits
And on with your work—
'Tis a coward's to falter,
A sluggard's to shirk.

Tho' empty the manger,
The worshippers gone;
Childhood's halo replaced
By crown made of thorn.

Yet He is still with you,
This same infant King,
Your everyday Saviour,
Hear how His words ring:

"Oh come, all ye weary,
Ye tempted and weak;
All of you I lived for,
Died for and now seek."

Then hold to His standard,
Ye Soldiers of Light;
Go forward, with singing,
To fight the good fight.

---

## A Detective Story From Palestine.

During the Egyptian occupation of Palestine, between 1831 and 1840, Ibrahim Pasha, governor of the country, happened to be in Jaffa when a certain goldsmith came to him complaining that his shop had been broken into during the night and many of his wares stolen, and demanded that he should receive compensation for his loss. "While we were under the shadow of the Sultan I never lost a thing," he said. "But now, with you Egyptians, who talk so much about good government, in the first month I lose half my substance. It is a shame to you and a great loss to me and I think that you owe me compensation, for your own honor.

Ibrahim was amused at the goldsmith's wrath, calmed him and said that he should have justice. Then he sent a crier through the streets calling upon all who loved strange sights to be at the goldsmith's shop at a certain hour on the following day.

Naturally the people's curiosity was whetted by this mysterious announcement, and when the appointed hour arrived the street in front of the shop was densely crowded.

Then Ibrahim appeared, attended by his officers and the public executioner. He began by lecturing the people on the virtue of trustworthiness, and said that the Egyptian Government was determined not to overlook the smallest act of dishonesty, even if it were committed by a senseless and inanimate object. "Even this door," he said, turning to the door of the goldsmith's shop, "shall be punished for failing in its duty, which is to keep out thieves, unless it tells me who it was that passed it the night before last and stole things out of the shop."

The door gave no answer and Ibrahim ordered the executioner to administer one hundred lashes.

When the punishment was ended, Ibrahim again exhorted the door to speak and said that if it feared to say the name aloud it could whisper in his ear—he leaned his ear to the door as if he were listening, then sprang up laughing scornfully. "This door talks nonsense," He said, "Executioner, another hundred lashes."

After the second beating Ibrahim listened again, while the people whispered to one another that they thought Ibrahim must be mad. "The same stupid tale," cried Ibrahim despairingly. "The door persists in telling me that the thief is present in this crowd of honest people and still has some dust and cobwebs from the shop on his fez-bush."

At these words a man was seen to hurriedly brush his fez and Ibrahim on the watch for some such action, had him arrested. He proved to be guilty of the theft and was punished.—The Jewish World.

---

## St. Edmund.

King Edmund, over whose bones and in whose memory the beautiful Abbey of Bury St. Edmunds was raised, was the last king of East Anglia, where he was reigning when the Danes made one of their great invasions. He was a good king and a brave man, but he and his followers stood but a small chance against the hordes of great, powerful, lawless Danes, and in a battle at Hoxne, where they met and fought desperately, the Anglians were utterly defeated. The king, who was not only a brave man but a good and devout Christian, was taken alive, but, refusing to be subject to an infidel, the enemy bound him to a tree and shot at him with arrows until he was dead, or dying, after which he was beheaded.

The royal body would then probably have been left on the field for the wild beasts and birds to devour, but his sorrow-stricken Christian followers rescued it to carry away to burial in holy ground. An old legend says that when they gathered up the poor mutilated body they could nowhere find the head, until they discovered it guarded by a wolf, who let them have it, and followed it to the grave-side. The king was not at first buried in the spot where his bones now lie, for it was not until A. D. 903 that they were removed to Bury St. Edmunds, after which the famous church and monastery arose above them.

Close to Greenstead Hall, at Ongar, is a charming little rustic church, the walls of the tiny nave of which consist of the trunks of oak trees, split down the middle. On top the trees are fastened by wooden pins into a rough frame of rough timber. I must not stay, though, to describe this wonderful little structure in full. I only mention it because it was first designed as a temporary resting-place for the body of St. Edmund the Martyr, when, in 1010, the Christians removed the body to London, in fear of another Danish invasion. Three years later, though, they were able to carry it back to Bury again, and on their way they again rested it at Greenstead, a little wooden chapel being this time erected in its honor, the wooden walls of which—erected nearly half a century before the Conquest—are the walls of the little chapel to-day.

---

Little faithfulnesses are not only the preparation for great ones, but little faithfulnesses are in themselves the great ones. The essential fidelity of the heart is the same whether it be exercised in the mites or in a royal treasury; the genuine faithfulness of the life is equally beautiful whether it be displayed in governing an empire or in writing an exercise.—Dean Farrar.

For the Southern Churchman.

## The Voice From the Cross.

BY MARIE BRISCOE CROKER.

"Verily I say unto thee, to-day shalt thou be with me in Paradise."—St. Luke 23:43.

O blessed words of sweet divine forgiveness,
Far past all thought of human mercy's scope;
Down through the ages comforting, assuring,
Bringing despairing souls bright beams of hope.

Forgotten all that life of crime and sin-stained darkness,
He only knows a child has asked a Father's love;
He only sees the sorrowing soul in penitence imploring,
And points in tender mercy to the home Above.

"To-day with me in Paradise," what greater glory,
Could soul of man know joy surpassing this?
After that cruel death of shame and suffering,
To be with Him through endless days of bliss.

O the great love and mercy that he hath towards us,
To us the sons of men who sin and suffer still;
Let us not waste the days in useless mourning,
But turn and see the light that shines from Calvary's hill.

Light of divinest love and mercy never-failing,
Here may the burdened soul of man find truest rest;
Casting all care on Him who careth for us,
In His sure keeping, safe and calm and blest.

Charlotte Hall, Md.

## Church Civility.

I have a friend who (as to all religious things and thoughts) grew up in absolute night. She might as well have dwelt under the shadow of Boodha for all knowledge of Christ and his salvation.

Then there came an hour when the dawn began to break, and those beams of the sun of righteousness that bring healing and life made their sweet way into her heart. It is not yet full day; she has not openly avowed her allegiance to the Lord, but she is following on to know him, and to do his will. Having never in her life had what we call a church home, it was natural that in the loneliness of her new thought and purpose she should try different churches and different preachers; and so she came at last to a pretty regular attendance where the pure truth was spoken simply, unclipped, and unvarnished. Untarnished, I had almost said. You could wish her in no safer place.

"But what do you think has suddenly thrown her back, not only from that church, but from all churches? Why, the standards are down. Everything all right in the pulpit, but something very wrong in the pews.

Of course she is a stranger, and has no seat of her own, yet there are scores of vacant places. But the pew-holders "frown" at her; the sexton "scowls, and is very surly." No wonder she thinks Christians "cold"! And they are such a new experience to her, altogether, poor child, that she has no old experiences with which to correct the latest.

"Cold, cold!" she said to me lately. "I generally go to a pew that seems to belong to nobody; but last Sunday I suppose I must have got into the wrong one; and the way they looked at me—I didn't know what they were going to do!"

Is this "sterling" silver? the "coin of the realm" of our Lord Jesus Christ?

And I could feel for her out of the depths of my own experience; for I have myself stood in that very church, with hardly a pew in sight that was half full, and waited for a seat until I was so tired that I simply left the church, and walked some distance away to another.

In the case I have given, the lady was young and well-dressed. But suppose not—what if one of the Lord's poor people had come in?

"Do you want these people in your churches?" said Mr. Moody of the throng outside the walls. "Because, if you do, you can have them."

In the parable I cannot somehow find that there were different rooms for the different lines of guests. The folks from "the streets and lanes of the city," the wanderers from "highways and hedges," seem all to have come in and sat down together in the king's house; and if the gayer and wealthier ones were not there in force, it was not because the other poor hearts had crowded them out, for they had the first chance. And however motley the throng might be, "the King came in" to see them all.

In the dear old-fashioned church where I was brought up, it used to seem to my young vision as if the pew-owners sat with one eye over the shoulder, ready to signal and welcome any stranger that came in: "watching for souls." How well I remember the eager good will with which one and another would rise and give up his place, and then slip into some small corner by a brother elder. I can see now the kindly courtesy with which it was done. I remember how hymn-books were passed to the strangers in front, or behind, or across the aisle—the whole atmosphere seeming to say, "Come with us, and we will do thee good."

No wonder the records of that church told that every member who had died had died in clear faith and hope. No wonder the pastor could say there had never been a dissension in his great bunch of elders! People so on the watch for the interests of the Lord's kingdom would have small time or taste for quarreling among themselves.

You will tell me, no doubt, that to all this matter of church civility there is another side, and a big one. Oh, yes, I know it. I am so much of a cat myself that I like my own corner far the best, and never seem to hear quite so well in any other. But what of that? And what if the dresses that come in are less daintily perfumed than your own? Not every one has a spare suite of rooms wherein to air her gowns, as you can do; not every one has so many gowns to air.

But do you suppose the multitude that came surging about the Lord, thronging him, pressing close, was always up to date in the matter of clothes and other personalities? The average Syrian crowd of to-day must have fallen off sadly in its ways, if that be so.

Do you think it was quite pleasant to touch the leper? to "lay hands" on the sightless eyes of a beggar? or even to wash the feet of the dusty and tired disciples? Yet the word is: "I have given you an example." They needed it then, as they need it now.

For the evil I speak of is not new; away back in the Lord's time you find it hard at work.

"Send the multitude away," that we may eat our supper in peace. And clear out the children, you mothers, who so heedlessly push them forward for a blessing. And as for Bartimæus and his sort, let them be silent and keep out of the way. Why, I suppose that even "the very chiefest apostles" were often crowded from their rightful standing-room close by the Master while there were times when even "his mother and his brethren" could not get near him; all kept away from their own special pew in that queer outdoor church. By queer-looking folks, too: lame and blind and maimed, "and many others."

But our strange, wonderful Lord Jesus did not care; that was a most unsympathizing return message he sent to those who "desired to speak with him," probably about this very thing. What he thought of was the work done: "The blind receive their sight, the deaf hear, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them." "Let this mind be (in you) in us which also was in Christ Jesus."

Then study this: "If there come into your assembly a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, 'Stand thou there, or sit under my footstool.'" You see how easily it happens; you see that it cost something then, as it does now, to follow close in the Lord's own steps.

For my part, I think we make our churches hard places to work in. They are simply too good to use. But only consecrated pews can make a truly consecrated church.—Sunday School Times.

## Brain Work.

There is a great outcry to be heard at present about the danger of overtaxing the brain, and in our restless age it doubtless is a positive danger to be guarded against in the young student no less than in the old and experienced worker, overwork often resulting in calling so much more blood to the brain than can be used there that congestion, insanity and death result. But nothing has been said about a danger that is the very contrary of this, and that is the danger resulting to the brain from no work at all. If the one heats the brain too much, the other heats it too little; it becomes, as an unused muscle does, flaccid and drained, and so comparatively weak and useless. It "gets along" frequently from force of habit; but make any unusual demand and it collapses. The brain may not at once develop its injury, as it is an affair of time, and many people manage with so little use of this special organ that nothing is expected of them; but the breaking down is on the way all the same, and especially if unusual thought or action is required. This is a danger peculiarly threatening among the rich and idle of the community, who often lead lives, after a while, pleasure having palled, of listlessness, indifference, and ennui. In view of the possibility to which we refer, it is strongly urged that every one should seek some object of interest and healthy excitement. Charity may always prove an avenue of safety to the people, but even the pursuit of pleasure in this light acquires some value.

For the Southern Churchman.

**An Interesting Museum.**

Perhaps among your readers there may be those who have visited Paris often, and yet have never taken time to go to the "Musee Carnivalet." It does not seem well known, and I have met many Americans here, who have resided in Paris a number of years, and yet have never visited the Musee Carnivalet. As it is one of the most interesting buildings in Paris, I feel sure some of your readers will be interested in hearing of it, and when next they visit Paris they will not fail to spend a few hours within its walls.

From the Place de la Bastille we turned into the ancient Faubourg St. Antoine. Coming to a quaint and narrow street known as "The Step of a Mule," we followed that to the Rue de Sevigne. Before reaching the Rue de Sevigne the Step of a Mule changes its name to Rue des Francs-Bourgeouise. It is very, very old, and so narrow vehicles pass with difficulty. On either side rise quaint, tall-roofed old houses, some dating from the fifteenth century. One passes the house built by the Constable Montmorency, in 1550. In it Madame de Montespan first met Madame Scarron, afterwards Madame de Maintenon. On this old street is also the famous "Mont de Piete." I feel quite certain that it was in this same street, lined with small wine shops, that the wine cask was broken and the wine spilled on the cobbles—in Dickens' "Tale of Two Cities," and I would think it had changed in appearance but little since then.

The Rue de Sevigne crosses this street, and in it stands the Musee Carnivalet, built in 1544, and once, for eighteen years, the residence of Madame de Sevigne.

It is a large building, surrounding a beautiful square court. It is devoted to a History of France, in pictures, relics, maps, etc. On the ground floor we find prehistoric monuments, Roman antiquities, and monuments of the Merovingian period.

Among the Roman antiquities were many things of interest, particularly an ossified skeleton in his stone coffin, and a grist mill of stone.

There is also a great deal of pottery, jewelry, statuary, bronzes and household articles of the Roman and early French period.

Ascending to this first floor we find most interesting old paintings of Paris, through many centuries, and ancient maps of the city. Many of the paintings of Paris in the 16th, 17th and 18th centuries are most curious.

The Salle de Bastille and de la Revolution come next to the pictures and maps. In the Salle de Bastille one finds a stone model of the old Bastille, and many relics from it. Here also can be seen in perfect preservation, though yellow with time, Louis Sixteenth's autograph order to the defenders of the Tuileries to cease firing on the mob. There were also many original "lettres cachets," very faded and yellowed, but quite intact.

In a glass case we saw a small oil painting of the beautiful, and unfortunate Queen Marie Antoinette, labelled "Painted of the Widow Capet by Prieur, in the Conciergerie, by order of the Convention."

On the wall hung the original copy of the Constitution of 1793—"The Bill of Rights of Man." There was also a copy of this constitution bound in human skin. There were playing cards, china, weapons, books and medals of the first years of the Revolution; and a pathetic sight in a glass case on the wall, was the little widow's cap, worn by the Queen in the Conciergerie.

In the Salle de la Revolution we found portraits, painted in 1793, of Danton, Robespierre, Barras and others. Such vestial, sodden faces! There were also in this room medals and chinaware of the Revolution, and of absorbing interest to us many original documents of the Revolution—a little yellow, but quite intact. On paper with a letter head reading, "The National Convention—fourth year of liberty and first of equality," we read the original order for the arrest of "Louis Capet." And then on paper of "The Commune," dated later, the very death-warrant that was read to the unfortunate King of France, 115 years ago, beginning: "Citizen—the Committee of Public Safety has the honour to inform you, &c." There were also signatures of Robespierre, Marat and Danton, and the original order for the death of Madame Roland. There were many of the originals of the Convention's bloody orders in this case, but the poor light in this building, as in all the public buildings in Paris, made it difficult to read them. In a corner of the room was the chair in which Voltaire died.

Adjoining the Salle de la Revolution were Napoleonic rooms, containing gold and silver toilet articles of the Emperor, and other interesting relics. There were eight rooms of Madame de Sevigne's, just as she left them, with beautiful decorations, paintings, china and much gilding. Six small rooms were devoted to the seige of Paris in 1870 and 1871. A balloon in which a government officer escaped to Austria; letters sent by pigeons; models of the ambulance service; uniforms and weapons of Meissonier, Carolus Duran, and other great painters who fought in the National Guard, and a death mask of Gambetta.

Space is too limited to mention the many historical and interesting objects to be found in the Musee Carnivalet. As you approach, your surroundings takes you back to old feudal France. and in the small, meagre streets you see the hopeless, cowed "Tiers Etat" who were told to "eat grass," when they complained of starvation laws.

As you pass through the elegant, graceful rooms of Madame Sevigne, you are in Watteau's world, and mingle with the extravagant, pleasure-loving "Premiere Etata." And then in the sinister Salles "de la Bastille" and "de la Revolution," you have reached the Reckoning, of which Carlyle speaks. As you look at the miniature Bastille, made of stones from the old fortress, you can fancy you can hear the sullen roar, gathering in strength and ferocity, as the "Tiers Etat" refuses any longer to "eat grass," and rises in its might.

In the bloody orders of the National Convention, and Commune, we see a period of lawnessness and bloodshed. We can almost hear the rumble of the tumbrils, as daily, the best blood in France is poured out like water in the Place de la Concorde, by the "canaille" it has scorned.

And so the history of France, with its lessons, is unrolled before you in the "Musee Carnivalet," and the spell of the past is on you until you descend, at the Place de la Bastille, into the underground railway, and reappear in modern Paris and twentieth century days.

ELIZABETH PADELFORD BLACKFORD.
Paris, France, Jan. 18, 1909.

---

If God can keep a little flower stainless, white as snow, amid clouds of black dust, can he not keep hearts in like purity in this world of sin?—Rev. J. R. Miller.

---

To read without reflecting is like eating without digesting.



# Children's Department.

## The Fortune Fairy.

By Denis A. McCarthy.

If you walk in Tipperary
By a certain castle gray,
Like as not you'll meet a fairy
Somewhere there along the way.

He's a crabbed little fellow
In a quaint, old-fashioned suit,
Scarlet coat and waistcoat yellow,
And a three-cocked hat to boot.

All his fingers to his knuckles
Crusted thick with glitt'ring rings,
And a pair of silver buckles
On his shoes, like any king's!

Well, perhaps he'll be reclining
"Fair an' aisy" in the sun,
Feeling drowsy after dining
And not much disposed to run.

Faith, 'tis then's your chance to nab him,
Steal up softly in the shade,
Steal up cautiously and grab him
And your fortune's surely made!

Yes, your fortune's made forever
If you look him in the eyes,
Vowing he'll escape you never
Till he tells you where it lies—

Where it lies, the hidden treasure,
Good gold pieces fair and round,
Minted in no stinted measure!
By the fairies underground!

He'll be turning, he'll be twisting,
He'll be peevish as a cat,
He'll deny the gold's existing,
He'll be saying this and that.

He'll be mocking, he'll be crying,
He'll be grave and he'll be gay—
Every trick will he be trying
Just to make you look away!

But whatever thing he's saying,
And whatever trick he tries,
And whatever game he's playing—
Look him straight between the eyes!

Aye, be wary and be steady,
For 'tis oft the rogue has laughed
At the mortals fooled already
By his cunning and his craft.

Aye, be steady and be wary,
For the quiver of a lash
Will release the Fortune Fairy,
And he'll vanish like a flash!

—Youth's Companion.

## The Poet and the Angels.

By Mrs. Jerome Mercier.

Once upon a time, two little girls, called Emily and Annie, went day by day to school in a quiet town in the county of Hertford. The schoolroom was large and had a big window at each end, and as the scholars sat on their forms—which had no backs and which made little girls so weary of sitting—they could look up at the waving branches of the trees outside those windows, and fancy themselves as free as the birds and butterflies that hovered about the lime-blossoms.

Now, as Emily and Annie wrote copies or seemed to be working sums, too often they were making plans which they confided to each other after school; and these plans had chiefly to do with fairies and other such wonderful creatures; and their favorite game during the lunch hour was to sit under a tree with wreaths of roses on their heads, and dress small dolls in white to represent fairies. These fairies were placed in their school desks for luck, and if Emily or Annie had a good mark or got to the top of the class, she thanked the fairy and not her own industry.

One day Emily said to Annie: "There are other little girls who go to school. They have no fairies. They go to the National School and they are poor. Let us put a fairy in the hole in the wall as we go home, and see if they take it. It may bring them luck."

So they put a pretty doll, dressed in white muslin, in the hole in the wall over the trickling spring that ran into a stone trough. And there the little white thing, among the ivy, caught the eye of a poor child, and it gave her great joy to have found such a treasure. Emily and Annie had the delight to see little ragged girls rejoicing over their fairies, and from that day forth they brought two each week and put them in the hole in the wall; and the poor children came to look for them, and let us hope the fairies brought them luck.

One day, as our two little girls sat under a lime tree dressing a doll, they heard a breathing close behind them, and, looking round, saw two dark eyes staring at the doll, which happened to have fair hair and to be prettier than usual. The dark eyes belonged to a small boy who swept the schoolroom and ran errrands for the schoolmistress. The little girls smiled at him.

"I've seen you doing them dolls a long while," he said, "Why don't you put wings to them and make them angels?"

"They are fairies, not angels," replied Annie.

"Well, fairies has wings, too; but angels are better than fairies," said the small boy, eagerly. "Do put wings on. They'll do them children a lot more good. I've heard you talking; you say they bring luck. Angels will bring more luck than fairies!"

"I think it's a good idea," said Emily, thoughtfully; and Annie agreed.

"What do you know about fairies?" they asked.

"Oh, I know a lot," said the boy, "I've read about them. I read a deal, but I don't know all the words—not the big ones," he added, sadly.

"Would you like to ask us about the big words?" said Annie. "Perhaps we could tell you."

"Oh, I should, miss," cried the boy, breathlessly; "it's awful kind of you."

"And what is your name?" she asked.

"Massey; Gerald Massey's my name. My father lives down by the silk-mill."

"Well, Gerald Massey, we must go in now," said Emily, rising with dignity, "and we will see about wings, and the fairies shall be angels. Thank you."

Under the new conditions the dolls seemed more popular than ever, for groups of children gathered round the spring on the days when the angels visited the water, and the little donors had to beg for justice, and that no child should take more than one. "They are for luck, to help you to do your lessons well, and no one wants more than one," they solemnly explained; and the children listened open-mouthed, and took it all for gospel.

It was not long before the boy brought a puzzling word to his little friends; and, indeed, it was as hard a nut for them to crack as for the boy himself.

"Please, miss, what's this?" he asked, laying before them a dirty piece of paper on which was scribbled metamorphosis.

"Oh, dear! I don't know," they cried. "It must be Latin."

"No, miss, it's English," said the boy; "it's in a piece of poetry."

And then they asked him to repeat the poetry, and he did so.

" 'There is a noun of plural number,
A foe to rest and tranquil slumber.
If to this noun you add an S,
How strange the metamorphosis.
The noun is plural then no more,
And sweet what bitter was before.' "

"It's a riddle," he added. "It means something, but I don't know what, for I don't know the big word."

"I think you are a very clever boy," said Annie, wonderingly.

"Me, clever! Oh no, miss;" and he showed a row of white teeth in a merry smile. "Only I like reading, and poetry," he added, in a lower voice, as if with reverence. "And I like beautiful places, too—don't you? Do you know the old castle up yonder and the woods round it?

"Yes," said Annie. "The fern is very tall there; it is like forests for the fairies."

"And Lady Marian that lives there—ain't she beautiful and grand?" continued the boy, his eyes glowing with enthusiasm. "She found me in the woods once, and she was so kind, and talked and showed me the cup moss. She was all in white. Oh! she's lovely and kind like an angel?"

The little girls related this event to their elders at home, and got the big word and its explanation written down, and were told that the answer to the riddle was "Cares—Caress;" and these facts they eagerly imparted to their small friend.

Nor was this all, for they put their pence together and bought him a present, a little blue volume called "Songs of Home and Happiness," in which were sweet verses by Mrs. Hemans and "L. E. L.," and even one or two by a new poet called Alfred Tennyson. And by those strange methods that "Grown-ups" have, the small boy's fate was changed, and he was sent to a school, and got on and did honor to his benefactors, and wrote beautiful verses, for he was a poet born. When he was going, he came to say "good-bye" to his little friends, and Emily and Annie solemnly presented him with the best of all the angels; small ("for a boy can't have a big doll, you know; and they really are dolls after all," said Annie), but with such golden locks, such blue eyes, such white robes, and above all such lovely fluffy wings as never were seen before.

"I'll keep her in a box and never part with her to my life's end; and I know she'll bring me luck," said little Gerald Massey, gratefully.

* * * * * * * * * * * *

It was thirty years later when a lady and a little girl were walking down Princes street, Edinburgh. They were chatting merrily, when suddenly the lady stopped and gazed at a placard by a shop door. "A lecture (it announced) on the Spirit of Ancient Egypt, by Gerald Massey."

"Gerald Massey!" she murmured, "how strange!"

"Do you know him, mother?" asked the little girl.

"I did, Amy, years ago, when he

was a little boy and I a little girl. Such a clever little boy! What a pity I shall not be here to hear the lecture! But I must inquire."

She entered the shop, found that the lecturer was in the city, and in ten minutes was at his hotel, sending up her card, on which she had written, "An old acquaintance."

Yes, Mr. Massey would see her. As she passed through the door of the sittingroom, a slight, dark man rose to meet her—a man of medium height or under, with a keen, clever face, and eyes that said much and that were sad.

He looked inquiringly at the lady. She held out her hand. "You do not know me, Mr. Massey. Perhaps you will not remember when I recall our acquaintance. We are fellow-townfolk; we were at Miss M.'s school together, you and I."

"Ah!" he responded, smiling; "in different capacities then. You a learner, and I——"

"And you a learner, too," she interposed. "Do you remember the horrid word 'metamorphosis' which you brought to me and to my friend Emily to interpret? We were the little girls who dressed dolls in white, and you made us put wings to them——"

Here he laughed heartily. "I remember well. Then you were the makers of the little angels that sat among the ivy and brought luck to the children. You gave me one; I kept it a long time."

"And I hope it brought you luck."

"Well, perhaps. But I am not one of the world's lucky ones. I have taken up too deep a subject, or rather it has seized me in its vortex. The spirit of ancient Egypt is my passion, perhaps my doom." He paused, then ended more lightly: "And that does not fill a man's pockets."

"At least it fills your mind with grand thoughts. You would rather so than have riches from a career of commerce."

"Oh, yes, yes," he cried; "this at least is Life. The other is Death. To be somehow within the radius of the astounding artist who created the sphinx, and impressed on that rough mass the look of endless hope; or the other artist who moulded the bronze Chephren, a model that excels, to my mind, all Greek beauty—that is Life."

His dreamy eyes became so far-seeing and vague that Annie felt that the poet was rather in the mists of ancient Egypt than there in modern Edinburgh.

After a short pause she timidly asked, "But you still love our old town, do you not?"

He came back to earth with a smile. "Yes, of course—who does not love one's old home? You know the Castle there, above on the hills, and beautiful, noble Lady Marian. I think she inspired me."

"She was your true angel," said Annie; "an ideal woman is a great gift to the world. You have written beautiful poems in her honor. And you have written words that console others in sorrow."

"Have I? I am glad," he replied, simply.

"May I tell you some of your words that comforted me when my dear ones were taken away?" she asked.

"Do; I shall be grateful," he said.

And she timidly quoted:

"Though earthly forms be far apart,
Spirit to spirit nestles nigher;
The music chords the same at heart,
Though one voice range an octave higher.
Eyes watch us that we cannot see,
Lips warn us which we may not kiss;
They wait for us, and starrily
Lean towards us from heaven's lattices.

"We cannot see them face to face,
But love is nearness. And they love
Us yet, nor change with change of place
In their more steadfast world above,
Where love, once leal, hath never ceased.
And dear eyes never lose their shine:
And there shall be a marriage feast
Where Christ shall once more make the wine."

"Thank you," said Gerald Massey, when she had ceased. "One may help others while needing the help sorely oneself. I am glad of that." Then, with a sudden change, and with a very kind look: "And you are happy, I hope, my fellow-townswoman?"

"Yes, I am happy. I have had sorrows, but I have a sweet home, and here is a little girl who will be proud, if you let her, to say she has taken the hand of the poet who was her mother's friend in childhood."

He took the child's hand. "Your name, dear? Amy? A sweet name, 'Beloved.' May you be so. A great man once said he was 'on the side of the angels.' Your mother has always been there; may you be on their side and they on yours to your life's end."

And so ended the interview, and the three never met again; but the beautiful verses he wrote, and the massive, unique work on the "Lore of Ancient Egypt" which was his legacy to the world, were good reason why Amy was proud to have met Gerald Massey.

### Boys in Colonial Days.

It is a goood thing not to have been born a boy in the year of grace 1700. Probably the boys of that time were not very different from those of to-day, but according to the records of the time their elders seemed to regard them as embodiments of original sin. In a book on Colonial meeting houses by W. R. Bliss some interesting examples of this point of view are given. The legislators of Massachusetts even went to the length of declaring in some laws enacted at the close of King Philip's war that this struggle had been a punishment for "the disorder and rudeness of youth in many congregations in time of the worship of God." A champion for the boys was raised up, however, in the person of the Rev. John Eliot, of Roxbury. He thought the war a judgment on the grown up people for wearing wigs. It was not often, however, that any one was found to say a word for the boys, who probably didn't sit very quiet during those long services and two-hour sermons. At any rate, they seem to have required a lot of watching.

In 1666 one John Dawes, of Boston, was empowered to take care of all young people "that are disorderly in time of God's Solemn worship" and to correct the unruly ones with a small wand. In 1723 John Pike was paid £16 for keeping "boys in subjection," in the time of service, for six months. When hired the second time he doubled his price. On Cape Cod four men were appointed by a town to take care of the boys on the Lord's Day, and to whip them, if necessary. Such officers were termed "inspectors of youth." In Duxbury, as late as 1760, a committee was chosen to look after "the wretched boys" on the Sabbath.

"What did the Colonial lads do to require so much supervision?" asked Mr. Bliss. One almost shrinks from examining into their lawlessness, but the records reveal the depths of their iniquity. They did not stand up as their elders did for the long prayers, but sat with their hats on "during ye whole exercise." They ran out before the prayer was done and "ye Blessing pronounced." They were guilty of "Rude and Idel Behaver such as Smiling and Larfin and Intiseing others to the Same Evil," and of "Puling the heir of their naybers in time of publick Worship."

### The Courteous Child.

Courtesy is one of those things never learned by study, but always by application. For manners to be second nature, as they ought to be, they should begin with a child's earliest years. The mother who puts off her child's education in politeness until the child is old enough to understand social etiquette, is making a fundamental mistake. That many American mothers make this ugly mistake is shown by the uncomfortable number of half-bred and badly-bred children who afflict our country and give it a name for bad manners at home and abroad.

A boy cannot learn too early to defer to every woman, from his mother to the housemaid and the little girl next door. In a kindergarten lately, the amazement of a small boy when instructed to cross behind the little girls instead of in front of them, was a melancholy comment on his home training. Yet he came of what would be called a well-bred family. Homes where father and mother are supposed to be people of refinement, and yet where the boys and girls quarrel all day long, and where steady bickering accompanies each meal, are sadly frequent. No real courtesy can ever come out of such home circles. There will be surface politeness, but no true breeding.

It is the part of every well-born mother to see that her boys and girls, from infancy, learn courtesy, in its every detail, in the beautiful spirit of noblesse oblige. It is the opportunity of every mother who desires to rise in the social scale to train her children from their cradles in the courtesies of life, so that they shall take their places, by right, among the well-bred. Instead of that, the American mother too often has all the politeness of the whole family. She lets the children's manners drift into chaos until they get older. They are not taught, day after day, to respect the rights of the weaker, to wait upon the aged, to show consideration to servants and to dependents, to do courteous acts involving a little self-denial or the sacrifice of their own convenience. No child learns the things by nature, and no one learns them easily after the years of youth. "I cannot help having good manners," said a young woman whose charm of courtesy was so great that, although not a beauty, she won hosts of admirers whereever she went. "I cannot remember a time when my father and mother were not teaching me politeness, and insisting upon it. I haven't a good memory, but I can't forget my manners—they're ingrained since four years old and it is not I who ought to be praised for them, but my parents." The seed of courtesy must be sown by parents, and sown early, if its lovely flowers are to bloom in their fulness later on.—Harper's Bazaar.

The reward of a thing well done is to have done it.

### An Apple Lesson.

When the teacher called the apple class,
they gathered round to see
What question deep in apple lore their task
that day might be.

"Now, tell me," said the teacher to little
Polly Brown,
"Do apple seeds grow pointing up, or are
they pointing down?"

Poor Polly didn't know, for she had never
thought to look
(And that's the kind of question you can't
find in a book).

And of the whole big apple class not one
small pupil knew
If apple seeds point up or down! But,
then, my dear, do you?

—Carolyn Wells, in Saint Nicholas.

For the Southern Churchman.

### Mashed Potatoes.

By Helen Elizabeth Coolidge.

"Well! if that isn't the funniest name for a story," said little Flossie, as she settled herself in Aunt Eleanor's lap; "I can't imagine what you can have to say about mashed potatoes!" and she twisted Auntie's eyeglass-chain around her fingers.

"It is a story, dear child, with a real meaning in it, but, perhaps, such a little girl may find it hard to understand."

"Once upon a time, there was a little Edith who always liked to do all that her big sisters and their playmates did, and she would look very wise even if she did not know what the long words meant. One day she heard them talking about "Lent," and of what they would "give up." At first, she thought it was a new game, but Dorothy said something about "church," so she knew she must have made a wrong guess, and then Harriet said, "I told Mamma I'd give up candy," and Marion sighed as she almost whispered, "I am going to give up ice-cream, but it will be awfully hard, for Katherine's birthday will come in Holy Week, and she always has figures of little men and women, made of ice-cream; it is such fun to bite off a head or a foot, and the strawberry kind is just delicious!"

Edith now felt that she had a clue, so, rather than be thought out of it, she stamped her little foot to attract attention, and cried out, "I know what I'll give up! Listen! Masned Potatoes. I—hate—um!"

How the big girls did laugh! but, just then, mamma spoke (she had come in so quietly that they had not known she was near). "Don't tease Baby, my dears, I am afraid that, very often, we do not understand the real meaning of giving up—for love's sake; we are never quite ready to part with things we care for, and we always find it so easy, when we "hate um," to give up our "mashed potatoes."

### Truant Rob.

Robbie was down by the willow tree fishing for minnows.

It seemed to him a shame to be in school when the robins were singing and the old apple trees in the orchard were covered with beautiful white blossoms.

He asked a robin if it would not be a good plan to go fishing.

"Chee, chee!" sang the robin.

"That means 'yes, yes,'" said Robbie; so he hid his bag under a bush and promised himself a good time.

By and bye he heard a short, cropping noise close behind him, and turning he saw a sight which caused him to say, "Oh, my!" in a very dismayed tone.

There were grandpa's six Alderney calves standing a respectful distance from him and saying as plainly as calves can say, "We're playing truant, too, Robbie. Isn't it fun?"

"To think that I forgot to put up the bars!" cried Robbie.

Then he made a dash and the calves made a spring, all at once. But the bossies had each four long legs, and Robbie only two short ones.

"I guess those calves have come to stay," he sighed; after he had chased them for half an hour.

Not a calf would go near the bars. Clearly they thought grandpa's orchard as nice a place as he did.

But help came to him at last in the form of his dog Shep.

"Dear Shep!" he cried, heartily. "Dear doggie! Help me drive those calves home.!"

Shep understood and started after the calves with such firmness and method that every bossie went boo-booing over the rails in considerably less than five minutes.

"Splendid fellow!" declared Robbie, as he put up the bars.

"Ah, but a very naughty boy!" said a very familiar voice from the wagon-house." "You've had a fine holiday with the calves, my laddie, and now you must go to school."

"Oh, Uncle Ned!" cried Robbie, hanging his head, while Shep's tail wagged in sympathy.

But there was no help for it, as Robbie very well knew. Uncle Ned popped him into the spring wagon without another word, and started directly for the school.

"Who told you I was there, Uncle Ned?" he asked, very soberly.

"Boo-boos and bow-wows!" replied Uncle Ned, with a twinkle in his eyes.

"Oh!" said Robbie.

That entrance into the busy schoolroom at half-past ten, and the ache in his poor, tired little legs cured Robbie of truancy. The bossies never had such a good chance again.—The Child's Hour.

### A Mission Romance.

"Is it worth our while to hold the meeting to-night, do you think?" asked a Londoner of his friend, one raw December night, in 1856.

"Perhaps not," answered the other, "but I do not like to shirk my work, and as it was announced, someone might come."

"Come on, then," said the first speaker. "I suppose we can stand it."

"Work thrown away!" grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's Word, and we are told that it shall not fall on the ground unheeded."

Was it work thrown away?

The passer-by, who stopped in by accident, tossed on his couch all night, thinking of the horrors of heathenism, all of which he had heard that night for the first time. In a month he had sold out his business, and was on his way to mission work among the British Columbian Indians, under auspices of the Church Missionary Society.

About thirty-five years afterward we found him, surrounded by "his children," as he loved to call them, the center and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.

The missionary referred to is Willian Duncan, missionary to the Metlakhatla Indians.—"Epworth Herald."

To live in love is to live an everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mrs. Mary A. Livermore.

Established 1886. Incorporated 1895.

**Commercial Guarantee Co.,**

**BANKERS,**

**28 N. Ninth St. RICHMOND, VA.**

**Authorized Capital $100,000.**

**Six Per Cent. Investment for Wage Earners and Others on $1 Upwards.**

HOW CAN WE DO IT? This Company operates on the Co-operative Basis. Every customer becomes a stockholder, sharing the Profits. That's the way stockholders receive Six per cent. The Company has paid 27 semi annual dividends of 3½ per cent. (equaling 7 per cent.)

**Money advanced to members on liberal terms.**

**R.L.Christian&Co.**

**816-818 EAST MAIN STREET, Richmond, Va.**

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

**N. & W. R'Y.**

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**Richmond, Fredericksb'g & Potomac R. R.**

SCHEDULE EFFECTIVE JAN. 4, 1909.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | *8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | †9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | †11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.20 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

### Our Prayer.

"We fold our hands that we may be
From all our sins and work set free.
We bow our heads, as we draw near
The King of Kings, our Father dear.
We close our eyes that we may see
Nothing to take our hearts from Thee.
Into our hearts we pray Thee come
And may they each become Thy home.
Cast out their sins, and make them free,
Pure like the Christ-child may they be.
This is the prayer we bring to Thee,
Then raise our eyes Thy works to see,
Lift up our hearts to praise Thee still,
Open our hands to do Thy will."

### The New Year's Gift.

By Jessie Wrig Whitcomb.

The little boy and the little girl had many friends among the animals. There was the rabbit, the turtle, and the owl and the proud bluejay and pretty, cheery robin. The old gray goose and the speckled guinea hen and the quacking duck and the strutting rooster and the clucking hens were their friends, too. So were the pigeons and the old black crow, and the little, frisky, scampering squirrel.

These friends all knew that early New Year's morning the little girl and the little boy would go to the evergreen play-house for the gift the New Year brought. Nobody had ever told the little girl and the little boy that the New Year would bring them a gift, but all children know a great many things that nobody tells them.

The evergreen playhouse was a beautiful circle of evergreen trees, with an opening on one side for a door. This playhouse had only the sky for a roof, so it was very gay and cheerful. A table for play stood in the center of the house.

All these bird and animal friends of the little girl and boy thought it would be nice to bring New Year's gifts and lay them on the table in the evergreen playhouse—fine, good, New Year's gifts.

So early New Year's morning the little boy and girl went hand in hand to the evergreen house and stood quietly inside the door.

Then they looked at the table and there they saw all the beautiful New Year's gifts.

"Feathers!" shouted the little boy when he saw what some of the birds had brought. "Feathers of all sorts of colors! I know what I will do. I am going to make an Indian war-bonnet that is a war-bonnet!—a perfect beauty!"

"Oh, see the red grains of corn, and the yellow grains of corn!" cried the little girl, as she saw the present the barnyard fowls had brought, "I'll string them for a necklace!"

"Oh, goody, look at the nuts!" laughed the little boy, as he saw the nuts the squirrel had brought; "won't they taste fine!"

"There's my littlest doll—the one I lost!" shouted the little girl. The sharp-eyed crow had brought it back from his hiding-place.

"And there's my lucky penny!" shouted the little boy. For that rascal of a crow had brought that back, too.

So they laughed over their presents until all their animal friends crept in to see.

"Come!" cried the little boy, "We'll all have a dance around the table!"

So around they went; the birds and chickens, the squirrel and the crow, and all the friends, squeaking and quacking and crowing and chirping and cawing, while the little girl and boy sang "la, la, la," to no tune at all, just because they were so happy.

"Mercy, children!" called their mother, who came out to the evergreen house to see what was going on, "what are you doing?"

"Just having fun!" answered the little boy.

"Oh, the mostest fun, mamma!" called the little girl, "with all our friends!" —St. Nicholas.

For the Southern Churchman.

### A New Horizon.

We get a different horizon daily. The child on the first round of the ladder sees narrowly around—the grass, the flower, the little objects from which it learns, its powers of sight and sound and taste and scent. The mighty teacher and preacher way up at the top round of the ladder, with his sweeping, broadened horizon, forgets often the childish horizon and point of view, and preaches and teaches without the simplicity of thought and illustration with which he had learned. Thus in life the young man and young woman, stepping up to the rounds of manhood and womanhood's conventional level, and who have not yet passed into the shadows of the mountain tops—just appearing—but view the glories of the rising sun, bright with promise and hope of a new day. From the upper rounds the parent with the better perspective focussed, lighted, shaded, well poised, sees the true relation of things and can well caution and encourage the child, the youth, the middle aged as they, too, advance upward over the route he was taken. And the youth need to realize, that they do not, in very fact, know all; that their horizon, while inviting and absorbing, is daily growing wider and broader, as they climb. That they will do well to learn from and listen to the voice of those to older and gazing wider and higher. That these, our elder teachers, learn of Him who was but as a little child, and spoke as a child, acted as a child, for the purpose of teaching little children. He who sees it all—even our inmost hearts.

Lincoln C. Cummings.

### The Holy Life.

The holy life is not an infallible life. It is not the life of absolute perfection. It is not reaching a place where one can not sin. Such a life as that is not offered men in the Word of God. The best life promised us in grace is the life where from day to day on through the years there will be no voluntary transgression of the law of God. And that holy and best life may be lived consistently in the face of many personal shortcomings, the result of the limitation of human judgment and wisdom. The one living the holy life "can not sin, because he is born of God." An honest man can not steal, because he is an honest man. If he steals, he is no longer an honest man. A holy man can not sin, because he is a holy man. If he voluntarily transgresses the law of God, he is no longer a holy man, but simply a sinner; and his hope of return and reinstatement in grace is the way of any sinner—by faith and repentance. The holy life is the life of perfect love. The little two-year-old took papa's white vest and the ink-bottle, and "made the garment pretty for papa." She ran with joyous heart to meet him. She loved with all her heart, but rendered very imperfect service. We are commanded to "love God with all the heart," and "love is the fulfilling of the law."—Charles B. Allen.

### Live in the Church.

O children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and the Prayer Book. Begin each day with prayer; go forth to your work and to your labor until the evening, lie down with the eye of Jesus looking upon you, and the holy angels watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfill your course. Lay hold on all the helps which the Lord puts within your reach to bring you to heaven. So shall your walk be close with God; so shall you at length rest in Him with the blessing of the Holy Church upon your grave; so shall you wake in the last great morning, to rise and go to your Father's house; to be brought close to that Lord of whose body you are a member, and from whose side you will never be parted; to inherit the kingdom prepared for you from the beginning of the world. —Bishop Huntington.

### A Simpler Life.

If we will, we can live, comfortably, happily, rationally and nobly, and yet do without many things pleasing to the senses. We are always in danger of multiplying our wants. By so doing we endanger the higher life. If we live too much on things material we starve the spirit. As Jesus says, a man's life does not consist in the abundance of the things he possesses. Our present danger in the family, in society, everywhere, even in the Church, is that we forget this elementary rule. We want the things that cost money. If we stop just for a moment we will realize that to-day most of our troubles are economic. How shall the things of this world be more evenly distributed? And now whilst we are in favor of every man having a square deal, in favor of a just distribution of the things of this world; yet of one thing we are persuaded, and that is that we would serve ourselves and the State greatly if we would by choice, by effort, by struggle if necessary, live a simpler life, as far as material things are concerned. Let us seek our true gratification in higher thoughts, nobler ideals, in truth, kindness, service, righteousness and love—in living to the spirit.—Reformed Church Messenger.

The saddest thing is not death, but human sorrow, which is able to make men long for death.

It is the vision of the perfection of Christ which makes us realize our own deep sinfulness.

INCORPORATED 1892.

THE
VIRGINIA FIRE & MARINE
Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

### Ash Wednesday.

Thou who, for forty days and nights, o'ermastered all the might
Of Satan, and the fiercest pangs of famished appetite—
O Saviour! leave us not alone to wrestle with our sin,
But aid us in these holy hours of solemn discipline.

Let not the tempter tempt us, Lord, beyond our strength to bear,
Though, in the desert of our woe he wildly shrieks, Despair!
Let not our humble confidence be in Thy promise stirred,
Nor clouds of dark distrust spring up between us and Thy word.

Nor let us yet be lifted up by him, the prince of air,
To scale presumption's busy height, and left to perish there;
Nor on the temple's pinnacle, in our self-righteous pride,
Be set for Thee to frown upon, and demons to deride.

And oh! when pleasure, power and pomp around our vision swim,
And, through the soft, enchanting mist, he bids us worship him,
Assist us from the revelling sense the sorcerer's spell to break,
And tread the arch-apostate down, Redeemer, for Thy sake.

—W. Croswell.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.**

### MARRIED.

MAYO—GORDON.—In Holy Trinity church, Richmond, Va., Tuesday, Feb. 16, 1909, at 11:30 A. M., the rector, Rev. J. J. Gravatt, and the Rt. Rev. Robert A. Gibson, officiating, Mr. EDMUND COOPER MAYO to Miss NELLIE HODGE GORDON, youngest daughter of Mr. and Mrs. John W. Gordon, of 826 West Franklin street. No cards.

Baltimore, Washington, Norfolk, Tarboro, Wilmington, N. C., and New Orleans papers please copy.

### DIED.

TURNER.—Entered into life eternal, in the early morning of Feb. 8, 1909, at the George Washington Hospital, Washington, D. C., CHARLES W. S. TURNER, aged 59 years, son of the late Rev. Job Turner, of Staunton, Va.

HORNER.—Entered into rest, at her home, Oxford, N. C., on Feb. 8, 1909, SOPHRONIA MOORE HORNER, widow of James Hunter Horner, in the 80th year of her age.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun."

HAMMOND.—On February 13, at the home of her nephew, Rev. K. J. Hammond, Wilmington, Delaware, MARY GOLDSBOROUGH, in the eightieth year of her age. Interment at Easton, Md.

### OBITUARY.

#### Florence L. L. Hamilton.

Entered into rest, on Wednesday, February 10, 1909. FLORENCE LUNSFORD LOMAX, beloved wife of Wm. Scott Hamilton; daughter of late Dr. R. Stuart Lomax, of "Panorama," King George Co., Va., and E. I. Foote, of "Waverley."

For all thy saints, who from their labor's rest,
Who Thee by faith, before the world confess'd,
Thy name, O Jesus, be forever bless'd.
The golden even brightens in the west,
Sure, sure to faithful servants comes the rest;
Sweet is the calm of Paradise the bless'd.

### ACKNOWLEDGMENTS.

#### Contributions for the Sick Girl.

Contributions received in response to appeal for sick girl in Southern Churchman of January 30:

| | |
|---|---|
| Mrs. F. M. Boykin, the Misses Boykin, Richmond, Va. | $15.00 |
| A. W. Banister, Lynchburg | 5.00 |
| E. M. and C. M., Wilmington, N. C. | 2.00 |
| Anonymous, Alexandria | 2.00 |
| A Friend, Theological Seminary | 1.00 |
| B. H. Harrison, Tettington, Va. | 1.00 |
| Misses Plummer, Richmond, Va. | 2.00 |
| R. A. Penick, South Boston, Va. | 1.00 |
| C. C. Berryman, Washington, D. C. | 3.00 |
| Anonymous, Wilmington, Del. | 1.00 |
| R. C. Berkeley, Morgantown, W. Va. | 5.00 |
| Miss Emily Bridgers, Wilmington, N. C. | 10.00 |
| A Member of Grace church, Richmond. | 1.00 |
| Mrs. A. A. Watson, Charlotte, N. C. | 2.00 |
| Mrs. A. E. H., New York | 5.00 |
| Anonymous, Danville, Va. | 1.00 |
| Mrs. L. M. Van Doren, Charlottesville. | 2.00 |
| Mrs. E. W. Boyden, Burrowsville, Va. | 1.00 |
| A. B. C., Philadelphia | 2.00 |
| Mr. and Mrs. R. I. Manning, Sumter, S. C. | 10.00 |
| B. D., J. A. and P. C. Manning. | 1.50 |
| Mrs. Lardner, Charlotte, N. C. | 25.00 |
| Mrs. John Ewell, Hickory Grove, Va. | 2.00 |
| A Confederate Widow, Dickerson, Md. | 1.00 |
| A Virginian, Baltimore | 1.00 |
| Friends, Richmond, Va. | 25.00 |
| Anonymous, Bon Air, Va. | 1.00 |
| A Daughter of the King, Washington, D. C. | 1.00 |
| A Friend, Pittsburg, Pa. | 25.00 |
| Mrs. J. M. R., Marshall, Va. | 1.00 |
| Cora, New York | 5.00 |
| Farmer, Fairfax county, Va. | 1.00 |
| | $161.50 |

The response to my appeal for the money necessary to send the young church woman to Texas has been generous beyond my anticipation. My joy and gratitude, however, are not unmixed with embarrassment for the amount received is several times the amount asked for. After careful consideration I have decided that the best course to pursue is to use all contributions of less than ten dollars for the purpose designated. These amount to about fifty dollars, a sum sufficient for the actual expense of the journey. I will communicate at once with the donors of the larger amounts as to what disposition shall be made of their contributions, suggesting either that they be held as a trust fund for the girl, or that they be used in the mission work in which we are engaged. Some few directed that should I secure more than the necessary amount I use their contribution in the latter way. Should this plan not commend itself to any of the contributors I will gladly receive suggestions from them and if they desire return the amount of their contribution.

The young lady is ready for her journey and will soon leave for her new home. She appreciates what is being done for her and desires me to thank all those who have made it possible for her to go.

I have been deeply touched by some of the letters which came with contributions. One was from a mother in a distant State, who wrote that she had to watch her boy die on account of lack of means to send him to a suitable climate when first taken with the dread disease.

God grant that the life of this young woman may be spared for many years of usefulness in the Father's vineyard.

ALFRED RIVES BERKELEY.

Mayodan, N. C., February 9.

### WANTS.

WANTED—POSITION AS COMPANION OR Nursery Governess to small children. Miss N. G. Jennings, Luray, Va. 20feb4t

WANTED—OCTOBER 1, TEACHER OF Sciences for young ladies school, in Academic department. Graduate. Must be firm, yet kind in discipline, and ready to share with other resident teachers, the charge of twenty-five boarders. Cathedral School, Orlando, Florida. 1t

WANTED, OCT. 1, THOROUGH LADY, with experience, to fill position as matron in girls' school. Accomodation for 25. Growing. French desirable. Some knowledge of nursing. Discipline firm, but kind. Cathedral School, Orlando, Florida. 1t

WANTED—EDUCATED AND REFINED young lady desires position as companion. References. Address No. 44, Southern Churchman Office. 1t

WANTED—POSITION AS COMPANION or nursery governess to small children. F. N. Upshaw, 2d avenue and Magnolia street, Chestnut Hill, Richmond, Va. 30jan-4t*

### APPEALS.

#### Appeal From Indians.

The Wilmington, (Del.) branch of the National Indian Association has given us $15 with instructions to use it towards buying an organ for this mission—a thing which is greatly needed and desired; but our treasury is empty, owing to the unusual poverty and distress this year.

Will Christian friends help us?

Every donation, no matter how small, will be acknowledged in this paper.

Please make checks, &c., payable to

THE NAVAJO INDIAN LEAGUE,
Navajo Indian Reservation,
Crystal, New Mexico.

#### Washington Birthday Appeal.

The attention of all rectors and Sunday School workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to Rectors and Sunday School officers and teachers, that an offering be made for the completion of this national memorial, Washington Memorial Chapel, Valley Forge, on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to Rev. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions intrusted to the Church's agent,

**THE BOARD OF MISSIONS,**

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

REV. A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1.00 A YEAR.

### IN EXPLANATION.

The Churches and Clergy in some Dioceses, by an official setting apart of the day, by Canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the Pension and Relief of the Aged and Infirm Clergy and their Widows and Orphans by taking an Offering on Thanksgiving Day.

A large majority of the Dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st, this year.) Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the Church, comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in Dioceses not yet merged; altogether about 550 persons. This is therefore an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter:

"Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

# The Household.

### The Month of March.

March is the most dangerous month for the house. High winds stir up the fires, low temperatures threaten the plumbing and brilliant sunshine melts the snow on the roof, flooding the ice-choked eaves, troughs, valleys, and leaders. Watch the fires and plumbing and free the roof from ice.

Use sunny and windy days to ventilate from cellar to attic. Open doors and windows and flood the house with fresh air. Better cold rooms for an hour or two than a trained nurse at twenty-five dollars a week.

Select a bright, windy day, open all the cellar windows and use the antiseptic March winds as a broom to sweep away dust, germs and dead air.

If ashes are stored in the cellar, remove them. No time in April.

March is the rummage month—good time to look over things in attic, cellar and closets. Economy does not consist in saving old things, but in giving things you do not want to some one who does want them. Besides, a crowded closet collects its dust—and dust spells danger.

March is the muddy month, because the warm sunshine melts the surface of the ground, while below the ground is frozen and the water cannot escape. Good time to look to cellar walls, drains and rain water outlets.—Woman's Home Companion.

### For Idle Hands to Do.

The loafing habit is a menace to the boys of both country and city. Every wise mother must be on her guard against it for her sons. The grocery-store furnishes only too easy a lure for village boys, and hundreds of idlers frequent the public squares of the great cities.

There is no accounting for the seeming leisure of the army of grown-up loafers. Most of them are able-bodied, although some are anemic or badly nourished. But sad truth probably is that a doting mother began the useless career of each of them, and that a hard-working life continues the indulgence.

It is not easy for a mother to invent occupations for her little son. The daughter may early be taught the use of broom, duster and needle. Then the doll is an unfailing and exacting task-mistress. She always needs new clothes But work for boyish hands and feet is less abundant. The supply of family errands is small. The coal-hod has supplanted the wood-pile. In the end the boy sees through the device of trumped-up work, and runs away from it.

Happy the mother who discovers in her boys some taste or talent. The passion of the carpenter for tools, of the draftsman for pencil and paper, or of the gardener for growing things ought to be hailed as a safeguard against the loafing disease. If no occupation of the usual boyish sort can be contrived the boy may better be put to bread making or sweeping than given over to idleness. There is scarcely a boy to whom a paint-pot and brushes will not appeal, and fence and blinds and steps will bear fresh coats of paint at frequent intervals.

Every device is worth considering if it will erect one new barrier against the loafer's habit—the destroyer of every manly virtue from industry to self-respect.—Youth's Companion.

WHEN you put the life insurance agent off with the promise of next week, next month, or next year, do you ever reflect how very uncertain it is whether he can do you any good then? If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance. That cough may return, or your weight may increase or decrease beyond the limits or added to a none too good family record, some of your near relatives may have been carried off by a prejudicing malady.

IT IS A GOOD DAY WHEN THE MAN AND THE COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now."

See our agent NOW, or write to me for rates.

T. ARCHIBALD CARY,

General Agent for Virginia and North Carolina

601 Mutual Building, - - RICHMOND, VA.



PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT

RICHMOND, VA.

**Make Provision for the Rainy Day**

by laying aside a certain amount of your earnings from time to time and placing them where you know they will remain safe and will accumulate rapidly from the start. The Planters' National Bank has the largest Surplus and Profits of any National Bank South of Washington, D. C. Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.

PLANTER'S NATIONAL BANK

RICHMOND, VA.

Capital $800,000 Surplus and Profits $1,100,000

NOW IS THE TIME.

Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

### Peril From Gasoline.

A lady who is very practical in other directions, when using gasoline to exterminate carpet bugs, made the awful mistake of lighting a match to examine a dark corner, says a Good Housekeeping writer. Instantly the whole room was ablaze. She caught up her baby in terror and retreated to a nearby closet, closing the door behind her. Had the closet been windowless she and the babe would have lost their lives and the house been burned. She broke the closet window pane with her hands, and both were rescued from the roof by the fire department. The room was closed so tightly, the fire could not make much headway before the firemen arrived. Vigorous rubbing will ignite the gasoline even when there is no fire in the room, but the danger does not even end there. Gasoline is a powerful anesthetic agent and should never be used in a close room. A friend but recently related her experience with it: She used it freely about the walls and carpets, with the doors and windows closed. Suddenly she grew faint and dizzy. She staggered out of the room and crawled upon the porch, but did not quite lose consciousness. A physician told her had she done so there would have been no help for her, for, as yet, there is no restorative known to medical science. This is the reason its gas will kill insects and vermin.—Presbyterian Banner.

### Wall Paper and Curtains.

When a room has figured paper on the walls, window draperies also with large patterns do not look well. And yet flowered chintz or organdie draperies are very pretty at a bedroom window and give a decided air of cosiness to the entire apartment. In such a case white muslin curtains with flowered ruffles and a flowered stripe inside the hem are almost as attractive as the entire flower curtain. They certainly harmonize better with the flowered paper, and they give more light than a plain colored drapery would do. These white curtains with the flowered ruffles are not expensive, and indeed they may be made at home.

Think of your own faults and you will talk less about the faults of others.

**CAPUDINE for "THAT HEADACHE."**

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

## Thoughts for the Thoughtful.

Be kind: it won't cost you as much as it will to be cross, disagreeable and mean.

Happy the man who in the hour of bitter trial has learned to pray the prayer of Gethsemane.

The self-denial required by righteousness will bring more happiness than the pleasure of sin.

We are haunted by an ideal life and it is because we have within us the beginning and the possibility of it.

That ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you.

God has shown the brotherhood of man by making our salvation largeiy depend upon the love and act of one to another.

Do thy work: it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.

God's commands are enablings. He will never give us a work to do without showing exactly how and when to do it and giving us the precise strength and wisdom we need.

Do not fear the terror of truth, so as step aside from under it and withdraw thyself from the stroke of it; but think of the goodness of it. As a man, though he fear the bitterness of the pill, yet knowing that it is a means of his health, he is willing to take it. So here, when God moves, move thou; when he stirs, stir thou.—Thomas Hooker.

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the door of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—Phillips Brooks.

We see always what we are looking for, and if our mind has become trained to look for trouble and difficulty and all dark, dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of always looking for beauty, for good, for happiness, for gladness, and here, too, we shall find precisely what we seek.—J. R. Miller.

Dannecker, the German sculptor, worked eight years on a marble statue of Christ. After two years he thought he had finished, and placing a little girl before it asked her "Who is that?" She answered "A great man." He was discouraged, but worked on. When again he asked the child "Who is that?" she answered, "Suffer little children to come unto me."—Phelps.

A child of God may die in the dark. One said to old Mr. Dodd, the quaint old Puritan, "How sad that our brother should have passed away in darkness! Do you doubt his safety?" "No," said old Mr. Dodd, "no more than I doubt the safety of Him who said, when He was dying, 'My God, My God, why hast Thou forsaken Me?'" Full assurance is not of the essence of salvation.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Traveller's Headache and aches from Grip. Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

THE LENTEN SEASON
—AND—
EASTER-TIDE
A Appeal to All Church People to Place
MEMORIAL GIFTS in your PARISH CHURCH.
We answer all questions as to same, whether in Wood, Metal, Stone or Marble, Ar Glass, EMBROIDERY, etc.
Write for Illustrated Handbook of Any Department.
J. & R. LAMB
23,25,27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*
BANK OF RICHMOND
RICHMOND, VIRGINIA
*Capital and Surplus, - - $1,500,000.00*
JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.
**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

$5,445,869 More a Year for Tobacco Farmers
The total value of the tobacco yield for the eight Tobacco States is over $59,554,131 annually. With the same acreage the tobacco growers in these States could, by improved methods of cultivation and fertilization, undoubtedly increase the total value of the crop to $65,000,000.
Virginia-Carolina Fertilizers
are compounded with the utmost care, containing only such elements of plant foods as can be taken up and properly assimilated by the plant without causing injury to its quality. Years of investigation of the cultivation and fertilization of tobacco enables the Virginia-Carolina Chemical Company to furnish fertilizers of superior quality for the production of this crop.
Mr. J. W. Rogers, R.F.D. No. 4, Durham, N.C., writes: "I have been using your fertilizers this year *and the crops are the best looking I have ever seen—especially the tobacco crop. I have never seen any other fertilizer which acted as quickly as yours does.* The leaf is large and waxy, cures bright, and I am satisfied will bring a big price. Also, my neighbors in this district use your fertilizer with the best results."
Is there any reason why you couldn't do as well? Be sure and ask your fertilizer dealer for a copy of the 1909 Virginia-Carolina Year Book or Almanac, or write our nearest sales office and a copy will be sent you free.
Virginia-Carolina Chemical Co.
*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.
Fertilizers Virginia-Carolina Chemical Co.
*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $800,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer.
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers.
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY
SHOPS, MANITOWOC, WIS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue
Correspondence Solicited

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.




SHOPPING OF ALL KINDS

for and with out-of-town customers. No charge except car fare and postage.

MISS M. E. STEVENSON,
1103 McCulloh St.,
Baltimore, Md.

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

LET ME DO YOUR SHOPPING

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion center—my conscientious handling of each and every order—whether large or small—I know I can please you

Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

## AGONY OF ECZEMA BEYOND WORDS

Whole Body a Mass of Raw, Torturing Humor—Hair All Fell Out and Ears Seemed Ready to Drop Off—Clothing Would Stick to Bleeding Flesh—Hoped Death Would End Fearful Suffering.

CASE SEEMED HOPELESS BUT CUTICURA CURED HER

"Words cannot describe the terrible eczema I suffered with. It broke out on my head and kept spreading until it covered my whole body. I was almost a solid mass of sores from head to foot. I looked more like a piece of raw beef than a human being. The pain and agony I endured seemed more than I could bear. Blood and pus oozed from the great sore on my scalp, from under my finger nails, and nearly all over my body. My ears were so crusted and swollen I was afraid they would break off. Every hair in my head fell out. I could not sit down, for my clothes would stick to the raw and bleeding flesh, making me cry out from the pain. My family doctor did all he could, but I got worse and worse. My condition was awful. I did not think I could live, and wanted death to come and end my frightful sufferings.

"In this condition my mother-in-law begged me to try the Cuticura Remedies. I said I would, but had no hope of recovery. But oh, what blessed relief I experienced after applying Cuticura Ointment. It cooled the bleeding and itching flesh and brought me the first real sleep I had had in weeks. It was as grateful as ice to a burning tongue. I would bathe with warm water and Cuticura Soap, then apply the Ointment freely. I also took Cuticura Resolvent for the blood. In a short time the sores stopped running, the flesh began to heal, and I knew I was to get well again. Then the hair on my head began to grow, and in a short time I was completely cured. I cannot praise Cuticura enough. I wish I could tell everybody who has eczema to use Cuticura. My condition was so terrible that what cured me cannot fail to cure anybody of this awful disease. If any one doubts the truth of this letter, tell them to write to me. Mrs. Wm. Hunt, 135 Thomas St., Newark, N. J., Sept. 28, 1908."

Cuticura Soap, Ointment and Resolvent (liquid or pills) are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, Latest Cuticura Skin Book.

HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

Church Book Store
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

Church Vestments,

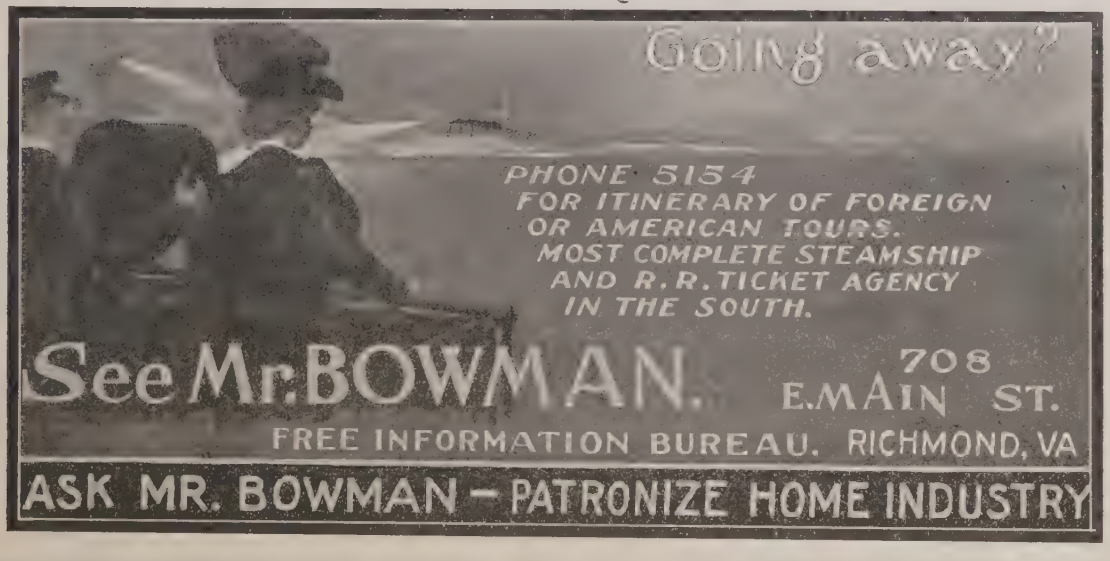
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., FEBRUARY 27, 1909. No. 9.






## NEW SPRING FURNITURE

In Car Load Lots.

Already our New Spring Furniture is arriving, and never before have we been able to offer you a line of richer, more varied or reasonable priced Furniture.

Come and Choose and Inspect.

**SYDNOR & HUNDLEY, Inc.**

*"Furniture for the Home Beautiful."*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $100,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## BOOKS FOR LENT

**THE CURE OF SOULS.** By **Rev. W. H. Milton, D. D.** Introduction by **Bishop Randolph.** 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—The Cambridge Tribune.

**THROUGH THE FORTY DAYS.** Addresses for Lenten Reading. By **Rev. A. W. Snyder**, Author of "The Chief Things," "The Chief Days," etc. 12 mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—Diocesan Paper of Long Island.

**A PRIEST TO THE TEMPLE.** By **G. Herbert.** Introduction and Notes by the **Bishop of North Carolina.** 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestations of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—The Pacific Churchman.

Send for Our Lenten Catalogue.

THOMAS WHITTAKER, Inc, & 3 BIBLE HOUSE, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
**An Accredited School of the University of Virginia.**
**NEAR GLOUCESTER, C. H., VA.**
**Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.**
**The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.**

# ST. MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## Gunwell Home and School
**Established 1893.**
**For the Feeble-Minded and Epileptic. Expert training by experienced teachers.**
**For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.**

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
**Home School for Young Ladies. Catalogue, MR. AND MRS. BEVERLEY R. MASON, Principals.**
**MISS E. M. CLARK, LL. A., Associate Principal.**

**BRISTOL SCHOOL.** An Episcopal School for Girls.
**Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.**

# FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

## ST. AGNES SCHOOL
**FOR GIRLS. ALBANY, N. Y.**
Re-opens October 1st for its thirty-eighth year Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

**Established 1846**
# GEO. W. ANDERSON & SONS
**215 E. Broad St., - - RICHMOND, VA.**
CARPETS, RUGS, LACE CURTAINS
**FIBER and CREX RUGS, All Sizes.**
The Ideal Summer Rugs. ● Write for Prices

# NOW IS THE TIME.
Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

# N. & W. R'Y.
**ONLY ALL-RAIL LINE TO NORFOLK.**
Quickest and Best Service.
PULLMAN PARLOR CARS.
**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.
SCHEDULE EFFECTIVE JAN. 4, 1909.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | †9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# R. L. Christian & Co.
**816-818 EAST MAIN STREET, Richmond, Va.**
## Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
**Special attention given to out-of-town orders. Catalogue mailed on application.**

# Geo. A. Hundley,
**THE PURE FOOD STORE**
**Specialty: GENUINE SMITHFIELD HAMS**
**GEO. McD. BLAKE, Manager**

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

# John L. Williams & Sons
**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main (P. O. Box 505).
**RICHMOND, VIRGINIA.**
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

ESTABLISHED 1877.
# Retreat for the Sick
**319 N. 12th Street, Richmond, Va.**
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., FEBRUARY 27, 1909. No. 9.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
Room 304 Bank of Richmond Building.
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### "What Constitutes a Communicant?"

Periodically, the Southern Churchman receives from some perplexed lay or clerical contributor the question at the head of this article, and it usually comes with the coming of the spring time and the approach of the season when the annual Parochial Report must be prepared.

It is a curious and remarkable state of affairs: the Church, through her diocesan and general laws, requires every one of her clergy who is in charge of a cure to report the "Number of Communicants" in his charge, but no where does Mother Church give the worried and perplexed clergyman —or register or warden in case there be no clergyman—any clue as to what constitutes a communicant. The communicant is the central figure of all our statistics; the foundation-stone of all our tabulated statements; in some dioceses even the basis of taxation, and yet no living man knows what constitutes a communicant. Surely, a more anomalous condition nexer existed in an intelligent organization of educated people.

This is no new question, though perennially making its reappearance. It has probably puzzled, at some time, every clergyman in this country who has ever had charge of a congregation, and has ultimately lead to the adoption of as amazing a variety of standards as there are types of mind among the clergy of the Church.

Some years ago the Diocese of Albany, in sore straits as to literal and honest compliance with the requirements of the law, referred this question to the General Convention. Coming before the House of Deputies, that House referred it to its "Committee on the State of the Church." That committee, after mature deliberation and careful investigation, reported that they "were not in possession of sufficient information to warrant them in giving a definition of the word which they could hope would be authoritatively received." This was, to all practical purposes, a plain statement that the Church had no law or definition to which appeal could be made. In other words, the Church required every man to make his own definition of a communicant. Probably, no mortal mind could conceive of a surer way than this of creating hopeless confusion.

Under these circumstances, the House of Deputies, sitting in Boston, appointed a special committee to ascertain the usage of the several Dioceses as to the use of the word Communicant in the gathering of their statistics, and to report to this Convention a plan for the uniform registration of communicants." This was a frank confession on the part of the House of Deputies that the General Church had no authorized "usage" of the term communicant, and that the highest legislative body of the Church had no idea as to the meaning of a word that it had used over and over again in its own legislation.

Certainly, this was a commendably frank proceeding, whatever opinion one might have as to its intelligence. This special committee did carefully and thoroughly the work that was committed to it, and made a report to the House of Deputies sitting in Richmond in 1907. That report is as full of interest—and as devoid of helpfulness—as any made during that session of the House of Deputies. And when it is said that the report is "devoid of helpfulness," be it distinctly understood that no criticism is made or implied on the committee. That committee did its work admirably, and made a report which should certainly, and at an early date, lead to some definite action by the General Convention.

The following facts are a part of the amazing report of that committee: that they sent enquiries as to "Diocesan usage" to the Secretary of every Diocese, and had replies from forty-nine dioceses, which revealed conditions as follows:

Three Dioceses report only those who have made their communion during the preceding year. One reports those who have made their communion once in two years. One diocese by canon authorizes the dropping from the List of Communicants every one who has not made his communion in six months. One reports—first, the number of confirmed persons, and secondly, the number of actual communicants, One reports as "Dormant" those who have not made their communion for one year, and drops from the list all who have not made their communion for two years. And the Committee adds, there are still other usages.

The committee's comment on these reports is: "From this it will be seen that the greater number of the Dioceses have no uniform usage, leaving the matter entirely to the judgment of the individual priest; and that the usage of others is to authorize the dropping entirely from the list of communicants those who for a longer or shorter time have not been known to make their communion."

But the most interesting and illuminating paragraph in the entire report is this—referring to the responses to the inquiries to the Dioceses: "The greater number of these reply that there is no prescribed or settled usage in the diocese, each individual clergyman deciding whom to report!"

This is chaos, pure and simple, and it would be impossible to conceive of any method of counting that would produce more unreliable results.

These are the conditions prevailing in the Church to-day and the simple answer to our contributor's question is, that there is no authorized or recognized definition of the word Communicant in our general Church legislation; none in the great mass of our Diocesan legislation; and no standard to which appeal may be made. In this most important part of a clergyman's report he is thrown absolutely on his own judgment, taste, personal views, or imagination.

The queer and painful result is, not only that a person may be a communicant of the Church in one diocese and not a communicant in another—though this claims to be a "National" Church; but he may even be a communicant of the Church in one parish and not a

communicant of the Church in another parish of the same diocese! This is congregationalism run mad!

Certainly, the committee is perfectly right when it reports that some legislation is necessary, and in the judgment of the Southern Churchman, it is further right when it takes the position that this definitive legislation must be by the General Convention and not by dioceses. A communicant is or ought to be a communicant of the Church, not of the diocese, and least of all of the parish.

The committee further submits some excellent suggestions, which the Southern Churchman proposes to consider at a future time.

In reply to our contributor's query: "What Constitutes a Communicant?" At present, no one knows!

## BOOK REVIEWS.

Christianity and the Supernatural. By the Rt. Rev. C. F. D' Arcy, D. D., Bishop of Ossory.

Social Work. By the Rev. W. E. Chadwick, D. D., Vicar of St. Giles,' Northampton.

Pastoral Work. By the Rev.. R. C. Joynt, M. A., Vicar of Christ Church, Gipsy Hill.

The Joy of Bible Study. By the Rev. Harrington C. Lees, Vicar of Christ Church, Beckenham.

These four books constitute part of a series of "Anglican Church Handbooks," published by Longmans, Green & Co., of New York, and edited by that well and widely-known clergyman and scholar of the English Church, the Rev. W. H. Griffith Thomas.

The object of the series is to present to Church people, in a reasonably cheap and readable form, a trustworthy account of the History, Faith, Worship, and Work of the Church of Christ in general and the Church of England in particular. During recent years so many new developments have taken place, and so much new light has been shed upon these subjects, that a fresh statement of facts from the standpoint of present-day knowledge is urgently needed. And as for the Manuals dealing with the practical, every-day work of the Church, their need is too patent to require emphasis. Every year the clergy are confronted with new departures in work and new requirements, and have no means of information as to how the new calls are to be met and satisfied.

The first of these volumes is by a well and widely-known scholar of the Irish Church, the Bishop of Ossory, and puts in compact form the latest statement of the case and the latest arguments. Bishop D'Arcy is sound and orthodox; a profound and convinced believer; a scholar of wide research and thorough reading and study; as a writer, clear, lucid, forceful, and to the point. He leaves no question as to his position, or the reasons for the faith that is in him. He treats of Miracles, the Incarnation, the Atonement, Future Life, and other phases of the supernatural.

The second volume, on Social Work, treats of a phase of Church Life and Christian Work which is assuming more and more prominence and consequence every year. The author is a specialist in the subject he is treating and shows his full knowledge on every page. He is no superficial writer, but a profound and scientific thinker and writer, and illuminates all he treats. In fact, to any one having inadequate ideas or superficial views on the subject of Social Work, Dr. Chadwick's book will be positively illuminating.

The third volume is a capital treatise on a subject old, indeed, but ever new, and that lies at the basis of all successful parish work. The writer is a thoughtful and thorough man, and shows that he is speaking from personal knowledge. What he says of The Pastor and Finances "is well worth wide reading and prayerful consideration.

The fourth volume is an admirable book on a profoundly important subject, and will be a real help to every student and teacher of the Bible.

The price of these books is 40 cents each.

---

Apt and Meet. Counsels to Candidates for Holy Orders. At the Church Divinity School of the Pacific. By William F. Nichols, Dean. "Take heed that the Persons whom ye present unto us be apt and meet." New York: Thomas Whittaker. Price $1.

Bishop Nichols is probably as well fitted by nature and by grace; by temperament, disposition, training and experience, for fitly and appropriately delivering such lectures as these as any man who is or even has been in the American House of Bishops. By nature gently and kindly; courteous and considerate; by training, with a wide knowledge not only of clergy, but of candidates for orders; knowing practically the work of pastor, preacher, teacher, and Bishop, he has put into these lectures the wide and varied experience and observation of a full, vigorous and successful ministry in all conditions of Church life. The subjects the Bishop discusses are: Learning, Godly Conversation, Due Exercise of the Ministry, To the Honor of God, The Edifying of His Church, The Man of God, The Stewardship of Time—Time for Devotion, The Stewardship of Time—Right Use of Retirement, Good Bodily Trim, Dark Speech upon the Harp, Camaraderie, Vocation and Vacation, Books and Bookishness, Money Matters, Tact, "Getting Out Among the People," "The Cloth," Prayer for Vocation, Matriculation Address.

No Bishop could do a greater kindness in one way than to put a copy of this book into the hands of each of his candidates for Holy Orders. It is just the kind of clear, practical, helpful statement that would classify the mind and straighten any number of tangles for a young and inexperienced student for the ministry.

---

The Beatitudes of Jesus. Vesper Addresses on the Octave of Blessedness. Given in Trinity Church, San Jose, Cal., and at the Church Divinity School, San Mateo. By J. Wilmer Gresham, B. D. With Introductory Words by the Bishop of California. San Jose, Cal.: Melvin & Murgotten.

Mr. Gresham made a reputation as a preacher of eloquence and ability earily in his ministry and but for conditions over which he had no control, would to-day be very much more widely known in the Church. These sermons will show to those who do not know him, what manner of man he is; his spirit, his scholarship, his earnestness, his profound grasp of evangelical truth, and his spiritual insight. To those who already know and admire him, they will be a welcome messenger of kindly remembrance. Certainly, in recent times, no more spiritual or helpful addresses on the Beatitudes have appeared than these, and they will be a help alike in the pulpit and in the pew.

---

Our Flag, Our Rose, and Our Country; with other Poems. By John McDowell Leavitt. New York: Bible League Book Co., No. 86 Bible House.

This is a rather curiously gotten out book. It has no Table of Contents, or Index, or any clue of any kind to what it contains, and one has simply to hunt through it at random.

Some of the poetry is rather pretty and has a poetic rhythm. Some of it is religious and some purely secular. But unless the reviewer read it straight through from start to finish, he would find it difficult to pass any intelligent judgment on it; and as there are three hundred and fifty pages of closely-printed matter, "reading straight through" would be somewhat of an undertaking."

---

The Children's Daily Service. A Year Book of Text, Verse and Prayer. By Blandina Stanton Babcock. New York: Thomas Whittaker. Price 50 cents.

A most admirable selection for children of a Scripture Text, a verse of poetry and a short Prayer for every day in the year. It would hardly seem possible that the work could have been better done than in this book. It would make a fitting and beautiful present.

## Literary Note.

Thomas Whittaker, Inc., announce the American edition of "The Tragedy of Hosea and Other Sermons," by the Rev. H. Martyn Hart, D. D., Dean of St. John's Cathedral, Denver, Col. The book is published simultaneously abroad.

## Received for Italian Earthquake Sufferers.

| | |
|---|---|
| Previously acknowledged .... | $284 77 |
| Berryville, Va. ..... | 3 00 |
| St. John's Church, Tappahannock, Va. ..... | 10 42 |
| St. Paul's Church, Tappahannock, Va. ..... | 9 24 |
| Trinity, Washington, Va..... | 3 41 |
| Emmanuel, Sperryville, Va.... | 2 05 |

## The Observance of Lent.

"There has been in recent years, he finds, an increasing carelessness, and he asks his people to remember that Lent is a time for seeking and cultivating personal nearness to Christ. Much has been left to the careful Christian conscience. "The Church has made no exact laws for meat and drink, nor yet for ordinary social relations and pleasures. But the fact that no such minute instructions are given does not free us from our obligations. Each person should mark out for personal use some definite measure and method. It is plain to all that fulness of feasting and full enjoyment of social pleasures cannot be helpful to such a time of special prayer. We do not say that all enjoyment in Lent is wrong, but that enjoyment should be so restrained and governed as not to conflict with real devotional habit. Balls and dances and theatre-going may not be wrong in themselves; but the faithful member of the Church will be willing to give them up during Lent. And especially and emphatically I ask you all to be most careful in guarding the sacredness of the Holy Week."—Bishop Paret.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### Church Teaching Needed.

Mr. Editor: Replying to the Rev. Mr. Morgan's article in yours of February 13, wanting suggestions to gain numbers for the Church:

What is there in numbers, as the result of the modern ways of having the people "get religion," but sensation?

Take the average so-called convert, let him associate himself with one of the many bodies, and ask him why? And he will not give you an intelligent answer. The reason we do not gain, from my standpoint, as the sects gain, is that we require more.

If one applies to an intelligent priest, one that lives up to his vows, he will not admit him to be confirmed until he is properly instructed, both religiously and intelligently.

Giving him a true conception of the Church and her teachings.

Again I think the chief cause of our not growing as Mr. Morgan desires, is principally the fault of the priesthood. They seem to be afraid to teach of the Church, what is has to offer—humanity in its broad catholicity, its Historic Episcopate, its blessed sacraments, etc.

Being larger in numbers than any of the various denominations of the English-speaking peoples, is it desirable that we should adopt other means of increasing numbers than that laid down by our blessed Lord himself? Certainly not.

Allow me to congratulate Mr. Wm. C. Richardson on his article in your paper of the above date. The result of his investigation is gratifying, and to have 93 preachers of denominational bodies come to us in one year (and they must be students of "The Church") shows we have something to offer that these denominations have not.

Let the priest preach the Church (the body of Christ), fearlessly and the results will not be wanting.

WALTER B. HARRISON.

McKinney, Texas, Feb. 17, 1909.

### The New Theology in Mission Fields.

Mr. Editor: It has been for some time recognized that the destructive criticism of the Bible and the New Theology have been advanced on missions fields at home and abroad. Little has been said about it, partly from sympathy with it, partly, we presume, through fear of weakening interest in the missionary work of the various Churches. Of course there is a Higher Criticism that is perfectly legitimate and perfectly consistent with honest faith in the Bible as the very Word of God. There is, also, that which calls itself The Higher Criticism, which is destructive of such faith. Advocated by able and brilliant men, it has strong attraction for young men who are ambitious to be in line with the "advanced thought" of the age. It is well to notice that this criticism is opposed to the faith of the Church—Roman, Greek and Protestant—in all ages. To those who believe in Christ's promise of the Holy Spirit to guide His Church into all necessary truth, it seems incredible that the Spirit should have passed by the great body of Christians—the most learned and godly—as well as the most humble—to rest upon a circle of modern "scholars," the leaders of whom have not been distinguished for their piety and devotion to Christ. It is also worthy of notice that the originators and leaders of the great philanthropic and religious organizations, such as Missionary, Bible and Tract Societies, both in Great Britain and this country, have been men holding to the old faith in the Bible. They knew nothing of a Bible of myth, fable and tradition, with history more or less untrue, especially untrue when it speaks of the supernatural. Can the friends of the destructive criticism point us to a single great organization for Christian work of which they have been the founders?

The Rev. Dr. T. S. Wynkoop is the Secretary in North India of the British and Foreign Bible Society. He has recently read a paper before the North India Missionary Conference, which indicates his own adherence to the Bible as the very Word of God, and also the peril that is threatening the missionary field from the advocates of the "advanced thought" of the day. It is only a rehearsal of the pitiful semi-infidelity of which we have so much at home. Mr. Wynkoop says:

"We are told by men holding high position and wielding wide influence in all the churches, on the Continent, in Great Britain and America, that the old ideas of the Bible must be given up, that much of the teaching of the Bible concerning God and man is no longer tenable, and that it is idle in these days of modern thought to claim authority for the writers of ages long gone by.

"These views are not without earnest advocates in the mission field. At least two important books have been written by missionaries in India, urging the reconstruction of our methods to bring them into harmony with modern thought. We are told that the Christian missionary must no longer address men as lost and ruined, 'dead in trespasses and sins,' but as God's erring children needing only to be lifted above the ignorance and superstition of the past to claim their divine birthright. We are bidden to hold up the Cross of Christ as the symbol of divine love and the noblest example of self-devotion for the good of others, but not as a propitiation for human sin. We are urged, in the prosecution of our great enterprise, to seek, not the conversion of the individual, but the elevation of the community. * *

"The cross of Christ is the stumbling-block of the so-called New Theology. It is to be rid of the offence of the cross that modern thought seeks to discredit the Bible, and re-state the Christian religion in terms that deny or ignore all Bible teaching on the way of salvation. But the Bible evangelist will nevertheless continue to preach Christ crucified, although to a modern Jew a stumbling-block, and to the modern Greek foolishness, yet 'unto them that are called, both Jews and Greeks, Christ crucified the power of God and the wisdom of God."

One is tempted to ask what is the use of sending and sustaining men to preach to the heathen a gospel from which the heart of the gospel has been taken, and which, as far as human salvation is concerned, is no better than heathen morality. When one of the most noted of our Congregational preachers tells us and our foreign missionaries that the early part of the Bible is an Oriental poem, no more to be strictly interpreted than the Paradise Lost; when he tears from the Bible the miracles of Christ Himself; when he says the nature of Christ differs from that of other men not in kind, but only in degree, again one is tempted to ask what is the value of such teaching and of such a Bible? Why should the Churches support men either at home or abroad who might as well be preaching the philosophy of Plato for their gospel? Is it not time for our examining committees and the responsible officers of our missionary societies to know what sort of men they are sending to the foreign field? The characteristic feature of the New Theology is salvation by personal character instead of salvation by the atoning blood of Christ. Its watchword has been sounded by a professed Christian minister in the cry, "Every man his own saviour." If this theology is to dominate the Church, how far is she from the final apostasy? Surely it is time for the witnesses of God and His truth to be heard. Is there no Luther who will nail his theses on the doors of all our churches?

How far the condition referred to is true in our own missions at home and abroad we have no means of knowing. If it is not true we are a happy exception to the great church organizations of the country.

T. S. CHILDS.

Chevy Chase, Md.

### Her Work.

A mother once said to a popular teacher, "What a wide and beneficent influence you have exerted while I have been cooped up at home, managing servants, taking care of children, and patching and darning. How narrow my life looks next to yours!"

"Narrow," cried her friend, think how you have sent forth unto the world every morning your husband and your flock of boys and girls full of health and cheer! It is I who have lived a narrow life rather than you! I have watched your children in school. They radiate every where an atmosphere of love and light, and it is you who have given it to them!"

Let us, then, learn that we can never be lonely or forsaken in this life. Shall they forget us because they are "made perfect?" If we forget them not, shall they not remember us with God? No trial, then, can isolate us, no sorrow can cut us off from the Communion of Saints. Kneel down, and you are with them; lift up your eyes, and the heavenly world, high above all perturbation, hangs serenely overhead; only a thin veil, it may be, floats between. All whom we loved, and all who loved us, whom we still love no less, while they love us yet more, are ever near, because ever in His presence in whom we live and dwell.—H. E. Manning.

---

In death the spirit leaves the body as an artisan leaves his workshop ot the evening hour, shutting blinds and doors, and leaving it deserted and still; but his voice is to be heard in his home circle, as he makes glad the hearts that waited for him, and whose joy was incomplete until he came.

### One of Louisiana's Oldest Churches.

Grace church, St. Francisville, Louisiana, is noted as the first Protestant organization outside of the city of New Orleans, and second only in point of age to Christ church, in that city, which was organized in 1805. Grace church was organized November 5, 1827, and incorporated by an Act of Legislature. The charter provided for a public lottery under the auspices of the vestry, and even at that day, when lotteries were looked upon with more leniency than to-day, this clause was exceedingly objectionable to the devoted congregation, and another act of incorporation was obtained with this feature stricken out.

The original plot of 300 feet of ground was given by Judge Chinn and Dr. Ira Smith. Money was raised and a plain brick building erected and occupied during the winter of 1828-29. It was unplastered and unceiled, and like all churches in those and succeeding days in the South, it contained a gallery for negro slaves worshipping with their masters. Later, through the proceeds of a fair gotten up by Mrs. H. Matthews and Mrs. Thomas Butler, the building was ceiled, plastered and painted. The first wardens were Thos. Butler and William Flower, and the vestrymen were Dr. Ira Smith, Dr. Ed. H. Barton, Messrs. Henry Flower, Francis Dabney, Robert Young, John Munholland, Lewis Stirling, Benjamin House, Levi Blount and John L. Lobdell. Some of these names have disappeared from the annals of the parish, others are either borne by descendants now with us, or cherished by collateral branches.

The church was consecrated February 15, 1828, by Bishop Kemp, and the first communion held in it the following year by Bishop Polk.

The first rector called was the Rev. Wm. Bowman of Pennsylvania, the congregation having made his acquaintance on his visit to his sister, Mrs. Henry Stirling of West Feliciana. The stipend paid Mr. Bowman was one thousand dollars a year. He was a man of commanding appearance, pleasing address, a correct reader, an eloquent preacher and a fine theologian. He married Mrs. Eliza Barrow of West Feliciana and remained with Grace church till his death in 1835. His son, Mr. James P. Bowman and his daughter, the late Mrs. Wilson W. Matthews, and their families have ever been prominent in this parish.

The second rector was the Rev. R. H. Ranney, who was succeeded, May, 1839, by Rev. Daniel S. Lewis, of Massachusetts, who was in deacon's orders, and had organized a parish at Jackson, Miss. The work prospered under his care to a degrée unexampled among country churches.

An organ, costing $600, was purchased with money raised by subscription, Mrs. Bowman contributing half. Dr. Ira Smith, in 1842, presented the silver communion service, and in 1847 the bell. In 1855, the churchyard was enclosed and beautified at a cost of $6,000. Mrs. Harriet Matthews planted the live oak trees, and also gave a new organ costing $1,100. This generous Christian woman, when a subscription list for a new church, was opened in 1858, headed the list with a donation of $5,000. With such a beginning of the subscriptions, the original building, dilapidated by twenty years' service, was soon replaced with a much handsomer one in Early English, severely plain, without tracery or clustered columns, but beautiful in its chaste simplicity and admirable proportions. Set amidst carefully laid out grounds, planted with live oak and other trees, it only required time to make it an object of rare beauty and interest.

The new church was opened for service April 28, 1860. The bronze chandelier was given by Mr. and Mrs. Jas. P. Bowman, collection plates by Wm. D. Hatch. The pipe organ was presented by Chas. L. Matthews. The thankful worshippers scarcely realized that in a few short years, much of their work would be lost, for during the Civil War, the sacred edifice was a target for the Federal gunboats on the Mississippi. Several shells passed through its walls, and its furniture was entirely destroyed.

At the close of the war the Rev. Dr. Lewis accepted the rectorship of Calvary church, New Orleans, being succeeded at Grace church by the Rev. Richard Johnson, who was followed by the Rev. M. M. Dillon.

The Rev. A. Gordon Bakewell became rector in 1872 and continued until 1884, when he accepted a call to Trinity chapel, New Orleans. His daughter, Mrs. J. L. Golsan, still resides here, and her sweet voice and the voices of her young daughters add much in song to the services of the sanctuary.

Under Mr. Bakewell's active and able leadership, the church, which had been struggling under the impoverishment of its people and its own half-wrecked condition, was restored to much of its former condition, materially and spiritually. Mrs. Sarah P. Lawrason, daughter of Mrs. Ira Smith, bequeathed $12,000 in 1883 for the restoration of the church, which was promptly done, with fidelity to detail and discriminating taste. Other added their benefactions. Miss Margaret Butler gave silver candlesticks, and on her death left funds for the erection of the iron fence around the churchyard.

Mrs. Andrew Collins gave chancel and altar books, Mrs. David Barrow, altar cloths. The vestryroom furniture was the joint gift of Mrs. Margaret Lacey, Mr. Chas. Hoffman, Mr. and Miss Turner. The chairs for the organ room were furnished by Mrs. Luther Smith, and the oak chairs for the chancel by Mrs. Max Fischer. Miss Mary Butler gave more silver candlesticks, and vases for the altar, later Mrs. William Tenney gave the reading tablet for the altar. Mr. Richard Butler gave the Bible. Mr. Butler and others made many other contributions, known only to the vestry and unrecorded save in the Books Above.

After Mr. Bakewell's departure two years elapsed before the church had a settled rector. Rev. E. W. Hunter and Rev. A. K. Hall each served for a short while. In 1886, the Rev. M. K. Douglas, D. D., of Connecticut, became rector, and remained with the church until his death in 1898.

After a lapse of two years the Rev. Louis Tucker entered upon the work. Under his ministry the church thrived. In 1906, he accepted a call to Baton Rouge, and a few months afterwards the Rev. Randolph Royall Claiborne, of Virginia, the present rector, took charge. A thoughtful, earnest, progressive man, of great talent and moral courage, Mr. Claiborne has already accomplished muchh.

Many distinguished men are connected with the history of the parish, among whom are two American governors, Isaac Johnson and Robert C. Wickliffe; Judges George Matthews and Rufus K. Howell, of the Supreme Court of the State; Congressmen Thomas Butler and Gen. John B. Dawson; Judges Samuel J. Powell and William W. Leake, of the Circuit Court of Appeals; George E. Curry, present Governor of New Mexico, and Robert Wickliffe, recently elected to Congress.

Grace church and its surroundings are beautiful. Other country churches there are in the State, more costly and handsome, but none where every detail is in such perfect keeping, where the environments are in entire accord. The noble grove of live oaks in front, festooned with the gray garlands of Southern moss, the cemetery lying at the sides and rear adorned with tasteful monuments, richly growing flowers and trees, all form a setting for the gray church, with its chaste, artistic lines, impressive in its quiet dignity and charm. It stands apart and yet not too far from the village street and the sounds of human life. Across from it is the court house, where human justice is dispensed. In perfect majesty, the church stands an emblem and an exposition of the equity of the Eternal God. Its quiet dead's repose is unmarred by any sound save the sacred tones of the choir that float through the stained glass windows and the subdued sounds of human traffic beyond, not too far away to suggest the remoteness of the dead or their constant remembrance by the living.

## Church Intelligence.

### CALENDAR.

**March.**

1—Monday.
7—Second Sunday in Lent.
14—Third Sunday in Lent.
21—Fourth Sunday in Lent.
25—Annunciation B. V. M.
28—Fifth Sunday in Lent.

### Collect for First Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

## Foreign.

### The Archbishop's Progress.

The new Archbishop of York is throwing himself with his usual energy into the task of making himself known to his diocese. His visit to Evangelical Sheffield, which has been supposed to regard doubtfully the appointment of one whose High Churchmanship has been somewhat exaggerated in the North, was quite a triumphal progress. The Archbishop preached twice on Sunday, and on Monday attended no fewer than six functions, speaking at each. His most notable utterance was in reply to an address of welcome from the clergy of the rural deanery of Sheffield. Dr. Lang referred, felicitously we think, to the "many questions, both of doctrine and of worship," by which Churchmen are—he did not say divided—but "distinguished from one another." He admitted those differences, "which were very easily exaggerated and were generally exaggerated." He frankly admitted that he had thought out his po-

sition with regard to them, but he added the resolute declaration: "I can say with all my heart, and so far as I know with perfect honesty, that it will be my determination to know no man after his party or his school of thought. All I ask about every man is what I think you have a right to ask of me: Is that man earnest? Is he doing his best to save the souls of his people and to elevate the life of his parish?" That is the right note. Party differences cannot be ignored. They exist, some of them seem to be radical, and the bridging of them seem no nearer accomplishment than ever. But the things which unite are more numerous and far more important than those which divide; and it is a sound, wholesome Churchmanship to dwell chiefly on these. It is along this path that the goal of unity will eventually be reached. The Archbishop, in a few sentences which will be remembered during the episcopate, endorsed this. He said: "There is, I think we are all recognizing now, not only a need but a desire for a large-hearted spirit of toleration in our National Church. Of course, there are limits to this toleration. The Church of England is not, and cannot be, if it is to have any power, a mere nebulous collection of any sort of opinion and practice." The people of the North will find that there is nothing nebulous about the new Primate. On Tuesday the Archbishop visited Hull, and again met with a most cordial reception.

### Served Under Six Archbishops.

The octogenarian Canon Fausset has just celebrated his jubilee as rector of St. Cuthbert's, York, amidst the rejoicing of many friends. Although he is eighty-eight years of age, he is still active and able to undertake his pastoral and pulpit duties, and he attended the recent enthronement of the Archbishop of York. It is worthy of note that Dr. Lang is the sixth Archbishop of York under whom he has served. This, we should imagine, creates a record. The venerable Canon was ordained in 1847, by Bishop Maltby, of Durham, to the curacy of Bishop Middleham, where he stayed eleven years until he was offered by the Lord Chancellor his present charge. Archbishop Thomson appointed him to a Canonry in the ministry. Canon Fausset is an Evangelical, and has always been a generous supporter of those societies which specially appealed to him. He is the author of a number of theological and other books, and has long been recognized as an erudite scholar and eloquent preacher. In recognition of his "fifty years' devoted and laborious service" the parishioners of St. Cuthbert's have presented him with an illuminated address and a gold watch.

### Disestablishment Prospects.

In an article which may be supposed to be representative of Ministerial opinion, the Daily Chronicle discusses the prospects of the Welsh Disestablishment Bill which is to figure in the King's Speech. The writer, who is an English Liberal, not a Welshman, is at no pains to conceal his plentiful lack of enthusiasm on the subject, but he does his best to cheer up the Welsh Disestablishers. The point is, considering how crowded the Session is bound to be, whether it is worth introducing a Disestablishment Bill, which is bound to be thrown out by the Lords. He comes to the conclusion that as the Government are pledged to the Welshmen who so enthusiastically supported them, the Bill should be brought in, notwithstanding the certainty of its fate. There is one thing that the writer overlooks—perhaps he does not know it—viz., that although the Government have pledged themselves to a Disestablishment Bill, the pledge was given subsequent to the General Election. The Lords, therefore, will have a very special ground for rejecting the measure. A Welsh M. P. is quoted as saying that the Bill may be destroyed by the Lords, but the debates upon it are likely to educate public opinion, now so apathetic on this vital Welsh problem. We believe that the debates plus the report of the Welsh Commission will educate public opinion, with the result not at all conformable to the hopes of our Welsh Disestablishment friends.

### Church Mission at Birmingham.

One of the most remarkable signs of the times is the increased number of simultaneous diocesan or semi-diocesan evangelistic missions. Last autumn it was the Diocese of Liverpool that was moved in a wonderful way, and the church life of the city and district quickened and stimulated. This week a great combined effort has been made in Birmingham, and it is estimated that during the ten days of the mission about 5,000 services and meetings will be held. The mission has been carefully and prayerfully prepared for many months, and the chief man at the helm is the indefatigable rector of Birmingham, Canon Denton Thompson, who is Chairman of the Birmingham Evangelistic Council. From the point of view of experience, enthusiasm, and power, no man is better fitted to lead in such an undertaking, and it may be said, to the credit of Birmingham Churchmen, that all parties are heartily joining in the effort.

A reception of the missioners was held on Saturday afternoon, when the Bishmop of Birmingham gave them his commission and benediction.

In addition to the daily services in the churches, meetings have been held in factories and warehouses, in the open air, and a series of "talks with business people" have been conducted at midday in Birmingham Parish church, by Prebendary Burroughs, Vicar of Plymouth.

Missions are also being held at the present time in the Rural Deaneries of Kensington and Hammersmith and a portion of the Ealing Deanery.

## American.

### Services for Deaf-Mutes.

After holding two services at St. Mark's Deaf-Mute mission, St. Paul's Cathedral, Cincinnati, on Sunday morning and afternoon, February 14, the Rev. Austin W. Mann went over to Newport, Ky., for a combined service at 7:30 o'clock in the evening, at St. Paul's church. The Rev. Charles Clingman, the rector, read orally both service and sermon, with Mr. Mann as interpreter for the dozen or more silent folk present in the congregation.

Despite the very inclement weather of Monday evening, February 15, a goodly number of the silent folk of Louisville, New Albany and Jeffersonville, Kentucky, assembled for worship in the chapel of Christ church cathedral. The subject of the Rev. Mr. Mann's sermon was, "The Sermon on the Mount." From Louisville he went to St. Alban's Deaf-Mute Mission, Christ church, Indianapolis; thence to St. Agnes' Mission, Cleveland.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

### Convocation of Morgantown—Boys' Farming School to be Established. Death of the Mother of Bishop Horner.

Hickory—The Rev. John S. Moody, Rector.—The Convocation of Morganton (comprising the counties lying on the eastern division of the Jurisdiction) convened in Ascension church, Hickory, on Wednesday, February 17. The Holy Communion was celebrated at 10:30 A. M. The sermon was preached by the Rev. William H. Hardin, missionary in charge, of Gastonia, High Shoals, and Bessemer at 12 M. and 3 P. M.

Business sessions were held. At 4 P. M. a service for young people was held and an appropriate address delivered by the Rev. Malcolm S. Taylor, of Glen Alpin.

At 7:30 P. M. Evening Prayer was said and a sermon delivered by the Rev. W. G. McCready, D. D., rector of Trinity church, Asheville, and secretary of the Diocesan Sunday School Institute.

Thursday, February 18, the Holy Communion was celebrated at 7:30 A. M., by the dean, assisted by the Rev. McNeely Du Bose, B. D., Morgantown.

At 10:30 A. M., Morning Prayer was said and an address was delivered by the Rev. W. G. McCready, D. D., on "A Sunday School Campaign." Dr. McCready used the blackboard in illustrating methods of instruction in the Sunday School. A business session was held at 12 o'clock.

At 3 P. M. the Rev. McNeely Du Bose addressed the Convocation on the topic, "The Sunday School Superintendent, His Duties and Gifts." At 3:30 P M., Mrs. Edmund Jones, of Lenoir, gave her interesting experience in connection with Sunday School Music, pleading for more popular hymns. At 4:30 P. M., the Rev. Armand DeRosset Meares, of Old Fort, read an interesting paper on "The Offerings of the Sunday School." The subject provoked much discussion. At 5 P. M., "The Bible Class" was discussed, to the edification of the auditors.

The Convocation concluded its deliberations at the 7:30 P. M. service, when the closing sermon was preached by Dr. McCready. At 9 P. M. a reception was held by the rector and Mrs. Moody to the visiting members of the Convocation and the members of the parish.

Great good was accomplished by the deliberations of the Convocation. There was a spirit of deep seriousness on the part of the members.

At this meeting of the Convocation the Sunday School Institute was inaugurated. Meetings are to be held regularly at the periodical meeting and of the Convocations.

This jurisdiction is unique in that its Sunday School pupils outnumber the communicants.

The Rev. Malcolm S. Taylor, of Glen Alpin, is formulating plans for a boys' farming school, where the best phases of scientific farming will be taught.

The next meeting of the Convocation will be held at Gastonia, in May next.

The Bishop of the Jurisdiction has recently suffered a great loss, by the death of his mother, who departed this life at Oxford, N. C., on Monday, Feb. 8, aged 80 years. Mrs. Horner was the mother of ten children, eight of whom survived her. Her burial took

place on Tuesday, February 9, at 4 o'clock, from the Episcopal church, Oxford, N. C.

The service was said by her son, the Rt. Rev. Junius M. Horner, D. D. She was born November 29, 1829; the daughter of Dr. Partius Moore and Lucy Wilson Moore, at Mt. Tirzah, Person county, N. C. Her grandfather was Gen. Stephen Moore, who owned part of the land upon which West Point Academy is located.

Mrs. Horner's personality was very forceful; she showed it in her influence over her children. The sympathy of the friends of the Bishop throughout the Jurisdiction goes out to him.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**Scholarship Memorial to the Late Mrs. Julia C. Whitaker—Corner-Stone Laying—Daughters of the King Meet—Centennial Year Book of St. James' Parish—Looking up Filipino Christian Boys—Service for Crippled Children—Bishop Whitaker Appeals for a Deaf-Mute Church.**

At the annual meeting of the contributors to the Church Training and Deaconess House, on January 25, reports of the officers were presented. The gift of $5,000 was announced for the purpose of founding a scholarship in memory of the late Mrs. Julia C. Whitaker, wife of the Bishop of the Diocese, for the training of women missionaries. Appropriate resolutions were adopted in relation to Miss E. N. Biddle and Miss Elizabeth Morris, who were charter members of the board of managers.

The cornerstone of the parish house of the Church of St. Jude and the Nativity will be laid on Saturday afternoon, February 27, by the Bishop Coadjutor, the Rt. Rev. Alexander Mackay-Smith.

The Local Assembly of the Daughters of the King held its forty-fifth meeting in the church of St. Matthew, on the afternoon and evening of February 15. The Rev. C. Rowland Hill opened the business session and cordially welcomed the Assembly. The various reports presented showed how faithful the chapters had been in their chapter work and in the work which their rectors had laid out for them. Miss Sara D. Bluxome, the general secretary, addressed the assembly on the requirements of the members of the order and gave a reminder from the officers at the front. The Rev. Wm. J. Cox urged as a thorough esuipment for the work, self-control, earnestness, steadfastness, enthusiasm, preparation for and strict observance of the Holy Communion. If we follow then will we see an enlargement of the work, for the light will shine, leading others into the Kingdom.

Miss Harper, from the Missionary District of Asheville, told of her work in the mountains of that district. In the evening Bishop Gray spoke of the work in Southern Florida. Red, white, yellow and black form a large portion of the souls to whom he gives the glad tidings for the salvation of men. The pleasant social hour was an enjoyable feature of the meeting.

Promptness as a feature of the Philadelphia City Mission was shown on Monday morning, February 15, when the superintendent, the Rev. Herman L. Duhring, D. D., received a letter from the Church Missions House, New York, conveying a request which came from London, England, asking that a boy, Romando, exhibiting with a Philippino troop in Philadelphia, be looked up. It was placed in the hands of the Rev. T. William Davidson, who in less than an hour reported that he has seen the boy who was just past twelve, that he was a Bontoc, knew Bishop Brent, spoke and wrote good English, had and used his Prayer Book in English, and that he had written a letter that morning to the clergyman who had baptized him but who is now in London. He also found another Bontoc boy. William, about eight, also baptized. They are both unusually bright boys. Dr. Duhring was able to send an answer to the inquiring one within that short time.

The centennial number of the Year Book of St. James' parish has just been issued. It contains the portraits of the five rectors and the vicar of St. Timothy's chapel, pictures of the churches which have been established by its members, as well as illustrations of some of the many phases of work of the large parish. An outline of the history is given from the laying, on June 23, 1807, of the corner-stone of the first church by Bishop White, who consecrated it on May 1, 1809. It was here that the Rev. Wm. A. Muhlenberg, in 1836, trained the first boy choir in America. It is purposed to observe the centennial with a week of services and social re-unions of the entire parish. In the parishes, to the organization of which it has led, there are over 700 communicants. The guild house is a house for work in which there are many phases, which have caused the name of St. James' parish to be known far and wide. In his report the rector, the Rev. Wm. C. Richardson, S. T. D., urges the enlargement of the endowment fund which, while it amounts to $70,000, is far too small. Each department of work is clearly set forth in a report by its head, making the book a most valuable one. A detailed statement is given of all receipts and expenditures, the latter showing that out of the $67,114.06 expended, $22,961.42 went to the poor, missions, hospitals and homes and funds.

Beginning with Sunday night, February 21, the Rev. J. Sanders Reed is preaching in the Church of the Covenant a course of sermons on Transformations, of the Good Old Times, of the Church, of Life, of the Commonplace by Personality, by Vision and by Crucifixion.

The Primary Sunday School Workers' Union meets in the Church House on the first and third Saturdays afternoons of each month, at 3 o'clock.

There will be a special missionary service in the Home of the Merciful Saviour for crippled children with a missionary as the preacher on the third Sunday afternoon of each month. The crippled children in this home are most earnest workers for missions and in their Easter offering they present large sums for that purpose.

Word has been received that Mr. Warren R. Yeakel, who was for several years the secretary of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, was ordered deacon at Topeka, Kansas, on Sunday, February 21.

The appointment of the Rev. Wm. Reese Scott, rector of Christ church, Media, as a chaplain in the United States Army, has been confirmed.

Bishop Whitaker has sent out a pastoral, stating the needs of All Souls' Church for the Deaf, and making a strong appeal in its behalf.

The Rev. Warren K. Damuth, sometime rector of Calvary church West Philadelphia, but now rector of St. Luke's church, Baltimore, has accepted an invitation to become, on May 1, an assistant minister of St. Mark's parish, Philadelphia, with charge of the Chapel of St. Michael.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Clericus Meets—Sunday School Institute—Confirmation—Special Lenten Preachers—Reception to Rev. J. Henning Nelms and Wife—Improvements at Ascension Church—Commemoration of the Signing of the Treaty of Ghent.**

The Washington Clericus met at the residence of its president, the Rev. E. M. Mott, at one P. M., Tuesday, February 16. A scholarly paper, on the topic of "Man and his Fall," was read by the Rev. Mr. Peter, of Epiphany parish, Washington, and fully discussed by the Rev. Messrs Childs, Johnstone, Dunlap, Packard, Bratenahl, Davenport, and others.

The sad duty devolved upon the Clericus of adding to its memorial records in the form of resolutions of sympathy with Bishop Harding in the recent loss of his wife, by death, and, also, with the Rev. Wm. R. Bushby, of St. Columba chapel, Tenleytown, Md., suffering from a like bereavement.

After devotions, the Clericus adjourned.

The February meeting of the Sunday School Institute was held at the Church of the Epiphany, at 7:30 P. M., Tuesday, February 16. In the absence of the president, the Rev. Mr. Abbott, of the Chapel of the Good Shepherd, presided.

The first topic, treated in a twenty-minute paper, was "The Story in the Sunday School," and read by Mrs. Maria Erskine Binley.

The second topic treated in another twenty-minute paper, was "How to Strengthen the Sunday School Library," by Mr. George F. Bowerman, librarian of the Public Library of the District of Columbia.

The usual three-minute discussions were invited.

Bishop Harding confirmed a class, last Sunday morning—his first act in this sacred rite, as Bishop—in the new Church of the Nativity, S. E. Washington, the Rev. Enoch Magruder Thompson, minister-in-charge. The Bishop, assisted by the priest-in charge, also celebrated the Holy Communion.

The Bishop's first official act, as Diocesan, in public, was the opening of this same chapel for Divine worship. The Rev. Mr. Thompson was, for several years, his assistant in St. Paul's church.

Several of our Washington churches will have special Lenten preachers, namely: St. Thomas', beginning with the night preaching Ash Wednesday; Shrove Tuesday, when the Rev. Dr. Floyd W. Tompkins, of Philadelphia, will open a mission to continue to March 5. Trinity church, Washington; St. John's, Georgetown; Ascension and St. John's, Washington. One of the preachers at the Lenten noonday services in Trinity church, Washington, will be the Rev. Mr. Goodman, minister-in-charge of the unique "Men's Church," or special Sunday night services for men, in Ascension parish, Atlantic City, N. J.

On Friday night, February 19, the congregation of Ascension church, Washington, tendered a cordial and largely-attended reception to the Rev.

Mr. Nelms and wife, at the close of Mr. Nelms' first year as rector of that parish. Mr. Nelms is popular, both as rector and preacher, and the congregation seems to be steadily growing. The aisle-ways have recently been laid with marble, the finishing of the improvements and adornments made during the last summer and fall, which have rendered Ascension much brighter and more agreeable to the general worshipper than of yore.

In the historic Tayloe Mansion, Washington, generally known as "The Octagon House," because of its shape, on Wednesday, February 17, Bishop Harding opened and closed, with a brief service, one of the most interesting and instructive functions that even Washington has witnessed for many a day. This assembly of several hundred people was brought together in the ancient house by invitation of the District of Columbia Chapter of the National Society of United States Daughters of 1812, in order to witness the unveiling and presentation of a bronze tablet in commemoration of the signing of the Treaty of Ghent. by the American and British Commissioners, which closed the War of 1812-15, between the United States and Great Britain; and, in this "Octagon House," by courtesy of Col. Tayloe, its owner, the home of President Madison, while the White House, burned by the British, in 1814, was re-building, that President signed the Treaty on the 17th day of February, 1815. Hence, the erection of the tablet in this house—not on the centennial of that signing. but on its 94th anniversary. And it may be of further interest to recall that both President Madison and William Tayloe were of Virginia blood and Churchmen.

After Bishop Harding's devotional service, the two American flags, of 1812 and 1909, respectively, covering the tablet, were drawn aside, eighteen "real daughters." women whose fathers fought against the British in that war, pulling the silken cords that held them in place, and the beautiful historic gift was revealed.

The president of the District Chapter is Mrs. Kate Kearney Henry, daughter of Fleet Surgeon John A. Kearney, who received the thanks of Congress and a gold medal for soldierly conduct on the old Constitution. Other "daughters," of interest to Virginians, are Miss Virginia B. Jones, daughter of General Roger Jones, who was severely wounded at Lundy's Lane, and was presented with a gold-hilted sword by his native State of Virginia; Miss Martha Jones, daughter of Commander Ap Catesby Jones, who fought at New Orleans, under "Old Hickory," and was presented with a sword by Virginia at the time that his brother Roger received his; Mrs. Eliza Warrington Chubb, the daughter of Commander Lewis Warrington, who captured on the high seas, prizes amounting to a million of dollars, received thanks and a gold medal from Congress, and, also, a magnificent sword from his native Virginia. These are all of Virginia Church families, well known and widely-connected among her best people; and the Librarian is Mrs. Mary Tuley Neilson Jackson, of Virginia blood, and widow of the Rev. Augustus Jackson, the founder of St. Paul's church, Washington.

Mrs. Noble Newport Potts, a young lady of Baltimore, who sang "The Star Spangled Banner" and "America," is descended from two grand-fathers and three great-grand-fathers who were defenders of Fort McHenry, Baltimore Harbor, where and when Francis Scott Key wrote "The Star Spangled Banner."

Another "daughter" is Mrs. Mary Dallas Strong, whose father, Commander Alexander Dallas, fired the first gun in the War of 1812, and was presented, by Philadelphia, with a superb service of silver; and her grandfather, Alexander Dallas, Secretary of the Treasury, financed the whole war.

A fact, in that War of 1812-15, very little known, was that Jackson fought the battle of New Orleans, on January 8, 1815, killing or wounding 2,400 British veteran soldiers, including General Packenham, their commander killed, and losing only 8 killed and 13 wounded of his sharp-sighted and fearless riflemen, after the peace of Ghent was fifteen days old, but before Madison had signed and approved the Treaty. W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Death of the Widow of Bishop Lay. Clergy Resigned—Noon-day Services at the Church of the Messiah, Baltimore.

One of the best known and most active Churchwomen of the Diocese, Mrs. Eliza Withers Lay, died in Baltimore, last Friday night, in the eighty-third year of her age.

Mrs. Lay, a Virginian by birth, was the widow of the Rt. Rev. Henry C. Lay, first Bishop of Easton, and the niece of the Rt. Rev. Thomas Atkinson, third Bishop of North Carolina. These two, Mrs. Lay's husband, at that time Missionary Bishop of the Southwest, and her uncle, were the only two Bishops of the Episcopal Church in the Church in the Confederacy who attended the General Convention of 1869, their presence there being one of the circumstances which prevented the impending schism in the churches in America. Since Bishop Lay's death, in 1885, Mrs. Lay has lived in Baltimore, where she has been an active member of St. Michael and All Angels' church. She was prominent for many years in the work of various diocesan organizations, and as a member of the Charity Organization Society of Baltimore.

Mrs. Lay is survived by three sons, Mr. Henry C. Lay, of Colorado; Mr. Bevine Lay, of St. Paul's School, Concord, N. H., and the Rev. George W. Lay, rector of St. Mary's School, Raleigh, N. C. Her daughter, Miss Louisa Lay, another devoted Churchwoman, died about two years ago.

Funeral services were held in St. Michael and All Angels' church, Baltimore, before the body was taken for interment to Easton, Md.

St. Luke's church, Baltimore, is regretting the resignation of its rector, the Rev. Warren K. Damuth, who has resigned to accept work in St. Mark's church, Philadelphia. Mr. Damuth came to the rectorship of St. Luke's only about two years ago. His resignation was accepted by the vestry only when it was found that his decision could not be altered.

The Rev. James D. Miller, for six years the curate of the Chapel of the Advent, Baltimore, has resigned from his work at that point, his resignation to take effect on March 1.

The rector of St. George's church, Mt. Savage, the Rev. Clarence E. Ball, has sent in his resignation, to take effect sometime in April.

The special noonday Lenten services which have been customary at the Church of the Messiah, will be continued as usual this year. In past years these short meetings have been characterized by great interest, and each day large crowds attended the services.

An unusually strong list of speakers for the 31 services has been announced for this year's series, consisting of well-known clergymen. There will be no meetings on Saturdays and Sundays. The complete list follows:

Thursday, February 25—Rev. John Gardner Murray, of St. Michael and All Angels'.

Friday, February 26—Rev. Romilly F. Humphries, of St. Peter's.

Monday, March 1—Rev. Dr. Arthur B. Kinsolving, of St. Paul's.

Tuesday, March 2—Rev. Edwin B. Niver, of Christ church.

Wednesday, March 3—Rev. Dr. A. Chilton Powell, of Grace.

Thursday, March 4—Rev. Joseph P. McComas, of St. Ann's, Annapolis.

Friday, March 5—Rev. Henry Evan Cotton, of Emmanuel.

Monday, March 8—Rev. Robert S. Coupland, of Ascension.

Tuesday, March 9—Rev. Arthur S. Johns, of Christ church, Washington.

Wednesday, March 10—Rev. Charles A. Hume, of the Church of the Redeemer.

Thursday, March 11—Rev. Frederick M. Kirkus, of Trinity, Wilmington, Delaware.

Friday, 12—Rev. William Adams McClenthen, Mount Calvary.

Monday, 15—Rev. Edward W. Wroth, of All Saints'.

Tuesday, 16—Rev. Hobart Smith, of St. Thomas', Garrison Forest.

Wednesday, 17—Rev. William Dallam Morgan, of St. John's, Waverly.

Thursday, 18—Rev. Edward T. Helfenstein, of St. John's, Ellicott City.

Friday, 19—Rev. C. Ernest Smith, D. D., of St. Thomas', Washington.

Monday, 22—Rev. William Page Dame, of St. Bartholomew's.

Tuesday, 23—Rev. Henry B. Lee, Jr., of St. Thomas', Homestead.

Wednesday, 24—Rev. John G. Sadtler, of St. Mary's, Roland avenue.

Thursday, 25—Rev. Edward T. Lawrence, of St. Mark's, Pikesville.

Friday, 26—Rev. Smith Hillen Orrick, of St. Peter's.

Monday, 29—Rev. William B. Gould, of St. Mark's.

Tuesday, 30—Rev. Theodore Clinton Foote, of St. David's, Roland Park.

Wednesday, 31—Rev. Evan Alexander Edwards, of Holy Trinity.

April:

Thursday, 1—Rev. John I. Yellott, of Belair.

Friday, 2—Rev. Herbert W. Wells, of St. Andrew's, Wilmington, Del.

Monday, 5—Rt. Rev. William Paret, Bishop of Maryland.

Tuesday, 6—Rev. J. Houston Eccleston, D. D., of Emmanuel.

Wednesday, 7—Rev. W. H. H. Powers, of Trinity, Towson.

Thursday, 8—Rev. Peregrine Wroth, of the Church of the Messiah.

---

The Rev. Frederick W. Harriman, D. D., in the Connecticut Churchman, advocates a division of the diocese, in order to facilitate the work of visiting the parishes. By his plan the new diocese would contain 99 parishes and 10 missions, with twenty-three places assisted by the diocesan board; 26,479 communicants, and current expenses amounting to $233,983.49. The old diocese, whose see city would continue to be Hartford, would comprise 54 parishes, 21 missions, 39 assisted places, 11,514 communicants, and aggregate current expenses of $105,867.06.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Lenten Services—Rectory for St. Mary's, Reading—Gift to Church of the Nativity, South Bethlehem—Appeal for the Tennessee Mountaineers.**

The Bishop has issued a Lenten Pastoral to the people and to the Sunday School children of the Diocese. He asks the children to contribute as usual to the General Board of Missions through the Mite Boxes sent out from the Missions House.

Many of the clergy have arranged for courses of sermons to be given in various parishes during Lent, by visiting clergymen. Most of these sermons are to be given on some week day night as conditions are not favorable for mid-day services in our Diocese except in very few cases. The minister in charge of St. John's church, Palmerton, has arranged for a Sunday night series; St. John's, East Mauch Chunk, will have a Tuesday night series; Trinity church, Pottsville, a Wednesday night series.

Rev. Samuel G. Porter, of the Diocese of Texas, has been appointed by the Bishop to be missionary at Shenandoah.

St. Mary's chapel, Reading, has lately purchased a rectory or house for the minister in charge, at a cost of $5,400; and has paid for it all except $480; which is a splendid showing of St. Mary's. They have also increased the amount they are paying toward the salary of their minister in charge, the Rev. H. P. Walter. St. Mary's is one of the chapels of Christ church, Reading.

Mr. William H. Sayre, of the Church of the Nativity, South Bethlehem, has presented St. Mary's chapel of that parish with a set of beautiful new hangings, for altar and lectern, in memory of Miss Anna F. Sayre, who was always greatly interested in the work of the chapel. The hangings were the work of Mrs. P. H. Boyer and are exquisite both in design and workmanship.

The Rev. W. S. Claiborne, who is working among the mountaineers of East Tennessee, gave an account of his work on Sunday morning in the Church of the Nativity, South Bethlehem. His description of the intelligence, the high sense of personal honor and the eagerness for education of the people among whom he works was most interesting and instructive. Their story, the tale of their coming to their mountain homes, and of their simple and isolated lives, sounds like a romance. These mountaineers, in all probability, form today the only community of pure unadulterated Anglo-Saxon blood to be found among us; almost to a man they are descendants of the early English settlers in the Southeastern States. We trust the interest evoked by Mr. Claiborne will result in a substantial support of his work.

On Friday evening, February 19, Mendelssohn's Hymn of Praise was rendered by the choir of the Church of the Nativity, South Bethlehem. The choir of this church, under the direction of Mr. T. Edgar Shields, maintains a high degree of excellence.

The rector of the Church of the Nativity is about to establish a Conclave of the Knights of King Arthur, in his parish.

During January and February, there have been several men's suppers through the Diocese. On January 13, the Men's Club of St. Barnabas', Reading, Rev. F. T. Clark, rector, held its annual banquet. Seventy-five men sat down to a dinner prepared by the Women's Guild of the parish. After dinner addresses were delivered by Wellington M. Bertolet, Esq., Dr. F. E. Howell, and Mr. William McCormick, all of Reading; and the Rev. Floyd W. Tomkins, S. T. D., of Philadelphia.

A branch of the Junior Auxiliary has been organized in this parish, with Mrs. Edward C. Street as directress.

A men's supper was held in Trinity parish house, Pottsville, on the evening of Wednesday, February 17. Addresses were made by the Bishop of the Diocese, and by prominent laymen of this Diocese and the Diocese of Harrisburgh.

The Rev. Dr. Mitman, of the Church of the Nativity, South Bethlehem, is scheduled to give one of his lantern lectures in the Sunday School rooms of All Saints' chapel, Lehighton, on Friday evening, February 26: subject: "A Lantern Journey through the Holy Land."

## CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

**The Rev. Dr. Grosvenor's Lectures.**

THE HOME AS A REFUGE.

The Rev. Dr. William Grosvenor gave the first of the Mary Fitch Page lectures in the chapel of the Berkeley Divinity School, Middletown, on Monday afternoon, February 15, on "The Home as a Refuge." After defending his choice of a subject as bringing out a neglected truth, he spoke of its first division with reference to the home, in part, as follows:

"Three great laws govern our civilization: The law of personal freedom, the law of social responsibility, and the moral law. Three great loves vitalize these laws: The love of self, the love of our neighbor, and the love of God. Every life born into the world is subject to these laws and inspired these loves, for they are woven into the very texture of all human experience. The sphere where the child comes into the consciousness of these great facts in the home. There everything begins, and the earliest impressions are made. There the sense of personal freedom is born, and there in the family the principle of social responsibility is constantly asserted and there the moral law is regnant over conscience, power and will. One thing is increasingly evident, that we do not go very far before there emerges the question of the character of the individual man and the principles of the moral law of the community. The great principle of social responsibility cannot maintain itself a moment without being compelled to reckon with the law of individualism and the over-ruling law of God. It is a curious thing that both individualism and socialism bring to the family life serious dangers, for the family is in itself the composite, the epitome of the three laws and the three loves. Moreover, the center of civilization is not the individual but the family. A child has a right to more than a man and a woman who give him life; he has a right to a father and a mother. In that distinction lies the difference between savagery and civilization; it is the moral claim of the child that produces civilization. If marriage is a failure it is because men and women insist upon living their own lives. The moment that the father and the mother and the child are considered a divine unity, as sharing in one common life ordained by God, the family becomes an eternal fact of human history. The family is eternal in human life; it will last forever, the family ruled by the spirit and the law of Jesus Christ will remain the ideal of all our social order. The ideal, the perfect nation will only be one full of beautiful homes. It will only come when, after the toil of day is over and the evening comes, every human life can go home."

THE BOOK AS A REFUGE.

The Rev. Dr. Grosvenor continued his courses of lectures on the Mary Fitch Page foundation at the Berkeley Divinity School by preaching, on Feb. 16, on "the Book as a Refuge." After an introduction in which he spoke of the conflict to-day between the spirit of the age and the ideals which rule strong men of the age, he called attention to the time of the discovery of America as falling in one of the most important periods of history. From it, he said, has resulted our modern progress, leading to scientific commercialism, dominating our life, transfusing its spirit everywhere, and becoming the characteristic here o fthe zeitgeist. But with it there are ever present the ideals of the intellectual and spiritual and moral life, the ideals of truth and righteousness and beauty with their imperious claims. And their maintenance is the function of literature and of modern culture. Literature, culture, books, all must be made to minister to our joy; and the sense of joyous freedom which they bring is our refuge from the storms of life. The book is the comfort of tired men and women. Now the spirit of scientific utiltarianism is influencing our conception and our use of the Bible. The Bible, like every other piece of literature, must be subjected to the tests of modern historical criticism; and this process we must not resist and ought not to resist. And thus arises the question, Of what practical use is the Bible to us and why should we read it? In point of fact, we are learning now to use in our reading of the Bible, a truer sense of proportion and a better estimate of spiritual ideals. We are discerning with ever increasing clearness the real meaning of a progressive revelation. The Bible contains for us the story of man's growing knowledge of himself and of God, and of God's revelation to men. The heritage of freedom, the reasonable, large-minded and spiritually uplifting view of the Bible, has always belonged to the Anglican church. She has led her people with great wisdom into an intellectual and spiritual position in which we have all the authority we need and all the freedom we need, and yet have preserved for us the safe refuge of God's word from all our troubled or tempted or doubting lives. And our charter of freedom gives us the clear distinction between things essential to salvation and things of value, but unessential. In that distinction we come at once into the presence of our Lord Jesus Christ. Thus the church makes us realize what she means by the patience and comfort of God's holy word. It is the refuge, the harbor, where the soul finds the presence of the Lord, where comfort means spiritual contentment, loving assurance, perfect peace, and where hope is found strong and courageous, giving us new hold on this life and opening for us the gateway to life eternal. The time, we believe, is coming when the Holy Scriptures will find a larger place

than ever before in the affections of men and women, when their influence will be universal and consciously acknowledged, and it will be seen that every door opened by scholarship into their meaning leads into rich pastures of spiritual refreshment, where the fountains of living waters spring up into everlasting life.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

**Confirmations—Convocation of New Bern—Woman's Auxiliary—Daughters of the King—Supper by the Ladies' Guild, Greenville.**

The Bishop's visitations of late have shown most encouraging results. At Roper four persons were presented for confirmation by the Rev. Luther Eborn, and at the same visitation the Bishop met the Ladies' Guild and Auxiliary, which he organized last year. Their work goes forward helpfully.

At Christ church, Creswell, four were confirmed. A handsome pipe organ, bought by the ladies of the church, is being speedily paid for at the rate of $700 per year. At Columbia four were presented by the Rev. Mr. Eborn. At Edenton six were presented at St. John's (colored) church, and at a special service, three at St. Paul's. The Bishop preached to a large congregation, both morning and night, at Plymouth, and confirmed four persons.

At Trinity, Chocowinity, seven were presented by Rev. N. C. Hughes, who recently, however, has accepted the call to the Archdeaconry of Raleigh, Diocese of North Carolina. While there were no confirmations at Vanceboro, the Bishop baptized six children, and reports a very bright outlook for the future there.

A splendid class of seventeen were confirmed at St. Paul's, Washington, presented by the greatly beloved rector, Rev. Nathaniel Harding.

The Convocation of New Bern held its session at St. Luke's, Winterville, January 26-28. All the clergy of the district were present and delegates from five parishes and missions. On Tuesday night the sermon was by the Rev. J. H. Brown, of New Bern. On Wednesday morning the Holy Communion was celebrated by the Dean, Rev. F. N. Skinner, assisted by Rev. Dr. Meade, and Rev. B. F. Huske, of St. Paul's, Greenville. Dr. Meade was the preacher of the day. The sermon at night was by the Rev. J. G. Buskie, who has recently taken charge of the work at Goldsboro. Rev Mr. H. W. Ticknor preached Thursday morning, and the Dean at night.

Rev. F. N. Skinner, of Beaufort, was re-elected Dean, and Mr. B. F. Huske, secretary and treasurer. Rev. J. H. Griffith, of St. Mary's, Kinston, invited the Convocation to meet at Snow Hill on the 20th of April next, which invitation was accepted.

A finance committee was constituted by the Convocation. Its members are the Rev. J. H. Griffith, of Kinston; Major Henry Harding, of Greenville; and Mr. Thos. Butt, of Beaufort county. One of the purposes of this committee is to endeavor to raise a fund from the various parishes and missions, for the use of the Convocation in its missionary work. A Sunday School committee was appointed, consisting of Rev. Mr. Brown and two others, to be chosen by him.

Rev. Nathaniel Harding, of St. Peter's, Washington, has consented to take charge of Trinity parish, Chocowinity, which was made vacant by Rev. N. C. Hughes, upon assuming the duties as Archdeacon of the Convocation of Raleigh. Mr. Harding will hold one service monthly at Trinity, in addition to the monthly visitation to Zion parish, Beaufort county.

The Woman's Auxiliary of the Church of the Advent, Williamston, has done excellent service during the year just past and looks hopefully toward the future. It has pledged help for the Priory School, in Honolulu, for the year 1909. The first meeting for 1909 was larger than any for some time, and the enthusiasm was great. The principal business was the consideration of the services of Rev. Mr. Gordon, which are to be particularly devoted to missionary work on the fifth Sunday of each month. A committee of three was appointed to confer with Mr. Gordon as to the most effective means of carrying out their object.

The Daughters of the King, under the leadership of Miss Mayo Lamb, which is one of the Church's most helpful agencies are not only giving of their means, but of their time and of themselves to others and to the services of of Church itself.

The Juniors, under Miss E. S. Gordon, are giving evidence of the spirit which is an encouraging token of what they may yet accomplish.

The Ladies' Guild of St. Paul's, Greenville, recently gave a delightful supper at the Hotel of the city, to the men of the congregation. The meeting proved in every way a great success. The Rev. B. F. Huske, deacon-in-charge, spoke of the purpose of the gathering as three fold; that the men might enjoy themselves, might realize how much they had in common, and that they might feel their united strength. Besides Rev. W. S. Gordon, of Williamston, Mr. S. S. Nash, of Tarboro, other influential men of the town spoke pertinently and helpfully.

Real earnestness and devotion in the services are evident at the Chapel of the Cross, Aurora, under the leadership of its rector, Rev. H. W. Ticknor. A handsome set of altar cloths has recently been ordered and a Sanctuary Guild will soon be established. The Juniors, under the direction of Mrs. H. Montague Bonner, and other devoted women, is doing good service, and at present is giving especial attention to the Thompson Orphanage at Charlotte.

The rector being absent, the Rev. J. S. Moody, officiated at St. John's church, Fayetteville, on January 31, at the morning service. Mr. Moody, as always, preached most helpfully, and was cordially welcomed to the city of which he had been for sometime a citizen. The Rev. Samuel M. Hanff, of Duke, officiated at night. Although this was his first visit to the parish, his cordiality of manner, his reverence of service and earnestness of speech were of such a character as to give a hope that he might not defer his presence to a long distant day.

---

A course of study for Sunday School teachers at the Church of the Advent, Louisville, Ky., has been commenced by the Rev. Harry S. Musson. Recently a written examination was held, and those who pass are to receive certificates of proficiency. It is intended, eventually, to have only certificated teachers in the Sunday School of the Church of the Advent. The examination was on the Bible, Prayer Book and Church History.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Open Air Summer Work—Lenten Meetings for Children—Anniversary of the Rev. Joshua Kimber's Forty Years Service.**

The Evangelistic Committee having in charge the tent and open air summer work are already busy with plans for 1909, so open is the season and so improved is the financial condition, according to their view of it. Last year the work was affected adversely by lack of money, although services were maintained for a short while in double the number of centres as on previous years. About $25,000 a summer is expended, and last year a total attendance of 271,000 was reported, including children. Church people help to some extent. The Rev. William Wilkinson has been supported heretofore by Grace parish, but this summer will be maintained by Trinity, for while he takes work regularly at St. John's chapel, he is not to give up his Wall street and Bowling Green noon meetings. The St. John's matter remains unsettled, however, and the chapel is still open. The open air and tent work asks for $35,000 the coming summer. The work is confined to Manhattan and the Bronx.

The Missionary Educational Secretary announces a series of educational meetings for children during Lent. There are to be two and perhaps three Sunday School rallies, one at the Church of the Holy Communion, the other at Christ church, with possibly one in the Bronx. Efforts are making, however, to induce assistant ministers to take up the work in their parishes. A course for mission study, based on St. Matthew's Gospel, has been prepared under the direction of the Rev. Dr. Lloyd, and at central meetings held in the Church Missions House it has been taught to the younger clergy with the idea that they may teach it to others.

The Rev. Joshua Kimber, Associate Secretary of the Board of Missions, has just closed forty years of service with the Board, and with the general missionary administration of the Church. The anniversary was celebrated by the attendance of a number of his friends in the Holy Communion service at the Church Missions House, in which his son, the Rev. Robert B. Kimber, took part. In a short address Mr. Kimber made the points that income for missions has increased enormously, in spite of the many complaints that people do not contribute as they ought, and that the attitude of the Christian public toward missions has wholly changed for the better.

The New York Bible and Common Prayer Book Society will have been organized just one hundred years on the coming April 14. The first public meeting was held in Trinity church, and so on the anniversary there is to be a service in the same church, where a Te Deum of thanksgiving will be sung, and a historical address be given by the Rev. Dr. Arthur Lowndes. Bishop Greer will be present.

---

On February 1, the Rev. G. De Witt. Dowling entered upon the sixth year of his rectorship of Trinity church, Davenport. The event was pleasantly marked by the presentation of a substantial purse from the ladies of Trinity Guild, and also on Septuagesima Sunday by the presentation from the choir of a box of American Beauty roses.

## VIRGINIA.

Rt Rev R A. Gibson, D. D. Bishop.

### Bishop Gibson's Appointments.

Feb. 28—St. Andrew's and St. Luke's, Richmond.
March 1—Laurel Reformatory.
March 6—Abingdon, Gloucester.
March 7—Ware and Holy Innocents', Gloucester.
March 8—Trinity, Mathews.
March 9—Christ church, Mathews.
March 14—Emmanuel, Greenwood, and Crozet, Albemarle.
March 17—Christ church, Richmond.
March 21—All Saints, Holy Comforter and St. Mark's, Richmond.
March 24—Weddell Memorial, Richmond.
March 28—St. James', Holy Trinity and St. Paul's, Richmond.
April 4—St. John's, Monumental and Grace Church, Richmond.
April 8—Zion, Fairfax.
April 9—Vienna and Good Shepherd, Fairfax.
April 10—Grace church, Alexandria.
April 11—St. Paul's, Meade Chapel and Christ church, Alexandria.
April 18—St. George's and Trinity church, Fredericksburg.
April 19—King George Court House.
April 20—St. Paul's, King George.
April 21—Port Conway, King George and St. Peter's, Port Royal.
April 25—Christ church, Charlottesville, and Rio Station, Albemarle.
May 2—St. Luke's, Essex, and Emmanuel, King and Queen.
May 9—Emmanuel, Henrico county.
May 16—St. Paul's and Smyrna, Goochland.
May 17—Palmyra, Fluvanna.
May 18—Bremo Bluff, Fluvanna.
May 26—Diocesan Council.
May 30—St. James', Leesburg.

The foregoing is a partial list. Other appointments within the above dates will be announced later.

### Called to West Texas.

The Rev. John Ridout, of St. Andrew's church, Richmond, has accepted a call to the rectorship of St. Mark's church, San Marcos, in the Missionary District of West Texas, in succession to the Rev. Wallace Carnahan.

Mr. Ridout is one of the most able and aggressive of the Southern clergy. He came to Richmond about four years ago, from Petersburg, where he was rector of Grace church, having been assistant to the Rev. Dr. Churchill Gibson, of sainted memory, and his successor when he died. In Richmond, he has had charge of the large and important institutional work in St. Andrew's church, which has grown wonderfully during his incumbency.

Mr. Ridout is a preacher of much strength and attractiveness, and a teacher of ability recognized throughout the Diocese. His lectures to Sunday School teachers, given last year by invitation of the Henrico Church Sunday School Institute, will long be remembered and will be fruitful in good results.

St. Mark's, San Marcos, is one of the strongest churches in West Texas. Mr. Ridout will take charge of his new field early in March.

### Church Work in Fluvanna.

Church work in Fluvanna county is becoming more vigorous every day. Since the Rev. David Lewis came to it the growth has been marvellous. At Palmyra, the county seat, which is a place of importance and destined to become more so, with the promised growth of population, a lot has been secured and active steps are being taken to have a church in the near future. Mr. Lewis has secured funds which make such a thing practically certain. He is in need of about one hundred and fifty dollars, which he is appealing to the friends of the work, outside of the county to raise, and which should be contributed at once.

The Bishop recently visited Bremo Bluff, also in charge of Mr. Lewis, and confirmed a good class, and expects to make another visitation in a few weeks to confirm one equally as large.

The work in Goochland under Mr. Lewis is also showing signs of life and vigor, unknown for years.

### Henrico Church Sunday School Institute.

The quarterly meeting of the Henrico Church Sunday School Institute was held in the lecture room of Grace church, Richmond, on February 22. After the preliminary service, the president, Mr. Frank D. Beveridge, took the chair.

Fourteen churches were represented in the attendance. The speaker of the occasion was the Rev. John Ridout, of St. Andrew's church, Richmond. His subject was Post Confirmation Work in the Sunday School, which he handled in his characteristically able manner. He dwelt at length upon the importance of instruction as to the significance of the Holy Communion, and the many principles involved in the services and ordinances of the Church, as set forth in the Book of Common Prayer.

The learning from the Bible, God's word, he showed to be a requisite now, since the child had come to God. The study of the Bible in connection with the Church Seasons was shown to be one of the most effective ways in which it can be presented.

After the lecture a number of questions were propounded, which were answered in a very helpful manner by Mr. Ridout.

### Special Preachers at Holy Trinity Union Services.

The rector of Holy Trinity church, Richmond, has arranged for the following "special preachers" for the Wednesday afternoon Union services in Holy Trinity church, during Lent:

March 3, Rev. W. D. Smith.
March 10, Dr. Reverdy Estill.
March 17, Rev. R. W. Barnwell.
March 24, Bishop Randolph.
March 31, Dr. Randolph H. McKim.

### Memorial Baptistry in St. James', Richmond.

In St. James' church, Richmond, there has recently been placed a beautiful baptistry. It is in the north angle, and consists of a railed space, on raised platform, within which is the white marble font. Against the wall, on either side, are shelves, one holding a large and handsome ewer of brass, and the other the books used in the service of Baptism. All of the articles, including the rail, are memorials presented by members of families in the congregation in which children have died.

### Mission at Highland Springs.

Steps have been taken for the organization of a mission at Highland Springs, Henrico county, to be known as St. Matthew's. A hall has been secured and temporary arrangements have been made for services.

The initial service was held on Quinquagesima Sunday, February 21, at which Mr. Robert E. Anderson, a lay reader of All Saints' church, Richmond, officiated, to the great gratification of the large congregation in attendance. On this occasion a Sunday School with a membership of forty-five was organized, with a competent band of teachers, under the superintendence of Mr. A. S. Groser. Highland Springs is a point of considerable importance on the Seven Pines electric road, about five miles from Richmond. The neighborhood is thickly settled, and a number of Church families have settled in the neighborhood; hence the movement, which is now assuming form and from, which a strong organization should grow.

Church services have been inaugurated at the State Farm, and arrangements have been made to have one of the Richmond clergy officiate each Sunday in the year. This is the county annex of the State Penitentiary, and among the prisoners there are many who are in failing health. The services, Sunday School, and other ministrations will therefore be a very great blessing to those in such condition of spiritual need.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Union Brotherhood Services in Norfolk.

The Brotherhood of St. Andrew and Men's Organizations in the churches in Norfolk have arranged for Noonday services for men, every day during Lent except Saturdays. The services will be held in the "Wonderland Theatre, on Granby street, and will begin promptly at noon and close at 12:25 P. M.

Speakers have been arranged for all services as follows:

February.

24—Dr. Steinmetz.
25-26—Rev. J. M. Owens.

March.

1—Dr. Estill.
2—Rev. W. B. Allen.
3—Rev. A. C. Thomson.
4—Rev. W. A. Brown.
5—Rev. E. W. Cowling.
8-12—Rev. R. W. Barnwell.
15-19—Rev. Joseph B. Dunn.
22-25—Rev. John J. Lloyd, D. D.
26—Bishop Tucker.
29—Rev. W. M. Clark.

April.

2—Rev. W. M. Clark.
5-6—Dr. Howard.
7—Rev. C. E. Woodson.
8—Rev. George S. Vest.
9—Good Friday, Bishop Randolph.

### Ordination.

On Thursday, Feb. 4, in St. Stephen's church, Petersburg, the Bishop of the Diocese admitted to the diaconate Mr. James Frederick Fortescue Griffith, of the Bishop Payne Divinity School. The candidate was presented by the Rev. Prof. F. G. Scott, and the sermon was preacher by the Rev. C. B. Bryan, D. D., principal of the school. Mr. Griffith, who was formerly a schoolmaster in British Guiana, began his studies for Holy Orders, three and a half years ago.

### Isle of Wight County.

The Rev. Francis R. Lee, rector of Newport parish, Isle of Wight county, is pushing the work vigorously at Rescue, where there is an important and flourishing mission, and where he

hopes to build a church. Land has been given and with assistance from Church people elsewhere, Mr. Lee hopes to secure money sufficient for the purpose.

Last week Mr. Lee was in Norfolk soliciting funds to put old St. Luke's church in a permanent state of preservation. St. Luke's, or the Old Brick church, as it has been called, is a landmark among Colonial churches and should not be allowed to relapse into ruin. Mr. Lee's visit to Norfolk was successful and he was gratified by the kind reception and generous response to his appeal for the old church. The repairs will require about $1,000.

### To Study Missions.

An inter-denominational study class on Missions in China will be held Tuesdays during Lent, in Christ church parish house, Norfolk. The ladies of the different branches of the Woman's Auxiliary are invited to attend this class. The studies promise to be instructive and inspiring, and will doubtless arouse new interest in Missions. The programme, "The American Church in China," can be procured from the Educational Secretary, 281 Fourth avenue, New York.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

### Bishop Knight's New Residence—New Vested Choirs—Mission Work.

On February 1, Bishop Knight and his family took up their residence in the beautiful new home provided for them by the appropriation from the Men's Missionary Thank Offering. The "Palace" is situated in the Vedado, one of Havana's most beautiful suburbs, and it is exceedingly handsome. It is in what might be called the Spanish-American architecture, combining all that is best in both styles—the coolness and beauty of the Spanish and the conveniences of the American. It is built of reinforced concrete, with steel sills and rafters, tiled floors and roof, so that it is absolutely fire-proof. The only wood-work in the house is that which is necessary for the doors and windows. It is surrounded by a concrete wall, surmounted by a high iron fence, with heavy iron gates. It is considered to be one of the handsomest houses in this city of beautiful homes, and the Church may well be proud of it.

The first vested choir in Havana was that of the Mission to the Spanish speaking congregation at the cathedral, which was introduced about a year ago.

The second was that at Calvario chapel, Jesus del Monte, Havana. This mission is one of the oldest, if not the very oldest in all Cuba. It is noted for the fact, that at the time of the Spanish-American war, here alone were the services continued without intermission of any sort, through the faithfulness of the devoted lay-reader, Jose Ramon Pena, who held them in his own house.

Recently, under the direction of the Rev. A. T. Sharpe, the chancel was enlarged, a rood-screen, a Bishop's chair, choir stalls, and new steps to the altar were introduced, and a choir of boys, girls and men, drilled and vested.

This mission has the peculiarity of having a daily service in Spanish, and also one in English, in addition to the semi-weekly celebration in Spanish. The daily vesper service, in English, is usually said by some of the students of the Theological Seminary, who speak this language very well. The congregation also consists mostly, if not entirely, of Cubans who understand this tongue. Indeed it is also interesting to note that English is being taught in all the public schools here, so that in another generation, every one will be speaking it.

At the cathedral, the English-speaking congregation, under the direction of Dean Colmore, has recently vested its large chorus choir. This congregation is growing rapidly, and now quite fills the church.

The Spanish work at the cathedral has recently been placed under the direction of the Rev. C. M. Lopez-Guillen.

Other vested choirs are at Matanzas and Colon.

## NEW JERSEY.

Rt. Rev. E. S. Lines, D. D., Bishop.

### A New Work Among Italians in Elizabeth.

A new work among Italians has been opened in Eilzabeth. What used to be St. Paul's chapel of Christ church, and which failed because English speaking people removed from the community, has been leased at a nominal rental, and the Rev. D. A. Rocca has been placed in charge of a promising Italian work. He has also charge of a mission at Mariner's Harbor, but it is only across the river on Staten Island, and he can care for both. Italians in great numbers, here and elsewhere, say they want to remain Catholics, but do not want longer to be Roman Catholics. Such is the condition in Elizabeth, and the Church is trying there as in New York to meet conditions. For the same reason a large number of Roman Catholic Italian priests are applying for admission into our Church.

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By the Rev. K. J. Hammond.

No. I.

The Home Study of Holy Scripture is becoming a more widespread fact every year, and courses extending through the year with various complete helps are in reach of all who will send to publishers of Church or Sunday School literature for them. In the hope that where these are not now in use, a short course during Lent might be welcomed by those hindered from attending public services, or any who have time for home study, the following lessons are offered, after having stood the test of use in a Bible Class.

These attempt to give only an outline of our Lord's Life, in orderly review, briefly enough to bring the chief events to mind. So critical questions are not suggested. In order that any one may use them, some questions are suited to young students, and no questions given that cannot be answered from the text of Holy Scripture alone. This will require the use of all of each of the four Gospels, but the Scriptural portions for each lesson are given, that there may be some certainty as to what and where answers can be found.

Our Blessed Lord's life is divided here by events rather than by years, a suggestion of the Rev. L. N. Caley in the American Sunday School Magazine, which enables us to associate certain stages in His work of building the Kingdom with certain crises in the Life itself.

I. The Period of Obscurity; The Founding of the Kingdom. Keynote, a Worldwide Kingdom. It closes with His rejection at Nazareth, because He proclaimed to Jews it was for Gentiles.

II. The Period of Popularity; The Organization of the Kingdom. Keynote, Spirituality. It closes with His rejection (St. John ch. 6), because He proclaimed to Jews desiring temporal power a spiritual Kingdom.

III. The Period of Opposition; The Manifestation of the Kingdom. Keynote, Sacrifice. It closes with His rejection on Calvary.

Part I. Galilee and Jerusalem. Christ rejected after raising Lazarus.

Part II. Perea, Jericho and Bethany.

Part III. Four Days of His Last Week.

Part IV. Two Days of this Week, Christ's rejection on the Cross.

Part V. The Period of the Great Forty Days.

Persons desiring a convenient map for these studies can procure, for twenty cents, a chart of Christ's Journeyings, prepared by C. E. Arnold, from the S. S. Times, Philadelphia, Pa. (1031 Walnut St.)

### Early Years and Early Public Life.

The Period of Obscurity; The Founding of the Kingdom; Keynote, a Worldwide Kingdom.

Scripture relating the history of this period, in which will be found the answers to the questions. Sts. Mt. ch. 1-4:17, Mk. 1-1:13, Lk. 1-4:30, Jn. 1-5:47.

1. Name the Events of Jesus' Infancy and youth, in the order you think they occurred.

2. Who was Christ's Forerunner? Describe his messages.

3. Describe the circumstances of our Lord's Baptism.

4. How do St. John and John Baptist describe our Lord in St. John ch. 1?

5. Name Jesus' miracles of this period.

6. State the events of Jesus' first visit as a man to Jerusalem.

7. With what individuals does St. John tell us Jesus conversed? ch. 1-4.

8. What rejection marked the close of this period? St. Lk. 4.

9. What truth about the Kingdom did Christ preach and practise in this foundation period offensive to the Jews? St. Lk. 4, St. Jn. 4, Rom. 3:29, Eph. 3:6.

10. What then is your own duty to the Missionary work of the Church? St. Mt. 10:8; Rom. 10:12-15.

### The Blessing of Work

One of the best things for any young man is work. Idleness is the devil's trap. Work is the liberation of energy, the channel of achievement. Whatever one may lack of native talent may be compensated for by patient and persevering drudgery. The young man who does not have to work is to be pitied; the man who won't work is to be condemned; the man who is willing to work but can find no work to do should have our sympathy and our aid. But work is a generic term. One can work with his brains as well as with his hands; on his knees as well as on his feet; with his pen as well as with his pick; with his pocketbook as well as with his plumbline; with his prayers as well as with his possessions. God has not held any of us up to one single line of duty. Obligation is as wide as life, and our energies should be as expansive as our vision and as generous as our prayers.

# Family Department.

### The Master's Touch.

One touch from Thee—the Healer of diseases;
One little touch would make Thy servant whole;
And yet Thou comest not—O blessed Jesus!
Send a swift answer to our waiting soul.

Full many a message have we sent and pleaded,
That Thou would'st haste Thy Coming, Gracious Lord;
Each message was received, and heard, and heeded,
And yet we welcome no responsive word.

We know that Thou art blessing whilst withholding;
We know that Thou are near us though apart,
And though we list no answer, Thou art folding
Our poor petitions to Thy smitten heart.

A bright and glorious answer is preparing,
Hid in the heights of love—the depths of grace;
We know that Thou, the Risen, still art bearing
Our cause as Thine within the Holy place.

And so we trust our pleadings to Thy keeping;
So at Thy feet we lay our burdens down;
Content to bear the earthly cross, with weeping,
Till at Thy feet we cast the heavenly crown.

---

### Blossom-Tide.

By Ella Erskine.

Mile upon mile of blossom. The awakening land is buried under a fairy snowstorm of fragrant white petals, tinged with the dream-pink of sunrise. A little mischievous wind, merry as a tiny baby, is frolicking through the old gnarled apple trees, and tossing delicious snowballs upon the small sleeping girl beneath.

"She bees powerfu' vair to look 'pon," thought John, as he watched the dreaming child—"powerfu' fair. When I bes a man I'll peant a vine pictur o' 'er, an' I do think t'ull be in t'wold apple-orchard; she do mind I o' t' blossoms wi' 'er pinky cheeks an' thik, sunshiny hair."

Mary slowly opened her large blue eyes, and then sat up, shaking the delicate wealth of spring from her glistening curls and her old grey gown.

"Look 'ee now," said John, sitting on the bright young grass beside her, "how wold be 'ee?"

"Eight come motheren Zunday," was the reply, given with a little smile of satisfaction at the approach of so great an age.

"An' I bees mos' twelve; thik bees terr'ble wold when uns got sich heaps to do," and he sighed.

"What sort o' heaps?" asked Mary, admiringly and humbly, for to her mind the overgrown boy with tangled brown hair and dreamy eyes was a being to be treated respectfully, as someone quite different from the loutish youths of the village.

Mary Guppy lived with her grandparents in a little thatched rose-covered cottage, dignified by the name of farmhouse, which seemed to grow from the side of a hill overlooking a valley of fruit trees. Her parents were dead, and it was here in this peaceful, cleanly home, far from the dirt of cities, the smoke of factories, or the roar of those iron monsters which are rapidly destroying all the beauty of wooded hamlet, that the child had learned the sweet lessons of love and kindliness. She had also learnt many other things, for was not her butter as fresh and delicious as the daisy fields, and as gran'dadder said, "t'lil' maid" liked to look after the small garden. She spent a great deal of time weeding, hoeing, digging, watering, and sowing it with seeds out of grubby, penny packets purchased from the "all-sorts" shop. What a delight it was to watch the tiny green spikes pricking through the earth, and gradually growing and growing until one day she would go out very early in the morning and find an aster or a pansy! She loved the spring flowers best, for "'t do sim kind o' 'un to come 'vore th' others when t' gardens zo cold an' empty, jus' to hearten us oop like, an' then die sort o' shamed when all the grand zummer vlowers do come along wi' theer big scents an' theer bright colors."

The small girl firmly believed that in each bloom a fairy dwelt, and she often talked to them while weeding her garden just after sunrise. As the flowers slowly raised their heads to greet the warm rays of the sun, she would whisper to herself, "'Tes t'lil' vairy wakin' oop," and, as the petals opened, she would add, "'e mus' be a-stretchin' an' pushin' th' vlowers open wi' uns lil' arms," for there was a poet's nature under the rough, homespun gown.

Only once a day did the simple old folk open a book, and that was just before bedtime, when they all sat round the table in the cheery kitchen. Then it was gran'dadder who read in a gentle, trembling voice from an ancient, leather-bound Bible, with worn, time-stained pages, over which his brown fingers wandered lovingly and reverently.

After "t' Holy Book" had been wrapped in the lavender-scented handkerchief in which it always lay, the old people would kiss the children, and with a "Good-night an' God bless 'ee," another day of usefulness was ended.

Four years ago gran'dadder had brought John back to live with them in order to save him from being sent to the "house," that gloomy institution of which all peasants have such a horror.

"I can't zee t' poor lil' lad zent to sich a place whiles we've a bowl o' zoup an' a crust to gie 'un," said the kind old man, "an' 'e bees a smaart boy what'll 'elp 'bout varm."

His "wold 'ooman" nodded approval, and John became one of the family. The boy had just finished explaining to Mary that the "heaps" he had to do was to paint the things which he found in his dreams at night, and the blossom-scattered earth, the daffodil fields, and the primrose lanes he saw by day.

"T'ull take a long time 'vor I peants picturs like them I zeed oop to Squire's, but I bees gwaine to do't zome day. I don't know how, but I'll do it." He searched in his pocket for a bit of pencil and a carefully-treasured book, and began to make a very rough though clever sketch of Mary and the old apple-tree.

"Good-morning," said a voice quite different from any they were used to hearing.

John jumped up and went to the hedge which divided the orchard from the road.

"Could you give me a small branch of apple-blossom?" asked the stranger. "I want it for a picture I am painting."

"Be—be you a real peanter," stammered the boy.

The man laughed. "I have been called a true one, sonny," he said. "If I do not always succeed, at least I strive, and that, as perhaps one day you will understand, is better than some success." Then he noticed the book in the boy's hand. "So you draw, too. Come and show me what you have there; I may be able to help you."

With a shamed expression John handed it to him, and then turned away hurriedly, presumably to look at the hills in the distance, but in reality to hide the crimson blood which flowed into his tanned face.

"Very good, my little man, very good," said Arthur Donaldson, turning over the pages with a look of interest. "Here is something to buy a new sketch-book with. May I keep this one?"

"Yes, zir," replied John, with astonishment. Then as he looked at the gold coin in his hand, "Oh, thank 'ee, zir, but thik's an' awfu' lot o' money; t'lil' book beant worth it."

"Yes, it is; it will be worth more than that some day."

"Oh!" exclaimed John, as he ran off for the blossom.

"How beautiful it is!" said Mr. Donaldson, taking the branch, which was bursting with delicate pink and white petals, and laying it carefully on his arm. "I am staying for a few weeks at the Elm House. Do you know it?"

John nodded assent.

"Come there to-morrow at eleven, and I will show you my pictures. Will you come?"

"'Deed I will, zir, an' thank 'ee kindly."

When the strange visitor had disappeared along the winding road, John returned to Mary, who was still sitting under the apple tree.

"'Tes like a wonder out o' t' Holy Word," he said. "Just for a bough o' blossom—a real peanter, a real peanter. An' 'e's took my lil' book, an' oh, Mary, 't'ull come true, all I've dreamed of this long time, vor 'e'll tell I how to peant picturs an'——"

"John, dearie," interrupted Mary, "what do 'ee mean? Tell I just quiet like."

And among the blossoms he told her "quiet like" the first blossoming of his hopes. * * * * * *

The orchard had blossomed nine times since John had left the farm and gone with Mr. Donaldson to "furrin paarts" to learn to be a painter. At first he had written very often to the old people, telling them of the water that was so wide you could not see across it, and of all the wonderful things in Paris. But gradually his letters came less frequently, and for two years not one had come to the farm with a "funny furrin" stamp on it. During these two years the old folk fell asleep and rested side by side in the little churchyard.

When gran'dadder died the neighbors said Mary should have some one to live with her, but the girl, now almost a woman, preferred to be alone in the cottage, with only flowers and fruit trees and an impish black kitten for companions.

She often thought of John, who, as he said good-bye, had promised to come back and make her his wife when he should be a great painter like Mr. Donaldson.

"An' there'll never be no other maid for 'ee, will there, dearie?" Mary had said between her sobs.

"Never," John had whispered, putting his arms around the little girl and wiping his tears away with her silken golden hair, and because of his promise she knew he would come back.

"In May, I go a-walkin'
To hear the linnets sing,
The blackbird and the throstle
A-praisin' God the King."

she sang, as she locked the cottage door, and put the key inside her blue cotton bodice. She was carrying a basket filled with eggs and butter, which she was taking to the Hall.

The sun of nine years had ripened the gold of her hair until it gleamed like the well-polished copper pans in her kitchen. It was twisted up under a mauve sun-bonnet, from the shade of which her eyes looked out shyly, and yet merrily, as violets peep at the sunshine from the shade of moss and fern.

"The meadows scattered over
Wi' buttercups o' gold,"

she sang, running towards the wicket gate. Someone opened it, and asked, "Is Gran'dadder Guppy at home?"

"Gran'dadder's dead this two year," she answered, and a shadow crossed the bright face.

"Poor old gran'dadder!" said the tall young man, regretfully. Then, "Why, you must be Mary, my little sweetheart, Mary."

The shy eyes were looking into his dark ones now.

"John, my John," she said half in a whisper; "'tes you, an' you've come back home ag'in, an' you've not forgot your lil' sweetheart."

"No, little girl, and I've done some of the 'heaps,'" he laughed. "The people of Paris have given me a big gold medal for one of my pictures, and—but I will tell you all that later on, I want now to hear what your life has been since we last saw the blossoming together."

Mary linked her arm in his and went with him into the orchard, and they sat under the old apple tree where he had sketched her long ago. There was so much to tell of student life and triumph on the one side, of home-work, the sorrow of death, and the triumph of trials bravely borne on the other, that they did not notice the sun sinking lower and lower until the last red rays set ablaze the valley of blossom.

"Look 'ee," said Mary, pointing over the valley and to the hills beyond, "volks change and hearts change, an' zome be gone to sleep in lil' churchyard over theer; but allus when winter's passed, and the snows melted all away, the blossomin' comes, an' the zwit blossom is to I what hope is to other volk."

It was dark in the valley now, and the night mists were rising. The sun was bidding farewell to the white stones in the hillside resting-place. The silence of twilight hushed the flower-strewn land.

John drew Mary close to him, and looked deep into her eyes, which were dark and soft as the purple heartsease.

"Is it the blossom-tide of our love, sweetheart?" he asked, very gently, very earnestly.

"'Twas ever blossom-tide," she whispered. "I think 'tes zummer now."

---

Our Lord's spirit always revolted at the sight of self-seeking and He often rebuked it. Selfishness—that wants and strives for self's own way or profit before God's way or a fellow man's profit—is the taproot of sin. All sin, in its very essence, is the placing of "I" first. It is found in seeking "my" will, "my" pleasure, "my" profit, "my" advancement, "my" everything, first. From Eve to Judas, it is self versus God and man. It is the blighting curse of earth; it peoples hell.

---

Poor soul, God's goodness hath been great to thee.
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

### God Rules.

The past, which brought us so much pain,
Brought too the cure of ill.
The future dimly gleams; in vain
Our steps we urge, our eyes we strain,
As slowly, in unhastening train,
The days their course fulfill,
And each to each these tidings tell;
"God rules the years, and all is well."

Brave and content then, come what may,
We face what time may send.
Life cannot be all holiday,
And love and hope alike decay
And disappointments bar the way
Sometimes until the end;
But we can bear all, knowing this:
God rules the years, and we are his.

—Susan Coolidge.

---

### Glorying in Tribulation.

By Rev. N. H. D. Wilson.

A marvelous statement, even from such a one as Paul the apostle! "We glory in tribulations also." It is not strange that one can "rejoice in hope of the glory of God," and without doubt every true man can "joy in God;" but that any one should exult, "glory" in tribulations—who can attain unto it? To bear, to endure is possible; but to glory—that is too much. "Paul, thou art beside thyself." But he who used those words in the magnificent opening of the fifth chapter of that incomparable letter to the Romans, despite his own many and terrible tribulations, used no vain cant nor Stoic hardness, but gave forth words of soberness and truth. For he had experienced in his own life the precious fruit of tribulation.

For "tribulation worketh patience." Now the Greek (for which I know no adequate English equivalent) says far more than patience. Patience is a negative virtue—bearing, suffering. But this "patience" is both negative and positive. It bears, but it also accomplishes. It is the patience of the steam-driven ocean liner which bears the storm which beats upon her, endures the tossing of the waves, but overrides, outrides them and havenward bears freight and passengers as her master wills. So "patience" bears God's will despite the bitterest storms of life, strengthening by that which it "endures, and heavenward presses. It has been called "endurance," "fortitude," "steadfastness."

"And patience, experience." I confess that the familiar translation has no meaning for me. Experience? What is it? Perhaps a figure may help us. A wrecked, broken, dying man by the skill of the surgeon is healed. He comes forth from splints and bandages afraid of himself, doubtful of his cure. But every step taken, every burden borne gives him strength and confidence. He comes to realize more and more the skill of his healer, the reality of his cure, and the daily growth of his strength. So here wrecked, ruined by sin, we have life through our Great Physician. In the beginning we may walk fearfully, but with each test comes not only added strength but the assurance of the reality of the work wrought within us. "Approvedness," shall we call it? Not foolish self-confidence—the work is not of man—but confidence in the Author and Finisher of our faith.

And this "experience, hope." Daystar in the darkness! Anchor in the storm! Inspiration and comfort amid life's toils and trials! The hope of the glory of God! Who regrets that the storms rage if the anchor holds? Twice assured are we of God's love. Inwardly "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Outwardly, an infinite verification and of eternal continuance, we have God's love made manifest in the death of Christ. Love beyond all possibility of human love! God by the death of his Son rescues his enemies. Surely he will not grudge the life power of that Son to complete the salvation of one who has become his friend—nay, more, his child. Therefore to his name be praise. We know that our hope will never disappoint us or make us ashamed.

Ah, reader, but follow the progress of the thought, and even you or I may also "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience, hope; and hope maketh not ashamed." The most terrible trials which a loving Father will permit will never destroy the faithful soul. They are the fires which try but purify. They are the testings which strengthen while they approve. They give foundation and assurance to the hope which is our hearts' richest treasure—that hope which is an anchor that takes hold upon the infinite heart of God.

---

For the Southern Churchman.

### A Man.

By Lincoln C. Cummmings.

Let us together examine the attributes and proportions of the noblest work of God—a man. In stature he should reach the full measure of a man. His feet must stand and walk upon the ledges of truth and virtue. His head, well-poised upon a sound body, in equilibrium must point the course, true as the compass to the pole. From his heart should bubble up the pure springs of love and charity for his brother, and faith and obedience to his God. Within his heart and mind is a vein of pure gold which, however deeply dug, must yield no dross. His eyes, penetrating all allurements and disguises of evil, shall see only the good beyond and looking upward behold the glorious work of God. His tongue—the master-measurer of words shall give no short measure, but shall speak guardedly the utterance of a pure heart. His ears, ever listening for the call of the poor and needy and suffering, shall be ever alert for the final call of his Lord. His legs shall run and not be weary; shall walk and not faint, seeking good works. His arms shall be stretched forth to save and help his fellowmen and to battle for the victory of a noble life. His armor impenetrable by evil, the Devil and his works—the armor of righteousness. Observe, that the composite picture of men is a man. his God; and must measure up to the That man is made in the likeness of only perfect pattern of a man, Christ Jesus!

---

The fact that you are a Christian may without doubt assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow, that other men's lives may be touched with your power. For it is only the overflow of your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful.—J. Wilbur Chapman.

---

Death is not an enduring condition, an abiding place. It is a passage through which we pass to our rest.

"Come!"

H. COOLIDGE.

"Come ye apart!" it is the Master's voice,
So kind, so tender, and withal so clear;
Shall I not heed, or is my wilful choice
To let it fall on inattentive ear?

"Come ye apart,—and rest with Me, awhile,
Thou knowest not the restlessness within."
Shall I not heed,—shall still the world beguile,
Or shall I seek Thy pardon for my sin?

"Come ye apart! yea, harken to My word,
And walk with Me, as did the Twelve, of old."
When I, with joy, Thy pleading shall have heard,
Thy perfect peace my spirit shall enfold.

Royal Baking Powder
Absolutely Pure
The only baking powder made from Royal Grape Cream of Tartar.

## "The Love of Christ Constraineth Us."

By Rev. John T. Price.

Paul's career as a preacher was a wonderful career, eliciting comment from men wherever he went. Some thought him beside himself. They could not understand why he should give up his bright prospects for "the dizzy heights of earthly glory," for the life of hardship which he was living.

Paul in writing of himself and the work he did for the Master, said, "I conferred not with flesh and blood," "so that from Jerusalem, and round about even unto Illyricum, I have fully preached the Gospel of Christ," "in prisons, in stripes above measure, in death oft." "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, the wilderness, the sea, and among false brethren; in labor and travail, in watching often, in hunger and thirst, in fastings often, in cold and nakedness." Do you say we are beside ourselves? Do you want an explanation? "The love of Christ constraineth us," the love that Christ hath for us and the love we have for Christ. This is our explanation. This is our reason. Because one died for all, out of pure love we know that all died, and, loving him who died for us, we love those for whom he died, and "woe is me if I preach not the Gospel to my brethren." To constrain means to "hem in," "to shut up to but one thing." There was nothing else for Paul to do but preach Jesus. He was constrained to do that which he did because Jesus loved him and he himself loved Jesus.

Even so "the love of Christ constraineth us" of the present. We are by it hemmed in to do certain things. It constrains us to love the unlovable. Yes, to love the unlovable. This God did when he loved the world. "And Jehovah saw that the wickedness of man was great and that the imagination of the thoughts of his heart was only evil continually." "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and fresh stripes; they have not been closed, neither bound up, neither mollified with oil." Truly, the unlovable; yet in this condition God found man and loved him. I saw a babe afflicted with eczema, a solid sore from head to foot, loathsome, offensive to the smell; yet the mother loved the unlovable thing. It was her child. God's love shed abroad in our hearts constrains us to love vile, fallen, debased man.

The love of Christ constrains us to love our enemies. Jesus was the first among the great religious teachers of the world to teach this divine doctrine of love for our enemy, and we could not do it, but for the fact that the love of the Christ in us, making us like himself, constrains us to so love an enemy.

The love of Christ in our hearts constrains us to the redemptive work of the Gospel in the saving of men. Why leave the Sanhedrin, and go around from Jerusalem to Illyricum preaching the Gospel? The love of Christ constraineth me. Young lady, why do you leave the home church where you are so much needed and so highly appreciated, leave father, mother and everything else dear to you in your home land and go to Africa to bury yourself there for the rest of your days as a missionary? "The love of Christ constraineth me." I have had a vision of Jesus on my way to the bar, the counter, the professor's chair, the place of honor and comfort, and his love impels me to this life of service, and, as the world calls it, of sacrifice. Such is the testimony of ministers everywhere.

When the Church has become properly possessed of this constraining love, then will our forces in the foreign field be augmented in proportion to the needs thereof, and the day will speedily come when all men shall have a knowledge of God and his love for the lost. Have we this love? We may have, we must have.—The Cumberland Presbyterian.

## How a Layman Can Help His Rector.

1. Be faithful and regular in Church attendance.

2. Get acquainted with your rector in his home.

3. Advertise your parish a little among your friends and get them to come.

4. Be a regular contributor to the treasury of the Church.

5. Help in the social side of Church life. Don't make the rector do all the calling, do some of it yourself. Your calls will mightily aid him in his pastoral visitations.

6. Help as a parish visitor to make the acquaintance of new comers. They want to know you as well as the rector, and it is their right to do so.

7. Take your share of ushering at the Church services.

8. Keep in touch with Sunday School and Guild work.

9. Read a Church paper that you may be conversant with the affairs of the Church at large, just as you try to keep in touch with State and National affairs.

10. Take an active interest in the forward, aggressive work of the Church; in other words, keep in touch with Missions.

11. Put Church engagements first; don't let them take a back seat even for anything else. If there is anything going on at the church, be there, if in town.

12. Never forget to pray for your minister, your parish and yourself in relation to them.

13. If chosen on the vestry, or as a delegate to Diocesan Convention, or asked to do some special work, take hold of it and do the very best you can with it.

14. If you can't find enough in the above to occupy your time go and talk it over with your rector, who probably has just the job for you that you want and that he wants to give you.

Honestly, that is a pretty good list, isn't it? The beauty of it is that none of the above require exceptional men to perform them. Does it not seem a pity that the parish where many men are doing these things should be the exception rather than the rule in our Church? Thank God for the work of the women, and there is lots which they alone can do in any parish. But the Church for its full work needs the men also. When all alike work then the Church is alive and strong—Parish Leaflet.

---

Intercessory prayer has a standard of its own. It creates its own measure of value. Who can weigh an odor, or tabulate an influence? It is by such measures that we must take knowledge of what intercession has wrought. Where there is much intercessory prayer there is a freshening and sweetness, strange and unexpected visitations and while men sleep the corn springeth up.

---

"When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment becomes just a settled habit of prayer."—Thos. Erskine.

# Children's Department.

### Teaching School.

"I don't like doing housework,"
Said little Milly Brown;
"I don't like washing dishes,
Or sweeping cobwebs down.
I do not like the ironing,
Or making bread and pie;
I hate to do the scrubbing,
And sewing makes me sigh.

"But there's one thing I do like
In weather hot or cool—
From morning until evening
I just love teaching school.
So, early every morning,
I take my little broom,
And teach him how to hurry
And sweep the sitting-room.

"And then I teach the duster
The furniture to clean,
Till everything is shining
That room's four walls between.
Each day I teach the dish-cloth
To wash the cups and spoons,
And all the time we study
We sing the gayest tunes.

"I teach my little flatiron
To gallop here and there,
And leave the clothes behind him
All shining, smooth and fair.
I teach my little mopstick
To scrub the kitchen floor.
He says his lesson better
Each day than e'er before.

"I teach my little needle
To hem, to stitch, and run;
And, oh, he smiles so proudly
When well the lesson's done!
At night, when school is over,
And lessons all are said,
I teach my feet to carry
The teacher off to bed."

---

### A Happy Friendship.

Can you imagine a time when "Alice in Wonderland" had not been heard of? when no one knew the story of the White Rabbit and the Cheshire Cat, or the March Hare and the Mad Teaparty? when "You are old, Father William," and "How doth the little busy bee" read only one way, and when there was no Mock Turtle's story, no Lobster Quadrille, and the Red Queen and the Duchess and Tweedledum and Tweedledee had not yet been made to live for the pleasure of children large and small?

I fancy that every one who loves the Alice books must pity those unfortunate children who lived before they were written, and who thus missed so much that makes the reading hours of childhood bright to-day.

In the great quadrangle or court of Christ Church College, in Oxford, England, many a stirring event has taken place and many a distinguished man has lived and died. Of all these, no event is of greater interest to American children than the writing of "Alice in Wonderland," and no person of greater interest than its author, the Rev. Charles Dodgson, whom we know better under his pen name, "Lewis Carroll." In this same quadrangle, which every one in Oxford calls the "Tom Quad," from the bell named Great Tom, which hangs in the Gateway tower, lived the real Alice, a sweet, merry little Oxford girl, one of Lewis Carroll's earliest and best child friends.

Nothing in the dignified appearance of the quadrangle suggests the grotesque creations and the merry fancies of these wonderful nonsense books. All doorways open into homes of grave professors and students. In the northwest angle the author of Alice found his home in 1862, a few years after he had graduated from Christ Church, and had come to be a lecturer on mathematics in the college.

He seems to have been a very quiet, orderly, reserved young man, fond of long walks off in the country by himself, fond of books and study, shy and retiring with grown people, except those that he knew very well, but happy and free and merry with all children, whom he tenderly loved. He was the oldest in a big family of eleven children, of whom he was very fond, as they were of him. He made friends with children as long as he lived, and was never too tired or too busy to entertain them.

A little Oxford girl—but she is now a lady, and you can see the roof of her beautiful home in the quadrangle—who was one of Lewis Carroll's best friends, and whom he called "Dear Bee," says: "If you went to see Mr. Dodgson in the morning you would find him, pen in hand, hard at work on neat packets carefully arranged around him on the table; but the pen would be instantly laid aside, and the most cheerful of smiles would welcome you in for a chat as long as you liked to stay."

I suppose that no children ever had a more delightful playfellow than did these little friends. A story is told of a famous general who went to call at a house in the Quad and was ushered into a room where no one seemed to be present, but a great commotion was going on under the table. The general, who loved a romp with his own children, got on all fours and rushed under the table, where he found to his great surprise the Rev. Charles Dodgson surrounded by the children of the family.

But of all the little friends whom Lewis Carroll loved, none were dearer than the daughters of Dean Liddell—Lorina, Alice, and Edith. They lived on the same side of the quadrangle with him, but at the opposite corner—that is, they lived at the east end of the north walk, and he lived at the west end, so that they could run along the flags and visit him and have a cozy time, even on a rainy day. Their father was dean of the cathedral and one of the authors of the great Greek dictionary which your older brother knows very well, no doubt. The deanery is a beautiful old home with ivy and trees and a fine garden at the back, and this was the home of Alice.

She was not the oldest, but the second daughter. And in the verses at the beginning of the Wonderland book she is called "Secunda" (Second); Lorina, the eldest, is called "Prima" (First); and little Edith, the youngest, is called "Tertia" (Third). For these three dear children Lewis Carroll had a never-ending fund of stories which he told them at all sorts of times—in his study, in the garden, while walking in the country or rowing on the river which runs at the foot of the college grounds. And one of the greatest treats that the sisters could possibly have was to go boating up the river to Nuneham or Godstow with Lewis Carroll, have tea on the banks, and come home leisurely in the early evening to Christ Church, their host entertaining them all the way with delightful fairy stories.

"Alice in Wonderland" was one of these stories, begun as they rowed along the river on a Fourth of July and in the year 1862, when our country was in the midst of the great Civil War. Lewis Carroll himself did not seem to think the story a wonderful one. In his diary for that day he wrote: "I made an expedition up the river to Godstow with the three Liddells: we had tea on the banks there, and did not reach Christ Church till half past eight." Later on he added to this: "On which occasion I told them the fairy tale of 'Alice's Adventures Underground,' which I undertook to write out for Alice."

You can imagine how eagerly the children listened while the adventures of the White Rabbit, the story of the Mouse and the Lory, the Caucusrace, and all the rest of the tale were told in the gentle, quiet fashion in which Mr. Dodgson always spoke, and rather slowly, perhaps, because of a tendency to stammering. Sometimes the party was increased to a fifth member, a gentleman who was then a student at Trinity College and a great friend of Mr. Dodgson, but who is now a grave canon of Westminster Abbey, where you may have heard him preach when you have been in London. He says that the "Alice" stories—some of them, at least—were told over his shoulders.

The entire story was not told on a single occasion, as you may well believe; but on many occasions the adventures were resumed and a chapter narrated, now on the river, now in the study, now in the garden, now after tea in the meadows or in the cozy drawing-room facing the street. One can imagine how impatient the children would be for the "next time" to come, and how unwilling to have the story-teller's voice stop, even though the breath grew too weak "to stir the tiniest feather." And how eagerly they would welcome a sight of the grave young man in his college cap and gown who represented to them a treasure-house of delight!—Helen Marhsall Pratt, in St. Nicholas.

---

### A Funny French Bear.

I wonder what Bruin thought of it all? For years he had looked up at just such little girls; and now one was actually in the same pit with himself. True, it was smaller than the children who usually peeked through the railings; and then it was finely dressed, and had long, flowing hair, and eyes, nose and mouth, too, just like other children.

The comical expression of his countenance as he held the wax figure within a few inches of his nose brought shrieks of laughter from the onlookers above, and no one enjoyed the fun more than the baby who had accidentlly dropped the doll in the first place. Nurses lifted their little tots higher, that they might get a better view, and larger children squeezed between the French, English and American visitors, who always flock to this famous Jardin des Plantes, and who now thronged to this bear pit especially.

Their exclamations and merriment did not disturb Bruin, though, for he was too much interested in his newfound possessions. Sometimes he held it in both paws, sometimes he clasped it in one arm. It was too little a child to hug, even if he had wished to do so, and he must have wondered why it did not cry out, kick or bite, or make some sort of resistance.

Plainly, if ever a bear was puzzled that bear was. If he thought it a little human cub—and I should not be surprised if that is just what he did think—he must have had a mighty poor opinion of all those grown-up creatures who would not risk their lives to save the little one. Accidentally his nose tilted the stylish hat off,

and when, some few minutes later, his huge paw as unintentionally knocked off that curious cub's head, so that the sawdust was streaming out, I wondered, indeed, what he could have thought of it all.

Now, do you suppose he thought, as he glanced up at all those laughing people leaning far over the railing, that, because they looked like the doll, they were stuffed with sawdust, too?—St. Nicholas.

### Hymn for a Little Child.

Oh, little child, lie still and sleep!
Jesus is near,
Thou need'st not fear!
No one need fear whom God doth keep,
By day or night;
So lay thee down in slumber deep
Till morning light.

Oh, little child, lie still and rest!
He sweetly sleeps
Whom Jesus keeps;
And in the morning wake so blest,
His child to be.
Love everyone, but love Him best;
He first loved thee.

—Christian Observer.

### Billy Boy's Helper.

By Gladys Hyatt Sinclair.

"Good-by, mamma! have a good time!" called small Billy cheerily, swinging his cap as the train began to move. He smiled cheerily, too; but when an unkind curve had hidden the train, mamma and all, it was a long little face that turned toward home.

"Have a good time yourself, dear, and be mamma's own good boy," mamma's last words, ran in his head; and the tears—no, they didn't run down his cheeks, but if he had not winked very hard—who knows?

"I don't see any good times ahead. And how is a boy to be good when he never hears his mamma say 'Careful, Billy Boy?' Aunt Julia says: 'Billy Mason, if you don't behave, I'll tell your father.' I can never wake up in time for breakfast without mamma to sing at me, I know."

So muttered Billy to himself all the way home. But severe Aunt Julia could make splendid waffles; and after supper papa told stories till bedtime, so the small son should not be lonely.

"Come, Billy, come!" called Aunt Julia sharply next morning.

Sleepy Billy answered her—and—and—

"O are you awake, Billy Boy, Billy Boy? O are you awake, charming Billy?"

What was that? Mamma's own morning song, mamma's own words, and mamma's own little laugh in it. Billy was awake and dressed in a jiffy.

"Where's mamma?" he asked, bounding downstairs.

"In Rockland, I suppose," answered papa.

"But I heard her sing!"

"You must have good ears, then. Come, son, to breakfast."

"Aunt Julia," cried Billy, rushing in an hour later, "Rob wants me to go sliding with him. May I go?"

"Not now; I want you to bring me some sugar from the store, then sweep the back porch."

"O dear!" whined Billy. "Mamma always lets me go. I think you're"—

"Careful, Billy Boy." Billy jumped. There was mamma's voice again. In that very room! He could almost see her dear face and sweet, sweet smile as he heard that "Careful!" Aunt Julia was dusting at the side table, and seemed to hear nothing. Billy listened a minute, his eyes very big, then stepped to the door.

"I can't go now, Rob," he said; "some other time." And he started for the store. But what was it? Where did the voice come from? Did mamma want him to be good so much that she could make him hear her a hundred miles? "It seems just as if I was working for mamma. I'd as soon do it as not," he thought, setting the sugar on the table and snatching the broom.

"Billy, it's bedtime," said Aunt Julia that evening as the boy got his engine "tinkered" so it would run.

"Yes, in a minute," he answered.

"No 'minute' about it!" began Aunt Julia.

"Good night, laddie, and happy dreams," came mamma's loving tone, just as it came every evening when she was at home.

Billy jumped up at once, and went to kiss papa in his easy-chair by the side table. "Don't you hear mamma talk, papa?" he asked earnestly.

"Why, do you?"

"Yes, I do! I know I do!"

"You must have longer ears than Red-Riding Hood's wolf-grandmother," said papa with a funny look.

Billy reached the stairs, then came back and pressed another kiss on papa's lips—"for mamma," he said; and papa understood.

So it went all that week. Billy tried to be good for Aunt Julia, and when he forgot there was always a loving "Careful, Billy Boy," in mamma's own voice to help him.

Then mamma came back. And how she was hugged and kissed! When she had heard Aunt Julia's report about Billy, "Pretty good for a boy," and when Aunt Julia was gone and Billy was alone with mamma, he climbed into her lap and told her all about the wonderful talking. "Did you really, truly call me all those times, mamma?" he asked. "How could you do it?"

"This helped," smiled mamma, lifting the new little gilt clock from the side table. She touched a spring: "Careful, Billy Boy," spoke the clock. Mamma laughed at Billy's big eyes, and slipped a little, round plate out at the back of the clock, then slipped another round plate in. "Good night," laddie, and happy dreams," called the clock.

"Is it a kind of—of—pho-no-graph?" asked Billy eagerly.

"Yes, a new kind," answered mamma.

"And you got it a-purpose, and left part of yourself here in it, to help me be good?" cried Billy.

"Just a-purpose. Did it help?"

Then Billy held the little clock up in front of his face, so it sounded as though the clock talked, and he said: "I just guess it did help, mamma, a whole lot."—The Children's Visitor.

---

Most of the stone marbles used by boys are made in Germany. The refuse only of the marble and agate quarries is employed, and this is treated in such a way that there is practically no waste. Men and boys are employed to break the refuse stone into small cubes. These are then thrown into a mill consisting of a grooved bedstone and a revolving runner. Water is fed the mill, and the runner is rapidly revolved, while the friction does the rest. In half an hour the mill is stopped, and a bushel or so of perfectly rounded marbles are taken out. The whole process costs a mere trifle.

### Ivory From Siberia.

Siberia furnishes a large quantity of ivory to the markets of the world, but the production of it belongs to another age and to a species of animal that does not now exist. The ivory is cut from the tusks of mastodons, whose skeletons are found frozen in masses of ice or buried in the mud of Siberian rivers and swamps. The northern portion of the country abounds in extensive bogs, which are called urmans. In these are found the tusks of the mastodon, from which it is inferred that these animals lost their lives by venturing upon a surface that would not bear their weight. Of this region and its products, Dr. Charles Wenyon writes:

"Even to wild animals these urmans are forbidden ground. The nimble stepping, broad-hoofed reindeer can sometimes cross them safely in the summer time, but most other large animals attempting to do so would quickly be engulfed, and this may be a partial explanation of the remains of mammoth and rhinoceros, which are so abundant and so widely diffused through these northern marsh lands of Siberia.

"In the museum at Tobolsk are numerous specimens of mammoth, and throughout this region they are by no means rare. When an ice pack breaks down a river bank or flood tears up a frozen marsh or the summer thaw penetrates a little more deeply than usual into the ground, some of these antediluvian monsters are very likely to be exposed.

"In many cases the remains are so fresh and well preserved with their dark shaggy hair and underwool of reddish brown, their tufted ears and long, curved tusks, that all the aborigines and even some of the Russian settlers persist in the belief that they are specimens of animals which still live, burrowing underground like moles, and which die the instant they are admitted to the light.

"The further one goes northward the more abundant do these remains become. They are washed up with the tides upon the Arctic shores, and some extensive islands off the coast contain great quantities of fossil ivory and bones.

"Tusks which have been long or repeatedly exposed to the air are brittle and unserviceable, but those which have remained buried in the ice retain the qualities of recent ivory and are a valuable article of merchandise. There is a great market for these mammoth tusks at Yakutsk, on the Lena, from which they find their way to the workshops of European Russia, and even to the ivory carvers of Canton.

"Various trinkets and works of art are made of these remains, and are sold at the shops and especially at the museum as mementos of a visit to this graveyard of the mammoth. One of the favorite curios very accurately resembled slices of Russian bread and cheese. But the bread is really a transverse section of one of the long bones of a mammoth, and the cheese a piece of ivory from his tusk. The two joined together were sold at a price which enabled the ingenious contriver to obtain for himself many times their weight of the homely fare which they stimulated."

---

They (the children), have "got religion already. It is their divine inheritance and birth right. Our business is to warm it with our love, train it up, twine tendrils around the trellis of its daily life, until it takes so strong a hold of the living God, the God of the sun that shines today, and the stars that sing to night, and the flowers that He clothes, and the birds that He feeds every day, that no storm can loosen its hold."—George L. McNutt.

### Up the Street and Down.

By Miriam S. Clark.

Up the street and down they pass
  People, all the day;
Man and wife or lad and lass,
  Sad, or grave, or gay;
Here a bit of ribbon red
  There a bowed and weary head—
Hundreds pass each day, 'tis said,
  Up the street and down.

And I'm thinking, as I go
  In among the throng,
That their hearts I'd like to know
  As they pass along;
What their business is to-day—
  What they have to do or say—
As I meet them on their way
  Up the street and down.

Oh, the world's a busy place,
  And they hurry on;
There's no time to know each face
  That I look upon;
Yet I wish we had a while
  Just to ask, and learn, and smile,
As we meet, through every mile—
  Up the street and down.

—Youth's Companion.

### A Huckleberry Adventure.

By Emma C. Dowd.

"Mother, can I go huckleberrying up on Drayton Hill this afternoon?" asked Willy Marshall. "Tom Saunders says they're thicker'n hops, but they don't pick 'em, 'cause they don't like huckleberries. He says he don't care who gets 'em."

"O, I wish I could go!" cried Willy's sister, Julia. "Not like huckleberries—O! Say, Willy, you wait till to-morrow, and I'll go, too!"

"No, I don't want to wait. Can I go mother?"

"Why, it is a good way off," began Mrs. Marshall.

"O, let him go, mother!" broke in Janet. "There isn't anything to hurt him, and he can take Hector along."

"Course I shall take Hector," patting the head of the handsome collie that was wagging his tail frantically at the little boy's side. "'S if I'd go anywhere without him!"

The rest laughed, for Willy and his beloved pet were inseparable.

The boy, the basket, and the dog started soon after dinner, and the mother and the three girls called out commands and injunctions from the door as long as they were within hearing, for the Marshall family had not lived long enough in the country to ignore the possible harm that might befall a little boy all alone a mile or two from home.

But Willy was not troubled by fears, and Hector was all the company he wanted. He found the berries, as Tom Saunders had said, "thicker'n hops," and if he had not run so many races with Hector after scurrying chipmunks or eaten so amazing a number of huckleberry luncheons along the way, his basket would have been filled to overflowing long before supper time. As it was, it was well on toward 6 o'clock by the time he had gathered what he called "enough," and even then he was not quite satisfied.

Over a fence was a struggling row of bushes that bore berries which looked larger than any in his basket; so up he climbed, basket in hand. But the rails were loose, and Willy was not an expert in climbing. In his descent he lost his balance, and over he went—still holding tight to his precious basket. Scarcely any berries were spilled, but when Willy tried to get up he uttered a scream—there was something the matter with his ankle. He unlaced his shoe; his foot was swelling fast, and he could not step upon it without unbearable pain. What should he do?

"Guess you'll have to go home an' tell 'em, old fellow," Willy said, with a sob.

Then he picked up a stone; it had a sharp edge. On the sole of his shoe he scratched one word, "Cum." By turning and twisting he managed to get the basket through the old, broken fence, and putting his shoe on top of the berries he bade the dog carry it home.

The family was at the supper table when Hector rushed in.

"What in the world?" began the mother, who had been anxious for the last hour.

"Something's happened!" exclaimed Mr. Marshall, when he spied the ill-spelled scrawl on the shoe.

Willy's spelling was a standing joke in the family; but nobody even smiled. They rushed out and up the road, Hector leading the way.

When Willy saw the five coming, he relieved their fears by bursting into a merry laugh. He rode home on his father's shoulder, and the next day he enjoyed the huckleberry pie as much as anybody.

### Candy or China?

By Emma C. Dowd.

"Oh, I do hate to wash dishes!" sighed Elva Forrest, as she lifted the breakfast plates and cups from the rinsing water.

"Mrs. Bassett says Kitty likes it," replied Mrs. Forrest.

"Well, I should," Elva said, "if we had as pretty china as the Bassetts have. When I was over there to tea I wiped the dishes for Kitty, and they were so lovely—all violets and lilies-of-the-valley and tiny gilt bands. I don't wonder Kitty likes to wash such dishes."

Elva hoped her mother would say: "Well, we'll have some new ones;" but instead she only asked: "How much money did Uncle Mart give you, last night, for candy?"

"Fifteen cents," the little girl answered, "for a quarter of a pound of those chocolates with nuts inside."

"I saw some very pretty cream pitchers at Conklin's the other day for only fifteen cents," Mrs. Forrest remarked.

For a minute Elva did not seem to see any connection between the cream pitcher and her candy money; then her face grew bright, and she said "Oh!"

Her mother smiled. "I think you are eating almost too much candy nowadays, and if you wish to spend any of your money for china, instead of chocolates I am very willing, and I am sure Uncle Mart won't care."

"I will!" cried Elva. "Oh, that will be lovely! Uncle gives me lots, and I'd a great deal rather have some pretty dishes to wash, and go without the candy. I'll take the fifteen cents and go right down and get that little pitcher this afternoon. May I?"

The candy money came in quite plentifully, for Uncle Mart and Aunt Judith were generous with their little niece, and Elva's pieces of pretty china made her heart glad. Every week she added something to her store, or saved the money over to be added to her next gift, in order to buy a larger or more costly dish.

"I never see you eating candy nowadays," Uncle Mart said one evening. "Do you give it away, or eat it up in secret—which is it?"

Elva laughed. "I haven't bought any candy for a long time," she said.

"Well, well, what do you spend your money for? Or are you getting to be a miser?"

"I'm buying pretty china, so I will have something besides ugly white dishes to wash;" and then she confided to him her plan.

"Good idea!" Uncle Mart decided; and after that Elva noticed that his little gifts of dimes and nickels came oftener than before.

Weeks before mamma's birthday Elva began to save up her money, and then one morning she and Uncle Mart went down town together. They visited several crockery shops before the two could be wholly satisfied, but when they went home the young uncle carried a queer-shaped package, and Elva's little purse was quite empty.

The next day Mrs. Forrest found beside her plate at breakfast a beautiful china nut dish, with two little squirrels as handles. Mamma was delighted, and said it was just such a dish as she had long wanted.

"And just think," exclaimed Elva, "what if I had eaten it up?"

### He Leadeth Me.

I have found in my career that when we have been brought almost to a standstill by difficulty, it means that very soon we are going to make a great leap forward, and I follow the secret of it, I think. Difficulties bring us to our knees, and when we are in that attitude, God leads us forward, and the difficulties are either removed or we are upborne and carried past them. After we have come through the fire and the water we generally come out into a wealthy place. Anything that brings us nearer to God must be good. I have seen flood and fire distress us; but when I have seen how they bring us nearer to God, I can afford to see some churches in flames if it makes hearts burn brighter. We can rebuild the material edifice, and in the sacrifice to be made to do it the soul is built up likewise. So we, having to face difficulties, face them with this conviction, that God would lead us through them, and make us more fit as instruments in fulfilling the purposes of His dear love. You remember that when the apostles entered the cloud they feared. I have entered many a cloud with fear; but the cloud was lighted up because Jesus was near, and it passed away and Jesus was dearer than ever and His face more glorious. But we must get up into the mountain, and it is hard climbing, but it leads us into purer air and finds us more vigorous.—Bishop of Caledonia.

### Seek Pleasure in the Ways of the Lord.

It is certainly the divine will that the Lord's Day should in one way or another, with a holy ingenuity, be made a delight. This is a problem on which more thought should be spent by church members. We are glad to know and then to read discussions of this subject in magazines devoted to Sunday School work and methods. It is a question for all, young and old. "Withdraw thy foot from doing thine own pleasure on the Sabbath day and seek pleasure in the way of the Lord," and every Sunday will be sure to yield a rich reward of delight, prophetic of that eternal Day of the Lord which remains as a promised experience of blessing to the people of God.—N. Y. Observer.

## PERSONAL AND NEWS NOTES.

The address of the Rev. Charles Logan is The Brevoort, Atlantic City, N. J.

A helpful mission was recently concluded at Fort Worth, Diocese of Dallas, by Archdeacon Webber.

The Rev. John G. Fawcett has resigned the rectorship of St. James' church, Upper Montclair, N. J.

A handsome altar and candlesticks have been given to the chapel of St. George's parish house, St. Louis, Mo., as memorials.

The Rev. Gnat Knauff has accepted the Bishop of Florida's appointment as Archdeacon of East Florida. Address, Pensacola, Fla.

A house has been provided in Springfield, Ill., for an industrial training school for young colored people who have passed the school-going age.

The Rev. Wythe L. Kinsolving, who has been recently officiating at St. Agnes' chapel, Washington, D. C., has under consideration a call to Corvallis, Oregon.

A costly carved stone altar is to be placed in the Church of the Incarnation, Philadelphia, as a memorial to the late rector emeritus, the Rev. Dr. James D. Newlin.

The Rev. Wm. Postell Witsell, rector of the Church of the Good Shepherd, Columbia, S. C., has resigned his charge and accepted a call to St. Paul's church, Meridian, Miss.

Christ church, Bowling Green, Ky., the Rev. William K. Marshall, rector, is to be removed to a more desirable situation, in the center of the residence section of the city.

The Rev. John B. Van Fleet, of Watertown, S. D., has accepted the rectorship of St. James' church, Macon, Mo., and will enter upon his new duties on Quinquagesima.

Mr. George Zabriskie has been elected secretary of the Standing Committee of the Diocese of New York. Address all communications to 416 Lafayette Street, New York City.

At the Church of St. Clement, El Paso, Texas, on Friday, February 19, the Rev. Frederick Willey Pratt was admitted to the order of priests by the Bishop of New Mexico and Arizona.

The Ven. E. J. Batty has resigned as Archdeacon of the colored work in the Diocese of Tennessee and has been appointed executive head of the Fairmount School for Girls at Monteagle.

For the second time, recently, St. Peter's church, St. Louis, was on fire. But little damage was done. An altar book was destroyed but a new one has been given to the church to replace it.

A co-operative store for the benefit of the poorer classes has been established in the basement of the parish building of the Church of the Advent, Fifth and Buttonwood Street, Philadelphia, by the rector, the Rev. Edward M. Frank. Meats, vegetables, groceries, fruits, and clothing are sold at almost the wholesale price, and coal is also sold at a much reduced rate. The idea originated in England, where nearly every town has adopted and been using this plan for some time.

The Rev. Oswald W. Taylor has resigned the rectorship of Holy Trinity church, Wallace, Idaho, to become the first rector of St. John's Memorial church, Portland, Ore., and will enter upon his new duties March 1st.

Mrs. Mary H. B. Taylor, wife of the Rev. Jefferson Randolph Taylor, rector of St. George's parish, Accomac county, Virginia, died at the Memorial Hospital, Richmond, Va., after a painful illness, on February 18. For a long time she has been an invalid, and had come to Richmond for treatment.

Mrs. D. B. Knickerbacker, widow of the third Bishop of Indianapolis, died suddenly in Indianapolis on Sunday morning, February 14, of heart disease. She was born in England seventy years ago and was married at the age of 18, soon after coming to this country. She had resided in Indianapolis continuously until two years ago, when she went to her old home in Southampton, England, to live with nieces. The funeral services were held at Christ church, Indianapolis, Tuesday afternoon, February 16.

A memorial service for the Rev. Rufus W. Clark, D. D., was held in St. Paul's church, Detroit, on the afternoon of Sexagesima Sunday. After the service testimonials of appreciation in which Dr. Clark was held were read. These testimonials were by the Standing Committee, of which he was president for nineteen years; from the Michigan branch of the Woman's Auxiliary, which he had been instrumental in organizing; and from the vestry of St. Paul's church, of which he had been rector for more than twenty-eight years. The Detroit Clericus also sent resolutions of sympathy to his widow and family.

The fifteenth anniversary of the consecration of Bishop Hall was quietly observed in St. Paul's church, Burlington, Vt., on the feast of the Purification. The Bishop was opposed to any public commemoration, but yielded to a request of several of the clergy to spend the day as their guest at an informal reunion. There was a celebration of the Holy Eucharist in St. Paul's church at 11 A. M., at which the Bishop was celebrant. At 1 P. M. a luncheon was served in the parish house, after which addresses of congratulation were made by some of the clergy present, to which the Bishop replied in a feeling manner.

### Loving While Love Suffers.

Love is not proved until it has been wounded. It is easy to love those who love us, while they are showing their love for us. But our love, to be worthy of the name, must be able to assert itself while the loved ones are not showing their love for us; while they are indifferent, or thoughtless, or even unloving. How liable we are at such times to feel that we must not be expected to "keep sweet" ourselves! How easy it is then for the demon "sulk" to take control! And from wounded feelings to hateful feelings is a short step. What if those whom we love have cruelly hurt us? Is our love for them to confess failure on that account? It is a limp sort of love if it must. It is no better than the commonest business bargain if it says "love me, and I'll love you." There are no deeper wounds than those which come from our loved ones; but we have not learned love's beginnings unless we love while we suffer.

For the Southern Churchman.

### March.

BY M. W. HACKELTON.

The cup was bitter and I turned away
And shuddering said,
"Oh! why for me these wormwood drops today
For daily bread?"
Then by my side One stood in white attire
And softly spake:
"The Master's cup to drink thou didst desire,
The bread He brake."

The cup of suffering and the bread of tears
Are thine to share,
And thro' the painful pathway of the years
A Cross to bear!
Then shrink not, loathing, from the bitter cup;
'Tis wine of life;
A cordial sweet and strong to bear thee up
Through toil and strife.

The mount of sacrifice if thou wouldst climb,
Where He has trod,
If thou wouldst gain those far-off peaks sublime,
The Hills of God,
Drink, and drink deep—The Marah draught is poured,
By hands Divine.
"Who share my cup of suffering;" said the Lord,
Even they are mine."

I took the cup—I drank—and thro' my tears
A rainbow beamed;
A heavenly melody was in my ears;
As one who dreamed
I heard, and answering joined the anthem rare,
"How sweet to drain
The brimming chalice! thus with Him to share
The chrism of pain."

### Animals and Fire.

Most animals are afraid of fire and will flee from it in terror. To others ther is a fascination about a flame, and they will walk into it, even though tortured by the heat. Some firemen were talking the other dav about the conduct of animals during a fire. A horse in a burning stable, they agreed, was wild with heat, but a dog was as cool in a fire as at any other time. A dog, they said, keeps his nose down to the floor, where the air is purest, and sets himself calmly to finding his way out. Cats in fires howl piteously. They hide their faces from the light and crouch in corners. When their rescuer lifts them they are, as a rule, quite docile and subdued, never biting or scratching. Birds seem to be hypnotized by fire and keep perfectly still. Even the loquacious parrot in a fire has nothing to say. Cows, like dogs, do not show alarm. They are easy to lead forth and often find their way out themselves. Rodents seem never to have any difficulty in escaping from fires. The men said that in their experience they had never come upon the burned skeleton of a rat or mouse.—The Round Table.

Just as we should train ourselves to be tolerant of criticism by others, we should learn to be sparing in criticising. Few things are indulged in more thoughtlessly and unreflecting by the average man—and woman. What others have labored over, burning the midnight oil, pouring in the very wine of their lives, we pass upon, instantly, nonchalantly, often cruelly. It is not a Christian thing to do, and ought to be avoided by Christian people.—Christian Advocate.

### Ash Wednesday.

Because I knew not when my life was good,
And when there was light upon my path,
But turned my soul pervertly to the dark—
O, Lord, I do repent.

Because I held my selfish road,
And left my brother surrounded by the way,
And called Ambition Duty, and pressed on—
O, Lord, I do repent.

Because I was impatient, would not wait,
But thrust my impious hand across Thy thread,
And marred the pattern drawn out for my life—
O, Lord, I do repent.

Because I spent the strength Thou gavest me,
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee—
O, Lord I do repent.

Because Thou hast borne with me all this while,
Hast smitten me with love until I weep,
Hast called me as a mother calls her child—
O, Lord, I do repent.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.**

### DIED.

BONYER—On Thursday, Feb. 18, Mrs. ANN BONYER, daughter of the late Ferdinand Woltz, of Fincastle, Va., and wife of Woodville Bonyer, age 71 years.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

RUST.—In Birmingham, Ala., on February 3, EDMUND JENNINGS LEE RUST, Jr., infant son of E. J. Lee and C. B. Rust; aged 20 months.

"Is it well with the child? It is well."

SMITH.—Entered into rest, January 26, 1909, ELIZA WILLIAMS, daughter of the late Rev. George A. and Ophelia Smith.

"A tired traveller and a sweet welcome Home."

NYE.—Entered into life eternal, at "Solitaire," the old homestead, near Hurricane, Putnam Co., W. Va., Thursday, Feb. 4, 1909, at 3:30 A. M., Dr. GEORGE L. NYE, aged sixty-seven years, one month and ten days.

BROWN.—At Wilton, Westmoreland Co., Virginia, on Friday, the twelfth day of February, 1909, GEORGE FULTON BROWN. Born at "Lee Hall" on the twenty-first day of November, 1848.

### OBITUARY.

#### Charles W. Lord.

At his home in Baltimore, on January 1, 1909, passed away one of the bravest, truest Christian gentlemen that ever followed the Master's footsteps. In gentle courtesy and kindness he was an example; and his unfailing courage, through many and sore trials, to the very end of his home life, made him beloved and admired by all who knew him.

With the opening of the New Year CHARLES W. LORD entered into the rest promised those who are faithful unto the end.

For many years Mr. Lord was an active promoter of the business interests of his adopted city, being identified with many of Baltimore's larger interests. He was for many years a vestryman of Emmanuel church, Baltimore, and of St. John's church, Mount Washington, Baltimore county, Md., where he had a summer home. He was one of the founders of the Home of the Friendless, and was a liberal subscriber to the Young Men's Christian Association building, on Saratoga and Charles streets; also to the McDonogh School for the education of orphan boys, and was one of the promoters of the first steamship line to Richmond, Wilmington, Charleston and Savannah; also he was a director in the New Orleans and Havana line of steamers, after the close of the War. For thirty years he was treasurer of the Peabody Heights Co., one of the principal land interests in the development of Northwestern Baltimore.

He was a staunch friend of the Rev. Noah H. Schenck, during his pastorate at Emmanuel church, and a life-long friend of the Rev. Bishop Randolph, of Southern Virginia.

A Christian of the highest type and a gentleman of the old school, Mr. Lord will long be remembered by the many friends who knew and loved him. A. E. L.

### OBITUARY.

IN MEMORIAM.

#### Gen. William P. Craighill.

General William Price Craighill died at his home in Charles Town, West Virginia, at noon, on Monday, January 18, 1909, in the 76th year of his age, and was buried in the beautiful Church Yard of Zion Church, Saint Andrew's parish, of which he had been a communicant for so many years.

General Craighill was baptized in this parish; and on September 30, 1855, when he was twenty-one years of age, was presented for confirmation to Bishop Meade, by the Rev. Charles E. Ambler, rector of the parish. From that time until the end he felt and manifested the warmest, deepest personal interest in the welfare of Zion church. In his extensive travels the home church was never forgotten; and when at home he was always to be found in his place in the services of the sanctuary. He loved the Bible, and read and marked and digested it as the Word of God. He also loved the Prayer Book; he knew its history, its rubrics and the beautiful simplicity of its services was the expression of his faith and his love. The love of Christ constrained him in all that he did for the Church he loved so well and served so faithfully.

But not only in the parish did General Craighill show his interest, but in the Diocese as well. As a delegate from time to time to the annual Councils, he took an active part in the establishment and extension of the Church in West Virginia. He was always ready with his counsel and his service. Every appeal for aid seemed to him an opportunity and a privilege. And those who knew him can never forget his loving interest in the general Church, at home and abroad. He had served seven times as a delegate in the House of Deputies of the General Convention. He read with care and discrimination the literature of the Church; and "The Southern Churchman" and "The Spirit of Missions" were constantly at his side.

Some of his warmest, personal friends were among the Bishops and clergy of the Church, to whom he always showed a personal loyalty and affection. They were but co-laborers with him in the cause, dear to him and to them, the cause of Christ in the world. His distinguished social position—coming, as he did, from a long line of old Virginia Churchmen—brought him in contact with men of affairs in Church and State, and afforded him a wide experience and a wealth of information and personal reminiscences, which stimulated his interest in the whole Church.

Of high order of mind; of strong and simple faith and life; of pure and noble affections; he has left to those who knew and loved him, a noble inspiration to meet him again in those Mansions prepared for those who love God. J. S. A.

#### Miss Martha Taliaferro Hunter.

Died at Fonthill, her residence in Essex Co., Va., on the 9th of February, 1909, Miss MARTHA TALIAFERRO HUNTER, oldest daughter of the late Hon. R. M. T. Hunter.

The extraordinary gifts of heart and mind with which she was endowed had been developed in a home atmosphere of exquisite refinement, and of high mental and spiritual culture, and ripened into a personality presenting the rare combination of great intellectual powers and attainments with feminine grace and charm, and a deep spirituality of nature. Tested as few can ever have been by illness, by bereavement, by mental and physical suffering of many kinds, she bore all with a constancy, courage and patience, and even with a cheerfulness, that rendered her an unfailing source of brightness as well as of strength and comfort to those around her.

With perceptions too quick and a judgment too clear to be blind to the faults of others, she was yet prompt to make the largest allowances and to give full weight to compensatory good qualities. Not so much by direct admiration and counsel, of which she was wisely sparing, as by the silent influence of her own "walk and conversation," she set up a standard which, unconsciously to themselves, tended to repress the evil and draw forth the good in those who came under her influence; and it is no exaggeration to say that to know her was, to those capable of entering into the spirit in and by which she lived, a true inspiration. Deeply reverent, yet honest and fearless in thought, in action, her kindness and benevolence were only limited by her capacity to reach their objects, and the wide range of her sympathy and comprehension extended her attraction and influence to "all sorts and conditions" of her fellow-beings.

As her physical powers declined, her spiritual seemed to grow until, when the end came, so little of earth remained that the transition appeared but a short and easy step.

### APPEALS.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

**THE BOARD OF MISSIONS**

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 6 2-10 per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITIE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions $1.00 a year.

#### Prayer for the General Clergy Relief Fund.

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech thee for thy ministering servants, Apostles, Prophets, Evangelists, Pastors and Doctors, now aged and infirm and no longer able to work as active laborers in thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purpose for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas

#### Appeal From Indians.

The Wilmington, (Del.) branch of the National Indian Association has given us $15 with instructions to use it towards buying an organ for this mission—a thing which is greatly needed and desired; but our treasury is empty, owing to the unusual poverty and distress this year.

Will Christian friends help us?

Every donation, no matter how small, will be acknowledged in this paper.

Please make checks, &c., payable to
THE NAVAJO INDIAN LEAGUE,
Navajo Indian Reservation,
Crystal, New Mexico.

#### Washington Birthday Appeal.

The attention of all rectors and Sunday School workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to Rectors and Sunday School officers and teachers, that an offering be made for the completion of this national memorial, Washington Memorial Chapel, Valley Forge, on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to Rev. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

### WANTS.

WANTED—MIDDLE AGED CHURCHwoman, good organist and pianist, desires position of usefulness in family or institution. Salary less an object than pleasant surroundings. Address No. 45, Care Southern Churchman. 1t

WANTED—POSITION AS COMPANION OR Nursery Governess to small children. Miss N. G. Jennings, Luray, Va. 20feb4t

#### Wanted.

A locum tenens for Santa Fe, New Mexico, for two or three months. An unmarried man. Write to the Bishop of New Mexico and Arizona, 805 Rio Grande St., El Paso, Texas. 1t

# The Household.

### Hang Up Your Hats.

When putting either winter or summer hats away for the season, brush them thoroughly with a hat-brush or a corn-broom, then put them into a large milliner's paper bag, tie a string tightly around the opening several inches down, leaving a loop in the string to hang them up by. Hang the bag upon a nail in the closet or attic, as the case may be, and the hat will come out as fresh as ever when wanted again. If you tie the string tightly enough around the neck of the bag, moths cannot get at it, neither can dust.

A friend has a row of such paper bags hanging against the wall of an unfinished attic; and also a row of cloth bags in which are sewed up tightly various coats, dress, waists, and skirts with the hooks of the wire hangers protruding, to hang them up by. This is a more satisfactory way of caring for winter garments than laying them away in chests, where they are sure to be more or less wrinkled by pressure; and a piece of camphor sewed up in each bag is a safeguard against moths and carpet-bugs. Dresses and coats which have hung all summer in bags large enough to comfortably accommodate them will be taken out in just as good condition as if they had been in daily use. If each hat, dress, coat, overcoat, etc., is plainly marked on the bag containing it, with the owner's name, and also with the name of the garment contained therein, there will be no difficulty in finding it when wanted; and in the case of the hats, not a flower or a feather will be found disarranged when taken from its paper covering.—American Agriculturist.

### Paste This in Your Cook Book.

Soups must not boil, but simmer.

Broiled things should be turned frequently.

Cookies should have as little flour as possible.

Roasts require a very hot oven at first and slower later.

Biscuits and muffins require a quick oven; also cookies.

Fried things need the grease very hot before they go in.

Bread must have even temperature, and flour should be warmed in winter.

In making cake, the batter must be beaten a long while to make a fine grain.

Bread does best in a rather slow oven at first, increasing slowly, but never very hot.

When making pie-crusts use little water and fold often; for biscuit, much liquid and little working.

Baked Onions.—Boil one quart of white onions until tender, butter a baking dish and put in it a layer of onions and then a layer of bread crumbs, adding salt and pepper; repeat this process until the dish is full. Brown a tablespoonful of butter in a frying-pan with one tablespoonful of flour, add one cupful of milk and a teaspoonful of sugar and pour over the onions. Sprinkle with fine crumbs and brown in a quick oven.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

GIFTS to the CHURCH
for LENT and the EASTER SEASON
in WOOD, METAL, STONE and MARBLE, MOSAIC, ART GLASS, EMBROIDERY, etc.

Illustrated Data of Any Department Sent Promptly on Request from Any Interested.

J. & R. LAMB
23, 25, 27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

*How to Increase the Yield of Fruit*

Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

*Virginia-Carolina Fertilizers*

The trees absorb plant foods—that is, nitrogen, phosphoric acid and potash—from the soil just the same as any other crop. Experience has shown this over and over again. This truth has become so well recognized that "return to the land what the tree removes if you would expect the best results" has become an axiom with the best growers.

Apple, pear, peach, orange and other fruit trees soon respond to careful fertilization. But be sure to use the best fertilizers.

"I made a test with other companies' fertilizers," says Mr. H. O. Lowry, of Manatee County, Fla., "and yours proved to be the best. The yield where I used Virginia-Carolina Fertilizer, was just twice as much as where the other two companies' fertilizer was used." Hundreds of users say Virginia-Carolina Fertilizers are cheapest because of their good qualities—give better satisfaction and quicker results.

Many facts of great interest and value to fruit growers are published in the new 1909 Farmers' Year Book, a copy of which will be sent free on application to any of our sales offices.

*Virginia-Carolina Chemical Co.*

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers
Virginia-Carolina
Chemical
Co.

*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

# Thoughts for the Thoughtful.

May you be just as happy as you like to see anybody else.

It is the peculiar business of Faith's eyes to see in the dark.—Toplady.

If you are acquainted with Happiness, introduce him to your neighbor.

It is not wealth that gives the true zest to life, but reflection, appreciation, taste, culture.

All is spirit for him who is spirit; all is matter for him who is only matter.—Arnold Guyot.

To do justice, a man must think well not only of himself, but of the duties which he owes to others!

"What is Love? Two souls and one flesh. What is Friendship? Two bodies and one soul."—Abbe Roux.

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

Let there be no thought of what you can do for God, but all thought of what God can do through you.—Meyer.

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as coals of fire.—Martin Luther.

God sometimes tests our faith by His delays, Oftener, perhaps, He rebukes our unbelief by answering before we call.

What each new day may bring
We can not tell;
Who lives for God in everything,
He liveth well.

The good work that the imperfect machinery did cannot be undone. It is a pity that there was not more of it, but what there was is worth while.

Are we ashamed to be known as the friends of Christ? Can we be depended upon to defend him against his enemies? Have we openly confessed him before men?

The thanksgiving of one day cannot rehearse the blessings nor express the gratitude of a year. Day by day we bless thee; and we magnify thy name ever, world without end.

I awoke this morning with devout thanksgiving for my friends, the old and the new. Shall I not call God the Beautiful who daily showeth himself so to me in His gifts?—Ralph Waldo Emerson.

The true secret of a victorious life can never be a philosophy: It must be a theology. For earthly life we need heavenly help. Only that can fit us for the life which now is, which will fit us for the world to come.

When I go out of doors in the summer night, and see how high the stars are, I am persuaded there is time enough here or somewhere for all that I must do; and the good world manifests very little impatience.— Emerson.

'Lo! I come with joy to do
The Father's blessed will;
Him in outward works pursue,
And sowe His pleasure still.
Faithful to my Lord's command,
I still would choose the better part;
Serve with careful Martha's hands,
And loving Mary's heart."

—C. Wesley.

Live in a thankful spirit, and you will find more and more to be thankful for.

Grief for things past that cannot be remedied and care for things to come that cannot be prevented may easily hurt, can never benefit me. I will therefore commit myself to God in both and enjoy the present.—Joseph Hall.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of a crowd keeps with perfect sweetness the independence of solitude.—Emerson.

In how small a world that one lives whose sole thought is self, and whose measure of everything is the way in which it affects himself! And the worst of it is that in such a world the horizon contracts more and more as the days go by.

Duties are not burdens, but privileges. The path of duty leads to light and to all the blessings conferred by light. Therefore each normal and healthy child gladly fulfils duties. Such duties, however, must be genuine, clear, definite, and above all inexorable.—Froebel.

He that knows not, and knows that he knows not, is a fool. Shun him.
He that knows not and knows that knows not, is simple. Teach him.
He that knows, and knows not that he knows, is asleep. Wake him.
He that knows, and knows that he knows, is wise. Follow him.

—Arabian Proverb.

One of the oldest and most curious samples of the locksmith's art is attached to the door of Temple church, Fleet street, London. The key weighs seven pounds, is eighteen inches long, and, unlike other keys, it was not made for the lock. On the contrary, the lock was made for the key.

Our lives are little, and are made of little things; but little things done through a great motive are great. The many little sacrifices we can make, if they are made for Christ and in the spirit of Christ, He takes and makes them a part of His cross, and the little triumphs we win for Him He makes a part of His crown.

The world has no reason for cowards. We must all be ready to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from daily victory or defeat.—Robert Louis Stevenson.

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**MOTHERS, WILL YOU RISK IT?**

Your child's life is dear to you. A bottle of GOWAN'S PNEUMONIA PREPARATION in the home is a guarantee against anything where inflammation and congestion are the cause. Croup, colds, pneumonia—one good rubbing with this great external remedy gives relief. Quickly absorbed. Buy it today and feel secure. All druggists. 25c. to $1.00.

**COMMONWEALTH BANK**

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

Established 1886. Incorporated 1895.

**Commercial Guarantee Co.,**

BANKERS,

28 N. Ninth St. RICHMOND, VA.

Authorized Capital $100,000.

Six Per Cent. Investment for Wage Earners and Others on $1 Upwards.

HOW CAN WE DO IT?

This Company operates on the Co-operative Basis. Every customer becomes a stockholder, sharing the Profits. That's the way stockholders receive Six per cent. The Company has paid 27 semi-annual dividends of 3½ per cent. (equaling 7 per cent.)

**Money advanced to members on liberal terms.**

**HOUSEHOLD LUBRICANT**

Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not gum, corrode or injure the most delicate bearing. *Use it wherever a lubricant is needed.* Saves wear and tear. Prevents rust.

IN THE HANDY CAN IN 4 OZ. AND 8 OZ. SIZES SOLD EVERYWHERE



## BANKING BY MAIL

Is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $890,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER, Jr.,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

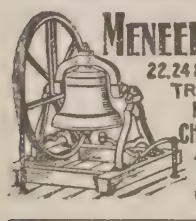
Capital . . . . . $400,000
Surplus and Undivided Profits . . . . . 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer. |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers. |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M | Woodward. |

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



## MENEELY BELL COMPANY.

22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## CHURCH FURNITURE and SUPPLIES

Ecclesiastical Carvings

AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. LUETKE ART WORKS 227-229 W. 29 St. NEW YORK

### SHOPPING OF ALL KINDS

for and with out-of-town customers. No charge except car fare and postage.

MISS M. E. STEVENSON,
1103 McCulloh St.,
Baltimore, Md.

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1892.

THE
## VIRGINIA FIRE & MARINE
## Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital . . . . . | $ 250,000.00 |
| Reinsurance Reserve. . . . . | 610,225.20 |
| Reserve for Losses. . . . . | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus . . . . . | 503,647.37 |
| Assets . . . . . | $1,446,653.33 |

W. H. PALMER, President,
W. H. McCARTHY, Secretary,
E. B. ADDISON, Vice-President,
OSCAR D. PITTS, Treasurer.

# CUTICURA COMFORT



## FOR LITTLE FAT FOLKS

Most grateful and comforting is a warm bath with Cuticura Soap and gentle anointings with Cuticura. This pure, sweet, economical treatment brings immediate relief and refreshing sleep to skin-tortured and disfigured little ones and rest to tired, fretted mothers. For eczemas, rashes, itchings, irritations and chafings, Cuticura Soap and Cuticura Ointment are worth their weight in gold.

Sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; India, B. K. Paul, Calcutta; China, Hong Kong Drug Co.; Japan, Maruya, Ltd., Tokio; Russia, Ferrein, Moscow; So. Africa, Lennon, Ltd., Cape Town, etc.; U.S.A., Potter Drug & Chem. Corp., Sole Props., Boston

### HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

### CHURCH EMBROIDERY

and

**Church Vestments,**

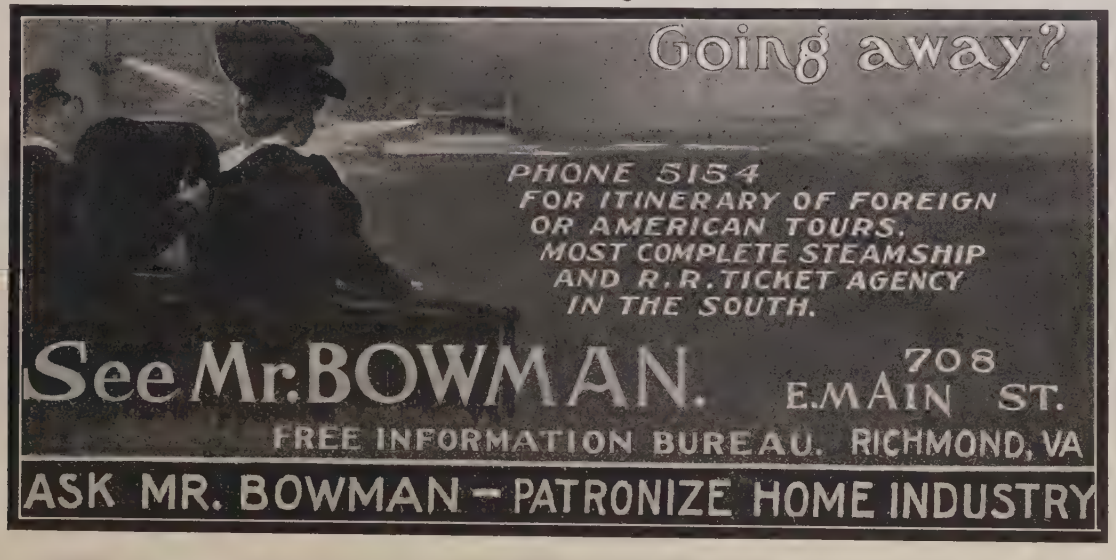
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., MARCH 6, 1909. No. 10.






Established 1846

—o—

**Geo. W. Anderson & Sons**

**215 East Broad St.,**

RICHMOND, VIRGINIA.

—o—

**Carpets, Rugs,**

**Lace Curtains.**

—o—

**Church Work a Specialty.**

Write for Prices.

THE

**American National Bank**

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp. Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

# BOOKS FOR LENT

**THE CURE OF SOULS.** By **Rev. W. H. Milton, D. D.** Introduction by **Bishop Randolph.** 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—The Cambridge Tribune.

**THROUGH THE FORTY DAYS.** Addresses for Lenten Reading. By **Rev. A. W. Snyder**, Author of "The Chief Things," "The Chief Days," etc. 12 mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader,, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—Diocesan Paper of Long Island.

**A PRIEST TO THE TEMPLE.** By **G. Herbert.** Introduction and Notes by the **Bishop of North Carolina.** 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestations of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—The Pacific Churchman.

Send for Our Lenten Catalogue.

THOMAS WHITTAKER, Inc, 2 & 3 BIBLE HOUSE, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## Gunwell Home and School
Established 1893.
For the Feeble-Minded and Epileptic. Expert training by experienced teachers.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

## The General Theological Seminary.
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D., Dean.

## The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

WHEN you put the life insurance agent off with the promise of next week, next month, or next year, do you ever reflect how very uncertain it is whether he can do you any good then? If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance. That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record, some of your near relatives may have been carried off by a prejudicing malady.
IT IS A GOOD DAY WHEN THE MAN AND THE COMPANY BOTH CONCLUDE THEY WANT EACH OTHER—and "Everybody wants the NORTHWESTERN now."
See our agent NOW, or write to me for rates.
## T. ARCHIBALD CARY,
General Agent for Virginia and North Carolina
601 Mutual Building, - - RICHMOND, VA.

# NOW IS THE TIME.
Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

## ST. AGNES SCHOOL
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Announcement on application.

## FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

# N. & W. R'Y.
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.
SCHEDULE EFFECTIVE JAN. 4, 1909.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | ‡¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 PM

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

ESTABLISHED 1877.
# Retreat for the Sick
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MARCH 6, 1909. No. 10.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
Room 304 Bank of Richmond Building.
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### The Sunday Newspaper.

A few weeks since the Southern Churchman contained an editorial on the Sunday Newspaper. It has been a profound gratification to receive commendations of the heartiest character for that editorial from many sources, including Bishops, clergy and laity, and from many and widely separated quarters. It is evident that the subject treated is one that has caused profound thought and much uneasiness to many of the best Christian minds and hearts.

As an evidence of this feeling, the Southern Churchman gladly reproduces the following vigorous article from the March number of Lippincott's Magazine:

"It is Sunday morning, the day of peace and rest. The blatant, bulky newspapers are unfolded. The children pounce upon the colored "comic" supplements. They spread them out upon the floor, and soon their innocent laughter resounds through the rooms. The parents beam upon them; it is a sort of new "children's hour," though it be not Longfellow's. The parents turn to their own sections of the paper. They feast upon Macbethean banquets of the world's assorted horrors. The little ones are engrossed in the mishaps of Happy Hooligan or Alphonse and Gaston or in the demoniacal ingenuity of the Katzenjammer Kids.

"Yet while the minds of the adults have been dwelling upon the murder, dishonesty, unhappiness, and vice so entertainingly supplied by the papers, the impressionable minds of the children have been saturated with a debauchery of fancy, a harmful travesty of Life and Truth as baneful in its effect as the black news of reality. They have been feeding upon a hypnotic moral poison—the clownish crudities of the supplement. But how few parents seem to realize the insidious effect of these coarse and malignant horrors perpetrated as jokes upon their tender children!

It has been said that in America every story or play ends with a marriage, while the European novel or drama usually begins with one. So it appears that in America all serial jokes must end in some one being maltreated, blown to pieces, or battered to a jelly. These silly and pointless creations sink to lower and more fatuous extremes of absurdity week by week. The climax is unvarying and always disastrous—some wretched human being or animal torn to shreds or whirled about like a rag. The older folk are always the victims of the younger; they are always blind, deaf, and dumb imbeciles, the youngsters always marvels of resource and invention, with a sense of the ludicrous tremendously developed.

Years ago a hue and cry was raised against the evil influence of a book called "Peck's Bad Boy." It was wretched stuff, and soon forgotten. Very young children were unable to read it, so its power for tutoring them into disrespect or rebellion against their elders was insignificant. But the wide-reaching evil influence of these cheap and crude pictorial representations of cruelty, cunning, trickery, and brutality is momentous and immediate. It is, in fact, a national peril, and students of juvenile crime can no longer ignore its influence upon the receptive infant mind. It is a well-known biological and psychological law that the mimetic tendency of children is particularly strong in the domain of the reprehensible. To laugh at the discomfiture of an elder person to whom affection is owing, to seek revenge by underhanded means, to betray guileless and trusting confidence, to be selfish, untruthful, brutal, and crafty, these are the qualities of the heroes of the comic supplements.

"Were a person to enter a household and induce the young people to indulge in malicious practical jokes, he would soon be shown the door by the irate master of the house. Yet every Sunday morning such a visitor is received by the parents, nay, even welcomed, for it "amuses the children."

"Proper pictorial amusement is easily and cheaply obtainable. The child should never be permitted to be merely amused. That which induces his laugh should also impart a lesson, however mild or subtle. The comic supplement is not comic, it is incipiently criminal. It appeals to one of the basest traits in human nature—joy at another's misfortune. It wrecks the conceptions of right and wrong in the unformed minds of the young. You parents who say these things 'amuse' your children, can you afford the price you will hereafter pay for this indulgence? Pause and ponder."

### The Bishop of Kentucky on the Observance of Lent.

"Another Lent is close at hand. What we may derive from Lent depends upon the sort of spirit which we bring to this holy season. Lent can not help us if we misuse and neglect its opportunities. Treat Lent as though it laid on you harsh and unwelcome duties to be met with a grudging spirit, or soulless zeal, and you rob Lent of its meaning. There are so many unblest Lents because they are unloved Lents. An unwelcome Lent is too often an unobserved Lent; it has no attraction for us because we have lost its inspiration. How common a thing it is to find Churchmen measuring Lent by time—forty days of deprivation, of reluctant abstinence, of unwilling observance, which robs it of true sacrifice. We give up so little that we some times lose the power to do a great thing. Measure your Lent not by what you call misery but by its true meaning.

"Lent is to save you from the danger of growing careless and lukewarm. It is to protect from loss arising from a spiritual distaste. It is to connect your life with God's life and your heart with God's heart. It is to give you that 'peace which the world can not give.' It is to bring you face to face with Jesuss Christ with love and gratitude for His love and atoning sacrifice. It is to call you away from the life around you up to the life of God

within you. It is to show you where you are wrong, to fill you with a desire to be right and stay right. It is to fill you with the power of the Holy Spirit that you may be strong to do the will of God. God never asks you to do anything for Him without doing two things for you—He goes before you to show you the way and stands behind you to support your efforts. Lent is an opportunity which is entrusted to you. Use it as it should be used. Say every day, 'Thou, God, seest me!' Then will you be prepared for Good Friday, for you will appreciate its meaning; and you will come to Easter with joy and worship, for you will share in the triumph of our risen Lord.

"Do not make so many rules as to become discouraged because you fail to keep them. Look in—into your own heart. See what it is from which God would keep you. Know your motives, guard your thoughts and desires, learn with thankfulness what it is from which your Saviour would protect you, because He has redeemed you.

"Look out—out upon the world of possibilities and opportunities inviting you and for which you are responsible. You can not approach true greatness unless you are strong enough to make real sacrifice. What real thing are you doing for God or man? Measure your life by the cross of Christ.

"Look up—up into the face of God. 'Unto Him all hearts are open, all desires known, and from Him no secrets are hid.' Open your heart to God. Be faithful in prayer, read regularly God's Holy Word. Seek something worth doing and give of your time, your means, and your loyalty in doing it. So look up that you may feel the presence of God with you."

## MARCH MAGAZINES.

THE CENTURY.—The March Century is notable for the number of its articles on public men and public interests. The new president is given a prominent place in its pages, with a study, published anonymously, of his interesting personality; a picture, sketched by James A. Le Roy, of his character and methods as revealed by his work in the Philippines; and a first publication of two letters of Mr. Taft, one declining to be considered for the presidency of Yale, the other accepting his appointment on the Philippines Commission. In addition the reminiscences of "Rutherford B. Hayes in the White House" and the story of "Our Presidents Out of Doors" make the issue decidedly a "White House Number," as it is called.

The articles on topics of general public interest cover a wide range. Gen. Horace Porter, late Ambassador of the United States to France, gives reasons why the government should own its embassies. Under the title of "Public Morality and Street Railways," Frederick W. Whitridge, receiver of the Third Avenue Railroad Company, New York, discusses the reflex effect of bribery and corruption on the public's attitude toward the railroads. "Foundations of Lofty Buildings" are described by Frank W. Skinner, an engineering expert; and there is a presentation of present conditions of municipal credit and civic progress, under the title "New York's Nine Hundred Million Debt," by Henry Bruere, Director of the Bureau of Municipal Research, New York. To add to the interest of an authoritative discussion of "Profit-Sharing" by William H. Tolman, Director of the American Museum of Safety and Sanitation, New York, is a letter of comment and commendation by Andrew Carnegie.

ST. NICHOLAS.—In short stories the March St. Nicholas has two that ought to captivate young girls. The opening story of the number is by Marian Warner Wildman, "The Sled That Ran Away." Of course it didn't really run away, for a sled couldn't do that, but "Margie" hitched behind, tied her sled at that, and couldn't untie it. That's the start and it's a good story. "The Coral Necklace," by Grace E. Craig, is of a young girl who goes to Venice and almost buys a coral necklace. She did get one, but how it was obtained is too well told in the story to hint at here. Ralph Henry Barbour's serial, "Captain Club," continues and draws three college boys as they exist in actual fact. "The Lass of the Silver Sword," Mary Constance Dubois's continued story of a group of school girls, presents a delightful view of an Adirondack girl's camp, while Bradley Gilman's Egyptian adventure story, "A Son of the Desert," presents in this installment some stirring scenes of a camp of Egyptian bandits who hold "Ted," the hero, in captivity. Charming verse, a great number of illustrations and the regular departments complete the issue.

LIPPINCOTT'S for March is fresh and vigorous. More than half its substantial bulk is given up to the complete novel—"A Knight Errant in Broadway," by Rupert Sargent Holland, whose book, "The Count at Harwas well received a couple of years ago. Mr. Holland takes as his theme the career of a rather commonplace and not particularly scrupulous young man who comes to New York from a small country town to seek his fortune. He finds "Tenderloin" life fascinating, and as he is in the employ of a rascally lawyer, he is rapidly succumbing to the evil influences which surround him when a young girl comes into his life—a young girl who is sweet and pure. Somehow his old associates begin to seem tawdry to him, his better nature asserts itself, and in the end he proves his manhood and his entire worthiness to wed the charming Rhoda. The transactions of the crooked lawyer and the still more crooked "promoter" throw an interesting side-light on one phase of life in the modern Gotham. Despite the vigilance of the post office authorities, it is safe to say that there are still numerous enterprises as dubious as the "National Non-Refillable Bottle Company," and there probably always will be so long as there are people gullible enough to put their money into get-rich-quick schemes about which they have no authoritative information.

There are some short stories in this number. "As Played by the Orchestra," by Marion Hill, is a theatrical story on new and original lines. It deals with a troupe of playerfolk doing "one-night stands" about the country.

Among the contributions not fictional is "A Plea for Less Coal," by George Ethelbert Walsh. This ought to be of especial interest in these days when there is so much talk of the squandering of our national resources. Herman Scheffauer pays his respects to "The Comic Supplement," handing it some hard digs; George L. Knapp writes on "Get Rid of Your Illusions," and a writer who signs himself J. B. E. takes as his theme "Is Present-Day Fiction Quite Ephemeral?" A brief sketch called "Trees," by Thomas L. Masson, adds humor to the number.

SCRIBNER'S.—Edith Wharton contributes the most striking feature to the March Nnumber of Scribner's Magazine. It is the first complete short story in a series to be called "Tales of Men." It is a remarkably powerful description, ingenious and pathetic, of the attempts which a man makes to escape from what Henry James has called "this moral predicament." Mrs. Wharton has never done a more original short story than "The Bolted Door."

Professor J. Laurence Laughlin discussed the next great monetary question—whether our currency should be issued by the Government, or by the National Banks chartered by the Government. The Attractiveness of Professor Laughlin's writing is that it makes perfectly clear to the layman what is too often a mere abstraction left for technical discussion. The weight of his argument is in favor of "Bank Issues."

Professor Theodore S. Woolsey, of Yale, the eminent authority on International Law, contributes a plea for "An American Concert of The Powers," which shall take up and execute what has heretofore been called "The Monroe Doctrine."

Charles Noel Flagg, the artist, discusses and explains "The Evolution of an Equestrian Statue," reproducing many sketches and models which in the course of its ten years' development Paul Wayland Bartlett made for the Lafayette Statue in Paris. These reveal the infinite pains and the untiring energy which the conscientious artist expends in producing an equestrian statue.

The anonymous articles on "England and the English from an American Point of View," which have attracted such wide attention, are continued in this number with an essay on "Sport." The author makes very clear the place which Sport has always held in English life and contrasts it with some of the abuses of the spirit in this country.

MCCLURE'S.—George F. Parker, in his second paper on Cleveland, in the March McClure's, gives the first authentic story of the remarkable campaign which elected him to the presidency a second time. Professor M. A. Rosanoff describes the experiments made by scientists, which show, with the exactness of mathematics, the effects of alcohol on all human activities; A. J. Conant, the artist, tells of his experiences in painting a portrait of Lincoln; T. R. MacMechen describes the country where Roosevelt will hunt in South Africa, and James L. Ford contributes a paper on "Our National Stage." Mrs. Humphry Ward's great novel, "Marriage a la Mode," is continued, and the number contains the following short stories: "Bibi Steinfeld's Hunting," by Eleanor Stuart; "The Reformation of Jack Ketch," by James Hopper; "Mrs. Sweeney's Vengeance," by Charles R. Barnes; "The Fountain Light," by Fielding Ball; "The Vacant Road," by George Kibbe Turner; "The Strength of the Law," by F. J. Louriet, and "The Reckoning," by Robert Lounsbury Black.

THE AMERICAN REVIEW OF REVIEWS.—The special features of the March number are: a group of striking articles on the Africa of to-day, including an authoritative illustrated forecast of the expedition of which President Roosevelt will be the central figure, by Edward C. Clark; an informing statement by Cyrus C. Adams, the geographical expert, regarding "Africa in Transformation;" a communication from Olive Schreiner, author of "The Story of an African Farm," concerning the native prolbem in British South Africa; and a sketch of Bishop Hartzell, of the Methodist Episcopal Church, and his great African diocese, the largest in the world, by Dr. Ferdinand C. Iglehart. This number also contains a notable survey of the achievements of the Roosevelt administration, by Judson C. Welliver; a timely analysis of the recent devices and inventions making for the safety of travel on the modern ocean liner, by Col. E. A. Stevens, the marine engineer; a significant exposition of the nationalizing tendencies of the conservation movement, by Dr. W. J. McGee, of the Conservation Commission; an illustrated study of the latest methods adopted in the transportation of perishable fruits, by Francis J. Dyer; a timely description of the various European attempts to form farm colonies for tramps, by Gustavus Myers; and a piquant essay on "The Motor Car and its Owner," by E. Ralph Estep.

### Literary Note.

Prof. Briggs, of the Union Theological Seminary, New York, has just put out his Brochure on the subject of "The Virgin Birth of our Lord." The essay is introduced by Dean Robbins, of the Episcopal General Theological Seminary of New York, and is published in inexpensive form by Thomas Whittaker, Inc.

### Pamphlets Received.

From Oscar C. Foster, Secretary, Journal of the 39th annual Convention of the Diocese of Central Pennsylvania.

From the Rev. E. H. Clark, Secretary, Journal of the 31st Annual Synod of the Diocese of Springfield.

From the Rev. Stephen W. Frisbie, Secretary, Journal of the 75th annual Convention of the Diocese of Michigan.

From the Rev. William C. Prout, Secretary, Journal of the 40th Annual Convention of the Diocese of Albany.

### Bishop-Elect Brewster Accepts.

The Presiding Bishop has received notice of the acceptance of the Bishopric of Western Colorado by the Rev. Benjamin Brewster, subject to the confirmation of the election by the Standing Committees of the Church.

### Received for Italian Earthquake Sufferers.

| | |
|---|---|
| Previously acknowledged .... | $312 89 |
| Rev. E. B. Burwell..... | 1 00 |
| A. D. G., Ky., ..... | 2 00 |

I want the book that helps me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is buried in bric-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled his divine presence.—Van Dyke.

# Church Intelligence.

### CALENDAR.

**March.**

1—Monday.
7—Second Sunday in Lent.
14—Third Sunday in Lent.
21—Fourth Sunday in Lent.
25—Annunciation B. V. M.
28—Fifth Sunday in Lent.

**Collect for the Second Sunday in Lent.**

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

## Foreign.

### East London's Presentation to the Archbishop.

The Archbishop of York was yesterday week presented by the people of East London with a writing table, armchair and bookcase, in recognition of his eight years' work amongst them. It is a striking fact that about 4,500 persons had contributed to the fund. All the articles were made in East London. The presentation was made in the People's Palace, which was crowded for the occasion.

The Bishop of London presided, and paid a glowing tribute to Dr. Lang, saying what a help it had been to him in the adjustment of the difficulties of the Diocese of London to have by his side one of the soundest judgments in England.

The Mayor of Stepney (the Hon. H. Lawson), on behalf of the Stepney Council of Public Welfare, then presented the Archbishop with an address, and the Rev. Peter Thompson, whom the Archbishop referred to as the "Wesleyan East-end Bishop," also associated himself with the presesntation, remarking that Dr. Lang had made them feel that all differences of creed were absent in the actualities of their work.

The presentation was made by Prebendary Perry.

The Archbishop, in responding, said: I seem to-night to be simply the Bishop of Stepney, and if I am dreaming tonight that I am Bishop of Stepney, I will wake to-morrow to find the other exalted being. But I am certain of this, that, for the whole of his life, inside the Archbishop of York will always be found the heart of the Bishop of Stepney.

### The West Front of St. Paul's.

The complete unveiling, or perhaps it would be more to the point to say unscaffolding, of the west front of St. Paul's Cathedral, is imminent. "The west front and portico was never quite so strongly attached to the main part of the building as other large attachments to St. Paul's," Archdeacon Sinclair explained in reply to our representative on Tuesday afternoon. "It was found a few years ago that the north and south towers, by leaning a very few inches outwards, as is often the case with towers, had strained the joints of the great flat arch under the top of the portico. This had to be taken down and rebuilt, so that all the stones could again press on each other. At the same time, the architect of the Ecclesiastical Commission and the architect of St. Paul's agreed that it would be well to take the opportunity of uniting the whole portico more firmly to the main building by a number of tie roots. This has been going on for the last three or four years, and every other crevice and crack in the portico has been filled up. It will not be long before the whole of the scaffolding is taken down. Half of the cost has been borne by the Ecclesiastical Commissioners and half by the Chapter."

### Forcing the Government's Hand.

The Welshmen succeeded in forcing the Government to include a Welsh Disestablishment Bill amongst the measures mentioned in the King's Speech. Having attained so much, Sir Alfred Thomas and his colleagues carried the farce a stage further. They held a meeting to thank the Government for giving a Disestablishment Bill such a prominent place in the King's Speech, adding an expression of confidence that the measure would be passed through all its stages in the House of Commons in the course of the present Session. I need not say that nobody seriously expects anything of the kind. The Bill is simply placed on show (or, rather, the name of a Bill) in order to humor the Nonconformists, English and Welsh alike. One has only to glance at the list of Bills that ministers wish to press forward to realize that Welsh Disestablishment has not the ghost of a chance. It is equally certain that such legislation will be impossible in any future Parliament. After the next General Election we shall either have a Unionist majority in the House of Commons or a Radical majority with such a leaven of socialism that the idea of Disestablishment Bills will simply be laughed at. There has been nothing more significant even in the rapid making of history which has gone on during the last three or four years than this stand of the labor group against the "most cherished ideals." (I think that is the phrase) of the old Liberal party.

### Large Offerings.

The Voluntary Offerings of the Church of England continue to reach a large total, the figures for the year ended Easter, 1908, reaching the magnificent sum of 7,976,746l. 18s. 7d., which is an increase of 514,502l. 15s. 8d. upon the corresponding period of the previous year. But what is most remarkable about the figures is that they show that there has been a general levelling up in the standard of giving all round. There is certainly a large increase in the amount given for Elementary Education, but every other cause on the list—Home Work, Foreign Work, Educational Work, the Clergy (Educational and Charitable Assistance), Philanthropic Work, Parochial Clergy, and General Purposes—shows a healthy increase in the amounts contributed to its funds. Divided into two main totals the result is that 2,690,954l. 13s. 9d. goes to General Purposes, and 5,285,792l. 4s. 10d. to Parochial Objects. The full details of these Voluntary Offerings will appear in the Official Year-book of the Church, to be published in a few days. With that volume in our hands we shall be able to see whether there was during the year ending Easter, 1908, a development in the Church's work corresponding to that in the Church's

gifts. In some previous years the book has had rather a sorry story to tell.

### The Archbishop of Canterbury at St. John's College, Cambridge.

The Archbishop of Canterbury was the principal speaker at a largely attended meeting of past and present members of the University, held in the hall of St. John's College, Cambridge, on Saturday night, to commemorate the twenty-fifth anniversary of the foundation of the Lady Margaret (St. John's College, Cambridge) Mission in Walworth. The Archbishop said that during four of the happiest and busiest years of his life he had to watch over and care for Missions in South London, and he had followed, and did follow now, as far as was practicable, their work with the keenest interest. East London had a splendid record of work done for God and good for many years past in face of difficulties as great, certainly, as any to be found in the work in South London. But East London had a life of its own and a great variety of character. South London stood by itself in the unbroken area of ordinary, dull, commonplace streets, unmarked by the variety, either for good or for evil, which characterized streets elsewhere. That was the great region which Cambridge especially had done so much for. Their College Mission was the pioneer of what had been done for South London. It was high time that that kind of effort should have been made. It was one of the problems which must have troubled men fifty years ago to understand how the wrongdoings, the evils, and the damaging things of life had lasted so long without good people learning to care.

### The Bishop of Durham at the Colliery Disaster.

The shocking colliery disaster at West Stanley, Co. Durham, has moved the heart of England. Some thirty or forty men have been rescued, but there seems too much reason to fear that the death-roll will exceed 150. The Bishop of Durham, with that kindly thought which ever distinguishes him, left Convocation as soon as he heard of the disaster, and hastened to the scene, that he might be with his flock. He at once proceeded to the pit shaft, and afterwards spoke most tenderly to the crowd at the pit head. True to his high calling, he taught them the simple lesson of the love of God. "Why should that great disaster have happened? They could not understand it. But they knew Him and could trust Him. God would explain another day, and they should then know that He had been loving all the time." The Bishop brought with him a message of affectionate sympathy from the Archbishop and other members of the York Convocation; and, together with Mrs. Moule, he afterwards visited the houses of the bereaved families.

### The Finances of Southwark Cathedral.

"The finances of the Cathedral are getting on excellently," was the cheering message, from the Bishop of Kingston, that was delivered to our representative in response to an inquiry sent into the Canon's vestry at Southwark Cathedral after the anniversary service on Tuesday afternoon. "If we go on next year as we are doing this year, we shall be able to pay our way and put a little money by." That is a happy heading to the new chapter of the annals of the Cathedral. May its hope be fulfilled! The third of the three great, stately, and historic churches that grace Thames-side with their majestic proportions deserves a rich and generous endowment. They should be proud waters that run past Westminster and St. Paul's and Southwark.

## American.

### The Rev. Nathaniel S. Thomas Accepts Election as Bishop of Wyoming.

Presiding Bishop Tuttle has received the following letter from the Rev. Nathaniel S. Thomas, accepting his election as Bishop of the Missionary Jurisdiction of Wyoming, subject to confirmation of the election by the Standing Committees:

February 23, 1909.

Rt. Rev. Daniel Sylvester Tuttle, D. D., LL. D., D. C. L., 74 Vandeventer Place, St. Louis, Mo.

Rev. and Dear Sir: Relying on the leading of the Holy Spirit, as I am persuaded He has seen fit to reveal Himself to me, pending the confirmation of the Standing Committees, I herewith accept my election by the House of Bishops, to the Missionary District of Wyoming.

Respectfully yours,
NATHANIEL S. THOMAS.

The Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, was born in 1867, at Faribault, Minnesota, being the son of the Rt. Rev. Elisha Smith Thomas, second Bishop of Kansas. He was graduated from the University of Minnesota, became professor of English literature in St. John's Military Academy, Salina, Kansas. He spent some time studying at Cambridge, England. After eighteen months he entered the Theological School of the Diocese of Kansas. He was ordained by his father deacon in 1891 and priest in 1893. Soon after he became professor of New Testament Exegesis at the Kansas Theological School. He was rector of St. Paul's church, Leavenworth, and St. Matthew's church, Wheeling, West Virginia, before coming to the Church of the Holy Apostles, where he had done a wonderful work.

In 1900 there were in the Sunday School of the Church of the Holy Apostles 88 officers and teachers and 1,300 scholars; in the church, 1,186 communicants. Now in the Sunday School there are 94 officers and teachers and 1,510 scholars, while the communicants number 1,928. The value of the church property has also increased very largely.

### The Church Summer Conference.

Owing to local conditions, the date of the Church Summer Conference, to be held this year at the Episcopal Theological School, Cambridge, has been put one week ahead. The dates will be, therefore, July 10 to 24. A programme that is stronger in variety and in leaders than has been offered on any previous year has already been arranged. Things that will be emphasized are Bible Study, Mission Study, the Prayer Book, the Sunday School, and the development of laymen. Because no place can be found for it, there will this year be no Men's Outing. Speakers and teachers at Cambridge include Bishop Talbot, the Rev. Dr. Lloyd, Miss Emery (probably), the Rev. Dr. Hart, the Rev. Harvey Officer, O. H. C., the Rev. Samuel R. Colladay, the Rev. Karl Reiland, the Rev. W. E. Gardner, the Rev. Philip Cook, Miss E. H. Houghton, the Rev. Carlton P. Mills, and New York, Pittsburg and Buffalo laymen who will speak at the Sunset meetings and also at extension meetings in and near Boston. Three mission study courses will be offered, viz.: "Anglican Missions in Africa," "Mission Studies in St. Matthew" and "Domestic Missions," the last by Bishop Talbot. Rates of entertainment will be the same as on previous years. Preliminary announcements are ready in printed form, and a complete programme will be given out in April. Interest in the Conference has begun much earlier than on previous years.

### Ordinations.

At the Cathedral, Topeka, Kansas, on Quinquagesima Sunday, February 21, Bishop Millspaugh ordained to the diaconate Messrs. Carl William Naw-Alexander Ernest Hawke and Warren Randolph Yeakel. The Rev. Richard C. Talbot presented the candidates. the Very Rev. James Philip de Bevers Kaye preached the sermon. The Revs. A. S. Freese and R. K. Pooley assisted in the service. Rev. Mr. Yeakel will minister at Hiawatha; Rev. Mr. Hawke at Yates Centre, and Rev. Mr. Naw at North Topeka.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### 125th Anniversary of the Diocese to be Celebrated Next May—Washington's Birthday Commemorated—Pre-Lent Service for the Clergy—Lenten Services—Galilee Mission—Anniversary of Bishop White Prayer Book Society—Golden Jubilee of Calvary Church, Conshohocken.

The committee of arrangements of the Diocesan Convention have, with the hearty approval of the Bishops, planned for the proper observance of the 125th Anniversary of the Diocese. At 10 A. M., May 4, there will be a special service in old Christ church, where the first Convention of the Diocese was held in 1794. The Rev. William M. Groton, S. T. D., will preach the sermon, bearing on the History of the Church since its organization. It is purposed to make an effort to secure $125,000 for Church Extension in the Diocese, $50,000 of which is to be set apart as an endowment fund for Diocesan Missions. It is suggested that the clergy preach on the subject on the First Sunday after Easter, and that the offerings on the Second Sunday after Easter be devoted to this purpose. On the evening of May 4, there will be a diocesan mass meeting in the Church of the Holy Trinity, when the Bishop of the Diocese will preside and the Bishop Coadjutor and the Bishops of the Dioceses in the State will speak on the History and Growth of their Dioceses.

Beginning with Ash Wednesday the Rev. C. Fisk is holding daily services in his church, St. John's, Norristown, at 5 P. M., giving a ten minute meditation on the Sermon on the Mount. On Friday evenings he will give a series of sermons on Our Lord's "Excepts."

Washington's Birthday at Valley Forge was full of interest to the whole country. At 11:30 the Museum of History was formally opened by the Rev. W. Herbert Burk, who had collected and arranged the relics for exhibition. J. P. Hale Jenkins, of the Valley Forge Park Commission, spoke on its behalf and endorsed the efforts

which are being made to make the collection a notable one. Theodore Lane Bean pointed out the value of such a museum at such a place. In the afternoon the chapel was crowded when the pulpit, lectern and perclose were dedicated by the Rt. Rev. Dr. Whitehead. Mr. Wilfred Powell His Britannic Majesty's Consul, who took the place of Ambassador Brice, declared that Washington was the greatest Englishman of the eighteenth century. Bishop Whitehead preached on the Religious Character of Washington. The Bishop afterwards confirmed a class of fifteen. The pulpit, lectern and perclose were designed by Milton M. Medary, Jr., and made in the workshop of William M. Sullivan. They are of beautifully carved Indiana limestone. On the face of the steps leading to the choir is carved the following: "To the Glory of God and in Memory of Alan Wood, Jr., July 6, 1834—October 31, 1902; and in Commemoration of George Washington, warden of Truro Parish, Virginia, and Lay Reader in the French and Indian Wars." On the base of the pulpit there is inscribed: "George Washington was first appointed Church Warden in Truro Parish, October 3, 1763." At the base of the lectern are the words "George Washington Read the Prayer Book Office for the Burial of the Dead at the Interment of Major General Edward Braddock, July 14, 1755."

Bishop Mackay-Smith conducted the Pre-Lent service for the clergy of the Diocese, at the Church House, on Monday morning, February 22, celebrating the Holy Communion and making an address.

On the Fridays during Lent there will, at 12:30, be a short service and address in St. James' church. The preachers are the Rev. Carl E. Grammer, S. T. D., the Rev. Herbert W. Wells, the Rev. George L. Richardson, the Rev. Louis C. Washburn, D. D., the Rev. Clarance W. Bispham and the Rt. Rev. Alexander Mackay-Smith.

At the Chapel of the Mediator the following laymen will make addresses on the Wednesday evenings during Lent: J. Williamson Smith, George C. Thomas, Major Moses Veale, Mahlon N. Kline, Joseph E. DeCray, Edward H. Bonsall.

Mrs. Miriam Douglass Thropp has endowed in memory of her father, the late Col. Thomas A. Scott, the pew which he occupied during his life in St. Stephen's church.

The twelfth annual report of the Galilee Mission shows a gain over the previous year in almost all departments. During the year 24,247 attended the nightly services; 165,191 meals were served; 49,157 beds were rented; 12,665 used the reading room; 16,884 the smoking room; 4,176 the laundry; 3,180 were employed in the labor department; 30,728 pieces were laundered for the mission. It is doing a noble work in the worst congested section of the city and deserves the hearty support which it needs.

The Rev. E. M. Jeffreys preached the sermon at the 75th anniversary of the Bishop White Prayer Book Society, in old Christ church, on Sunday evening, February 21, in which he reviewed the origin and work of the Society, showing that in its history it has distributed 741,062 Prayer Books and Hymnals. Efforts are being made to increase its invested funds to $75,000, that it may be able to keep up with the large demands which are constantly being made upon it, which are gladly complied with. During the past year there have been distributed in 48 dioceses, missionary jurisdictions, and foreign missions and to public institutions and seamen, 9,702 Prayer Books and 6,127 Hymnals.

The Rev. George Gunnell has accepted the call to the rectorship of Trinity church, Toledo, Ohio, and will enter upon his duties on Palm Sunday.

The Lenten services at the four places at which they are held this year began with large attendance, despite the very heavy rain which was falling at noon on Ash Wednesday. At the Garrick Theatre Bishop Talbot described True Happiness; the Rev. Wm. M. Groton, S. T. D., spoke on the Benefit of the Lenten Season, in old St. Paul's; Bishop Mackay-Smith preached at St. Stephen's, and the Rev. Samuel Hart, D. D., at old Christ church.

Prominent women Church workers held an all-day institute in the Church House on Thursday, February 25, to discuss Methods for Increasing Missionary Interest in the Parishes. At 9 o'clock there was a corporate Communion, which was followed at 10 o'clock by a prayer service. Mrs. J. Nicholas Mitchell conducted a Normal Mission Study Class. After the Noonday Prayers for Missions a conference was held on Thoughts on Prayer, in its relation to Body, Mind and Spirit; Mrs. Elwin C. Grice being the leader and Mrs. Robert Innes, Mrs. Charles Biddle and Miss Laura Bell being the speakers. At the afternoon session Miss Mary Coles gave an interesting account of the late Pan-Anglican Congress, and Miss A. W. Hubbard taught a model missionary class for children.

The Golden Jubilee of Calvary church, Conshohocken, began with an early celebration of the Holy Communion, on Friday morning, February 19, when the rector, the Rev. Archibald H. Bradshaw, made a brief address. At night the Rev. Thomas J. Garland read letters of congratulation from Bishops Whitaker and Mackay-Smith. The Rev. Walter Cresson Pugh, grandson of the first warden, read a brief account of the beginning of the work. The first of the two living former rectors, the Rev. T. William Davidson, spoke on "The Olden Days," telling of many interesting incidents. He was a very young man at the time and from the Divinity School, but most effective in his work. The Church was renovated at a cost of $1,200; a chancel and vestibule built, and a bell hung. The Sunday School increased and the parish in every way took on new life and vigor in attendance and increased offerings. Mr. Charles H. Clark told "The Story of the Building of the Church," the Rev. Herbert J. Cook spoke of the work which had been done under the Rev. A. A. Atkins, D. D., and himself. On Saturday evening the Rev. W. Herbert Burk made an address on the Relation of a Parish with Neighboring Parishes; the Rev. F. T. H. Finn on The Responsibilities of the Parish to the Convocation, and the Rev. H. B. Wright on the Responsibilities of a Parish to the Diocese. On Sunday morning the rector preached on Our Heritage in the Communion of Saints, and in the evening the Rev. J. Thompson Cole on Our Brethren in the Land of the Rising Sun.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Christ Church, Greenville—Ninth Anniversary of Rev. Mr. Mitchell's Rectorship—St. Andrew's to be Consecrated.

Quinquagesima Sunday marked the ninth anniversary of the Rev. Alexander R. Mitchell's rectorship of Christ church, Greenville. At the morning service the Rev. Mr. Mitchell preached a forcible sermon from the text, "So, then every one of us shall give account of himself to God."

Nine years ago Greenville had only one Episcopal church, and to-day it has three; Mr. Mitchell having established two strong and flourishing missions. One of them, is an organized mission, with a handsome brick church and no debt upon it. The other, St. James', a good wooden building, was purchased, through the efforts of Mr. Mitchell, from the Baptist congregation. Christ church is stronger in every way to-day than it ever was.

The anniversary service was held in St. James' church. Mr. Mitchell is a hard worker, and his efforts of nine years make a splendid showing, and proves what faith and work can do. He is much beloved, not only by his own congregation, but by the entire community. His kind, sympathetic manner draws all men to him.

Besides the extension of the church, under his rectorship, a new rectory has been built; three handsome memorial windows and a beautiful credence table placed in the church; besides, the Sunday School chapel has had its chancel furnished with beautiful memorials, and three stained glass windows adds to its beauty.

In his sermon, on Sunday, he spoke of the great need of a parish house, where the social side of Church work could be carried on more effectively, and the need of a deaconess—which things we hope will come in time.

Bishop Guerry is to visit the parish on the second Sunday after Easter, at which time he will consecrate St. Andrew's church.

The Woman's Auxiliary of the Diocese will hold the annual meeting in Christ church, Greenville, in the Spring.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Mission by the Rev. Dr. Mallett at the Advent, Cynthiana.

A most interesting Pre-Lent Mission has just been concluded at the Church of the Advent, Cynthiana, Harrison county, Ky., under the rectorship of Archdeacon Caswall. The Rev. F. J. Mallett, Ph. D., rector of St. John's, Sharon, Pa., Diocese of Pittsburgh, has been the missioner.

Mission preaching began on Sexagesima Sunday, and ended Sunday night following. The first three days were unusually wet, but still after the service on the first Sunday morning the congregations rapidly increased; soon the church was filled almost every time. Besides the regular night preaching on the week days, there was a talk to women on Tuesday afternoon, one to boys and girls on Friday, and to men only on the second Sunday, at which a hundred men were most attentive listeners. The missioner spoke very plainly on important subjects which could not be discussed before a mixed congregation.

The other ministers in town had been personally invited by the rector, and also requested to invite their congregations. This the Protestant ministers willingly did; all coming themselves and their flocks doing the same, and many Roman brethren also.

Dr. Mallett is a most remarkable missioner, and the people seem spellbound as they listen to him; not only men and women, but young people, and boys and girls. The stillness on their

part was intense. Some of his subjects were "Character Building," "Is Life Worth Living?" "What About the Future?" "What is Success in Life" "Why some People do not go to Church." "Possibility of Modern Sainthood," "Basis of True Manhood," "The Latch-key of Life," "Women's Work in the Church."

On the last night of the mission a Freewill Thank offering was taken up, to be given to the missioner himself, which manifested in a highly satisfactory manner the appreciation in which he was held by the Cynthiana people generally, as individuals had also manifested the same already by signing cards testifying to the benefit they had derived from the mission. The considerable expenses of the mission had already been willingly borne by the Women's Church Guild of the Church of the Advent.

Some interesting circumstances about this Church are worth mentioning. (1) It was built under the old regime, "before the war," and entirely by slave labor; (2) One of the old slaves who helped to build it is still living; (3) he is the sexton of the church; (4) you have to calculate his age for yourself, for old slaves never knew their own age, that was a trifle which only concerned their owners, but he must be about 72, and is most faithful to his duties.

Another interesting circumstance is that this church is exactly copied from the church at Stoke Pogis in England, in the churchyard of which Gray wrote his almost inspired Elegy in a Country Churchyard. The first Bishop of Kentucky, Bishop B. B. Smith, when visiting that church, made a card-board model of it, and from it this church was built with this exception, that the Cynthiana church, instead of a lofty spire, has a short pointed roof on the fine tower, very architectural, but perhaps intended to be only temporary.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Tribute to Bishop Harding—Appointments by the Bishop—Lenten Services—Churchman's League Lectures—Southern Maryland Clericus.**

The George Washington University has conferred the degree of LL. D., upon Dr. Alfred Harding, Bishop of Washington. In conferring this degree Dr. Needham, president of the University, paid the following tribute to the Bishop and the Church:

"For many years, you have lived and wrought among the people of this city of Washington. Your knowledge, wisdom, and splendid spirit, have been made manifest in many ways, and upon many occasions. You are the recipient of the affection and honor of our people, and those who know you best honor you most.

"You have recently been elected to the high office of Bishop of Washington. This office calls for high administrative abilities. That you are fitted to perform these duties, we have no doubt.

"You will also have to do largely with the home, as well as the religious life of the people. The family has been, and always will be, the foundation of the best civilized government. We do not forget that your Church has always stood firm for the enforcement of all laws which involve the morality and the integrity of domestic relations, and through these, the honor and perpetuity of the nation.

"It is with great personal pleasure that I perform the duties imposed upon me by the faculties and trustees, and admit you to the degree of Doctor of Laws, with all the rights, privileges, and honors, pertaining to this distinction."

Bishop Harding officiated, at 11 A. M., Sunday last, in St. Andrew's chapel, College Park, Prince George's county, Maryland; and at 8 P. M., of the same day, confirmed a class of thirty, and preached, in St. Andrew's church, Washington.

The Bishop proposes to make the following visitations during the month of March:

March 7, 11 A. M., St. Thomas' church, Washington.

March 7, 4 P. M., St. David's church, D. C.

March 14, 11 A. M., St. Alban's church, D. C.

March 14, 7:30 P. M., Christ church, Washington.

March 17, 8 P. M., Grace church, Georgetown.

March 18, 7:30 P. M., Glen Echo, Md.

March 19, 7:30 P. M., Trinity church, Takoma.

March 21, 11 A. M., Trinity church. Washington.

March 21, 7:30 P. M., Christ church, Georgetown.

March 25, 4 P. M., National cathedral school for girls.

March 26, 7:30 P. M., St. Philip's, Anacostia, D. C.

March 28, 11 A. M., St. John's church, Washington.

March 28, 7:30 P. M., St. Margaret's church, Washington.

March 31, 7:30 P. M., St. Paul's church, Washington.

Monday, March 1, was the opening day of the midday Lenten services, held in Epiphany and Trinity churches, Washington, under the management of the Brotherhood of St. Andrew.

The Epiphany service will begin promptly at noon; and at 12:35 P. M., in Trinity. The Epiphany series of services began, Monday, with the Bishop of Washington as preacher; and Mr. Williams, Archdeacon of Washington, opened that at Trinity. Canon Austin, of Kingston, Jamaica, West Indies, was the Tuesday's preacher at Epiphany church.

The subject of the Churchman's League Lenten lectures, this year will be the "Origin and Development of Our Church." They are to be delivered at the Church of the Ascension, Massachusetts avenue and Twelfth street, every Tuesday, beginning at 8 P. M.

The speakers and subjects are as follows:

March 2, "The British Church," Rt. Rev. Alfred Harding, D. D., Bishop of Washington.

March 9, "The Conversion of the Anglo-Saxons," the Rev. Randolph H. McKim, D. D., LL. D., rector of Epiphany parish.

March 16, "History of Magna Charta, and subsequent legislation of English Parliament concerning the Roman See," Rev. William A. Barr, D. D., rector of St. Paul's parish, Lynchburg, Va.

March 23, "The true relation of Henry VIII to the English Reformation," Rev. C. Ernest Smith, D. D., D. C. L., rector of St. Thomas' parish, Washington.

March 30, "Fundamental Principles of the English Reformation," Rt. Rev. Frederick Joseph Kinsman, D. D., Bishop of Delaware.

The Southern Maryland Clericus met at La Plata, Charles county, February 17, with the venerable Archdeacon Graham, rector of the parish, as host. Nine members were present, and the Rev. J. W. Sutton, assistant minister of St. Paul's church, Baltimore, was cordially welcomed as a visitor.

A letter of sympathy was sent to Bishop Harding upon the death of his wife.

A lively discussion developed over the paper on "Missions as a Point of Interdenominational Contact," read by the Rev. F. V. Baer, rector of St. Paul's parish, Prince George's county.

The thanks of the Clericus were voted to Mrs. Graham, wife of the host, for the excellent dinner served by that lady.

The next meeting of the Clericus will be held April 7, at St. Barnabas' rectory, Prince George's county, with the Rev. W. J. Williams, as host.

Takoma parish, D. C., is still without a rector; but the vestry hopes that matters are so developing as to enable it to secure a very desirable pastor before long. Meantime, since June, of last year, Virginia Seminary students, and now and then Seminary and Washington clergymen, are keeping the church open.

The Rev. W. J. D. Thomas, for several years general missioner of the Diocese of Washington, has been called to the rectorship of the Church of our Saviour, Brookland, D. C., recently vacated by the Rev. Wm. M. Morgan-Jones, who was its able rector for several years. This parish is also the very seat of the Church of Rome in the District of Columbia—one hill being crowned, as it were, by its great University school and Trinity College, another by a magnificent monastery of Oriental architectural style, and several squares of the town are owned and partly covered by convent, church, etc. The University was made a possibility, years ago, by a large money donation from Miss Calwell, a Virginia, or Kentucky, young woman, who afterwards married in Rome, and, a year or two later, abandoned the Church of Rome, and, in a striking booklet, published her reasons for doing so. Her independent and open act caused much comment, if not excitement, among the Roman Churchmen of Washington; and she and her fortune were a very serious loss to that Church.

W.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

**Funeral of Mrs. Eliza Lay—Middle Convocation—Banquet of Outlook Club.**

Mrs Eliza Lay, widow of the late Rt. Rev. Henry C. Lay, the first Bishop of Easton, died last week in Baltimore. Her body was brought to Easton and rested in the cathedral, from whence the funeral was held on Thursday last. The Rev. Dr. E. R. Rich officiated, and Judges James A. Pearce and William H. Adkins, Messrs. S. E. Whitman, E. R. Hardcastle, M. T. Goldsborough and Col. F. C. Goldsborough were the pall-bearers.

During the seventeen years of Bishop Lay's bishopric in the Diocese, Mrs. Lay was well-known and greatly esteemed throughout the Eastern Shore. She survived the Bishop twenty-four years, being at the time of her death in her 82d year.

The Middle Convocation held a Quiet Day in St. Paul's church, Hillsborough, Monday, February 22. The

services began with Holy Communion at 10:30 A. M., at which were present, besides the clergy, a number of the communicants of the parish. Soon after this first service the clergy assembled and the Rev. J. Gibson Gantt, vice dean, delivered a series of addresses, lasting until 1 P. M. The clergy were then entertained at lunch in the rectory by Mrs. G. F. Beaven, widow of the late rector. At 2 o'clock another service was held, at which Mr. Gantt gave his concluding addresses. The instruction was excellent, appropriate and a good preparation for our Lenten work. Over half of the members of Convocation were present.

During Lent many of the parishes are having special services with sermons by visiting clergy.

The Outlook Club, an organization of men in Easton under the auspices of Christ church, Rev. Henry Davis, Ph. D., rector, held its annual banquet on the evening of Monday, February 22, being Washington's Birthday. Fifty men and the Bishop and several of the clergy were present.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

### Large Confirmation Class at St. Andrew's, Richmond.

Sunday, February 28, was a red letter day in the history of St. Andrew's church, Richmond. The Bishop visited the Church and confirmed a class of one hundred and twenty-two, presented by the rector, the Rev. Thomas Semmes, and nine deaf mutes, presented by the Rev. O. J. Whildin, Church Missionary to the silent people—131 in all.

An analysis of the class is very interesting. Seven had been Roman Catholics and eight Lutherans; forty-eight were children under eighteen years of age, and eighty-three over that age. The youngest member of the class was twelve years—and the oldest eighty-four; five members were over sixty-five.

There were forty-seven baptisms in the church in February, and every form provided by the Prayer Book was used: hypothetical, immersion, private and public for infants and adults.

### St. Luke's, Richmond.

Last Sunday night Bishop Gibson confirmed fourteen persons at St. Luke's, Richmond, presented by the minister-in-charge, the Rev. P. A. Arthur, whose zeal and hard work are producing good results. Sunday School is held morning and afternoon, both sessions being well attended, but by different children, and large Bible classes for men are taught, in the morning and afternoon. Besides these activities there are the regular Church services, morning and night. This is one of the many places, however, where the harvest is plenteous and the laborers few.

### Bishop Gibson Confirms Seventy-two Boys at Laurel Reformatory.

On Monday, March 1, the Bishop visited the Boys' Industrial School at Laurel, near Richmond. For many months a class for confirmation has been in process of organization, and instruction has been given by the Richmond City Missionary, the Rev. John Moncure, D. D.

On February 23, Dr. Moncure baptized forty-seven of the boys, and on March 1, twelve. These, with those who had already been baptized, swelled the number to seventy-two, who were presented by Dr. Moncure and confirmed by the Bishop.

The occasion was a notable one in the history of this very useful institution, and the sight of so many boys, a large number of whom were approaching manhood, uniting with God's Church, was most inspiring. The marked interest in religion which has been shown by these boys in late years bespeaks much for the faithful management of the institution and the religious work being done by members of the Brotherhood of St. Andrew and others. Since the City Missionary has been going to Laurel for weekly services one hundred and fifteen boys have been confirmed, and the good which they will do in the many sections in which their lots are cast only the great God can determine.

### Improvements at St. James' Church, Ashland.

Work is well under way on the parish house, which is being built by the congregation of the Church of St. James the Less, at Ashland. The church has been moved back 28 feet and the new building is in the rear, on additional land recently purchased. The plans contemplate changes in the chancel of the church, a new vestry-room, a robing-room for the choir, as well as the main hall, which will be used for the Sunday School and other organizations, and will add greatly to the effectiveness of the work. It is hoped that the building will be ready for use before Easter. The cost of the improvements and furnishings is estimated at about two thousand dollars. The Bishop visited the parish on Sunday, February 21, and confirmed a class of twelve at the church and one in private.

### Appealing for Mountain Mission Work.

The Rev. George P. Mayo, of the Mountain Mission Work of the Diocese, made an address, on Monday, March 1, to the Richmond Clericus, emphasizing the industrial and school features of mission work in the mountains. The following resolution was adopted by the Clericus:

"That the Clericus has heard with pleasure a detailed statement of the Industrial School in the Archdeaconry of the Blue Ridge, and that we heartily commend the enterprise to the liberality of the Church people in Virginia."

The Rev. John Ridout, of St. Andrew's church, Richmond, left this week for San Marcos, Texas, where he has accepted a call to St. Mark's church.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Confirmation at Martinsville.

Bishop Tucker held a confirmation service in Christ church, Martinsville, the Rev. A. W. Anson, rector, on Sunday, February 28, on which occasion the Bishop preached an admirable and instructive sermon, elucidating the history and doctrines of the Church in a clear and convincing manner.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Noonday Services for Business Men. Addresses Before the Men's Club of Trinity, Wilmington—Bishop Kinsman's Lenten Appointments.

The noonday services for business men in St. Andrew's, Wilmington, during Lent, have begun. They are held under the auspices of the Brotherhood of St. Andrew, and this is their fifteenth season in this city. The rector read the service, and the Bishop of Easton preached from the text: "They that know thy name shall trust in thee; for thou Lord hast never failed them that seek thee." Psa. 9:10. Amid the uncertainties of all things human, here is a sure foundation, for those who know him in his various attributes. The Bishop-elect, of Wyoming spoke the next day. Other speakers during the season are the Rev. Messrs. J. H. Nelms, of Washington; F. M. Taitt, of Chester, and A. M. Rogers, of West Chester, Pa.; W. B. Beach, of Scranton, Pa.; W. P. Remington, E. M. Jefferies, Cr. McBee, Wm. C. Richardson, D. D., Geo. Gunnell, L. N. Caley, R. Marshall Harrison, D. D., L. C. Washburn, D. D., Simeon C. Hill, of Philadelphia; Peregrine Wroth, of Baltimore; John Rigg, A. E. Clay, Wm. H. Laird, and the Bishop of this Diocese.

Noonday services for the employees of the "Rockford" Mills, near Wilmington, are being held every Monday, Wednesday and Friday in Lent, by the Rev. K. J. Hammond, the mills being in Immanuel parish.

In Trinity parish, Wilmington, the Men's Club held its February meeting on Washington's Birthday, with a special programme, and an address by the Rev. F. M. Taitt, of Chester, on "Boycotts." These clergymen will preach in Trinity church on the Wednesdays in Lent: the Rev. Messrs. H. W. Wells, of Wilmington; F. M. Taitt, H. M. Medairy, of Philadelphia; J. K. Moorehouse, of Bristol, Pa.; J. P. McComas, of Annapolis, Md., and J. I. Yellott, of Bel Air, Md. Those at "Old Swedes" will be the Rev. Messrs. H. A. Grantham, W. H. Laird, F. M. Kirkus, K. J. Hammond, B. N. Bird, H. B. Olmstead, and P. L. Donaghy, of this Diocese; W. J. Cox, of Philadelphia, and O. H. Murphy, of North East, Md. After generous efforts themselves, assisted by various friends, this congregation is now looking forward to the pleasure of using a new organ at their Easter services.

The Bishop's Lenten appointments are as follows: March 9, Quiet Day for Women of Kent county and Sussex county, in St. Peter's, Smyrna. 11, one for those of New Castle county. 12, Trinity, Wilmington, and Brace, Brandywine Hundred, III Sunday in Lent; Middletown, Townsend, and Claymont. 16, Trinity Cathedral, Easton, Md. 17, Annapolis, Md. 18, Newport, Del. IV. Sunday in Lent, New Castle, Delaware city, and Newark. 22-26, Trinity, New York City. 27, Old Swedes, Wilmington, Girls' Friendly Conference. V Sunday in Lent, St. Andrews, St. Matthew's, and Trinity, Wilmington. 30, Ascension, Washington, D. C. Lecture on the English Reformation. April 1, Lewes. 2, Bridgeville, and Seaford. VI Sunday in Lent, Milford, Harrington, Camden and Dover. 5, Bishopstead, St. Barnabas Guild. 6, St. Andrew's and St. John's, Wilmington. 7, St. Andrew's, and St. George's, Edgemoor. 8, St. Andrew's and St. Michael's Wilmington. Good Friday, Smyrna and Georgetown; Easter Day, Milton, Georgetown, Clayton and Smyrna.

## MICHIGAN.

Rt. Rev. C. D. Williams, D. D., Bishop.

### The New St. Paul's Church, Bad Axe, Consecrated.

An event of considerable importance to Bad Axe, Michigan, took place on Friday, Feb. 19, when the new St. Paul's church was consecrated by the Rt. Rev. Charles D. Williams, Bishop of the Diocese. He was assisted by the following clergymen, namely: Rev. W. S. Sayres, D. D., J. F. Jackson, B. J. Baxter, W. H. Gallagher (who preached the sermon), and the rector, Dr A. A. Mackenzie.

It had been felt for many years that the old St. Paul's was too far away from the center of the city to be a favorite for Church-going people; that was one of the chief reasons why the attendance was meagre and discouraging. When the present rector was placed in charge, a little more than a year ago, he took action at once and began urging the congregation to take steps to remove the church to a central location. Every one at last became interested as the months passed on, and as a consequence a new church stands on Sand-beach avenue, which reflects credit on the Episcopal Church and is an ornament to the city. The cost of the edifice was $7,000. It is of white brick and is after the old English style. It is felt on all hands that old St. Paul's has now a new lease of life.

It should be gratefully acknowledged that were it not for the generosity and public spirit of the Hon. A. E. Sleeper, State Treasurer of Michigan, and of Mrs. Sleeper, it would not have been possible to erect so fine a building.

## CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

### Lectures by the Rev. Dr. Grosvenor.

The third and fourth of the Mary Fitch Page lectures, by the Rev. Dr. William M. Grosvenor, were delivered at the Berkeley Divinity School. The third lecture, on Feb. 17, was on

THE CHURCH AS A REFUGE.

Speaking first of the spiritual experience of the boy and the man, Dr. Grosvenor showed how, as life approaches its most serious period, the soul needs a refuge; the man flies from the world for redemption and peace to seek them in the Church of Christ. But a new experience begins when he finds that which seemed the place of quiet calm to be in reality a place of questioning, and is plunged into new perplexities and new problems. He sees the divisions and controversies in the Church, and he finds that with the loss of the peace of the Church has come the loss of one of the most essential reasons why men turn to the Christ at all. He may give up in despair, or he may look about to see where he can find the certainty of truth. It is foolish to underestimate the value of clear, dogmatic, authoritative Christianity, speaking with bold and commanding voice; infallibility seems to satisfy a universal craving of the human mind. Some seek it because they are intellectually and spiritually exhausted, and do not wish to think any more, but to obey and be at rest. But can we find rest in the Church which claims to be infallible? Obscurantism, blind mediaevalism, utter separation from the great intellectual movements of the age, will so enslave the mind that the peace attained will mean spiritual inertia and finally death.

If we turn to the communities of modern organizations, we are restless and dissatisfied, for we find no authority, but individualism, which brings doctrinal and ecclesiastical chaos; and the hope of unity becomes itself chaotic. And individualism in the Church is not reaching the people and cannot do the work which Christ gave it to do for the world. The value of corporate life is everywhere emerging, and it is only the divine corporate life of the Church that can adequately deal with the growing corporate life of human society. To avoid this chaos some will call us to the gospel of Christian work. But the great need is not for work, but for stern intellectual discipline and vigorous application of the finest and highest gifts of mind and soul to the living problems of today. This is a time for Christian thinking, for the reconstruction and positive reassertion of the immutable elements of faith. How then can we look at the historic Church of Christ and find it a refuge? It will be as it holds and uses the catholic spirit, with practical belief in the abiding presence of the Lord teaching us in the power of the Holy Ghost, the spirit that rejoices in knowledge, is glad to know the truth, and is only afraid of falsehood and vice. This will help us to read aright the history of the Church, and to recognize the gifts of the Spirit. One of the most dangerous fallacies of the day is the idea that we cannot be zealous except as we are narrow and intolerant. We must put a new and stronger and larger meaning into our faith and sacraments, our wonderful history, our apostolic ministry. We must make the Church mean what the Lord intended it to be —a loving house where all the children of the Heavenly Father can see His face and hear His word, and receive from His table the bread of life.

THE KINGDOM OF GOD AS A REFUGE.

The fourth and last of the series, was delivered by Dr. Grosvenor, on Feb. 18, his theme being "The Kingdom of God as a Refuge."

He said that when a day's or week's or year's work is over man asks himself: Is this work of mine successful as it may be the whole of life? Is this what it means to live? Is there nothing more for us; nothing more be won? There is nothing more striking than the study of men's dissatisfactions. Ambitions are in themselves colorless, that is, they are of value exactly in accordance with their moral quality. We have not the slightest idea that communism or socialism will ever satisfy the life of the people. The quest will go on forever, and at the end of every solution of human difficulty new problems will arise. The "something more" will always stand for the dreams that crowd into all our thoughts. If science is the mind of man, speaking logically, poetry is the mind of man speak intuitively. Every great fact of the universe tells of something more, and every great emotion promises something more. In this light we interpret the Scriptures and learn from it, the lessons of life. It makes little difference just where the nation clearly discerned the person of the coming Messiah or began to dream of the Messianic kingdom. And further it is in the "something more" that the real significance of the New Testament consists. And the whole significance of the Church is that, beside her partial and fallible answers and all her feeble human efforts, she brings to the world something more. She ought to toil without ceasing to bring justice, mercy and righteousness into every part of human life, but she ought to do so all the more because while she cannot give the perfect answer to life's bitter problems nor the perfect service that the world needs, she acknowledges that her answers are partial and is waiting and praying and believing in that perfect solution which is to come. She transforms the living present, not with a perfect answer, but with a perfect vision, and the vision saves us. We know that our finest and highest culture, our deepest and most ardent faith, our best and noblest actions, are not only utterly unable to exhaust the meaning of our faith and hope and love, but also are opening doors that we may go with all men into the larger truths and the richer pastures that lie beyond. The Christian lives above the strife of tongues, above the narrow jealousies, conflicting philosophies and clashing creeds; he has a calm retreat from the anxious cares of the toilsome world; he is waiting for the coming of the King; he welcomes the apocalypse, and he is living here and now in heart and mind in the land of pure delight, in the presence of the Lord; he has found refuge in the Kingdom of God.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

### Services for Deaf-Mutes — Sunday School Orchestra—Memorial Lectern. Accident at the New Church of the Ascension—Church Club Work—Clergy Protest Against a Play.

A service of deaf-mutes is held every Sunday morning, under the direction of the Rev. T. H. Cloud, at the Bofinger Memorial chapel, St. Louis. Recently Mr. Cloud delivered a Lincoln Memorial sermon. The service is well attended.

At Trinity church, Hannibal, the rector, the Rev. H. Davidson, has introduced into the Sunday School an orchestra, which innovation has worked well in the matter of attendance. A committee is conducting a house-to-house canvass, and good results have followed.

All Saints' church (colored), Rev. C. M. Mason, rector, has recently received a beautiful memorial lectern. It was given in memory of Prof. A. D. Langston. All Saints' church is one of the strongest parishes in the city, and the church building is easily the most beautiful in the diocese. It was originally owned by the Unitarians.

A sad accident occurred at the new Church of the Ascension, St. Louis, last week. The building is about half completed, and in attempting to get a stone in the arch of the chancel window three men fell from the scaffolding and sustained serious injury. It was at one time feared that two of them would die, but later reports have removed this apprehension.

The church, when completed, will cost $60,000, and the rector (Rev. A. A. V. Binnington), hopes to have the building consecrated in June.

Miss Olga Nethersole, who is playing the leading part in a drama called "The Handwriting on the Wall," in St. Louis, invited the clergy of the Episcopal Church to witness the performance. Many of them attended, on Feb. 22, and expressed strong disapproval of the play. It deals with the supposed

transgression of Trinity parish, New York, in the matter of its tenement property, but in the crudest and most exaggerated way. Several of the leading clergy have written Miss Nethersole protesting against such a slander on Old Trinity.

The Bishop of the Diocese conducted a service at the Pilgrim Congregational church, St. Louis, on Feb. 21, for the Mission Society, Sons of the Revolution. Bishop Tuttle, who has been for some years president, was reelected at the last business meeting of the Society.

The Rev. D. C. Garrett, rector of St. Peter's church, St. Louis, will have charge of the Railway Y. M. C. A. noonday services this Lent. This is the first time that a clergyman of the Episcopal Church has been asked to help the Railway Y. M. C. A.

Mr. H. L. Chase, delegate to the General Convention, delivered the second of the Church Club lectures to an audience which comprised practically the full membership of the Club. His subject was "The Evangelical Movement." Arrangements have been made to publish the series of lectures now being given.

A special feature of Church work in St. Louis is the adult Bible class. A beginning was made at the Church of the Ascension, three years ago, and the membership is now fifty. Successful classes are held at St. John's church, St. James' church and at several of the missions in the city.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Convocation of Wilmington.

The Convocation of Wilmington met in the Church of the Good Shepherd, Wilmington, on the night of Tuesday, February 16. There were present the Bishop of the Diocese; the Dean, Rev. A. W. Seabrease; Rev. Edward Wootten, Rev. W. E. Cox, Rev. J. Gilmer Buskie, and Rev. T. P. Noe, secretary and treasurer of the convocation, and rector of the parish.

Evening Prayer was read by Rev. Messrs. Seabrease and Buskie.

The sermon was preached by the dean, Rev. I. W. Hughes, from St. Matt. VI:21. The Bishop had the closing prayers and pronounced the benediction.

On Wednesday morning there was a celebration of the Holy Communion at St James's church, the Rev. Mr. Buskie, epistoler; Rev. Mr. Wootten, gospeller, the Dean celebrant. The Rev. Mr. Cox preached a most helpful sermon on Forgiveness in its Special Relation to the Lord's Supper. The business meeting was held in the afternoon in the study of the Rev. Mr. Seabrease. Besides the routine, helpful suggestions were made as to certain features of the future, and the appointment of a committee to urge more concerted measures in carrying on the Sunday School work.

Besides the graciousness of the reception of the members of the Convocation, the Rev. Mr. Seabrease dispensed a most genial hospitality after the business was completed.

Evening Prayer was said at the Church of the Good Shepherd. Rev. Mr. Buskie preached, from St. Matt. X:34, a strong, forceful sermon. Mr. Buskie has recently taken charge of the work of St. Stephen's, Goldsboro. The strong and earnest way in which he has set about his duties augurs most happily for the future of this most important field. While canonically of the Convocation of New Bern, he was by request in attendance at Wilmington, where he was not only welcome then, but will be as often as he may see fit to be present.

Morning Prayer being said at St. James', Thursday, the Rev. Dr. Meade preached from St. Matt. XII: 12. It was a striking setting forth of the dignity of man, which is so often disregarded in the hurly-burly of mundane strivings. Dr. Mead's presence is ever a benediction, and he will always be cordially greeted as a guest of the Convocation of Wilmington.

At 3:30, a children's service was held at the Church of the Good Shepherd, and an address, helpful and instructive, was given by the Rev. Mr. Cox. This was followed by the meeting of the Woman's Parochial and Missionary Society of the Diocese. After a brief service and word of appreciation by the Bishop, Mrs. Calder, the presiding officer of the Convocation, most happily assumed her functions. There was a real outpouring of the good women of all the churches of the city, and Mrs. Calder by a series of questions deftly brought out most encouraging reports of the splendid work this Society is doing here. All present felt the inspiration and the uplift. After this meeting a delightful reception was given by the hospitable parish of the Good Shepherd, in the parish house. After the special service at 8:00 o'clock, three addresses were made at the Good Shepherd, Thursday night: "The Christian: At Home—The Rev. Dr. Dame; In Business—Mr. J. Allen Taylor; In Society—Rev. I. W. Hughes. These addresses were received with fixed attention. The hospitality of rector, co-workers, and people; the real interest manifested at the services; the faithful attendance and excellent service of the choir, all entered in to make the gathering one of real power. After a heartfelt expression of gratitude for these on the part of the Dean for the Convocation, with prayers and benediction, the meeting adjourned.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Quiet Day for Women at Grace Church, Louisville—Rev. L. E. Johnston's Eleventh Anniversary as Rector—St. Thomas' Mission—Women at Work—Missionary Work on a Steamboat—Other Matters of Interest.

On Tuesday, February 2, the Feast of the Purification, there was the annual "Quiet Day" at Grace church, Louisville, conducted by the rector, Rev. L. E. Johnston. The congregation was composed of about one hundred women from the various branches of the Woman's Auxiliary. Meditations were given at intervals throughout the day. Nunc Dimittis was the subject and it was made instructive and beautiful by the rector.

February 3, was the eleventh anniversary of the Rev. L. E. Johnston's coming to Grace church and under his ministrations the parish shows marked improvement and progress in many directions.

St. Thomas' Mission, a mission of the Church of the Advent, since its dedication, December 21, has been growing in numbers both at Sunday School and church.

Bishop Woodcock, the Rev. H. S. Musson, rector of Advent; Rev. R. L. McCready, Rev. Granville Waller, Rev. J. S. Lightbourne, Rev. F. W. Hardy and Rev. C. S. Quin, and a large attendance of people near, as well as from a distance, took part in the service. It seemed a fitting way to honor the name of their former beloved Bishop for whom the little church is named—the Rt. Rev. Thomas Underwood Dudley.

From February 7 to 14, Bishop Woodcock held a mission at San Antonio, Texas.

Kentucky's apportionment has been raised from $2,700 to $3,700.

At the February meeting of St. Andrew's church branch of the Auxiliary, Mrs. C. C. Mengel read an interesting paper on the work in China. The Rector's Aid Society of St. Andrew's has given a parish supper, which has added much to its treasury. Another branch of the Woman's Auxiliary has been formed at St. Thomas' Mission. The ladies of St. Paul's church, Louisville, are raising a fund for decorating the church walls.

The Rev. S. S. Marquis, of St. Paul's cathedral, Detroit, is expected to make addresses in St. Paul's church, March 15, 16, 17, on the Emmanuel Movement.

St. Stephen's church is now entirely out of debt, with a balance in the treasury of $290.

Christ church, at Elizabethtown, has almost paid for its new rectory and it is hoped soon to have a regular rector there.

The Rev. David Cady Wright, of Paducah, in a recent storm, where a packet was tied up for eighteen hours, addressed the crew and passengers in a way that riveted their attention and surely planted the seed of the Word in some weary sin-tossed soul. The captain of the boat declared that he had never heard a more timely nor more interesting talk.

All Saints' Mission, a mission of Christ church cathedral and under the care of the assistant, Rev. John A. Lightbourn, is flourishing. The cathedral Chapter has put in electric lights, a member of the Cathedral Chapter has had a chancel railing placed; another member has given communion linen. The dossels have been given by some of the people attending the services. A parish guild has been started.

The Rev. Wm. H. Mockridge is fully installed in his new place as rector of the Church of the Epiphany. A pair of brass vases for the altar will be given as a memorial, and a litany desk as another memorial. A reception was tendered Mr. Mockridge by the parish, January 27.

St. John's parish is taking on new life, under the guidance of the Rev. Arthur Gorter, who has recently assumed charge of St. John's.

The Rev. David C. Wright, of St. Paul's church, Paducah, preached a special course of sermons, from February 17 to 28, in Arcadia School House, No. 2. This work is in connection with that of the Mission of the Good Shepherd. It is the first attempt of the Church to give the gospel in the district reached by the Mission Sunday School. The Rev. E. C. McAllister, who was recently ordained, is in charge of the mission.

There was a special service of praise and thanksgiving at St. Stephen's chapel, February 18, to commemorate the freeing of the church from debt.

Under the auspices of the Brotherhood of St. Andrew, there will be Lenten Noonday services for business men held at the Board of Trade Building, from February 25 to April 3. Bishop Charles E. Woodcock will conduct the meetings from 25 to 27; the Rev. George Craig Stewart, of Evanston, Ill.,

March 1 to 3; the Rev. E. A. Neville, of New Albany, Ind., March 4; the Rev. R. L. McCready, of Crescent Hill, Ky., March 5 to 6; the Rev. J. G. Minnigerode, Louisville, March 8; the Rev. Frederick Edwards, Minneapolis, Minn., March 9 to 12; the Rev. John Mockridge, of Louisville, March 13; the Rev. S. S. Marquis, Detroit, Mich., March 15 to 18; the Rev. E. Duckworth, St. Louis, Mo., March 19 to 21; the Rt. Rev. C. C. Penick, Frankfort, Ky., March 22 to 26; the Rev. John K. Mason, Louisville, March 27; Bishop Woodcock, March 29 to April 3.

Monday, February 15, the Rev. Austin Mann held a service for deaf mutes at All Souls' Mission, Christ church cathedral.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Brotherhood Work—Memorial Gift to St. Andrew's Church, New Orleans. Appointments for Confirmation.

Mr. B. F. Finney, for nearly twenty years superintendent of the Sunday School of Christ church, Savannah, Ga., where the Rev. John Wesley was once rector, has been spending some time in the city of New Orleans, in the interest of the Brotherhood of St. Andrew. He came about the 20th of January, and remained, working among the members, till about the middle of February. It will be remembered that he is field secretary for the Southern States, receiving his appointment at the Convention held in Milwaukee. He is a business man, who has left his business in the charge of others for a year that he may, during that time, devote himself almost exclusively to Brotherhood work. He told the men and boys that he had come to give a word of cheer, encouragement and strength. He wished that they would use him, not only in making addresses, but especially in visiting men in their homes and places of business. He said that men on the outside were watching what we are doing more than listening to what we have to say. He urged wearing the button constantly, so that strangers might know.

Mr. Finney suggested the renewing of the pledge to pray and work at the beginning of each year, and thought it a good time for those to drop out who were not in earnest.

Rev. R. H. Prosser, of Bunkie, who was seriously injured by a runaway horse, has recovered and has taken up his work again.

St. Andrew's church, New Orleans, has been presented with a new Litany desk, by Mrs. E. B. Williams, in memory of her father. It will be set aside for sacred uses in a short service and used for the first time on Ash Wednesday morning.

Mr. B. F. Finney addressed the St. Andrew's Club at its regular monthly meeting on the night of Feb. 5. The result was that a chapter of the Brotherhood of St. Andrew was organized and charter applied for.

A series of lectures, under the auspices of St. Andrew's Club, has been arranged for during Lent. At the Tuesday night services during Lent different ministers of the city will preach in St. Andrew's church.

One of the professors of Harvard University has determined to travel abroad for a year; and the Rev. Dr. Charles L. Wells, Dean of Christ church, has been elected to fill his place. The vestry has granted him a leave of absence, and he has accepted the position. His absence for so long a time made necessary his resignation from the Standing Committee of the Diocese, of which he was president. The vacancy caused by his resignation has been filled by the election of Rev. J. D. LaMothe, rector of St. Paul's church, and Rev. Beverley E. Warner has been elected president of the committee. Dr. Wells had many duties which have now fallen on Dr. Warner, among others, the arrangements for visitations and confirmations in the Diocese in the absence of Bishop Sessums. The latest news from the Bishop is that he is still improving, and that he will return to his home by Easter. Pending his arrival, visitations in the city will be made by Bishop Bratton of Mississippi, and some in the country districts by Bishop Brown of Arkansas.

Appointments for confirmations in New Orleans are as follows: March 22, in St. John's church; March 23, Church of the Annunciation; March 24, Mt. Olivet, Algiers; March 25, Grace church; 25, St. Andrew's; 30, St. Anna's; 31, St. George's; April 1, St. Paul's, and April 2, Trinity church.

Dr Warner has engagements to deliver Lenton Lectures at the noon-day services, which are held by the Church in Montgomery, Memphis and Cincinnati.

Noon-day services in New Orleans begun on Feb. 25, at Grace church, the first preacher being Rev. J. O. Miller, of St. Andrew's. The services last twenty-five minutes. Arrangements are being made to get some outside speakers at these services.

Besides these mid-day services, there will be during Lent several Church Club lectures by prominent speakers, and other churches will arrange for special lectures from their pulpits.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Marked Interest in Lenten Services. Social Service Commission — The Church's Duty to the State Discussed by the Church Club.

Lent in New York began with large attendance at the churches, especially on the First Sunday, and marked interest in the noon day services, now grown to nine in number. Ash Wednesday saw a down-pour of rain both day and evening. Trinity church has this year a much higher grade of preaching than on previous years, showing a changed policy under the new rector. The result is that Trinity is filled as it has not been in years by business men of the first grade, many of them not Churchmen.

The Social Service Commission of the Diocese met for organization on February 23, and decided upon three regular meetings each year. The Rev. Dr. E. M. Stires was chosen chairman; the Rev. Dr. H. P. Nichols vice chairman, and Mr. John P. Faure, secretary and treasurer. Committees were authorized on Industrial Relations, with the Rev. Appleton Grannis as chairman; on Child Labor, with the Rev. Milo H. Gates chairman, and on Excise, with the Rev. Dr. John P. Peters at its head. An address followed by former Mayor Low, in which he urged arbitrators always to get the points of view of all sides in dispute.

The February meeting of the Church Club considered the Church's duty to the State in the maintenance of law. The Rev. John M. Chew, of Newburg, told of reforms effected in his city and in Orange county, and said much had been accomplished by appealing to property owners. President Luther, of Trinity College, who is also a State senator, declared legislators do not get the fair show at the hands of the public that they deserve. So far as he knew all of them try to do their duty. Yet often without cause they are criticized and misrepresented. They ought to be given the confidence of the public until they forfeit such confidence, if ever they do. Many become discouraged because everything their critics allege is believed eagerly. Police Commissioner Bingham, of New York, declared himself to be a Churchman. He agreed with all that Senator Luther had said, and added that it is one of the reasons why the very grade of men most desirable in public office decline to accept such office. Especially did he plead for instruction to boys in the colleges, that they may learn that patriotism is not the flaunting of a flag, the shouting of hurrahs, or at least that it is much more than that. It is sacrifice, and not self glory.

"The Darkest Hour" was given for a second time in this country at St. Paul's chapel, on March 2, at noon. The first time was at the same chapel in Lent of last year. So popular is it that it is given in no fewer than eight churches in New York this spring. It is by Mr. Harold Moore, a young English organist, and this is his first work of importance. It is especially strong in men's parts, and was splendidly given on the occasion named. It is the first of several musical services to be held in St. Paul's chapel during this Lent.

## NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

### Mission by the Rev. Charles Mercer Hall in St. James' church, Long Branch.

A ten days' Mission closed at St. James' church, Long Branch, N. J., (Rev. E. Briggs Nash, B. D., rector), on Monday morning, February 21, with a general communion at six o'clock. The mission was conducted by the Rev. Charles Mercer Hall, rector of Holy Cross church, Kingston, N. Y. The order of services was as follows: Opening service, Friday, February 12, at 7:45 P. M. Weekdays (Saturday, February 13, and every day during the next week); 7: 30 A. M., Holy Eucharist; 9: 30 A. M., Holy Eucharist and Instruction on the Blessed Sacrament. Saturday, February 20, at the children's Eucharist, the missioner explained the meaning of each part of the service as it proceeded. Other week days 3:30 P. M., Children's Catechism on the Dupanloup Model; 745 P. M., Mission service and sermon, with an instruction each night on The Church, the Theological Virtues, and Heaven. Sundays, (February 14 and 21), 7:45 A. M., Holy Eucharist; 10:30, matins, Holy Eucharist and mission sermon; 2:30 P. M., children's service; 7:30, Choral Evensong and mission sermon.

A special address was also given to women, and another to men only. The missioner delivered his message with earnest and direct preaching, using clear and simple methods in presenting his subjects, with many well-chosen illustrations, and secured close attention by his strong personality. The attendance of children at the daily

catechism ran as high as 175, and their interest continued unabated, the children's diligence showing accuracy and care. A great many persons sought the missioner for godly counsel and advice, and returned to their homes with clean hearts and quiet minds.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

**Bishop Reese's Visitations. — The Church's Mission to the Seminole Indians.**

The Bishop has so far recovered his health as to be able to begin his long-deferred visitations to the Diocese. On the First Sunday in Lent he preached and confirmed a class in Christ church, Savannah in the morning, and in the afternoon confirmed a class of six at St. Michael's chapel, making an address to the confirmees on each occasion.

At St. Paul's church, Savannah, on the same Sunday, the Rev. Irenaeus Trout, of Southern Florida, presented the cause of the Mission to the Indians who dwell in the Everglades. This most interesting and romantic work has been described recently in the Spirit of Missions. As the work of draining the Everglades progresses the importance of this work increases; for the home of this strange people is becoming more and more circumscribed, and they must eventually be driven, in self-defence, to means of livelihood other than those to which they have been accustomed. The Mission has a tract of some six or seven hundred acres which it is proposed to allot to the Indians as farms, and the present work is to teach them methods of cultivation and agriculture. The remnant of the tribe remaining in the Everglades has firmly refused aid from the government or to live on a reservation, and the plea for the Mission is that it is incumbent upon the white man to educate the Indian in methods of self-support and usefulness ere they are forced to leave their home in the Everglades. Subscriptions to the work were solicited and agents appointed to receive subscriptions in the future. An English physician, Dr. Godden, is Mr. Trout's co-laborer. The Church is the only religious body which has undertaken work among the Seminoles.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

**Lectures on Sunday School Teaching.**

The committee on instruction of the Teachers' Sunday School Institute, of the Diocese of Maryland, have arranged a series of lectures to be held in the parish house of St. Michael and All Angels' church, for the purpose of instructing in practical teaching, as opposed to theoretical or artistic instruction.

The programme will be:

March 1, 8 P. M.—"The Primary Class," by Miss James, head of the primary department, St. Michael's Sunday School, and Miss Duffield, in charge of the primary department, St. Peter's Sunday School.

March 2, 8 P. M.—"The Intermediate department in the Sunday School of the Church of the Holy Apostles, Philadelphia, the largest Sunday School in America.

March 3, 8 P. M.—"The Advanced Class," by Rev. Scott Kidder, rector of Severn Parish.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

**Lenten Noon Day Services—Memorial Windows Unveiled—The Church Charity Foundation.**

Holy Trinity church began the Lent noon day services well. The preacher during the first few days was the Rev. Dr. Leighton Parks, of Manhattan. during the days to follow a different preacher will be heard every day until Holy Week, when the rector, the Rev. J. Howard Melish, speaks daily. The congregations average about four hundred. In Brooklyn and elsewhere, more and more the noon hour is coming to be the available one for brief religious meetings, and also for business conferences. It is not that there is leisure at that time over some other time, but that by putting in something then the evening is left free for an additional thing. The noon hour meeting does not wholly prove exceptional religious zeal. Some of it is due to New York rush.

In St. John's church, Far Rockaway, three windows in memory of Mr. George C. Rand, have just been unveiled.

Bishop Burgess has sent out a statement and appeal concerning the Church Charity Foundation, pointing out how it is an integral part of the work of the Church in the Diocese. The Foundation is the combined benevolence of the Church for the Diocese—not all of it, it is true, but most of the official part of it. Some years ago it was in debt, and there was much lack of interest. It is now, however, in better condition financially, and there is more vital interest. It is to preserve this interest if possible that the Bishop acts.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Work of Christ Church Hospital, Jersey City—So-Called "Church" Saloon in Montclair.**

Christ Hospital, Jersey City, began last year with forebodings because of hard financial times. It ended the year with the largest record of work and receipts in its history. Its receipts last year amounted to almost $50,000. It is now sought to raise $15,000 to put it on a better footing still. Its property is worth $179,000, and sixty per cent of its hospital work is free. Some new wards and work were opened last year.

The Rev. A. W. H. Thompson, of the Cambridge class of 1906, and for two years located at Pontiac, R. I., has become assistant at Trinity church, Newark.

Montclair is agitated by the establishment of a so-called "Church" saloon. It is an attempt to carry out the Gothenberg plan, which is to sell liquors but also to sell foods and wholesome drinks, the bar tenders and waiters receiving royalties on the latter but not on the intoxicants. The idea is that Montclair is a good place to carry out an experiment, as perhaps New York was not, when tried a few years ago. The mayor of the village favors the plan, and it is stated by a local paper that the rector of St. Luke's church, the Rev. F. B. Carter, does as well, at least to the extent of believing that something ought to be provided for the workingman, and that the English coffee house plan offers a fair basis for experiment. Other preachers of the town oppose the step.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Rev. Dr. Millbank Becomes Assistant at St. Luke's, Scranton—Minute of Appreciation of the Late Rev. A. A. Marple.**

The Rev. J. F. Millbank, D. D. has consented to act temporarily as the assistant in St. Luke's church, Scranton, and began his work there on February 1. Dr. Israel, rector of St. Luke's, says that Dr. Millbank comes highly commended and brings with him a wide experience and asks for him the earnest co-operation and interest of his parishioners.

At a recent meeting of St. Luke's vestry a "Minute" of appreciation of the Life and Rectorship of the Rev. A. A. Marple, a former rector of St. Luke's church, was adopted and entered upon the records of the parish. Rev. Mr. Marple was rector of St. Luke's from 1863 to 1877, and left a lasting impression upon the parish. He died in Norristown, Pa., Jan. 23, 1909.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

**Clerical Changes—Noon Day Lenten Services.**

While one or two good priests have been called to parishes outside of the Diocese, it is gratifying to observe the promotions that are coming to some of the clergy within the Diocese. Among these may be mentioned Rev. Harrison W. Foreman, assistant minister at Grace church, Utica, who has been called to the rectorship of Emmanuel church, Norwich, and Rev. George C. Wadsworth, minister-in-charge of St. John's, Whitesboro, to the rectorship of Zion church, Fulton.

The usual popular noon-day Lenten services in St. Paul's, Syracuse, and Grace church, Utica, have been resumed this year. In the former city the preachers are mostly from the Diocese. But in Utica about half the list of speakers is drawn from the neighboring Diocese of Albany on the east.

**Givers Are of Seven Kinds.**

First, those who give spontaneously and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?

# Family Department.

## The Two Glasses.

BY ELLA W. WILCOX.

There sat two glasses, filled to the brim,
On a rich man's table, rim to rim.
One was ruddy and red as blood,
And one was clear as the crystal flood.
Said the Glass of wine to his paler brother,
"Let us tell tales of the past to each other;
I can tell of banquet, and revel and mirth,
Where I was king, for I ruled in might;
For the proudest and grandest souls on earth
Fell under my touch, as though struck with blight.
From the heads of kings I have torn the crown;
From the heights of fame I have hurled men down.
I have blasted many an honored name;
I have taken virtue and given shame;
I have tempted the youth, with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail.
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me.
Fame, strength, wealth, genius before me fall;
And my might and power are over all.
'Ho, Ho, pale brother, said the Wine,
'Can you boast of deeds as great as mine?'"

Said the Water Glass "I cannot boast
Of a king dethroned, or a murdered host.
But I can tell of hearts that were sad
By my crystal drops made bright and glad;
Of thirsts I have quenched, and brows I have laved,
Of hands I have cooled, and souls I have saved.
I have leaped through the valley, dashed down the mountain,
Slept in the sunshine, and dripped from the fountain.
I have burst my cloud fetters, and dropped from the sky,
And everywhere gladdened the prospect and eye;
I have eased the hot forehead of fever and pain;
I have made the parched meadows fertile with grain.
I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my will,
I can tell of manhood debased by you
That I have uplifted and crowned anew;
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the wine-chained captive free,
And all are better for knowing me."

These are the tales they told each other,
The Glass of Wine and its paler brother,
As they sat together, filled to the brim,
On a rich man's table, rim to rim.

Taken from "The Kingdom of Love" and other Poems.

## God's Judgments.

"God does not exercise His judgments for the gratification of our passions or revenge, but with the sublime and holy design to instruct us that His hand pierces the doings of man, and that the works of men, even of the ungodly, must serve Him as instruments for the accomplishment of His own purposes; that the righteous may ever rejoice in being under the jurisdiction of such a Lord; and lastly, that the community of believers should render to Him the praises which He is worthy to receive. We must, therefore, be on our guard, lest in rejoicing at the downfall of the ungodly, we dim the sacred flame of unholy feelings."—Tholuck.

## Flower of the Field.

By David Lyall.

James Maitland walked away from the snug little farmhouse, sheltered so cosily in the bend of the hill, with a curious feeling of regret that he had come to the end of his stay.

He had left London worn out in body and in soul, tired of all things, and more particularly of man. Here he had once more become captain of his soul. He was an artist, who had a high repute in quarters where he valued recognition, but he was not a successful man as the world counts success. His work only appealed to the few.

He had a very small income, left from his mother's estate, which sufficed for his immediate personal needs, and he was a solitary man, whose needs were few. At thirty-five he remained unmarried, and, so far, had not seen the woman for whose sake he would relinquish his freedom.

Some of his colleagues, whose finer ambitions had become tainted, doubtless in some cases of necessity, in the market place, were fond of saying that the two pounds per week which Maitland's mother had toiled and saved for him had been his undoing.

Certainly it had altogether prevented what he would have called any prositution of his art, and had enabled him to paint exactly what he liked and to dream a good deal, instead of facing the actual realities, perhaps the responsibilities of life.

Physically he was not a strong man, and he believed that he would not be a long-lived one. He, therefore, proposed to get what seemed to him the best out of life. He had come upon the old farmhouse in one of his wanderings through Dorset, of which county he was very fond. He had often made Wareham his headquarters as he tramped, with knap-sack, across the delectable country, finding both joy and inspiration in its remoteness, in the unworldliness and charm of the people. At Pear-Tree Farm he had come across all that was best in Dorsetshire country life. Carping folks said the Powers were not real Dorset folks, but merely half-breeds; but, in spite of that, there had been Powers in Pear-Tree Farm for five generations in direct descent, which is good enough to establish a family's right to be considered native to the soil. Old Bertram Power himself was a picture of the old yeoman type, which is fast passing from England, without leaving anything half so good in its place. In Power, Maitland had found a gentleman in the best sense of the word—a man of fine feelings, of high integrity, of unimpeachable steadfastness of purpose, unafraid to speak his mind, and fearless before God and man. His wife was a dainty picture of what the house-mother should be, and, thank God, very often is. They twain together made the perfect whole. They had one child, a slip of a girl called Nancy, altogether too dainty for the common uses of the world. And yet she had a sturdy little heart and a fearless tongue, and sometimes a merry wit. Maitland had been very happy with them, giving them of his best, and getting in return, ah, he did not know how much! But that morning he had begun to fear. He had told them at the breakfast-table that he must leave them next day, and that the most delightful rest-time he had ever experienced must come to an end. And he had seen with a sudden qualm a sort of grey shadow creep over the sweet face of Nancy Power, which could have but one meaning. He was not a vain man, but he understood women, and he had seen the signs. As he walked to the place where he had the finishing touches to put to his picture, he was holding a sort of mental court-martial on himself.

Although he was very honest, he could not find much to blame. He forgot to take into account his natural kindliness and chivalry, his fine camaraderie which had tempted him to treat Nancy Power as a good comrade. He remembered as he walked sundry discussions that had taken place at the London club to which he belonged regarding the possibility or tangibility of disinterested friendship betwixt men and women. And always they had been scoffed at and altogether ruled out of court.

During the last five weeks he had established a studio on the face of a little hillock, which commanded a wonderful panorama, to be met with nowhere out of Dorset. It was a scene which required an immense canvas, and Maitland had not been sparing. He loved the place, and wished to depict it as he had seen it, to portray its wideness, its bright particular charm, which lay in the weird effects of mysterious sheets of water, all connected by little waterways, the haunts of the wildfowl, broken here and there by sparse and lonely trees, over all the brooding of a great silence.

The picture was nearly finished, and he looked at it with satisfaction, if not with pride. Nancy had promised to come and see it nearing completion, and presently, though he hardly expected her after the incident of the morning, she came to him by a different way. He looked at her with a sudden, swift attention as she approached. Se was as dainty as any flower of the field, with a bloom which would be easily spoiled. In all her happy life she had known no sorrow, being shielded by the love of the father and mother, the light of whose life she was. But to-day her face seemed to wear a different look. It had grown harder, her flower-like mouth was set as Maitland had never seen it before. "If I had known you were coming so quickly, Nancy," he said, as he raised his cap, "I should have asked you to walk with me."

"I should not have accepted the invitation. I am only here this morning because I promised. Yes, the picture is very beautiful, but it is sad."

"But, these waste reaches are sad, Nancy; they remind me of life."

"They are not what life should be," she answered unexpectedly. "But it is waste sometimes. I suppose you will never come back to Wareham?"

"I should not like to say that. I have been very happy here—too happy perhaps."

"Is it possible for anybody to be too happy?"

"Well, there is a lotus-land, Nancy. You and I have often spoken of it."

"But it would never content anybody for long, would it? It is very well just for a break or a rest; but it is better to be out in the open, living the big life. I am sure of that."

"What is the big life?" asked Maitland, because he loved to watch the play of her features, the light in her sparkling eyes.

"The life among men striving, work-

ing, achieving. If I were a man I should be ashamed just to play at it. I should want to grow up."

It was not intended as a rebuke, but Maitland took it as such. He realized in a moment that this child of nature, with her clear vision and her pure heart, had read the whole secret of his existence, and discovered the weak spot in his armor.

"You think I have never grown up, Nancy! I am going away soon. It might be very good for me to hear just for once what you really think."

She laughed, but there was not the same spontaneous sweetness in the sound which had often rung in Maitland's ears.

"When are you going to leave off playing at painting?" she asked abruptly.

"Do you call this playing at it?" he asked, pointing to the great canvas, in which the lights and shadows played.

"It is unfinished, and it will share the fate of all the other pictures you have told me about, that stand with their faces to the wall at your London studio. Poor things, it is very cruel for them; they must want to be taken out, and finished, and shown the light."

"But they are not good enough, Nancy. Not one of them has passed the bar of their creator's judgment."

"That is not it, Mr. Maitland. The real truth is that you grow tired of them before they are finished. It will be the same with this. I knew a week ago that you would go soon, and that if you took the poor thing away it would only be to set it with its face to the wall."

Maitland smiled, but a trifle uneasily.

"You disapprove of me, Nancy! I have offended you," he said humbly. "You think I am a poor creature of moods and fancies."

"You are a man, and you don't realize what you might be—that is really what I think. Go home and paint a picture that will live, finish it, and give it to the world."

"I will do that, if only you give me the theme, Nancy."

"I cannot do that, but I can say put life and hope in it. Don't paint any more waste places. Let those who like them come and see them for themselves. Paint so that people, looking at what you have created, may desire to live. That is what I want to say."

"It is a tremendous saying, Nancy—you have no idea how tremendous. Do you know that if I were to do what you say, I should alter the very course of my being? It would represent the Deluge—nothing less."

"Well, even in the Deluge, there is the supreme moment," she answered with one of those unexpected flashes of original thought which had sometimes arrested him.

"Will you be sorry, when I go, Nancy?"

"Yes."

"And do you wish me to come back?"

"No."

"Why not?"

"I do not choose to answer; but I don't wish you to come back any more to the waste places. They seem even more desolate because you have touched them."

"That is the worst hearing I have had in the course of a useless life, my dear," he said dejectedly.

When he looked at her again her eyes were full of tears, and not another word passed between them. She turned slowly and left him, nor did he follow her or seek speech with her through the rest of the day. But in the afternoon he followed Bertram Power into the orchard and asked a moment's speech with him.

"There is something I want to ask you, Mr. Power. I am leaving you tomorrow, and there is something I find it very hard to leave behind."

The yeoman's bright eyes fixed themselves inquiringly on Maitland's face.

"What be that, Mister Maitland?"

"Nancy."

"Nancy will be sorry, too," answered Bertram Power. "My wife says it has been a mistake—the worst we've ever made—to let you be together."

"May I come back when—when I have the right? I have lived an idle life, Mr. Power. It is Nancy who has awakened my soul. Have I your permission to come back?"

"When you like, Mister Maitland," said the yeoman simply. "Yes, sure, when ye like."

"But you understand if I come it will be to rob you of Nancy."

"If the lass be willin', sir, so be it. It is the way of a man with a maid."

Maitland returned to the cold studio on Campden Hill, and there began to work for a definite object, for the first time in his life.

He painted so that he might have a home.

And when the picture saw the light on the walls of the gallery that had persistently refused so much of his earlier work, it was sold at once at a long price. Maitland took the money, and was a better man for it. With its proceeds he built himself a home, and in fulness of time Flower of the Field came to share it with him.

And from that day he became a great painter. He remains a great painter to this day.—British Weekly.

### Bearing Pressure Little by Little.

In a visit to a glass-works, I was very much impressed by something which I observed in connection with the manufacture of the great earthen pots in which the glass is melted in the furnace. These pots must be able to stand intense heat for a long period. Many experiments have been tried in their manufacture, but there seems to be but one successful way to make them. The carefully selected and prepared clay is moulded by hand. First a large circular layer of clay, for the bottom of the pot, is placed upon the floor of the moulding room. Next day a ring of clay is put around the edge of it and left to dry. Each day the wall of the pot is built up a few inches until, at the end of fifteen days, the pot is completed. The clay is soft, and if it should be formed all in one day the weight of the clay would itself destroy the shape. It must be made a little at a time, as it has strength to bear the weight of the new material added.

So with Christ's teaching of his disciples. He suited his teaching to the strength of their perception and their spiritual insight. Day by day he taught them new truths as they were able to bear it.—Rev. P. H. Miller, in S. S. Times.

---

The thoughts and feelings that we shrink from uttering to man are already known to God. We long to utter them; we long for sympathy and help; we find it by looking above. And this it is that all which is most sacred in regret or hope or moral purpose carries the thoughts upward, and that which separates us from man unites us to God.—Ephraim Peabody.

### Transformation.

When I go, where I go,
When I leave this world of woe,
When I wake upon the morrow
And forget this world of sorrow.
Those who love me must rejoice,
When there comes the angel voice,
Calling me unto my rest.

Left behind me all the pleasures,
All this bright world's golden treasures,
For the bliss forevermore
On that glory beaming short,
Those who love me must rejoice,
When there comes the angel voice,
Calling me unto my rest. O. R. E

---

For the Southern Churchman.

### "Thou Art Mine."

Lincoln C. Cummings.

When God called you into the world He called you to do a special work for Him. He gave you a distinct personality, unlike any other being, and which shall never be duplicated. He assigned you a work which no other being can perform—a work which, if you do not accomplish, will not be done. He has given you the choice of doing His work or of thwarting His will in not doing it. You are not one of a group; you are a distinct personality whom God has called by a name. You are not your own, but God's servant and representative. In the final analysis you will be called to a strict account of your stewardship. Stop right here and see how this account stands and what the record against your name? Is it for obedience or disobedience; for charity or indifference; for labor or sloth; for good or evil; for power or weakness; for fear of God or man?

This record is being made up each day which shall be a part of the final accounting. We must make it. Is it what it should be and what we shall desire it to be?

The time allotted us to make the record is short. Would it not then seem foolish and improvident for us—intelligent beings—to fail to realize this personal responsibility: "Thou art Mine."

It would be well with us if Jesus' example of life and words were not one theoretically, but practically; in fact, the models and guides of each life, as witnessed and evidenced in the fruit of each husbandman—plainly read by every eye, heard by ever ear and treasured up in every heart.

### "The Sheep Heard His Voice."

It is a secret, hushed voice, a gentle intercourse of heart to heart, a still, small voice, whispering to the inner ear. How should we hear it if we fill our ears and our hearts with the sin of this world, its empty tumult, its excitement, its fretting vanities or cares, or passions, or anxieties, or show its rivalries, and its whirl of emptiness? A loud voice will often not reach an occupied heart. The voice of the Son of God in the flesh, though it waked Lazarus from the dead, reached not those whose ears and minds were filled with the praise of men. Would you then hear the inward voice which shall lead you on a safe way, and shall speak to your hearts, burn within you, yea, melt them as it speaketh, until ye hear that other blissful voice, "Come, ye blessed of My Father." There are two conditions, as there are degrees of that inward hearing. First, ye must fear God; secondly, ye must be hushed yourselves.—Rev. Dr. Pusey.

### Scatter Your Crumbs.

Amid the freezing sleet and snow,
The timid robin comes;
In pity drive him not away,
But scatter out your crumbs.

And leave your door upon the latch
For whosoever comes.
The poorer they, more welcome give,
And scatter out your crumbs

All have to spare, none are too poor,
When want with winter comes;
The loaf is never all your own,
Then scatter out your crumbs.

Soon winter falls upon your life,
The day of reckoning comes;
Against your sins, by high decree,
Are weighed those scattered crumbs.

### The Story of Nicholas Ferrar.

In a quaint spot in Huntingdonshire, England, is the tiny church of Little Gidding. As one goes up the flagged path which leads to the west door, pausing to gaze in loving reverence at the tomb of Nicholas Ferrar; or if one endeavors to trace from the mounds in the green meadows where the manor-house stood in which he lived, one feels even yet the influence of that saintly family.

Nicholas Ferrar lived in those days when loyalty to one's king meant risk, danger, and perhaps loss of life or goods. He was born in 1593, and died in 1637. He spent a long time at Cambridge, and afterwards travelled abroad during five years, thus adding to his learning a capacity for affairs of the world. But, after several busy years in London, where he was engaged in work for the Council of Virginia, which administered the American Colony, there came a turning point in his life. Deeply religious always, he decided to withdraw from the brilliant career which the world promised him.

In 1625 his mother came into possession of the manor-house of Little Gidding, and there Nicholas Ferrar and his family took up their abode and began that quiet religious life which was "the highest expression of the devotion of their time."

The little community consisted of Nicholas, who was the director of the household, his brother John with his wife and son, and his sister, Susannah Collett, with her husband and their numerous children—a large family in the big, roomy old house. Soon after they settled there, Nicholas was made a deacon, which enabled him "to serve as the Levite in his own house."

It was a unique community, the ideal family life of prayer and good deeds, cheerful and bright, each one being free to come and go as he chose, but always to render obedience to the director of the household. On week-days everyone rose at four in summer and at five in winter. They all then assembled in the Great Room, where the younger members recited psalms and other portions of Holy Scripture. At six o'clock came the first of the short services appointed for each hour in the day. Then the whole household went to the little church across the garden for Matins, again at ten for Litany, and at five for Evensong. At dinner and at supper all stood while Grace was said, and a bit of history or travel was read aloud during the meal. After prayers in the Great Room at eight, the household retired; but some one always kept watch throughout the night. Sundays were varied by more frequent services in church, and the priest of Little Gidding always came over to preach.

ROYAL
BAKING POWDER
Makes delicious hot biscuit, griddle cakes, rolls and muffins.
The only Baking Powder
Made from Royal Grape Cream of Tartar

The children of the family were taught by tutors living in the house. Some of the family, who had learned book-binding, made Harmonies of the Gospels, arranged and bound with exquisite care. Visits were paid and received, and the sick in the neighborhood were cared for. King Charles himself made three visits to the family so deeply loyal to him, and who assisted him to a safe hiding-place on that night in April, 1646, when he came for the last time.

After the death of Nicholas Ferrar the life of the little community was abruptly ended by an onslaught of Cromwell's soldiers, who pillaged the house and destroyed many things of great value. Afterwards an attempt was made to resume the life, but none of the family lived to see the restoration.—Young Churchman.

### A Starving Bishop.

When Bishop Bompas was in charge of the diocese of Athabasca he underwent many severe experiences, among which should be reckoned a narrow escape from starving. Mr. H. A. Cody, quotes, in "An Apostle of the North," the account which Mrs. Bompas gives of her husband's adventure. She was roused one November night by a loud knocking at the door. Two Indians announced, "We bring tidings of bishop; he is starving."

It seems that the bishop had reached Fort Simpson some days later than was expected. Finding that ice was rapidly forming on the river, so that to proceed northward by canoe was impossible, he started with one Indian, on a small raft, which was hastily and badly constructed.

On this they reached at last La Viodtes' house at Little Rapid, and there had to remain for ten days, until the river was fast bound. Then the bishop started to walk the remaining distance with four Indians, one of whom went after a bear in the woods and lost sight of the others.

Their supply of provisions was most insufficient, and from losing the right track, the journey occupied twelve days instead of, as is usual, six. At last, when within a day's reach of this place, the bishop was so overcome with exhaustion as to be unable to proceed, their only meal, some time previous, having been a fish and small barley cake between four men.

The Indians left him in the woods and hurried on to tell me of his condition.

My heart sank low at such tidings. But I felt that there was no time to lose, and my first effort was to induce one of the young Indians to set off immediately to discover the bishop and take him the relief I would send.

"Whu-tale, bishop is starving in the woods. I send him meat—chiddi, chiddi! (quick, quick!) You take it to him, eh?"

Whu-tale, with true Indian impassiveness, replied, "Maybe to-morrow."

"No, Whu-tale; to-morrow bishop must be here. He cannot stand until he has eaten meat. I want you to take it now, and go to him like the wind. If you go directly and bring bishop safe, I will give you a fine flannel shirt."

Whu-tale then responded a little more briskly:

"Then it would not be hard for me to go, and perhaps like the wind."

The next moment saw me emerging from my house, wrapped in my deer-skin robe, up the hill to the fort, where I had to rouse the Hudson Bay Company's officer from a sound sleep to obtain a supply of moose meat. The thermometer was nearly thirty degrees below zero, and wolves in a starving condition had been seen lurking near the fort; but I thought of neither the one nor the other, and only rejoiced to get Whu-tale off, and waited with enough anxiety through the succeeding hours.

After darkness had set in on the following day the travellers appeared, trudging along on snow-shoes, weary and footsore, my husband looking hardly able to stand, and with his beard fringed with icicles.

### My Purpose.

I live for those who love me,
For those that know me true,
For the heaven that smiles above me,
And waits my coming, too.

For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

**The force of a truth should not be weakened by the injurious habits of him who utters it.**

# Children's Department.

### A Christian Life.

A little effort day by day
The path of life to know;
To learn detachment from the world
With all its glittering show;

A little holy diligence
At morning, noon and night,
To train the tongue to praise the Lord
And pray to Him aright;

The nearest duty gladly done
For Him who asks no more;
Some little self-denying deed
Before the day is o'er;

A little toil that we may learn
Where heavenly treasure lies;
A little study of His Word
To make us truly wise;

Obedience in little things
His blessing to obtain,
That service, prayer and sacrament
Be not for us in vain;

A little fasting for His sake
To keep the body down;
A little silence for this strife
Of tongues His voice should drown.

A little daily act of faith,
Of love, or penitence,
To bind us to His saving cross
Lest pride should draw us thence;

A little sharing of His pain
The soul to sanctify;
To learn that life is only won
By those who daily die;—

A little here, a little there,
How small the measure is!
Yet so His moulding grace conforms
This little life to His.

—Harriet McEwen Kimball.

---

### The Red-Headed Boy.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and with the assistance of another teacher, managed to pull them apart.

"Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime, a red head had appeared at an upstairs window; one glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar, and fling him down!" The sharp voice was pitched so as to enter the principal's ear, and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the read-headed culprit.

"Be seated, boys. What grade are you in?" the red-headed boy looked up.

"Indeed, I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy, first?"

"With my hands, yes, sir."

"Why do you say 'with my hands'?"

"Because he attacked me first, with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed, because he remembered the fight he had the previous year; and how this red-headed teacher from another grade had walked all the way home with him. How she had told him that God had made both their heads red; how He had numbered each of those red hairs; how it did not just happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his Heavenly Father for making it red.

"Have a seat, Miss McClain; I'm glad you have come. Now," to the black drooping head, "how did you attack him first with your tougue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you because Miss McClain is here. Please, Miss McClain, go out! Then you come back when we holler, 'Come'"

The blue eyes looked beseechingly into the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, Professor; but perhaps you don't understand. Why, it's something about red heads. You see Pat is so sensitive on the subject that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth," but the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?"

"Ask him." Pat Dillon nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

"Professor," he stammered, "I—that's exactly what I said, only—that wasn't all. I said his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Pat was on his feet before Ernest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red,' before I fought about it; and I forgot to-day; but it is the first red-headed fight I've had since I promised her," and they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other!—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

"Ernest, your teacher is justly proud of you. You can both go."

"Oh, I do hope you can promote him, professor! Ever since I first noticed him in school, we've had a queer sort of understanding. I'm sure we could make the most of each other."

"I sincerely hope he will be promoted!" snapped his teacher.

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes, he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one a pair of eager blue eyes begged to be of service.

The principal watched with interest the development of the red-headed boy, by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best behaved grade in the school. I've taught it twice," declared one senior to another whom she met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches to come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, the eight pupils were at the board when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms, and hurried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall, and saw white-faced teachers struggling desperately to control themselves, and the crooked lines of crying girls and excited boys, she hesitated.

"Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it and was proud of her red-headed boy.—Christian Instructor.

---

Do not let us wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness or threatened with death. Life is shore, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. O, be swift to love; make haste to be kind!—Amiel.

---

It is not "The Lord is partly my portion," nor "The Lord is in my portion," but he himself makes up the sum total of my soul's inheritance. Within the circumference of that circle lies all that we possess or desire.—Spurgeon.

### Jack Frost.

Jack Frost has been busy on earth and in air,
And covered with snow are the hedge-rows and wold;
Even Reynard the fox finds it chill in his lair,
And the brave little Robin's a-cold, a-cold!

The Blackbird in vain seeks for worm and for fly,
The Thrush and the Chaffinch have waxed quite bold;
They come to the door-step with pitiful cry,
And all with the robin are cold, a-cold!

O children, you've breakfast and some to spare;
Warm garments your dear little forms enfold,
Just think what some tiny ones have to bear
When even the robins are cold, a-cold.

O reader, I know that your tender hearts
Will pity the birds whose plight I've told,
But can't you do something to take your parts
In feeding poor babies so cold, so cold!

Perhaps you have pennies you're thinking to spend,
And some may have silver, and some even gold;
For love of the little Child Jesus then send
What you can to help babies so cold, so cold!

—Kate Ashley.

### The Little Fiddler.

The clock in the great stone church at the corner showed that it was only half-past six, but the short November afternoon had long deepened into flickering gleam through the fast-falling snow. Suddenly around the corner came a figure, and as it paused under an electric light the rays fell on a slender little lad in shabby garments with a violin clasped tightly in his arms. The boy's face was thin and pale, and the great brown eyes seemed full of unshed tears. Wearily he leaned against the post. No one cared to listen to him to-day, and he would have no supper. Neither breakfast nor dinner had he had, for that matter.

Oh, it was so cold and he was so hungry! Perhaps he might lie down here in the snow, and an angel might see him and take him up to Paradise. What was that verse? Ah, yes! "And they shall have neither hunger nor thirst." What a beautiful place that must be! He wondered if little Patrick, the bootblack, was there now. Patrick had died in the early fall. How many nights they had shared a bun or a bit of fruit together and planned a dazzling future, when he was a great musician and Patrick a banker living on Fifth Avenue! Well, Patrick had found a better home than the palatial mansion he had pictured; but he was just a tired, hungry little street waif.

As he stood there in a sort of stupor a light flashed from a window across the way. The curtain was up, and he could see into the luxurious room, where preparations for the evening meal were going on. The sight of that tempting table filled him with fresh strength, and crossing the street, he drew his bow across his violin and began to play.

Now in that mansion lived a stately, haughty woman, possessed of many talents; she dwelt in the luxurious house alone, the last of a noble family. People admired, but stood in awe of her. She gave her money with lavish hand to charities; herself she never gave. While possessing much that makes life desirable, Elinor Wentworth had missed the best in life. To-night she sat before the open fire, a bored, listless look on her face. She would have to go abroad this winter, she was thinking; home was unbearably dull. Suddenly she raised her head in wonder. Through the still air came the sound of a violin. Louder and louder rose the plaintive notes, and so full of sadness were they that tears unbidden came to the listener's eyes. Hastily ringing the bell, she ordered the servant to learn who was playing outside in the bitter cold. He came back in a moment: "'Tis nothing but a beggar lad, and I will send him away."

"Bring him in!" she said to the astonished man.

The boy entered, his weary face full of dread. Probably she would send him to the police station.

"What is your name?" she asked.

"Donald Shepard, ma'am," he replied slowly.

"Play for me. Anything"—and Miss Elinor seated herself and watched him closely.

The lad played a simple melody; but as she stood something stirred her thoughts. Once, long ago, she had a little brother with just such eyes. She had worshipped him, and had cried out fiercely when he had been taken away. What if Stephen had been left to the mercy of the cold world? The old, tender impulses, so long restrained, leaped forth. "Stop!" she said; and, calling the boy to her, held his cold little hands in her own warm ones, while she said gently: "Donald, you have a wonderful talent. Now I want you to tell me all about yourself."

Donald told quietly of his father's struggle with poverty; how he had been a music teacher, and in the spring had followed the mother, dead long ago, and had left his boy nothing in the world but his violin.

Miss Elinor listened silently, her thoughts busy. At last she said: "I once had a little brother who was dearer than all the world to me. He is gone. I am alone. You are alone, too. You shall take my brother's place."

People said that winter that Elinor Wentworth seemed to grow younger and brighter; that she had been alone so long a companion was what she needed. She thought so herself when the long-silent rooms rang with the sound of a boy's merry voice, or when at night she and Donald sat before the fire making plans for the years to come, or talking of those who were waiting for them in the far country. One evening when they had been speaking of these loved ones, Donald told her of little Patrick and of the neglected grave in the cemetery. I wish I could put a stone on it, Aunt Elinor," he said. And she bent and kissed him for an answer.

So it came about that later they stood by a little mound, and at the head was a marble stone with a beautiful angel on top, and below was cut:

"Patrick Dooley,
Aged Ten years.
Rest in Peace."

---

The forgiveness of sin is of God's free grace, but it must be sought. It is not enough that there is a way of salvation, we must walk in it; not enough that there is forgiveness with God, He will "be entreated of." The promise is, "Ask, and ye shall receive." He who asks not receives not.

---

They love truth best who to themselves are true,
And what they dare to dream of, dare to do. —Lowell.

### "Honey" at the 'Phone.

"Honey's" mamma had gone to market, leaving her home with nurse. Nurse was upstairs making beds, while little Honey, with hands behind her, was trudging about the sitting-room looking for something to do.

There was a 'phone in the house which was a great mystery to Honey when it first came. She could hear voices talking back to mamma, yet could not see a person. Was some one hidden away in the horn her mother put to her ear, or was it in the machine itself?

Honey never failed to be on hand when the bell rang, and found that her mother generally talked to her best and dearest friends, ladies that were such frequent callers that Honey knew them all by name.

Her mamma wrote down the name of her friends with the number of their 'phones, and, because the child was so inquisitive about it, she very carefully explained to her just how the whole thing worked, never thinking that Honey would sometime try it for herself; and, indeed, for a while she satisfied herself by playing 'phone.

She would roll up a piece of paper and call out through it; "Hullo!" asking and answering all the questions herself alone, she took down the receiver and tried to talk to one of her mamma's friends, but it was all a failure.

She watched mamma still more closely after that, and, on this particular morning, while mamma was at market, she tried again, commencing with the first number on her mamma's list.

Taking down the receiver, she called out, "Hullo!" Then soon came the answer back, "Hullo!"

"I wants A-215," said Honey, holding the receiver to her ear.

"Yes," came the reply.

"Are you Miss Samor?" asked Honey.

"Yes," was the reply.

"We wants you to come to our house to-night to supper, mamma and me."

"Who's mamma and me?" asked the voice.

"Honey," was the reply.

"Honey, through the 'phone, eh?" laughed the voice. "Tell mamma I will come with pleasure."

Honey was not only delighted, but greatly excited.

She used every number on her mother's list, inviting them all to supper.

About four o'clock P. M. the guests began to arrive, much to "Honey's" mamma's amazement and consternation, especially when they divested themselves of their wraps and proceeded to make themselves comfortable.

What could it mean? She would think she was having a surprise party if every one had not come empty-handed. Perhaps it was a joke on her. If so, they would find she was as game as they.

There wasn't enough in the house to feed half that crowd, but she had the 'phone, and she fairly made the orders fly for a while.

When her husband came home from his office, he was surprised to find the parlors filled with company.

While helping the guests to the second plate of chicken, turning to his wife, he said: "Why, this is a sort of surprise, isn't it?"

Honey's mamma's face flamed, and she looked right down to her nose without saying a word.

"Why didn't you tell me you were going to invite them, and I would have brought home some flowers?" said Honey's papa.

Honey, who sat right next to her

papa, resplendent in a white dress and flowing curls, clutched his sleeve, and said: "It's my party, papa. I 'wited 'em frew the 'phone. Honey likes to have cean coes on, and have company."

It was the visitors' turn now to blush, but Honey's papa and mamma laughed so uproariously that it made them feel that it was all right even if Honey had sent out the invitations.

Not one went home without extending an invitation to her host and hostess to another dinner or supper, and in every one Honey was included.

"Just what she wanted, the little monkey," said her papa, as he tossed her up in his arms and kissed her. Then turning to his wife, he said: "Never mind, mother, she will learn better as she grows older."—S. S. Times.

### Wings Of A Dove.

At sunset when the rosy light was dying,
Far down the pathway of the west,
I saw a lonely dove in silence flying,
To be at rest.

"Pilgrim of the air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest."

But when the dusk a filmy veil was weaving
Back came the dove to seek her nest;
Deep in the forest, where her mate was grieving,
There was true rest.

Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest;
There are no happy islands over yonder—
Come home and rest.

—Henry Van Dyke.

### A Garden in The Heart.

"Oh dear! Oh dear! I don't believe I've got a single thing growing in my heart except great ugly weeds, mamma?"

Mamma had been having her Sunday evening talk with the little ones, and when the others had gone to bed, Madge sighed out this pitiful opinion on her shoulder.

The talk had been about the beautiful flowers and the ugly weeds which each little child is cultivating in the garden of the heart. Mamma had likened a spirit of love, gentleness, and modesty to the dear little violets, harebells and lilies of the valley, which are humble and delicate, seeking the shade. Kindly temper, helpfulness and cheerfulness, she thought, were like roses and heliotropes and verbenas or anything else bright and lavish of bloom, or of sweet perfume; while truth and perseverance and generosity are surely like grand trees of sturdy growth and widespreading shelter.

But when she came to the weeds, what a dark list it was! Ill-temper, envy, self-will, pride, falsehood, selfishness, vanity—ah, me! No wonder the poor little gardener felt discouraged as mamma pictured the thorns and thistles and coarse unsightly roots choking and enfeebling the tender flowers. And the very saddest part of it is that these weeds seem to come up of themselves and thrive without a bit of care, in spite, indeed, of a good deal of stamping down. Sometimes they will spring up all at once when you think you have quite killed them out, while all the time the flowers have to be patiently and carefully tended.

Madge began jotting off on her fingers:

"Pride; yes, I know it's pride when I feel ever so much better than poor Nettie Gibbs because I get higher marks at school than she does, when all the time I know she has to help her mother and don't have so much time for study as I have. Self-will—that's when I think I know better than you, mamma, where I ought to go and what I ought to do and want to have my own way and not give up. Ill-temper—yes, that comes along with the self-will—when Missie can't have her own way! Vanity? Yes, indeed; I was pleased enough when I went to Sunday School this morning and saw that my new dress was finer than Lucy Rand's and that she thought so too. Falsehood—I don't tell lies, do I, mamma?"

"No, dear, you do not; but be sure not to let any little shoots of deception spring up about your studies or anything else, for they strengthen fast into vigorous habits of untruthfulness."

"I'll be careful, mamma; I have so many weeds growing I can't afford to raise any more, I'm sure. Then there's selfishness—oh dear! I do like the best place at the study-table, and the biggest dish of berries, and I hate to divide my candy, and I hate to give up a comfortable seat and a good book to oblige any one. Nothing but weeds, you see!"

"Don't be discouraged, my dear little daughter. Any one so industrious at spying out her own weeds must surely find a way of rooting them out, and must have been, I think, quietly cultivating one lovely little flower called Candor."

"Oh, mamma, how can I make all these flowers grow in my heart?"

"You can only do it by the help of the great Gardener, who alone can plant seeds of beauty and goodness there. He waits to hear every earnest prayer for help. He will water the tender plants with the dews and showers of His grace, and beam upon them with the sunshine of His love. But you must watch continually against the enemy, who is always on the alert to sow the seeds of all evil. It is a warfare which must go on as long as life lasts, for the soil of human nature in these poor hearts of ours is much better adapted to the growth of weeds than of flowers—to the fostering of evil rather than good. When we trample down a vile weed, it will be sure to start up afresh—even if we tear out the very roots of some favorite sin or cherished indulgence some other will start up in its place."

"So there never will be any rest from pulling up, or trampling down, or tearing out, mamma?"

"Never, dear, till these flowers of the heart shall be transplanted to the gardens of the Lord. to bloom in the brightness of eternal day."

### A Red Indian's Honesty.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'it is not mine; give it back to the owner.' The bad man say, 'Never mind, you got it, and it is your own now.' The good man say, 'No, no! you must not keep it.' So I don't know what to do, and I think to go to sleep, but the good and bad man keep talking all night, trouble me; and now I bring the money back I feel good."

Like the old Indian, we all have a good and a bad man within. The bad man is Temptation, the good man is Conscience; they keep talking for and against many things that we do every day. Who wins?

### Martin Luther, Musician.

By Jean Urquhardt.

"Ah! That Martin Luther was a bad man, wasn't he?" said an Italian composer to the writer one day.

"He was nothing of the kind," I replied with some heat.

"Well," said my friend, "he was a good musician, anyway."

That set me to thinking.

1883 Protestant Germany celebrated the four hundredth anniversary of the birth of the reformer. And while we are accustomed to think of him as the hero of the Reformation, and while we know that "Luther's was one of the great individualities which have modeled the history of mankind," we are apt to forget that he was not only an amateur musician, but was also an ardent lover of scientific music. And his three wonderful gifts to the German people were the Bible in their own language, the catechism, and the hymn-book. When we rise for the last humn in church I wonder if we remember that it was Luther himself who established congregational singing. He was the author of about thirty-one translations and arrangements of Latin hymns, of five original hymns, and composed about thirteen hymn tunes.

We know him best by the great battle-hymn, "Ein Feste Burg" ("A Mighty Fortress"). This is the Marseillaise of the Reformation. It is based upon the Forty-sixth Psalm. Luther composed the tune. He sang it daily, at Coburg, in 1530; and on September 17, 1631, Gustavus Adolphus caused it to be sung by his whole army before the battle of Leipsic. It was also sung on September 15, 1882, sung as by one man, by assembled thousands, on the field of Lutzen. It still remains the national psalm of Germany, and in the last great war the Prussian regiments went into battle chanting it.

We appreciate its power over other than German-speaking nations when we know that there are eighteen translations of it in common use, and forty-five translations not in common use. This wonderful chorale has been used by Bach in his Cantata, by Meyerbeer in the Huguenots," by Mendelssohn in the fifth movement of his Reformation Symphony, and by Wagner as a motif in his Kaiser March, so that we may well remember that the leader of the Reformation was also the first evangelical hymnist. And when he died at Eisleben, February 18, 1546, and was buried in the Schloss-Kirche at Wittenberg, it was his greatest hymn, "Ein Feste Burg," that was sung over his grave.—S. S. Times.

Jacob's ladder has its foot where rests the head of any trusting disciple, in every clime, under every sky; its top is in the light that always shines undimmed.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

For the Southern Churchman.

**"In His Hand are all the Corners of the Earth."—Ps. 95:4.**

No matter how humble our "corner,"
No matter how hidden our place,
We are still in the Hands of our Father,
Who filleth the vastness of space.

No matter how distant our "corner,"
How far from the friends whom we love,
Our Father in heaven is near us,
No distance from Him can remove.

He sees all the work we are doing,
He knows all our sorrows and care,
We can trust to His love and His wisdom,
In placing us just where we are.

His Fatherly Hand in protection
Is ever extended above,
And His children are ever surrounded
By His Arms of encircling love.

L.

## PERSONAL AND NEWS NOTES.

The address of the Rev. Thomas Dowell Phillips is Winslow, Ark.

The address of the Rev. W. P. Williams has been changed from Denver, Colo., to Oskaloosa, Iowa.

The Rev. Houghton Fesbroke, rector of the Church of St. John the Evangelist, Toledo, Ohio, has resigned.

The Rev. J. D. Miller has resigned the charge of Advent chapel, Baltimore, Md., and his address now is Cordele, Ga.

The new St. Paul's church, Winston, N. C., of which the Rev. H. T. Cocke is rector, will be completed, it is hoped, in a few months.

The Rev. John M. Rich has resigned from Trinity church, Jersey Shore, Diocese of Harrisburg, and has accepted work in the Diocese of Pittsburgh.

The Rev. John W. Foster, D.D., rector of St. Paul's church, Steubenville, Ohio, has resigned his parish, in order to take a post in the foreign mission field.

The Rev. William E. Hooker has resigned the rectorship of St. Andrew's church, Marble Dale, Conn., and accepted that of St. James', Poquetanuck, Conn.

The new parish house of St. Paul's church, Bristol, Pa., was opened on Saturday, February 13. It is a neat frame structure, costing $5,000 and the main room will seat 350.

The Rev. H. W. Ticknor has resigned his work in East Carolina and has accepted charge of two missions in the Diocese of Pittsburgh. His address, after March 25, will be Johnsonburg, Pa.

The Rev. James Sheerin, rector of the Church of the Good Shepherd, Clinton, Mass., has been called to the rectorship of Christ church, Warren, Ohio, to succeed the Rev. Henry E. Cooke.

The Rev. F. G. Budlong, rector of the Church of St. John the Evangelist, St. Paul, Minn., has accepted a call to Christ church, in the same city, in succession to the Rev. E. E. Madeira.

Bishop McCormick, of Western Michigan, celebrated the third anniversary of his consecration, on Feb. 14. He was the recipient of many congratulations, good wishes, and substantial tokens of remembrance of the day.

Bishop Gillespie, of Western Michigan, in a letter to his Diocese, said he had been looking forward to commemorating with the Diocese his 34th anniversary as Bishop, but he feared his strength would not allow him to get to the church. Bishop Gillespie was consecrated February 24, 1875.

Services are held every Tuesday evening, in Lent, at Trinity cathedral, Easton, Md., under the management of the Brotherhood of St. Andrew. The speakers announced are the Bishops of Easton and Delaware; the Rev. Wyllis Rede, D. D., the Rev. William A. Coale and the Rev. C. E. Betticher.

The Clericus of Kansas City, Mo., at a recent meeting, adopted resolutions regretting the removal to Washington, D. C., of the Rev. Robert Talbot, for over twenty-five years rector of Trinity church, Kansas City, Mo. The Clericus say that it "loses a loved and honored member; one who has endeared himself to all in innumerable ways; whose presence has always been a source of help and pleasure, and whom we will ever remember with affection."

A number or memorials have been given to the new St. Thomas' church, Salem, Ill., including a beautiful altar of red oak, made by the American Seating Co., and given by the Woman's Guild in memory of Miss Mary Georgia Atkin; the altar cross, of brass, in memory of two friends, General Martin and Miss Atkin; and brass altar desk and book by Omar and Helen McMakin, in memory of their grandparents. The Eucharistic candlesticks were given by Miss Nance Martin, and the six cross lights by Daisy Martin and others. The oak hymn board was given through Mrs. Charles McMakin. Both cross and candlesticks were made by R. Geissler, New York. Twin memorial windows are to be in place by Easter.

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By Rev. K. J. Hammond.

No. 2.

The Period of Popularity; The Organization of the Kingdom. Keynote, Spirituality.

Scripture relating the history of this period, in which will be found the answers to the question. Sts. Mt. 4:18 14:36; Mk. 1:14, 6:56; Lk. 4:31, 9:17; Jn. 6:1, 7:1.

1. Who were called individually by Christ after His first rejection?

2. Name individuals healed or helped by Him in this period.

3. Write the names of the twelve Apostles in the order given in each of the three lists here, and the fourth in Acts ch. I, and note the three groups of best known, well-known, and least known, in all.

4. Describe their Mission.

5. On what two topics did Christ specially teach them? Sts. Mt. 7:13, and 13; Mk. 1:4; Lk. 6 and 8; Jn. 5.

6. Write briefly the chief topics in the Sermon on the Mount.

7. What Parables did Christ speak in this period?

8. Read in St. Jn. 6, how Christ turned the Disciples' thoughts from the material to the spiritual idea of His Kingdom, causing another rejection Write briefly what He said.

9. What lesson is here for you? Ro. 14:17; St. Lk. 17:21.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### Disturbances in Persia.

Mr. Editor:—The friends of the Rev. Mr. Schlemon, of Urmi, Persia, will be interested in reading this letter which I herewith enclose. It not only gives statements concerning the terribly disturbed condition of the country in which he is at work, but it also gives definite information concerning the gifts of money which his friends in this country have forwarded to him through me.

WILLIAM ANDREW LEONARD.
Bishop of Ohio.

Urmi, Persia, Jan. 18, 1909.

Dear Bishop:—I have just received your letter of Nov. 13th. It should have reached me over a month ago, but the roads in Persia are very bad. The mails cannot pass through. Several posts have been stolen, and possibly great deal of money that should have reached me, are now in the hands of bad people.

The conditions in this part of the country are very bad. I, myself, have been trying for several months to come back to America, but can not pass through. The roads have never been as dangerous as they are now. The people are being killed by thousands everywhere. I am trying to leave Urmi for America as soon as the roads are safe, and as soon as the American Consul at Tabris will allow me.

Many weeks ago I wrote to every friend from whom I got money through you. My letters, if they got through at all, should have reached America long ago. I have also sent to you for publication, the list of monies I received from America, and believed they are published by this time. The mails in Persia are very irregular. For weeks we do not get a single letter, and very often the entire mail is examined and destroyed before reaching us.

I shall mail this letter by the special Russian mail, and I hope it will reach you soon.

We are about the same, and we do not know what will happen next. I ask your prayers, and am,

Your faithful servant,
I. SCHLEMON.

Cannon Farrar was preaching to an enormous crowd one Sunday on the Fourth Commandment, and discoursed eloquently on the great gift of rest and gladness, explaining especially to the working classes that his object was not to impose upon them Sunday as a yoke, but to preserve it as a heritage, which should be to them more precious than the Magna Charta of Runnymede.

### A New, Complete Heart.

It is nothing less than character, nothing less than a new, complete heart, fulfilled manhood, that Christ is trying to give us. Therefore, we may be patient, and be sure that the perfection of his gift cannot be all at once. He who enters into Christ enters into a region of life and growth which stretches far away before him. He steps across the threshold and his feet are glad with the very touching of the blessed soil. Christ is so One that all which he is ever to be to the soul he is in some true sense already. But none the less there is much which he cannot be until the soul is more, and so can take more of the Life to live by.

The world can give you blessings which will be complete to you at once. It is able and glad to set forth for you at the beginning of the feast the best wine it has. But Christ will take you if you let Him, into his calm, strong power and lead you on to ever richer capacity and ever richer blessing, till at last only at the end of eternity shall your soul be satisfied and be sure that it has touched the height and depth of His great grace, and say: "Now I know thy goodness wholly." Oh, at the end of your eternity may those words be ours!"—Phillips Brooks.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.**

## ACKNOWLEDGMENTS.

### Holy Innocents' Memorial Hospital.

Please acknowledge for Holy Innocents' Memorial Chapel, through Mr. Fenton Noland:

| | |
|---|---|
| Church of Our Saviour | $1.00 |
| St. Martin's, Doswell | 1.50 |
| York church | 2.50 |
| Through Mrs. M. Merrill: | |
| St. Catharine's Guild, of St. Matthew's church, Chatfield | 1.00 |

Mrs. KATHERINE E. PUSEY, Treas.,
Flagler Hospital,
St. Augustine, Fla.

### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during February:

| | |
|---|---|
| Christ, West River, Md. | $ 28.35 |
| Diocese of West Virginia | 125.00 |
| Rev. J. B. Walker | 20.00 |
| Trinity, Staunton | 55.71 |
| St. Paul's, Lynchburg | 3.00 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., March 1, 1909.

## DIED.

LAY.—After a short illness and peacefully, at Baltimore, Maryland. on Thursday, February 19, ELIZABETH WITHERS LAY, widow of Henry C. Lay, late Bishop of Easton, aged eighty-two years, one month and eleven days. After funeral services at the Church of St. Michael and All Angels, Baltimore, and at Trinity cathedral, Easton, Maryland, she was laid to rest in Spring Hill Cemetery, Easton, on Thursday, February 25.

RIGHTON.—At Edenton, N. C., on the 23rd of February, 1909, SUSAN A. MOORE RIGHTON, in her 74th year. She was a daughter of Hon. Augustus Moore, and the widow of Col. Starke Armistead Righton, C. S. A.

"Faithful unto death—
A crown of life."

CAUSEY.—In Suffolk, Virginia, on February 17, 1909, Mrs. MARTHA J. CAUSEY, in the 64th year of her age; wife of the late C. H. Causey and daughter of the late Peter B. Prentis.

## OBITUARY.

IN MEMORIAM.

### Dr. William Winter Payne.

On the 4th of February, at his home in Warrenton, Va., Dr. WM. WIN' passed quietly to his eternal reward, in the seventy-third year of his life.

He was born at "Granville," near Warrenton, Va., the residence, at the time, of his parents, Mr. and Mrs. Richards Payne; but soon after his birth the family moved into the town, and to the home under whose roof he was destined to spend so many of his after years.

Tutored, as a boy, and in company with the present Bishop of Southern Virginia, by that revered clergyman and scholar of the Virginia Church, the late Rev. George H. Norton, D.D., he was able to enter William and Mary College at an early age; and, upon graduating from that institution, spent also a short time at the Universiy of Virginia. Selecting medicine as his life's profession, he took up its study at the old Richmond Medical College; and, after receiving his diploma, settled at Remington, Va., where he was successfully practicing his profession when the War between the States broke out. Promptly enlisting in the Confederate Army he was assigned as surgeon to a Louisiana regiment, continuing in active service until his failing health compelled him to return to his Virginia home.

After the war, he was elected principal of the academy in his native town, and for many years filled this honorable position with dignity and success.

To those who had the privilege of knowing him, it will ever be a pleasure to recall the hours they have spent in his company; for, with a gentle courtliness peculiarly his own, was coupled a mind richly stored with rare and interesting information, expressing itself always with the dignity and chasteness of the true lover of the classics. From his early youth he had a peculiar fascination for historical research; and to this taste is doubtless due the enviable reputation he won for himself in later years as a genealogist of broad information and accuracy. No one can remember him without recalling his unbounded admiration for England and her people—a subject of which he never seemed to tire, and upon which he could eloquently discourse for hours at a time.

To think of him as now absent from the place and home circles where he was so recently a familiar and always welcomed figure, will bring the keenest sorrow to many who knew and loved him: for few men have left behind them a record so filled with gentle memories, so free from the taint of worldliness, so dignified by pure thinking and temperate living.

From the hallowed walls of his beloved Church, his remains were borne to their quiet resting place on the hill-side, overlooking the fertile valley upon which, while in life, he had so often watched the soft shadows of the evening gather.

"Father, in Thy gracious keeping, leave we there Thy servant sleeping." W. H. L.

### Dr. William B. Goolrick.

One of the marks of the passage of time is the taking away of men through whose loss the communities of the world are impoverished.

It is not only the public character but the quiet man of high ideals and noble purposes whose loss is felt.

The subject of this sketch illustrated this truth.

The press of Fredericksburg testify to his energy, patience and perseverance, and that his voice and vote were ever on the side of all that is best, and note his readiness in every effort for moral uplift and practical sympathy: but those of nearer intercourse, alone know of his gentle kindness, his forbearance and his charity, in which he seems to have imbibed St. Paul's words on this preeminent Christian virtue.

At the time of his death, February the 11th, 1909, Dr. Goolrick had attained nearly sixty-three years of vigorous life. He was a life-long Churchman, having for years been a communicant of St. George's church.

At the age of sixteen he entered the artillery service in the Confederate Army, in which he continued until the end of the war.

During his residence of some years in Culpeper, Virginia, he married Miss Celia Hamilton Nelson, daughter of Mr. Keating S. Nelson, well known as an educator of youth; six children, all grown, bless the long and happy union.

His burial took place at St. George's church, on February the 13th, the Rev. R. J. McBride, a long-time friend, officiating.

The mourning for him was confined to no one class of people and the sympathy with his family expressed the deep-seated sentiment of appreciation in which the community shared. C. K. N.

## WANTS.

WANTED—A LADY WISHES A POSITION as nurse and companion to invalid or elderly lady. Will keep house or care for linen room. References exchanged. Address W. M., Box 312, Lexington, Va. mch6*

WANTED—POSITION BY TEACHER, FOR primary or advanced work. English, music and languages. Miss M. Mason, Willow Brook, Va. 6mch-2t*

WANTED—POSITION AS COMPANION OR Nursery Governess to small children. Miss N. G. Jennings, Luray, Va. 20feb4t

## APPEALS.

### THE BOARD OF MISSIONS

**is the Church's Executive Body for carrying on its Missionary Work.**

**The Church is aided in 30 Home Dioceses, in 18 Domestic Missionary Districts, and in 8 Foreign Missionary Districts.**

**$850,000 are needed to meet the appropriations this year.**

**Full particulars about the Church's Mission can be had from**

**A. S. LLOYD, General Secretary.**
**GEORGE C. THOMAS, Treasurer.**

### LEGAL TITLE FOR USE IN MAKING WILLS.

**"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."**

SPIRIT OF MISSIONS, $1.00.

### Prayer for the General Clergy Relief Fund.

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls. we beseech thee for thy ministering servants, Apostles, Prophets, Evangelists, Pastors and Doctors, now aged and infirm and no longer able to work as active laborers in thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of thy people for their support and comfort. that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purpose for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.

REV. ALFRED J. P. McCLURE, Asst. Treas

### Appeal From Indians.

The Wilmington, (Del.) branch of the National Indian Association has given us $15 with instructions to use it towards buying an organ for this mission—a thing which is greatly needed and desired; but our treasury is empty, owing to the unusual poverty and distress this year.

Will Christian friends help us?

Every donation, no matter how small, will be acknowledged in this paper.

Please make checks, &c., payable to
THE NAVAJO INDIAN LEAGUE,
Navajo Indian Reservation,
Crystal, New Mexico.


### Picture Puzzles

Illustrations of Bible Stories, cut for children. Also artistic subjects for Adults. Prices 50 cents up. Sample 30 cents.

FOR EASTER.—Quietness and Confidence; a little Book of Prayer. Dainty cover. Price 30 cents. Stamps. Miss BALDWIN, 120 Franklin street, Astoria, N. Y.

### The Grove Home School.

There is one vacancy in the Grove Home School, for either a girl or a boy. Home comforts and attention. Surroundings pleasant. Address MISSES PENDLETON, Delaplane, Va. 2t

# The Household.

### Don't Eat When Over-Tired.

There is, perhaps, no more frequent cause of trouble among workers than that of eating when over-tired. They return in the evening from their labors exhausted, and flatter themselves that a good meal will set them up again. Their hopes are seldom realized, for their stomachs, like the rest of their bodies, being thoroughly tired, cannot do their work effectually, and the result of giving them solid meals to tackle is an attack of indigestion.

Of course, when one comes in from the day's work a meal is necessary, the only thing to guard against is taking it when one is too fatigued to digest it. If instead of sitting down as soon as possible after entering the house to dinner or supper, the weary worker were first to take a cup of beef tea, or even of weak tea, with a little piece of bread and butter, which would act as a stimulant, she would by the time she had made her toilet for the evening, be sufficiently rested and refreshed to eat a hearty meal with benefit.

And right here comes a word as to the importance of dressing for the evening. It is not merely a habit of refinement, but it helps one to overcome fatigue, to get rid of the dust of the day and to put on fresh, cool garments, instead of those one has worn since morning. The donning of some sort of evening dress—be it only a well-worn silk blouse—has a tonic effect on both mind and body, and should by no means be omitted, even by the weary business woman living alone in a boarding house.—Chicago News.

### For Inky Fingers.

A girl I know has made a wonderful discovery, which she thinks all other school-girls should know, too.

"It's so needful, mamma," she says. "All boys and girls get ink on their fingers, you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the girl. "I try very hard not to. But I can get the ink spots off my fingers. See!"

She dipped her fingers into water, and while they were wet she took a match out of the match safe and rubbed the sulphur end well over her ink spots. One after another the spots disappeared, leaving a row of white fingers where had been a row of inky black ones.

"There," said the girl after she had finished. "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now; it's just splendid!"

So some other boys and girls might try Alice's cure for inky fingers.—Harper's Round Table.

If you are so unfortunate as to burn something in your agate or granite ware kettle, the utensil can be thoroughly cleaned by filling it with hot water to which either borax or washing soda is added. Let it boil for fifteen minutes. Never try to scrape off the burned foodstuffs from the pan, for there is great danger of chipping the agate. After the agate is chipped, the utensil should not be used for cooking purposes, for the hard substance may flake off.


EASTER TIDE

appeals to all CHURCH PEOPLE to place in their PARISH CHURCHES

MEMORIAL GIFTS and we carry A LARGE STOCK READY and can EXECUTE to ORDER if you will write us specifically on the subject.

THERE IS BUT LITTLE TIME REMAINING. Write for Preliminary Handbook on Any Branch.

J. & R. LAMB
23, 25, 27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

*Improving the Quality, Increasing the Quantity of Tobacco Crops*

The ambition of every tobacco planter is to secure the largest possible crop of the best possible quality—and this is most surely, easily, and quickly accomplished by the use of

Virginia-Carolina Fertilizers

As a rule the more liberal the amount of these fertilizers used per acre, the better the results. Mr. John F. Cunningham of Cunningham, N. C., probably one of the largest tobacco growers in the world, says: "I have been using your fertilizer for twenty years. I have sold tobacco made by this fertilizer as high as 90c a lb. Virginia-Carolina Fertilizer is used by the best tobacco farmers in the Tobacco States. It stands upon its merits. There is no better fertilizer made or used in the United States. I take great pleasure in recommending it not only to the farmers of Virginia and North and South Carolina, but to all the tobacco growers in the Union."

***The best results are invariably obtained with the use of Virginia-Carolina Fertilizer. Over one million tons were sold last year.***

Be sure and get the 1909 Virginia-Carolina Farmers' Year Book from your fertilizer dealer, or write our nearest sales office and a copy will be sent free.

*Virginia-Carolina Chemical Co.*

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers Virginia-Carolina Chemical Co.

*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

## Thoughts for the Thoughtful.

A grain of gold will gild a great surface, but not so much as a grain of wisdom.—Thoreau.

It goes a great way toward making a man faithful to let him know that you think him so.—Seneca.

There is no advantage in naming the Name of Christ with the tongue, if His spirit is absent from the heart.

Maintain dignity without appearance of pride; manner is something with everybody and everything with some.

Cast forth thy act, thy word, into the ever-living, ever-working universe. It is a seed grain that cannot die.—Carlyle.

To be able to have all things we want, this is riches; but to be able to do without, this is power.—George MacDonald.

There is nothing so great that I fear to do for my friend; nor nothing so small that I will disdain to do for him. —Sir Philip Sidney.

For all we know now the sweetness of Thy love, or the power of Thy salvation, we beseech Thee to hear us, good Lord.—M. E. Townsend.

Christ died on earth to take away our sins, and now He pleads to us from heaven to give Him permission to do that which He died and lives to do.

In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the present hour.—Goethe.

Let us face the future with courage and with faith, for of all the ages that have come and gone not one has such hope for humanity as the twentieth century.—Josiah Strong.

Most of the grand truths of God have to be learned by trouble; they must be burned into use by the hot iron of affliction, otherwise we shall not truly receive them.—Spurgeon.

He that sitteth in heaven and hath ten thousand thousand of angels to minister unto him, hath but two thrones, the highest heavens and the lowest heart.—Thomas Hooker.

An exlhange well says that talking people down behind their backs is a far-reaching kind of sin, killing three birds with one stone, the one talked about, the one talking and the one talked to.

Good words will do more than hard speeches; as the sunbeams, without any noise, made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter.

If it be true that a gracious impulse resisted leaves the heart harder than before, in this fact may be found an explanation of the hardness of some persons who are at least half conscious of their loss.

My idea of being my brother's keeper is, besides carrying part of his burden when too heavy for one, making his cause my own, to that degree that I will further his interests, protect his property and defend his good name as I would my own.




PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

**Make Provision for the Rainy Day**

by laying aside a certain amount of your earnings from time to time and placing them where you know they will remain safe and will accumulate rapidly from the start. The Planters' National Bank has the largest Surplus and Profits of any National Bank South of Washington, D. C. Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.

PLANTER'S NATIONAL BANK
RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,100,000


### Inward Peace.

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you," John 14:27. All men seek peace, but they seek it where it is not to be found; they seek it in the world, which is ever promising, but can never give us a solid peace; that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to the desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost, such a joy as persists in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt nor diminish.

True peace is not to be found but in the possession of God; and the possession of God cannot be attained but by faith and obedience; remove all forbidden objects, renounce all unlawful desires, cast off all earnest care and anxiety, desire only God, and then you shall have peace, such a peace as the world shall not be able to disturb. For what can trouble you? Is it poverty, disgrace, disappointments, outward or inward crosses? You should see all these in the hand of God, as real favors, which he vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace will prove inviolable. —Fenelon.

Indeed, in the simple lives which have now passed from our midst we can see what an important place a mother occupies in the most ordinary ranks of life—what an immense responsibility is hers, what large service she renders the world when her work is well done.—T. Rhondda Williams.


**R. L. Christian & Co.**

816-818 EAST MAIN STREET,
Richmond, Va.

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

**CAPUDINE for "THAT HEADACHE."**

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

**SCATTERED!**
**SCATTERATION!**

Scatteration isn't a good word, but that's what happens to all kinds of inflammation and congestion if GOWAN'S PNEUMONIA PREPARATION is applied. Croup, pneumonia, colds, coughs, pains and soreness in throat and chest are cured by this wonderful remedy. External and quickly absorbed. All druggists from 25c. to $1.00.

**COMMONWEALTH BANK**

12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

**A Room for Sick Working Girls**

"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

**LET ME DO YOUR SHOPPING**

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.
Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Capital, $1,000,000. **The** Earned Surplus, $800,000.

## First National Bank,

Of Richmond, Va.,

Solicits Your Patronage.

JOHN B. PURCELL, President.
JNO. M. MILLER,
Vice-Pres. and Cashier.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



## MENEELY BELL COMPANY.

22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## CHURCH FURNITURE and SUPPLIES

Ecclesiastical Carvings

AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

## CHURCH FURNITURE
## STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. J. VITTE, ART WORKS 27-29 W. 23 S. NEW YORK

**SHOPPING OF ALL KINDS**

for and with out-of-town customers. No charge except car fare and postage.

MISS M. E. STEVENSON,
1103 McCulloh St.,
Baltimore, Md.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, Altar Hangings and all Ecclesiastical Embroidery at reasonable rates for Advent, Christmas and other Church seasons. Address J., care of Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1882.

THE
## VIRGINIA FIRE & MARINE
## Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# COULD NOT CURE WEEPING ECZEMA

Disease Began over Ear and Spread till Face and Neck were Raw—Itching, Inflammation and Soreness were Terrible—Lasted Over a Year and All Treatments Failed

## UNTIL CUTICURA AGAIN PROVED GREAT SUCCESS



"Eczema began over the top of my ear. It cracked and then began to spread. I had three different doctors and tried several things, but they did me no good. At last one side of my face and my neck clear up to my hair were raw. The water ran out of it so that I had to wear medicated cotton, and it was so inflamed and sore that I had to put a piece of cloth over my pillow to keep the water from it, and it would stain the cloth a sort of yellow. The eczema itched so that it seemed as though I could tear my face all to pieces. The disease began in the fall and I did everything for it until the next winter. Then I began to use the Cuticura Soap and Ointment, and it was not more than three months before it was all healed up. I still use the Cuticura Resolvent Pills once in a while to cleanse the blood. I am very thankful that I tried Cuticura, and I can recommend it to any one. Miss Ann Pearsons, Northfield, Vt., Dec. 19, '07."

## GROWS HAIR

**Cuticura Removes Dandruff and Soothes Itching Scalps.**

Warm shampoos with Cuticura Soap, and light dressings with Cuticura, prevent dry, thin and falling hair, remove crusts, scales and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp when all other treatment fails.

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

**HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS**

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

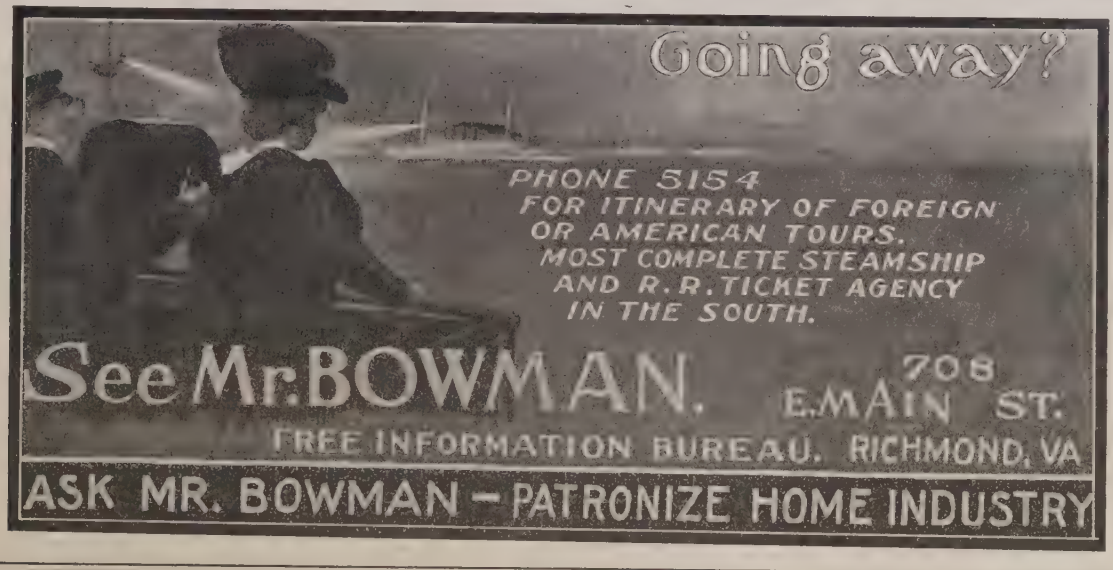
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

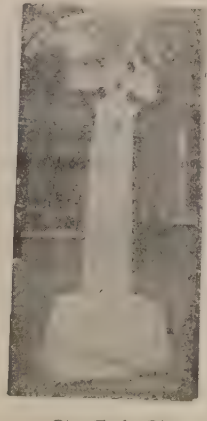
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., MARCH 13, 1909. No. 11.





Very Large Proportion of the So-Called

CELTIC CROSSES

Which Have Been Erected are incorrect in Their Symbolism.

In this respect these crosses of course, fall short in what should be an essential point.

We have made a study of this work, and consequently if the work is done by us, it will be correct, not only in proportions, but in symbolism.

We have erected them in all parts of the country.

Write for free booklet.

**CHAS. G. BLAKE & CO.**

**Makers of Correct and Durable Monuments and Mausoleums**

**750 Woman's Temple** ⁘ **CHICAGO, ILLINOIS**

THE

**American National Bank**

**RICHMOND, VA.**

—o—

Capital . . . . . $100,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% um on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

# Books for Holy Week and Good Friday

**PASSIONTIDE AND EASTER.** Thirteen Addresses, including Palm Sunday, Holy Week, Good Friday, Eastertide and Low Sunday. By Rev. Vivian R. Lennard, M. A., Rector of Lower Heyford (Oxon). 12mo, cloth, 80 cents net. (New.)—— **SEVEN STEPS TO THE CROSS.** Being Seven Meditations suitable for Lent, and more particularly for Good Friday. By Rev. Ernest Bradley, Rector of St. Paul's, San Rafael, Cal. 12mo, cloth, 60 cents net.—— **THE SEVEN WORDS FROM THE CROSS.** A Course of Meditations, by the late Frederic Watson, D. D., of Cambridge, England, with preface by the Bishop of Ely. Edited by Rev. C. B. Drake. 12mo, cloth, 80 cents net.—— **THE PATHWAY OF THE CROSS.** An entirely new set of Addresses and Devotions for "The Three Hours," with suggested Hymns on the "Seven Last Words." By Rev. G. T. Shettle, Vicar of St. Catherine's, Birkenhead, England. With introduction by Archdeacon Hodges. 12mo, boards, 40 cents net.

**Thomas Whittaker, Inc., Publishers,**

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

Laboratories and Clinical Facilities. Seventy Teachers. Number of Students Limited to Fifty in each Class. Three free catalogues—Specify Department.

# STUART HALL

FORMERLY

## Virginia Female Institute

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.

Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.

Sixty-Sixth session next September.

MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginia Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,

GUNSTON HALL 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals.

Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**

For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.

E. A. ALDERMAN, Pres., University, Virginia.

## ST. AGNES SCHOOL

FOR GIRLS. ALBANY, N. Y.

Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

**The Grove Home School.**

There is one vacancy in the Grove Home School, for either a girl or a boy. Home comforts and attention. Surroundings pleasant. Address MISSES PENDLETON, Delaplane, Va. 2t

# FREE.

*To Teachers and School Committeemen:* Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.

The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

Established 1846

## GEO. W. ANDERSON & SONS

215 E. Broad St., - - RICHMOND, VA.

CARPETS, RUGS, LACE CURTAINS

FIBER and CREX RUGS, All Sizes.

The Ideal Summer Rugs. ● Write for Prices

# NOW IS THE TIME.

Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

# John L. Williams & Sons

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main (P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

# N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | ‡9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡†11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M

Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

# COMMONWEALTH BANK

12 North Ninth Street,

RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MARCH 13, 1909. No. 11.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

**REV. WM. MEADE CLARK, EDITOR.**

**SOUTHERN CHURCHMAN COMPANY,**
Room 304 Bank of Richmond Building.
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### A Missionary Lesson.

The last issue of the Southern Churchman contained the announcement that the Rev. Nathaniel S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, had accepted the Bishopric of the Missionary Jurisdiction of Wyoming.

This act, following so close on the fine examples set by Bishop Rowe, in declining an easier office in order to remain in charge of the hardest missionary post in the American Church, and by Bishop Brent, in declining the Bishopric of the great Diocese of Washington, to remain in charge of the trying and arduous work in the Philippines, and of Dr. Lloyd, in declining one of the oldest, greatest and most honored Dioceses in America, in order to remain in charge of the great missionary work to which the Church has called him, ought to awaken the Church at large to the supreme importance of this Missionary Work.

Mr. Thomas has given an emphasis rarely ever given before, to the sense of the supreme importance to the Church at large of its missionary work. For the oversight of the hard and pioneer work in Wyoming, he resigns an honored parish, containing more than twice as many communicants and nearly four times as many Sunday School teachers and scholars as the entire Jurisdiction to which he goes, and whose contributions last year were nearly six times as great as the total contributions of his new Jurisdiction. In addition, he resigns the surroundings, opportunities and incentives of an old, cultured and religious community, where the Church is strong, honored and influential, to assume the obligations of hard and isolated work in a new and raw community, where the Church has yet to make her place and earn a position.

Surely, this fine addition to so noble a series of examples ought to awaken, in the Church at large, a quickened sense of the honor due to our missionary work, and to its splendid possibilities, as well as its great obligations.

But will it do so? Commenting on this fine act of Mr. Thomas', one of the wisest and most influential laymen in the Church writes the Southern Churchman:

"Adding this to the recent decisions of Bishops Brent and Rowe, the Church should certainly be awakened, if such a thing is possible, but I am not as hopeful of this as perhaps I should be. I do not know what the matter is; but we do not seem to be able to rouse ourselves to a sense of our responsibility."

It is sadly to be feared that what the "matter is," which this honored layman cannot comprehend, is simple enough. It is simply the world-old matter of selfishness! We all, clergy and laity, will read of these splendid examples, and then exclaim, "Fine! Is it not a great tribute to Missions! And ought it not to be an inspiration to us all!" And then we will quietly turn us again to our parish or personal work and forget that these splendid things have been done as object lesson and inspiration to us. We will admire for a moment, and then promptly forget that an example is not for admiration but for imitation. We will go on organizing parish societies and erecting parish buildings, and adding to parish facilities, and leave the Missionary Bishop to beg his way through life as best he can. "'Tis true, 'tis pity; pity 'tis, 'tis true." "The matter" in the case, we repeat, is perfectly simple; just the age-long, world-old matter of human selfishness.

### "Body, Soul and Spirit."

A certain religious paper, commenting apparently on the "Emmanuel Movement," says:

"After all, would it not be better to let the trained physician look after the physical health of the people, and let preachers devote themselves to the Ministry of the Word?"

Possibly, but just what constitutes "physical health," and what is the line of demarcation as to "the Ministry of the Word," its realm and its sphere of influence and operation? Just here is the crucial point of the whole discussion raised by the so-called "Emmanuel Movement," and just here it is very easy, indeed, to be ignorantly dogmatic and rush in where angels fear to tread.

Where is the line of demarcation between the mind or soul diseased, and the body suffering from a purely physical ailment, and who is to lay down that line? Is the "preacher" to say when it is purely a question of "physical health," and the exclusive business of the "trained physician," or is the "trained physician" to say when the patient is more mind and soul-sick and to call for the "Ministry of the Word?" Or is the poor sufferer to be left solely to decide the question, ignorantly or wisely, and to suffer the permanent consequences of a disastrous mistake? Dogmatism is grievously easy in this case, as in all other serious cases, and is just as grievously mischievous in its ignorant claims here as in all other cases.

The line of demarcation between the physical, the mental, and the spiritual in so idefinitely located and finely drawn that the wisest and best informed men have always hesitated to dogmatize or lay down any hard and just lines or rules, and have freely admitted that in such a discussion as Dr. Worcester and his colleagues have raised, there is room for wide and honest and intelligent difference of opinion and divergence as to views.

If all "trained physicians" were spiritually-minded men and devout believers there would be small reason or room for difference or divergence of opinion. But unfortunately, this is not the case. For while there is devout cause for gratitude for the thousands of devout Christian men who honor the medical profession and are a spiritual as well as physical blessing to suffering humanity, yet it is sadly to be feared that the tendency of present day medical science is to materialism pure and simple. When a teacher of

anatomy of high standing and wide reputation, in a great institution of recognized national reputation, can say to his classes, "Gentlemen, I have dissected hundreds of human bodies, but have never seen any trace of a soul," is it altogether safe to trust entirely in all kinds of ailments to such as he? While ignoring the soul on such grounds, might he not ignore the mind on the same grounds? For in the hundreds of brains he had dissected, had he ever seen any trace of a thought? Ergo, there is neither spirit nor mind; only a physical organism. In such a case, has the "preacher" and his business, "the Ministry of the Word," no place? Is there no call, under such circumstances, for any thing save physical healing? Is there no possible or conceivable connection between the growth of materialism in the medical profession, and the awful increase of insanity in civilized lands? These matters are very well worth serious consideration, and are far too momentous and far-reaching in their consequences to be discussed with exhibit of narrow dogmatism.

The so-called Emmanuel Movement has raised a wide question of far-reaching nature, as to the relation and inter-relation of the physical, mental and spiritual parts and spheres of our natures, their bearing each upon the other, and their mode of treatment, and this question will not down at any man's command, and it will not be satisfied by sarcasm, or smile, or laugh, or contemptuous jeer, or ignorant dogmatism, or any other "short and easy" method with the questioner, but must be treated seriously and answered intelligently, before the thinking part of our people can be induced to consider it answered at all.

The Southern Churchman is no apologist for the "Emmanuel Movement" or any other Movement of the kind, but it does believe in serious treatment of serious subjects, and an intelligent handling of the great issues involved in our physical, intellectual and spiritual being. And it is convinced that far from the last word has been said as to St. Paul's triology of "Body, Soul and Spirit."

## BOOK REVIEWS.

THE WARRIOR SPIRIT IN THE REPUBLIC OF GOD. By Anna Robertson Brown Lindsay, Ph. D., Author of What is Worth While; Culture and Reform; The Victory of our Faith, etc.. New York: The Macmillan Co. Price, $1.50.

This is not exactly a new book, neither is it exactly a new edition of a former work, but is rather a combination of the two, and it is well worthy of this second appearance.

The author has very exactly put the idea of the book into the title; it is an appeal, and a strong and vigorous and striking appeal for the best type of the warrior spirit as applied to the work of the Church Militant.

Mrs. Lindsay has clear views on many subjects, and she expresses them with unusual point and vigor. She goes straight to her point, and makes it plain to every reader what she is trying to teach. She avoids all polemics and ecclesiastical differences, and treats the fundamentals of Christian life and character.

The chapter on "The Church of God" is very striking and very forcible, and when she states the reasons for allying oneself openly with the Christian Church, she goes to the root of the matter and makes appeal to what is highest and noblest in the very best type of man. She puts her appeal for alliance with the cause that makes for righteousness, in a light that will influence many who would turn a deaf ear to the ordinary type of appeal, which is too often akin to refined selfishness.

The book is very well worth reading, and to the preacher it will prove suggestive in many directions. There will be differences of opinion; but the very differences will set the reader to thinking for himself.

EPOCHS IN THE LIFE OF JESUS. A Study of Development and Struggle in the Messiah's Work. By A. T. Robertson, M. A., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. New York: Charles Scribner's Sons. Price, $1.

In the ordinary acceptation of the term, this book is not "A Life of Jesus," but it is something very much more useful and timely than such a work as that would be. This is a discussion of the Career of Jesus, as a Preacher and Teacher. No attempt is made to tell the story of his life in detail, but the attention is rather called to the movement towards the climateric of power in His work. To borrow a comment: "The lumber of learning is all left out here, that the attention of the reader may be focussed on Christ, who battled for human freedom in the most heroic of all conflicts."

The subjects of the separate chapters in this book are. The Messianic Consciousness of Jesus; The First Appeal of Jesus; The New Departure; The Galilean Campaign; The Special Training of the Twelve; The attack Upon Jerusalem; The Answer of Jerusalem; The Final Triumph of Jesus.

Dr. Robertson's style is clear, simple and forcible; devoid of all theological technicalities; free from any taint of pedantry; and suited for the reading of any intelligent man or woman interested in the great subject he is treating. It puts many things in an unusual light, and will hold the attention without trouble.

RELIGION AND EXPERIENCE. By J. Brierly, B. A., Author of The Common Life; the Eternal Religion; Studies of the Soul, etc. New York: Thomas Whittaker. Price, $1.40.

This is a study of Religion from the standpoint of experience, and the endeavor is made to sketch a philosophy of experience, and to show its relation to the Christian faith of to-day.

Among the many subjects treated as such as, The Psychology of Prayer; The Religion of Calamity; The Law of Change; Religion and Crime; Religion and Ghosts; Doctrine and Life; Of Moral Stimulants; A Question of Age; Politics and Religion, and many others of the same general character.

It is probable that many readers will differ with Mr. Brierly at many points, but they will find his book interesting reading.

THE RIGHT LIFE AND HOW TO LIVE IT. By Henry A. Stimson. With Introduction by William H. Maxwell, City Superintendent of Schools, New York. New York: A. S. Barnes & Co. Price, $1.20.

This book is addressed to young people, in the formative period of their lives, and aims to help them see their way clear as to their surroundings in the world and their adjustment to those surroundings. So high an authority as President Hadley, of Yale, says of it: "If the young men and women of the next generation could be permeated with the views and ideals which underly this book, it would be a most useful thing for their conduct and character." The work is divided into five parts: 1. The Facts of Life; 2. The Law of Life; 3. The Moral Equipment; 4. The Moral Obligation; 5. The Rules of the Game.

The book is well written, free from all offensive statement or allusion, and ought to be a help to any thoughtful young person.

### Literary Note.

Thomas Whittaker, Inc., are the publishers of the American edition of "Passiontide and Easter" being addresses for Palm Sunday, Holy Week, Good Friday, Eastertide, etc., by the Rev. Vivian R. Lennard.

### Received for the Italian Earthquake Sufferers.

| | |
|---|---|
| Previously acknowledged ... | $315 89 |
| M., Woodville, Va. ..... | 1 00 |

### Night and God.

And yet it seems so full of comfort and strength, the Night. In its great presence, our small sorrows creep away ashamed. The day has been so full of fret and care, and our hearts have been so full of bitter thoughts, and the world has seemed so hard and wrong to us. Then Night, like some great loving mother, gently lays her hand upon our fevered heads and turns our little tear-stained faces up to hers, and smiles; and though she does not speak, we know what she would say, and lay our hot, flushed cheek against her bosom, and the pain is gone. Night's heart is full of pity for us; she takes our hand in hers, and the little world grows very small and very far away beneath us, and borne on her dark wings we pass for a moment into a mightier Presence than her own, and in the wondrous light of that great Presence all human life lies like a bark before us, and we know that Pain and Sorrow are but the angels of God.—Jerome K. Jerome.

### Why I Go to Church on Rainy Sundays.

Because God blessed the day and hallowed it, making no exceptions for rainy Sundays.

Because my presence is more needful on Sundays when there are few, than when the church is crowded.

Because on any important business rainy weather does not keep me at home, and church attendance is, in God's sight, important.

Because I know not how many more Sundays God may give me; and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances Ridley Havergal.

Asking and receiving—this is the history of every prayer properly so called.

# Church Intelligence.

## CALENDAR.

### March.

1—Monday.
7—Second Sunday in Lent.
14—Third Sunday in Lent.
21—Fourth Sunday in Lent.
25—Annunciation B. V. M.
28—Fifth Sunday in Lent.

### Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

# Foreign.

### An Age Limit.

The question of an age limit for parochial clergy and dignitaries was again discussed by Convocation last week, and a resolution was passed referring the subject to the Clerical Stipends Committee to be considered and reported upon. This decision was come to after a debate in which the matter was fully threshed out. Nobody seems to doubt now that there are many cases in which clerical holders of offices remain at their posts too long, and it is quite certain that every facility should be given to any who feel they ought to relinquish an appointment to do so. But where the difficulty comes in is in regard to the treatment to be accorded to the holders of high offices who do not agree with outside critics, including possible successors to their positions, as to when they are fit subjects for resignation. The Archdeacon of Ely made a shrewd contribution to the debate when he said he knew of a case where a clergyman of great years, but of considerable activity, felt it right to resign; but the younger man who succeeded had not his predecesor's wisdom, and promptly set the whole parish by the ears. There are faults of youth as well as of age, and the word "age" is capable of elastic definition. One man is younger at seventy-five than another at sixty-five, and in the case of the holders of great spiritual offices, Bishops, for example, the ripe wisdom which years may bring and long practical experience, together with that cumulative parental influence which one looks for in a father in God, may make up for some loss of physical activity. A Bishop is not only a great Church officer, who in these modern days moves rapidly about his diocese consecrating churches, conducting confirmations, &c., but he is the spiritual head of the whole diocese to whom the clergy resort in times of difficulty. More than one modern Bishop could tell that very much of his work consists in giving personal counsel and stimulus to overworked and puzzled clergy. The subject is evidently one for the most careful consideration. Possibly in the case of Bishops something might be done by the extension of the system of Coadjutor-Bishops, not merely suffragans, who are not necessarily connected directly with headquarters, but coadjutors who would work with the Bishop constantly from the diocesan centre, and might be appointed cum jure successionis. After all, age in itself is not an incapacity for spiritual work. It certainly was not in the earliest days of the Church, for how can we over-estimate what we owe to Paul the aged.

### Taunton Election.

The result of the Taunton election, the return of the Conservative candidate with an increased majority, is not an event of any special political significance. The balance of parties is unaffected, and it is possible that the Labor and Socialist candidate did not attract as many votes as a regular Ministerial candidate would have done. There must be many Liberals in the ancient capital of Somerset who are not Socialists. But the unvarying regularity of the Unionist successes must be intensely discouraging to the Government. No wonder the Prime Minister refused to endorse the Radical amendment to the Address in favor of pressing home at once the attack on the Lords. He replied that to appeal to the country against the action of the Lords last Session would be to concede to the Peers the right to force a dissolution at will. The argument is tactically effective enough, but would the Government have relied upon it if they had been certain at the end of last session, or were even now certain, that an appeal to the country would result in an emphatic condemnation of the Peers?

### The Bishopric Bills.

Obstruction will be offered to the Sheffield Bishopric Bill from the Nonconformist party in the House of Commons, on the usual grounds. This gives additional interest to the impending discussion in the House of Lords of Viscount St. Aldwyn's Bishoprics Bill, which is framed to facilitate the formation of new bishoprics and the alteration of Dioceses. It is proposed that the Crown, by Order in Council and on the recommendation of the Ecclesiastical Commissioners, shall be empowered to provide for the foundation of new bishoprics, with a diocese and Cathedral church in each case, for the foundation of deans and chapters, &c., and for the alteration of diocesan boundaries. This would do away with the present dilatory and vexatious procedure by which the assent of Parliament has to be obtained in each case, and which makes it easy for any disaffected group of politicians to organize and maintain obstruction.

### The Archbishop and the Luxury of a Wife.

The Archbishop of York is rapidly finding his way into the hearts of the people of the North, and each place he visits he is cordially welcomed by the Nonconformists. At York the other day, Sir Joseph Sykes Rymer, a prominent Wesleyan, in the course of his greeting to Dr. Lang, touched on ancient history. It was, he said, a long time since there was any friction between the ecclesiastical and civic authorities of York. Unfortunately history recorded that at times the relationships had not been of the most happy character. But when there was a common danger the civic and ecclesiastical authorities joined together, as was testified by one of the windows in the Guild Hall, in which was represented Archbishop William de Melton about the year 1315 rousing the enthusiasm and loyalty of the Mayor, Nicholas Fleming, the Corporation, and the citizens to go out to resist the raid of the Scots. A battle was fought at Myton-on-Swale, and 300 of the clerics were killed. "We came off second best," remarked Sir Joseph, who added, amid laughter, "The Scots have continued from time to time to invade us." Passing from the past to the future, Sir Joseph ventured to say he would have equal, if not greater, pleasure in joining in another address if ever his grace saw fit to take a lady to help him in his duties. This sentiment clearly met with the approval of the company. The Archbishop, in responding, said he could not hold out any hope that Sir Joseph Rymer's wish would be fulfilled for many years. To tell the honest truth he found the luxuries of Bishopthorpe were quite expensive enough without adding to them the doubtles valuable, but, he suspected, somewhat expensive luxury of a wife.

### Decay of the Ministry of the Word.

The Bishop of Carlisle has been uttering some solemn words on the danger of un-Bibling the Church and nation. In the course of a remarkable sermon in his Cathedral he drew attention to the fact that the undue exaltation of the Holy Communion is bringing about the decay of the Ministry of the Word. He spoke with sorrow of the "quite common custom" in the South of England of making the Holy Communion 'the one great service of the day," and he showed the danger of this disproportion. It is high time that a warning note was sounded. The Church of England places the Ministry of the Word before the Ministry of the Sacraments, and this order—essentially Divine in its origin—can only be reversed at the greatest peril to the Church and nation. The Bishop of Carlisle holds the view that it is the gradual decay of the Ministry of the Word which is largely responsible for the decay in attendance at public worship, for the lowering of Sunday observance, for the manifest loosening of the hold of moral and spiritual influence upon the individuals of the nation and of the nation at large. We believe the Bishop to be absolutely right in his estimate, and unless the Church returns to the primitive model it must lose its spiritual power. Upon the faithful preaching of the Word so much depends that we are jealous for the maintenance of a high standard in the pulpit, and Evangelical clergy can render no greater service to the Church and the nation at the present time than by taking care that the Ministry of the Word shall be the chief feature of their life and work.

### Consecration of the Bishop of Guildford.

For the second time within this month the consecration of a Suffragan Bishop took place on Sunday in the Chapel of Lambeth Palace, the accommodation in which was taxed to the utmost. The Bishop consecrated was the Rev. John Hugh Granville Randolph, vicar of St. Mark's, Portsea, in succession to Dr. Boutflower, Bishop of Dorking, now working in Japan; but by the courtesy of Bishop Sumner, who surrendered the title, the new Bishop will be known as Bishop of Guildford. The Archbishop of Canterbury celebrated the Holy Communion, the Epistle being read by the Bishop of Bristol and the Gospel by the Bishop of Winchester. The sermon was preached by the Rev. Hugh Bright, Vicar of King Cross, Halifax. During the retirement of the Bishop-designate to assume the rochet the hymn "Our blest Redeemer" was sung, and Mr. Randolph was presented by the Bishops of Winchester and Southampton. The King's mandate was read by Mr. Lee, and it appeared

that the second name submitted to His Majesty was that of the rector of Farnham. At the second retirement of the Bishop-designate Mendelssohn's anthem "Lift up thine eyes" was beautifully rendered by the ladies' choir. The offertory was for the Portsmouth Church Extension Fund.

The hymns sung were "Blessed City, Heavenly Salem" as a processional and "Now, oh Father, mindful of the love," with the 150th Psalm as a recessional. The quietness and simplicity of the service were remarkable.

### The Attack on the Church in Wales.

A meeting of the Cardiff Church Committee was held in St. John's schoolroom, when there was an exceptionally large number of members present, especially of the laity, with Canon Beck in the chair. An animated debate took place on the subject of the coming Bill for the Disestablishment and Disendowment of the Church in Wales, and on the various methods which should be taken to enlighten the public as to the true position of the Church, and to expose the fallacy of the arguments commonly brought against the Church, such as its State origin, that its clergy are paid by the State, that its property is national property, &c.

### The Archbishop of York's Warning.

The Archbishop of York, addressing a meeting at Scarborough, referring to the Disestablishment Bill, said: "The necessity for the maintenance of unity was apparent when they remembered the future position of the Church. They had seen a threat had been uttered—one believed it was not more than a politic threat—to disestablish certain Dioceses of the Province of Canterbury. Such proposals at any time might be made upon the whole Church of England. Everyone present would feel that disestablishment would affect the character of the nation far more than the character of the Church and it was well for them to be prepared for the possibilities of the future, and by strengthening the ties of mutual understanding and sympathy binding Churchmen of all sorts and kinds together."

## American.

### 10,000 Bibles To Be Given Away.

Mr. George C. Thomas, in the following letter to the American Church Sunday School Magazine, offers to give 10,000 Bibles to Sunday Schools during the current year:

I desire to make the following offer: That during the current year I will furnish to such Sunday Schools of the Protestant Episcopal Church in the United States as may be without the means of purchasing the same, Bibles for their use up to the number of ten thousand (10,000) in all.

Every application must state that they are actually needed, and the School is unable to procure the same themselves, and this must be endorsed by the Bishop of the Diocese or Missionary District.

My object in doing this is to aid in the handling and reading of the Holy Scriptures. I am convinced that the publishing upon the leaflets of such portions of Scripture as may be selected for the lesson tends to interfere with the use of the Bible itself by the scholare. GEORGE C. THOMAS.

All applications must be made to the publishers of the American Church Sunday School Magazine, George W. Jacobs & Co., 1216 Walnut St., Philadelphia, who will furnish application blanks and pay all costs for transportation. Each application must be endorsed by the Bishop of the Diocese or Missionary District as above stated.

## NEW YORK.

**Rt. Rev. D. H. Greer, D. D., Bishop.**

### Trinity Parish Vestry Win in Court. Death of Mrs. Potter—Large Attendance at Noon-Day Services—Laymen's Conference.

Trinity parish affairs have been two days in court, and while the decision has not been announced at this writing, there is doubt in the minds of nobody what the decision of the court will be. Sitting before a judge who happens to be a Roman Catholic, the grievances of the people of St. John's chapel were set forth in no favorable light. Two attorneys appeared for St. John's and put in the pleas of the legal rights of communicants of St. John's and the lack of them of those who attend St Luke's. Trinity massed on its side an array of lawyers such as might appear in an oil company suit. Its legal rights were insisted on to the letter. Trinity disclaims legal application of the Religious Corporation law of New York, passed in 1895, saying that it exists under royal grant, and the intimation was given that if the State Legislature undertakes to amend its charter it will contest its right so to do. A bill to amend it is pending at Albany. The judge stated in the course of the argument, through questionings, that the matter at issue over St. John's chapel closing is solely whether Trinity vestry has the legal right to do it. Counsel for Trinity showed that it had such right, and the judge agreed that it had. Decision was reserved as matter of form. Counsel for Trinity brought out the fact that it has long been the intention of the vestry to sell St. John's property or convert it to commercial purposes. The legal battle of St. John's congregation, in the injunction proceedings, was futile. It is rumored, however, that the end is not yet. Public interest has not abated.

The death of Mrs. Henry C. Potter follows that of the Bishop by only a few months. It occurred last Thursday, March 4, from Bright's disease, and was sudden and unexpected. The funeral took place from the Church of the Incarnation, of which she had been a communicant for many years. Interment was at Cooperstown. She came of an English family of prominence, resident in this city. She married first Mr. Alfred Corning Clark, the head of a great sewing machine company. He died in 1896, leaving his wife in possession of many millions of dollars. His wife was of a charitable disposition, always doing good deeds, and little liking for social matters. In 1902 she married the Bishop of New York, who thereafter gave up his home and



**THE REV. NATHANIEL S. THOMAS,**

**Rector of the Church of the Holy Apostles, Philadelphia; Bishop-Elect of Wyoming.**

went to live at the beautiful homes of his wife on Riverside Drive, New York, and at Cooperstown. Mrs. Potter did much for the country town of Otsego, and especially for the memory of Fenimore Cooper. A park adjoining Christ church, Cooperstown, in the yard of which Cooper is buried, was made free to the public by Mrs. Potter and greatly improved in attractiveness by her gifts of bronzes. In New York her gifts were many. Some were made in the names of her sons, notably the Alfred Corning Clark Memorial, which is the chapel and parish house of the Incarnation in East Thirty-first street. There were many other benevolences, and her good deeds were so quietly performed that a chronicle of them rarely reached the public.

Lenten noon-day services in New York are breaking all records in the matter of attendance. This has been the case for several Lents, but this year better known speakers have been secured in some pulpits, and the public feels more confident to respond. At Trinity church, congregations, each noon during the first full week of Lent, were limited in size only by the size of the buildings. There was almost a repetition of the old days when Phillips Brooks and Hay Aitken were heard there. Bishop Lawrence, the preacher each day, had for general theme, the city, its growth in righteousness as in wealth; and a more admirable series of telling addresses it would be hard to imagine. On some days he spoke for hardly more than eight minutes, and yet, so emphatic was the message that all felt repaid—and came next day. On the closing day some were unable to gain admittance, so great was the press. At Calvary church, the Rev. Dr. Lloyd spoke each day, and proportionately the attendance was as great as down town.

Responding to the appeal of the Council of the Second Missionary Department, that laymen in each principal city planned to hold annual missionary conferences, the laymen of New York will hold a Church Laymen's Conference on April 28. It will follow immediately upon the National Conference of Church Clubs, meeting in New York April 27 and 28, and its night session will be attended by members of the Church Club and its guests here to attend the National Conference. The local meeting of laymen will consider Diocesan and world missions and Church Social Service, and as far as possible secure attendance of representatives from parishes and missions. Bishop Greer will say the prayers at opening, and the speaker for world missions will be the Rev. Dr. Lloyd.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Church Training House—Daily Services in Calvary Church, Conshohocken. Death of the Widow of Bishop Stevens—Corner Stone of Parish House Land—Epiphany Chapel Injured by Fire—Missionary Rally, March 23.**

The eighteenth annual report of the Church Training and Deaconess House has just been issued. In the class of 1909, there are 11 and in that of 1910, 14 students. In these years 100 have graduated in the full course and many others have been benefitted by the training which they there received. The course of study shows how thorough the training given is. Minutes on the last Elizabeth Newbold Biddle and Elisabeth Morris show the esteem in which these two charter members are held. They were the oldest and youngest members of the board of managers. The retiring fund has $4,695.59 in its treasury.

The Rev. Archibald H. Bradshaw has arranged a series of special daily services during Lent for Calvary church, Conshohocken. On Mondays there are Meditations upon Life; Tuesdays, Meditations upon Goodness; Wednesdays, addresses upon the Creed; Thursdays, Meditations on the Lord's Prayer; on Friday night there are special preachers; Saturdays, Meditations on the Holy Catholic Church. During Holy Week The Last Days of a Holy Life will be the subject of the meditations.

The Rev. I. H. Correll, D. D., addressed the Clergy Missionary Association, on Monday morning, March 1, on the Work and Opportunities in Japan The president of the Association for this year is the Rev. Roberts Coles, vice president, the Rev. C. M. Armstrong; secretary and treasurer, the Rev. H. K. B. Ogle.

For two years a Day of Intercession has been held in St. Mark's church, with the approval and blessing of the Bishop of the Diocese. This year a missionary service was held on Sunday evening, in addition to day's service, which began with two early celebrations of the Holy Communion. Morning Prayer was said at 9; an address at 10; 11, Penitential Office and address; 12, Litany, intercession by the Rev. J. O. S. Huntington, O. H. C.

There will be a series of six conferences by the Rev. A. G. Mortimer, D. D., in St. Mark's church, during Lent, on the Thursday evenings at 8:15. Last year they were on Some Religious Difficulties of Our Day. This year they will be on The Fundamentals of the Christian Faith.

The will of the late John Henry contains a bequest of $1,000 to the Home for Consumptives.

Mrs. Anna M. Stevens, widow of the late Bishop William Bacon Stevens, passed into life on Tuesday, March 2, at her residence in Philadelphia. She was born in Wilkes-Barre,, Pa., in 1836, and was the daughter of the late Judge John Nesbit Conyngham. The funeral services were said by the Rev. Dr. Floyd W. Tompkins, in the Church of the Holy Trinity, on Friday afternoon, March 5. The interment was in the church yard of the Church of St. James' the Less, Falls of Schuylkill, where lie the remains of her husband.

Bishop Mackay-Smith laid the corner stone of the new parish house of the Church of St. Jude and the Nativity, on Saturday afternoon, February 27. He was assisted by the rector, the Rev. Llewllyn N. Caley, and the Rev. Charles Logan, the rector of St. Jude's, up to the time of the consolidation, and now retired on a liberal annuity. The Bishop in his addess spoke highly of the work of the parish, its rector and Mr. John E. Baird, who is building the parish house. The stone, which is two feet square and sixteen inches thick, has cut on its face "I H. S." and "1909." The building will cost $45,000 and will be of rough Port Deposit granite, with limestone dressing, and it is expected that it will be completed by June. In the basement there is to be men and boys' club rooms; on the first floor the chantry, church parlor, guild and class rooms; on the second a large Sunday School room, Bible class rooms and offices for the secretary and the librarian. At the rear of the building a third story will be added to provide quarters for the sexton.

The vestry of the Church of the Saviour has asked the Rev. George E. Faber to assist the rector temporarily.

Epiphany chapel was seriously damaged by fire and water on the afternoon of March 2. While no harm was done to the fine stone altar and the large pipe organ, much injury was done to the chapel and Sunday School room. Five stained glass windows were broken and a handsome altar cloth ruined, and the vestments of the vicar and choir were badly damaged.

A missionary rally, under the auspices of the Pennsylvania Branch of the Woman's Auxiliary and a committee of the Church Club will be held in the Witherspoon Hall, on Tuesday evening, March 23, Mr. George C. Thomas will preside. Addresses will be made by Mr. George Wharton Pepper and Mr. Wm. R. Butler.

The Rev. D. I. Odell, rector of the Church of the Annunciation, has publicly announced that his full recovery to robust health after long months of illness is sufficiently assured to anticipate his return to parish duties soon after Easter.

On Washington's Birthday the vestry of the Church of the Holy Innocents, Tacony, which is composed of the leading men of the ward, provided, cooked and served a supper to 200 of the people. The affair was unique and most enjoyable.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

**Porter Military Academy — Vested Choirs—The Rev. John Kershaw's Health Improved. The Rev. T. T. Walsh Resigns as General Missionary.**

Our Diocesan School for Boys, the Porter Military Academy, located at Charleston, is making splendid progress under its new rector, the Rev. Walter Mitchell. The dormitories now have steam heat and the gymnasium has been fully equipped. A recreation hall has been provided, in which there is a dancing school twice a week. The spiritual, moral and disciplining features of the school were never better than at this time.

There has been a remarkable increase in the number of vested choirs in Charleston. Out of eleven parishes and missions, but two are without the "white-robed singers."

The Rev. R. M. Marshall has assumed charge of St. John's church, Charleston, a church at which his grandfather ministered for many years.

The many friends of the Rev. John Kershaw, Jr., rejoice to learn that he has improved in health sufficiently to resume active work. He has accepted charge of the parish at Rock Hill and the mission at Lancaster.

The Rev. T. T. Walsh, General Missionary of the Diocese, has accepted a call to the Church of the Good Shepherd, Yorkville. He will be chaplain of the Orphanage, and also have charge of the churches at Chester and Blacksburg. These churches and Orphanage are to be congratulated on getting such an able, earnest and effective priest as Mr. Walsh—an earnest Christian, a good Churchman, a fine preacher and an ardent worker for missions. Since Mr. Walsh was appointed General Missionary of the Diocese he has done excellent work in supplying vacant parishes, establishing missions, carrying the Church to her scattered members, and doing valuable pioneer work.

It is with regret we hear of his change, as we think there is good work for a general missionary to do, and Mr. Walsh is the man to do it.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

### Virginia Mountain Mission Work.

The Rev. George P. Mayo, of the mountain missionary work of the Diocese, has been visiting Richmond for a week or more, in the interest of the same. He has delivered several interesting illustrative lectures to Sunday Schools and parishes of the Junior Auxiliary in the city, thus making the members well acquainted with what the noble band of workers are doing for the glory of God among His very needy ones.

Much interest is being shown in the Industrial School of the Archdeaconry of the Blue Ridge, to which he is giving special emphasis.

A meeting of Richmond business men of the Church was held on March 3, to discuss the ways and means of furthering this object, at which it was decided to place the matter in the hands of a committee, to be composed of members from all of the city churches. Mr. John Kerr Branch was chosen chairman of this committee, with Mr. Henry W. Anderson as secretary, and Mr. Thomas P. Bryan treasurer. Mr. Mayo stated that it was the object of the promoters of his plan to raise $8,000 to construct a building at Bacon's Hollow, in Greene county, to accommodate a day school and boarders from neighboring districts.

In connection with this is to be a model farm, for which a tract of 450 acres has been secured, and a man employed to direct its operations.

### Called to Epiphany, Barton Heights.

The Rev. S. Roger Tyler, rector of St. Paul's, Christ and Mount Calvary churches, Hamilton parish, Loudoun county, has been called to the rectorship of the Church of the Epiphany, Barton Heights, in succession to the Rev. Wythe L. Kinsolving. Mr. Tyler is an alumnus of the Virginia Theological Seminary. After his ordination to the diaconate, five years ago, he assisted the Rev. L. R. Mason, of Grace church, Richmond, for a brief time, after which he became assistant to the Rev. Wm. B. Lee, in Ware and Abingdon parishes, Gloucester county. From this field he was called to his present parish, where he has ministered actively and successfully for four years. Mr. Tyler is a young clergyman of much ability, both as a preacher and pastor.

Epiphany, Barton Heights, is in one of the flourishing suburbs of Richmond, and presents a good field for usefulness, its work in the past being of the best.

### Death of a Valued Churchman.

Mr. Charles C. Baughman died at his home in Richmond, on March 3, after a sudden and very brief illness. He was one of the most useful and consecrated Churchmen in the entire diocese.

Mr. Baughman has been a member of the vestry and treasurer of Christ church, Richmond, since its organization in 1871; and in every stage of its growth to one of the most important institutional churches in the South, his influence has been most potent. He was a teacher of one of the great Bible classes of that church.

In St. Paul's mission, in the Southern section, for years Mr. Baughman has been a leading worker and taught the afternoon Bible class, which was one of its greatest agencies for good. He frequently represented his church in the Diocesan Councils, and his great usefulness is not to be described in words, and can only be known by Him whose ways he followed.

During the Civil War, Mr. Baughman served with fidelity as a member of the Otey Battery. His funeral took place from Christ church, Richmond, on March 5, and was attended by a great concourse, including members of the Church and organizations of which he was a member, with many of his old comrades in arms.

### The Rev. Mr. Colston's Good Work.

At the meeting of the executive committee of the Diocesan Missionary Society, on March 2, it was resolved to invite Archdeacon Colston to continue his services until after the meeting of the Council. Mr. Colston's work since June 1, last, when he entered upon his duties, has been most fruitful. During that time he has made fifty-seven visits to parishes, preached one hundred and two times, besides attending numbers of meetings, and making many visits among the people, addressing Sunday Schools, societies, and conducting parish missions.

Through his influence fifteen churches have increased the salaries of their rectors to an amount aggregating $1,683, while three churches asked the Diocesan Missionary Society to reduce the amounts appropriated for their support, $430. Two parishes have asked for an increase of appropriations of fifty dollars, and one, in consequence of serious losses from removals, etc., has decreased the subscriptions for minister's salary $100. The net saving to the churches in the Diocese is therefore $1,863.

### Death of Dr. Gatewood.

Dr. W. K. Gatewood, of West Point, Va., after an illness of long duration, died on March 7, at the home of his daughter, at Marion, South Carolina, where he had gone to recuperate. He was one of the most prominent physicians in the tidewater section, of Virginia, and a Churchman whose long and useful years of service will leave their impress on the community where he lived. He was senior warden of St. John's, West Point, and one of its most useful members for a quarter of a century or more. The interment was at West Point.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Bishop Randolph's Appointments.

March.

March 3—Galilee chapel, Virginia Beach. 7—Grace church, Lynchburg, A. M.; St. Paul's, Lynchburg, P. M. 8—Emmanuel, Madison. 10—St. John's, Farmville. 12—Ordination of Rev. Beverley D. Tucker to priesthood in St. James' church, Boydton. 14—Eastern Shore chapel, Princess Anne Co., A. M.; Kempsville in afternoon. 15—Glebe church, Nansemond county. 17—United States Soldiers' Home, Hampton, Va., P. M. 21—Trinity, Portsmouth. 24—Holy Trinity, Richmond, Va. 25—Ascension church, Keysville, P. M. 26—Grace church News Ferry, Halifax Co., A. M.;; St. Luke's church, Clover Depot, P. M. 28—St. Paul's, Newport News, A. M.; Chapel at Morrison's, P. M. 31. Emmanuel, Norfolk, P. M.

April.

April 2—St. James' (col.), Portsmouth, P. M. 4—Christ church, Norfolk, A. M. 6—Emmanuel, Chatham, P. M.; Colored mission, Chatham, in afternoon. 7—Good Shepherd, Evington, Campbell Co., A. M. 8—Trinity, Nelson Co., A. M. 9—Grace church, Massie's Mills, Nelson Co., A. M. 11—Ascension church, Park Place, Norfolk, A. M. 13—St. Stephen's, Petersburg, P. M. 14—Calvary, Dinwiddie Co., A. M. 18—Bruton church, Williamsburg, A. M. 20—Emmanuel, Covington, Alleghany Co., P. M. 21—Emmanuel, Eagle Rock, Botetourt Co., A. M. 21—St. Andrew's, Clifton Forge, Alleghany Co., P. M. 23—Hot Springs, A. M. 25—Trinity church, Staunton; A. M. 25—Emmanuel, Staunton, P. M. 27—St. John's, Portsmouth, P. M. 30—St. John's Mission, P. M.

### Confirmations by the Bishop.

Bishop Randolph has held confirmation services at the following named places:

January 31—St. Paul's, Suffolk, A. M., confirmed 5; P. M., St. Stephen's, Petersburg, 4.

February 3—St. Paul's, Norfolk, 1; 7—Emmanuel, Phoebus, 14. 7—Mission church, Newport News, 9. 7—Afternoon, St. Paul's, col., Newport News, 2. 17—St. Mark's, Lambert's Point, 7. 21—Grace church, Petersburg, 6. 21—St. Paul's, Petersburg, 12. Ash Wednesday, St. John's, Petersburg, 13.

### St. Thomas' Church, Berkley.

The rector of St. Thomas', Berkley, the Rev. Mr. Cowling, has done good and faithful service for seven or more years, at this post of duty. During his rectorship the Church has been removed to a more desirable location; a new rectory has been built, and a pipe organ installed. The congregations are always good, and this church of one hundred and fifty or more communicants does remarkably fine work in every department, when its strength is considered.

Recently the Bishop visited St. Thomas' and confirmed a class of seventeen.

The mid-day Lenten services in the Wonderland Theatre, Norfolk, are proving a great success. They are well attended by men and the interest seems to be steadily increasing.

The Rev. W. H. K. Pendleton, of Wytheville, Va., has under consideration a call to the rectorship of the Church of the Advent, Spartanburg, S. C.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Ordinations—Confirmations — Memorials Dedicated—Rev. Mr. Matthews' Mission at Trinity, Demopolis.

Last Sunday, Feb. 28, in the Church of the Nativity, Dothan, Rev. Wilmer S. Poyner was advanced to the priesthood by the Bishop of the Diocese. In the little but beautiful church which Mr. Poynor has learned to love so much the solemn and holy ceremony of the rite of ordination to the priesthood took place, before a congregation which occupied every seat and every space of standing room.

The ordination sermon was preached by the late General Missionary of the Diocese and organizer of this mis-

sion, Rev. W. N. Claybrook, now rector of St. Mary's, Birmingham. He spoke before this large gathering of people, only about thirty of whom were communicants of the Anglican Church, in uncompromising and convincing terms of the authoritative side of the ministry, and made a beautiful personal address to the candidate.

The priest who presented Mr. Poynor was Rev. E. E. Cobbs, rector of St. John's, Montgomery, who also read the Litany.

A number of Methodist and Baptist friends of Mr. Poynor, volunteered to sing in the choir, and their assistance went far to add to the inpressiveness of the service.

Mr. Poynor, although he has received several flattering calls, feels his work is, for some time to come, to be in his present field where he, through his consecration, personality and ability as a priest and preacher, has not only endeared himself to the people but has given them a true idea of the reality of the Church as protestant and catholic.

That night the Bishop confirmed two people presented by Mr. Poynor in the Dothan church, and the next day went with him to his other charge, Christ church, Geneva, and confirmed a class of ten people. Also at the same service this church with the following memorials was dedicated by the Bishop: Altar Prayer Book and Hymnal, presented by St. Mark's congregation, Bogligee, Ala., and a lectern Bible and a brass altar cross, presented by Miss Mary Dunlop, of Eutaw, Ala.

The congregation at this service in Geneva resembled the Dothan congregation the previous day, in that it filled the church to every inch of standing room.

For the first time in the history of the diocese, a series of noon-day Lenten addresses were delivered to men, last year, in the Majestic Theatre, Montgomery. They were under the auspices of St. Andrew's Brotherhood Chapters of St. John's and Holy Comforter parishes, and proved to be such a success that it was resolved to have them every day during Lent (Sunday excepted) this year. So since Ash Wednesday, this Lent, on every day at 12 o'clock, one could see, and can see in the Majestic Theatre, Montgomery, a gathering of one hundred or more of the most representative men of the city, singing and praying and listening to representative speakers of the Church.

The Bishop of the Diocese opened these meetings on Ash Wednesday and delivered addresses every following day of that week. Monday, Bishop Nelson, of Atlanta, began a series of talks, and has drawn large congregations.

A mission promising to be of lasting benefit to the parish, was concluded at Trinity church, Demopolis, Ala., the Rev. Horace Weeks Jones, rector, on Sunday, February 28. The Missioner, Rev. Jno. R. Matthews, began the mission on Sunday, February 21, with two sermons of peculiar force. The matter of a large attendance was ascertained from the first. Day by day the interest grew until the church was taxed to its capacity to accommodate the crowds that gathered for each service, and Mr. Matthews seemed to gain power from the eager earnestness manifested by the ever growing congregations. He drew together men of all creeds and of all sorts and conditions and every one seemed deeply interested. He thrilled them and yet he sobered them.

Doubtless one of the reasons for the marvellous success of this mission was the conscientious and prayerful preparation that was begun nearly two months before the arrival of the missioner.

Gradually the congregations grew to understand that the power and the success rested largely with them and they responded gladly to the call for workers. No one feels the need of this co-operation as does the Missioner himself. On Saturday evening, at eight o'clock, a reception was tendered Mr. Matthews in the new Club House adjoining the church. Mr. John C. Webb, senior warden, in behalf of the vestry, in a few well chosen words, presented Mr. Matthews with a beautiful loving cup, the inscription upon it testified to the affectionate gratitude of the parish to the missioner.

Mr. Matthews, though taken wholly by surprise, responded gracefully and with deep feeling.

Bishop Nelson, of Georgia, preached in St. John's church, Montgomery, Ala., on Tuesday night, March 2, his theme being "A Vision of Hope." At the noon-day services, in the Majestic Theatre, he addressed over a hundred men, on the Ten Commandments.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### A Church Organ with a History—Special Mid-day Services to be Held in St. Paul's, Baltimore—A Colonial Organ Restored—Death of Rev. Thos. E. Pattison—The Italian Relief Funds.

During the last two weeks of Lent, from March 29 to April 8, special mid-day services, which were inaugurated last year, will be held in St. Paul's church, Baltimore, from 12:25 to 12:50 o'clock. There will be a different minister officiating at each.

They will be:

March 29—Rev. R. S. Coupland.
March 30—Rev. A. B. Kinsolving.
March 31—Rev. W. D. Johnson, Brooklyn, N. Y.
April 1—Rev. R. F. Humphries.
April 2—Rev. George Calvert Carter, Washington.
April 3—Rev. Henry E. Cotton.
April 5—Rev. Dr. Angus Crawford.
April 6—Rev. Dr. Theodore C. Foote.
April 7—Rev. Dr. Robert K. Massie.
April 8—Rev. J. W. Sutton.
Good Friday, 11 A. M.—Rev. J. W. Sutton.

For many years the Church of St. Thomas', at Hancock, Md., was the home of a national treasure of unique interest, viz.: its original organ, presented by the English Parliament, in Colonial times, to the Church at Alexandria, Va., and which was in use there during the time George Washington was a member of the congregation.

Three years ago, to the intense regret of the Hancock people, which was not by any means restricted to Episcopalians, this venerable relic was removed from the church, and ultimately presented to the Smithsonian Institute, Washington, D. C.

Ever since its departure there has existed a growing desire for its restitution. This feeling culminated, a few weeks ago, when the Hon. George A. Pearre, M. C., acting on behalf of the rector and congregation, preferred a request to the trustees of the National Museum for its return. After due consideration, the trustees admitted the force and reasonableness of the claim, and have consented to give it back to the custody of the vestry of St. Thomas' church.

It is now proposed, in order to safely house the organ and at the same time to make it serviceable, to build a fire-proof organ-chamber adjoining the chancel, and to add several stop-pedals, a new manual, and a swell organ. For these purposes, it is estimated that $1,500 will be sufficient. But as there is no possibility of raising this sum locally, an appeal is now being addressed to the Churchmen and Churchwomen throughout the land, based on patriotic, sentimental and ecclesiastical grounds, to assist the Church people of Hancock in the discharge of their obvious duty.

Will any of the readers of the Southern Churchman send a small contribution to the Treasurer of the "Hancock Organ Fund? Any sums, however small, will be most gratefully acknowledged by the Rev. L. E. Goodwin.

The Rev. Thomas Edward Pattison, for eighteen years assistant minister of Emmanuel church, Baltimore, died on the evening of Wednesday, March 3, at Atlantic City, where he had been for the past two months, trying to regain his failing health. Mr. Pattison's qualities as a man and a priest had endeared him to his brother clergy and to a wide lay acquaintance. To these his death comes as a personal loss. After funeral services in Emmanuel church, on Saturday afternoon, his body was taken for burial to Woburn, Mass., to be placed beside that of his wife, who died many years ago.

For a number of years, Severn parish, Anne Arundel county, has been the recipient of a yearly gift of about $200 towards the payment of its minister's salary. The donor, Mr. James T. Woodward, of New York, a former member of the parish, in the name of Severn parish, has lately deposited with a Baltimore banking house, certain bonds, which for the next forty years will yield to the church a yearly income of $200.

The diocesan treasurer of the fund for the Italian earthquake sufferers reports to the Bishop that he has received from parishes and individuals the sum of $451.34. This, of course, does not represent the total amount contributed by the churches, as many of their contributions to the relief fund were made directly to the Red Cross Society or through the local authorities.

---

Wednesday, March 3, Ember Day, at St. Paul's church, Greenville, Diocese of Western Michigan, Mr. Harvey S. Bush, Ph.D., was ordained to the diaconate by the Rt. Rev. John N. McCormick, D. D., the candidate being presented by the Rev. James A. Baynton, and the sermon preached by the Bishop. Eight of the diocesan clergy were present and in the evening a largely attended Missionary meeting was held.

---

At early service, on Ash-Wednesday, there was dedicated in the chancel of St. Paul's church, Macon, Georgia, the widow and daughter being present, a most tasteful tablet in memory of the Rev. H. Orrin Judd. "Christ's faithful soldier and servant unto his life's end."

---

The corner-stone for the new Calvary church for colored people in Washington, was laid by Bishop Harding, on Monday afternoon, March 8. An address was made by the Rev. Dr. R. H. McKim, and a number of other prominent clergymen were present. The Rev. F. J. Bennett is the rector of the congregation.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Set Apart as Deaconess—Lenten Services in Cleveland—Annual Convention to be Held May 11 and 12, at Youngstown.**

At St. Paul's church, Conneaut, on Shrove Tuesday, Feb. 23, Miss Minnie Atwood, a communicant of that parish, was formally set apart as a deaconess by Bishop Leonard. The office which was used is one that has been formally authorized for use in the Diocese of Ohio and this was the second setting apart at which it had been used. The Bishop was assisted in the service by the Ven. A. A. Abbott, Archdeacon of Ohio, and other clergymen. The Bishop delivered the address, descriptive of the order of deaconess. At the celebration of the Holy Communion, which followed, he was officiant, assisted by the Rev. Messrs. Abbott and Clarke. The Bishop announced that the new deaconess would be known as "Sister Minnie" and that she would have charge of the new diocesan orphanage, which is about to be established in Cleveland.

Conneaut has the honor of being the place where Bishop Philander Chase, the first Bishop of Ohio, held his first service, in his vast field, after his consecration in 1817.

At St. Paul's church, Cleveland, several series of special Lenten services have been arranged. On Tuesday afternoons the rector, the Rev. Walter Russell Breed, D. D., is delivering a series on "Some Devout Classics," continuing a former series of last Lent. The separate topics are Augustine's "Confessions," Pascal's "Thoughts," Bunyan's "Pilgrim Progress," Law's "Serious Call," Browning's "Saul," Tennyson's "Religious Poetry," and "The Mysticism of Wordsworth." On Friday afternoons the rector is giving a series of Bible lectures on the Epistle to the Philippians. Thursday evenings there is a series of sermons by special preachers. The following is the list: Feb. 25, the Rev. Wilson R. Stearly, rector of Emmanuel church, Cleveland; March 4, the Rev. Arthur Dumper, rector of St. Paul's church, Norwalk; March 11, the Rev. W. Ashton Thompson, rector of Grace church, Sandusky; March 18, the Very Rev. Frank Du Moulin, LL. D., Dean of Trinity Cathedral, Cleveland; March 25, the Rev. Samuel N. Watson, D. D., rector of St. Paul's church, Akron; April 1, the Rev. Jay J. Dimon, rector of Grace church, Mansfield.

A very full programme of Lenten services has been arranged at Emmanuel church, Cleveland, the Rev. Wilson R. Stearley, rector. Services are held every week day at 4 P. M., and on Mondays and Fridays at 7:30 P. M. On Wednesday morning there is a celebration of the Holy Communion at 10 A. M., with an address by the rector. There are addresses at all of the afternoon and evening services either by the rector, the curate or by a visiting clergyman. The list of visiting preachers is as follows: Feb. 25, the Rev. Virgil Boyer, rector of the Church of the Redeemer, Cleveland; March 5, the Rev. R. M. Church, rector of St. John's church, Cleveland; March 12, the Rev. Geo. Fred Williams, rector of the Church of Lakewood, Ohio.

The Rev. John Henry Hopkins, Secretary of the Fifth Department, addressed the Brotherhood of St. Andrew, at Emmanuel parish house, Cleveland, on the evening of Washington's birthday. In the morning of the same day he addressed a largely-attended meeting of the Cleveland Clericus. Bishop Morrison of Duluth also made a brief address on his work.

Bishop Leonard has appointed May 11 and 12 as the dates and St. John's church, Youngstown, as the place for the meeting of the ninety-second annual Convention of the Diocese, which will at that time celebrate its semi-centennial.

On the morning of Sexagesima Sunday, Feb. 14, Bishop Leonard visited the Church of the Ascension, Lakewood, Ohio, and confirmed a class of twenty persons, presented by the rector, the Rev. Geo. Fred. Williams. At the same service he also blessed a solid silver chalice and paten, made by the Gorham Company, which had been given as a memorial to two late members of the parish.

Mr. L. Cody Marsh, a member of the senior clsas of Bexley Hall, Gambier, Ohio, has been appointed by Bishop Leonard as lay minister at St. James' church, Wooster. After his ordination next June, Mr. Marsh will become the resident clergyman.

St. Paul's church, Canton, has undergone extensive repairs and improvements since its new rector, the Rev. Arthur Wilson Higby, assumed charge several months ago. The building is frame and was erected more than forty years ago. Very little has been done to it in that period except absolutely necessary repairs. The total improvements cost over twelve hundred dollars. At the same time the congregations have been increasing and the future of the parish is more hopeful than for many years past.

Christ church, Lima, Ohio, the Rev. H. Hely Molony, rector, has recently received the gift of a handsome Italian marble altar, from the junior warden of the parish, Mr. George E. Mehaffy, in memory of his father, the late Hon. Robert Mehaffy. The vestry of the same parish has just accepted plans for a brick parish house, 53 by 31 feet, two stories in height. The parish is growing rapidly, forty-two new families having been added in the past two years.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

**Northwestern Convocation—Clergy Reports Encouraging—Confirmations at Morgantown—Special Lenten Services at Parkersburg—Dr. Jeffries to Hold Missions at Wheeling and Sistersville—Bishop Peterkin in Nassau.**

The Winter meeting of the Northwestern Convocation was held in Trinity church, Morgantown, W. Va., Rev. G. MacLaren Brydon, rector, February 9 to 11. Devotional services were held each morning and evening. At the opening service, on Tuesday evening, the Rev. S. S. Moore, D. D., of Trinity church, Parkersburg, was the preacher; on Wednesday morning, the Rev. A. B. Mitchell, rector of the Church of the Good Shepherd, Parkersburg. On Wednesday evening, there was an address upon the Church's Work in China, by the Rev. D. T. Huntington, of Ichang, China. Thursday morning, the Convocation sermon was preached by the Rev. J. J. Clopton, rector of St. Paul's church, Weston, and in the evening there was an address upon the Church's Work in our own Diocese, by the Rev. John S. Douglas, rector of Trinity church, Martinsburg. The Convocation essay was read on Thursday morning, by the Rev. L. W. S. Stryker, rector of St. Matthew's church, Wheeling, having as its subject, "Teachers from God."

A goodly amount of business was transacted at the business meetings. A committee was appointed to define more clearly the bounds of the Convocation. The subject of the clergy remaining over Sunday at the Annual Council was discussed, and as it is known that many of the clergy feel compelled to go to their own parishes for Sunday service when the Council falls upon Whit Sunday, or Trinity Sunday, the Convocation resolved to ask the Council to make such change in the Constitution as will prevent the Council falling upon either of these Holy Days.

A committee was appointed, to report to the next Convocation, to take into consideration the whole subject of holding series of mission services at weak points or where services cannot be held regularly, and also of supplying vacant parishes with services during vacancy.

Reports were made by each of the clergy present of the state and conditions of parochial work, and in almost every case the keynote was encouragement and advance.

Neither of the Bishops were able to attend the Convocation, as they were both in attendance upon the special meeting of the House of Bishops in New York. The clergy present were the Rev. Messrs. H. H. Phelps, of Wellsburg; L. W. S. Stryker, and Jacob Brittingham, of Wheeling; W. P. Chrisman, of Moundsville; U. B. Thomas, of New Martinsville; P. N. McDonald, of Sistersville; S. S. Moore, D. D., and A. B. Mitchell, of Parkersburg; A. H. Beavin, of Fairmont; J. E. Ewell, of Clarksburg; W. H. Meyers, of Grafton; J. J. Clopton, of Weston; J. L. Fish, of Davis; G. M. Brydon, of Morgantown. Also guests, Rev. Messrs. D. T. Huntington, of Ichang, China; John S. Douglas, of Martinsburg, and F. W. Beekman, of Uniontown, Pa.

Convocation resolved to accept the invitation of the Rev. J. L. Fish to meet in Davis, on the third Tuesday in September, 1909.

Bishop Gravatt administered the rite of confirmation to fifteen adult persons in Trinity church, Morgantown, on Friday evening, February 5, presented by Rev. G. M. L. Brydon, the rector.

The parishes at Huntington and Parkersburg are continuing this Lent the plan of having special preachers for some week day evening each week of the season, with good interest manifested by the congregations, and St. Luke's, Wheeling, will have a ten days' mission, conducted by Rev. Dr. Jefferis, who is to hold a similar service in St. Paul's church, Sistersville, before the close of Lent.

Two of our clergy of the Kanawha Convocation are in receipt of calls to take work outside the Diocese, Rev. A. M. Lewis being again wanted in Kentucky, and our only deacon, Rev. James D. Gibson, asked to go to Pittsburg.

Rev. Maurice Clarke has gone from Hinton to assume charge of St. Andrew's mission, Wheeling, where he began his work on March 1.

Rev. Mr. Barnwell, of Kentucky, being engaged for other work before the call to come to West Virginia reached him, has declined the work at Charleston and St. Alban's—a work with three churches easy of access, two rectories and in a growing population.

Bishop Peterkin spent Sunday, Feb.

28, in Nassau, attending divine service twice that day in the large cathedral, and is enjoying the warmth of the soft air of the Bahamas for several weeks. We trust West Virginia will be able to welcome him with something balmy when he returns early in April. J. S. G.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Confirmation—152d Session of the Convocation of Edenton—Lenten Services at St. John's, Fayetteville.

On the afternoon of January 17, the Bishop was at St. Augustine's church, Kinston, and confirmed four persons. At night he preached at St. Mary's, confirming a class of nine. The Rev. J. H. Griffith, rector of St. Mary's, has given evidence of his fine activity in many ways; the number of those confirmed during the past eighteen months being unusually large.

The work at Aurora, where the Bishop recently advanced to the priesthood, the deacon in charge, Rev. Henry W. Ticknor, shows evidence of earnest service, twenty-four persons within the last ten months having received the holy rite of Confirmation. This is especially noteworthy as at the last Council the parish reported only sixty-six communicants.

The Rev. Claudius F. Smith, rector of Christ church, Elizabeth City, is doing fine missionary service in connection with his parochial work, giving time and energy to several missions in the adjoining rural districts. Christ's church itself has given proof of both his own energy and the effect of the mission recently held there by Archdeacon Webber. At the last Episcopal visitation, during a service of special spiritual uplift, the Bishop confirmed seventeen persons.

The visit of Miss Packard, of the Girls' Friendly Society, has brought forth rich fruit throughout the Diocese. Besides those chapters previously spoken of, one was organized at St. Paul's, Beaufort. At the recent special service held for that purpose, the rector, Rev. F. N. Skinner, admitted into membership sixteen probationers. Six probationers were unavoidably absent, while approximately the same number of more recent date will be admitted later.

The Convocation of Edenton, held its one hundred and fifty-second session in Grace church, Plymouth, on January 28 and 29. At the morning service on the 28th, the sermon was preached by the Rev. J. B. Gibble. The Bishop was present and took part in the service. The clergy present were the Very Rev. Dean Harding, Rev. R. B. Drane, Rev. Luther Ebon, Rev. B. S. Lassiter, Rev. J. B. Gibble, Rev. W. J. Gordon, Rev. E. F. Smith and Rev. A. C. D. Noe. The laymen were represented by Mr. Frank Winston, Mr. H S. Ward, Mr. W. D. Pruden and Mr. Clarence Latham. An address on Domestic Missions was given in the afternoon by the Rev. Mr. Gibble. A most helpful and interesting meeting was held by the ladies of the Parochial and Missionary Society of the Diocese. Mrs. Staton, vice president for the Convocation, presided and received reports from the greater number of the parishes. On Thursday night, the sermon was by the Rev. C. F. Smith, of Elizabeth City. The music of both organ and vested choir was especially noteworthy.

A striking essay was read on Thursday morning by Rev. Mr. Lassiter, the subject being "How to Correct the Tendency Towards the Desecration of Sunday." Rev. Mr. Gibble delivered an interesting address to the Juniors.

In the evening a delightful entertainment was given at the Roanoke Hotel, by the hospitable people of the parish, at which several interesting and helpful speeches were made. The last business meeting was held on the morning of Friday, at which a vote of thanks was given for the cordial hospitality of the people of Grace church.

The rector of St. John's church, Fayetteville, has arranged for a series of particularly interesting services for the Wednesday nights of Lent, with a special preacher for each service. A large congregation was present at the first service of the series, on the night of Wednesday, March 3. The service itself, with the hearty response and uplifting music, was more than usually impressive. The Rev. Milton A. Barber, of Christ's church, Raleigh, preached from Phil. 3:20. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

Mr. Barber is a preacher of more than usual ability. With simple directness, interpreting the thought of "citizenship" by illuminative illustrations, he set forth the relationship of the Christian to the Kingdom of God: whose citizens shall at all times be prepared to resist all that is offensive and hurtful to their high calling, and to maintain its true character under all conditions. This is especially necessary to realize now, when the Church calls upon all her children to better fit themselves for the duties which she demands of them; she herself not voicing the things that be of men, but the things that be of God. The effect of this sermon was universally helpful.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Diocesan Convention to Meet May 27-28—Confirmations —Ordinations Expected—Other News.

In order to avaid Rogation Week and the Days of the General Seminary Commencement, the Newark Diocesan Convention will meet on Thursday and Friday, May 27 and 28.

Recent Confirmations in the Diocese have been: St. Barnabas', Newark, 21; St. Thomas', Newark, 16; Calvary, Bayonne, 21; St. Paul's, Paterson, 94; St. John's, Passaic, 21.

The Standing Committee have agreed with the Bishop to the organization of Trinity Mission, Arlington, as a parish. Its development under Rev. John J. Bridges has been remarkable and with every evidence of permanence.

The Junior Brotherhood of St. Andrew held their annual meeting on Feb. 22, at Grace church, Rutherford, with full attendance and marked interest.

Projects from new rectories at St. John's, West Hoboken, and St. John's, Bayonne, are under way with good hope of their accomplishment.

The Bishop of the Diocese has printed the Quiet Day Address, given in Advent, upon invitation of the Woman's Auxiliary, calling it: "The Responsibility of Churchwomen;" with this dedicatory note to the women of St. Paul's Parochial Society, New Haven, Conn., and the Woman's Auxiliary of the Diocese of Newark: "No Rector of a parish, no Bishop of a Diocese, has had associated with him in his work more faithful and helpful women than those who in these two Societies have "labored with me in the Gospel."

It is expected that five candidates will be ordained deacons in the Diocese this spring, and sevenal deacons, perhaps more, will be ordained priests.

On the first Saturday afternoon in Lent, the Bishop delivered a written charge to a considerable number of laymen in the House of Prayer, Newark. The main thought of the address was "Our Religion, a Personal Relation to Jesus Christ." It may be published.

The dates for the Convention of the Newark Diocese have been put later than usual, an amended constitution making it possible to do so. They are fixed for May 27 and 28.

The Rev. Dr. George M. Christian, late rector of St. Mary the Virgin, New York, has accepted election as rector emeritus of Grace church, Newark, of which parish he was rector for nineteen years from 1880.

Laymen of Hackensack, joining with laymen of six other churches of all names, are holding public meetings in a hall, with laymen as speakers, in an effort to reach men of the town who do not now attend religious services. A good deal of public interest has been stirred up.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### Work Among Deaf-Mutes.

The Rev. Austin W. Mann spent the First Sunday in Lent, February 28, with the members of St. Margaret's Deaf-Mute Mission, Trinity church, Pittsburgh. There was a celebration of the Holy Communion at morning service, with attendance from the city and suburbs. At the evening service the sermon bore upon "Christian Unity in its Relation to Deaf-Mutes." The General Missionary, speaking from the experience and observation of many years, showed some of the evils of division. It was made plain that the Church, with her Prayer Book system, could very well attend to the spiritual welfare of this handful of isolated folk; and at much less expense than where division prevails. But the strongest plea that was presented in behalf of Unity is the prayer of our Lord, "that all be one."

On the following Monday evening, the Rev. Mr. Mann officiated in the chapel of St. Paul's church, Erie.

Prof. Brewster R. Allabough, M. A., for years the efficient lay reader of St. Margaret's Mission, has been received as a candidate for priest's orders, and will make his preparations under the direction of his long-time friend and pastor, the Rev. Mr. Mann, who began the Mission in 1877, during the Episcopate of the Right Reverend Doctor Kerfoot.

## DULUTH.

Rt. Rev. James D. Morrison, D.D., Bishop.

### Rectory Debt Paid.

It is with much pleasure that we report the success of the special effort made to wipe off a debt of $400 on St. Luke's rectory, Detroit. The rectory was purchased during the ministry here of the Rev. Anthon T. Gessner, M. A., in 1894, when the parish contracted the debt. Although several attempts were made since that time to reduce the debt, it was not until last fall that this successful effort was initiated by the incumbent, the Rev. Arthur E. Bruce, donating fifty dollars. The people here hope now to be able to make substantial improvements on the church edifice.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Lenten Lectures by Bishop Harding. Rev. Robert Talbot Takes Charge of St. Paul's—Southern Maryland Clericus.

The Bishop of Washington delivered the first of the Churchman's League Lenten lectures, on Tuesday night of last week, March 2, in the Church of the Ascension, his subject being "The British Church," its origin and history. The attendance was large, and the Bishop's lecture well worth the effort to be present. The League has conferred a real and lasting benefit upon the Church in Washington, through the establishment of this Lenten series of lectures by able and representative men.

The Rev. Robert Talbot, of Kansas City, Missouri, successor to Bishop Harding in the rectorship of St. Paul's parish, Washington, took charge on March 1, and officiated in St. Paul's church, last Sunday, the Second Sunday in Lent. He served alone, at the eleven o'clock service, save in the distribution of the Holy Communion, and preached a stirring short sermon to a full congregation, from the incident of the Lord's Transfiguration, and pressed home to his seven hundred hearers, the importance of being awake to their surroundings, in the Church and in the world. He thinks that he sees before him and his new charge, great opportunities for glorifying the Lord Jesus, and benefitting their brethren and fellowmen. He had, he said, undergone a great trial in severing his relations with his Missouri parish, which he had founded, and had served all of its life, and about all of his own ministerial life; but, the call of St. Paul's was too strong to be resisted, and he was here to be all that he could, by God's help, to them as priest, pastor and preacher.

The next meeting of the Southern Maryland Clericus will be held on April 28, at St. Barnabas' rectory, Queen Anne's parish, Prince George's county, Maryland, with the rector of the parish, the Rev. W. J. Williams, as host. W.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Church of the Epiphany, New Iberia. Fiftieth Anniversary of St. Matthew's, Houma—The Prayer Chain Fake.

At a recent meeting of the Church of the Epiphany, New Iberia, the Rev. Dr. C. C. Kramer tendered his resignation of the rectorship of the parish. The resignation stated that he would commence services as acting Dean of Christ church cathedral, New Orleans, on Sunday, March 7. His engagement here will be for four months; and after this engagement is filled Dr. Kramer announces his intention of taking a three months' vacation.

Last year the Church of the Epiphany celebrated its fiftieth anniversary. The church is alive and progressive, and its present good condition is due largely to the faithful work and leadership of Dr. Kramer.

June 2, 1909, will be the fiftieth anniversary of the consecration of the first St. Matthew's church, Houma. The rector and congregation expect to celebrate that date with appropriate exercises. The rector makes a wise suggestion through his parish paper, a suggestion that may be suggestive to others. He says:

"Now just suppose that we might celebrate that jubilee by paying off the debt on our new organ in full, by providing the new room for the rectory, by putting the whole church property in first-class condition, by insuring the church against fire, and by laying the corner stone for a parish house and Sunday School building. Would not that be a worthy celebration of the event?" Many will answer: "So mote it be;" and will agree that this kind of a celebration is more excellent than thousands of candles and pots of incense.

Recently another new departure was made by the prayer chain fake. The names of Bishops are used as the authority for circulating these sacred specimens of fakery in their respective dioceses. Links are added to this chain of humbuggery by Christian people; and yet all people ought to know that no good can come from a falsehood; and it has been constantly denied by every bishop whose name has been used that he had anything whatever to do with it. Bishop Sessums, of this Diocese, wishes it to be understood that he has not given sanction to the use of his name in the chain letters which have recently been sent forth in this diocese.

### Boone College, China, Introduces Education in Forestry.

The United States Forest Service has issued the following interesting bulletin:

China, often called the most backward of nations in the care of natural resources, is to be the scene of a vigorous campaign in the interests of the forests, according to plans for a series of meetings which will be held under the auspices of Boone College, Wuchang, China, at Hankow, Wuchang, and Hanyang. Later there will be meetings in all the large cities and important ports, both on the coast and in the interior. Mr. Howard Richards, Jr., the representative in this country of the Chinese college, has been collecting material for these courses, and has just started to China. Several of the photographs showing the effect of deforestation in China, which accompanied the President's last annual message to Congress, form a part of a set of stereopticon views which will be used in illustrating these lectures.

China has probably taken less care of her forests than any other nation of the earth, and this movement to awaken in its people a realization of the importance of the forest comes at an opportune time. Many parts of China are practically desert wastes as a direct result of the destruction of its trees. On account of the erosion which has followed the removal of trees from the slopes, farmers are compelled to terrace their hillsides, in order to hold enough soil in place for farming, and to build little walls across the valleys to catch the silt which the annual floods deposit. Two centuries ago, many regions of China which are now barren, were paying revenue to their owners. Now the wood supply is so scarce that little poles are used for building houses, and roots and saplings are burned as fuel.

Over three hundred Chinese students from eleven provinces are being educated in Boone College for the uplift of their country, and it is expected by those in charge of the proposed course of lectures, that a movement started there will, in time, spread throughout the Empire.

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By the Rev. K. J. Hammond.

No. 3.

The Period of Opposition; The Manifestation of the Kingdom. Keynote, Sacrifice.

Part 1. Galilee and Jerusalem. Scripture relating the history of this period, in which will be found the answers to the questions. Sts. Mt. 15:1; 18:35; Mk. 7:1, 9:50; Lk. 9:18, 13:9; Jn. 7:2, 11:54.

1. Write a list of the Miracles of this period.

2. Name the principle Parables spoken.

3. Describe the sending of the Seventy.

4. How does Christ twice foretell His Sacrifice? (a) Sts. Mt. 16, Mk. 8, Lk. 9; (b) St. Mt. 17, Mk. 9, Lk. 9.

5. Christ's Life was full of conflict and therefore of sacrifice, about what? With Pharisees—St. Mk. 7; Mt. 16; Jn. 8 and 9. With Disciples—Sts. Mt. 16 and 18, Mk. 9, Lk. 9. With St. Peter—St. Mt. 16; unbelieving brothers, St. Jn. 7. With a Lawyer—St. Lk. 10. With Jewish people and authorities—St. Jn. 7 and 10 and 11.

6. Mention three bright events amid these shadows.

7. Is sacrifice expected by Christ of His disciples too? Sts. Mt. 16 and 18, Lk. 9 and 10, Mt. 10:24, 25.

8. What is your personal experience of sacrifice? St. Titus 2:12; Col. 1: 24.

## PERSONAL AND NEWS NOTES.

A church house for girl students of the University of Illinois, is to be built at Champaign, Ill., this year, at a cost of $20,000.

The Rev. F. W. Pratt was admitted to the priesthood at the Church of St. Clement, El Paso, Texas, February 19, by Bishop Kendrick.

The Rev. Charles T. Hall has resigned the rectorship of Christ church, Jefferson, Tex., and his temporary address will be No. 23 Ellsworth Street, Everett, Mass.

The Rev. Albert W. H. Thomason, a graduate of Cambridge, and for two years in charge of work at Pontiac, R. I., became assistant at Trinity church, Newark, N. J., on March 1.

The Rev. George Everett Young, late of De Soto, Mo., has become the priest-in-charge of St. James's church, Griggsville, and St. Stephen's church, Pittsfield, Ill. (Diocese of Quincy).

The Rev. James Sheerin, rector of the Church of the Good Shepherd, Clinton, Mass., has been called to the rectorship of Christ church, Warren, O., to succeed the Rev. Henry E. Cooke.

The Rev. Durlin S. Benedict, LL.D., has been canonically transferred from the Diocese of Western Michigan to the Diocese of Los Angeles, and is now in charge of St. John's mission, Sawtelle, Cal.

The proposed memorial to the late Bishop Capers, of South Carolina, will probably take the form of a stone chapel, at the Church Home Orphanage, Yorkville. The committee appointed by Bishop Guerry are asking for $10,000 for the memorial.

The Rev. C. L. Wells, Ph. D., has been granted an absence of three months from his post at Christ church, New Orleans, La., which time he will utilize in filling a chair at Harvard University.

The Rev. E. J. Batty, of Nashville, Tenn., has accepted the position of director of Fairmount School, Monteagle, Tenn., and entered on his duties on March 1. He will also have charge of the church at Tracy City.

The Rev. Emile S. Harper has resigned St. Mary's church, Dyersburg, Diocese of Tennessee, and has been placed in charge of Christ church, Indiana, Pa. (Diocese of Pittsburgh). He assumed his new duties on February 28.

### Defending the Faith.

Many of our readers have, no doubt, heard the story which the celebrated Bishop Wilberforce ("Soapy Sam") used to tell "on himself." Once, when a very young clergyman, doing duty in a strange church, he preached an elaborately "worked out" and learned sermon on the existence of God, in which, of course, as in duty bound he gave both sides of the question. After service, while walking home with the churchwarden to dinner, his entertainer, a plain farmer of the old school, rather startled him by saying, "That were a moighty foine sarmon, but I believe there be a God for all that."

Is it advisable for the clergy to preach sermons on Christian evidences? Isn't there always the danger, as in this case, of actually weakening your own side by an over scrupulously fair presentation of the case against Christianity? As a matter of fact are not doubts often suggested by these sermons, in the minds of people who hitherto have been utterly untroubled by doubts of any kind? We have heard of a man who after hearing one of these sermons, and a good one of its kind, said to a friend, "Well I never knew before how much there is to be said on the other side. I must read the subject up."

Again, it may be asked, do not such sermons often needlessly irritate and "put on their muscle," many not-ill-meaning men, who without any serious tendency to downright unbelief, have a vague leaning towards heteredoxy, and who resent these one-sided pulpit attacks by persons, whom you cannot "answer back." In our own experience we have met many such cases. Furthermore, it might be urged, that it is practically impossible to preach effectively on such a subject to the average mixed congregation in city, town or country, with its widely varying grades of education and intelligence. No one presentation of the case could possibly be made, that would appeal to all classes in such a congregation. At best you could only reach a very limited number, and those you didn't reach would probably be harmed rather than benefitted. Moreover it will be contended that religion being a matter of faith you cannot reason a man into it. And finally how many clergymen are there qualified to prepare and deliver sermons on such a subject. How many parsons have the time and opportunity to get up really effective discourses upon science and religion. All these objections, though singly perhaps of no very great weight, possess a collective force that it is hard to overcome and ignore. And they are practical objections, which every person of mature age and fairly wide experience and possessed of the average powers of observation is bound sooner or later to encounter. For our own part we are decidedly of opinion that such sermons, except in special cases, are better unpreached. As an almost universal rule, whose possible exceptions have certainly never come under our own observation nothing is gained by them, and much may be lost.

You cannot turn the pulpit effectively into the lecturer's desk. Preaching of this kind will not draw, or at any rate it will not hold them. What then, it may be asked, should be the modern preacher's attitude on this great question of the relationship between science and religion. Is he to utterly ignore it? By no manner of means. Just exactly the opposite. In our opinion it is not only expedient, but the bounden duty of every parish priest, to keep in the closest possible touch with this question in all its phases and developments, to fill himself full of it, and to give his people the full benefit of his studies and researches. But if not by preaching set sermons on science and religion, how then, it will be asked, can he do it. By what may be called the allusive method, i. e., by bringing the subject into his sermons as a side rather than as a main issue. Opportunities of doing this without straining a point are continually presenting themselves, and can easily and most effectively be utilized by the man who is full of his subject. This applies to a good many other subjects as well. The experienced preacher eventually discovers the fact that, as a rule, he gets the best results from flank movements rather than from frontal attacks; they are slower, no doubt, but the effect is more lasting and more generally satisfactory. So with this question, a most vitally important and burning one, its effective presentation will be secured by indirect rather than by direct means. Like all the best and most thorough methods of doing anything, it is undoubtedly the more difficult and trying way of the two, and it means slow returns. But eternal and unchangeable conditions must be accepted. To all this, of course, it must be remembered there are exceptions. There are most undoubtedly special occasions, where such sermons can be delivered with excellent results. But in the every day work of the parish, we are firmly convinced, that they are not desirable.—Canadian Churchman.

### The Upward Look.

"It is of no use to tell me to look forward," said one in great trouble the other day to a friend. "The worst of my trouble, I know, lies ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness and shut my eyes to everything, and bear as best I may."

"There is always one way left," said the friend, gently. "When we cannot look forward nor backward, we can look upward. I have been in every whit as hard a place as you, and I sat a long while in the darkness before finding the way out. Try the upward look—it is meat for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain."

It was the advice of a true friend. Yet how many friends fail to give it! When we sympathize with those we love in their trials and worries, how often we suggest that there is "hope ahead;" that they are "not so shut in as they seem;" that past and future should be dwelt upon rather than the present; and, saying all this, forget that we can give them a far truer comfort in teaching them to lift their eyes from themselves and their problems up to the Eternal Father, who can give joy and peace to his children through all things.

Time alone can help such sorrows as yours," said a woman who called herself a Christian, to a bereaved friend lately. There was no upward look suggested there. A heathen could have said as much. Time only robs suffering of its sting surely and lastingly. It is always possible to lift our eyes to the sky, and though at first, perhaps, we see only the clouds, we shall find it true before long that "over all our tears God's rainbow bends."

### Every-Day Tragedies.

Among the every-day tragedies we must count the lot of the man or woman who is filling with patience and faithfulness a commonplace niche in some humdrum enterprise, when all the while the dreams of a career lie in the fields of high enterprise. There is often a knightly soldier buried in the bosom of a stoop-shouldered clerk. Cheerily following the drudgery of dish-washing and sweeping and all the other petty tasks of homemaking are myriads of women whose desire and manifest destiny were for service in the realms of literature, music or education. So one poet of understanding sings, in an endeavor to bring the comfort of heaven down to the beaten ones of earth:

"I am glad to think that attempted things
Are counted and crowned by the King of Kings."

Macaulay tells of a poor apprentice who made a cathedral window entirely out of pieces of glass that his master had condemned and thrown away. But when completed the window won the admiration of all. The master's boasted work was rejected, and the window made by the unknown artist, from condemned material, was given the place of honor in the great Cathedral. The wisdom of this world made its painted window of the wise, the learned and the righteous, but the unknown Jesus of Nazareth became the architect of a new society. He rejected the noble and the wise, and chose the very material that the wisdom of the world had condemned, and from the refuse of society He has taken up the fallen sons of men and set them, like diamonds, to sparkle forever in the diadem of His glory.

### The Habit of Prayer.

"Of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer . . . . Let there be but a nightly communion, not as a mendicant nor repeater of words, more adapted to the tongue of a sage, but as an humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit can do more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to us."—Dr. Murray Hyslop.

Faith draws the poison from every grief, the sting from every loss, and quenches the fire of every pain; and only faith can do it.—Holland.

# Family Department.

### Times of Trial and Doubt.

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not in vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson.

### How Peggy Kept Her Tryst.

The snow was falling ceaselessly at Ballycrook. There was a high wind blowing too, chasing the snow in swirls, and making it a difficult matter to walk. It was only now and then that a snowy peak could be seen through the driving whiteness. The high road, known as the "Ballydoon Line," twists spirally up the Glen side on its way to the mountain, a bleak enough way to go even when the sunshine is glinting on the pools: in the deep snow, when the ditches are filled and landmarks hidden, it is dangerous as well as weird.

At the base of the hill an old woman was laboriously beginning the ascent, battling her way with slow but dogged footsteps against the blinding clouds of snow. She had no umbrella, for umbrellas are scarce at Ballycrook, but her head was protected by a ragged shawl which she clutched closely round her. Every blast of the icy wind threatened to stop her progress altogether, so old and feeble was she; but she held her brave way persistently, if unsteadily, with tottering steps, it is true, but with head erect and eyes fixed somewhere beyond earth and its snowy peaks. She was a well-known figure at Ballycrook. If you had asked any Glensman for her name he would have told you she was "Fule Paggy," and would probably have added in explanation, "She's no all in it, the cratur!"

Not all in it? Not all there? What was it, then, that was there to give her eyes, for all their wildness, that look of exaltation and purpose, of mingling triumph and awe? Presently the crisp crackling of the snow under a man's heavy footstep announced the approach of a fellow-creature.

"Woman alive!" he cried as he came within sight of the tottering old figure. "Sich an' a night for the likes o' you to be travellin'! Away home, Paggy, away home!"

Peggy turned her eyes to him for a moment.

"I be to go!" she said solemnly, even reverently, and passed out of sight again.

The man paused a moment to look after her retreating figure. Then, going on his way, he muttered, "Och, the cratur!"—in which exclamation lies a world of sympathy and compassion.

The darkness grew gradually deeper as old Peggy mounted higher and higher along the spiral road. She passed very few people, for business is seldom pressing at Ballycrook, and no one would face such a night for pleasure. Just before the darkness became impenetrable, however, she was startled by the unexpected apparition of the shaggy head of a "horse-baste" looming through the still falling snow. In another moment the driver of the horse beheld the draggled figure of old Peggy. With a shout of surprise he pulled up.

"Is it yourself, Paggy wumman?" he cried. "And why wud ye be out the night? Get in till the cairt now, till I give ye a sail home."

Peggy lifted her eyes, full of visions, and slowly shook her head. There was no regret, no reluctance in the gesture. She did not look like one who would gladly go home if she could; she had rather the appearance of one whose mission is a work of love.

"I be to win to the top, Airchie," she said solemnly as before. "I be to go."

"Deed then, wumman dear, ye'll come to no good, for the snaw and the wynd—an' the darkness o' night forbye—is most sairious!"

Once more she said solemnly, deliberately: "I be to go!" and in another moment Archie had lost sight of her.

A long way up the Ballydoon Line, not more than a mile from the summit of the mountain, stands the keeper's cottage. On this wild night the snow was drifting down its chimney and fizzing in the turf fire. The flickering light, visible from without through the uncurtained window and throwing an attractive glow upon the snow, caught old Peggy's attention as she toiled upwards, and for one moment proved too much even for her resolute purpose. She paused, glanced longingly at the door, stretched out her stiff hands in the beam of light as though to warm them in its glow, and then laid her poor old head against the ruddy pane. In an instant the door of the cottage opened, and Alec McVeagh, the keeper, peered inquiringly into Peggy's face.

With a torrent of exclamations he caught the old woman by the arm, as though any formal words of invitation were out of place on such a night. She sprang back, eluding his grasp, and with a look of silent dignity prepared to go on her way. But the keeper stood in her path.

"What ails ye?" he asked. "Come in out of that; it's no fit for ye to be travellin'!"

He spoke persuasively, but Peggy shook her head.

"I be to go!" she said firmly.

"Ye'll can go the morrer," he said, thinking to wile her into staying.

Peggy turned upon him with eyes that flashed fire, and with a regal gesture she drew herself up straight as a girl.

"Out o' my road, mon!" she commanded. Then, sinking her voice reverently, she added, with a look of rapture that Alec never forgot, "I have a tryst with the Lord!"

The man stepped back awe-struck, and Peggy in renewed dignity and fresh inspiration, went forward to keep her tryst.

When morning dawned the storm was over, and the sun shone upon the untrodden snow of the mountain. It was there that Peggy was found, lying face upwards and smiling at the blue sky. Her feet were bare, for she had flung away her shoes as she approached the holy spot where she had kept her tryst with the Lord.—Youth's Companion.

### More Things Wrought by Prayer.

The Clerk of the Day, in the Boston Evening Transcript, recently recommended prayer as a cure for insomnia. He says: "When a man prays he lets go of personal responsibility, mental agitation, all vain fears . . . and lies passive on the calm bosom of the Infinite, entrusting his little affairs to a power not himself, and thus unwittingly preparing brain and nerves for repose."

How long it has taken "the world and the flesh" to adopt our panacea for all woes! It seems to them, even like "stealing our thunder."

Many of us who pray all day, pray ourselves to sleep and find ourselves "still, still with Thee when early morning breaketh."

One personal incident may help some readers of these fugitive lines.

Some years ago, in watching by the bedside of a dying sister, I was often started from my reading by the mute appeal of her starry, longing eyes.

"If you love me, pray that I may go," she often said. So after ministering to her varied wants I would kiss her "good night"—perhaps for the third or fourth time—then reseat myself by a shaded light near a window and quietly begin, "Our Father," or "Now I lay me," and, according to lifelong custom, her voice would join mine, feebly, and at last become inaudible. Force of habit was so strong that a few words of those bedtime prayers would soothe her off to a short, but peaceful, sleep.

Try it, sisters, who watch by the beds of your dear ones, tossed and wearied by diseased nerves. Try it for yourselves, in sickness and in health. It is a very present help in every time of need.—L. A. C., in The Living Church.

### Avoiding "Open Doors."

A sure way to fail is to accept every opportunity for doing good. "The duty of refusing to do good" has been pointed out in these columns and elsewhere many a time; yet we all need to be reminded of it. There is more that needs to be done, close to every man, than any one man can do; and one who attempts to do it all only lessens his usefulness for the things to which God would really have him devote himself. Ministers and laymen who are active in the affairs of the world and of the Kingdom must bear this in mind if they would render their best service to God and man. Not every "open door" is to be entered. A certain amount of "side issues" increases a man's efficiency for his chief work to be sure; but the moment his chief work is being hampered by his attention to that which is apart from it, he must choose between the two. And there need never be any doubt as to one's duty; God will always make that plain.—Sunday School Times.

It takes a whole lifetime to make a sermon. The life must be lived in manliness, in charity, in selfrestraint, in purity from the beginning to the end; and there is your sermon—God's sermon preached to the men of to-day. —Rev. R. F. Horton.

### I Thank Thee, Lord.

I thank thee, Lord, for mine unanswered prayers—
Unanswered, save Thy quiet kindly, "Nay;"
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but Thou didst know for me
That sorrow was the gift I needest most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasuries of pain,
And in the moans and groans my heart oft found
Thy Christ again.

I wanted wealth; 'twas not the better part;
There is wealth with poverty oft given,
And Thou didst teach me of the gold of heart,
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,
And for Thy word, the quiet kindly "Nay."
'Twas Thy withholding lightened all my cares
That blessed day.

—Oliver Huckel.

### One Slippery Night.

By Emily S. Windsor.

As William Hallam was passing through the hall to the street door, Mrs. Smith, the keeper of the boarding house, came from the dining room. She was a stout woman with an anxious look on her face. "O, Mr. Hallam, you go past Bond Street, don't you?" she asked.

"Yes," returned William, stopping to turn toward her.

"My cook is sick this morning—such a time as I have had getting breakfast!—and I want Mrs. Brown to come and help me. This note is for her. Will you take it to her for me? She lives right by the corner as you go down—No. 642. It's only a few steps out of your way. I don't like to trouble you, but I have no one to send, and"—

"O, I'll be glad to take it!" interrupted William, taking the note from her hand. Mrs. Smith's voluble thanks followed him as he opened the door and passed out.

Dull February skies threatening rain, occasional swirls of dust filling the air, and a raw, penetrating atmosphere made it a gloomy day. William's feelings were in keeping with it. Life to him that morning seemed so little worth while. He smiled bitterly and with a feeling of almost self-contempt as he recalled with what expectations of wonderful successes to be achieved he had come to the city from his country home. It was scarcely a year ago, but how long it seemed! How some of the other youths of the village had envied him and bewailed their lack of opportunity! What plans he had had for doing good! What limitless opportunities he would encounter in a great city! But how different his experiences had proved from his dreams! His search for work had been long, and finally ended in a humble position in a large mercantile house, where there were too many ahead of him for him to hope for promotion.

At home he had been a zealous worker in the different Church societies. There was no place for him in the big city churches. The various societies were so wonderfully organized and equipped. College professors and eminent lawyers were among their leaders. He had almost stopped going to church. His offerings on the collection plate appeared so paltry beside the heap of bills.

He now rarely wrote to the aunt and uncle who had brought him up, and never to his other friends. He had no success to chronicle. The immensity of the city almost overwhelmed him. Life was a vast desert, and he an insignificant insect crawling along it. If he were gone, he would not be missed.

A compelled stop at a busy corner for a stream of vehicles to pass aroused William from his gloomy revery. With a start he remembered the note he was to deliver. Bond Street was the next turning. No. 642 proved to be a large tenement house. He found Mrs. Brown and delivered the note.

As he was leaving the building an old woman, thin and bent, was just entering. Her clothing was poor but very neat. Several paper-covered bundles filled her arms. One of these dropped. William picked it up, and as he handed it to her he noticed how pink were her cheeks and how blue were her eyes. "Thank you, young man," she said, smiling brightly up into his face. Her voice was clear and vibrant. William's hand went involuntarily to his hat as he turned away.

That evening as he was leaving his place of employment he was joined by one of his fellow-workers—one of the few with whom he had become acquainted. "Say, Hallan, come around to my room to-night. A lot of the fellows are coming to play cards. We'll give you a good time."

"Thank you; I don't know anything about cards. You'd find me no addition," answered William.

"O, that's all right. We'll play simple games that you can easily pick up. I'll expect you."

"Come early," was the injunction made as William turned the corner into his own street.

William had been brought up with a feeling of strong disapproval for cards. He had no intention of accepting the invitation. But after supper, when he went up to his dingy fourth-story room, the loneliness of it seemed unbearable. There would be light and merriment at Wilson's. Why not go there? He need not play cards; he could watch the others. But on consideration that would not be attractive. No, he would not go; he would read the evening paper which he had bought on his way home, then he would go to bed.

The next morning as he was leaving the house his landlady again called him. "O," she said, "the cook thought she'd be well enough to get up this morning, but she isn't. I'll have to have Mrs. Brown again. I'm sorry to trouble you again, but"—

"It's no trouble," said William. "I'll stop and tell her that you want her. It's on my way, you know."

After delivering the message, as he was leaving the building, the old woman for whom he had picked up the parcel the previous morning was again coming in. "Good morning," she said cheerily. She had evidently recognized him.

During the next two days it rained heavily and steadily. On the third day it turned suddenly cold. When William left his place of employment in the evening the pavements were covered with ice and walking was difficult. As he reached the corner of Bond Street a woman walking just ahead of him slipped and fell. William hurried to her assistance. In the light from a near-by electric globe he saw that it was the little old woman whom he had met when delivering the message for Mrs. Smith. "Are you hurt?" he asked.

"Not a bit of it," she laughed as he helped her to her feet. "And not a thing has fallen from my basket." Then, as her glance fell on William's face: "O, it's you! Well, we seem to meet, don't we?"

"Yes," said William, laughing also, "we do. It's a bad evening. Let me walk home with you."

"Bless you, I'm not going home. I'm on my way to Spring Street."

"Well, I'll take you there."

She looked around at the glittering streets. "It's worse walking than I thought. I must get there. I am not so sure-footed as I was; so I'll be glad to have you—though, to be sure, it's perhaps taking you out of your way."

"That makes no difference. Let me have your basket, please."

The old woman looked up at his splendid height and broad shoulders. "How old are you?" she asked.

"Twenty years," returned William briefly.

"You are very big, and I guess you're pretty strong. I'm glad I met you. I am sure I thank you with all my heart. It's nice to find a young man ready to help an old woman, so let's go on. There will be plenty to come home with me. You see, there's no car line over that way."

They went on slowly, William carrying the basket and carefully guiding his companion's steps. "You see, it's the club night. I wouldn't want not to go. The boys would be that disappointed," she said. She slipped several times, but William's strong arm kept her from falling. "Now, isn't it a fine thing that I met you? I'd had a bad time getting there."

"I'm very glad that I happened along," declared William truthfully. He found his companion attractive.

"You see, it's a club for newsboys and that kind. We have games for them and looks and a little bunch. O, they have fine times!"

William showed his interest by asking several questions. She went on to explain that the club was chiefly kept up by a gentleman connected with one of the great churches.

Presently they arrived at "the club." It was an old frame building, and had at one time evidently been a warehouse. It was brightly lighted.

"You must come in a minute, said the old woman.

William followed her in. The large room presented a cheerful air. Neat paper covered the walls, and a few pictures. Comfortable chairs and tables strewn with magazines and papers were scattered about. A dozen or more boys were congregated. Some of them rushed up to greet William's companion.

"O, Mrs. Maley, we were afraid you wouldn't come such a bad night. If we'd known where you lived, we'd a' come for you."

"You bet we would!"

"Say, we're glad you've come."

Mrs. Maley laughed. "Well, I had one tumble. Then this young man came along and took care of me."

The boys gave William a friendly glance. The old woman turned suddenly to him. "Now, I just know you've not had your supper. You must stay here. I have sandwiches in this basket, and I'm going to make coffee. The boys will tell you whether it's good or not."

There was a chorus of "You bet it is" from the boys.

William impulsively answered: "Thank you; I'll be glad to stay." It would be better than his lonely room, he thought.

Mrs Maley nodded with satisfaction. "Then you just talk with the boys while I'm fixing things," she said as she disappeared into an adjoining room.

The boys soon became quite sociable. Other boys, singly and in groups, came in, then two women, each carrying baskets with which they disappeared into the anteroom. Soon an appetizing aroma of coffee came to them, and Mrs. Maley and the other women appeared with plates of sandwiches and trays containing large-sized cups of coffee.

After this refreshment the boys gave themselves to reading or to checkers or chess. Some seemed to prefer social chatting. William had a talk with two boys older than the majority of those present. From them he learned something about Mrs. Maley. She supported herself by doing fine laundry work. But, hard-worked as she was, she was one of the mainstays of the club. She gave to it all her spare time and a good deal of her earnings. The boys were enthusiastic over her. "A lot of us would have gone to the bad but for her," they declared. The boys had weekly dues to pay, but these were very small. Mr. Wright, the gentleman who had started it, hoped the next year to have classes in various branches. "There's a lot of us would like to know more about arithmetic and writin' letters, you know."

When the closing hour of the club came, several of the boys volunteered to escort Mrs. Maley home. 'I'm going home with the one that brought me," she declared.

"I would be offended if you didn't," laughed William.

He was urged by a group of boys to come and see them again soon.

On the way back Mrs. Maley spoke further of the club. Mr. Wright was not a rich man, and he was connected with the carrying on of several similar undertakings.

On reaching her home, Mrs. Maley said: "I'm sure I thank you heartily, and I am certainly glad I met you."

"I thank you for the pleasant evening. I enjoyed it very much," returned William.

And he had enjoyed it. He went to bed that night feeling more cheerful than he had for many weeks. He did some new thinking during the next few days. On Sunday he went to the nearest church, and he put his dime on the contribution plate, remembering the "widow's mite."

On Monday he awoke with the resolve that he would find out where Mr. Wright lived. He would call upon him and offer his services in teaching a class in arithmetic at the club. He had taken first honors in arithmetic during those four years he spent at Union Academy. And on going to his place of employment he said to himself that thereafter he would work for all that was in him. He had lately been doing his appointed tasks perfunctorily. Promotion should come if hard work would bring it. And it did.

---

No individual can be converted halfway through, or with exceptions. A convert whose temper is not Christianized, or whose pride, or love of gossip, or laziness, or self-will, or favorite bad habit, is left unchanged, is not a real convert at all. The Gospel either transforms and purifies a heart or leaves it to itself.




**Royal**
**Baking Powder**
*Absolutely Pure*

Renders the food more wholesome and superior in lightness and flavor.



**The only baking powder made from Royal Grape Cream of Tartar.**


### The Neglected Treasure.

By Joseph Sanderson, D. D.

Various estimates are placed upon objects of interest whether they pertain to this world only or have a bearing upon the next. But it would seem almost impossible that there should be any difference of opinion respecting the value that should be attached to God's written Word, which we are assured is "a lamp" to our feet here and "a light" to our path into eternity.

The family is poor, indeed, which does not possess a copy of the Bible, that can be purchased for a few cents. Obed-Edom of old accounted himself happy when the ark of God was under his roof, for it made, for the time being, his house a kind of holy place, and the Lord, it is said, blessed Obed-Edom and all his household. But a greater blessing may be in store for the family who possesses a Bible and uses it aright, not permitting it to lie on a table in the bedroom as an ornament, bound in Morocco and gold, or covered with dust on a shelf; but worn with much handling and prayerful reading, and it may be soiled with tears.

The Bible was Christ's book, from which, in conversation or controversy, he again and again brought forth, "It is written;" and it was the opening of its truths that made the hearts of the two disciples "burn within them," as they walked with the risen Saviour on the way to Emmaus. The blessing that it is capable of conferring on those who read it, seeking to be blessed, cannot be exaggerated in the telling. A simple narrative of facts will tend to illustrate this. A traveler who had been walking for hours on a hot, dusty summer day, and who longed for a draught of fresh water, knocked at the door of a wayside cottage. The parents of the family residing there had just been quarreling, and the frightened children ragged and half-starved looking, were crouching in a corner. It was evidently not the place where the inmates were accustomed to sing, "Home, Sweet Home." The stranger drank the water which was given him in a broken cup, and, as he handed the cup back, he spied through the half-opened door a Bible high upon a shelf. Before passing on his way he thanked the inmates, spoke kindly to them, and sang a little Christian song to the children, and added, with a bright look, "Dear friends, I know what would help you. There is a treasure in this house of which you are not aware, and which would at once may you rich and happy. Will you search for it?"

His parting words, though not understood, were not forgotten. When the wife was not looking the husband searched for the hidden treasure, and, when the husband was out to work, the wife did the same. At last she discovered it; it was the Bible on the shelf which her mother had given her as a gift on her wedding day, and which had lain for years unopened. She "happened" to cast her eye upon it, and the thought occurred, "What if this is the treasure that the stranger meant?" She took it down from its perch with trembling fingers, and a kind of choking in her throat, and found, in her mother's hand-writing, on the fly-leaf: "The word of Thy mouth is better to me than thousands of gold and silver." She began eagerly to read it, and found it all new and very wonderful. By and by she began to pray, and to read it to her children. One day her husband came home raging like a wild beast. She answered his questions gently and meekly, and, marking the surprise in his eyes, she said, "I have found the treasure that the stranger spoke of;" and, at the same time, laid the Bible reverently down before him on the table. He bit his lip and was silent. Soon they began to read it together, and to pray to God with tears in their eyes that He would bless the message of His wonderful love to their souls. Gradually the light of Divine love entered their hearts, the light that shines from the face of Jesus Christ, and with the light there came a simple trust and peace that passeth all understanding. All things soon became new, both within and without—looks, tones, ways, as well as hearts, and that lowly home was changed by the proper use of that "neglected treasure" into a little nook of paradise.—Christian Work and Evangelist.

---

I fancy you would be more eager on your heavenly path,
Did you but think what rest to your own life
What joy to others you would bring
By a firm hold upon yourself.

—Thomas a Kempis.

# Children's Department.

## Why Is It?

BY OZORA S. DAVIS.

It is strange to me, and I never could see
Just why the people should say
That an owl in a tree is as wise as can be
When he mopes and sleeps all day,
And never a word from him is heard
But just his "Who? Who? Who?"
While he sits and winks and shivers and blinks,
With nothing that's nice to do.

I'm sure if I were only to try
To ask you a question or two,
I could puzzle you more with my three or four
Than this old owl with his "Who?"
For I'd say, "Why?" And I would try
To find out "How?" and "When?"
I'd beat the owl, with his wise old scowl,
And puzzle the wisest men.

But now, instead of nodding her head,
And saying, "The child is wise,"
Mother looks down, with a bit of a frown,
And says, with a sweet surprise,
"My dear, you know you will older grow,
And then learn how, why, when.
You can't know all till you're strong and tall,
Don't ask those things again."

Now I don't see why an owl in a tree
Is wise when he asks, "Who?"
When a boy like me, with his questions three,
Is a stupid child. Do you?

—Youth's Companion.

## Miss Patsy.

By Medicus Ransom.

Miss Patsy lived in a quiet street along whose shaded way few travelers passed. To the little lady who spent most of the long, uneventful days under the big oak tree with her playmates, Lady Angelina and Little Bit, peeking through the palings of the high fence, there was scarcely a passer-by who was not familiar. The dairyman often stopped to pour milk into Little Bit's ever-ready pail. The market wagon driver sometimes tossed a bone over the fence, and the sound of either dairyman's gong or grocer boy's bugle was very disastrous to Lady Angelina's tea things or household furniture; for Little Bit, overleaping all impediments, would rush to the gate, there to bounce about on his hind legs and bark furiously with delight. Nearly all passers-by stopped at Miss Patsy's quaint old house. The little girls stopped to stroke Lady Angelina's shiny hair and admire her expressionless, painted face, the flower wagon woman to decorate her tea table, and the Ginger-bread Man to provide refreshments.

To sensitive natures the Gingerbread Man would have been rather repulsive. What part of his countenance was not covered with coarse black beard was dirty and scarred. His deep-set eyes were almost hid beneath shaggy brows, and his disordered dark hair hung in a mat about his face. His clothes were torn and soiled, and he shuffled along the street in an aimless manner. However, Miss Patsy's was an affectionate, forgiving rather than sensitive nature, and she numbered the Gingerbread Man among her most desirable acquaintances. He did not derive his title from his occupation. In fact, he seemed to belong to that class of individuals who have no occupation whatever. He carried only a small sack of gingerbread at a time—just enough for Lady Angelina's tea table. Miss Patsy's acquaintance with him began in a rather unconventional manner, but Miss Patsy was hardly old enough to know the rules of convention. Her attitude was that of unreserved affection toward everybody in her small world—everybody save "Old Sam Ham," even the mention of whose name inspired fear.

Lady Angelina was upstairs having the hair which Little Bit had viciously chewed off sewed back to her head. The culprit, forgetful of a severe whipping, was asleep in the sunshine, and Miss Patsy was seated on the gatepost, companionless. She was looking wistfully at the high fence, wishing that she might walk the long railing, holding to the sharp stakes, as she had seen her brother do; but she dared not attempt it, for her nurse had warned her that Old Sam Ham would get her if she did. Old Sam Ham, it seemed, was sure to "get one" who was disobedient; and the only way to escape his awful presence was to obey whatever nurse said. Miss Patsy had never seen Sam Ham, for he passed her house after she had gone to bed; but she had often heard her brothers and sisters who were playing under the street lamp running into the house, crying: "Run, run, or Sam Ham'll get you!"

The morning seemed unusually long. The older children were at school, and the quiet street was quieter than ever. Just as the little girl on the gatepost had become almost unbearably lonely and was longing for some of Mammy's cookies she beheld a man walking along the pavement toward her, nibbling on gingerbread. His appearance was not altogether attractive, but that mattered little to Miss Patsy. "Please, man, dive Miss Patsy a bite," she said, holding up two chubby hands entreatingly.

The man stopped, looked oddly at the child for a moment, and then without reply gave her the paper sack which he was carrying. It was nearly full of gingerbread, and Miss Patsy's gratitude found immediate expression. Almost before the unshaven individual realized it, the child had leaned forward from her perch on the gatepost, placed her soft arms about his neck, and kissed his rough, dirty cheek. The little girl was accustomed to this manner of rewarding people who conferred favors upon her, but the Gingerbread Man was not accustomed to such reward. He looked at her in a startled, frightened manner for a moment, and then stroked her soft hand with the humility of a dumb animal and walked silently away. After that he rarely missed a morning passing along the quiet street, and always did he stop at the gatepost to leave the sack of gingerbread; but never again did he receive the reward of a kiss. When Miss Patsy held out her arms to him, he would move away, saying: "Pretty little lady mustn't kiss dirty, bad man."

"No, not bad man—nice man," Miss Patsy would call after him as she proceeded to share her gingerbread with eager Little Bit and the delicate Lady Angelina.

One bright Saturday morning when the older children were all at home from school and the big, shaded yard was a scene of great merriment, the games were suddenly interrupted by the sound of music—a whole band of it. "It's the circus parade! Run quick, or we'll miss it!" cried the children as they dashed through the gate and down the street.

Miss Patsy, who had never seen a circus parade, supposed that the children's flight was a part of the game, so started out after them as fast as her short legs could carry her. However, the children sped along so rapidly that she couldn't overtake them, and when she had gone some distance she lost sight of them in the crowd that was gathering on the sidewalk. But she quite forgot them and, in fact, all the world in the beautiful, wonderful procession that was moving down the street. The flourish of music on the air, the gorgeous, glistening play of color in the uniform of the musicians, the costumes of the circus folk, and the decorations of the equipages, the long train of animals, the funny, painted clown, and, last of all, the melodious calliope so bewildered the little spectator that she stood looking on in a dazed manner until the parade had passed and the crowd began to disperse. Then she turned and found herself in a strange street with no familiar face in sight. She ran along the way she thought led toward her home, but it kept getting stranger and stranger. She turned another way, but it was just as strange. Then she stood still and began to cry, when she heard some one coming down the street toward her, calling: "Pretty lady, pretty lady, where you goin'?"

O joy of joys! It was the Gingerbread Man, and he would take her safely home. Miss Patsy rushed happily into her friend's arms, and in another minute was hoisted upon his shoulder and hurried toward the quiet street in which she lived. As she neared home she called merrily to the other children, who had resumed their games under the shade trees: "See! Miss Patsy dot a wide."

But the children looked at her in terror. "Old Sam Ham! Old Sam Ham! Old Sam Ham! O nurse, come quick! Old Sam Ham's got Miss Patsy!"

He's a nice man," replied the little lady indignantly as she patted the rough cheek with her soft hand.

The children, still looking terrified, crouched close around the nurse; but Miss Patsy's father, having heard the noise, stood in the doorway. "Jedge," said the little girl's protector as he delivered her into her father's welcome arms, "I found yo' little gal los' down de street and fetched her home. I don' blame yo' chil'en for gittin' scared at a rough-lookin' feller like me. I've been a bad lot mos' my life; but long time ago, when I was young an' tryin' to make a livin', you helped me along; an' I ain't never forgot you." The man's voice trembled as he looked into Miss Patsy's innocent blue eyes. "And de little lady here, why, she's de fines' little lady in de land."

"Sam Ham," said the Judge as he clasped the rough hand, "I'm still your friend; and if you'll just quit your bad ways there's a place for you yet."

The Gingerbread Man did quit his bad ways, and he never forgets that Miss Patsy and her father are his best friends.—Nashville Christian Advocate.

---

If one is to keep his aim in sight, he must not have too many aims.—E. E. Hale.

### The Things at Home.

All up and down the land I go
  With mother, making calls,
And sit in chairs so much too high
  In strange and different halls,
And can not think of things to say,
And feel so pleased to start away.

But when we come to home again,
  I'm glad as glad can be
To see the very oldest toys
  All waiting there for me—
The horse with missing tail, the blocks,
And all the soldiers in their box,

The wagon with the broken shaft,
  The doll that will not talk,
The little duck that ran so fast,
  And now can't even walk.
They all are friends so tried and true
Because of what they used to do.

And every day when I'm away
  I know they miss me so.
I never ought to leave them once—
  Theyre' sensitive, you know—
And just to comfort them a mite
I take them all to bed at night.

—The Youth's Companion.

### A Wildcat Engine.

On Staten Island railroad, last September, just two minutes after a crowded passenger train had left the Stapleton station, a wildcat engine came whipping down the rails, racing after the departing train. It was going at full speed, but with no engineer or fireman on board. There was no one to guide its way or to check it. It was impossible, as it rushed past, for anyone to jump upon it, and hopeless to attempt to pursue it. How it started, no one knew. How it would end its course, no one could guess, but it was bound to spread ruin and destruction wherever it went.

The engineer of the passenger train made all speed, but his train was heavy, and the wild-cat engine had no load to pull. It gained on him, and it seemed only a matter of a few minutes before it would crash in upon the rear car. But because the escaped engine was unguided, it was swaying wildly on the track, and at the next siding it jumped the rails, dashed to one side, and ran into a freight train which was standing on another track. There was a horrible crash, a mass of broken wreckage, and the wild run of the wildcat engine was over. The freight cars were smashed into bits, and the engine itself—well, it was only a heap of twisted iron and steel, instead of a magnificent flyer.

When a thing like that happens, the railroad officials immediately seek for the engineer who should have been at his post, controlling the engine. No excuses avail. Should he be shown to have been careless, he is dismissed without appeal. The man who lets a wild-cat engine get loose upon a railroad track does not deserve ever to handle an engine again. In this case, no death had followed the wild dash of the engine; but it might have cost the lives of dozens of passengers, but for the fortunate accident of jumping the track at the siding.

Any boy who reads this will agree, therefore, that the railroad company was quite right in punishing the careless engineer when he was found out. But how about the responsibility in the case of wild-cat engines in private life, boys? There are boys who will read this who have tempers that are ready to dash along uncontrolled, harming whatever comes in their way. A boy with a temper ought never to neglect it, never to forget to control it. A wild-cat engine with no engineer in the cab is not any more dangerous than a human being with an uncontrolled anger or evil habit. The annals of cruelty, of slander, of murder, are annals of wild, passionate, unchecked rage, and self-will. Once let the engineer fail to control his engine, once let the man fail to control his soul, and danger looms up.

The faster and fiercer the engine, too, the greater the danger. Uncontrolled will is worse in a bright boy than a dull one; it has more power for evil, when it is once turned loose. There are boys who ought to have been famous and honored leaders in their manhood, who have died in disgrace or in prison instead. Their excuses did not avail. Their wrecked lives could never be changed or made useful again. Their chance was gone, because they took their hand from the levers of their lives, and abdicated their own control. Keep watch on the engine, boys. Send it along the right track, in obedience to the schedule. That is the only way to run a flyer, and make a record.

### God's Little Messenger.

Dorothy sat curled up in the big armchair, thinking. She was thinking of father, who had looked so sad and lonely and troubled lately.

Since mother died, there was no one to make the wrinkles go and the smiles come as she had. She was only a girl, and could not comfort him. She could not talk to him as mother had.

Presently she rose, went into the garden and gathered the loveliest rosebud she could find—a large tea rose that her mother had loved—and, putting the long, slender stem into a delicate vase, placed it on father's dressing table.

Mother used to say that flowers were little comforting, loving messages from God.

Father was late coming to supper, and very thoughtful. Had he noticed the flower?

After the meal was over, he followed her to the sitting room, instead of going to his study as usual, and, putting his arm around her, said, lovingly, "That was a very sweet message you had for me to-night, dear."

"It wasn't my message, father, it was God's."

"You were God's messenger, then. Would you like to know what the message was?"

"Yes, father."

He took a seat on the sofa, and drew her down beside him. "It told me I was a very foolish creature to be brooding over my troubles and loneliness when there was a young, fresh heart full of love and sympathy right at my side."

"But, father, I am only a girl. I can't really do anything."

"My dear, you have done a great deal already. Just as the petals of the rose will fall, now it has delivered its message, so the troubles and the loneliness began to disappear, when I realized what the message meant. It will be a great comfort to me to feel that there will be a dear face to welcome me; that will say, without words, 'Father, I love you, and would do more if I could.' And there will be more, never fear. Think how long I have been blind to it all, how much I have missed already."

"O, father," said Dorothy, with tears in her eyes, "I am so happy!"

"And so am I, dear—happier than I have been for a long, long time. I wish there were more such thoughtful little messengers."

### My Cat.

There is an old proverb which says, "Every man's crow is the blackest," which is only another way of saying that we are all very apt to stick to our own opinion. My cats are the prettiest, most playful, affectionate, knowing cats that ever do pretty much as they please, command everybody to open and shut doors for them, and occupy everybody's favorite chairs as soon as chances offer. Having said this, I will stick to it.

Their parents, with many times great before parents, came from far-off Persia. Persian cats have long, fine silky hair. Handsome ruffs of it grow around the necks, and their tails are bushy like those of a fox. The Angora cat, which comes from Angora in Turkey, is very much like the Persian cat. A common short-haired cat, though there are many very fine ones, and I mean them no disrespect, look very ordinary alongside of these Persian aristocrats.

They purr—did you ever try to find out how a cat purrs? Place a cat on a table alongside of you, stroke it gently, scratch its head with one hand while the other rests on its chest and feels its breathing. If it is a good-natured cat it will begin to purr. You will hear it, and the hand that is resting upon the cat will feel the regular tremble of it. You will notice that this purr goes on all the while, whether the cat is breathing in or out. You will notice, too, that the cat has its mouth shut and is breathing entirely through its nose. The cat, of its own accord, started its vocal cords (the apparatus that it uses when it mews) to vibrating (shaking). These cords lie along and near the sound-making parts of the cat's throat, and make the purring noise. It can start and stop this vibrating whenever it feels like doing so. With it, it expresses love, comfort, happiness, content. The cat that purrs does not have to say one word; we know what it means. Purrs and snores are not made in the same way.

The cat family (felina is the Latin name) is the only one among animals known to purr. Purring is a special cat language.

As there are big and little kinds of horses, so there are big and little kinds of cats. Lions, tigers, jaguars, leopards, panthers, cougars, lynxes, and others, are big members of the cat family. This family, under the larger name of felidæ, is called the feline race.

It may make you feel a little badly to be told that the cat family in its make-up of muscles, bones, and everything which goes to make an animal strong, active, flexible, stands at the very top of all animal life, and very far ahead of us who have a pretty good opinion of ourselves.

The foot of a cat is a wonder in structure. Take pussy's paw in your hand, stroke it gently. Pleased with your attentions, it will spread its toes quite wide apart. You will feel that the bottoms of them are padded, so that it can walk without making any noise. You will not feel its claws. My cats have tufts of hair standing downward between their toes to make their tread still softer. Take a piece of thin white lawn or mosquito netting, or anything you can see through, dangle it before your cat. It will throw its very sharp claws out of the sheaths of skin which hold them in when walking (that they may not catch on the grass or carpet), and will hook them into whatever you hold. Look close, through the cloth, and you

will see how beautifully the claws are thrown out and downward, how the sheaths stretch; see how the claws are drawn upward and backward when they let go. This claw, which is possessed by the cat family only (civets have claws which are half retractile); is called a retractile claw, because it retracts, or draws back. The cat steals softly on to its prey with its padded feet, springs on to it, throws out and down its sharp claws, and holds on. We all know how a cat scratches.

It makes but little difference where a cat falls from or how short the fall, it will light on its feet. How it does this is too long to tell here.

A cat's whiskers are of great use to it. In the wild state all cats hunt their food, and usually at night. To steal upon mice, rabbits, birds, a cat has to move quietly. As it moves head first and often in the dark, its whiskers, which when the cat pleases stick out farther than its body, on each side, strike grass, bushes, twigs, and tell the cat how to avoid shaking them and making noise. The muscles and nerves at the base of a cat's whiskers are wonderfully arranged.

The tongue of a cat is covered with small, horny hooks, turned backward. Licking long in one place will wear the skin of the hand through. A lion's tongue would tear the flesh. These horny hooks are to use in tearing all the flesh clear of the bones. Nature allows no waste.

When a cat is in a dim light the pupils of its eyes are large and round, so that they will admit all the light possible. When it is in the light the pupils are narrowed to a slit; all the light is not needed.

My cats talk cat talk to each other and to me. I understand very much that they say, and they understand very much that I say. Your cats are quite as accomplished. Why not? If we live with French, German, Italian people, who speak a different language from our English, do we not learn to understand them? Do they not learn to understand us?

Montaigne, a great French writer, more than three hundred years ago wrote: "When I play with my cat, how do I know whether she does not make a pastime of me, just as I do of her?"

It is not wise for us to think we are the only animals that think and reason. My cats think in the cat language, reason catwise in cat language, speak in cat language. We should not expect them to reason in our language, nor reason to suit our methods. They reason to suit a cat.

Two of my cats, Ursa and Leo, are devoted sisters. They had kittens, three each, on the same day. Ursa made a cradle of my waste paper basket. Leo chose a pretty, but old, summer hat in the third story. Ursa gave me no peace until I brought Leo's kittens to my library. Leo went out for a walk. Ursa was taking care of her own little ones when she heard Leo's kittens cry. She ran to them, purred over them, took each one tenderly in her mouth, and carried the three to her basket. Then she curled up, contented, with the six babies. When Leo returned, Ursa plainly told her that she was taking care of them. Both cats were happy; they cuddled in the basket together. After that Ursa and Leo took turns in caring for them. We call them the co-operative mothers.—S. S. Times.

---

"Religion is the best armor in the world, but the very worst cloak."

### How He Was Bound.

"I wish I were as free as you are," said Morris to Earl. The two young college chums were having a confidential chat one evening. One of them was kept at college under certain very strict conditions. His father could and would support him there only as he observed the required regulations as to class standing, expenses, athletics, and other matters. The other student had money in his own right, and was under no outside restriction. It seemed to Morris that Earl had the most perfect liberty imaginable. "You can do exactly as you please," he said, with a shade of discontent in his tone, and a great deal of envy.

"Well," said Earl, in reply to all this, "I am only free in a way, you must remember. I am bound, too, as truly as you are, and as strongly, every bit."

"I don't see how," grumbled Morris, skeptically.

"You know," said Earl, seriously, and a little sadly, "that my father is gone, and that my mother leaves me to the control of my own money; but my father bore an honored name, and wished his son to uphold it. My mother trusts me utterly. Morris, I am honor-bound to do right and to make the very best of myself while I am here, and always. I am not free to please myself. It seems to me that there can not be a stronger bond than to be in honor-bound. I should hate myself if I broke through that; and that wouldn't be comfortable, you know, since I have to live with myself always."

Morris looked up quickly. "I hadn't thought of things in that way before!" he exclaimed. "Why, as to that, Earl, I'm in honor-bound, too."

"I think you are," said the chum, quietly.—The Friend.

---

### Proverbs for Girls.

"When the bed breaks there's the floor to lie on."

No misfortune is so great but what it might have been greater. A contented spirit makes the best of things, and smoothes over all the little difficulties and troubles which come to everybody at some time or other of their lives. If we are determined always to "look on the sunny side," always to find out the good in everything, we shall be much happier, too. Some people seem to take a pleasure in grumbling, and picking holes in everything. Every cloud has its silver lining, and a pretty verse tells us to turn our troubles inside out so as always to see the bright side. Of course there are real sorrows and griefs that we have to bear silently and which only God can lighten; but we shall bear these too all the better if we have learnt to make the best of everything, and, as our proverb suggests, be contented if our bed breaks to make ourselves as comfortable as we can on the floor. Our situation may, nay, certainly will, have some things about it we don't like; the rules may seem to us too strict, the work too hard, or the mistress too particular, but instead of flaring up and saying, "I wish to leave this day month," look at the other side of the question, and think, "I am learning things that will fit me to take a better place by and by; I am not very old, or very wise, and here I am safe, and the rules, that seem to me so hard are really made to help me; and determine that even if everything is not exactly as you would have arranged it, you can still make yourself happy.

### The Clever Boy.

I never saw a truly ship,
I never sailed the sea;
My little boat made from a chip
Is good enough for me.

They will not let me have a gun,
But I don't care for that;
A slingshot's almost as much fun;
Mine hits the bull's-eye pat!

Chub Jones's snowshoes cost a dollar.
I made mine, big and flat;
In walking I beat him all holler,
But then, he's awful fat.

It's no fun always to be first
In games, I'd be a log
If I could have what I want worst!
I'd swap all for a dog!

—Elizabeth West Parker.

---

### An Elephant and His Mother.

Elephants are said to dearly enjoy a joke. When engaged in the timber trade in Burma, I observed some queer pranks played by them. On one occasion I saw a calf play a most ludicrous trick on its mother. The older animal was hauling a log, which fifty coolies could not have moved from a river to the saw mills, quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk round one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but on discovering the cause she gravely shook her head, and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected; and, before the strain was put on again, he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull, he held back with all his strength on the chain until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat he struck on his feet, and blurting out some heavy Burmese exclamations of wrath, he whispered a few words in the ear of the amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astonished me.

The younger was more quick in turning, but at last he was cornered. The maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped on his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to the shed; but his trunk was drooping, and the great tears were coursing silently down his india rubber cheeks.

I was sorry for the poor little fellow, and I noticed that at dinner time his mother was gently rubbing him down with her trunk, and manifesting many signs of affection.—Chums.

---

**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

### The One Thing That Matters.

I a child of Adam's race,
Sin-stained, dearly stricken sore
Now may I dare to see Thy face,
To stand Thy [illegible] throne before?

I, the creature of a day,
Facing dread futurity,
Tell, O tell me, how I may
Find pardon, peace, security!

To the cross thy journey wend,
Cast thy burden at His feet,
See the loving arms extend,
Hear the welcome message sweet—

"Seek, poor soul, and thou shalt find,
Come to Me and claim thy rest;
Cast thy sins and cares behind,
Enter peace, My welcome guest!

Sin's defilements stain no more,
Washed in the stream of saving grace,
So shalt thou stand My throne before,
A pardoned soul of Adam's race."

For the Southern Churchman.

### The Sowers.

By the Rev. E. H. J. Andrews.

No sooner do we begin to live and move and have our being in this world than we begin to scatter broadcast over a varied soil handfuls of living seed. Hearts are saddened or gladdened, strengthened or weakened, new virtues or vices spring up and bear fruit as a consequence of even the irresponsible acts of the new-born and innocent babe.

We are sowers from the cradle to the grave—nay, before the cradle and after the grave—and we scatter our seed on either side of the devious path by which we wend our way toward the West.

From dawn till night-fall we sow—nay, before dawn and after night-fall—for personal influence becomes operative before we are even infants, and continues, sometimes with increasing power, long after we have ceased to be deaf and blind and toothless veterans.

It is so ordained that we shall all be sowers. Supposing we turn in the path and look back over the field we have traversed. Some have not very far to look—a few, well-defined years, like a succession of newly-fenced fields, stretch before them, the farthest distinctly visible; but, oh! some of us have to shade our eyes with our hands and look long and steadily—the path has been so devious, the course so long; the horizon is blurred with mist, and beyond are forgotten years!

What see we as we gaze? Beautiful flowers gladdening the eye with color and grace, and perfuming the air with fragrance? Rich, golden grain, full-eared and ripe for the sickle? Trees heavy with luscious fruit and grateful foliage? Men and women made happier and better and straighter and sweeter because of thoughts we have thought and words we have spoken and deeds we have done?

So extensive is the effect of personal influence that it is possible that at this moment hundreds of people whom we have never seen, of whom we have never heard, and whom we may never see or hear until the Judgment Day, are living righteous or godless lives by reason of some deed we once committed, or some word we once uttered, or even some thought we once suffered to write its message on our face.

Shall we then not see to it that our deeds are righteous, that our words are sincere, that our thoughts are pure? Shall we not remember that we, none of us, are living unto ourselves—that not only shall we, ourselves, suffer or be blessed, but that multitudes of others are affected and influenced by us? Shall we not so sow now that by-and-by in the autumn we shall find flowers to delight us, and a golden harvest to reward us?—that when the sun begins to sink, and the twilight to gather: when the familiar things of earth grow shadowy and the faces of dear ones become indistinct in the mist of invisible things, we may feel the Master's hand and hear the Master's voice bidding us welcome to a well-earned rest: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

### Each His Own Lamp.

One of the most serious thoughts about life is its individuality. St. Paul puts it in a sentence when he says: "Each man shall bear his own burden." We are in danger of forgetting this truth. We think so much of our lives in their mutual relations that unless we are careful we lose sight of our individual responsibility. The duty of helping each other is so impressed upon us that we sometimes forget that in the deepest experiences of life we cannot help each other, nor can we receive help from others. Each one has to stand for himself. Each one should think of himself as an individual, standing alone before God, having no companionship in the most vital affairs of life, and should seek to realize the responsibility of this position.

When we think of it, the truth readily becomes apparent. No one can choose for us; each one must make his own decisions. We must take our own place before God and meet our own responsibilities. No one can believe on Christ for us. Others may intercede for us when we have sinned, but until we ourselves, in penitence and contrition, repent, confess, and seek forgiveness, forgiveness will not come to us. Four men carried a paralytic to Jesus, and we are told that when Jesus saw their faith He forgave the man's sins and then healed him. But we know well that the sins were not forgiven because of the faith of the four friends who carried the man. There must have been in his own heart a sense of unworthiness, a confession of sin, a cry for forgiveness, or Jesus would not have said to him, "Thy sins are forgiven thee." No one but ourselves can consecrate our life to God. No one can obey the commandments for us. No one can do our duty. All about us may be those who are busy and active in God's service, keeping His commandments and doing His work, but this avails nothing for us; we must do God's will for ourselves.—J. R. Miller, D. D.

**IS YOUR LIFE WORTH A DOLLAR?**

If, so why run the risk of losing it when GOWAN'S PNEUMONIA PREPARATION positively prevents and cures pneumonit, croup, colds, coughs, and can be had from leading druggists everywhere from $1.00 to 25c.? Buy today and protect yourself against inflammation and congestion troubles. External and quickly absorbed.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.

### MARRIED.

HOWE—WILLIAMS.—On November 10, 1908, at the home of her parents, Wilton, Westmoreland county, Va., Miss MARY WILLOUGHBY WILLIAMS to Mr. FISHER HOWE, of Princeton, New Jersey.

### DIED.

BROWN.—At Auburn, Westmoreland Co., Va., November 21, 1908, LUCY POYTHRESS BROWN, aged 21 years, only daughter of B. F. and Eliza Bland Brown.

BROWN.—Entered into life eternal, on February 12, at his home, Wilton, Westmoreland county, Va., GEORGE FULTON BROWN, third son of the late Thomas and Sarah Brown.

EARLE.—Entered into rest, January 12, 1909, in his home at Winton, Queen Anne's county, Maryland, Mr. WILLIAM BRUNDIGE EARLE, aged 67.

### OBITUARY.

IN MEMORIAM.

#### Emily Virginia Mason.

Entered into eternal life, at her home in Georgetown, District of Columbia, February 16, 1909, EMILY VIRGINIA MASON, daughter of Gen. John Thomson Mason, of Loudoun county, Va., and Eliza Baker Moir, of Williamsburg. She was born in Lexington, Kentucky, when her father was United States Marshal of that State, October 15, 1815.

Reared a member of the Anglican branch of the Church Catholic, of which she was at one time an earnest communicant, she became a member of the Roman Catholic Church, a few years after her father's death, which occurred in 1850. Miss Mason spent part of her early life in Michigan, where her father was appointed Secretary of the Territory by President Jackson, and where her distinguished brother, Stevens Thomson Mason, became the "Boy Governor." She was living in Fairfax county, Virginia, from 1850 to 1861, near the Theological Seminary, and numbered the professors there and many of the students among her warmest friends. Her services in the Confederate hospitals during the War between the States, and her philanthropic work later in the education of the daughters of Confederate soldiers, are well known throughout the South. She compiled the first collection of Southern songs published at the close of hostilities, and wrote the first biography of General Lee that appeared after his death. For the Lee Monument Fund in Richmond she edited and published the "Journal of a Young Lady of Virginia," a genuine diary of one of the ladies of the Lee family, written about the year 1787.

Miss Mason made her first trip abroad in 1867, and she resided later for fifteen years in Paris, engaged in educational work. She travelled widely over the Continent of Europe, with her American pupils and with her friends, and also visited Egypt and the Holy Land. Returning to America in 1884 she made her home in Howard county, Maryland, making then occasional trips abroad. Eight years ago she came to Georgetown where, retaining to the last those extraordinary qualities of mind and heart, which had always made her a notable figure in society. She was the centre of a circle of devoted friends and admirers. One of them thus writes of her:

"I have always considered Miss Mason the most distinguished woman it has been my good fortune to meet—distinguished not only by birth, natural ability, education and charm of manner, but by all the qualities which unite to make a personality of the highest order. And how few have lived so long and made those charms and lovable qualities felt to the last! In her long life she exhibited patriotism, loyalty, humanity and courage—in conviction and action. With these she possessed a simple Christian faith that taught her that all the scenes of earthly happiness, however prized or enticing, are not comparable to those of the future to which she looked for her eternal reward."

K. M. R.

## OBITUARY.

### IN MEMORIAM.

### Ethel Finney Ames.

Entered into life eternal, at Onancock, Va., on the morn of Ash Wednesday, the spirit of ETHEL FINNEY AMES, wife of Warner Ames and only child of Dr. Edward B. and Virginia Bowdoin Finney.

The sudden death of this young wife and mother, in the very bloom of her womanhood, has cast a gloom over the entire community. From early childhood she was a great favorite, beloved by old and young. She was richly endowed with rare personal charms; so lovely, so sweet, and winsome, that she won all hearts. When at school she was beloved by teachers and pupils, and one of her characteristics was loyalty to her friends.

She recognized that her beautiful talent for music was God-given, and so she used it for His service, in His church, and now she and her baby are in the angel choir. We question and wonder why should she be taken when she had so much to live for, and dear ones who lived only for her? But it is beyond our human comprehension, only we know a loving Father makes no mistakes. We know not what sorrows in life awaited her. Her sympathetic nature would have been crushed beneath a great grief. The mourning hearts left so desolate have the comfort of knowing she was a child of G[illegible] dedicated in baptism and confirmed in early girlhood, and they know that since that day,

"When on her streaming brow,
The radiant Cross was made,"

she has been in God's covenant keeping; and that "her same sweet face—but glorified—is waiting in the place, when they shall meet."

The crushed husband and parents found their Gethsemane in the beginning of Lent, and like the cry lifted up on Calvary can only say "My God!" It has been the outpouring of the stricken hearts ever since.

And now the beautiful life has passed away, but left a memory fraught and fragrant with all that is purest and loveliest in womanhood.

"To die? It is to rise to fairer, brighter skies,
Where Death no more shall his dread harvest reap,
To soar on angel wings,
Where life immortal springs,
For so He giveth His beloved sleep."

M. H. C.

### Charles C. Baughman.

In the death of CHARLES C. BAUGHMAN, at his residence, No. 26 N. Laurel street, Richmond, Va., at 10 A. M., Wednesday, March 3d, there passed from our midst, into a peaceful sleep, that will know a glorious awakening on the resurrection morn, one of whom it may be said—"He was a man after God's own heart."

Known to his comrades in arms from '61 to '65 as one who appreciated to the full the meaning of the word "duty," and never flinched from the full performance thereof, the same characteristic was prominent throughout his after life. His motto of life was—"Sacrifice of self—Glorification of my Lord and Saviour."

Becoming a member of St. Paul's church immediately after the war, under the ministry of Rev. Dr. Minnegerode, he imbibed from that saint of God the spirit of missions. In 1869 he was one of a small body of young men to organize an afternoon mission Sunday School in the small school building, situated near the first Market, that had survived the burning of Christ church in 1856. In 1871 this body of young men reorganized Christ church parish as a mission amongst the poor, in a section of Richmond in which there was neither an Episcopal or any other church. His constant and untiring labors, until called home, for the spiritual and moral uplift of humanity were blessed in seeing an active self-supporting church of five hundred souls and a Sunday School of even larger numbers. The sobbings throughout the church at the hour of his funeral bespoke louder than words the sense of loss sustained. An employer of many men, women and children, none spoke of him but to bless him.

Many men strive to approach near to the Throne of Grace. To some it is granted to approach so near that the reflected glory beams forth from their faces, to light the pathway for others to follow. Truly it may be said of him that as husband, father, relative and friend, he was faithful unto death. T. P.

### Mrs. William Henry Venable

entered into rest at her apartments in The St. Regis, Norfolk, Va., February 17, 1909. She is survived by her husband, William Henry Venable, Esq., of the Norfolk bar, two little children and four brothers. When these simple facts have been stated, it seems almost impossible to say more of the wife, mother, sister, so adored, whose loss is deeply felt, not only by them and a host of friends, but by one who knew and loved her well. Her life was like an open book, wholesome, pure, good, saintly in its efforts to help and cheer those who were less fortunate than herself. She was a beautiful woman, a true friend, a sincere Christian in every aspect of life. Rarely has one fallen asleep so gently, to be so sadly missed.

Mrs. Venable, as Elizabeth Wight, was married nine years ago at All Saints' church, Richmond, by the Rev. Mr. Downman, assisted by Rt. Rev. Bishop Whittle, and from that day until the day she died she was the inspiration, as now the memory, of her husband's life.

She was laid to rest February 19, in Hollywood, covered with lovely flowers, by the side of her mother and father, where—

"He shall give His Angels charge
Concerning thee." M. B. P.

Manassas, Va., March 2, 1909.

### IN LOVING MEMORY OF

### Miss Olivia Buck,

who passed away, January 4, 1909, in Washington, at the home of her nieces, the Misses Delaplane. After the last services, on January 6, in her loved church of "Rock Creek," she was laid to rest in the beautiful grounds surrounding that church.

Peacefully closed the life on earth of Miss OLIVIA BUCK, sister of the late Rev. James A. Buck, D. D., rector of the Colonial church of St. Paul's, Rock Creek parish, from 1852 to 1897, under whose fostering care the church and glebe were raised from a neglected to a prosperous condition, and the interests of the parish continuously advanced.

For many years Miss Buck was closely associated with her brother's ministrations in that wide rural pastorate; her influence felt in every home; her power to gladden and to comfort making her presence ever welcome. A teacher in the Sunday School and a leader in the work of the Woman's Auxiliary. Regular in attendance in the place of worship, her serene countenance and sweet smile were inseparably associated with that holy place. In times of joy, receiving and reflecting the gladness of life, and in sorrow bending but not breaking. In sore bereavement she consecrated to the service of the sanctuary the silver and gold bequeathed by her loved ones. She did not brood over affliction, but found solace in the interests of others, her charm and grace making her society sought and prized. Nowhere did her womanly and Christian qualities shine more brightly than in her home, the "Old Rectory." Those who were privileged to be often within that abode of piety and kindly courtesy, have a store of sweet associations. Cordial greetings on the porch in summer sunshine, with bird notes overhead, and the hum of the rector's honeybees amid the flowers near by. In wintry days, warm welcome to the bright fire-side, and abundant cheer, with pleasant converse and the gladness of song and hymn; at all seasons Godly counsel and sympathy. Never again can open those hospitable doors. The hands that welcomed have bade good-bye. Silent the flute of the rector and the guitar of his daughter. Yet, though hushed is that music forever, we may still heed the harmony of good deeds done in the strength of heavenly guidance.

Thanks be to God which giveth us the victory. S. L. R.

## WANTS.

WANTED—GOVERNESS TO TEACH three children, 12-8 years old. Latin, piano, and English branches, for September 15th, 1909. James Hall, Scotland, Md. 13mch-3t*

WANTED—A STRONG WHITE GIRL from the country, to take care of invalid lady, and make herself useful in household duties. References required. Address A. C., Box 884, Richmond, Va. 1t

WANTED—POSITION AS COMPANION OR housekeeper. Much experience and best references. Address No. 46, Southern Churchman office. 13mar-2t

WANTED—POSITION BY TEACHER, FOR primary or advanced work. English, music and languages. Miss M. Mason, Willow Brook, Va. 6mch-2t*

WANTED—POSITION AS COMPANION OR Nursery Governess to small children. Miss N. G. Jennings, Luray, Va. 20feb4t

## APPEALS.

### HOUSE OF MERCY.

### 2408 K Street, Washington, D. C.

The object of this Home is to help unfortunate girls who have gone astray for the first time, to shelter them, before and after motherhood, and to teach them to care for their children.

Most of the girls are under twenty, and owing to the limited number received can be given undivided attention and thorough training in domestic work and sewing. Every day there is a class for elementary education, so the life is a systematized round of work and study, with stated hours for recreation, and no girl, unless wholly bad, can fail to be benefited in some measure.

THE SPIRIT OF MISSIONS.
is the Monthly Magazine published by
**THE BOARD OF MISSIONS.**
as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.

$1.00 a year.

Full particulars about the Church's work in the Mission Field can be had from
A. S. LLOYD, General Secretary.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

### Prayer for the General Clergy Relief Fund.

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech thee for thy ministering servants, Apostles, Prophets, Evangelists, Pastors and Doctors, now aged and infirm and no longer able to work as active laborers in thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purpose for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.

REV. ALFRED J. P. McCLURE, Asst. Treas

### Appeal From Indians.

The Wilmington, (Del.) branch of the National Indian Association has given us $15 with instructions to use it towards buying an organ for this mission—a thing which is greatly needed and desired; but our treasury is empty, owing to the unusual poverty and distress this year.

Will Christian friends help us?

Every donation, no matter how small, will be acknowledged in this paper.

Please make checks, &c., payable to
THE NAVAJO INDIAN LEAGUE,
Navajo Indian Reservation,
Crystal, New Mexico.

## "Woman's Work."

### FORTY-TWO OPPORTUNITIES FOR SELLING WOMAN'S WORK.

A Book of Addresses of Woman's Exchanges, giving the entrance fee and per centage charged by each one. Also some suggestions from a consignor for 20 years.

Send self-addressed envelope with two-cent stamp attached to

MISS E. W. WEEMS,
1008 Union Trust Building,
Baltimore, Md.

# The Household.

### An Autograph Cook Book.

A gift suitable to any time of the year, original, homemade, one that will bring joy to any housewife's heart, is described in the "Woman's Home Companion." Have you ever thought of making an autograph cook book? It only requires a little care and patience to have a cook book filled full of original recipes of dishes fit for a king.

First, make a list of your intimate friends. Those noted for their good cooking and housewifely virtues, of course, should head the list. Write to each of them a personal note, asking them to write out and send to you their favorite recipe. In each note enclose a stamped envelope with a sheet of paper of uniform size for the written recipe Then wait.

Presently in will come whole flocks of white envelopes, each enclosing the recipe which is the particular pride of the particular housewife who donates it. And before long what a collection you will have! When all the names have been accounted for, you must get to work and bind the sheets into a book. Vellum makes a good cover, and if a more serviceable one is desired, ooze leather, purchased at a leather shop, may be used. Red leather, lettered in gold or black, looks well, and the initials of the lucky recipient should be added in one corner. Just see what delight this gift will bring, and you will, I am sure, feel amply repaid.

### To Clean Decanters.

It is not an easy matter to keep the water decanters fresh and shiny. Those who have this work in charge are very apt to be careless about it.

When the water is not properly filtered it leaves a sediment at the bottom of the water bottle and a discolored line around the top and the center which is not pleasant to look at.

If you do not know the really right way to keep the water bottles clear and shiny, here it is for your guidance:

Pour some small shot into the bottle through a funnel. After this, pour in strong white soapsuds, warm, but not hot. To give the glass luster, add a few drops of muriatic acid.

Shake the bottle long and steadily. While the warm suds are inside, scrub the outside with a stiff brush in a basin of the soapsuds and acid.

If the bottle is then much discolored inside, it is best to clean it with a stick and a piece of sponge. Rinse the bottle with clear, cold water, and be sure to dry the inside with a clean cloth on a stick.

Keep an old silk handkerchief to polish the outside after it is dry.

### Washing Blankets.

A housewife whose blankets always retain their softness without shrinking gives the secret: Make the suds in a tub with any good white soap, having the water hot. Dissolve in it a tablespoonful of borax. Run threads around soiled spots on the blankets so that they may be found after they are wet. Rinse the blankets up and down vigorously, rubbing only the marked spots. Never rub soap directly on them. Prepare another hot suds with borax and put the blankets in it. Rinse up and down for several minutes, then rinse in clear hot water softened with borax. Rinse in as many hot waters as necessary, then run blankets through a wringer.—Housekeeper.


EASTER TIDE

appeals to all CHURCH PEOPLE to place in their PARISH CHURCHES

MEMORIAL GIFTS and we carry A LARGE STOCK READY and can EXECUTE to ORDER if you will write us specifically on the subject.

THERE IS BUT LITTLE TIME REMAINING. Write for Preliminary Handbook on Any Branch.

J. & R. LAMB
23, 25, 27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

*No Land So Rich That Fertilizer Cannot Make It Better*

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

*Virginia-Carolina Fertilizers*

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "*and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands.* I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

*Virginia-Carolina Chemical Co.*

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers Virginia-Carolina Chemical Co.

*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

# Thoughts for the Thoughtful.

Whatever else is dark, it must be right to follow Christ.

Philosophy is shown not in our talk but in our conduct.—Bonnin.

All men, if they work not as in a great Taskmaster's eye, will work wrong.—Carlyle.

Come dutifully, when God calls you; lift up your heart; try night and day to think how near our Lord is to you.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—Robert Louis Stevenson.

There is nothing noble in being superior to some other man. The true noblity is in being superior to your previous self.—Hindu Sayings.

"Regard not much who is for thee or against thee; but give all thy thought and care to this, that God be with thee in everything thou doest."

Trials are medicines which the Great Physician prescribes because we need them. Then let us trust His skill and thank Him for His prescription.—Newton.

To be always intending to lead a new life, but never to set about it, is as if a person should put off eating and drinking from one day to another till he is starved and destroyed.—Tillotson.

I believe that wherever guidance is honestly and simply sought it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

Every regenerated soul sets out on its voyage with an invisible Captain on board who knows the nature of our sealed orders from the outset, and who will shape our entire voyage accordingly, if we will only let Him.—A. J. Gordon.

The world wants men who have gained such complete control of themselves that they can pass through the most exasperating situation without doing or saying an unpleasant thing, without losing their temper or flying off their center.

Every contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing; it is a touch of our Saviour's cross; and so, though painful at the moment, is sweet and healthful afterward.—E. P. Pusey.

I speak from personal experience in this matter. I venture to say, recalling my own boyhood experience, that children who idle and fret around home on Sunday or run wild in the streets, are not as happy as the children who are wisely occupied with the associations and exercises which belong to the Lord's day.—Bishop Jaggar.

The darkness is sometimes too dense for us to be able to see Christ; but faith can always be sure that He is there. Not because of the evidence of sense or feeling, but because he has said, "I will never leave thee nor forsake thee. He cannot break His word. He has not left us alone. He is looking down on us with unabated tenderness.

### Light Safer than Blinds.

Light is a better protection than any amount of barricades. Formerly, when men left their business places at night, they turned off the light and put up great shutters. To-day they have learned that their greatest safeguard against enemies is to pull back the blinds, and keep a bright light constantly burning. For years, many thought it necessary to defend the teaching of Jesus, when all that his teaching needed was the clear light of day so that men and women could see what it really was. It is pathetic to see the little hedges that some well-disposed persons have tried to build for the preservation of truth, when what is needed is only that lives be truly lived in the open. A lighthouse needs no one to convince people of its genuine character.—S. S. Times.

### The World's Hope.

The church which succeeds—which wins men and holds them and builds them up in faith and life—must have a reason for its existence. It must offer a positive relief from the misery which sin has brought into the world; it must hold up a Saviour crucified, dead, buried and risen again, and able to save. What the world needs is positive truth. Sin is a reality, and punishment a reality. Man wants a real Saviour, such as Christ declares Himself to be. The church must preach a Saviour, and it must preach the truth that there is no other Saviour. "Look unto me and be ye saved, all ye ends of the earth;" "I, even I, am the Lord, and beside me there is no Saviour;" "Neither is there salvation in any other, for there is none other name under heaven among men whereby we must be saved."

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Do not fear the terror of the truth, so as to step aside from under it and withdraw thyself from the stroke of it; but think of the goodness of it. As a man, though he fear the bitterness of the pill, yet knowing that it is a means of his health, he is willing to take it. So here, when God moves, move thou; when He stirs, stir thou.—Thomas Hooker.

**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

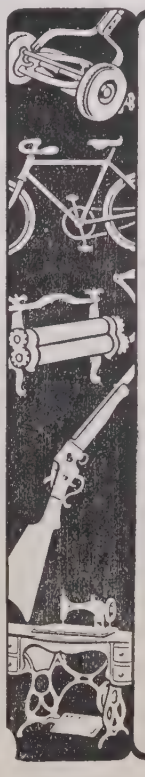
**R. L. Christian & Co.**

816-818 EAST MAIN STREET,
Richmond, Va.

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.



**Keeps Things Running Smoothly**

Household Lubricant is just good, pure oil, properly compounded. Won't corrode, gum, darken, become rancid or injure the most delicate mechanism.
Comes in the handy can, always ready for use. Can may be closed with its own spout (see illustration.) For all light-running mechanisms found in every home. Prevents rust.

**HOUSEHOLD LUBRICANT**

Sold Everywhere

In 4-oz. and 8-oz. cans




STANDARD OIL COMPANY
(Incorporated)

**Are You Going To Be a Spring or June Bride?**

If you are, then you should write at once for Prices on our

**Rich Bridal Furniture**

Here you find the Largest, Most Reasonably Priced Stock of Bridal Furniture in the South.

**Sydnor & Hundley, Inc.**

FURNITURE
for the Home Beautiful.

709-11-13 Broad Street,
RICHMOND, VA.

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## BANKING BY MAIL

Is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.''

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Buy Your **Seeds** From

**DIGGS & BEADLES**

**The Seed Merchants**

1709 East Franklin Street

RICHMOND, VA.

WE are haedquarters for Superior Seeds of all kinds—Garden and Flower Seeds Grass and Clover Seeds, Seed Potatoes, Onion Sets, Cow Peas, Field Beans. Poultry Foods and Supplies, Fertilizers, etc.

Your correspondence solicited. Write for our Free Catalogue and Price List.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

**Importer, Exporter and Manufacturer,**

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE
J. WIELAND ART WORKS 227-229 W. 59th St. NEW YORK

**SHOPPING OF ALL KINDS**

for and with out-of-town customers. No charge except car fare and postage.

MISS M. E. STEVENSON,
1103 McCulloh St.,
Baltimore, Md.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1892.

THE

## VIRGINIA FIRE & MARINE Insurance Company

**Richmond, Va.**

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# LITTLE BABY HORRIBLY BURNED

By Boiling Grease—Skin All Came off One Side of Face and Head—Tried an Ointment which Made It All Fester—Wee Sufferer Seemed Disfigured for Life.

## CURED WITHOUT A MARK BY CUTICURA

"About a year and eight months ago my baby, aged ten months, was sitting on the mat beside the fender and we were preparing the breakfast when the frying-pan full of boiling grease was upset and it went all over one side of the baby's face and head. One of the family ran and wiped the scald with a towel and you may think what a mess she made, pulling the entire skin off. We took her to a chemist who told us to get a doctor, which w did. He tended her a week and gave me some stuff like lard to put on. But it all festered and I thought the baby was disfigured for life. A woman close beside me told me to try Cuticura Ointment. I used about three boxes and it was wonderful how it healed. In about five weeks it was better and there wasn't a mark to tell where the scald had been. People used to ask me if that was the baby that was scalded and they would hardly believe me when I told them she was and what cured her face. Her skin is just like velvet and I have never been without Cuticura since. Cuticura cured three other children of ringworm besides, so I have good cause to thank it for what it has done. Mrs. Hare, 1, Henry St., South Shields, Durham, England, March 22, 1908."

## CUTICURA

**World's Favourite Emollient.**

A single anointing with Cuticura Ointment, preceded by a hot bath with Cuticura Soap and followed in the severer cases by a dose of Cuticura Pills, is often sufficient to afford immediate relief in the most distressing forms of torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, permit rest and sleep and point to a speedy cure in the majority of cases, when all else fails.

Send to nearest depot for free Cuticura Book on Treatment of the Skin. Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town. Natal, etc.; U. S. A., Potter Drug & Chem. Corp., Sole Props., Boston.

**HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS**

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., MARCH 20, 1909. No. 12.






Established 1846

**Geo. W. Anderson & Sons**

215 East Broad St.,

RICHMOND, VIRGINIA.

**Carpets, Rugs, Lace Curtains.**

**Church Work a Specialty.**

Write for Prices.

THE

**American National Bank**

RICHMOND, VA.

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## BOOKS FOR HOLY WEEK AND GOOD FRIDAY

**THE CROSS AND PASSION,** Good Friday addresses. By Rev. George Hodges, D. D., Dean of the Episcopal Theological School, Cambridge, Mass. 12mo, cloth, 75 cents net. —— **COMMENTS AT THE CROSS, THE.** By Cameron Mann, D. D., Missionary Bishop of North Dakota. 12mo, cloth, 60 cents net. —— **LOVE OF GOD, THE.** —— Addresses on the Seven Last Words, together with a Sermon for Palm Sunday and one for Easter Day. By Rt. Rev. H. B. Restarick, Missionary Bishop of Honolulu. 16mo, cloth, 60 cents net, (New Edition.)

**Three Hour Services.** **GOOD FRIDAY.** Compiled by Rev. Charles L. ParGee. 12mo, paper, 5 cents net; per hundred, $4.00 net. This new Good Friday service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, and for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal. —— **THE VENERATION OF THE CROSS.** Compiled from the Sarum Ritual of St. Osmund, Bishop of Salisbury from 1078 to 1099, and adapted to the Three Hours' Service of Good Friday. By Rev. John Wright, D. D. 5 cents; per hundred, $4.00. (New.) —— **GOOD FRIDAY CARD.** 2½ x 3½, with The Crucifixion, black border and the words "It is finished." 2 cents each, or $1.50 per hundred.

**Thomas Whittaker, Inc., Publishers**

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First-class in Standard and Facilities. Individual Instruction. Seventy Teachers. Number of Students Limited to Fifty in each Class. Three free catalogues—Specify Department.

# STUART HALL

FORMERLY

## Virginia Female Institute

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.

Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course. Sixty-Sixth session next September.

MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals.

Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**

For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.

E. A. ALDERMAN, Pres., University, Virginia.

**The Grove Home School.**

There is one vacancy in the Grove Home School, for either a girl or a boy. Home comforts and attention. Surroundings pleasant. Address MISSES PENDLETON, Delaplane, Va. 2t

**ST. AGNES CHOOL**

**FOR GIRLS. ALBANY, N. Y.**

Re-opens October 1st for its thirty-eighth year. Announcement on application.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

1908 ANOTHER RECORD BREAKING YEAR FOR THE 1908

## Northwestern Mutual Life Insurance Company

GROWTH OF COMPANY.

New Business Paid For. (Not Including Additions.)

| | |
|---|---|
| 1904 Largest Year in Previous History of the Company | $ 73,876,037.00 |
| 1905 Largest Year in Previous History of the Company | $ 90,334,038.00 |
| 1906 Largest Year in Previous History of the Company | $ 93,885,273.00 |
| 1907 Largest Year in Previous History of the Company | $102,242,289.00 |
| 1908 Largest Year in Previous History of the Company | $109,773,709.00 |

Surplus Account December 31st, 1908.

| | |
|---|---|
| Dividends apportioned for payment in 1909 | $11,199,411.56 |
| Deferred dividends on policies maturing after 1909 | $16,847,000.00 |
| Total Future (assigned) Dividends | $28,046,411.56 |
| Unassigned Surplus | $ 4,465,646.40 |
| Total surplus funds (on basis of values furnished by New York and Massachusetts Insurance Departments) | $32.5 057.96 |

T. ARCDIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.

601 Mutual Assurance Society Building, - - RICHMOND, VA.

# NOW IS HE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

**The General Theological Seminary.**

Chelsea Square, New York.

The Academic Year begins on Wednesday, the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D., Dean.

## FREE.

*To Teachers and School Committeemen:*

Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.

The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

## COMMONWEALTH BANK

12 North Ninth Street, RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

# Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

# N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | ‡†9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡†11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M

Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 PM

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MARCH 20, 1909. No. 12.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
Room 304 Bank of Richmond Building.
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### Spiritual Destitution And Its Cure.

Mid-Lent Sunday is now upon us, with its picture, in the midst of the Lenten fast, of a very notable feast. He who Himself for our sakes fasted forty days and forty nights in the barren desert, in His compassion for the needs of others turned the very desert into a banqueting house, and more than satisfied the hungry and the famishing. And possibly the selection of the passage for this particular season may have been designed to illustrate the truth that our self-denial should not be merely self-regarding in its character. We turn our Lenten abstinence to the best account when we make it a means of ministering to the temporal or spiritual wants of others. The modern expedient of a self-denial week, worked with such creditable success by the Salvation Army, would seem to be an instinctive reproduction of the true Lenten idea; and if Church people all over the land would make a similar use of the Lenten fast, we should certainly have less occasion to fall back upon those questionable ways of raising money for sacred or philanthropic purposes which a dire necessity seems to prescribe.

Deny yourselves, the ancient Church seems to say, in order that you may the better be able to help other people. Amuse yourselves with some fresh social excitement, the modern, nominally Christian, world seems to say, so that you may help other people, not only without any self-denial, but with an actual augmentation of your own self-gratification. There can be little doubt as to which of these methods commended itself to our Lord and His disciples; for here we find the Master demanding of His apostles that they should place their little all at the disposal of the hungry multitude, while they, without a murmur, laid at His feet all that seemed to stand between them and starvation.

The miracle of the feeding of the five thousand is not without its evidential value. It is one of the few incidents of our Lord's ministry before His passion supported by the united testimony of all four evangelists. It may well be argued that it is inconceivable that four distinct witnesses, writing at different times and places, and manifestly without any collusion, could all have produced the same story, even as to most of its details, unless something of the kind had happened or had been supposed to happen. The only alternative to the acceptance of the truth of the story is to suppose that the whole incident was an imposture, planned with fraudulent intent to deceive the multitude and enhance Christ's popularity.

Those who, because they cannot accept the supernatural, refuse to give credence to the story of the miracle, and yet find themselves constrained, by consentient testimony, to admit that something of the kind must have seemed to occur, find themselves face to face with a double difficulty. First they have to exercise their ingenuity in explaining how it could have been possible to accumulate such vast stores of provision in a desert place without the connivance of the apostles. And, in the second place, if they can satisfy themselves with some hypothesis sufficiently ingenious to account for this they have still to tell us what becomes of the belief in the personal goodness of Christ, which most of those who deny His Deity and reject His miracles are loud in affirming. "Society has no worse foe than the religious charlatan," and this, and nothing but this, must the man have been who could deliberately palm off such an imposture upon the unsuspecting multitude.

But the narrative is not only one of the credentials of the Christian revelation, as it may justly claim to be considered, it is also full of practical lessons, which it would indeed be well if all who to-day bear the name of disciples of Christ would lay to heart. Does not this incident of the past, so familiar to our imagination, seem to be a sort of picture-prophecy of what is happening around us to-day, even in our own favored land, to say nothing of the regions that lie beyond, in the heathen world?

Still He, who alone can satisfy the hunger of the human spirit, seems to be surrounded by a famishing multitude, all the more in danger of perishing from spiritual starvation because their deadened sensibilities fail to interpret the secret of their inward emptiness and need. And still He seems to appeal to His disciples, as of old, with the mandate of His Divine compassion: "Give ye them to eat."

We stand face to face to-day with the appalling facts and statistics of spiritual destitution, and with the question, How is it to be met? It is easy to imitate Philip in making a rough calculation of what may be necessary in order that each of our fellow-countrymen may have brought within their reach a little, perhaps a very little, of those spiritual ministrations which many of them have not yet learned to prize. These mathematical computations only leave things where they were before, and withal have a tendency to induce a feeling of moral despair as we contemplate a seemingly chimerical task.

It is more to the purpose that, just as the disciples took stock of their scanty store, and then proceeded to present it all to their Lord, so all true Christian folk should recognize what it is that they themselves possess, that may in any way contribute to the needed supply; and then present that, however insignificant it may seem, to the same Lord, who now as of old knows how to make much out of our little, and to use what seems so inadequate for the fulfillment of his benevolent designs towards men.

The question has often been asked, How are we to reach the masses? To this there is but one answer. The masses of the world will never be reached save by the masses of those who while they are in the world are not of the world, because they really belong to Christ. If only every disciple of Christ would put his all, as these primitive disciples did, at the dis-

posal of the Master, and of those for whom the Master died, the problem of spiritual destitution would no longer seem insoluble—nay, it would be found that, when it had been triumphantly solved, the five loaves had become the twelve baskets full of fragments.

H. A.

## BOOK REVIEWS.

PROBLEMS OF THE SPIRITUAL. By the Reverend Arthur Chambers, Associate of King's College, London; Vicar of Brockenhurst, Hampshire, England; Author of "Our Life After Death," "Man and the Spiritual World," and "Thoughts of the Spiritual." Philadelphia: George W. Jacobs & Co. Price, $1.

The author of this book is far too well known to need any introduction to our readers, and his former works have had a wide circulation and much popularity. In this book he continues his researches, if they may be so-called, into the spiritual realm, and continues them along the lines of his known views. He discusses the possibility of the departed being "objectively" present to the living; if recognizable would such intercourse be violating the prohibition as to "familiar spirits." Will our earthly relationships be maintained in a future world. Why do not all the departed manifest themselves to their living friends; answers to objections against the "Larger Hope;" Is Universalism dangerous; Is it right to pray for the dead? And many more subjects and questions along kindred lines.

Mr. Chambers is a pleasing, almost a captivating writer, and hence the more dangerous. He suggests the most heterodox opinion, as so near to orthodoxy as to be almost indistinguishable except by the trained theologian He is just the type of writer to lead the untrained mind far afield, under the delusion that he is treading the beaten paths of the Catholic Faith. This reviewer considers him, in certain fields, the most subtly dangerous of present day ecclesiastical writers.

CHARACTER: A MORAL TEXT BOOK. For the use of Parents and Teachers in training youth in the Principles of Conduct; and an Aid to Self-Culture. New York: Hinds & Noble. Price, $1.50.

This book tries to be a systematic grouping of the accumulated teachings of all times, assembled from many sources, in many lands, and formulating those precepts which experience has rightly designated as the wisdom of the ages—a mirror wherein one may compare his own character with what the wisdom of the world declares is a perfect man. Its very ambitious aspiration is to be "A Complete Standard of Morals for both the Young and the Old. The book covers a wonderfully wide range. Take, for instance, this partial list under "A," in the very full index of the book:

Ability, Abstemiousness, Abundance, Abuse, Accident, Accuracy, Achievement, Action, Acts, Adaptation, Admiration, Adultery, Advancement, Adversity, Advice, Affectation, Affection, Affliction, Aged, The; Agreeableness, Aim, Alms, Ambition, Amiability, Amusement. Ancestors, Anger, Animals, Antagonist, Anxiety, Apparel, Appearance, Appetite, Application, Appreciation, Appropriateness, Approval, Aptitude, Aristocracy, Arrogance, Art, Artifice, Aspiration, Assistance, Association, Assumption, Attention, and so on.

It is hardly necessary to say that with so very ambitious an ideal, the author falls very far short of it at times; but with judicious selection there is much in the book that is really valuable and can be made genuinely helpful. One trouble is that the work is so concise and compendious that it makes very heavy reading, but there is much in it that would make it a useful book of reference. The author's point of view is not always that of this reviewer, but that, possibly, is a mere matter of opinion.

THE BEAUTY OF GOD; As Revealed in His Works, His Written Word and the Living Word through the Ministry of Light and Life and Love. By John Hood, A. M., M. D. Baltimore: L. Lanahan.

This is a genuinely devotional book, and one that will turn many a thought in the right direction and recall many forgotten ideals and inspirations. The author, evidently a devout-minded man, is in love with his subject and full of it. His has tried to behold the King in His Beauty in all His words and Works and ways, and he has had his Vision which he gladly passes on to his fellow Christians. It is a book to be read at odd times, and then re-read as the mood is on the reader. To the preacher, it will furnish many apt illustrations in many fields of teachi.. and work.

ORGANIZED SUNDAY SCHOOL WORK IN AMERICA. 1905-1908. Triennial survey of Sunday School Work, including the Official Report of the Twelfth International Sunday School Convention: Louisville, June 18-23, 1908. Sunday School Statistics revised to date. Chicago: Published by the Executive Committee of the International Sunday School Association. Price, $1.

For very many purposes, this will be found a useful publication, giving many facts and much information that cannot be found elsewhere. The active and interested Sunday School workers will find there, too, many addresses, delivered by experts in their several fields, and containing very much that is helpful. Possibly the most interesting part of the compendium is contained in Reports from many departments of work in the Sunday School field.

## PAMPHLETS.

The Virgin Birth of Our Lord. By Charles Augustus Briggs, Graduate Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York. With introduction by Wilford L. Robbins, D. D., LL. D., Dean, General Theological Seminary. New York: Thomas Whittaker.

This is a strong argument by an able scholar and thinker in favor of a fundamental Article of the Christian Creed.

Utah Information: 1. (General Statement: 2. Rowland Hall: 3. St. Mark's Hospital: 4. Indians: 5. Mormonism.

If any one wishes to be fully informed as to the Church's work in Utah, let him write to the Bishop of Utah and get the five little pamphlets. They will furnish a liberal education on the subject.

The Responsibility of Church Women. Newark Church Papers. By the Bishop of the Diocese.

An admirable address by one of the strongest men in the House of Bishops.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### Secessions to Rome, and the Catholic Movement.

Mr. Editor: The defections to the Roman Church, during the past year, of a small number of our priests, a few laymen, and three or four sisters of one of our twenty-one religious communities of women, created much comment and has caused many inaccurate statements in the press, as well as mistaken impressions on the part of many godly-minded persons throughout the country. Such misunderstanding, under circumstances that were distressing in the extreme, was necessarily unavoidable. It is in the interest of truthfulness and accuracy and, if possible, to remove or relieve some misapprehension, that I venture to ask the use of your columns.

The ostensible cause of these defections was, in some instances, disingenuously laid at the door of the canonical enactment, known as "the Amendment to Canon XIX" of our Digest. This amendment was passed, in a hurry, at the General Convention at Richmond, in October, 1907. It was intended by its framer, the Bishop of Tennessee, to be restrictive and protective. The wisest men may make mistakes. Judge Bradford, of Delaware, six times lay deputy to the General Convention, calls the amendment "the most bungling and ill-considered piece of Church legislation," of which he has any recollection, and says that, "to blunder in such an important matter falls little short of a crime." He says further: "The dangerous character of the amendment is all the more apparent when we find such hopeless contradictions and inconsistencies expressed by its supporters in their labored efforts to defend it. . . The 'open pulpit' has existed for a long time as between a number of the Christian bodies of the land, and yet it has wholly failed to produce unity as between them."

A sometime rector of St. Elisabeth's church, Philadelphia, took up his parable after his secession, in a pamphlet, apparently sent out broadcast, charging upon Canon XIX and the hateful amendment, the culmination of error in the Episcopal Church. He deliberately disregarded all legitimate explanation of the true meaning and intent of the amendment, and any good intention on the part of any who voted for it. His pamphlet tends to confusion in the mind of any reader who may be only partly informed as to the actual circumstances. He declares that "the Episcopal Church has turned away her face from the Churches of the Apostolic Succession to the Churches of modern Protestant thought. . . ." Putting his own construction on the amendment to Canon XIX, i. e., an interpretation ap-

parently acquiesced in by a few Bishops, (e. g. Arkansas, Western Texas and Massachusetts), Mr. McGarvey declares that it 'introduces a principle of death." He reasons, therefore, that because there are those who interpret the amendment as meaning an "open pulpit," the Oxford, Tractarian or Catholic Movement, which has been going on for seventy-five years, is stultified. He avers with Petrine infallibility that this enactment "was the death-knell of the Catholic Movement," the signs of the ultimate cessation of which "are written large on every hand." He then declares that "the gift of permanency has never been bestowed upon any work of the Catholic party in the Episcopal Church," that our churches and institutions are built on sand and, mirabile dictu! that "it is clear now that the Catholic Movement was the breath of God carrying us onward, little by little, to the time when we shall be ready to be gathered into the Kingdom of "the Catholic Church." Then he speaks in thrilling tones of "the souls who obedient to the heavenly calling, are braving the world's scorn and penitently passing into the one fold of the holy Roman Church, and therein are finding the certitude, the peace and the joy which they sought for in vain outside the City of God." "The one Church of the living God is the Catholic and Roman Church." Whatever were the real reasons for the secessions to Rome last year, they were not in truth, caused by the mischievous amendment.

As one reads this plausible but specious special pleading, he stands aghast, and remembering the past exclaims, "As for the children of men, they are but vanity; the children of men are deceitful upon the weights; they are altogether lighter than vanity itself. . . They encourage themselves in Mischief; and commune among themselves, how they may lay snares."

The sometime rector of St. Elisabeth's was rather late in his dreary pessimism. The Catholic school of loyal Churchmen, as a body, will always repudiate his assertion as to "the purpose of the Catholic Movement in the Episcopal Church," ex animo and by a large majority. Still far from being ideal, conditions, in every way, are wonderfully better and more hopeful than they were seventy-six years ago, when Dr. Arnold, of Rugby, said that the Church was so imperilled that "no human power could save it." The Church aided, strengthened and supported by the disciples of this Catholic Movement, weathered the storm and stress of three generations. The force of this movement is not spent. Its novelty no longer appears, but its real purpose and objects are being recognized more clearly, even by its sometime enemies—the greater glory of God, the love of the Crucified, the beauty of holiness, the life of righteousness, the presentation to the world of a glorious Church with her divinely-appointed ministry, her sacramental gifts, yea, her deathless life—the Church such as Bishop Winnington-Ingram portrayed at Richmond, seventeen months ago.

Those who adhere to the principles of the Catholic Movement appeal to the record of those who have espoused its cause in the past—a host of great men, great with a greatness not of this world; a host of loyal men, who for Truth's sake, faithfully resisted the glare and glitter and the attraction of an organization wielding vast power—yet never spiritually supreme. Loyalty to the Catholic Church, for us, means to stay where we are. It is our mission to help preserve "the exact truth." Rome, our erring sister, must reform herself before we can make terms with her; and we must continue the work of reform within our own Household. Certitude and peace" are brave words, but "a wayfaring man though a fool may not err" if he fail to discern either, in the holy Roman Church as she now is. She boasteth great things, but one who has read the recent Encyclical and Syllabus on Modernism, and the Tyrrell-Mercier writings, realizes that variance not uniformity, is the Roman habit.

A few go to Rome from us every year, and many come back. It has long been so and so it will continue to be. Few keep a record of the not inconsiderable number who come to us from the Latin obedience, because they could no longer stultify their consciences where they were. A recent letter giving some statistics, from the pen of the Rev. Dr. Richardson, of Philadelphia, was illuminating. Let us eschew bitter words as far as may be. The present conditions demand renewed devotion, unceasing prayer, untiring labors. God has great things in store for Catholics who speak the English tongue. The amendment to Canon XIX, bad as it has proved to be in its interpretation, was misused as a bludgeon. If the Catholicity of the Episcopal Church shall give again a fresh impetus because of the assaults that are being made upon her, we shall yet praise God. And the amendment will not be allowed to stand. Bishops and deputies will vie with one another in obliterating what in future years will be looked upon regretfully, as a stain upon the fairness of our fabrics. We are still full of "Hope that maketh not ashamed."

CHARLES MERCER HALL.

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By the Rev. K. J. Hammond.

No. 3.

The Period of Opposition. The Manifestation of the Kingdom. Keynote: Sacrifice.

Part II. Perea, Jericho, Bethany.

Scripture relating to this period, in which will be found the answers to the questions: Sts. Matt. 19:1—20:34; Mar. 10:1—52; Luk. 13:10—19:28; Jno. 11:55—12:1.

1. How does Christ foretell His death a third time?

2. What two Miracles were wrought on the Sabbath Day?

3. Of the principal Parables of this period, name those you think refer (a) to the Life of Christ's Kingdom now? (b) to the Kingdom to come and to Judgment?

4. What Miracle was wrought near Jericho, and visit paid there?

5. How does Christ show interest in the family and home? Sts. Mk. 10; Jn. 12.

6. In what four ways did Jesus suffer or sorrow during these weeks?

7. How is Christ more than an example for the Christian sufferer? Sts. Mat. 2:28; Jn. 16:33. Heb. 4: 15, 16.

8. What lessons does Christ teach in Sacrifice? Sts. Mat. 20, Mar. 10, Luke 14, 17, 19.

9. What progress are you making in learning His lessons? Rom. 12:1; Heb. 13:16.

### The Church that I Love.

Let me put before you what I understand by the Church. Jesus Christ wanted to have a witness to Him until He came again, something which would remind the world of Him, and bring His Spirit into the world, something which would be His Voice as He gathered in the lost and strayed. So He formed this Divine Society to be a united—and God help us to be more united than we are—but to be a living, united band of brothers, to go out into the world in His Name and preach the Gospel and gather in the lost and strayed. The world was to believe that the Father sent Him by the visible unity of the Church; "that they all may be one, as Thou, Father, art in me and I in Thee." Baptism is Jesus Christ standing by the font and saying: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." Confirmation is the living Jesus saying: "Receive ye the Holy Ghost." In the Holy Communion the living Christ stands there and says: "Here is the Bread for you to eat, and the Wine for you to drink." There is nothing in it about coming between the soul and God. The Church is nothing unless everything done in it is done in His name, and if He is not in it, the Church is dead. We preach the living society of a living Christ, in which everybody is equal, rich and poor. And unless we believe in it, and that He sent it, and that in the power of that brotherhood He broke down class distinction and established brotherhood again, what hope can we have in the world? We cannot have hope—and I believe this to be literally true—unless we have joy and peace in believing. If I did not believe that there is a power in the heart of every one battling with the evil, so that when the evil one comes with dreadful, bad, dark thoughts, there is this power of the Holy Ghost within working against them, I should have no hope for you any more than for myself. Only through the power of the Holy Ghost can we abound in hope.—The Bishop of London.

### How to Worship.

God not only told man to worship but taught him how to do it. He gave to the Children of Israel a form of worship which cost them much in time and money and trouble; everything about it was to be of the very costliest and best and most beautiful; for He loves them that love Him and love takes pleasure in sacrifice. God is the same now as He was then, and so we see that our churches and everything to do with them should be the best our means will allow. And here comes in the Christian brotherhood; the rich can give much and the poor but little, but the Church belongs equally to all. We must not give God less than our best, for He is the Giver of All.

### By Way of Calvary.

If a man is not willing to go to Heaven by the way of Calvary, he can not go at all. Many men want a religion in which there is no cross, but they cannot enter Heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

# Church Intelligence.

## CALENDAR.

### March.

1—Monday.
7—Second Sunday in Lent.
14—Third Sunday in Lent.
21—Fourth Sunday in Lent.
25—Annunciation B. V. M.
28—Fifth Sunday in Lent.

### Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God. that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour, Jesus Christ. Amen.

### Collect for the Annunciation of the Blessed Virgin Mary.

We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the incarnation of Thy Son Jesus Christ by the message of an Angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

### The Annunciation.

Of all the Saints whom we should "follow in their virtuous and godly living" there is none more worthy of imitation than the Mother of our Lord.

Notice how the collect for this day goes to the root of the character of the Blessed Virgin and shows us how to follow in the most practical way in her footsteps. "We beseech Thee, O Lord, pour Thy grace into our hearts." This "grace" was the Divine source of the Blessed Virgin's humility, modesty, faith and wonderful womanliness. Let us seek for the same "grace to be poured into our hearts," that we may thus become followers of the holy maiden who was chosen to be the mother of the Saviour.

# Foreign.

### The Church in Parliament.

The Archbishop of York, Dr. Cosmo Gordon Lang, took his seat in the House of Lords on Tuesday. His Grace was introduced by the Archbishop of Canterbury and the Bishop of Winchester, and was received with all proper ceremonial by the Lord Chancellor. In passing it may be noted as an item of interest that the two Archbishops and the Lord Chancellor (formerly a familiar figure in the House of Commons as Sir Robert Reid) are all Scotsmen. The ceremony of Dr. Lang's introduction took place proir to the ordinary business of the day being entered upon, and was witnessed principally by the officials of the House. His Grace took his seat next to the Archbishop of Canterbury on the front Episcopal bench, where the Bishops of London, Winchester, and Durham also habitually sit. Dr. Lang thus enters on a new sphere of activity, and it is well known that his friends in high ecclesiastical places expect him to play a leading part in Parliamentary debates affecting the religious, moral, social, and educational interests of the nation. In fact, judging from his antecedents and his powers of administration and initiative the new Archbishop of the Northern Province will surprise most people—fascinated by his career and his early eminence—if he does not develop into a great ecclesiastical statesman.

#### The Address—Education Amendments.

In the debate on the Address the Education question has not been touched, save in an incidental way. Two amendments to the Address which would have raised the subject were given notice of, but they suffered the fate of a good many other amendments—they were not reached, and it was never expected they would be. One stood in the name of Mr. Henry Gooch, the Unionist member for Peckham, and expressed regret that the Government" is not continuing its efforts to find a solution of the difficulties connected with elementary education." The other was put down by Mr. Clough, a North-country Radical and Nonconformist. He wanted the House to express its regret that no mention was made in the King's Speech "of any measure to remove the disabilities placed upon thousands of your Majesty's loyal subjects by the Education Act, 1902."

#### The Government and the Lords.

It was in the debate raised by Mr. Ponsonby's amendment on the relations between the two Houses that matters touching the interests of the Church of England were incidentally introduced Mr. Ponsonby and his friends protested against going on with measures like the Welsh Disestablishment Bill when it was certain that the House of Lords would prove defiantly obstructive. Why, he pertinently inquired, not bring the friction between the two Houses to an issue at once? The challenge to the Prime Minister to introduce his Bill limiting the veto of the Peers was ignored. Mr. Asquith claimed that the government had work to do which precluded immediate heroic measures with regard to the upper house. In the circumstances Mr. Asquith could only refer to the wicked work of the lords in the past and assure his battalions that in due time they would be called upon to fight. This offered a fine opening to Mr. Balfour, who heaped sarcasms upon the treasury bench. The leader of the opposition cruelly reminded the government that the first education bill came to disaster when the ministry was in its full youth and vigor. The Birrell Bill, as amended by the upper house, was dropped by the government. Yet that amended bill contained most of the provisions that ministers were ready to adopt last year, with Mr. Runciman as the director of a "compromise!"

#### The Sheffield Bishopric Bill.

Sir George Kekewich has given notice that on the second reading of the Sheffield Bishopric Bill he will move. "That, having regard to the extravagant and inequitable endowments now attaching to the Archbishoprics and Bishoprics of the Church of England, this House declines to assent to the creation of fresh Bishoprics except the creation be accompanied or preceded by a scheme for a large reduction of the incomes and properties now belonging to the various sees." This is in harmony with the remonstrance made to the Prime Minister by Sir George Kekewich this week as to the endowment of new bishoprics (with particular reference to the new Essex bishopric) tending to "further impoverish the beneficed clergy." Mr. Asquith thought the proposition that the beneficed clergy are detrimentally affected by the creation of new diocesan bishoprics "highly disputable." The Prime Minister added that, subject to proper precautions, the increation of the population generally and its settlement in particular areas "would seem to render desirable such creations from time to time in order to ensure effective supervision and control in Church affairs."

### The Scotch Elections.

After holding their own in Forfarshire (with a diminished but ample majority) the Ministerialists have been badly defeated in the Central Division of Glasgow, where Mr. Scott-Dickson, K. C., Scotch Solicitor-General in the last Government, defeated Mr. Gibson Bowles by a majority of 2,113. The Central Division of Glasgow returned a Liberal in 1885, then for four elections consecutively elected a Conservative (once without a contest), and in 1906 it was won for the Liberals by Sir A. M. Torrance, the late member. It may therefore be considered normally a Unionist seat, but the great majority by which Mr. Gibson Bowles has this week been defeated is extremely disconcerting to the Government. The Daily Chronicle makes no effort to conceal its chagrin, but insists that it shall not be claimed as a Tariff Reform victory since it says Mr. Scott-Dickson did not make this subject specially prominent. On the other hand Mr. Gibson Bowles was nothing to a Scotch constituency unless a Free Trader. He made the greatest possible point of the fact that he was there to defend Free Trade, and if the Tariff Reform issue should be waived aside, the Government would have to admit a very damaging vote of censure from this great Scotch constituency, containing many thousands of business men, on their general record. It is the first Unionist gain since the general election in Scotland, or indeed out of England, and represents the tenth seat captured from the Ministerialists.

### The Dean's New Venture.

Nothing has been more remarkable or encouraging than the increased usefulness of our ancient cathedrals during the present generation. One of the foremost to start "popular" cathedral services was the present Dean of Norwich, and for several years the Sunday evening Nave Services have been a much appreciated feature of the life of the city; usually the eloquent Dean preaches at these services himself. During Lent a special effort is being made, and Dr. Lefroy has secured some excellent preachers, including Archdeacon Sinclair, the Rev. A. W. Gough and the Rev. F. S. Guy Warman, to take the ordinary evening nave service, which will be followed by one commencing at 9 o'clock and concluding at 9:30. Popular hymns will be sung and a ten minutes' address given by the Dean. The Cathedral nave choir, members of the C. E. M. S. and other workers are assisting in this effort to reach the non-church-going people of the city.

### The Bishop of Carlisle.

The Bishop of Carlisle on Tuesday celebrated his sixty-second birthday. Dr. Diggle is one of the most eloquent and fearless preachers in the northern province, and his sermons and addresses are invariably marked by a freshness and vigor which have made him exceedingly popular. Born in Pendleton, Manchester, a district now covered with miles of small houses, he was educated at Manchester Grammar School and Merton College, Oxford. From

1875 to 1897 he was Vicar of Mossley Hill, Liverpool, where his rousing eloquence and deep earnestness attracted the Liverpool merchants resident in the district. His departure to become Archdeacon of Westmoreland was widely regretted, but all rejoiced to hear of his appointment to Carlisle in succession to Bishop Bardsley.

## American.

### Bishop Greer and His Clergy.

New York, March 13, 1909.

The Rt. Rev. David H. Greer, D. D.,
Bishop of New York:

Dear Bishop:—The undersigned, clergymen of the Diocese of New York, have noticed in The Churchman of March 13th an article in which the editor of that paper accuses you of having formed an "alliance with Trinity Corporation," and furthermore asserts that while a certain congregation of your cure "had a right to look for sympathy, for help, for guidance from their Bishop, Churchmen throughout the country are amazed that the Bishop cared for none of these things."

In view of this gross attack upon you in a quarter where we had a right to expect better things, an attack which, from the nature of the case, it has been impossible for you to notice—the undersigned, speaking not only for themselves but, as they believe, for many others of their brethren, desire to assure you in the strongest terms both of their warm affection for your person, and of their confidence in your rectitude of purpose and your broad Christian charity.

Faithfully yours,

LORING W. BATTEN,
Rector of St. Mark's church.

HUGH BIRCKHEAD,
Rector of St. George's church.

FRANK W. CLENDENIN,
Rector St. Peter's Church, Westchester.

FREDERICK COURTNEY,
Rector of St. James' parish.

WILLIAM T. CROCKER,
Rector of the Church of the Epiphany.

GEORGE WILLIAM DOUGLAS,
Canon of the Cathedral of St. John the Divine.

JAMES E. FREEMAN,
Rector of St. Andrew's church, Yonkers.

PERCY S. GRANT,
Rector of the Church of the Ascension.

WILLIAM M. GROSVENOR,
Rector of the Church of the Incarnation.

WILLIAM R. HUNTINGTON,
Rector of Grace church.

HENRY MOTTET,
Rector of the Church of the Holy Communion.

J. LEWIS PARKS,
Rector of Calvary church.

LEIGHTON PARKS,
Rector of St. Bartholomew's church.

HERBERT SHIPMAN,
Rector of the Church of the Heavenly Rest.

ERNEST M. STIRES,
Rector of St. Thomas's church.

GEORGE ALEXANDER STRONG,
Rector of Christ church.

S. DE LANCEY TOWNSEND,
Rector of All Angels' church.

GEORGE R. VAN DE WATER,
Rector of St. Andrew's church.

### Proceedings of the Board of Missions.

The Board of Missions met in New York March 9, the Bishop of New Jersey presiding. For the first time in many years the associate secretary, the Rev. Joshua Kimber, was detained from the meeting by illness. The sincere regret and sympathy of the Board was ordered to be conveyed to the beloved associate secretary in his absence.

The Rev. Ernest deF. Miel, rector of Christ church, Hartford, elected at the January meeting took his seat for the first time.

The treasurer's report showed that the receipts to March 1, were $25,403.19 greater than those to the corresponding date last year, and it is gratifying to note that the increase is in contributions from every usual source—parishes, individuals, Sunday Schools and the Woman's Auxiliary. He also emphasized the important fact that a very much larger increase is necessary, however, for even if this rate should continue proportionately during the remaining six months of the fiscal year, there would be nothing like an adequate amount received to pay the current appropriations. The treasurer also called attention to the fact that owing to the excess of expenditures over receipts during the earlier part of the fiscal year it had been necessary to draw $150,000 from the Reserve Funds between September 1, and March 1. This fact emphasizes, as he pointed out, the absolute necessity of such a fund; otherwise the Society would have been compelled to borrow money.

The treasurer made a further report concerning the Men's Thank Offering, showing a total of cash receipts and pledges of $780,321.15. A balance of about $6,000 being still held in the treasury, the Board appropriated $1,000 for the District of Southern Florida, and authorized the committee on Domestic Missions to distribute an additional $2,000 at its discretion. $3,000 was appropriated to the District of Tokyo.

On the invitation of the Board, Mr. J. Campbell White, Secretary of the Laymen's Missionary Movement, addressed the members briefly upon the work now being done in arousing the laymen of different communions to a large measure of missionary spirit.

Permission was given to the Rev. Hunter Lewis, of Mesilla Park, N. M., by request of Bishop Kendrick, to leave his station in May to come East for the purpose of raising funds to build a new church. Mesilla Park is the seat of the New Mexico Agricultural College. St. James' is the only church of any kind in the town. A remarkably successful work has been carried on among the young men of the College. The church has been enlarged twice and is now so inadequate that Bishop Kendrick deems it best to erect a new building, for which about $6,000 will be required.

Miss Margaret M. Beebe, of Seattle, was appointed missionary nurse at Ketchikan.

The Rev. A. R. Hoare reports satisfactory progress in his mission work at Point Hope, Alaska.

Deaconess Carter, writing from St. John's-in-the-Wilderness, spoke of the work accomplished during Archdeacon Stuck's visit when seventeen Kobuks were baptized; many local difficulties settled and a boy choir trained.

A telegram from the Rev. Charles Winthrop Peabody announced the burning of the Mission House at Tanana, on February 12. The loss is the more unfortunate because a similar fire occurred at Tanana two years ago, and the insurance companies refuse to issue policies for buildings in the interior of Alaska. Details have not been received, but it is probable that the loss will total about $4,000.

The Board received the assurance of Dr. William Draper Lewis and other friends in Philadelphia, that they would continue for another year the gift of $1,000 for the support of a medical missionary in the Philippine Islands.

The Board approved a draft of the By-Laws for Boone University, Wuchang, and appointed the Rev. Reese F. Alsop, D. D., the Rev. Randolph H. McKim, D. D., the Rev. J. Houston Eccleston, D. D., Mr. George Wharton Pepper and Admiral Alfred T. Mahan to sign the certificate of incorporation for Boone University and attend the first meeting of the trustees in Washington.

Dr. James H. Sowerby was appointed medical missionary at St. James' Hospital, Anking.

Bishop McKim writing of the necessity for securing $200,000 to purchase land and erect buildings for St. Paul's College, Tokyo, informed the Board that it was impossible to discontinue this University work without great loss to the Church work in Japan. Neither could it be maintained with the present equipment. If this equipment can be provided it will not be necessary to ask for any additional aid for running expenses from the Church at home.

Bishop Restarick was authorized to employ the Rev. R. Hori for work among the Japanese in Honolulu.

The Rev. A. H. Mellen was appointed as missionary on the staff of the Bishop of Mexico, in place of the Rev. L. M. A. Haughwout, resigned.

Archdeacon Bryan is in the North for a few weeks and hopes to take at least one clergyman back with him to the Canal Zone. The Rev. Wm. Cross expects to join the staff early in April.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Helpful Noon-Day Services in Montgomery.

Amongst the very earnest effort to arouse the men of the South to a deeper sense of devotion and duty to the Church, is the series of services being conducted at the Majestic Theatre, in Montgomery, Ala., under the auspices of the St. Andrew's Brotherhood, and under the leadership of the rector of St. John's, the Rev. E. E. Cobbs. The services are held at noon daily, and are proving exceedingly helpful. Many prominent clergymen of the Church are promised to speak at these services. Amongst them are the Rt. Rev. C. M. Beckwith, D. D.; the Rt. Rev. C. K. Nelson, D. D., the Rev. H. J. Mikell, of Christ church, Nashville; the Rev. J. D. La Mothe, of St. Paul's, New Orleans; the Rev. W. C. Whittaker, St. John's, Knoxville; the Rev. Beverley Warner, Trinity, New Orleans; the Rev. W. N. Claybrook, St. Mary's, Birmingham; the Rev. C. B. Wilmer, D. D., St. Luke's, Atlanta; the Rev. Wm. E. Rollins, Sweet Briar Institute, Va.; the Rev. R. L. McCready, St. Mark's, Louisville; the Rev. Stewart McQueen, Holy Comforter, Montgomery, and the rector and his assistant.

Except in the centres of Church life such services are not possible at the South, because the distances are too great; but the parish clergy everywhere are making diligent and faithful effort to arouse the Church to a deeper appreciation of its Lenten privileges, and are meeting with more than ordinary success.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Lenten Services in Memphis, Nashville and Knoxville—The Late Rev. P. A. Rodriguez—Ordained Deacon—Bishop Gailor's Pastoral Letter.

The services which will be held during the Lenten season in the Diocese will be of great interest to those whose privilege it is to attend them. Mid-day services are being conducted in Memphis, Nashville and Knoxville. In Memphis the services are held in the Majestic Theatre, and are under the direction of the Local Assembly of the Brotherhood of St. Andrew. The preachers are the Bishop, Rev. Beverley Warner, D. D., of New Orleans; Rev. B. Craig Stewart, of Evanston, Illinois; the Rev. Edmund Duckworth, of St. Louis; the Rev. W. D. Buckner, of Pine Bluff; the Rev. H. J. Mikell, of Nashville.

In Nashville the services are held in the Stahlman Building, and are conducted by the local clergy, assisted by the Bishop, the Rev. W. C. Whitaker, of Knoxville; the Rev. S. C. Hughson, O. H. C., and the Rev. Russell K. Smith, of Franklin. These services are held from 12:05 to 12:25 P M., daily, and addresses are made upon live, stirring subjects, looking to the increase of spiritual life among the people.

In Knoxville the services will be held only the last three weeks, the preachers being the Rev. W. C. Robertson, of Chattanooga, and the Rev. Frank H. Nelson, of Cincinnatti. These services are under the auspices of the Churchman's Club, of Knoxville.

At Christ church, Nashville, the Rev. Dr. Tolman, of Vanderbilt University, will deliver a series of addresses during the season, upon the Newly Recovered Gospel fragments, called the Gospel to the Hebrews; the Oxyrhynchus Papyri, and Turfan manuscripts. These supplement the Gospel record of the life of Christ, and add much to the understanding of his life and teaching.

The Diocese of Tennessee has recently lost, in the death of Rev. Primativo Rodriguez, one of her clergy whose servcie in importance and length stood among the very foremost. Mr. Rodriguez died in San Antonio, in route to Mexico, having been taken with a severe case of grippe and not being physically able to withstand the shock. He had served as rector in St. Paul's church, Franklin, St. Paul's, Murfreesboro, St. Barnabas', Tullahoma, and had also been assistant at St. Ann's, Nashville, during the incumbency of three rectors, and during an interim was in charge of Christ church, Nashville. His greatest work, however, was done outside our own Church, being employed in the Publishing House of the Methodist Church South, in Nashville, in the translation into Spanish of all their Sunday School and Church literature.

Rev. J. H. Ilsley, of Tullahoma, is seriously ill at the rectory, and his illness has necessitated the suspension of services both at Tullahoma and Murfreesboro. It is hoped that he will soon be at his post again.

Rev. A. H. Noll, registrar of the University of the South, has been requested to take charge of Trinity church, Winchester, and now holds regular services there. An effort is being made to build a rectory there and the movement is meeting with success.

On January 31, in St. Paul's church, Chattanooga, the Bishop ordered deacon Mr. A. L. Seiter, who has been lay reader in charge of St. Andrew's church, Harriman. Rev. W. H. DuBose, of Sewanee, presented the candidate and read the Litany.

Rev. John B. Cannon, recently ordered priest in Nashville, has accepted the call of Trinity church, Clarksville, Tennessee, to become its rector and took charge Sunday, March 7.

Rev. Russell K. Smith has, at the request of Bishop Gailor, taken charge of the Church of the Messiah, at Pulaski, and will give them services two Sunday nights in the month.

The Bishop of the Diocese has recently issued a pastoral letter to the clergy and laity of Tennessee. The continued and frequent attacks upon the validity of Anglican Orders by Roman Catholics, for some time past in Tennessee, was the cause of the pastoral, and the subject is able and fearlessly handled by the Bishop. Further he discusses the subject of the real presence and transubstantiation, as well as the general position of the Church concerning other Catholic and Protestant bodies.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

### Mission Study Classes.

Study of the mission fields has formed part of the Lenten work for Church people in Richmond. A series of classes has been inaugurated. The Woman's Auxiliary class will meet in Holy Trinity parish house, at 11 A. M., March 19, April 2, and April 8. This is under the general charge of Mrs. E. T. D. Myers, and the study on March 12 was conducted by Miss Fenwick, of St. Andrew's church. Other skilled workers will address the meetings to be held.

The Junior Auxiliary has its classes on Wednesdays, at 11 A. M., in All Saints' parish house. This is in charge of Miss Frances Gibson, president of the organization in Richmond, who for years past has been actively and efficiently interested in the workings of this department.

The Brotherhood of St. Paul has its meetings every Tuesday, at the home of the president, Miss Martha Purcell, No. 920 Park Avenue. Mrs. E. E. Osgood, of Emmanuel church, Henrico, will conduct these. The subject this year will be work on the frontier. These began March 16, and will continue six weeks.

The interest in missions shows a gratifying increase, and much good is anticipated by these studies, which will aid greatly in opening the eyes of Christians to the great need of God's Word in the waste places.

### The Bishop's Visitations.

March 5 to 10, visited Abingdon, Ware and Holy Innocents', Gloucester county, and Trinity, Christ and St. John's, in Mathews. The congregations were exceedingly good, filling the churches on the week-days, as well as on Sunday. Thirteen candidates were confirmed on the visitation.

March 12, in Emmanuel church, Greenwood, Albemarle county, the Bishop confirmed fourteen persons, and in the afternoon of the same day, one was confirmed in the church at Crozet. These churches are in charge of the Rev. Walter Russell Bowie.

### The Theological Seminary in Virginia.

The Catalogue of the Virginia Theological Seminary for 1908-9, has recently been issued. It is a publication of much interest to Church people, particularly to the Alumni of that time-honored institution.

There are forty-four students this year, representing twenty dioceses. Since the organization of the Seminary, in 1823, its Alumni has numbered 1,100, of which 531 have died and 569 are now living.

Among the Alumni are the names of twenty-eight Bishops of the Church and many missionaries in all of the great fields at home and abroad, a large number of whom were the pioneer workers, and were, by the grace of God, founders of the Church in the waste places.

The rectory at Greenwood has been completed. It is a very commodious and attractive house, and will add much to the strength of the parish.

The congregation of St. Paul's church, Hanover, Va., have paid off the debt on their rectory, which is now occupied by the rector, the Rev. Stephen O. Southall and his family, who removed from Old Church, in the lower section of the county, in November.

The Rev. S. Roger Tyler, of Hamilton, has been called to the rectorship of Nottoway parish, Southampton county, in the Diocese of Southern Virginia.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Church Activity in Norfolk.

Church work is forging ahead in Norfolk, this year. Soon ground will be broken for the new Christ church, in Ghent which, when completed, will be unequalled, probably, by any in the South. It will be a monument to the zeal and liberality of the congregation, and under the leadership of their able rector, the Rev. Mr. Steinmetz, this church will continue to be a powerful factor in all diocesan work.

The work at St. Peter's church, Brambleton, is in a more solid state of organization than it has been in many years. This congregation has been untiring in efforts, in season and out of season. The attendance at services is good and there is a good Sunday school. Where these conditions exist there is material for building up a permanent congregation. The rector, the Rev. Mr. Woodson, is beloved by his people, and his pastorate of twelve years' faithful service has had a deep and abiding effect for good in the upbuilding and strengthening of the character and spiritual life of the congregation.

### The Rev. Mr. Barnwell's Sermons in Norfolk.

The Rev. R. W. Barnwell, of St. Paul's, Petersburg, spoke every day last week at the mid-day services in the Wonderland Theatre. His preaching was eloquent and powerful, and there was constantly increasing audiences, who listened with breathless attention to the message he had to give. On Friday he reached a climax, and the people went away with a feeling of seriousness and a new view of the truth that will not be swept away in the distracting affairs of every-day life.

### Ordination of the Rev. Beverley D. Tucker, Jr.

The ordination of the Rev. Beverley D. Tucker, Jr., to the priesthood, took place in St. James' church, Boydton, of which Mr. Tucker has charge, on Friday, March 12. The services were conducted by Bishop Randolph and Bishop Tucker, assisted by the Rev. Messrs. C. Braxton Bryan, J. Cleveland Hall,

Arthur C. Thomson and St. George Tucker.

The ordination sermon was delivered by the Rev. St. George Tucker, president of St. Paul's College, Tokyo, Japan, who is a brother of the Rev. Beverley D. Tucker, Jr.

The candidate was presented by the Rev. Arthur C. Thomson, of Trinity church, Portsmouth. The laying on of hands was by the two Bishops and the other clergymen present. The Holy Communion was celebrated, after which the services closed.

The candidate is a son of the Rt. Rev. Beverley D. Tucker, D. D.

A large and reverently-interested congregation was present, and on every hand could be heard expressions indicating the strong hold which Mr. Tucker has already gained upon the affections and respect of his people.

Confirmation services were held in St. James' church, on Thursday evening, by Bishop Randolph, and at the same time, in the court-house nearby, Bishop Tucker confirmed a class from the colored congregation, presented by the Rev. C. L. Simmons.

**A Prayer Answered.**

A few weeks ago a request appeared in the Southern Churchman for prayers that a medical missionary might offer, for the hospital at Anking, China, to assist Dr. Harry Taylor, who since Dr. Woodward had returned to this country to take orders, had been working alone, with only Chinese assistants.

All who heeded this request will join in a thanksgiving to God that their prayer has been answered, and that Dr. Sowerby, the son of one of our former missionaries to China—the Rev. Herbert Sowerby—has offered himself, and will proceed at once to Anking.

Mr. J. J. Miller, organist and choirmaster of Christ church, Norfolk, on Friday evening, March 12, gave in Christ church his fiftieth organ recital during his residence in Norfolk.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

**Large Confirmation Classes—General Diocesan News.**

Reports are being made in the Church papers of unusually large confirmation classes, and there is a good start in that direction in this Diocese, Bishop Talbot having very recently confirmed a class of eighteen in St. Peter's church, Hazleton; twenty-five at Trinity church, Carbondale; twenty-two in All Saints' chapel, Lehighton, which belongs to St. Mark's parish, Mauch Chunk, and fourteen in St. Mark's church, Mauch Chunk.

The Rev. D. V. Gwillyn is holding a mission in St. Paul's church, Peckville, preparing for a resident clergyman to be appointed soon.

The Rev. Wallace Martin, of the Leonard Hall clergy, is assisting Dr. Orrick in Christ church, Reading, until a curate can be secured. Mr. Martin has been in charge of Christ church, Slatington, where the coming of a new minister is expected soon, announcement of which will be made later.

The Rev. Marcus Alden Tolman, president of the Standing Committee, resident in Bethlehem, is, with Mrs. Tolman, taking a trip to Washington, Richmond and other Southern cities, and will be gone five or six weeks. Mr. Tolman has no parochial cure but assists the Rev. Mr. Sanderson, rector of Trinity church, Bethlehem, when he is not doing missionary work somewhere in or out of the Diocese.

The Missionary Council of the Eighth Department, having requested the general Board of Missions to send a delegation to represent the Board at that Council, which is to meet in Spokane, Washington, on April 28, the board has appointed Bishop Talbot and the Rev. Dr. Alsop, with some layman yet to be named to attend.

The Rev. Dr. S. U. Mitman delivered one of his illustrated lectures in All Saints' Sunday School room, Lehighton, on February 26. He showed pictures taken by himself in the Holy Land, giving his hearers vivid knowledge of the present appearance of many of the sacred places. He is coming again, later in Lent, to give a lecture on the Passion of Christ, as represented by the artists, with pictures of the present appearance of the places connected with it.

The Rev. H. E. Rollins, rector of St. James', New Bedford, Mass., is the accredited agent of the committee on the Increase of the Episcopal Endowment. With Mrs. Robbins, he is a guest of the rector of the Church of the Nativity, South Bethlehem, the Rev. Dr. and Mrs. Sterling. He will make his headquarters there during his work in the Diocese. So far, he has met with success in his efforts, and we are encouraged to hope that the full endowment may be completed.

On Tuesday, February 23, a public reception to the men of the parish was given in the guild hall of the Church of the Nativity, South Bethlehem. Addresses were made by the Bishop, the rector, the Rev. Mr. Van Fossen, Mr. W. J. Slifer, and Mr. P. A. Lambert, followed by refreshments and social converse.

Some of the special preachers on Sunday evenings in Lent, in the Church of the Nativity, are: Rev. P. M. Kerridge, Easton; Rev. E. M. Frear, Rev. B. S. Sanderson, Rev. J. P. Briggs, Rev. G. W. Van Fossen—all of Bethlehem or South Bethlehem.

The Bishop of the Diocese was the preacher in Trinity church, Pittsburgh, Pa., at the noonday services under the auspices of the Brotherhood of St. Andrew, during this week, March 15-19.

## KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

**Consecration of St. Titus' Church, Seneca.**

On Sunday, March 7, the church purchased at Seneca, Kansas, was consecrated by the Rt. Rev. Frank R. Millspaugh, D. D. Revs. P. B. Peabody, J. H. Lee and B. E. Chapman were present and assisted in the services. An appropriate and eloquent sermon was preached by Rev. Mr. Peabody. The fine music rendered was due very largely to the choir being directed by Dr. F. W. Drum, who is junior warden.

The church building in its present condition presents one of the most beautiful interiors in the Diocese. The two things that have called forth the most favorable comment are the frescoing and the plans for the remodeling of the old church. Both of these are artistic, harmonious, dignified and churchly.

As carried out, the plans furnish a vestment room 20 feet by 120 feet, a large recess chancel and sanctuary, and a nave large enough to comfortably seat 200 people. Underneath the church is a basement with a 12 foot ceiling, which will later be finished and furnished for a parish house. This, together with sufficient oak furniture for the chancel and sanctuary and ground enough for a rectory, has cost the moderate sum of $2,555. The property as it now stands is not worth less than $3,500 or $4,000. The Bishop complimented the perseverance of the people and their pastor by saying the interior was equal to any church in a town of 20,000 people.

St. Titus' mission was organized in 1879 with six communicants. The interest was kept alive by occasional visits from the archdeacons or visitations of the Bishop. A little over two years ago the Rev. David Curren came out from Hiawatha twice a month. At that time there were fifteen communicants. He was soon succeeded by Rev. B. E. Chapman, under whose encouragement the mission has continued to grow until it now numbers forty-two communicants, and owns its own building.

The success of this movement, after thirty years of patient and disappointing work is largely due to the liberal response of the communicants to the call of their minister in his canvassing and collecting of the money used.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Churchman's League Services—The Rev. Dr. Roland Cotton Smith Elected to Standing Committee, and the Rev. R. P. Williams made Secretary.**

The Churchman's League lecture, delivered in the Church of the Ascension, at 8 P. M., Tuesday, March 9, was by Dr. McKim, the rector of Epiphany parish, Washington, whose topic was, "The Conversion of the Anglo-Saxons." The attendance was quite full, and gratifying to the League as well as to the well-furnished and forceful speaker.

The preacher, at the 8 P. M. special service, Friday, March 11, in the Church of the Ascension, under the auspices of the Junior Brotherhood of St. Andrew, was the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's church, Baltimore, one of our most satisfactory preachers.

And, "lest we forget"— we of this fast-moving and forgetting day—I call up to the memory and vision of Virginia and Maryland Churchmen, another of the "honorables," the Rev. George W. Dame, D. D., of the Diocese of Virginia.

I see that the Rev. Clarence E. Ball, several years rector of Grace church, Alexandria, Virginia, and, more recently, rector of St. George's church, Mount Savage, Diocese of Maryland, has resigned, after a service of more than six years in that parish on the Maryland mountain-top.

I am informed that our most important vacant parish, All Faith, St. Mary's county, Maryland, has called the Rev. A. G. Grinnan, of St. Mark's church, Berkeley Springs, West Virginia, to its rectorship. This parish was for many years under the charge of the venerable John W. Chesley, who, leaving it in excellent condition, like a well-worked garden, retired, a few years since, and, although still connected with the Diocese of Washington, is now serenely resting on the Eastern Shore of Maryland.

The vacancy caused in the Standing Committee of Washington, by the election of Dr. Alfred Harding to the Bishopric of Washington, has been filled by the election, by that committee, of the Rev. Dr. Roland Cotton Smith, rector of St. John's church, Washington; and the Rev. R. P. Williams, rector of Trinity church, Washington, and Archdeacon, already a member of the committee, was chosen secretary, in Dr. Harding's place. W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Death of Rev. A. C. Haverstick—Will of the Late Rev. Thos. E. Pattison. Tablet to Poe in the Church Home.

Within the past ten days the Diocese of Maryland has been twice bereaved by the death of well known members of its clergy. On Saturday morning, March 13, the Rev. Alexander Campbell Haverstick, rector of Westminster parish, Anne Arundel county, died of typhoid fever. Mr. Haverstick was for many years rector of St. John's parish, Frostburg, Allegany county. In 1896, during his rectorship, the mission at Frostburg became strong enough to seek and obtain union with the Convention, and in that year St. John's parish was organized. A few years ago Mr. Haverstick resigned his charge here, going to the Diocese of Maine, where he was rector of the church at Fort Fairfield, and Archdeacon of Aroostook. After a few months of service here, he found himself unable to stand the climate and returning to Maryland, he became rector of Westminster parish. Mr. Haverstick was the author of a valuable manual called the "Churchman's Ready Reference," and of lesser works on Sunday School instruction. He is survived by a widow, two sons and a daughter, who are not alone in their mourning.

By the will of the late Rev. Thomas E. Pattison, assistant minister of Emmanuel church, Baltimore, whose death at Atlantic City was announced in the Southern Churchman last week, the Clergyman's Retiring Fund, in addition to a specific legacy of $1,000, was made the residuary legatee of his estate. Other legacies in the will to religious and charitable institutions, and to clergymen were as follows: The vestry of Emmanuel church, Baltimore, $500; the Church Home and Infirmary, Baltimore, $500; to the Girls' Friendly Society of Emmanuel church, whatever balance may be found in the Provident Savings Bank in the name of Mr. Pattison and his late wife; this money as long as it shall last, to be used in sending five or more members of the Society every summer for a two weeks' outing at Vacation Lodge, in the Blue Ridge Mountains; the Rev. Gilbert M. Foxwell, a former assistant of Emmanuel church, now living at Union Hill, N. J., $500, and to George Hamilton, the sexton of Emmanuel church, $250. It is thought that when these and numerous other legacies to relatives have been paid, the residue left to the Clergyman's Retiring Fund will not be large.

A bronze tablet to commemorate the place where Edgar Allen Poe died will be installed in the Church Home and Infirmary. It is being made by the J. Arthur Limerick Company, and before it is placed in the infirmary it will be on exhibition at the Maryland Institute during the Arts and Crafts Exhibition, which will begin March 15.

The following is on the tablet:

To the Memory of
Edgar Allan Poe,
Who Spent His Last Days
In This House.

When the event thus commemorated took place, the Church Home and Infirmary was not in existence, but the building which it now occupies was known as the Washington Hospital, and to this place Poe was taken when he was found unconscious on the streets of Baltimore.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Church Club Bulletin—Ordination to the Priesthood—Calvary Church, Conshohocken, Renovated — Noon-day Services Well Attended—Bishop-Elect Thomas.

The Church Club Bulletin for March shows much improvement over the first issue for February. It gives each of the important departments of work in the diocese its proper consideration. The scheme of speakers at the noon-day services is given in full. By it those who have it can know the various diocesan committees, the Board of Missions, of whom it is composed, its officers and also the secretaries and treasurers of the several Convocations. The officers of the executive committee of the Pennsylvania Branch of the Woman's Auxiliary are given as are also the names and addresses of those of the several departments. It would be well if the rectors of churches would give it a prominent place in the vestibules of their churches or parish houses.

On Wednesday, March 10, Bishop Mackay-Smith advanced to the priesthood in St. James' church, the Rev. Louis E. Hess, who for some months has been an assistant in the church. The sermon was preached by the Rev. George L. Richardson, rector of St. Mary's church, Hamilton Village. Mr. Hess was presented by the rector, the Rev. W. C. Richardson, S. T. D. The clergy assisting were the Rev. F. B. Keeble, vicar of St. Timothy's chapel, and the Rev. D. H. Verder, curate of St. James' church.

During the past year Calvary church, Conshohocken, was entirely renovated and the walls painted. A scheme of beautiful decorations for the chancel walls was also adopted. Two of the panels have already been given and it is expected that the rest soon will be. In connection with the Golden Jubilee of the parish, held a few weeks since, the rector, the Rev. Archibald H. Bradshaw, asked for offerings of gold from which to make a golden chalice and paten to commemorate the event. This has been made and includes several jewels which will be set in the chalice.

Despite the stormy weather of the past week, the Lenten noon-day services have been very largely attended and all the addresses most practical. At the Garrick Theatre, where the preachers were the Rev. David W. Howard, rector of St. Luke's church, Norfolk, Va., and the Rev. Frank Du Moulin, LL. D., Dean of Trinity cathedral, Cleveland, Ohio, the attendance averaged 800. Proportionally good congregations were present at old St. Paul's church, Christ church, and St. Stephen's church.

The Philadelphia Association for the Protection of Colored Women held its fourth annual meeting in Holy Trinity parish house on Wednesday, March 10. The Rev. Henry L. Phillips, D. D., is the president. The purpose is to give advice and protection to colored girls who come from the South, during their search for work.

The custom of providing flowers for the chancels of our churches on every Sunday in the year, as well as on the great festivals, as memorials of departed ones, is most beautiful and it is extending to many churches.

Word has been received from a number of the Standing Committees endorsing the action of the House of Bishops in electing the Rev. Nathaniel S. Thomas to be the Bishop of the District of Wyoming. The vestry of the Church of the Holy Apostles have asked that his consecration may be had in that church where he has labored so successfully during the past nine years. The annual confirmation in that parish has been postponed that he may hold his first confirmation in his own church and confer the rite upon some of his own people.

Two addresses by George Wharton Pepper, LL. D., have just been issued from the University Press at the University of the South, Sewanee, Tennessee. They are "A Summons to Service," being the commencement address delivered at the University of the South, June 25, 1908, and "A Plea for the Highest Education," which was delivered at the celebration of the seventy-fifth anniversary of the founding or Haverford College, October 16, 1908.

The Rev. J. Clayton Mitchell will conduct a parochial retreat in the Church of the Annunciation in Passiontide. The day is Friday, April 2. This parish is to receive a bequest of $2,000 as a repair fund for special memorial windows which were placed in the church by Mrs. Caroline Richmond, who made the bequest. They will sometime need remarking, as it is only by careful work that they have been made secure up to this time.

At a meeting of the Contemporary Club held in the Bellevue-Stratford, on Monday evening, March 8, the Rev. Elwood Worcester, D. D., spoke in defense of what is termed the Emmanuel Movement. He was followed by the Rev. Samuel McComb, D. D., Prof. Lightner Witmer, Dr. John J. Mitchell and Dr. J. Madison Taylor, who criticised Dr. Worcester's assertions.

The children of the Home of the Merciful Saviour for Crippled Children, have taken up with great earnestness their work, their Easter Missionary offerings, making a number of useful articles. It is remarkable how much they earn for their Lenten offerings.

A new feature has been added to the work of the City mission whereby self-respecting men and women may be helped without being made the recipients of charity. It is a free employment bureau and though only a few weeks in operation, it has already shown its usefulness. A number of men and women have thus found work and thus have relieved the mission of aiding them.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Arranging for the Diocesan Convention. Disproportionate Giving — Trinity Noon-day Services Largely Attended. Laymen's Conference to be Held.

Bishop Greer has a new advisory committee and has already given it permanent work. It consists of three representatives each from the lay organizations, the Church Club, the Bronx Church Club, the Federations of Men's Clubs in Manhattan and Richmond, the Brotherhood, the Seabury Society and the Junior Clergy Missionary Association. Last week he called the committee into consultation with him and with the committee of arrangements of the Diocesan Convention, and stated that he wished annual meetings of the Convention to be less perfunctory gatherings than they have been. He instanced Conventions or Councils in Virginia, when he was in deacon's orders, and held them up as model for what New York's Conventions ought to be.

It was decided to go to work at once

to make the Convention of next November mark an advance, and if possible to stop the complaint that a few chairmen of committees do everything and that it is of no special consequence whether even clergy attend or not, much less the lay delegates. On the night before the Convention opens a mass meeting is planned at Carnegie Hall, with the subject, "The Victories of the Church," one aim being to show how much the Church has accomplished and how much it is doing to-day. On the following night the Bishop gives a reception at his house—"a family affair" he explained, when all of his friends gather under his roof. On the second morning it was decided to have a Celebration instead of Morning Prayer, which later nobody attends, and to conclude the Convention on the second day with a religious meeting, with some speaker with force and ideas, and so prevent the fading away of the Convention, till two score are left to adopt the resolution to adjourn. Committees were named from among members of the Advisory Comittee of the Bishop.

Speaking to Brotherhood men at St. Matthew's church the Rev. Dr. Huntington of Grace church expressed regret that wealthy Church people do not —he thinks they do not—give to the Church in proportion as they give to education. He would not have less given to schools, public and private, but he painted a word picture of New York with a church in every block, and a solid Christian sentiment supporting them, and said that they would accomplish for the well-being of the world results which schools can never do. As to the cost, he declared that the saving in salaries of policemen, police judgments and the care of criminals, would well nigh pay for all. About one hundred and twenty-five Brotherhood men were present.

The noon-day services at Trinity church, during the second week of Lent, broke even the record made during the week that had Bishop Lawrence as preacher. The Rev. Dr. Charles L. Slattery, of Springfield, Mass., was the speaker each day, and on the closing day not only was every seat filled, but the rear standing room was filled also. The addresses were short, pointed, and delivered in such way that every person could hear. In the congregations were some of the foremost men of the city, and not by any means all Churchmen.

On the evening of April 28, New York Church laymen are to hold a Churchmen's Conference, the first to be held in New York under the appeal of the Missionary Council of the Second Department (New York and New Jersey), to laymen to plan and hold annual conferences to consider responsibilities of men to their parishes and work, to diocesan missions and to the spread of the Gospel in all the world. The topic of the New York Conference will be: "What are Conditions? What are means proposed by experts for their improvement? Where can the average man take hold?" The meeting will be held in Hobart Hall, of the Diocesan House. Bishop Greer will say the prayers and extend greeting, and those to attend will be young men, representing unofficially the parishes and missions of Manhattan, the Bronx, Westchecter and Richmond. The Archdeacon of Richmond will explain Church extension in the Diocese, its conditions, its needs, and what laymen can do. The Rev. Dr. Lloyd will do the same concerning world missions, with special reference to the New York apportionment. Lastly the president of the City Club will cover in the same way the topic, "New York: Have we civic pride? If not, how shall we acquire it, and what shall we do to make New York more worthy of it?" It is expected that some laymen from Pittsburg, Buffalo, Baltimore, New Haven and Newark will attend, representing the larger movement of laymen in the Church, and two questions will be decided: Shall the campaign among Church laymen in behalf of Church missions, already with much work to its credit and assuming national proportions, have a Bishop for its president? and, Shall American laymen invite a foremost English layman to come to the United States in 1910, and speak in New York and some other cities on world missions as carried on by the great organizations of the Church of England, and at a missionary meeting of men to be held in Cincinnati during the General Convention? The purpose is not, in the case of the Church Laymen's Union, to create a board that shall have clergy in it, but simply to elect a Bishop as president, and have all other officers, and the board, laymen. Some correspondence has been had with English laymen, and it is certain that one can be secured who knows missions and is a good speaker. Bishop Tuttle has already entered into the correspondence, and whoever accepts will be nominated by the Central Board of Missions of the Church of England.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

**Fraternal Intercourse of Clergy—Brotherhood Chapter to be Organized at Wilmington—Death of a Devoted Churchwoman—Lenten Services and Sermons—Proposed Amendment to Canons Ready—Memorials Presented—Church Work by the Women of Elizabeth City.**

There is a general and a happy trend toward fraternal intercourse throughout the Diocese. The Rev. Bertram E. Brown, of Calvary, Tarboro, ministered at the Church of the Advent, Williamston, on the night of Tuesday, and the afternoon of Wednesday, 9-10 of March. At the same time the rector, the Rev. Mr. Gordon, officiated at Calvary. On Wednesday night also, the Rev. Mr. Brown was at Plymouth. On Monday, Tuesday, and Wednesday of the same week, the Rev. B. F. Huske, of St. Paul's, Greenville, officiated at Williamston, Plymouth and Hamilton, for his friend and class-mate, the Rev. Mr. Gordon.

Mr. John G. Bragaw, Jr., of Washington, N. C., council member of the Brotherhood of St. Andrew for North and South Carolina, addressed the men of the Church of the Advent on Monday, March 8. Mr. Bragaw is ever a welcome visitor, and his presence and earnest words heartened both the rector and the men in their purpose of organizing a chapter of the Brotherhood.

St. Martin's, Hamilton, and the whole community, has sustained an irreparable loss in the recent death of Mrs. W. Pitt Jones. Mrs. Jones "was one of those rare persons with whom the service of the Master and His Church were absolutely first, ready at every roll call of the Church, responsive to every need and case of distress."

Besides a very full programme at his own church, the Good Shepherd, the Rev. T. P. Noe, of Wilmington, is holding both Sunday and weekday services at St. James', which is still without a rector. The Bishop of the Diocese has been assisting in the Lenten Sunday night services at St. John's, Wilmington, having preached two helpful sermons on Prayer.

In the second sermon he laid especial stress on "the labor" of prayer, showing how the Master sweated drops of blood as the Spirit strove in its earnest endeavor.

The second of the series of special Wednesday night services at St. John's, Fayetteville, was well attended, and the music, as usual, was peculiarly inspiring. The Rev. Mr. Cox, of St. John's, Wilmington, was the preacher. He took for his general topic "The Church Year," showing how as setting forth the Master-Life it typified the individual human life. Then turning to Lent, he saw in Christ's Temptations that of each life as it begins to meet the issues of manhood or womanhood. There ever come the insidious beguilements that, taking advantage of the exigency, would lure from the path of duty and of right. As the Master overcame, however, so may each who is His. And to each there still awaits a splendid Easter of triumph and of joy. Each listener was conscious of the earnest power of the message.

The committee on canons met at St. John's, Fayettevile, Wednesday afternoon, March 10. While the previous revision was only slightly modified several further changes were effected. The report, which was to be printed a month before the meeting of Council, is practically ready for publication.

The Rev. H. W. Ticknor, rector, has appointed two services a week at the Chapel of the Cross, Aurora, with addresses on the Lord's Prayer, and one service a week each, at Bonnerton and Edward.

Two memorials have recently been received at the Chapel of the Cross: A handsome altar Prayer Book, in memory of the late Charles D. Hoell, and a font-pedestal, memorial to the late Wm. A. Pugh, from St. John's, Pitt Co.

A chapter of the Brotherhood of St. Andrew has been organized at St. John's, Bonnerton, and a Sunday School at the Church of the Redeemer, Edward.

The possibility of Mr. Ticknor's leaving the field in which he has done such loyal service is learned with sincere regret.

Lent has come to Christ church, Elizabeth City, "as a veritable spring of new life, and interest in the work of the Church, and fresh activities" are noted on every hand.

"The Ladies' Guild has subdivided itself into various chapters." One chapter has the care of the Chancel; one meets at stated times for sewing; one looks after the welcoming of strangers; while still another looks after the orderliness and beautification of the grounds about the church and rectory.

Every week during Lent St. Catherine's Guild meets for work and study.

The Woman's Auxiliary grows in numbers and interest. The members come together twice a month—once for business, and once for the study of Missions.. Through the rector's quickening talks, the meetings are more and more occasions that no one desires to miss. So by earnest work and frequent prayer, it is more and more felt that the season is one of real strength and uplift—a veritable "dear Feast of Lent."

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### The Church Reaching the People in Utica.

The Church in Utica, made up of seven alert and agressive parishes, is attracting more public attention than an ordinary "Chapman revival." There are noon-day services daily at Grace church, the most central one, and the excellent sermons are given good space in the daily papers. Added to this, the special "Lenten preachers" in the parishes are given attention by the press of the city, so that each week there are published reports of from eight to ten sermons and services holden in the Episcopal church. A deacon of a Presbyterian congregation for over thirty years, who attends all the noon-day services, and many of the other special Lenten preachings, remarked to your correspondent last week "that the Episcopal Church in Utica presents a more solid front to the public in the city than any other religious body, and in the aggregate reaches more people than any other religious body outside of the Roman Catholics." And all this, too, is done without any blare of trumpets, or conscious effort to attract attention.

The Rev. E. B. Mott, who for over a year has relinquished any particular parish duties, has so far recovered his health as to assume charge of the parishes at Copenhagen and Champion.

No rector has been called to the important parish of Grace church, Utica. The resignation of Rev. H. A. Foreman, as assistant minister, to take effect April 26, will leave the parish without any legal and authorized pastor, unless the vestry fixes on some one before that date.

## OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

### Ordination.

In St. Paul's cathedral, Oklahoma City, Sunday, March 7, by the Bishop of the District, Rev. Messrs. David C. Beatty, Thomas P. Gales, John Grainger and Harold G. Henessy, were advanced to the priesthood. Rev. Dr. Davidson, Dean, and Archdeacon Swan presented the candidates, and the Bishop preached the sermon. Rev. C. F. Carson also assisted in the service.

The newly-ordered priests continue their work as at present. Mr. Beatty at Vinita and Chelsoa; Mr. Gales at Lehigh and Coalgate; Mr. Grainger at El Remo and vicinity, and Mr. Hennessy at Bartlesville.

The third Sunday in Lent, March 14, was spent by the Rev. O. J. Whildin, general Missionary to the Deaf, in Wheeling, W. Va. Besides administering one service of private communion and one service of public communion he preached to a large congregation of deaf-mutes in St. Elizabeth's Church for the Deaf in the afternoon. After the service a congregational meeting was held and Lenten boxes were distributed. Rev. Mr. Whildin expects to send a large Lenten Offering to the general Board of Missions from his several missions this year. On Monday, the Missionary left for his mission in Parkersburg, W. Va.

## PERSONAL AND NEWS NOTES.

The Rev. Milton S. Barnwell, rector of St. James's church, Shelbyville, Ky., has declined a call to Charleston, W. Va.

The Rev. Charles A. Meader, rector of Taunton, Mass., has accepted appointment as Diocesan Missionary of Rhode Island.

Bishop Gillespie, of Western Michigan, is reported to be extremely ill. He was born in June, 1819, and is, therefore, nearly ninety years old.

The Rev. James D. Miller, formerly of the Church of the Advent, Baltimore, Md., has entered upon his duties as rector of Christ church, Valdosta, Ga.

A debt of $400 on St. Luke's rectory has been paid, and the congregation now expect to improve the church building. The Rev. Arthur E. Bruce is their rector.

The Rev. Theodore M. Riley, D. D., has retired from the rectorship of Christ church, Hudson, N. Y., and has unanimously been created rector emeritus by the vestry.

The Rev. John Mills Gilbert, assistant rector of St. Paul's church, Buffalo, N. Y., has accepted a call to St. Paul's church, Harrisburg, Pa., to take effect April 1.

The Rev. Wythe L. Kinsolving, formerly rector of the Church of the Epiphany, Barton Heights, Va., has declined the call which he received to Corvallis, Oregon.

The ninety-second annual Convention of the Diocese of Ohio will be held at St. John's church, Youngstown, May 11, at which time the Diocese will celebrate its semi-centennial.

Services were held for the first time, recently, in the new St. Clement's chapel, Berkeley, Cal. The building is very attractive in appearance and will seat about 150 persons.

The Rev. F. G. Budlong, assistant rector of the Church of St. John the Evangelist, St. Paul, Minn., of which the Rev. Theodore Sedgwick is rector, has become the rector of Christ church, in the same city.

The Rev. Dr. George M. Christian has accepted his election as rector emeritus of Grace church, Newark, N. J., of which he was rector from 1880 to 1899. His address for the present will be Flushing, L. I.

The Rev. Richard E. Armstrong, one of the curates of St. Stephen's church, Boston, Mass., has accepted a call to become rector of Christ church, Quincy, Mass., and will assume his new duties shortly after Easter.

The next annual Convention of the Brotherhood of St. Andrew will be held in Providence, Rhode Island. Assurances have been given by prominent Churchmen of the Diocese that funds will be raised to meet the necessary expenses.

The Church of Our Saviour in Longwood, which is a part of the town of Brookline, Mass., and of which the Rev. Reginald H. Howe, D. D., is rector, has come into possession of the sum of $5,000 through the death of Sarah A. Whittemore, a member of the parish, who long resided in the town.

St. Paul's church, Boston, narrowly escaped destruction by fire, on February 27. A workmen's shanty, near by, caught fire, and the blaze got into the robing-room of the church. It was soon extinguished, with the loss of the vestments of the choristers.

The Rev. Henry J. Brown, who for several years has had charge of St. Paul's church, Navasota, and St. Bartholomew's, Hempstead, Diocese of Texas, has received a call to Trinity parish, Marshall, Texas, and has the same under consideration.

Bishop Jaggar, who has charge of the American Churches in Europe, preached in Florence, Italy, on Ash Wednesday, making an appeal for $10,000 to complete the new church building in that city. He hopes to have it free of debt and consecrated next year.

The Church of the Epiphany, Louisville, Ky., has been the recipient of two handsome memorials recently; a pair of brass vases for the altar, given by Mrs. Lum Simons in memory of her mother, Maria S. Rose, and a hand-carved Litany desk from Mr. Charles Minott in memory of his mother, Mary Crosby Minott.

The new St. Peter's church, Bennington, Vt., the corner-stone of which was laid in September, 1907, will be completed, it is hoped, and ready for service in Holy Week. Its cost will be $30,000. The Rev. Philip Schuyler, its rector, has worked most earnestly with the congregation in bringing about the gratifying result.

The rector of St. Anne's church, Annapolis, Md., will be glad to be furnished with the names of any young men expecting to come to Annapolis as candidates for the Naval Academy, that he may assist them in securing proper homes in the town. St. Anne's Chapter of the Brotherhood of St. Andrew will assist the rector in this matter in any way that he may request.

The Rev. Mercer P. Logan, D. D., has been appointed by the mayor of the city of Nashville, Tenn., a member of the "The Humane Society Board of Commissioners," which was recently made a part of the city government, and which has for its avowed purpose the prevention of cruelty to children and dumb animals. The Commission, for its work, has three policemen assigned and is also given the power to employ others, from time to time, as the work of the Commission may demand.

### The Glory of God.

God's glory will be increased the more we develop according to His purpose. Those glorify Him the most who are working most efficiently according to His design. God has set us in the world; He has established the course of nature, in the midst of which we are moving, and His glory is accomplished the more we fulfill His purpose and carry on the work to which He has called us. If we are to aim at this one object of glorifying God and doing His will we must each aim at one particular way, according to the particular gift and character and endowments He has bestowed upon us. Let each put before himself the fact that he has a particular calling to which he has been directed by God, and let him fulfill that calling to the best of his ability.—The Dean of Ripon.

### Let it Pass.

Has it been a weary day?
Let it pass;
Lots of others on the way—
They will pass.
Soon the skies will start to lighten,
All around begin to brighten—
And misfortune cease to frighten—
Let it pass.

Does the world the wrong way rub you?
Let it pass.
Did your best friend seem to snub you?
Let it pass.
Chances are you were mistaken,
None are ever quite forsaken.
All for naught your faith was shaken—
Let it pass.

---

For the Southern Churchman.

### God's Judgments.

There are professedly Christian people, who insist that God never did employ any of the great catastrophes and calamities, which occurred in the world, as His judgments upon ungodly people. They tell us that the terrible convulsions of earth, very destructive to human life and property, would have occurred anyway, and therefore that they were in no sense God's means of retribution toward rebellious transgressors.

Mr. Charles Hallock, A. M., in an article in "Christian Work," says: "All calamities were supposed to result from men's misconduct, as effect follows cause—the Noachian deluge, the destruction of the four cities of the Plain, the ruin of Babylon, and the fall of Nineveh. And the same interpretation of the world's cataclysms and calamities continued two thousand years later, until the Saviour's time, covering plagues, pestilences, and diseases as well, and is current among religious sects even at the present day." This incredulous man does not believe that those ancient catastrophes were used by God as judgments upon great sinners, and hence that the good people in olden time were greatly mistaken in regarding such things in that way. He further says: "In this age of higher intelligence, science teaches us that the operations of nature go on, regardless of men's conduct, good or bad, the innocent being inevitably involved with the guilty." But this is no newly-discovered truth, either by science or by anything else. It always was true that God used natural events and agencies to express His judgments against flagrant rebels. In the old dispensation, God gave due warning to the people that unless they repented of their sins He would bring destruction upon them. For a long time He told them that He would bring a flood upon them; and it was because of their great wickedness. And the cities of the Plain were destroyed for a like reason. These, and similar occurrences, are referred to in the New Testament as being God's judgments upon ungodly people. Were those writers ignorant of the read facts? Were they superstitious? Did they make false alarms when they gave those examples as needing our heed? Not at all! We may well fear God's judgments. C. H. Wetherbe.

---

Try and fix in your mind what is best in books, in men, in ideas, in institutions. We need not be ashamed if others know more than we do; but we ought to be ashamed if we have not learnt all we can. Education does not consist merely in studying languages and learning a number of facts. Education sows seed which will bear fruit, some thirty, some sixty, some hundred-fold. There is hardly any information which will not come in useful. There are in reality no little things, only little minds.—Lord Avebury.

For the Southern Churchman.

### Now Is The Time.

The average excuse of the average man, when his attention is finally attracted to the subject, that "he is a very busy man—every moment taken, and that he has no time to be a Christian; no time to give attention to the subject." Here we see the height and depth of human weakness, and worldliness! What, no time for that which a lifetime is not long enough to accomplish! A full lifetime given over to a Christian life of unselfish sacrifice for others is required of us! We must measure up to a standard beyond attainment, except by a lifetime of Christian labor and living prayer and faith.

It is true that most of us defer the day of our beginnings on the Christian life, until we begin to descend the mountains on the other side and get a peep of the evening sunset. But how irretrievable the lost opportunity; for the growth which should have been ours in the spiritual life, so long neglected and now almost unknown. We train the mind seriously and the body exhaustively, but feel that our spiritual development can be postponed till the time comes when we must give it place. We lose the opportunity of growing and measuring up to the mark set before us by our selfish worldly gratification of mind and body at this expense; and when we reach the point of cultivating our spiritual nature, we find the soil exhausted, barren and rocky, and the yield sparse and scant.

"Not time for it!" the boiler has no room for the steam! the lungs no room for the air! the heart no place for God who made it! The wonder is that man sees at all, when he can thus see so little beyond his temporary grovelling wants and requirements.

Lincoln C. Cummings.

---

### Doing His Will.

The gospel contains no philosophy and no theories; neither does it contain anywhere a revelation of anything so completely superhuman that it cannot be translated into human life, and that, too, human life in its present stage. Mansions in the Father's house are revealed, but they are for present use; they are to be adorned by treasures laid up day by day in heaven. The perfection of God is revealed, but it is only that we may be perfect as our Father in heaven is perfect. "The practice of the presence of God" is not merely a phrase; it has grown popular because it conveys a practical suggestion. The doctrine of God's omnipresence should be something more than cold theology. He that faces each day with the creed, "This day my Judge will note all my deeds and words and thoughts; this day the hand of my Saviour will be upon me to heal my backslidings and to give me grace; this day the Holy Spirit will bring me all the treasures of divine might and mercy, and they may be mine for the asking and the using"—in a word, he that has a practical faith in the divine presence has the sort of faith that makes a man a member of Christ.

But Christ is not divided. He does not practice the divine presence who does not practice divine love, and he knows nothing of the grace of our Lord Jesus Christ who does not practice also is humility, and he does not practice the faith of Christ who has not also Christ's scorn of cant and hypocrisy.

He that puts on the Lord Jesus is no specialist in religion. He does not cultivate holiness without meekness or faith without works or Christ's gospel without God's law. If he is overshadowed by the presence of his Master, he cannot be self-seeking; for this mind is in him which was and is also in Christ, who made himself of no reputation and, losing his own will in the will of God, became obedient unto death. He that is in Christ has not merely become the disciple of a school or the advocate of a cult. He has become conscious of the universal Presence; he is in touch with the unlimited Power and the Sovereign Will, with Him who worketh all in all. Henceforth he mistrusts the unusual. He has seen God in the sunshine; why should he wish for the storm? He has heard the still, small voice; why should he desire the earthquake and the fire?

But how can these things be? Is it by fasting and prayer? Is it by an agony of faith? Whatever else may help in the conquest of self and the triumph of Christ, one thing is needful; that is to translate faith into works, to express creed by deed.

There is wonderful unity in the Christian faith, though there is diversity enough in Christian theology. Faith in Christ does not imply ability to define his divinity or even acceptance of any particular creed with regard to the Trinity. A belief that cannot be translated into works, that cannot become a ruling power in the life, is not faith. There is but one faith because there is but one Christ, and in him there is atonement; for he that is in Christ is at one with God. He is holy, for Christ is holy. He is saved, for the Author of salvation has become the motive of his life.

It is not quite practical to ask, "What would Christ do if he were in my place?" but it is quite practical to ask, "What does Christ in his place, throned in the heavens and in my life—what does my Lord wish me to do?" If the answer is not always clear, it is likely to be because we have not sufficiently learned in the Gospels the story and the teaching of Jesus or in the Epistles the mind of the risen Christ, or because we have not been accustomed to interpret Christ in our lives.

Religion is like mathematics—it cannot be learned by listening to lectures or by watching demonstrations by others. "If any man will do his will, he shall know of the doctrine."—Nashville Christian Advocate.

---

We have a more or less true ideal of what our human life ought to be—of what opportunities we ought to have for the development of our faculties—of what home and school and college, youth and married life and old age, work and rest, ought to mean for ourselves and our families. We are to be as truly zealous and active for other classes or other individualas as we are for our own class or our own family or ourselves.—Bishop Gore.

---

Sometimes God calls us but to stand and see the workings of his hand; often we are set to watch some little part of his great work and do our part in its completion; now and then we are put in places of great responsibility, and the progress of the kingdom manifestly hangs for a fleeting moment on our faithfulness. But in all God asks of us the watchful eye and the attentive mind.—Advocate and Guardian.

# Family Department.

### The Trembling Heart.

I lift my head and walk my ways
  Before the world without a tear,
And bravely unto those I meet
  I smile a message of good cheer;
I give my lips to laugh and song,
  And somehow get me through each day;
But, oh, the tremble in my heart
  Since she has gone away!

Her feet had known the stinging thorns,
  Her eyes the blistering tears;
Bent were her shoulders with the weight
  And sorrow of the years;
The lines were deep upon her brow,
  Her hair was thin and gray;
And, oh, the tremble in my heart
  Since she has gone away!

I am not sorry; I am glad;
  I would not have her here again;
God gave her strength life's bitter cup
  Unto the bitterest dreg to drain.
I will not have less strength than she,
  I proudly tread my stony way;
But, oh, the tremble in my heart
  Since she has gone away!

—Ella Higginson.

### The Call of Lent.

By the Rev. John Booker, M. A.

"Abide in Me and I in you."—St. John 15:4.

"That we may evermore dwell in Him and He in us." Some of you will recall those words in our Communion service. They express the power as well as the aspiration of a Christian life. If you question how this person or that manages to live such a good life—so unselfish and pure and self-restrained and forgiving and brave and trustful—the answer is a simple one: "Such persons have the Spirit of Christ." It is all summed up in that. "They abide in Christ, and they let Christ abide in them."

It is this thought of a life in union with Jesus Christ that I want to press upon my readers at this solemn season of Lent. Here in the midst of this poor, sorrowful, sinful world Jesus Christ the Son of God stands and offers to the world salvation. It is a free gift. He has died to win it, and He has won it—won it for you.

He asks you to take it on trust—on His word. The Bible says, it is true, "Jesus Christ came into the world to save sinners." Accept that fact. Go out and live, sustained by the Holy Spirit, as sons and daughters of God, free and pardoned, loved and cared for, guided and protected, saved and being saved. Keep before yourselves the high calling to which God in Christ has called you. Fight your fight—do your work—perfect your salvation—and at last you shall be made like unto the Son of God Himself.

That is a very wonderful call. Do you all realize it? Salvation is at your acceptance. A life of utter blessedness and holiness and wonder lies before you if you choose to take it. It is possible for you, for each of you, to share the character of the Lord, to be made like unto Jesus Christ Himself. This, and nothing less, is meant by being saved. But it is here I can imagine the difficulty begins with some of you. Not all of you are "unbelieving," but some of you are "fearful." You feel that it is a very difficult matter to live up to such a high profession. To live as a saved soul! To "adorn the doctrine of God our Saviour in all things." It is not easy to believe—without God's Spirit helping us—in the salvation of the Cross. It is not easy to live (when we have believed) as those who are worthy of it. And some of you draw back a little. You don't like to commit yourselves to such a venture. Perhaps you had better not become a Christian lest you should fail in the Christian life. Have you never had such a thought as this? The answer to all these doubts and fears is in our Lord's words to the apostles as they went down the Kedron valley to Gethsemane on the night of His Passion: "Abide in Me, and I in you."

These poor men were fearful. They were full of vague, disquieting thoughts. Their Master, on whom they leaned for everything, spoke of terrible trials ahead. He was going to leave them alone, and leave them with a hard task. And the question was how should they live and do their work? How, when He was gone, should they be able to face life?

The answer is, "Abide in Me, and let Me abide in you." It is, as the Lord explains, by a real union with Himself that their life will be supported. He is still with them, though He is going to remove Himself. The illustration is at hand on the terraces round, on the golden vine on one of the Temple gates. "I am the Vine, and ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine: so neither can ye except ye abide in Me." The vine and branches are all one, and together, even though the branches be stretching far away from the stem. And thus we are together even though I go away. But it is the flow, the uninterrupted flow, of sap through the branches, that brings the life and keeps up the connexion. Where that is there is union, and where union ir there is life.

The point before us now is, how far we have union with Jesus Christ, how far we have His Spirit, how far we admit His influence in our daily life.

You say, "It is a very difficult matter to live a Christian life." Christ says, "You can do so, just as you are in communication with Me."

The question is, "Are we in communion with Christ?" The next point is, What do we mean by this communion, this abiding? How is this Spirit of Christ, this life of His, to come into our lives? We want our life saturated with the thought of Christ, so that we are one with Him, and He is one with us. How can it be?

If we go back to those apostles face to face after the Ascension with the great duty of witnessing for Christ and of preaching the Gospel, I think we may get some hints.

Can any one doubt that these men were constantly thinking of Christ? The great event in their lives had been meeting with Jesus and knowing Him.

I am not speaking only of the apostles, but of all others beside them, all who had come to believe in Jesus as their Lord and Saviour. When He went back into heaven, do you think there was a day passed without these people thinking of Him? There He was, photographed on their memory.

The blind man of Jericho, the young man at Nain, the sisters of Bethany, the paralytic let down on the mattrass through the roof at Capernaum, the sinful woman saved from stoning—don't you believe that these people were always thinking of Him?

Oh, yes. There He stood before them with His blessed look of tenderness and sympathy, of love and forgiveness, of remonstrance and warning. He was the one constant figure in their lives. Wherever they went, Jesus went with them. In that remembrance there was "abiding in Christ."

I think that any one who wishes for the spirit of Christ must have the image of Christ constantly in his thoughts. There must be this consciousness of Christ in the life. I don't mean that we must be always able to feel Christ near us, because we are not able to feel Him always near. I am thinking of the other side. We must keep Him in remembrance. We must encourage the thought of Him in our hearts. I should say we must train ourselves to recollect Him. There, when we have our minds at rest, or when we are perplexed, or when we are troubled, there we must have His image, the thought of Him.

And in no way can you think of Him better than by talking to Him. On your knees, my dear friends, on your knees in the quiet of your chamber, not only at morning and evening, but at any time you happen to set aside for meditation and prayer—there comes the consciousness, at times both sweet and bewildering, that this Jesus of the past is with us, alive and strong and tender, even to-day.

Another point strikes me, and that is the quotation and remembrance of the Lord's words.

When a disciple who had known the Lord was in a difficulty or temptation or in trouble—surely he would remind himself of something Christ had said. In Martha's ears to the end of life I should think the words would ring—"I am the Resurrection and the Life. He that believeth in Me shall never die."

I picture the early Christians—before the Gospels were committed to writing—recalling various teachings of our Lord—and when the Gospels came out I picture the Christians turning to them again and again—studying them whenever they had an opportunity—and always finding something fresh they had not seen before—

As for some dear familiar strain
Untired we ask and ask again,
Finding in its melodious store
A charm we never heard before.

Nothing would help a Christian to keep in touch more with His Master than these constant recallings of the Lord's words. And it would be true to say nothing would help to keep alive the Lord's Spirit so much as the study of the Lord's teaching.

If you want to have the Spirit of Christ, abide in Him, and you cannot do better than abide in Him through the study and recollection of what He taught to His disciples, and through them speaks to us.

I cannot doubt that the apostles and disciples were constant in the varied gatherings that were offered in which they met together for Prayer and Praise and for the great Feast of Love. Christian worship was not only a Christian duty, but a Christian necessity. There Christ had promised His Presence. The disciple wanted to meet the Lord. Then he went to the gathering where the Lord was. A Christian wished to keep in touch with his Master. Surely it was best to go where the Master stood and waited with a blessing.

That is the idea of worship—privilege, opportunity, necessity.

That drawing in of the vital sap of Christ's own Spirit through the appointed means of Worship, Teaching and Holy Communion, is not compensated for by meditation alone, or private study, or discussions in a walk with a friend.

No, no. We abide in Christ as we obey the will of Christ, and follow His example. As in the vine, the sap must flow through the appointed canals and openings—vehicles of life—so we need to use the channels of Grace.

And that suggests a final thought. The health of the vine depends on these channels of communication being clear. The soul which would abide in Christ must be a free and open soul. There must be nothing which checks the flow of Christ's life into our souls.

It is not only we are "to abide in Christ"—that is by conscious will and effort; but as the force of the original suggests, "Let Me also abide in you." Christ wants to dwell in us. Only He cannot come if we close up the entrance.

Somewhere in one of St. Paul's epistles he speaks of "a clearing of oneself." In another place he says "Examine your own selves"—"prove your own selves;" and in another place, "Purge out therefore the old leaven."

The idea of casting out everything that chokes the avenues of the soul is an idea we must always keep before us, and the season of Lent presses that truth upon us most especially.

There is no more fruitful cause of failure in our lives than this forgetfulness of the need of an open soul. We cherish some secret sin—some bad habit—some evil temper—some spite or jealousy—some unworthy suspicion or uncharitableness—and it checks the entrance of Grace.

I don't mean that we are not living a Christian life at all, but we are not living the Christian life we might live. We are not having the joy and peace we might enjoy, nor are we the strength and power for God we might be.

There is one thing to do. It is to come to the feet of the Lord Jesus and lay down our sin there. As He made to the Father a complete surrender of His perfect sinless life, so we must make to Him a full surrender of our sinful and imperfect life. Every fault must be laid before Him. The soul must be cleansed—again and again by resolute effort—of everything that hinders our free communication with the Source of all grace. Then, and then only, can the Lord enter and abide in us.

The poet's words are true: and all may find comfort in them—Christians, backsliders and sinners.

Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee—
On to the close, O Lord, abide with me.

## The Effects of Prayer.

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower:
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee!

—Bishop Trench.

## The Story of a Song.

By Cora Lowe Watkins.

It has been said that one simple little poem has done more than statesmanship or legislation to keep alive in the hearts of the people the virtues that flourish at the fireside and to recall to its hallowed circle the wanderers who stray from it. It was written by the son of a New York schoolmaster, who was born on the first of April, 1791. Forsaking the career of commerce, for which his father intended him, this son took to acting. He appeared for the first time in a New York theater in the year 1807, and for some years after acted in different parts of America. Occasionally he contributed articles to New York papers and journals. Not being satisfied with his success at home, the young man wanted to try his acting on an English audience. So with letters of introduction to Lord Byron, to Kemble, to Coleridge, and other celebrities of his day he went to London, and in 1813 acted the role of "Norval," greatly pleasing the playgoers as well as the critics. But not being a genius, the young actor failed to satisfy a fickle public; so he soon gave up acting and took to translating melodramas and operettas.

One dreary October day in 1822 the wanderer from home found himself stranded in Paris amid strangers. It was then that John Howard Payne wrote the verses of the simple little poem full of the sadness which he felt. As it was first written the poem was as follows:

'Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home;
A charm from the sky seems to carry us there,
Which, seek through the world, is not met with elsewhere.
Home! home! sweet, sweet home!
There's no place like home, there's no place like home.

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again;
The birds singing gayly that came at my call—
Give me them with the peace of mind dearer than all.
Home! home! sweet, sweet home!
There's no place like home, there's no place like home.

How sweet, too, to sit 'neath a fond father's smile,
And the caress of a mother to soothe and beguile!
Let others delight 'mid new pleasure to roam,
But give me, oh, give me! the pleasures of home!
Home! home! sweet, sweet home!
There's no place like home, there's no place like home.

To thee I'll return, overburdened with care;
The heart's dearest face will smile on me there;
No more from that cottage again will I roam;
Be it ever so humble, there's no place like home.
Home! home! sweet, sweet home!
There's no place like home, there's no place like home.

Only two verses of the song were sung originally. The words were slightly altered and sung by Miss Tree in "Clari, the Maid of Milan," which was produced at Covent Garden Theater on the 8th of May, 1823. For these verses John Howard Payne received £250. The words of the touching melody went straight to the hearts of the assembled audience. Soon the song became wonderfully popular all over the country and was being sung in the farthest parts of the world. During the first year of publication more than 300,000 copies of the song were said to have been sold. The music of the song was composed by Sir Henry Bishop, who had been engaged to edit a collection of national melodies of all countries. Discovering that he had no Sicilian air, he invented one; and the result was the well-known air of "Home, Sweet Home," which he arranged to the verses of John Howard Payne.

Charles Lamb was an intimate friend of Payne's, and conducted much of his play business for him while he was abroad. In the year 1832 Payne was home again, and a benefit was gotten up to start him afresh. He lived by his pen until he was appointed Consul of Tunis, and when change of government lost him his place he once again contributed to the press. The influence of friends and the fact that he was the first American dramatist who had made a name caused his reinstatement at Tunis. But his duties there were of short duration; for he died in 1852, on his sixty-first birthday, and was buried at Tunis.

On his last visit to his native land Jenny Lind sang in the city of Washington. With her exquisite melodies the wonderful singer was entrancing the vast audience assembled to hear her, when suddenly she turned to the part of the auditorium where John Howard Payne was sitting and sang "Home, Sweet Home" with such pathos and power that enthusiasm swept through the audience and the author of the immortal lyric was thrilled with rapture.

After many years the remains of John Howard Payne were removed to Oak Cemetery, Washington; and a monument, built by public subscription, marks the spot where his ashes rest. In the Protestant burying-ground of Tunis is a tomb inscribed with his name, the date of his death, and the particulars of his merits as a poet and a dramatist. Round the tombstone were engraved the following lines:

Sure, when thy gentle spirit fled
To realms beyond the azure dome,
With arms outstretched, God's angel said:
"Welcome to Heaven's Home, Sweet Home."

## Learn to Forget.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things and all its attention will be given to the beautiful things, to the worth-while things. No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate.

### The River of Dreams.

The river of dreams runs silently down
By a secret way that no one knows:
But the soul lives on while the dreamtide flows
Through the garden bright or the forests brown:
And I think sometimes that our whole life seems
To be more than half made up of dreams.
For its changing sights and its passing shows
And its morning hopes and its midnight fears
Are left behind with the vanished years.
Onward, with ceaseless motion,
The life stream flows to the ocean,
And we follow the tide, awake or asleep,
Till we see the dawn on love's great deep,
Then the bar at the harbor mouth is crossed
And the river of dreams in the sea is lost.

—Henry Van Dyke.

### "The Holy City."

Twenty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened; others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strong, clear voice from below began singing:

"Last night I lay a-sleeping,
There came a dream so fair."

Last night! It had been for them all a night-mare of a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the Temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs cutting to the very heart the men who heard, and the song, still welling its way through the court-room, blended in the hush. At length one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem, Jerusalem! Sing, for the night is o'er!
Hosanna in the highest, hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse had not been stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.






### The Lesson of the Book of Job.

The supreme lesson of the book of Job is the same as the supreme lesson of life, namely, that God is Lord over all, and that everything in life has its meaning and its end. We do not doubt this with regard to all that is pleasant and easy. The fact that it is pleasant and easy seems to us to justify it, but we are often in doubt about what is hard and bitter. But this, too, has its purpose, though it may be hidden from us.

We are meant to keep through life the attitude of hope. Job's worst sins were distrust and despair. We are meant to trust God whatever happens. Those who can say "Though he slay me, yet will I trust him" have learned the secret of peace which nothing can disturb. And those who say, "These storms cannot last forever, surely some day there will be calm again" will be able to be cheerful in present darkness, waiting for the light. A brighter hope would have cheered Job's gloom. Christians have learned to say this much, even when they cannot say more, "Well, I will patiently wait for better things."

What can we say o'er whom the unbeholden
Hangs in a cloud, with which we cannot cope,
What but look sunward, and with faces golden
Speak to each other softly of a hope?

Well, we can say a good deal more than that. Job's experience teaches us that God is not absent from our experiences. The thing that seems hardest is doubtless the very best that God can do for us. It may not always seem possible to apply this explanation, as, for example, when we or our loved ones suffer terribly as the consequence of some other person's sin. But the principle of God's chastening purpose in all the events of life works so fully and is so much more rational than any other principle that we can afford to say about the cases where it seems inapplicable, "well, I don't see how God could be concerned in this, but still he is over all, and I will trust him and wait."

Surely Job would have had a quicker escape from his gloom if he had been more unselfish. What right have we to sit down and muse over sorrows? We are intended to be working and living all the time for others, and if we do this, our hearts will be absorbed in it and in others, and lifted out of their own grief. A great deal of sickness to-day is doubtless due to selfishness. The sickness which springs from sin and self-indulgence is purely selfish, but even when it seems to have other roots, real unselfishness, and activity for others would drive it away. If we don't feel like laughing and will try to make others laugh, our own hearts will grow glad again.

The great lesson of Job is the lesson of the greatness and strength of God. What is man that he should erect himself against God? Let him accept his lot and be still. But this is not the gospel. The gospel reveals not only the strength of God, but also his love and compassion. He is not only a strong king: he is also a gentle father. Job never calls him father, and his friends never tell him that God is his loving father. But this is just what we know about God, through the revelation of Jesus Christ, and what Job had such trouble in understanding the Epistle to the Hebrews has no difficulty in expressing (Heb. 12:5-11).—Robert E. Speer, in S. S. Times.

### Prayer.

The house of my soul is too straight for Thee to come into; but let it, O Lord, be enlarged, that thou mayest enter in. It is ruinous; repair thou it. It has that within which must offend thine eyes; I confess and know it. But who shall cleanse it, or to whom should I cry out save thee? Cleanse me from my secret faults, O Lord, and forgive those offenses to thy servant which he has caused in others. I contend not in judgment with thee, who art Truth; I fear to deceive myself, lest my sin should make me think that I am not sinful. Therefore I contend not in judgment with thee; for if thou, Lord, shouldst mark iniquities, O Lord, who shall abide it?—St. Augustine (A. D. 354-403).

Meditate daily on the things of Eternity; and by the grace of God do something daily, which thou wouldst wish to have done when the day of judgment comes.—Dr. Pusey.

# Children's Department.

### The Lost Baby.

He's not in the toy box,
Nor under the chair,
Nor hid in the curtain—
I've looked everywhere.

Where is my baby?
Does anyone see?
Help me to find him;
Where can he be?

Just a moment ago
He was here, I know well.
Oh, where is my baby?
Can anyone tell?

Dear me! Here he is!
Who'd have thought that behind
Those little pink fingers
A baby I'd find!

—A. B. Crandell, in St. Nicholas.

### Getting Ready for a Service on the Isle of Pines.

Only once a month can the Archdeacon get over for a Church service! How would you like to be so placed that you could have only one service a month, and then in the wet season none at all? So that you could have only six or seven services in a whole year! I think you would value every service very much. And so do the people in the Isle of Pines.

Do you know where the Isle of Pines is? Look on your map, and you will find it just south of Cuba, in the Caribean Sea, just about sixty miles from Cuba, or about one hundred miles from the city of Havana.

Now the Archdeacon of Havana makes two trips every month to this beautiful little island; once, to the towns in the middle part of it, and once to those on the northern shore; and when he is coming, great preparations have to be made; the chapels have to be made ready, the buggy wheels have to be greased for the long drives from one place to another, and last, but not least, something has to be made ready for him to eat, for he comes over very hungry.

Well, let me tell you what some of the little people do when they hear that he is coming to have a service. First of all, they are very glad that he is coming, for they all like him; the boys, because he tells them stories about other boys far away in the United States, and he always brings them copies of the Young Churchman to read; the girls, because he tells them about the girls who have formed guilds for Church work, and who are interested in this good work on the Isle of Pines. So they are all more than glad he is coming, and everybody gets to work.

"Of course the Archdeacon must have something good to eat," and so this is what one of the boys has done with this intent. In the river near one of the little towns there are some great fish, called tarpons. They are sometimes more than five feet long, and it is great work to catch them, for they are so strong that they will break large lines, and even pull the fisherman into the water.

Now when one goes to catch them, he has to have a smaller fish on his line for bait; and they use a small line and catch what they call a "Grunter," which is a fish that makes a curious noise like a grunt when they catch them.

Well, one evening, when the Archdeacon was coming the next day, the father of a little boy living near the dock, said that he and his boy would have to go down to the dock and try to catch a tarpon for the Sunday dinner. So they took their lines and went down to the river. The sun had gone down and the river was all aglow with the splendid light when they began; but in a few minutes it grew rather dark, for in the tropics there is no twilight; the sun just "falls down," as a boy once said to his father.

It was Hallowe'en, and you know that there are all sorts of sights and sounds on that night, and most boys are just a little bit afraid to be out alone. But this boy was very brave, and he took his stand in the water, up to his knees, with his line out, fishing for a "grunter" for the bait for his father's line. How the mosquitos did bite, and how those other things, called "Jejennes," did sting! In Spanish the letter "J" is pronounced like "H" in English, and the natives call the jejennes "hell flies," because they sting so terribly. Then there were sharks in this river, and crocodiles, too, and now and then something all in white would creep along the shore in the growing dark, and—it was Hallowe'en, and—what could it be?

However, this boy was not afraid, and he just kept on fishing for a "grunter," when all of a sudden there was a great rush through the water, and his father called out, "Look out for that crocodile!" How he did jump!

Now every boy knows how hard it is to try to run in the water, and that it is almost impossible, because the water holds one back; and then, when one is frightened almost out of his wits, how his feet refuse to move! So it was with this little boy. There in the dark water was the great rushing of the crocodile, coming at him with its jaws wide open and its long tail waving in the water, and its green eyes glaring at him in the gathering night. But he started for the shore with his pole in his hand, pushing his little feet through the water as fast as he could; and he just did escape, for the crocodile came at him so fast that his nose actually scratched his leg!

Yes, he did get out, and the crocodile slipped back into the black waters, disappointed; for you know that crocodiles like to eat little boys, and dogs as well. Often when men want to shoot crocodiles they will have a dog run back and forth on the banks and bark, and this will attract them so that they can see them and shoot them.

No, they did not get any fish that night, for they were both so frightened that they thought it best to go home at once; but another night they came again, and did get a fine fish that measured more than four and one-half feet in length.

So that was what one little boy on the Isle of Pines did for the Church there; he really risked his life, did he not?—W. W. Steele, in The Young Churchman.

---

"A man must not choose his neighbors he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self."

### A Generous Sacrifice.

Faire sat in her room on the eventful morning counting over the Italian coins which her mother had given her the night before.

"For the necklace, dear," Mrs. Atherton had said, "and the keepsakes for the home people."

"One hundred and twenty-five francs! Twenty-five dollars!" the little girl chanted softly. "Dearie me! What gorgeous things I can buy!"

Just then the door which Faire had left unlocked opened and the small chambermaid appeared with broom and dusters to arrange the room for the day. She was about to withdraw hastily when the American girl called her. She had been weeping again; in fact, she seemed to be always sorrowful, and kind little Faire felt that she must fathom these depths of woe.

"What is the matter, Teresita?" she asked gently. "You have been crying, I know. Won't you tell me what troubles you?"

Teresita spoke very fair English, but for a moment she did not answer. Then she said with a little catch in her voice:

"I am unhappy, very unhappy!"

"I am so sorry," and Faire clasped her hands before her in a way she had when she felt most deeply. "I noticed how sad you looked the first day we were here. What is the trouble? Can I help you?"

* * * * * * * *

Then the story all came out. Teresita was the eldest of seven children and her widowed mother was very poor. The girl had been in school until about six weeks ago, and had she stayed on until the end of the term would have received what she called a "certeeficate," and then might easily have obtained a good position in a shop. But the mother had been ill for several weeks in the winter and unable to do her regular laundry work for the hotel, and the household funds were consequently so low that when Teresita's gown and shoes became too badly worn to appear at school, new ones were out of the question.

"And so," the little maid finished, "I did geeve it all up, and came here. The hotel people furneesh the clothes, but I shall never get here enough wage to help the mother, while if I might have had a poseetion in a shop I should have earned as much as twenty francs a week. I was so deesappointed."

Faire looked at pretty, sorrowful Teresita and then she looked at her little silver purse for a moment.

"Don't cry!" she said softly at last. "How much would a new gown and new shoes and the other things you need cost?"

"Fifty francs," Teresita said sadly. "And I shall never earn here so much until I am too old for school."

Faire rose and walked around the chair where the little Italian had dropped down, and suddenly something glittered on Teresita's white apron.

"Oh, but you must not!" the girl cried. "Fifty francs! Madame, the mother, will not like it."

"It is mine," Faire said. "Mother gave it to me for a coral necklace, but I would far rather have you use it, Teresita."

For a moment Faire's straight little American figure in its Peter Thompson suit stood opposite Teresita's little, rounded, already stooping form in its uniform of service, and then the two girls suddenly put their arms about each other and Faire felt a soft kiss on her cheek.—Grace E. Craig, in St. Nicholas.

### Lullaby.

By Rev. W. H. T. Squires.

Beat, little heart, against thy mother's breast;
The day is dying in the glowing west;
Of all life's loves a mother's love is best.
Beat little heart; sleep, little heart, and rest.

Droop, little head, my arms will hold thee tight;
No angel's head to mother is more bright.
Grow strong and bold to battle for the right.
Droop little head, nor wake till morning light.

Hush, little lips, don't cry, for mother's here;
Like angel guards, the prayers of mother-dear
Shall rise for thee and ever hover near—
Hush, little boy, don't cry, there's naught to fear.

—Christian Observer.

### The Haunted Cliff.

By Frank H. Sweet.

Many years ago a young sailor named Arthur Patterson returned home after a voyage of two years. He was an apprentice in the merchant service, and at the time of this story his age was about eighteen. He was of middle height, a very wiry, sinewy, active young fellow, filled with the spirit of marine daring that is slowly languishing and dying under the influence of steam. He arrived in one of the London docks, and came down by coach—so long ago it was—to dwell with his mother during his stay ashore. She was a widow, and during her son's absence at sea had given up her house in one of the midland shires and taken an old-fashioned cottage near a town upon the Channel coast. The district was new to young Patterson. He had never before visited it, though he had passed it more than once while proceeding up and down the Channel.

It happened about a week after the young sailor's return home that he started to walk to a little village situated about five miles from the town near which his mother lived.The greater part of the road to this village was by way of the cliffs, and the pathway ran sometimes so close to the edge that a man needed to be a sailor, used to giddy heights and to "holding on with his eyelids," not to feel sick when now and then a bend of the path brought him to the very brink of a sheer fall of rocks, whose altitude in some places rose to nearly two hundred and fifty feet. It was a fine, clear day in October, with an offshore wind as sweet as honey to the young sailor's nostrils, laden as it was with the aroma of orchards and gardens.

Patterson stepped out briskly, making for the village merely for the sake of a walk. When he had arrived, he entered a quaint little inn to rest and refresh himself. While he sat at a rustic wooden table, contrasting life on shore with life on the ocean wave, a man of somewhat advanced years, habited in the peculiar garb of the longshoreman, entered the little room.

Patterson asked a question; the old man replied. A conversation followed.

"Been long in these here parts, sir?" said the old longshoreman.

"Little more than a week," answered Patterson. "The footpath along the cliff is a bit dangerous, don't you think? It brings one mighty close to the edge at times. I don't know that I should much like to use it on a dark night."

"Tain't much used by day, let alone by night," said the longshoreman. "Folks prefers the main road. I always uses the main road. There's a part of them cliffs that I wouldn't pass over by night—no, not if you was to pay me down all the wages you're ever likely to airn at sea."

"You mean yon'd be afraid of falling overboard?" said young Patterson.

"No, 'tain't that," said the old longshoreman; "it's the bell as 'ud make me give that part a wide berth."

"What d'ye mean?"

"Why, every now and again," said the longshoreman, "a bell starts a-tolling in that there part—sort o' ringing, more like; 'tain't tolling exactly. It's frightened off more than 'd like to own their fears. It's been a-going on now for over a year. Even the coast guards give the place a wide berth. I wonder ye ha'n't heard tell of it."

Is it a bell, do you think, or a sound made by the sea that resembles a bell?"

"It's a bell, master. There's nothin' of the ocean in that there sound. Who rings it, I don't like to think. 'Tain't mortal, anyway. Sometimes it rings in the air, and sometimes it seems to be a-tolling out at sea, and sometimes it sounds under foot."

"Whereabouts does it ring?"

"D'ye know the shoulder of cliff that looks o'er the Ridge buoy?"

"Yes."

"Well, it's to be heard somewhere a-nigh there."

When young Patterson went home, he took the path by the cliff edge in the hope of hearing the bell; and, indeed, in the place where it was supposed to be heard he lingered a full half hour. But not a sound caught his ear—nothing but the cry of the wind as it swept over the face of the land and the subdued noise of the breakers arching and bursting into snow storms two hundred and fifty feet below. Patterson thought a good deal of the bell. He had nothing to occupy him during his stay ashore, and as yet he had made no friends. When he talked of the bell to watermen about the beach, he discovered that not more than two of them had heard the bell. It very seldom rang. It had been heard only within the past year. There were doubts about its existence; for people in twos and threes had walked to the place and loitered for an hour, and come away without catching a note of the bell. But Patterson speedily discovered that even those who professed that they did not believe such a bell was to be heard gave the place a wide berth nevertheless.

The young fellow had been ashore about three weeks, when he made another excursion to the village where he had met with the old longshoreman. It was evening when he returned; but there was a full moon, and its radiance was so brilliant that it determined him to walk home by way of the cliff. A pleasant breeze was blowing off the sea, and it sang in Patterson's ears as he marched along. But on a sudden he halted as though arrested by the grasp of a hand. He had arrived at that point of the cliff which overlooked the Ridge buoy, and he heard the bell ringing. He listened. It was as the old longshoreman had said—sometimes it sounded in the air, sometimes as though out at sea, sometimes as though rising from underground. He was alone. The tall cliffs went stretching from right to left, pale in the moonshine, with nothing of life stirring upon them within eyeshot, and no break in the continuity of the massive ramparts of rock, save in the far distance the windy gleam of a lighthouse. Sometimes the bell tolled as for the dead; sometimes it rang a little briskly; then it would cease to ring for ten minutes at a time, and then start afresh.

It was a marrow-chilling sound. Patterson was tempted to take to his heels and make a straight course for his home by a sharp run across the mile or so of fields to the main road; but curiosity detained him, and he continued to listen. After he had listened long enough to be convinced that the bell which he heard was no ghostly tolling, no hideous delivery of noise by some goblin hand, but the metallic voice of an honest piece of bell metal, mysteriously but certainly somewhere placed, he proceeded to his home, fired with an ardent resolution which he intended to keep secret.

Early next morning he arose and, putting a small but powerful telescope in his pocket, walked to the beach and went about two miles along the sands. He then came to a halt, and pulled out his telescope. He stood abreast of the shoulder of cliff that overlooked the Ridge buoy. Putting his telescope to his eye, he explored the face of the mighty mass of milk-white chalk terraces. He had not long been groping with the glass when the lenses revealed an orifice in the chalk about thirty feet below the edge. He examined this hole attentively. Then very carefully taking its bearings by some trees on top of the cliff, he closed the glass and left the place.

That same afternoon he dressed himself in an old pair of cloth trousers, an old pilot coat, and a fur cap. His mother had gone into the adjacent town to do some shopping, and was still absent when he quitted the cottage. Over his shoulders was coiled a long length of new line, somewhat stouter than what sailors would call "ratline stuff." There was nobody to observe him, for the cottage stood on the outskirts of the town and on that side which lay nearest to the point to which he was proceeding.

On his arrival at the shoulder of cliff he threw down his rope and, going on his hands and knees, crawled to the very edge and looked over. He then crept back and, rising to his feet, made the end of his rope fast to one of a group of trees which fringed this bit of coast. This done, he threw the end of his line over, again fell on his hands and knees, crawled to the edge, and looked down. Then turning his body, he seized the rope, swung himself over the sheer abrupt, and descended hand over hand.

The side of the cliff was nearly as smooth as a wall. The rope's end which Patterson had thrown over dangled on a line with the orifice in the cliff which he had seen from below. When he reached this orifice, with amazing dexterity he corkscrewed his legs into the hole, and stood upright in the mouth of a cave whose roof was about half as high again as his own stature. He came out of the sunshine and stood for a while, blinking like an owl. Then, his sight growing accustomed to the gloom—for the light that entered the orifice penetrated but a little distance—he found himself in a sort of gallery hewn out of the solid chalk. Apparently it extended a long way inward. The floor was covered with masses of fallen chalk, and even after he had advanced some dozen paces there was nothing more to see than the white litter of chalky rubble. He now pulled out a candle and lighted it, and carefully groped his way over the fallen chalk, looking with scrutinizing eyes to right and left of him.

At a distance of between forty and fifty feet from the mouth of the cave he beheld, by the dim light of the candle which he grasped, a timber frame with a large bell suspended to it. The whole thing, as it projected from one side of the chalk wall, resembled a sign over the door of a country inn.

But something else he saw which caused him to draw a sudden breath. He approached the object and held the candle close to it, and the atmosphere seemed to be charged with frost as he looked. It was a skeleton arm, forking out from a heap of fallen chalk. The arm was extended as though it sought to grasp with its fleshless fingers the tinder-like remnant of rope that hung from the tongue, or clapper, of the bell. There were a few rags upon the skeleton arm—the remains of apparel which had rotted away.

It was a wild sight to view by candlelight, with the dull thunder of the surf echoing into the heart of the cliffs. The sight was too much for young Patterson. He could not have told what he had expected to see, but what he did not expect to see was that arm. Casting a single irresolute look into the black recess beyond the bell, he made his way to the mouth of the cave, caught hold of the rope, swung off, and mounted, hand over hand, to the top of the cliff.

When he reached home he told his mother where he had been, what he had done, and what he had seen. She listened with a white face, and believed that her son had lost his reason when he made up his mind to go over the edge of the cliff two hundred and fifty feet high merely to enter a hole.

"What earthly reason could you have had to attempt such a thing?" she cried.

"I wanted to see where the bell was that made the noise," said he. "I reckoned it was hung in that cave under the cliff, and I thought to myself it had been an alarm bell for smugglers, and their having left it hanging proved that the cave had been disused on a sudden. That signified to my mind that something worth finding might have been left behind by the fellows when they abandoned that chalky storehouse of theirs."

"What an extraordinary notion to possess you!" cried the mother. "And you saw nothing worth finding?"

"Nothing but that awful arm," said he.

"But the bell," said the mother, "must have been hanging in that cave for many years. Why should it have rung only within the last twelvemonth?"

"Something that jammed it," he answered, "must have rotted away and left it free."

"But what rung it? Not the skeleton arm, surely."

"No; I'm not such a fool as to believe that," said he. "It is the wind when it blows from a certain quarter that rings it."

"And the skeleton arm?" said the mother.

"Why," he answered, "I may be wrong in my supposition, but my notion is that some man who was in that cave, probably a smuggler, was in the act of stretching out his hand toward the bell when he was suddenly buried by a fall of chalk. The rest of the skeleton won't be far from where that arm is."

The news of young Patterson's exploit soon got abroad. He was asked to head an exploring party of five men, but he answered that he had seen enough. Three men, however, all of them sailors, excited by the fancy that there was a treasure hidden in the cave, descended the cliff and got into the chalk sepulcher. They found nothing save some human bones and a skull under the chalk. They brought the bell away with them, and forthwith the shoulder of the cliff that overlooked the Ridge buoy ceased to be haunted.—The Children's Visitor.

---

## "A Penny For Your Thoughts."

By Elizabeth Preston Allen.

Lotta did not know what a pretty picture she made, standing in the door of her father's flower-shop, with the blossoms banked behind her, and the feathery palms framing in her fresh young girlhood. Her face was bright with joyous hope, for her father had just consented to let her go on with her lessons in vocal music.

They were very expensive lessons, and it required some self-denial to meet the demand; but old man Craig had a long head, and he realized that this was the best provision he could make for his girl's future. He had no fortune to leave her; but experts in the musical line had assured him that Charlotte's voice, though not worth a fortune, would make her easily self-supporting, if properly trained.

It was not a great voice, not suited for opera, these musicians told him, and the old Scotchman promptly snubbed the suggestion; his daughter should never sing on a stage, he declared, no matter what sort of voice she had. But a concert was different, and as a teacher, he would gladly see her make an honest living. "But you maun be verra carefu'. daughtie," the father had just said to her, as she was leaving his flower-shop to go to her music teacher; "music is a bonny wark, but it's mony a temptation to be giddy ye'll find along wi' it; ye maun keepit yoursel' wl' deegnity and no show any boldness or forwardness." And then to this lesson of high morality, the old Scotchman added a shrewd caution: "Ye maun show yoursel' a leddy, gin ye wad hae leddies to trust you wi' their bits o' lassies."

"Yes, father," laughed pretty Lotta, "I'll keep a ramrod down my back, never fear!" Then she stepped out to the street, and closed the shop door behind her.

A sound of discordant music made her wince; she would rather be slapped in the face than listen to discord. Searching for its source, her eyes fell upon a pathetic sight, a crippled veteran supporting himself on a crutch, was playing on a battered violin, much in need of tuning. Lotta stood waiting until he had finished "I'll give a penny for your thonghts," and then she stepped up to put a tiny bit of money in his cup. Lotta's money was only in small bits, and not many of them; this nickel meant that she would walk several hurried miles, instead of taking a car. The nickel echoed in an empty cup: "You have not been lucky to-day, Captain," she said in a gently sympathetic voice.

"No, lady," said the old soldier, in a discouraged tone, "I can't play anything but old fashioned tunes, and nobody cares to listen to me."

A sudden impulse was born in Lotta's tender heart. "I could gain him enough to let him take a day's holiday, perhaps;" her face flushed like the dawn, and paled again; would this act tell against her? Would it make her desired patrons think she was no "leddy?" The girl shrank back from her own impulse, and inherited caution pulled in the same direction: "Father might not like it," she said to herself, excusing her cowardliness, "it might cost me my chance to be a singer."

She started to walk on, but the sight of the faded uniform, the crippled leg, the sad old face held her. "This is my chance to sing in a great cause," she thought, and her heart leaped up. "What did God give me a voice for? I will use it for this poor child of His, and if I lose my career, I lose it."

"Here, Captain!" The old man was about to put his violin up and move on, but the fresh, hearty young voice arrested him: "Play that last thing again," said Lotta, "and we'll make people listen, and give, too."

The old man obeyed, he hardly knew why; he played the introductory bars, and a joyous surprise flooded his whole withered body, as a high flute-like soprano rose and soared above the noise of the street, on the simple words of "I'll give a penny for your thoughts." He quite forgot that it was for money this beautiful young woman was singing, and that the money was for him; he simply rejoiced in his musical old soul at being a partner of this heavenly melody, and he played worthily, with new skill and spirit.

Lotta herself felt the joy of creating such sweet sounds; she recognized the new throb in the battered old violin, the new skill in the battered old fingers, and threw her whole gift into the performance. She realized that she had never sung so well before.

When the song was ended, she and the old street musician came back to earth with a slight jar. There was an enthusiastic crowd around them, applauding and pouring nickels and dimes into the old man's cup until it ran over. But the performance was not ended. "Let me have a try, father," said a deep, rich voice from the edge of the crowd. Lotta started violently, and turned as red as a rose with agitation. This—wonder of wonders—was the great Herr Mozel himself, her renowned master of vocal music! What was he thinking of her?

Not anything hard, evidently. The ever-increasing crowd gave way before him as he passed through and stood between the old musician and the radiant young singer. Taking the old violin in his fine, shapely hands, he bowed to Lotta: "Now, Miss Craig," he said, 'we will give them an encore," and he played the prelude of "The Rosary," which the girl sang with tender pathos and feeling, and great richness of expression. The listeners fairly held their breath to catch every tone of the silvery, flute-like voice.

In the storm of applause that followed, Lotta slipped away, but not until she had seen the famous Herr passing bare-headed among the people, collecting, in his soft felt hat, what would seem like wealth and ease and comfort for the old street musician.

And yet another surprise marked the day for our young singer; for on the outskirts of the throng she ran against her father, stopped short, gasping. But instead of the reproof she looked for. "Eh, lass—" was all he said, "the good God has seen fit to gie thee a heart o' gold, to match the silver voice o' ye."—"The Advance."

---

**Hicks' CAPUDINE Cures Sick Headache**

Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

### Martha or Mary?

I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet—to serve Him! Oh, divine employ!
To minister and give the Master joy!
To bathe in coolest springs His weary feet
And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best
To which He calls me, be it toil or rest.
To labor for Him in life's busy stir,
Or seek His feet a silent worshipper.

So let Him choose for us. We are not strong
To make the choice. Perhaps we should go wrong,
Mistaking zeal for service,—sinful sloth
For loving worship, and so fail of both.

### The Unwilling Cross Bearer.

Simon the Cyrenian had traveled far to celebrate the Passover in the Holy City. He was a poor man, and so he made the journey from Joppa on foot. He had just reached the city when he met three men bearing crosses. One of them was able to hear his burden no farther, and the Roman centurion that commanded the guard that conducted the prisoners ordered Simon to take the cross from the fainting victim of Roman cruelty and Jewish fanaticism and bigotry, and to bear it to the place of execution. The Roman was very willing to show his scorn for the pilgrims that were pouring in from all parts to Jerusalem; and the mob were not displeased, for they cared but little for poor pilgrims. Simon bore the cross after Jesus, and so became an unwilling follower of Christ. But the fact that Christians in after times, when the sayings and deeds of Christ and his followers were first recorded, could tell the name of this Cyrenian is evidence that he became from that time a willing disciple. The Christians would hardly have learned his name if he had not become one of them.

Was there ever a willing cross bearer? Who ever of his own free will chose to tread the Via Dolorosa? Even Jesus himself did not choose it. He bore the cross only because his Father's hand laid it upon him. In his agony he must have forgotten even "the joy that was set before him," except the ever-present and abiding joy of doing and suffering his Father's will.

It is not the will of God that any man should ever bear the cross in vain. The "Sorrowful Way" leads to Calvary, and there is Christ. He may be rejected even by those who have borne his cross. The "interest of tears" may be despised even by those whose sorrows have earned it; but at least every cross bearer, even though he may be ever so unwilling and unworthy, hears as others cannot hear the voice that cries: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

---

Prayer, then, is that act of the soul by which it places itself by deliberate intention in contact with God, that God may come into contact with it. This is communion, and while communion may not be the whole of prayer, it is certainly the essence and by far the larger part of it.

---

All that is loyal within you will flower in the loyalty of the woman you love; whatever of truth there abides in your soul will be soothed by the truth that it is hers; and her strength of character can only be enjoyed by that which is strong in you.

### A City Founded by Noah.

"Erivan itself gathers up the post-diluvian history of the land, for it was one of the two or three cities in this neighborhood founded by Noah, and it is still celebrated for his vintage. Many intermediate centuries have been lost to man, but for the last thousand years it possesses a turbulent record of raids and counter raids, sieges, invasions, and massacres. For it has stood as the very centre of the Ararat highlands, round which Persians and Turks, Russians, Armenians and Tartars have converged.

"All that is bealtiful in the town is Persian still. In the midst, behind the darkened alleys and caverns of the bazar, stand a Persian mosque and minaret, set with enameled bricks that gleam like jewels. The place is a great school of the Shiah form of Islam, and is built in a great quadrangle, with the cells of teachers down the sides, and a kind of half mosque at each end, like an open-air theatre in shape, but gorgeously decorated with paintings and mosaics of eighteenth century work.

"In Erivan itself, as in most of these frontier towns and villages, the Tartars have succeeded the Persians as the representatives of Asia and Islam. Their special quarter stands above the rest of the town, separated from it by an interval of vineyards and garden fields. From that vantage ground they have swept down again and again in the last two years for the slaughter and loot of Armenians. Their last raid had occurred only a month before I arrived, and it was thought unsafe for a Christian to be seen in their streets. But probably they regarded me as too harmless to be religious, for they let me wander as I pleased among their houses and to the very top of their hill.

"Only in descending from this Tartar quarter of Erivan did I get my one sight of Ararat. All day it had been hidden in snow and tempest, but just after sunset I saw a zone of purple among the clouds, which was the solid mountain. For a time the base and top remained hidden, but gradually the summit cleared, and the vast cone stood visible there, alone and gray above the world. Then for a few seconds it took the fading flush of sunset, and the snows glowed with rosy crimson. Darkness drew in, and again it vanished in the whirling storms that have beaten upon it all these ages—that great mountain which dominated the history and imagination of young mankind."—Harper's Magazine.

---

You remember the way a father pictured a cross to his child. A cross is composed of two pieces of wood. The shorter piece represents your will, and the longer, God's will. Lay the pieces side by side, and there is no cross; but lay the shorter pieces across the longer, and you have a cross. Whenever our will falls across God's there is a cross in our life.—Church Work (Halifax, N. S.)

---

They have passed on, but they await us there. They are only hidden from us for a little while. Their voices are silent. But their life is as real as ours. They live and drink and see and know—know, it may be, more of us than we think, know as much of us as it is for their happiness to know. A little while, and we shall know as they know, and see as they see, in the Home and Resting-place of Vision and of Peace. —Canon Sanderson.

### "To-day If Ye Will Hear His Voice."

To-day! while yet ye live,
This very day,
The Lord doth call to thee;
Turn not away.

For thee again this day
The Church bells chime.
Say not "Another day,
Some other time."

Each week the call has come
Thy whole life past,
To-day may be for thee
The last, the last!

Come now to Him Who waits
So lovingly,
With hands outstretched to bless
He waits for thee.

If thou wilt humbly bow
At His dear Feet,
His Hand shall raise thee up,
His smile will greet.

He waits to guide thee through
Life's wilderness—
In the fair land beyond
His Love will bless.

—F. E. Palin.

---

Make it a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say: "I have made one human being, at least, a little wiser, a little happier or a little better this day."—Charles Kingsley.

---

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

---

### To Strive.

I know a stairway, strong and steep,
Where earnest souls pause not to sleep.
'Tis sentineled with heavenly grace;
"To strive" is written at its base.

It is a long and winding stair,
We climb it with the staff of prayer;
And, if we reach the upper flight,
It leads us to a house of light.

---

**Assistant Minister Wanted.**

Wanted, in a large city parish a young, unmarried resident Assistant Minister, who desires to combine the student life with the work of his office. Must give evidence of successful experience. Address No. 47,

**WHAT YOU SHOULD KNOW**

is the combination of the lock of today. It reads, "Buy a bottle of GOWAN'S PNEUMONIA PREPARATION and be prepared against sudden attacks of pneumonia, croup, colds, inflammation and congestion troubles." Pains and soreness in chest and throat are relieved quickly. External, rapidly absorbed. All druggists. 25c. to $1.00.

**John L. Williams & Sons**

**BANKERS AND BROKERS.**

Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

# Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.**

## DIED.

KEAN.—Died, March 11, at his home in Louisa county, Va., after a long illness, Mr. WILLIAM C. KEAN, aged sixty-six years, son of the late Dr. Julian Kean.

HOLT.—ELIZABETH SPENCER, beloved wife of Lawrence Shackleford Holt, Jr., of Burlington, North Carolina, and daughter of the late David and Lucy S. Bill, of Spencer, Virginia, on the evening of Thursday, March 4, 1909, in the full hope of everlasting life.

"Blessed are the pure in heart for they shall see God."

CARTER.—Entered into life eternal, Saturday, March 6, 1909, after a lingering illness, HARRIET K., wife of Rev. J. R. Carter, at St. Paul's rectory, Woodville, Mississippi.

"Their works do follow them."

HUGHES.—Entered into rest at noon, Saturday, March 6, 1909, at his home, 1004 Floyd avenue, Richmond, Va., STEPHEN BLACKWELL HUGHES, in the 81st year of his age.

"Faithful unto death."

## OBITUARY.

### Rebecca P. Douthat.

Died at "Weyanoke," Charles City county, Virginia, on Friday, March 5, 1909, REBECCA P. DOUTHAT, daughter of the late F. L. Douthat and Mary Willis Douthat. There passes from earth and its pain and sorrow, into the happiness and rest of Heaven, this lovely gentlewoman. She was, indeed, "a violet among the maidens," pure of heart, gracious in manner, gifted in mind. She fulfilled beautifully every requirement, and flowers sprang to life where she passed. She bore her cross without a murmur, and her memory is a joy to her loved ones.

J. P. H.

### Mrs. Sarah Colgate Cooke.

Mrs. SARAH COLGATE COOKE, wife of the late Mordecai Cooke, died yesterday morning at her home in Boissevain avenue, Ghent, in the ninety-first year of her age, having been born in this city on December 12, 1818.

Mrs. Cooke was conspicuously a gentlewoman of the old school and possessed that charm of manner and quiet courtesy and dignity that has become a tradition of the social life of the South prior to the Civil War period.

She was the daughter of Jacob and Esther Klein. Her father was a wealthy West India merchant of Norfolk in the early part of the last century and her mother was a Miss Colgate, a native of England and a member of a family that was prominent both in the old country and afterwards in New York.

Mrs. Cooke was the oldest living member of Christ Episcopal church of this city, where she had been a life long and devoted communicant.

The Klein homestead was on Duke street just below College Place and was noted in its day for a refined and lavish hospitality and was especially the center of a brilliant group of naval visitors.

Mrs. Cooke was a delightful conversationalist and her recollections of prominent people and events made it a great privilege to be in her society.

Her husband, Mordecai Cooke, preceded her many years ago, dying during the yellow fever epidemic of 1855, and although only thirty-seven years old at the time of his death had achieved an eminent position at the bar here and in the State as a great lawyer and a powerful and successful advocate.

He took a leading part in public life and was noted as one of the most brilliant orators and accomplished debaters of his day. His admirers often urged him to offer for Congress which he declined to do upon the ground that his close friend, the late John Millson, should represent this district as long as he could be induced to serve his people.

The surviving children are: Mrs. George McP. Batte, Mr. Henry S. Cooke and Willoughby T. Cooke.

The funeral services will be held from the home Monday afternoon at two o'clock.

—Landmark, Norfolk, Va.

## OBITUARY.

IN MEMORIAM.

### Eliza Withers Lay.

MRS. ELIZA WITHERS LAY entered into rest, on Friday, February 19, at her residence in Baltimore, Md., in the 83d year of her age. Mrs. Lay was the widow of the Rt. Rev. Henry C. Lay, first Bishop of Easton, and the niece of the Rt. Rev. Thomas Atkinson, third Bishop of North Carolina. She was born in Lunenburg Co., Virginia. In 1847 she accompanied her husband to Alabama, where Bishop Cobbs had invited him to take charge of the mission work at Huntsville in that Diocese. In 1859, the Rev. Mr. Lay was consecrated Missionary Bishop of Arkansas, and was translated to the Diocese of Easton in 1869, where he died in 1885. Soon after Bishop Lay's death Mrs. Lay removed to Baltimore, and connected herself with the Church of St. Michael and All Angels', of which she continued to be a devoted member until her death. She and her daughter, Miss Louisa Lay, who died about two years ago, were both filled with untiring zeal in the cause of Missions and the Church in the Diocese, as well as in Sociological and charitable work in the city. Mrs. Lay set a bright example as an earnest communicant and reverent worshipper, in utter loyalty to the parish, the clergy, and to the rubrics of the Prayer Book. We shall all miss her presence in God's house, her kindly sympathy, her wise advice, for she was able "to bring forth out of her treasure," the stores of "things her knowledge and experience," things new and old."

### Death of Mrs. Lawrence S. Holt, Jr., of Burlington, Allamance Co., N. C.

After an illness of two weeks' duration, the beloved wife of Mr. Lawrence S. Holt, Jr., of Burlington, N. C., departed this life Thursday evening, March 4th, 1909, at their residence, corner of Davis and Spring streets. Born twenty-six years ago the 21st day of March, Elizabeth Spencer Bill resided at Spencer, Virginia, until three years ago the 5th of last December, when she came to Burlington, N. C., a happy bride. Losing her parents by death very early in her life, she and her brother, Mr. David S. Bill, now the only surviving member of the family, were brought up by their grandmother and aunt.

Mrs. Holt's charming personality, united to an unusually bright, affable and gracious disposition, soon won for her the sincere regard of everyone she came in contact with. She was truly loved by all, high and low, rich and poor, and her passing away is sincerely mourned by a large circle of friends and acquaintances. Happily married to a talented, prosperous and rising young business man, a beautiful home, recently completed and occupied but a few months; with bright hopes and most pleasing anticipations for the future, her untimely death is a cause of much sadness and regret. Conscious until near the end, she received the consolations of the Christian religion from her pastor, and met the dread summons with true Christian fortitude and resignation, desiring to live longer, but saying, "God's will be done."

She was a regular and communing attendant upon the services of St. Athanasius' Episcopal church; was secretary and treasurer of the Parish Aid Society, and active in all good works connected with the parish. The funeral took place on the evening of Friday, March 5th, the services at the church, and conducted by the Rector, Rev. Edward L. Ogilby. Appropriate music was rendered by a large choir of volunteers from the several church choirs of the city. The church was filled to overflowing with a large congregation of sorrowing friends, and the chancel was crowded with a most beautiful display of flowers, in set pieces of elaborate designs, and many handsome bouquets of cut flowers.

The interment was in the church yard, the casket being carried from the church to the grave by eight first cousins as pall-bearers—Messrs. James N. Williamson, Jr., Robert L. Holt, Finley L. Williamson, William L. Holt, Lynn Williamson, Joseph Gant, James H. Holt, and Stephen Moore.

And thus the beautiful and loved form was laid to rest in mother earth there to await the sure resurrection of the dead who die in the Lord.

"Blessed are the pure in heart for they shall see God.

### The Church's Mission to the Mountaineers of the South.

By Archdeacons of Virginia, West Virginia, Lexington and Asheville, and the Rev. S. C. Hughson, O. H. C., of Sewanee, Tenn., compiled by the late Rev. Walter Hughson. 140 pages, 33 illustrations. Prices, net, cloth 75 cents, paper 50 cents, postage 8 cents.

THE CHURCH MISSIONS PUB. CO.,
211 State St., Hartford, Conn.

## APPEALS.

### HOUSE OF MERCY.

**2408 K Street, Washington, D. C.**

The object of this Home is to help unfortunate girls who have gone astray for the first time, to shelter them, before and after motherhood, and to teach them to care for their children.

Most of the girls are under twenty, and owing to the limited number received can be given undivided attention and thorough training in domestic work and sewing. Every day there is a class for elementary education, so the life is a systematized round of work and study, with stated hours for recreation, and no girl, unless wholly bad, can fail to be benefited in some measure.

For Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

**THE BOARD OF MISSIONS**

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary.
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1.

### Prayer for the General Clergy Relief Fund.

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech thee for thy ministering servants, Apostles, Prophets, Evangelists, Pastors and Doctors, now aged and infirm and no longer able to work as active laborers in thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purpose for which they are contributed. The Royalties from the Hymnal pay all expenses.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts,
Philadelphia.

REV. ALFRED J. P. McCLURE, Asst. Treas

## WANTS.

WANTED—BY A LADY OF REFINEMENT, experience, and a well trained nurse, a situation as matron or manager of Home, Orphanage, Hospital, or care of invalid. Good references. Miss F. A. Walker, Forest Depot, Va. 20mar-2t*

WANTED—YOUNG LADY WISHES EMployment as companion, housekeeper, or any position of trust; willing, experienced; references furnished. O. M. N., care of Dr. O'Hara, Lock Box 13, Bedford City, Va. 1t*

WANTED—GOVERNESS TO TEACH three children, 12-8 years old. Latin, piano, and English branches, for September 15th, 1909. James Hall, Scotland, Md. 13mch-3t*

WANTED—POSITION AS COMPANION OR housekeeper. Much experience and best references. Address No. 46, Southern Churchman office. 13mar-2t


# "Woman's Work."

**FORTY-TWO OPPORTUNITIES FOR SELLING WOMAN'S WORK.**

A Book of Addresses of Woman's Exchanges, giving the entrance fee and per centage charged by each one. Also some suggestions from a consignor for 20 years.

Send self-addressed envelope with two-cent stamp attached to

Price 35 cts. (silver)

MISS E. W. WEEMS,
1008 Union Trust Building.
Baltimore, Md.

# The Household.

### Hints to Housekeepers.

Cranberries are more tempting if strained before sweetened, made into a jelly and cut into cubes when cold, than in the ordinarily used form of sauce?

The white of an egg rubbed upon the seats of leather chairs will brighten and improve them wonderfully.

Sometimes it is extremely difficult to clean the inside of flower-glasses and vases. A mixture of rock-salt and vinegar will prove successful. Dissolve a tablespoonful of the salt in about a gill of vinegar; pour this into the glasses shaking them about for a few minutes, and then rinse with clean water.

The best oil for softening leather and making it pliable is castor oil.

If a turkey is roasted with breast down the white meat, usually dry and tasteless will be juicy and sweet? Half an hour before removing from the oven turn the fowl over for the breast to brown.

Ammonia is better than borax in the water used for washing gray hair, as it does not impart the yellowish tinge resulting from the continued use of borax water.

A pleasant novelty in jelly is obtained by using sweet cider in place of water with gelatine. If English walnuts are used to garnish the jelly a delightful combination of flavoring will result.

To clean the ivory handles of knives, mix ammonia and olive oil in equal parts, and add enough prepared chalk to make a paste. Rub the ivory with this, and let it dry before brushing off. Several applications may be necessary.

A soothing drink for a sore throat that is recommended, is made of a pint of barley water brought to a boil over a hot fire, to which is added, while stirring until dissolved, one ounce of the best gum arabic. Sweeten to taste.

Dressing for Turkey.—One loaf stale bread crumbled finely, two fair-sized onions, chop very fine, summer savory (pure gold), two heaping teaspoons, two eggs, well beaten, butter size of two eggs. Moisten with a little milk, add pepper and salt. Mix thoroughly before milk and egg is added.

### Lime for Stone Fruits.

Stone Fruits—plums, apricots, cherries, peaches and nectarines, it is said, are all exceedingly benefitted by lime at the roots, and few will prove satisfactory without it. Unburned limestone is of no assistance. Fresh lime is very efficient. It should be reduced to powder before applying and not put on hot. Old plaster or lime rubbish is the best of all. When this is get-atable by the roots they will often be found clinging to it greedily, and the is charming. In all cases of giving lime, fork it in round the stem and out about eighteen inches or more from it. It will be washed down amongst the lower roots, and there will be striking improvements later.

A clever woman mends her net curtains after they are cleaned and ready to hang, by carefully placing over the weak or torn places a piece of net to match that of the curtains. This she wets well with thick boiled starch and presses into position with a hot iron.

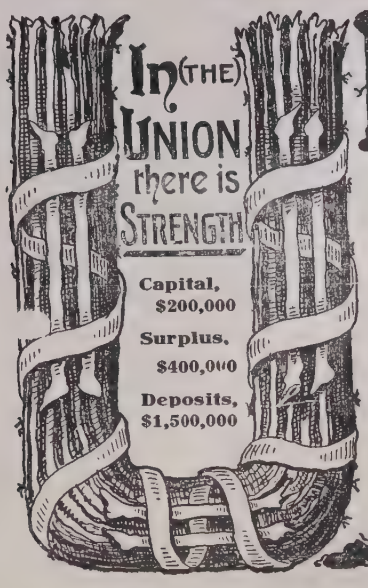
CHURCH ART
—: Exemplified in :—
EASTER MEMORIALS
for the PARISH CHURCH
Write Us Explicitly and We Will Send Illustrated Data or Handbook.
J. & R. LAMB
23,25,27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA
*Capital and Surplus, - - $1,500,000.00*
JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.
**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

*The Best Fertilizers for Corn*
That the yield of corn from the average farm can be greatly increased by intelligent and liberal fertilization has been repeatedly demonstrated. Large crops of good corn result from preparing the land well, using the right kind and quantity of fertilizer, good seed and proper cultivation.
*Virginia-Carolina Fertilizers*
will greatly "increase your yield per acre" of corn or any other crop. In some cases remarkable results have been obtained.
Mr. C. W. Caruthers of Sumpter County, Fla., writes: "Words cannot express the value of your fertilizer. It is really so far ahead of other companies' goods, that it would not pay anyone to use other brands, were they given free and put in the field. I can prove what I say to be a fact. I made a test on five acres. I used on one half the land your fertilizer and on the other half another company's fertilizer, same grade; the land received the same cultivation every time. *I kept a correct account of the amount of money I got off each half and I got $300 more from the land on which I used Virginia-Carolina Fertilizer than I did off the other half. I got four times as much corn from the land on which I used your fertilizer.*"
Write today to nearest office of the Virginia-Carolina Chemical Company for a free copy of the new 1909 Farmers' Year-Book or Almanac, full of the most valuable and unprejudiced information for planters and farmers; or ask your fertilizer dealer for a copy.
*Virginia-Carolina Chemical Co.*
*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.
Fertilizers Virginia-Carolina Chemical Co.
*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.




# UNION BANK

Your Wealth Will Increase Daily

If you will intrust your savings to us as they accumulate from time to time. We solicit your patronage with a view to helping you to obtain wealth. We insure the safety of your money, as well as its growth.

**The Oldest, Strongest and Safest Savings Bank in the South.**

Pays you interest at 3 per cent., compounded twice a year.

UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**


## Thoughts for the Thoughtful.

A contented mind is a continual feast.—Old Proverb.

Our deeds determine us, as well as we determine our deeds.—George Eliot.

There shall be a resurrection of the dead, both of the just and the unjust. —Paul.

That success costs too dear, which is attained by sacrifice of truth, honor or justice.

He is happiest, be he king or peasant, who finds peace in his own home. —Goethe.

Nothing can hurt thee but sin; nothing can grieve Me but sin; take heed of sin, my soul.—Bunyan.

One of the greatest of our mercies is the power of helpfulness. Be thankful for it and make the most of it.

Weeds growing among flower plants take semblance in form and color to the plants, but they remain nothing but weeds.

Admitted into divine fellowship of work! Will not this thought ennoble everything he gives us to do?—Frances R. Havergal.

Death is the gate to life. Our beloved are not dead. They are the living, who have passed into the presence of the King.

The secret of life is not to do what one likes, but to try to like that which one has to do, and one does like it—in time.—D. Craik.

A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.—John Milton.

When people are injured and know themselves innocent, they are commonly negligent, believing that truth will bear itself out.—Palmer.

When the tempest beats furiously against thy heart, beware of shipwreck, awaken Christ. Present faith is Christ present.—St. Augustine.

If a man's device can produce pure white paper from filthy rags, what should hinder God to raise from the dead this vile body and fashion it like the glorious body of Christ.—Gotthold.






Character is made my many acts; it may be lost by a single one.

Philosophy did not invent the gospel, and philosophy cannot improve it. Let us cling to the truth in its simplicity.—Rev. N. A. Garland.

We often hear it said "But my neighbor is rich, I am poor; he has the advantage of me." But see, has he the advantage over you, in being faithful and in being modest? It is better to be modest than rich.

It is He who is contending—thou art but His soldier, guided by His wisdom, strengthened by His might, shielded by His love. Keep thy will united to the will of God, and final defeat is impossible.—George Body.

When the Psalmist said, "Thy way, O God, is in the sanctuary" (Ps. lxxvii. 13), he reminded himself and meant to remind us that the agencies by which heavenly truth is taught and saving grace is conveyed are to be found in the Church. The man who concentrates affection on the Church and makes it the instrument of his strongest effort in getting and doing good makes no mistake.


**CAPUDINE for "THAT HEADACHE."**

Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.



## R. L. Christian & Co.

**816-818 EAST MAIN STREET, Richmond, Va.**

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers."

THE

## NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Buy Your **Seeds** From

## DIGGS & BEADLES

**The Seed Merchants**

1709 East Franklin Street

RICHMOND, VA.

WE are headquarters for Superior Seeds of all kinds—Garden and Flower Seeds Grass and Clover Seeds, Seed Potatoes, Onion Sets, Cow Peas, Field Beans. Poultry Foods and Supplies, Fertilizers, etc.

Your correspondence solicited. Write for our Free Catalogue and Price List.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

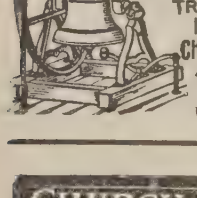
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



## MENEELY BELL COMPANY,

22,24 & 26 RIVER ST., TROY, N.Y. and 177 BROADWAY, NEW YORK.

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER

## BELLS.

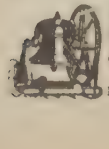
## CHURCH FURNITURE and SUPPLIES

Ecclesiastical Carvings

AMERICAN SEATING COMPANY

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.



## Church Furnishings

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

## CHARLES F. HOGEMAN

**Importer, Exporter and Manufacturer,**

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

## CHURCH FURNITURE
## STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

**HATS, RABATS, COLLARS**

COX SONS & VINING,
262 Fourth Ave. New York.

## CHURCH WORK

IN SILVER · BRONZE · BRASS · IRON · WOOD · GLASS · MARBLE

O. IVERS-ALT WORKS 27-29 W. 23 ST. NEW YORK

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## LET ME DO YOUR SHOPPING

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.

Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1882.

THE

## VIRGINIA FIRE & MARINE
## Insurance Company

**Richmond, Va.**

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# CUTICURA CURED CHIEF OF POLICE

**Canadian Officer Poisoned by Weeds —Eczema Developed and Legs Became Scaly—Ankles were Very Sore and Itchy — For Weeks He Could Not Wear Shoes.**

## FREED FROM ITCHING BY CUTICURA REMEDIES

"I have been successfully cured of dry eczema. I was inspecting the removal of noxious weeds, it being part of my duty, from the edge of a river and was constantly in the dust from the weeds. At night I shook out my trousers and cleansed my limbs, but felt a prickly sensation. I paid no attention to it for two years, but I noticed a scum on my legs like fish scales. I could scrape it off, and yet I did not attend to it until it came to be too itchy and sore and began getting two running sores. My ankles were all sore and scabby and I could not wear shoes. I had to use carpet and felt slippers for weeks. I was then on particular police duty and was compelled to be on duty. I got a cake of the Cuticura Soap and some Cuticura Ointment. In less than ten days I could put on my boots and in less than three weeks, though on duty all the time, I was free from the confounded itching. I tell you frankly that Cuticura saved me from what the doctors called a bad leg. Capt. George P. Bliss, Chief of Police, Morris, Manitoba, Mar. 20, 1907, and Sept. 24, 1908."

## For Baby's Bath

**Cuticura Soap has Become the Mothers' Favorite.**

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, most soothing of emollients, preserve, purify and beautify the skin, scalp, hair and hands of infants and children and, assisted by mild doses of Cuticura Pills, afford the most speedy, grateful and comforting treatment for torturing, disfiguring eczemas, rashes and every form of itching, scaly, crusted humor of the skin and scalp. Guaranteed absolutely pure.



Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; So. Africa, Lennon, Ltd., Cape Town, etc.; U.S.A., Potter Drug & Chem. Corp., Sole Props., Boston.

## HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., MARCH 27, 1909. No. 13.






## NEW SPRING FURNITURE

### In Car Load Lots.

Already our NEW SPRING FURNITURE is arriving, and never before have we been able to offer you a line of richer, more varied or reasonable priced Furniture.

Come and Choose and Inspect.

**SYDNOR & HUNDLEY, Inc.**

*"Furniture for the Home Beautiful."*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## South's Largest Clothiery



EVERYTHING Men and Boys wear, for every occasion and for every walk in life, is here; fully guaranteed and pleasngly satisfying.

If you can't cali on us—write for samples, &c.

O. H. BERRY & COMPANY

RICHMOND, VIRGINIA

## BOOKS FOR HOLY WEEK AND GOOD FRIDAY

**THE CROSS AND PASSION,** Good Friday addresses. By Rev. George Hodges, D. D., Dean of the Episcopal Theological School, Cambridge, Mass. 12mo, cloth, 75 cents net. —— **COMMENTS AT THE CROSS, THE.** By Cameron Mann, D. D., Missionary Bishop of North Dakota. 12mo, cloth, 60 cents net. —— **LOVE OF GOD, THE.** —— Addresses on the Seven Last Words, together with a Sermon for Palm Sunday and one for Easter Day. By Rt. Rev. H. B. Restarick, Missionary Bishop of Honolulu. 16mo, cloth, 60 cents net, (New Edition.)

**Three Hour Services.** **GOOD FRIDAY.** Compiled by Rev. Charles L. Pardee. 12mo, paper, 5 cents net; per hundred, $4.00 net. This new Good Friday service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, and for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal. —— **THE VENERATION OF THE CROSS.** Compiled from the Sarum Ritual of St. Osmund, Bishop of Salisbury from 1078 to 1099, and adapted to the Three Hours' Service of Good Friday. By Rev. John Wright, D. D. 5 cents; per hundred, $4.00. (New.) —— **GOOD FRIDAY CARD.** 2½ x 3½, with The Crucifixion, black border and the words "It is finished." 2 cents each, or $1.50 per hundred.

## Thomas Whittaker, Inc., Publishers

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres.,
University, Virginia.

**The Grove Home School.**
There is one vacancy in the Grove Home School, for either a girl or a boy. Home comforts and attention. Surroundings pleasant. Address MISSES PENDLETON, Delaplane, Va. 2t

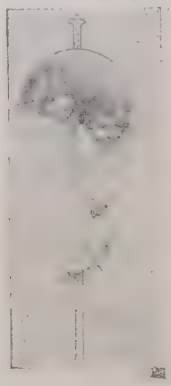
**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

# FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.

# EASTER CARDS
## IN GREAT VARIETY.



These Cards are printed at the famous color plant of E. Nister, and represent the highest grade of color printing.
Prices range from 3 cents to 25 cents.
For the convenience of those living out of town we have prepared the following assortments, any of which will be sent prepaid on receipt of price:



**ASSORTMENT A.**
Twenty-five cents. Fifteen cards. Ecclesiastical and Miscellaneous Designs.

**ASSORTMENT B.**
Fifty cents. Twenty-five cards. Ecclesiastical and Miscellaneous Designs.

**ASSORTMENT C.**
One dollar. Twenty-five cards of many Designs.
With Fra Angelico Angel Lavender Cross with Lilies. Three M. C. Low Cards, "For Your Easter Day," "Eastertide," Selections by Phillips Brooks. White parcament Cross, White Dove, cut out figure, etc.

A Large Assortment at Our Retail Store.

## E. P. DUTTON & COMPANY,
**31 West 23d St., - - - NEW YORK.**

# COLONIAL CHURCHES IN THE ORIGINAL COLONY OF VIRGINIA
**New and Revised Edition**
Thirty-Five Half-Tone Engravings

¶ These Sketches, written by persons especially qualified for the task, supply the best available information concerning the founding of the Church in America; and are valuable to every family on the South Atlantic Seaboard claiming Colonial ancestry, much family history being interwoven with the sketches. ¶ 320 pp. Price by mail, $1.35. Address

## SOUTHERN CHURCHMAN CO.,
RICHMOND, VA.

# AMERICAN NATIONAL BANK
**RICHMOND, VA.**

**Capital and Surplus, - - - - - - - - - - - $600.000**

OLIVER J. SANDS, President, C. E. WINGO, W. C. CAMP, } Vice Presidents.
O. B. HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

*Some Facts About This Bank.*

It is under the supervision of the United States Government.
Its affairs are guided by a strong, active Board of Directors.
Its resources amount to over Four Million Dollars.
It pays interest on savings accounts at the rate of 3% per annum.
It invites accounts subject to check—small as well as large—extending every courtesy to all patrons.

**Correspondence or Interviews Solicited.**

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MARCH 27, 1909. No. 13.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
Room 304 Bank of Richmond Building.
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-cless mail matter.

### The Church's Witness to the Cross.

In the Epistle for the Fifth Sunday in Lent our Church begins to lead our thoughts on towards her annual commemoration of those great and august events upon which, as she has ever taught her children to believe, the salvation of the race depends. The passage is designed to express in the strongest and clearest way the great sacrificial idea, and to point the connection between the types and shadows of the older Dispensation and the spiritual realities of the new.

The choice of such a passage for such an occasion is the Church's witness to the view which she accepts of the true interpretation of those great historical events which we are about to celebrate—the death and resurrection of our Lord. She evidently has no sympathy with those attempts to explain away the doctrine of the Atonement which, while they are not peculiar to the age in which we live, are, at any rate, much in evidence at this time.

Unquestionably this doctrine has been frequently misconceived and misstated, and perhaps this may be so still where good people, who are not trained theologians, express in terms more fervid than exact their hearts' convictions with respect to this great mystery. It will always be possible to cull a few familiar phrases from the vocabulary of Evangelical Christianity, and so to manipulate them as to make them suggest what is no better than a travesty of this central tenet of our faith. But to adopt this course is to trifle with the subject, and to do justice neither to the impressive utterances of Holy Scripture, on which it rests, nor to the many thoughtful and even philosophical presentations of this doctrine which have from time to time enriched theological literature.

But, however it may have been misrepresented by friend or foe, the prominent position assigned to the doctrine of the Atonement in the New Testament Scriptures, and especially in the Epistles of both St. Peter and St. Paul, is a fact that cannot be ignored; and our Church has no disposition to ignore it. As we approach our great annual commemoration of the death of Jesus Christ upon the Cross of Calvary, it is natural and reasonable that we should inquire what it is that gives to this event its unique prominence. Jesus of Nazareth is not the only martyr to truth and virtue that the world has known. Wherein does His death appeal to our religious sensibilities more powerfully than the death of a Socrates? What is the view that we are to take of this tragic event?

Are we to regard it as merely the heroic close of a heroic career? This man had dared to stand alone all through His life, and had lifted up His voice against the hypocrisy and formalism of His time; and thus in the end He fell a victim to the prejudice and resentment that He had excited? If this be all, wherein does his death differ from the death of Socrates; and why should one event call for a solemn annual commemoration any more than the other?

Our Church gives her answer to this inquiry by presenting us with this passage from the Epistle to the Hebrews, as though it contained the key to the true interpretation of this mysterious event. Here the devout Jew who has accepted the Christian revelation finds himself amid the familiar features of the sacrificial ritual of the temple. Christ is represented as the High Priest of a new tabernacle, and as offering in His own outpoured life that which was the true anti-type of the sacrificial blood so freely shed in the expiatory sacrifices of the ancient tabernacle or temple. Himself at once Victim and Priest, He is represented as obtaining eternal redemption for us by His sacrificial death. The effect of this is described as twofold. First, it constitutes Him a mediator between God and man; and, second, it renders possible the purging of our consciences from dead works, so that we may serve the living God.

If this be the true account of what transpired on Calvary, no wonder that it should be the central event in the world's history, and no wonder that year by year we should be called upon solemnly to commemorate a fact of such vital importance to the human race. For whatever modern teachers may say in extenuation of human sin, our own consciences tell us that its burden is intolerable, while our inward sense of the fitness of things makes us feel that, unless it can be purged away, we are in no position to enjoy communion with God. Hence, if there be that in the death of Christ which shall relieve the human soul of its sense of guilt, and render it possible for us to have access into the closest and happiest relations with our Father God, our debt of gratitude to this sublime event, and to Him who brought it about, must be as overwhelming as the value of the results thus gained is infinite.

And it is worth while noticing that, while the doctrine is being challenged, and men of no mean intelligence are exercising their ingenuity in finding some other interpretation of this great fact, the "word of the Cross," as St. Paul calls it, is exerting all its old power on the hearts and lives of men. Still is it proving to the fallen and degraded the power of God unto salvation, still it opens the door of hope to those from whom all other hope has fled. Thousands who can state no theory of the Atonement, any more than they could explain the doctrine of the Trinity, are day by day finding a new life, and discovering a new power, in some such familiar sentence as "the blood of Jesus Christ, God's Son, cleanses from all sin," or are dating the dawning of a new light in the darkness of their soul to the happy moment when first they learnt to say from their hearts "Jesus died for me." H. A.

---

If the attitude of your mind toward yourself is that of genuine humility and your feeling toward your friend is that of genuine concern, there is no danger that any suitable expression of that feeling will be misunderstood The surprise comes in because of your delay when the time is so short, and so much is at stake.

## BOOK REVIEWS.

ANGLICAN CHURCH MISSIONS IN AFRICA. With an Introduction by the Bishop of Springfield. Church Missions Publishing Company, Hartford, Conn.

The Southern Churchman would like to most cordially and heartily commend this book to the attention and careful consideration of every mission study class in the Church. It contains a wonderful record of a wonderful work; the great achievements of the Church of England in the Dark Continent. Probably, there is more hopelessness in the average American mind as to the negro than on any other subject in the world, and this book contains the living proof of the power of the Gospel over the lowest and most degraded race in the world, in its most debased and hopeless surroundings.

There are six chapters, covering the six great fields of African work: I. Egypt and the Soudan. II. Uganda. III. East Africa. IV. Central Africa. V. Liberia. VI. South Africa.

This is just the kind of book that is needed as an antidote to hopelessness about missionary work, or to answer the hoary-headed old falsehood, "Missions don't pay." No intelligent person can read this record and then ever be hopeless again as to the outlook, or object that missions do not bring adequate returns.

Let any one read the marvellous story of Uganda, and it will be impossible ever again to doubt concerning missions. Telling of Harrington's brutal and untimely end, the writer adds this wonderful result: "Bishop Harrington did more for Africa by his death than in his life. Within a few weeks after the news of his tragic death reached England, fifty men had offered themselves to the Church Missionary Society for service in the Mission Field, and Harrington's name has continued ever since to be an inspiration." What a wonderful comment on the Apocalyptic writer's statement: "They rest from their labors and their works do follow them."

Harrington was consecrated Bishop in 1884, and met his death among utterly heathen savages. To-day, twenty-five years later, here are some of the conditions: a cathedral, seating four thousand; more than a thousand places of worship, with a seating capacity of 126,850 people, and an average attendance on Sundays of 52,470. The maintenance of their more than two thousand native clergy, evangelists and teachers is entirely provided from native sources. All the places of worship, from the cathedral down, are built and repaired by the natives themselves. All working expenses are provided from the same sources both for churches and schools, and the school teachers, able to impart elementary instruction in reading, writing and arithmetic, are not only maintained, but to a large extent carry on these schools independently of European supervision.

Last year 75,000 Gospels, 4,000 New Testaments and 600 Bibles were sold—not given away—in Uganda; and more could have been sold, but the stock on hand was exhausted.

Then as to the splendid medical work; just as one item: In 1907, 80,779 patients were treated; and 11,765 persons were vaccinated.

There are 60,000 communicants in the Diocese. And these marvellous results are the outcome of one generation of work in the most hopeless missionary field in the world.

Another wonderful record is that of East Africa. But time fails to tell all the story, and the Southern Churchman can only urge every one of its readers to send to the Church Missions Publishing Company, Hartford, Conn., and get the book and read it carefully, and then be ready to give to every doubter who asks it, a reason for the hope that is in you.

SCHOOL SERMONS.—By Henry Augustus Coit, D. D., LL. D., late Rector of St. Paul's School, Concord, N. H. New York: Moffat, Yard & Co. Price, $1.50.

Dr. Coit was far too well-known as preacher and educator to need any introduction to a reader of a Church paper. In his day, he was possibly the best known teacher in the Church, and St. Paul's School, under his management, attained a reputation as wide as the Church in this land. But possibly that very reputation as a teacher obscured the Doctor's gifts and ability as a preacher; made men associate him with the schoolroom to the exclusion of the pulpit. This volume, for this very reason, is a most worthy and useful memorial, and will call attention to this almost forgotten talent of the Doctor's.

These sermons were preached to the boys of St. Paul's School, in the chapel of the school, and are just the kind of sermons that a wise, faithful, and devout teacher, of high ability, would have preached under such circumstances. In subject matter and in manner of treatment, they are addressed directly and intelligently to the class that constitutes the audience.

There are thirty-one of these sermons, and they are very cordially commended, as models, to those who have committed to them the difficult task of preaching to school boys just verging on towards maturity.

THE CHRISTIAN LIFE, HERE AND HEREAFTER. Being a Selection from the Sermons of the late Frederic Watson, D. D., Fellow and Lecturer in St. John's College, Cambridge; Vicar of St. Edward's, Cambridge; and Honorary Canon of Ely. Edited by C. B. Drake, M. A., Rector of Leverington. With a Preface by the Lord Bishop of Ely. London: Sheffington and Son. Imported by Thomas Whittaker, New York. Price, $2.

Canon Watson had a wide reputation, during his lifetime, as a clear thinker and forcible speaker; a preacher of sound views and practical gifts; and these sermons will go far to perpetuate the memory of his good qualities and influence.

They cover a wide range of subjects, all of which are interestingly treated, and they will prove a real help to the earnest and spiritual-minded reader. As models of clear thinking and forcible expression, they are excellent.

## PAMPHLETS.

The Proofs of the Virgin Birth of Our Lord Jesus Christ, scientifically considered, by the Rev. Cyrus Townsend Brady, LL. D., rector of St. George's Church, Kansas City, Missouri. Printed by Resolution of the Convocation of Kansas City.

Quietness and Confidence. A little Book of Prayers: "In quietness and confidence shall be your strength." New York: Edwin S. Gorham. Price, 35 cents.

A beautiful little booklet, full of spiritual helpfulness.

A Catechism on the Christian Year. Prepared by Mrs. W. L. Bancroft, and cordially dedicated to the Children of St. Luke's Church Sunday School, Hot Springs, Arkansas. Fifth edition.

An excellently arranged little booklet for the younger children; has a great deal of information in easily digested form.

The Pastoral Ideals of a Bishop. No. 4. By the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.

Pastoral Letter—Lent, 1909 By the Bishop of Vermont.

Pastoral Letter—Lent, 1909. By the Bishop of Washington.

The Normalist. The Laws of Life. By R. Waite Joslyn. Normalist Publishing Co., Elgin, Illinois.

The Normal Bulletin—State Normal and Industrial School, Harrisonburg, Va. Prospectus. First year begins September 28, 1909.

The Protestant Episcopal Theological Seminary in Virginia. Catalogue, Session 1908-1909.

**Received for the Italian Earthquake Sufferers.**

| | |
|---|---|
| Previously acknowledged ... | $316 89 |
| St. Martins' Parish, Oliver, Va. ..... | 1 00 |

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By the Rev. K. J. Hammond.

No. 4.

The Period of Opposition. The Manifestation of the Kingdom? Keynote: Sacrifice.

Part III. The Last Week. Days I—IV. Our Sunday—Wednesday.

Scripture relating to this period, containing answers to the questions. Sts. Mt. 21:1—26:16; Mk. 11:1—14:11; Lk. 19:29—22:6; Jn. 12:2—50.

First Jewish Day, (our Sunday), from 6 P. M., of the day before.

1. Briefly give its history. Sts. Mt. 21:1—11 and 26:6—13; Mk. 11:1—11, and 14:3—9; Lk. 19:29—44 and Jn. 12:2—19.

Second Jewish Day (our Monday):

2. State principal events. Sts. Mt. 21:12—19; Mk. 11:12—19; Lk. 19:45—48.

Third Jewish Day (our Tuesday): Sts. Mt. 21:20—25:46; Mk. 11:20—13:37; Lk. 20:1—21:38; Jn. 12:20—50.

3. Name the chief parables Christ spoke on this day.

4. What answers gave He to three questions? Who asked each?

5. What great sin of the Pharisees did Christ speak woes against?

6. What Gentiles seek Him? What foretaste has He of Gethsemane? St. Jn.

7. Mention the chief warnings given on Olivet:

(a) For the end of the nation in Jerusalem. St. Mt. 24:1—28.

(b) For the end of the world. St. Mt. 24:29.

Fourth Jewish Day (our Wednesday).

8. How did our Lord's enemies spend it and three days before it? Sts. Mt. 26:1—5, and 14—16; Mk. 14:1—2, 10—11; Lk. 22:1—6; Jn. 12:10—11.

9. How did our Lord probably spend it? Psa. 1:2; Sts. Mt. 14:23; Lk. 6:12; Rom. 12:12.

10. What is now to you a pledge of woes escaped, and a right to the Heavenly Supper? Rev. 3:20, 21; Col. 1:27; I St. Jn. 5:5, 11, 12.

### Worship.

What a wonderful influence truth, beauty, and majesty have over us! When we predicate them of the things about us we are awed into reverent silence. The spirit of worship comes over us for we feel that we are in the presence of God. In earth's scenic beauties we see the creative hand of God; the order of nature bespeaks the mind of God; the majestic comprehensiveness of Truth proves the willing and the loving communion of God with man and is an earnest of the greater revelation to come. Religion induces us to contemplate and assimilate the eternal. And herein lies our only escape from the drudgery and ineffectiveness of life. Indeed religion is God's providence for the spiritual uplift of mankind. Thus it comes about that religion is admittedly universal.

If we may say that religion is universal, we are justified in claiming the same for worship. Every religion is characterized by the worshipful attitude and by definite acts of public worship, material or spiritual according to the character of religion. The earth is full of cathedrals, churches, chapels, temples, synagogues, mosques, and shrines, wherein the peoples of the earth foregather to worship God or the gods. During the Lenten season of 1909 it shall be our purpose to meditate upon the general nature and characteristics of worship. And in the first place we are concerned with definitions. Worship is the sum of love and service. He Whom we love is worthy to receive worship; and our worship is the highest, in fact the all-comprehensive, act of service we can offer to God. To worship God is to pay Him honor and respect. Hence worship is in logical sequence with faith. The deeper our knowledge of God the more hearty our worship of God. "The vision of ceaseless worship is realized only when life itself isr egarded as a service." "Thou art worthy, O Lord, to receive glory and honor and power." Again worship is a means whereby the soul's deepest yearnings are satisfied. The Psalmist speaks for the whole religious world when he says: "Like as the hart desireth the water-brooks; so longeth my soul after Thee, O Lord." The religious man longs to offer himself body and soul to be a reasonable, holy, and living sacrifice unto God. And this he does when in an act of worship he lifts up his whole personality to God. Worship, therefore, affects the body, mind and spirit of man. We have the reverent disposal of the body during worship, and this represents spirituality. Ceremonial in all worship does not necessarily bespeak superstition. It represents the body worshipping its Maker. In all worship the mind of man must be concentrated upon God and eternity. The mind must be filled with divine thoughts ere it appreciate the presence of God. In worship the thirst of the mind is slaked. The mind worships God by giving itself to God. The spirit of man is akin to the spirit of God. The spirit reaches out after God, and Jesus expresses perfectly the difficulty of the spirit "The spirit indeed is willing, but the flesh is weak." Worship is essentially spiritual. Therefore see how hampered we are in worship if the body rule or the mind be filled with transitory things. Worship is the recognition and practice of the presence of God. (Read Brother Lawrence's "The Practice of the Presence of God.") To worship God is to walk with Him, to give ourselves to Him, and thus to attain the object of life. The duty of worship is essential to all success and greatness. For God is the author and giver of all good things; He is Omnipotence. And God alone merits our worship: "Thou shalt worship the Lord thy God, and Him only shalt thou serve," must be the answer to every interference with our worship of God. Thus answering our adversary will leave us and the angels who rest not day or night in their worship of God will exercise part of their service and worship by ministering to us those things which we stand in need of.—Canadian Churchman.

### The Calaveras National Forest.

The government has at last acquired the wonderful Calaveras Big Trees in California. The tract includes about 960 acres in what is known as the North Calaveras Grove, in Calaveras county, and 3,040 acres in the South Grove, in Tuolumne county. The North Grove contains ninety-three Big Trees and in the South Grove there are 1,380 of those giant sequoias. Any tree under eighteen feet in circumference, or six feet through, is not considered in the count of large trees. Besides the giant sequoias there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the height of 275 feet and often attaining a diameter of eight to ten feet. There are also many white firs and incense cedars in the two tracts.

The Calaveras Big Trees are known the world over. The North Grove contains ten trees each, having a diameter of twenty-five feet or over, and more than seventy have a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various States of the Union. "The Father of the Forests," now down, is estimated by Hittell, in his "Resources of California," to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing.

"Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named grows as much lumber as is grown ordinarily on fifteen or twenty acres of timberland. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are "Waterloo," "Pennsylvania," "James King," "Old Bachelor," "Pride of the Forest," "Daniel Webster," "Sir John Franklin," "Empire State," "U. S. Grant," "W. T. Sherman, "J. P. McPherson," "Abraham Lincoln," "Connecticut," "Ohio," "Grover Cleveland," "Mrs. Grover Cleveland," "Dr. Nelson," "General Custer," "Dr. J. W. Dawson," "General Hancock," "Knight of the Forest," "Two Sentinels," and "Old Dowd."

Of nothing may we be more sure than this: that, if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our Almighty Father are there or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit and labor of strenuous will; its gloom for us to tint with some celestial light, its mysteries are for our worship, its sorrows for our trust, its perils for our courage, its temptations for our faith.—James Martineau.

## Church Intelligence.

### CALENDAR.

**March.**

1—Monday.
7—Second Sunday in Lent.
14—Third Sunday in Lent.
21—Fourth Sunday in Lent.
25—Annunciation B. V. M.
28—Fifth Sunday in Lent.

### Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be soverned and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

## Foreign.

### The Archbishop of York at Beverley.

The Archbishop of York visited Beverley last Saturday to Monday, as the guest of the Rev. Canon Nolloth, D. D., Vicar of Beverley Minster, and Rural Dean. A reception was held on Saturday afternoon, at which the clergy and church wardens of the Deanery, the officers from the barracks, the Nonconformist ministers, and other official persons were present. Canon Nolloth spoke a few words of cordial welcome, referring to the historical associations of Beverley. The Rev. W. Douglas Reid, Congregational minister, on behalf of the Nonconformists, supported Canon Nolloth, and dwelt upon the Christian fellowship which unites all denominations in Beverley. On Sunday, the Minster, with its stately and magnificent architecture, was thronged with a devout congregation. The Mayor and Corporation attended officially. Detachments from the East Yorkshire regiment and the Imperial Yeomanry were present. The Archbishop preached a practical sermon upon Ecclesiastes XII. 13, dealing with the foundation principles upon which human life should be built—namely, the fear of God. This should find expression in family prayer, grace at meals, Sunday observance, and a sense of God's presence in all the relations of life. Speaking to the men present, he said that their daily prayers formed their daily salute to their Commander in religion. After the service the Mayor and Corporation were introduced to the Archbishop. The Mayor, on behalf of the Beverley townspeople, accorded the Archbishop a very sincere welcome. The Archbishop, in reply, said that he came to them as one who desired to be a fellow-man and a fellow-citizen. He added: "I am sufficiently of the twentieth century to prefer to be regarded as a fellow Christian rather than as a great prelate or magnate of the Church. I think, myself, that this is a far deeper, purer, more spiritual, and more effective union than the more formal one of days gone by. There is no prayer deeper in my heart than that during the years God gives me to be Archbishop of York, I may be found not able, but eager, to work with both Churchmen and Nonconformists in making our country a little more truly a reflection of what we mean by 'the Kingdom of God.'" In the evening his Grace preached to an overflowing congregation in St. Mary' church. The visit throughout has been most inspiring, the Archbishop winning all hearts.

### "There's a Friend for Little Children."

The late Mr. Albert Midlane, who passed away at Newport, Isle of Wight, last Saturday night, in his eighty-fifth year, will be famous as the author of perhaps the best children's hymn in the language. But "There's a Friend for little children" is only one of 300 hymns which this prolific writer turned out. Dr. Julian, after speaking of the exceptional popularity of the hymn just named, says that nearly 200 of Mr. Midlane's hymns have been in common use from 1861 to 1887. The hymn-books, however, in which many of them are found, are usually very small, are used in what are commonly known as gospel missions, and have gradually given way to other and more important collections. Dr. Julian appends a list of eighty-three of Midlane's hymns which are at the present time in use in official or quasi-official hymn-books. "There's a Friend for little children" was written in 1859, at Newport, Isle of Wight, within a short distance of the house in which Thomas Binney, another well-known hymn-writer, lived. Midlane first scribbled its lines down in his note-book. He confessed a few weeks before he died that he had often looked at it and smiled to think how those few verses, coming as they did straight from the heart, sang themselves round the world in less than a decade. In its original form the hymn is headed "Above the bright blue sky," together with verses 9 and 10 from 1 Corinthians II.—"Eye hath not seen," etc. The verses of the hymn then differed from the order in which we now know them. The initial lines were (1) There's a rest, (2) home, (3) friend, (4) crown, (5) song, and (6) robe, these words being emphasized by the use of italics.

### The Free Church Council and the Welsh Dioceses.

Of very special interest just now are the figures relating to the four Welsh dioceses. These statistics show that the total number of communicants in the four dioceses have increased in the three years, 1905-1907, from 195,000 to 201,000. These are marks of an advancing Church, and they are marks which have made an impression. The speech of the President of the Free Church Council, the Rev. Evan Jones, on Tuesday, contained a series of interesting and not ungenerous tributes as to the vitality of the Church in Wales; but, of course, at the same time the claim was advanced that Nonconformity has also increased in greater proportion, and that the total of the Nonconformist bodies is overwhelmingly greater than that of the Church. This is true enough, but the fact remains that the Church has grown, and, as Mr. Evan Jones admits, is doing its work loyally and ably. In the circumstances one can readily understand the extreme difficulty which the Liberationists are experiencing in goading the Government on to persevere with their Disestablishment Bill, and in working up enthusiasm for the measure outside their own committee rooms. It certainly will strike all reasonable observers as strange that a time when the Church is showing such special marks of vitality should be chosen as the time to press home an attack the chief aim of which is to alienate a large proportion of the resources of the Church for the purpose of doing the work which has been entrusted to her. It is to be noted that the Free Church Council indulged in the usual attack on the House of Lords, which, of course, will be specially justified in rejecting the Disestablishment Bill, since it is a measure upon which the electors have not been directly consulted. The Council we are pleased to see, condemned the secular solution of the Education problem.

### The Archbishop of York and Sunday School Work.

The Archbishop of York, speaking at the 123rd anniversary of the York Incorporated Sunday School Council, said he should like to take that opportunity—the first he had had—of expressing the enormous debt of gratitude which the whole Church owed to those men and women who, in spite often of many discouragements, with admirable patience, regularity, and perseverance, Sunday after Sunday, gave up some of their rest-day to teaching the children in the Sunday Schools. His Grace then went on to urge that where they had to deal with a public provided school, the Sunday Schools of the parish should be in some real sense connected with the day school. "Thank God," he said, "we still have some syllabus of religious instruction in all our schools, and I think it would be a great thing if all over the country the managers of Sunday Schools took some little trouble to correlate the teaching on Sunday with the teaching, of whatever character, of the week." At any rate, he would like to impress upon those who were interested in Sunday Schools that, whereas they now had to take their place in a system of widespread and elaborate national education, there remained a great place for their Sunday Schools. "There never was a time," he continued, "when there was a greater need for devotion, energy, and efficiency in the conduct of our Sunday Schools. We never can tell how long it may be before almost the main opportunity which our venerable Church has of bringing up its children according to its beliefs will be the Sunday School. The time may come, and we must be ready for it. I believe that we shall never really reach the minds and keep the hearts of our children unless our Sunday Schools are both places of real educational efficiency and also a deep, earnest, and devout religious spirit.

### An Anglican Crimean Veteran.

Behind the yellow-stuccoed walls of a quaint old rectory house in Hertfordshire lives a Crimean and an Indian Mutiny veteran claimed by the Church —the Rev. C. E. Hadow, B. A., who has just resigned the living of East Barnet, to which he was inducted more than forty years ago. Above the weather-stained high red brick wall, with its cornice of ivy, you catch a glimpse of a claret-colored, cross-surmounted gable and a slated roof. The upper windows command the park-like prospect of a gentle green slope dotted with elms, which stretches beyond the road and an intervening grass level. Everything is peaceful. Wonderful indeed must have been the contrast to the man who came here as rector in 1866, after having been Chaplain to the Forces in India during those terrible years from 1857 to 1865.

Mr. Hadow is now full of years, being eighty-three, and the feebleness and ill-health of extreme old age have overtaken him. But in his young days he was dauntless in spirit, having been the first volunteer chaplain to the Crimea. Some months after the historic charge at Balaklava, he read Tennyson's famous poem, "The Charge of the Light Brigade," to the troops, who heard it for the first time from his lips. On that occasion he handed a copy of the stirring lines to each survivor, as a gift from the poet. After his experience in the Crimea, Mr. Hadow came as a Curate to St. George's, Hanover-square, where he remained for two years, until he went out to India in 1857. It was while he was at St. George's that he married.

### The Story of a Famous Tune.

The tune with which most of our readers will for ever associate Mr. Midlane's hymn is "In Memoriam," by Sir John Stainer. The true story of this tune is an interesting one, and is thus told in "The Music of the Church Hymnary," by Messrs. William Cowan and James Love: "The committee engaged on the music of 'Hymns Ancient and Modern' (enlarged edition, 1875) were meeting at the Langham Hotel, London, and when the hymn came up for consideration it was found that though they had several tunes before them, none were considered satisfactory. It was suggested that a new tune might be written by one of the committee, and the Rev. Sir Henry Baker (the chairman), proposed that Sir John Stainer should retire to his (Sir Henry's) bedroom and try what he could do. Sir John complied with the suggestion, and in a very short time returned with the present tune, which was at once adopted." The tune which first appeared in "Hymns Ancient and Modern" (1875), was named "In Memoriam," in connection with the death of Sir John's little son, Frederick Henry Stainer, who died on December 30, 1874.

An addition to the list of clerical peers has been made this week by the succession of the Rev. the Hon. Robert Chichester Moncreiff to the barony, vacated by the death of his brother, Henry James, the second Lord Moncreiff. The new Lord Moncreiff was born in 1843, and married in 1871 Florence Kate, daughter of Lieut.-Colonel Richard H. Fitzherbert. Lord Moncreiff adds a baronetcy as well as a barony to his titles, but Sir Alexander Moncreiff disputes the title.

The only clerical Earl is the Rev. the Earl of Strafford, who has recently kept his seventy-fourth birthday. He is a descendant in the female line of the famous Earl of Strafford, beheaded in the reign of Charles I. He was Vicar of St. Peter's, South Kensington, 1867-89, and for fifteen years (1874-1889) chaplain to the House of Commons.

## American.

### Church Summer Conference.

The Church Summer Conference of 1909, held at the Episcopal Theological School, Cambridge, July 10 to 25, will have in its faculty, among others, Bishop Talbot, the Rev. Dr. Lloyd, Miss Julia C. Emery, just back from a tour of the world, the Rev. Dr. Samuel Hart, the Rev. Samuel R. Colladay, the Rev. Harvey Officer, Jr., O. H. C., Deaconess Goodwin, Miss Lucy C. Sturgis and the Rev. W. E. Gardner, chairman of the Committee on Missions of the Sunday School Federation. The mission study courses will be on "Anglican Church Missions in Africa," and the "Winners of the World," with much attention paid to Domestic Missions, Bishop Talbot, the board's chairman, present as leader.

Two unusual features will mark the Conference of this year. One will be the marked social attractions, together with sight seeing ones, that will be offered, including receptions and visits to Lexington and Concord, to Plymouth, to Harvard College, and to the many other historic points of interest. The other will be the use of the Seabury Society's lay speakers on missions. St. Paul's, in Tremont street, will be largely used, with noon day meetings on week days, and on Sundays there will be meetings at St. Paul's, at the Church of the Advent, at St. James', Cambridge, All Saints', Brookline, St. Paul's, Brockton, etc. The aim will be not merely to give information about work by laymen, but to give it about the whole missionary work of the Church.

The Society gives notice that the capacity of the refectory of the school is limited and that the first to register will be the first to be assigned seats. An alternative is second table, or meals outside of the School. The rates will be as usual. The preliminary announcements may be had on application to the Seabury Society, 23 Union Square, New York.

### Brotherhood Conference for Louisiana, Mississippi and Alabama.

Plans for a tri-State Conference of the Brotherhood of St. Andrew, of Louisiana, Mississippi and Alabama were broached at the meeting of the Local Assembly of New Orleans, held in Grace church, New Orleans, March 17. The Local Assembly of Mobile wrote favoring the plan, which was laid aside for future consideration, it being thought that local growth would have to be more strong before the project could be carried through.

Three distinguished guests spoke to a church-full of Brotherhood men and boys—Courtenay Barber, of Chicago; B. F. Finney, travelling secretary for the South, and the Rev. Matthew Brewster, of Mobile, who is chairman of one of the most important committees of the General Convention. Mr. Finney has just returned from a tour over the Dioceses of Louisiana, Dallas, Texas, and West Texas, reporting awakening interest everywhere, and limitless opportunities for service.

The assembly adopted with unanimous enthusiasm resolutions congratulating the National Brotherhood, and more especially the organization in the South, on securing Mr. Finney for the post. During the brief term of his service so far, he has galvanized into activity chapters asleep and chapters dead, as well as those yet alive, and has laid foundations broad and deep over a great portion of the South for future superstructures.

A plan of systematic Bible study, following out the Church's lesson tables in the front of the Prayer Book, was suggested. It involved reading the six lessons for each Sunday—Epistle, Gospel, and morning and evening lessons—during the preceding week, and of studying until the connecting thread between them was firmly grasped. The plan roused instant comment, and will be presented later in fuller form.

Progress in many ways was shown. Chapters in Trinity, St. Anna's and St. George's are in process of formation. The president, F. H. G. Frye, congratulated the Brotherhood on its growth.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Lecture on St. Patrick and His Times. Parish Building for St. Bartholomew's Mission—Conference on the Ministry—The Church Club and City Mission Work—Postal Card Service. Church Club Organized.**

The new rector of the Church of St. John the Evangelist, the Rev. Edward H. Earle, who is a member of the Royal Irish Academy of Science and Literature, and Fellow of the Royal Historical Society of Ireland, gave a lecture on St. Patrick and His Times in his church, on St. Patrick's night, Wednesday, March 17. Appropriate sacred music was rendered by the vested choir.

A special service was held on Saturday afternoon, March 13, at the Mission of St. Bartholomew, when ground was broken for the new parish house. The officiating clergymen were the Rev. Henry Martin Medary, chairman of the building committee and representing the Convocation of North Philadelphia, who broke the ground and made the address, and the Rev. Waldimer Jansen, minister-in-charge. The plans were drawn by Milton B. Medary, Jr., and call for a building 42 by 100 feet, and three stories high, of Holmesburg granite. The first floor will include Sunday School and guild rooms, with chapel and guild rooms on the second floor. Living quarters for the sexton will be on the third floor. The estimated cost is $32,000.

An important Conference on the Ministry was held in Howard Houston Hall, of the University of Pennsylvania, on Saturday afternoon, March 13, which was arranged by the University Christian Association. Provost C. C. Harrison, LL. D., presided. At 2:30 the Rt. Rev. Ethelbert Talbot, D. D., LL. D., made an address on "The Appeal of the Twentieth Century for Consecrated Men in the Ministry." At 3:30 the Conference on "The Opportunity for College Men in the Ministry today." The speakers were the Rev. Charles R. Erdman, Princeton Theological Seminary; the Rev. William A. Freemantle, D. D., Temple University and Training School; the Rev. William M. Groton, S. T. D., Divinity School in Philadelphia; the Rev. Henry E. Jacobs, D. D., LL. D., Mt. Airy Lutheran Seminary; the Rev. Charles Wesley Burns. Many collegians and students from the neighboring theological seminaries, especially the Divinity School, were present. It is probable that a permanent organization will be effected and sectional denominational conferences will be held. Dean Groton preached the next day, Sunday, at the University service, on the Call to the Ministry.

A committee of ten appointed by the Church Club of Philadelphia, spent the whole of Tuesday afternoon, March 16, at the office of the City Mission. They were accompanied by Mr. George Wharton Pepper, president of the Church Club, and Mr. Clinton Woodruff Rogers, chairman of the committee. Every phase of the work was carefully considered. They are going to do all that they can to give efficient co-operation with the work in all its branches.

The consumptive work of the City Mission, which was the first in the United States, and was begun in 1876, is now carried on at the Home for Consumptives, at Chestnut Hill, where there is a large administration building, containing officer's, physicians, matrons' and nurses' rooms, with the dining room and kitchen, and four large two-story cottages, where there is an average of seventy patients. Services are held in part of the dining room, fitted up as a chapel, the chancel being screened off when the room is used for other purposes. A separate chapel is greatly needed, it would be a fitting memorial and need not cost a great sum. Some months ago the chaplain, the Rev. T. William Davidson, started a Sunday School among the patients, the ages of the scholars ranging from a boy of seven years to a lady seventy-seven years of age. Great interest is shown by them in the Lessons, which are the Joint Diocesan Series. This is probably the first and only Sunday School for that class of persons in the whole country.

The postal card service in the Church of St. Luke and the Epiphany draws together interested congregations from the Sunday School and the Saturday school, on the Wednesday afternoons of Lent. Upon entering the church, each person is handed a postal card depicting some Biblical scene, and it is upon this scene that the address for the afternoon is made, after a shortened Evening Prayer in language which the children can easily understand.

The former curates of St. Peter's church are the preachers on the Sunday evenings during Lent in that church.

There has just been organized by the Rev. Edward H. Earle, at the Church of St. John the Evangelist, of which he, a short time since, took charge, a Church Club for Men. At the first meeting on March 11, the Rev. Mr. Earle, Mr. Philip Gardner Ailes, and Mr. Robert Shick, of the Church of the Holy Apostles, made addresses. The Club elected as its officers: Chaplain, the Rev. Edward H. Earle; president, Philip Gardner Ailes; vice president, Walter H. Evans; secretary, Franklin Christopher; treasurer, John E. Dougherty; organist, Robert Baird.

Owing to the recent fire at the Epiphany chapel, services are omitted there for a few weeks and space is reserved for the chapel congregation at the Church of St. Luke and the Epiphany.

At Old St. John's church, Northern Liberties, the rector, the Rev. George Chalmers Richmond, is preaching a course of sermons on "The New Edition of the Prodigal Son," at the Sunday evening services during Lent.

Monastic Orders and Sisters in the Episcopal Church was the subject of the sermon of the Rev. H. Page Dyer, in the Church of the Ascension, on Sunday evening, March 21.

The Rev. William H. Barnes is preaching a special course of Lenten sermons in the Church of the Annunciation, on Sunday evenings. His subject, on March 21, was Examination Papers on the Catholic Church.

## SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

### Sermon to Deaf-Mutes.

On Friday evening, March 12, at All Saints' Deaf-Mute Mission, Trinity church, Columbus, the Rev. Austin W. Mann the founder, preached on Christian Unity, taking for his text these words of our Lord's Prayer in the seventeenth chapter of St. John, "That they all may be one." The exhortation of St. Paul against "divisions" was quoted from the first chapter of First Corinthians. The evils of division were portrayed, especially in respect to the Deaf-Mutes. Congregations, formerly large, are reduced by the drawing of denominational lines through the "silent com-

munities." At present, these lines are few, with likelihood of increase, unless the folly of division is seen in time, and the Church is allowed to go on undisturbed in her splendid work, begun nearly sixty years ago. Her Prayer Book system is so well adapted—and she can carry on the "voiceless ministry" at much less cost than where division prevails. Better still, she can spare the deaf the confused teachings of divided Christendom.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Interesting Lectures by the Rev. William A. Barr, D. D., and the Rev. Dr. McKim—Sunday School Institute. Death of Dr. Joseph R. Owens. Bishop Harding's Visitations.

On Tuesday night, March 16, at 8 o'clock, the Rev. Dr. William A. Barr, rector of St. Paul's church, Lynchburg, Virginia, delivered the third of the Lenten series of the Churchmen's League lectures. The theme of the lecture was, "History of Magna Charta; and subsequent legislation of English Parliament Concerning the Roman See." The Church of the Ascension, in which the eloquent Virginia rector spoke, was filled to its capacity, and the big assembly was fully repaid as it listened to him on the subject—old, indeed, but ever new to lovers of the Church and the liberty granted her by King John, the tyrant, when wrested from him by his Barons, at Runnymede on the Thames, June 15, 1215. The grand declaration of the great instrument, "The Church of England shall be free"—free from the mailed hand of the King, as well as from the unlawful aggressions of powerful Rome—moved the beginning of the struggle which resulted, in after years, in the reformation and rehabilitation of the Church planted in primitive days, ages before Rome's advent, and now the great western light of liberty and righteousness.

Dr. Barr also delivered an address on St. Patrick, the Irish missionary of the 5th century, commonly known as the Apostle of Ireland, in St. Thomas' church, on the evening of St. Patrick's Day.

Dr. Ernest Smith, the pastor of St. Thomas', had thoroughly prepared the people for the speaker's coming, and the church was well filled by a deeply interested congregation.

The Church of Rome, in her usual way of claiming the earth for herself, laid hands on St. Patrick as her property; whereas, he was of either Gallic or Scotch birth, descended from Scotch and French parents, and received Gallic ordination. Both his father and grandfather were ministers, his father a deacon, and his grandfather a priest, or presbyter.

Thought to have been made a Bishop in his forty-fifth year, he worked in several places and countries, no doubt; but did not, until sixty years of age, go as a missionary to Ireland, where, as a lad, he had been a slave to a chieftain, carried thither by a band of pirates, who tore him from his father's farm and home. He was born about 372, A. D., it is thought, and died at more than a hundred years of age.

In Rauscher's Hall, Washington, Thursday evening, March 18, and for the benefit of work in South Washington, the Rev. Dr. McKim, of Epiphany church, Washington, gave an instructive lecture on "The Land of Egypt, its Wonders and its Mystery." Widely read, as a student of history and also an appreciative traveller in that ancient Land of the Nile, and illustrating his subject, with stereopticon views, Dr. McKim has given us a lecture worth frequent repetition.

The March meeting of the Sunday School Institute, Diocese of Washington, was held at Epiphany church, Washington, at 7:30 P. M., Thursday, March 18.

The first topic, "The Child Mind," was treated in a brief paper, by the Rev. E. S. Dunlap, vicar of St. John's church, Washington.. The second topic was treated by the Rev. C. S. Abbott, Jr., senior presbyter of the Chapel of the Good Shepherd, N. E. Washington, in a unique way. The subject was, "The Educational and Devotional Use of Music in the Sunday School," which he rendered more practical by illustrations by a shall choir of children.

This meeting of the Institute was attended by several clergymen, who were, no doubt, glad to receive suggestions in Sunday School management.

The Rev. C. H. Holmead, assistant minister in St. Paul's church, Washington, the Rev. Robert Talbot, rector, has under consideration a call to the rectorship of St. Peter's church, Smyrna, Delaware.. Mr. Holmead, a Washingtonian, was an alumnus in the Virginia Seminary class of 1906, and has served three years at St. Paul's.

In the death, last week, of Dr. Joseph R. Owens, at Hyattsville, Prince George's county, Maryland, the Diocese of Washington has lost one of its intelligent councillors in Convention, and the Church and community of which he was a very valued member, have suffered a bereavement. He represented St. Matthew's parish in the last Diocesan Convention, as he also had done in previous years. He was mayor of the important town of Hyattsville; and treasurer of the Maryland Agricultural College, one of Maryland's most useful educational institutions. On Wednesday, March 17, his honored remains were carried from his home, "Hill Top Lodge," Hyattsville, by seven cadets of the Agricultural College, to Pinkney Memorial church, where his burial service was read by his rector and pastor, the Rev. Henry Thomas.

Dr. Owens was buried, on the 17th, in the cemetery of St. James' church, West River, Anne Arundel county, Maryland, his birth-place and the home of his early years.

Thus passeth away, at seventy years of age, after a life of usefulness, one of Maryland's best citizens, and one of the Church's most devoted and loyal members. Living, for many years, "in the communion of the Catholic Church," and laid away by loving hands, "he sleeps well" in the land of his love, in Southern Maryland.

Bishop Harding's proposed visitations for April are as follows:

April 2, 7:30 P. M., Epiphany chapel, Washington; 4, 11. A. M., Epiphany church, Washington; 4, 4 P. M., St. Thomas' church, Washington; 4, 7:30 P. M., St. John's church, Georgetown. 5, 7:30 P. M., Grace church, Georgetown; 6, 7:30 P. M., St. Mary's chapel, colored, Washington; 7, 7:30 P. M., St. Luke's church, colored, Washington; 9, 7:30 P. M., Emmanuel church, Anacostia; 11, 11 A. M., St. Paul's church, Washington; 11, 7:30 P. M., Church of the Good Shepherd; 18, 11 A. M., St. Paul's church, Rock Creek, D. C.; 17, 7:30 P. M., Church of the Ascension, Washington; 23, 7:30 P. M., St. George's chapel, D. C.; 25, 11 A. M., St. Columba's chapel, D. C.; 25, 7:30 A. M., St. Mark's church, Washington; 27, 7:30 P. M., St. John's chapel, Maryland; 28, 7:30 P. M., Calvary chapel, colored, Washington; 29, 7:30 P. M., St. Monica's chapel, colored, Washington; 30, 7:30 P. M., St. James' church, Washington.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Rev. Dr. Milton's Tenth Anniversary as Rector of St. John's, Roanoke.

The Rev. William H. Milton, D. D., took charge of this church on Friday, March 12, 1899. His tenth anniversary as rector occurred on Friday, March 12, 1909. During his incumbency of St. John's, Dr. Milton has earned the reputation of being one of the ablest clergymen in the State. A profound thinker and careful student, his sermons have been characterized by thoughtfulness, originality and eloquence. His work in the congregation and the community generally has won him the affection and esteem of all who know him. In the ten years of his rectorship the parish has grown from 201 to approximately 550 communicants. Of that number all except about 100 of the old communicants have come into the church by transfer or confirmation. During the past ten years St. John's has had more confirmations than any other parish in the diocese, and but for the floating character of the population, would be second in number of communicants to only one church in the diocese, St. Luke's, Norfolk.

The material improvement of the parish is shown by the fact that in addition to a liberal support of the church, about $26,000 have been expended for the payment of the old building debt, the purchase of a rectory, and improvements upon the church property. Of that amount only $8,000 remains as a debt upon the parish, the larger part of which is secured by a mortgage on the rectory, in the purchase of which most of the debt was incurred. The total receipts of the parish during the last fiscal year, from all sources, reached the sum of $15,003.37. About $4,000 of this was the result of the liberal contributions of the people at Easter, of last year, which amount was given chiefly to meet the expense incurred in the recent additions to the parish house, to secure additional Sunday school facilities, new pews, and carpet.

Whatever has been accomplished during his rectorship, Dr. Milton largely attributes to the kindly sympathy and loyal support of the vestry and congregation of St. John's, who during his comparatively long service, have never failed to respond to his call when the appeal was for increased efficiency and more liberal support of work in hand. St. John's to-day, though largely made up of people who have no local traditions or State nativity, and possessing but little of the wealth that the congregations of some of the larger city churches of the diocese have, is one of the largest contributors in Southern Virginia to the diocesan and general work of the Church; and the names of its members are to be found among the liberal contributors towards every enterprise for the civic and charitable advancement of the local community.

Dr. Milton's ten years' relationship as rector and pastor was crowned by the presentation by his congregation of a handsome piece of silver, inscribed as follows:

"From the congregation of St. John's church. In loving recognition of his ten years faithful service. Dr. Wm. H. Milton. Roanoke, Virginia, March 12th, 1899—March 12th, 1909."

With the silver came a large leather library chair, accompanied by a gracious letter of appreciation and good wishes.

### Death of a Colored Clergyman.

A week ago, the Rev. W. P. Burke (colored) rector of Grace church, Norfolk, died, after several weeks of illness. The funeral services were held from his church, which he had ministered to with untiring devotion and fidelity for over twelve years. In this period, many changes for good marked his rectorship, the growth of his congregation numerically, and above all things in the knowledge of God. The funeral services were conducted by Bishop Randolph, Archdeacon Russell, the Rev. C. E. Woodson and others, assisting. The Bishop made a beautiful and touching address, pointing out the spirit of fidelity, humility and untiring devotion that had always characterized the deceased. The remains were carried to Alexandria, the home of Mr. Burke, for interment. He was well known in Norfolk, and highly esteemed by both races. His death is a severe blow to his church and congregation. Yet He will not be forgotten; though absent in body, his spirit will yet be felt, that spirit that always marked him while here. We tender his wife and children our sincere sympathy in their great sorrow and commend them to the gracious and loving care of Him who doeth all things well.

Last week the midday services for men in the Wonderland Theatre, were well attended, and the Rev. Joseph Dunn, of Suffolk, gave a helpful and forceful series of addresses. This week Archdeacon Lloyd, of South West Virginia, will have charge of these services.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Lenten Services in Savannah and Elsewhere in the Diocese—Ordination. Mission Work.

The Lenten season is well observed in the Savannah churches. All three have daily services: St. John's, at 7:30 every morning; Christ church, a noonday service, and St. Paul's, an uptown church, an evening service. The musical excellence of the service at St. John's has long been a feature of the parish, and St. Paul's is also coming forward with an excellent choir, the fine organ being supplemented with orchestral instruments.

It is probable that the other churches in the Diocese are equally observant of the season, although your correspondent has personal knowledge of very few. St. Mark's, Brunswick, has a daily celebration of the Holy Communion and an afternoon service. Waycross has daily noon-day and afternoon services.

The Rev. Henry Lester Durrant was ordained priest in St. John's church, Savannah, on the Fourth Sunday in Lent. Bishop Reese officiated. The preacher of the ordination sermon was the Rev. A. R. Gray, chaplain of the University of the South. Mr. Durrant will, for the present, have charge of the missions contiguous to Savannah on the A. C. L. and C. of G. railways.

The other missions of the Diocese are being gradually filled. The Rev. J. M. Tummon, a priest in English orders, has taken charge of Fitzgerald, and the Rev. W. L. Mellichamp, of North Carolina, will go to Douglas and Tifton. Meantime the Archdeacon of Brunswick is indefatigable in his visits to the vacant places, and in his search for good men to fill them permanently.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

### Large Confirmation Class at Christ Church, Richmond, Va.

On Wednesday, March 17, the Bishop visited Christ church, Richmond, and preached and confirmed a class of ninety-five, presented by the rector, the Rev. G. Otis Mead.

This is another of those epoch-making classes which have contributed to make Christ church one of the most useful in the Diocese. Mr. Mead's work has been a great one, and the possibilities in the field, under such care, as he gives it, are bright indeed.

Christ church, from being a promising missionary point, a comparatively few years ago, has risen to an institutional church of most encouraging proportions, with a communicant list of six hundred; thus occupying a place at the forefront of the very large churches in Virginia.

### Confirmations.

On Sunday, March 21, the Bishop visited All Saints' church, Richmond, and preached and confirmed a class of twenty, presented by the rector, the Rev. J. Y. Downman, D. D. In the afternoon of the same day, at the Church of the Holy Comforter, Richmond, the same number was confirmed, presented by the rector, the Rev. J. H. Dickinson, and in the evening the Bishop visited St. Mark's church, of which the Rev. Thomas C. Darst is rector, and confirmed twenty-three. This is the second class confirmed at St. Mark's during the Council year, and is the largest class presented there for about ten years.

### St. Paul's Church Spire, Richmond, to be Restored.

At a meeting of St. Paul's congregation, Richmond, Monday night, it was determined to replace the steeple of the church, which was taken down, several years ago, because it was considered unsafe and in danger of falling. The new steeple will be a memorial to Confederate soldiers of the congregation, whose names will be inscribed on a tablet to be placed in the vestibule of the church. The old spire of St. Paul's was a land-mark in the city and its absence has been noted and regretted by visitors.

The Rev. Edward Valentine Jones has entered upon his duties as rector of Christ church parish, Middlesex county, and St. John's church, West Point. He was rector of Grace church, Albemarle county, for twenty years, and is one of the most faithful and devoted of the Virginia clergy. His parishioners parted from him with deep regret, and expressions of the most loving interest. Mr. Jones will reside at Urbanna, Virginia.

The Rev. S. Roger Tyler, of Hamilton, Va., preached in the Church of the Epiphany, Barton Heights, on Sunday morning and evening, March 21.

The Rev. W. N. Meade, rector of St. John's church, Tappahannock, and St. Paul's, Essex county, has been called to the rectorship of Trinity church, Upperville, with charge of the missions at Trappe and Atoka, in Loudoun county. Mr. Meade, who is a Virginian and a native of Clarke county, has done good work in his present field, of which he has been in charge for about three years.

The Rev. Wm. Meade Clarke, of St. James' church, Richmond, has been appointed by the Governor of Virginia a delegate to the Southern States Conference of Uniform Child Labor Laws, which will be held in New Orleans, March 29-31.

A new work has been begun at Dunbarton, Henrico county, under very encouraging conditions. The Rev. E. E. Osgood, rector of Emmanuel church, Henrico, gives two afternoon services a month at this point. There is a growing congregation and Sunday School.

The Lenten Day of Intercession for Missions, under the auspices of the Woman's Auxiliary, in Richmond, was held in Christ church, that city, on Thursday afternoon, March 25.

Bishop Peterkin, of West Virginia, was the preacher at morning service, at Holy Trinity church, Richmond, on the Fourth Sunday in Lent, March 21.

Improvements are being made in St. Stephen's church, Milledgeville, Ga., consisting of a new wing, for vestry rooms and guild house. The chancel has been enlarged and a vested choir trained and introduced. A processional cross has been given by Mrs. Nathaniel B. Wales, of Boston, daughter of the rector, the Rev. Dr. W. R. Scarritt The congregation has largely increased since Dr. Scarritt took charge in September, 1908.

The Rev. C. C. Kramer, for twenty years rector of the Church of the Epiphany, New Iberia, La., and for seven years Archdeacon of South Louisiana, has resigned. The vestry has very reluctantly accepted the resignation and passed strong resolutions of affection and esteem. The Rev. Mr. Kramer will become at once locum tenens of Christ church cathedral, New Orleans, where he may be addressed.

The Rev. Wm. Walker Anderson was ordained to the priesthood by Bishop Nichols, in Trinity church, Hayward, California, on March 3. Mr. Anderson will be assistant to the Rev. Mr. Lee, at Trinity church, Hayward, besides continuing his work as principal of Anderson Academy, Irvington, Cal.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

### A New Mission at Tinguara—First Confirmation at Guaniguanico.

The tobacco and the sugar interests are the most important ones in Cuba. In the western part of the Island one will see miles and miles of tobacco growing under cheese-cloth and representing millions of dollars. From Havana eastward, the traveller will pass through the great fields of sugar cane, lifting their tall green stalks to the sun, tipped with silken plumes, and punctuated from time to time with the enormous sugar mills, looming up like fortifications. More than a hundred companies are represented in the traffic, and millions upon millions of money.

Several of these companies, recognizing the importance of religious instruction for the thousands of men employed upon the estates, and the peculiar fitness of our branch of the church to minister to this people, so largely without a shepherd, have asked for the services of the Church at the mills, and, in some instances have agreed that in case men can be found who will devote themselves to this work, they will not only provide the means for their salaries, but also build suitable places of worship.

Already services have been begun at more than one of these mills, by the Archdeacon of the Orients, the Ven. C. M. Sturges, and recently, the Archdeacon of Havana made a beginning at one in the province of Matanzas, called Tinguara. This is situated at a distance of about 150 miles to the east of Havana, and the time required to arrive there is six hours, by trolley, train, and railroad automobile. The first service was held on the night of the Third Sunday in Lent, March 14. The place was the assembly room of the company. Just outside of this room was the great mill, surrounded by a network of tracks, on which the small locomotive was plying back and forth, bringing loads of wood, or cane, and taking away thousands of bags of sugar. Within was the massive machinery, grinding away day and night, with its hundreds of skilled laborers, the sweet cane entering at one end, passing through the great rollers, the juice flowing in rivers from place to place, on to the converters, passing from one stage to another, from cane juice to molasses, and then to the swift whirling centrifugals where the last particle of moisture is flung out, and the sugar appears, ready for the refinery. Hundreds of workmen are busy, day and night, in gangs of two divisions, working from two in the morning to two in the afternoon; some of them college men, skillful machinists, others equally skilled at figures and still others fine chemists.

Outside the great building, under the light of enormous arc lights, are the teams of oxen, bringing up the "carretas," or two wheeled carts loaded with tons of cane for the grinding. From time to time the mingled odors of the sweet juice of the cane, the boiling molasses, the brown sugar, and the sulphurous gases of the locomotive, all saturated with steam, will float through the buildings, half stifling the workmen. Over all was the high watch-tower, where a solitary watch-man is ever on the lookout for fires in the cane fields. Under such circumstances this first service was held, in the assembly room of the Company. The congregation was not large, but it was most reverent, and appreciative. It consisted, with but one exception, of men, mostly young. The service was in English.

Immediately after the service a large congregation of Cubans and Spaniards entered the room, and a second service, this time in Spanish, was held for them, greatly to their pleasure. None of them had ever even heard of a branch of the Church in which the services were held in their own tongue. It was a new experience to them, and they were delighted, and promised that at the next visit of the Archdeacon there would be a far larger attendance.

On February 28, Bishop Knight made his first visitation of the Missions at Ocean Beach and Guaninguanico, in the far western part of Cuba, on Guadiana bay. The first service was held in the hotel at the Beach, after a journey of six hours by train, and five by wagon. After the sermon by the Bishop, the Archdeacon translated it for the benefit of the Cubans present, greatly to their edification and delight. These poor men had never heard a service other than those of the few baptisms, or burials administered by the far-away priests of the Roman Church at Guane, or possibly when some of them may have been able to go elsewhere. As Guane is about 28 miles away, it is impossible for the priests to get out to the Beach very often. Consequently the people have been left without a shepherd all these long years. It was also a matter of great surprise and joy to them to learn of a branch of the Church which will give them the Sacraments "without money and without price," for they have to pay well for every baptism, marriage and burial, and even for confirmations. After this, there will be services here in Spanish, and a Spanish speaking congregation will be formed.

In the afternoon, a service was held in the chapel at Guaniguanico, where a class was presented for confirmation, consisting entirely of men. One of these was born in the Guernsey Islands, two in Hong Kong, China, one in Kent, England, and two in Canada. All of the men were young, except one.

The following week the Bishop and the Archdeacon went to the Isle of Pines. They visited all the four stations there, holding services at McKinley in the school house, at night, by the dim light of a few lanterns, the clergy vesting outside the front door, by the light of the full moon; also at Columbia, in the chapel; at Nueva Gerona in the hotel, and at Santa Fe, in the chapel of the Methodists.

During the past four years, great progress has been made on this beautiful Island, fine roads built, good homes erected, miles of orange groves planted, and excellent transportation secured. There are now eight automobiles on the Island, one of which is for public use. It is all in great contrast with the days when the Archdeacon had to go from place to place in wagons, or sometimes to walk. There is a good steamer service from Cuba, with four boats a week. Evidently there is a great future for the Isle of Pines, and there is a very great likelihood that at a very early date there will be a resident clergyman there, who will open an academy, and take charge of all the work there.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### The New President of St. Stephen's College—Holy Cross Chapel to be Closed—The Church Caring for Children—Churchmen's Conference to be Held.

The Rev. William C. Rodgers has been elected warden or president of St. Stephen's College, and has accepted. He will enter upon his duties in June, when he will preach the baccalaureate sermon. He is a native of Norfolk, England, and was educated at Christ College, Cambridge. For two years he has been an assistant in Trinity parish, assigned to duty at St. Agnes' chapel. St. Stephen's is located in the country, above Poughkeepsie, and some distance from the Hudson river. There has been talk of bringing it to New York and locating it on the Cathedral site, but this has now been given up. Bishop Greer and the Rev. Dr. Manning have looked into its affairs as new trustees and have, it is said, discovered more merit in it and its plans than they had expected. Hence the new interest they are taking in it. St. Stephen's was founded fifty years ago on lines similar to those now being followed at Uniontown, Ky., by the then rector of Holy Innocents' parish, Annandale, afterwards Bishop Seymour, of Springfield. The Bard family gave it a site and $100,000 endowment. It is not a theological seminary, but is a college intended especially for the education of men who look forward to Holy Orders. It is stated that so many clergymen from other religious bodies apply to Bishop Greer for admission to the Church, that he desires some institution at which they may study for a time. Among the number are not a few Roman Catholic priests, whose number is steadily increasing.

After standing vacant for some years at a heavy loss for rent, the principal store in the Church Missions House has now been leased for strictly commercial purposes, by a firm that is spending $6,000 in change and improvement. The store room fronting on the avenue, long occupied by a pseudo-banking concern, has also been leased by the same firm, and glass partitions will be introduced, much changing the appearance of the main floor of the building, and adding $5,000 a year in rental to the income of the missionary society. The changes are now under way.

Holy Cross chapel and parish house, on the lower East Side, will be closed on June 1, although the summer work for young men will be retained through the personal efforts of the present priest in charge, the Rev. Maurice W. Britton, who will retire on September 1. Holy Cross work is in charge of the Sisterhood of St. John the Baptist, and has long occupied a unique place in the Diocese, without official standing, and making no report to Bishop or Convention. It was started among German Protestants, but these have moved away, and the only support is now lapsed Roman Catholics, who by nationality are Bohemians and Slavs. The Sisterhood has established new work on Long Island and in Oregon and needs its funds for it. Holy Cross work has cost upwards of $12,000 a year. There is a day school for girls, which will be closed and the property sold. The chapel and parish building will be made into a Home for Friendly Women. The assistant minister, the Rev. B. J. Fitz, will retire on September 1, but is free to leave on June 1.

The Childhood Committee of the Social Service Commission has been organized and has held one public meeting. It was in Trinity chapel, and so great is the interest in the subject that the chapel was filled. Bishop Greer presided. It was stated that fully 10,000 children reach the Children's Court of New York alone each year, and 2,000 additional the similar court in Brooklyn. Almost all of these are boys, but eighty per cent. are Roman Catholics and Jews, mostly Romanists. The Roman Church cares for its own. The work of Protestants is among the Protestant children only, and in this work the Church is leading not only in what Bishop Greer is doing, but also by other means.

A Churchmen's Conference on new lines will be held in New York on April 28. It assembles in response to the appeal of the Missionary Council of the Second Department, New York and New Jersey, to the laymen of all principal cities to plan and hold annual conferences, the Bishop and clergy co-operating, to consider the duty of the men of each city to parishes and their work, to Church extension in the Diocese, and to missions of the general Board. The Conference of April 28 is not a force from without, coming to New York with an appeal to help this cause or that, but a force from within that compels New York men themselves to meet and consider their obligations. That is, it is men going to missions, not missions going to men, and in this it marks a distinct advance in the missionary methods of the Church. The sessions, two in number, will be held in the Diocesan House, and the speakers include Bishop Greer, Archdeacon Burch, of Richmond; the Rev. Dr. Lloyd, from the Board, and President McAneny, of the City Club. That is, New York laymen will hear and consider their duty to Church extension in New York, to the poor, to world missions, and to the Social Service Commission's work. The topic of the Conference is: "What Are Conditions? What are plans of leaders to improve them; Where can the average man take hold?" So far as known, it is the first such Conference to be held in the history of the Church. Its details are in the hands of the Seabury Society, with promised co-operation by members of the Church Club, the Junior Clergy and the Brotherhood. In connection with it will be held a meeting of the executive committee of the Church Laymen's Union, the national federation of laymen's missionary organizations, when it is expected the invitation will be formally adopted to the Earl of Northampton, president of the British and Foreign Bible Society, to come to America next year, speak in several principal cities and at a missionary meeting for men to be held at Cincinnati during the General Convention. The Central Board of Missions of the Church of England will nominate and send the speaker upon the Union's invitation.

## DELAWARE.

Rt. Rev. J. F. Kinsman, D. D., Bishop.

### Bishop Kinsman Speaks to Women. Lenten Services—Girls' Friendly Society.

The Quiet Days for Women this Lent were conducted by the Bishop of the Diocese himself. The first was held in St. Peter's, Smyrna, for the women of Kent and Sussex counties, and the other two days later for those of New Castle county. The Bishop's addresses were based on the First Epistle to St. Timothy; 1. The End of Religion, Love; 2. The Expression of Religion, Prayer; 3. The Consecration of Womanhood; 4. The Testimony, Power.

In Christ church, Dover, clergymen preach at the Thursday night service for the rector: the Rev. Messrs. K. J. Hammond, W. H. Groff, P. L. Donaghay, A. E. Clay, G. C. Hall, D. D., and Wm. H. Higgins, all of this diocese. A Mission Study Class meets on Tuesday afternoons. The Bishop will administer the Rite of Confirmation on the evening of Palm Sunday.

The Rev. J. Leighton McKim, who resigned the rectorship of Christ church, Milford, has taken up the work at St. John Baptist, Milton, in connection with that he still has at Harrington.

The Rev. Charles H. Holmead, Jr., of St. Paul's, Washington, D. C., has been called to St. Peter's, Smyrna.

In St. Anne's, Middletown, the special Lenten preachers are the Rev. Messrs. Henry Olmstead, A. E. Clay, J. Rigg, H. B. Phelps, H. A. Grantham, of the diocese, and Wm. Schouler, of Elkton, Md. The Woman's Auxiliary sent a missionary box to Virginia recently.

The Rev. Maximo F. Duty has taken charge of St. Matthew's, Wilmington, since March 1.

In Immanuel, Wilmington, these clergymen preach at the Wednesday evening services: The Rev. Messrs. Chas. B. Sparks, Wm. H. Laird, John Rigg and A. E. Clay, of this diocese; O. H. Murphy, D. D., of North East, Md., and H. J. Beagen and J. Thompson Cole, of Pennsylvania. The rector makes addresses Tuesday afternoon on one of the Prayers of our Lord, and Friday, to children on one of the Children of the Bible.

The Girls' Friendly Society will hold an inter-Diocesan meeting in the "Old Swedes," Wilmington, on March 27. At 11 A. M., Associates' Conference; 2:15 P. M., Members and Associates' Conference; 4 P. M., service, with sermon by the Bishop of Delaware. These will be preceded by a Holy Communion service at Bishopstead, at 8 A. M., and a meeting of the Delaware Branches the night before, at St. Andrew's, Wilmington.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Rev. Jacob Brittingham's Twentieth Anniversary as Rector of St. Luke's, Wheeling.

The twentieth anniversary of Rev. Jacob Brittingham, as rector of St. Luke's church, Wheeling, occurred at the beginning of March. The congregation of St. Luke's and friends throughout the city embraced the opportunity to surprise the rector and his wife, calling them into the parish house on the evening of Tuesday, March 2, and extending their felicitations both privately and in public address, expressing their high appreciation of his work of the last twenty years, both in his own parish and in the community. Mr. Brittingham was presented a fine set of books, and he and his good wife with a purse of money. A most graceful act was the presentation of the following, by Rev. L. W. S. Stryker, in behalf of the mother parish of the city, St. Matthew's:

Few men, these days, are able to rekon their periods of service in one place by a score of years; and fewer still have kept throughout full twenty years a name that has become more and more closely associated with all that belongs to holiness and righteousness of life.

"This month marks your twentieth anniversary as rector of Saint Luke's parish in this city—an event which is worthy of note in the estimation of many others besides those of your own flock, and which also makes us realize the truth of the foregoing statement with reference to the sentiment and fact which are inseparable from your name in this community.

"We beg to bear witness to this as we join with other numerous friends in offering congratulations to you at this time. We want you to know that our affection is real, because we have seen and known that your ministry has been one of love and devotion. We cherish your example as that of a man of God, whose fortitude and faith the past years have made beautifully evident.

"We gratefully express our appreciation of your influence which has been felt in many homes and lives, and through which your life and ministry here have been permanently impressed upon all the wide circle of your friends as a power for good and a blessing of strength.

"We rejoice that the Father of us all has blessed you and us during the years that are gone; and we pray that He may continue this blessing to us for very many years to come." J. S. G.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Bishop Sessums to Return After Easter—Diocesan Council to Meet April 21—Children's Home.

The news comes directly that the Bishop will be home soon after Easter, and that he hopes to be able to take up his work at once. It is hoped that he will be present at the meeting of the Council. He was not well enough to attend the Council last year. Last year a clergyman assistant was offered to the Bishop. Doubtless, one of the prominent subjects before the Council this year will be the question of how best to relieve the Bishop from some of his trying duties.

The Council will meet in Christ church Cathedral on Wednesday, April 21. Dr. Warner will preside at the meeting in case the Bishop is not present. He was recently elected chairman of the Standing Committee, on the resignation of Dean Wells. Rev. R. R. Claiborne, of St. Francisville, has been appointed to preach the Council sermon. The Woman's Auxiliary will provide a luncheon on Wednesday and Thursday. The annual meeting of the Woman's Auxiliary will take place on Thursday, in Christ church chapel.

The annual meeting of the board or trustees of the Children's Home was held last week. A thorough examination of the affairs of the institution was made, and a complete report was published. It was in good condition, but it could make good use of more money. Amendments to the charter were submitted, increasing the membership of the board of trustees by adding thereto two trustees from each. Grace, Mt. Olivet, St. Andrew's and St. George's churches, and the necessary legal procedure was therefore authorized.

Dr. Warner has gone to Memphis to be there for a week. While there he will conduct the business men's noonday Lenten services in one of the theatres. These services are well attended by the men, and men from all over the country are called upon to deliver the addresses.

## PERSONAL AND NEWS NOTES.

Bishop Sessums, of Louisiana, expected to sail for America on March 20, and arrive at his home April 1.

The address of the Rev. J. William Foster, formerly of Steubenville, Ohio, is St. Luke's Rectory, Marianna, Fla.

The seventeenth annual Conference of Church Clubs of the United States will be held in New York City, April 27 and 28, 1909.

The Rev. Edgar E. Brooks, of Pasadena, Cal., has succeeded the Rev. W. E. Maison as rector of Trinity church, Escondido, Diocese of Los Angeles.

The Rev. Alexander Galt, of High Point, N. C., has a call to Westminster parish, St. Margaret's, Anne Arundel county, Md., of which he was formerly the rector.

The Rev. E. A. Neville has resigned the rectorship of St. Paul's church, New Albany, and will begin work in the Church of Our Saviour, Cincinnati, on April 12.

The ladies of St. Luke's mission, Delta, Colorado, are raising a fund to place a window in the church to the memory of Bishop Abiel Leonard, Bishop of Utah, and Bishop Edwards Jenning Knight.

The Rev. Robert Nelson Spencer, rector of St. John's church, Springfield, Mo., has succeeded the Rev. Robert Talbot as rector of Trinity parish, Kansas City, entering upon his new duties on Sunday, March 21.

By the will of the late Mrs. John Carter Brown, of Providence, R. I., St. John's church, Providence, receives $10,000; Emmanuel church, Newport, R. I., $10,000, and the Rhode Island branch of the Woman's Auxiliary, $5,000.

The Rev. W. R. Plummer, a Methodist minister of New Albany, Ind., has resigned his charge, and was confirmed by Bishop Woodcock, in St. Paul's church, Louisville, on March 23. Mr. Plummer, it is stated, will seek holy orders, meanwhile acting as lay assistant at St. Paul's, Louisville.

The Rev. J. W. Larmour and Mrs. Larmour, of Upper Falls, Md., have the sympathy of their friends in the death of their son, Joseph L. Larmour, a civil engineer, in the service of the Government, which took place in the Philippines on March 11. He was an exemplary young man, of good attainments and had every prospect of success in his profession.

The next Bedell Lectures will be delivered, D. V., at Kenyon College, Gambier, Ohio, by the Rt. Rev. T. F. Gailor, Bishop of Tennessee, and his subject will be "The Christian Church and Education." The list of lecturers on this foundation has been a brilliant one, and the contribution to theological literature a very rich one. The lectures are delivered in the chapel of Kenyon College, during All Saints'-tide.

---

Look on the bright side of all things. Believe that the best offering that you can make God is to enjoy to the full what he sends of good, and bear what he allows of evil, like a child who believes in all his father's dealings with it, whether he understands them or not.

### The Meaning of Lent.

There are some persons who think that Christian men and women should always be upon the heights; that they should always try to do the ideal right; that they should always abstain from what is wrong. Well, so they should. But the special significance of the Lenten season is that it gives us an opportunity to withdraw for a while from recreations and amusements and other worldly practices which in themselves are good and true and proper; but which, nevertheless, it is well to withdraw from for a while, and be alone with God; keeping our watch with God, that He may speak to us, and that we may hear Him more clearly and distinctly, and thus be better prepared for our true life work and mission.

Now, it is not easy, situated and conditioned as we are in our modern life, to do this. I recognize this fact. But just because it is not easy it is all the more desirable and important that we should at times withdraw from our ordinary routine and be alone with God. And Lent is a time when it is a little easier to do this than at other times of the year. For Lent is a time of religious opportunity; a time when it is well for us to practice some kind of self-discipline, some kind of self-training, something that is diametrically opposed to that excessive tendency to-day toward self-indulgence, something that will bring ourselves more completely into control, so that we may be more ready and willing instruments to obey the Divine command and to do the Divine will; a time when by spiritual discipline and spiritual toil we may develop within us that spiritual life by which alone we can realize that we are dwelling not only in a physical but in a spiritual world as well.—Bishop Greer.

---

### Keeping Lent.

Remember that a true Lent should have not only its negative, but its positive side. It may be, and generally is, helpful as an act of self-discipline to "give up" attendance upon dancing and card parties, the opera and theatre, or to forego some article of food or other self-indulgence during Lent. The good, however, is to be found, not in the mere "giving up," but in the positive gain which may result from the self-denial in strengthened will-power and self-mastery. The fasting and abstinence should be accomplished by a positive resolution of some needed nature—as, for example, to practice patience, to guard one's tongue from hasty and unkind speech, to avoid criticism of others and to try to see the good in them. The time saved by avoiding parties and social engagements should be put into an extra devotion and endeavor to do good. The Church service, the self-examination, the quickened prayer for Divine grace, the more frequent and earnest Communion, the study of Holy Scripture or some other helpful reading in the family circle, the letter or visit to some one in affliction, should be put into the place of the elaborate dinner party, the social distraction, or the novel reading, which have been laid aside. Thus may we gain in strength of character and holiness of living by realizing both the positive and negative sides of Lent.—Bishop Edsall.

---

A Christian is a man whom Jesus Christ intrusts all his fellow-men; nothing can be foreign to him which concerns any one of his brethren.—Henry Perreyve.

For the Southern Churchman.

### "Thou Shalt not Tempt the Lord Thy God."

The cataclysm in Sicily, which has called forth so many critical references to "Faith" and God's love and care of His creatures or lack of it, should instead open our eyes to the conscious demonstration of His plan regarding us. If we tempt God by living in dangerous places, which He has given us judgment to avoid, then it is identical with living in sin and hoping to escape its penalty. While we are promised forgiveness of sins, if we have true repentance, we are emphatically warned not to commit sin, and not to place ourselves wittingly in dangerous places. It is an evidence of the fundamental lack of true faith that man can see in such disasters a cause for its continuance. God is a very present help in trouble. Faith our only hope. We are poor, helpless creatures, indeed, who have not faith that is unshaken, though the mountains tremble and are carried into the midst of the sea, and ourselves, perchance, with them.

LINCOLN C. CUMMINGS.

---

### Obedience.

As by faith we submit and enter the path of obedience we begin to know. "He that doeth the will of God shall know of the doctrine." Each step of faith brings its proof of reason to justify it. Each duty we do in obedience to command gives us the assurance that we are in the right path. Duty, submission, obeying the rules that God has laid down, that is the pathway of faith and after faith knowledge. God does not reveal Himself to the idle gaze of curiosity, or to the mind that thinks itself big enough to weigh Him in its balance. Irreverence cannot see God. "The secret of the Lord is with them that fear Him;" and fear means the faith of obedience, the venture of trust. So the humble pathway of faith comes to reason, and reason goes back to strengthen faith for new journeys, and to kindle its eye with a new hope. What wonderful gifts of God in Christ for our salvation here, and for our unending growth in knowledge, and in love, in life everlasting!—Bishop Randolph.

---

Human speech like our great reservoirs, needs filtering-beds. Our word-sources are amazingly fecund, but as the torrent rushes from the dim interior, it is far from pure. Pride, passion, prejudice, have each its word-fountain and contribute to the stream. But where the spiritual culture has made headway it will hold back a vast percentage of this outflow. For such a soul, what is not said will often mark a greater triumph than what is uttered.—J. Brierley.

---

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.—H. Van Dyke.

---

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the strong efforts of personal ambition.—Archdeacon Farrar.

### Lenten Work.

'Tis well to watch through all these lonely hours
In the sad garden and beneath the Cross;
'Tis well to give up something for our Lord,
Who gave up all and counted life a loss.

And we may fill these quiet works of prayer
With sweetest charities for others' need;
With deeds and words of earnest, Christ-like love;
Then shall we do God's work in every deed.

With gentle home-work, doing all for love,
Making home life the better for our own;
Smoothing some path for other feet to tread,
Cheering some heart that has to work alone.

So shall we nearer live to our Lord,
So shall we labor through those Lenten hours;
Till Easter suns shall hail the golden day,
And joyful hands wreathe the Easter flowers.

### The Faith of the Bargeman's Daughter.

By C. A. S. Dwight.

Over the wild Atlantic the wintry gale shrieked shrilly, while the broad rolling billows dashed madly shoreward. A few miles out at sea a tug with three barges was struggling against the wind and tide. The tug pitched and yawed and rolled and tumbled, while the barges, "whalebacks" all of them, sank every now and then out of sight as they strained at their hawsers, and ducking into wave after wave were smothered in foam. "Bad weather that tow is making of it!" was the laconic exclamation of the weather observer at Watch Hill, as he took a squint seaward, just before the barges were lost to sight in the gathering gloom. On board the tow the same pessimistic impression prevailed. The gray haired tug captain shook his head as the gale increased, and in vain he tried to make head against the fierce seas. On board the barges the men huddled in the small cabins aft, bracing themselves as well as they could to avoid being battered and bruised by the tumbling of their lumbering craft. In the cabin of the rearmost barge "Cap" Smith was trying hard to keep up the spirits of his wife, who, with their little daughter, Gracie, had by a great mistake in judgment been taken on the barge for a voyage in winter. "'I wish I was at home in the flat!" wailed Mrs. Smith. "Well, I don't know but that I do, too!" admitted her rough but kindly husband.

Outside the storm increased to hurricane force. The rolling and tumbling of the barges was dreadful. If one of the barges should start a seam! thought the barge men. Ahead on the tug anxiety invaded the pilot-house. "Those are stout hawsers, but if they should break?" exclaimed Captain Horseley. Hardly had he uttered the words when the tug gave a lurch forward. Instantly the men at the wheel divined what had happened—the rearmost barge, the "Vulcan," had parted her cable and was adrift on the raging sea. "Hard a port!" With a tremendous whack the tug as it swung around met with its prow and shivered an oncoming roller, wallowed gunwale under in the trough of the sea, then slowly climbed the crest of the next roller and desperately tried to swing the rest of the tow about so as to make possible the pursuit and recovery of the truant barge. But all in vain! For several hours an effort to find the "Vulcan" was made, but the snow squalls rendered the air so thick as to obscure the great lights of the coast, and much more the flickering lantern on the barge. And then sadly, and as if it were impossible to give the order, Captain Horseley decided to keep on to the eastward in order to save his other two barges. Twenty miles dead ahead was the breakwater. If he could anchor his tow there, there might be a better chance of finding the "Vulcan" when the tug could search for the wanderer unencumbered by other tows.

Desperate in the extreme seemed the condition of the abandoned barge. Roaring seas swept her decks, making it madness for any of the crew to go on deck. The after hatch was battened down to prevent the seas filling the cabin. In the cabin the few people on board were huddled, despairing now of any rescue. They knew that they were off a lee shore, that they could set no sail, and that in that furious gale no sails could help their clumsy whaleback, if they did succeed by heroic efforts in setting it. The wind was on shore, and the skipper and the few men with him resigned themselves to their fate. "It's all up now, wife!" declared "Cap" Smith to his weeping wife, who was holding little Gracie in her arms, to prevent her from being thrown about by the rolling of the vessel. Gracie listened as her father told how dangers threatened on all sides. "Nothing can save us now!" he concluded.

"But, papa, isn't God on the sea as on the land?" piped up his little daughter. "Isn't God's big arm under us as we roll? Can't He send a tug or something to save us?"

"Cap" Smith laughed—and then, at a reproachful look from his wife, checked the rising satirical jest. Swearing man as he was, he did not dare to swear then. Something in his little daughter's innocent face and in her trustful manner amid all that commotion and distress awed him. "She must have a source of strength that I know not of!" was the half-conscious thought that subdued his hard recklessness of spirit.

"Yes, dearie, I suppose that God is on the sea," murmured Mrs. Smith, "and He will, I think, take care of us!"

"I know He will!" cried Gracie—and then she began to say "Our Father" (the only prayer she knew), while her mother joined in, and even her rough father managed to say "Amen!"

After that a certain strange calm seemed to pervade the cabin. The nervous terror of striking soon upon that awful lee shore was gone. The rolling and tossing of the barge kept up, but the wind, seemed a bit less furious Watching his chance one of the men stuck his head above the covering of the hatch. No breakers were in sight. The wind had hauled around off shore, and the barge was being tumbled in the surges to the southwestward toward Montauk Point. A new danger now threatened—perhaps they would not clear the Point! Gracie divined that a new peril beset them, but still her simple childlike faith remained unshaken, and sustained and soothed the little group in the cabin. And so through the night the crew of the "Vulcan" waited and watched and hoped—while some of them prayed—and still they did not strike on Montauk, for a Heavenly Hand was piloting them.

It was well along toward morning when a steamer's whistle was heard close abeam. Then a hail floated over the waters, "Barge ahoy!" The sea had now gone down somewhat, and the skipper and a few of his men ventured on deck. By the faint light of the growing dawn they could make out the fine lines of a graceful steam yacht dancing lightly on the surges. "Can you make a line fast?" came another hail, through a megaphone. "Aye, aye!" was the response, and "Cap" Smith—who was no coward—struggled forward, at great risk of being swept overboard, and dexterously caught the line thrown to him. Ready hands helped him haul it in and make fast the hawser to which it was attached. Then the yacht, slowly gathering way, hauled ahead, and laid its course for Newport.

It was a long and hard pull for the steam yacht, but it managed at length to bring the derelict barge into port. The owner of the yacht, who was just returning from a Mediterranean cruise, soon came aboard the barge to see what he could do for the unfortunate crew. There he learned from the grateful mother the story of little Gracie's faith and fortitude amid the storm. "I knew God would take care of us!" said the child simply, "and He did!" Tears came into the eyes of the manly young yachtman as he replied, "You have taught us all a lesson, little girl! May we never forget it!"

The owner of the yacht, before leaving in his launch, took the address of the Smiths. Some months afterward a big check arrived from him, with a note explaining that he had exacted every cent of salvage he could legally obtain from the inhuman owners of the "Whalebacks," who, in the treacherous winter season, had sent three barges to sea in care of a single tug, and the amount of the salvage—one thousand dollars—he had great pleasure in forwarding, with the request that it be used for the education of the bargeman's daughter.

And so it is that Grace Smith hopes some time to be able to go to college. —American Messenger.

### Jericho.

The walls of Jericho, remains of which have been excavated by German archaeologists are, of course, chiefly famous in connection with their miraculous destruction by Joshua. It is recorded in the Book of Joshua Chapter 6, that, by command of the Lord, Joshua's army compassed the city, going round about it once a day for six days, headed by seven priests bearing seven ram's horns before the ark. On the seventh day they encompassed it seven times. Then, on Joshua's command, "the people shouted, and the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the walls fell down flat, so that the people went up into the city, every man straight before him, and they took the city," destroying all that was in it, except Rahab the harlot, who had hidden the messengers sent by Joshua to spy out the city, and her father's household. The date of this destruction is placed at B. C. 1451. In spite of Joshua's curse on any who should rebuild the city, it was rebuilt in the reign of Ahab in B. C. 918, by Hiel, a native of Bethel, and it is recorded in I Kings 16:34, how the curse of Joshua was fulfilled. The second city flourished, and under Herod the Great became important. It was sacked by one Simon, slave of Herod. Archelaus, the son of Herod, founded a new town on the plain, which he had planted with palms. Jericho was finally destroyed by Vespasian in A. D. 68.

# Family Department.

### The Flesh is Weak.

Keep, O my heart, the lifted road
  Unsoiled and silent and remote,
  Where, if the mists about me float,
They stir with whisperings of God.

Yet tread, my feet, the dusty way,
  The common highway filled with men;
  Give back, mine eyes, their looks again;
And touch my hands, their hands all day.

Ah God! that cloud on cloud shall roll
  Down 'twixt the human eyes and me.
  That darkness in the day should be,
Dust in the pathways of the soul.

—Lucy Lyttelton.

### A Story of Heroism.

A thrilling incident occurred at the close of Dr. Torrey's first meeting in Los Angeles. He was preaching upon "Soul-winning," and closed the sermon with an account of the rescue of seventeen persons from Lake Michigan by Mr. Edward Spencer.

Said Dr. Torrey: "Twelve miles north of Chicago lies Evanston. At Evanston is the Northwestern University. Years ago, when the university was young—in fact, when it was simply a country college—two strong farmer boys from Iowa came to the college—Will and Edward Spencer. Ed. Spencer was a famous swimmer. One morning word came to the college that there was a wreck north of Evanston. The college boys, with the people of the town, hurried along the shore. When they reached the place they found planks and spars and other pieces of wreckage being driven ashore from the Lady Elgin, to which were clinging men and women.

"Edward Spencer threw off his coat and superfluous garments, tied a rope around his waist, threw an end to his comrades on the shore, jumped into the breakers, and swam out. He grasped one who was struggling in the water, gave the signal and was brought to shore. Again and again and again he swam out, until he had brought a fifth, a sixth, a seventh, an eighth, a ninth, and a tenth safe to shore. He then seemed completely exhausted. His comrades had built a fire of logs on the shore, and he tottered to the fire and stood by it trying to get a little warmth into his perishing members.

"As he stood there, he looked out again over the lake, and saw others struggling in the water. He said: 'Boys, I am going in again.'

"'No, no, Ed.,' they cried, 'your strength is all gone. You cannot swim out again. You will only throw your own life away. It would be suicide.'

"'I will try any way, boys,' he cried, and again he sprang into the breakers, and swam out and grasped one that was drowning and brought him safe to shore. He brought an eleventh, a twelfth, a thirteenth, a fourteenth, and a fifteenth safe to shore. Then strength seemed all gone. He tottered once more to the fire, and stood there pale, and trembling, and cold. It seemed as if the hand of death was already upon him. He could scarcely stand.

Looking out again over the water he saw a spar rising and falling upon the waves. Then he saw a man's head above the spar, and a woman's head beside the man's.

"He cried: 'Boys, it is a man trying to save his wife. I'll help him.' 'No, no, Ed.,' they cried, 'you could never reach him.'

"'I will try,' he cried, and again burst from the crowd and sprang into the awful breakers. Summoning his fast dying strength, he reached the spar, and placed his hands upon it and brought it around the point to a place of safety. He was then pulled through the breakers. Tender hands lifted him from the shore and carried him to his room in the college. They laid him upon his bed, and for awhile he seemed to fall asleep.

His brother Will went over and sat down by the fire they had kindled in the grate. As he sat there thinking, suddenly he heard a gentle footfall behind him and felt a touch upon his shoulder. Looking up he saw Ed. standing looking down into his face with wistful eyes. 'Will,' he said, 'do you think I did my best?' 'You saved seventeen,' his brother replied. 'I know it,' he cried, 'but I was afraid I did not do my very best.'

"Will took him back and laid him on the bed once more. Through the night he tossed in semi-delirium, thinking only of those who had perished that day, for in spite of all his bravery and that of others many went down to a watery grave.

* * * * * * * *

"There are wrecks everywhere. Men and women are going down. Let us cry in the earnestness of our love for lost souls: 'Oh, if I could only have saved just one more!'"

All over the Tabernacle, as Dr. Torrey concluded, people were in tears. Hundreds rose to their feet to dedicate themselves to the work of soulwinning. At that point, President Baer stepped up behind Dr. Torrey and whispered, "The man who sat next to me says Ed. Spencer is in the building at this moment."

Dr. Torrey at once stepped to the front of the platform, and said: "I am often asked what became of Ed. Spencer. He was a physical wreck. He had to give up his preparation for the ministry. He is now a resident of California, and I am told that he is in the building at this moment. If he is, will he please come to the platform?"

Mr. Cleveland, who had pointed him out to Dr. Baer, went to him where he sat near the platform, and he was immediately brought to Dr. Torrey's side. The whole audience sprang to their feet, burst into applause, and waved their handkerchiefs.

Mr. Spencer whispered to Dr. Torrey: "It is just forty-eight years and two months to-day since it happened." The whole audience bowed in prayer, and Dr. Torrey asked that God would make Ed. Spencer's last days his best days. Mr. Spencer whispered, "He has."—London Christian.

---

We have been told many times that wisdom requires that a man come each morning, before beginning the work of the day, to a clear and positive understanding with the Lord. It is a lesson hard for some to learn, but it is true, nevertheless. Rely on that.

---

His way is best.
I may not know the reason
  Of all the darkness I am passing through;
But this I know, that every testing season
  He makes a blessing, if to him I'm true,
    And so I rest.

### Mammy—A Faithful Soul.

It was the year 1865. In the South there were many sad hearts in those days. Much of this sadness was caused by the parting of the ways between the masters and their former slaves.

The day this story begins a Judge, on a Virginia plantation, called the blacks together. "You are free," he said, "free to go where you will. If you decide to leave, come to me and I will do all I can to help you find another home." He felt very sad, for he was very fond of his black friends and he knew much better than they the difficulties which lay before them. Among those who remained was the Mammy of this sketch.

Mammy loved the Judge's little son devotedly and she could not bear to leave him. Time passed on, the Judge's daughter married and lived on the old plantation. When a little baby girl came Mammy was overjoyed and she loved the child almost as well as its own mother. She was a beautiful little girl, but when she was about a year old God took little Mary from her devoted parents and fond nurse, and they were very sad and lonely.

Soon after the child's death Mammy came to her mistress and said, "I miss my honey chile. I can't stay here. I must go and get a taste of freedom." So Mammy, with her husband, left the old plantation to get a taste of freedom.

A year passed by, another child came to gladden the hearts of his parents and grandparents, a beautiful boy. When he was in his second year he, too, fell sick. One hot day his mother carried him out in the yard and put him in his little cradle under the shade of the trees. She began to "keep off the flies" when Mammy suddenly appeared on the scene and demanded the place. "Give me dat brush, Miss Mary, and go an' take a res'. I'll take care of this honey chile," and Miss Mary went.

When the Judge came home at dusk he said, "Why, Mammy, I can't let you go home alone so late, wait and I'll order the carriage."

"Law, Master," was the reply, "Mammy's come to stay," and Mammy stayed.

As the years went by a number of children came to make the nursery a pleasant place to see, with Mammy at its head She often said to their mother, "Law, Miss Mary, dese aint youah chillens, dey belongs to me, you dest borned 'em." And "Miss Mary," who fully trusted the faithful old soul, gave Mammy free reign, and a happier woman than Mammy never lived, with her pretty flock of children to love and tend.

It is true that "Miss Mary" would sometimes find the nursery door locked from her prying eyes. But at such times she knew that Mammy and her flock were out enjoying the green meadows, the shaded woods and the dancing waters of the pretty brooks. They were in safe hands, and she could not find the heart to scold the runaways when they returned.

Once Mammy took one of "her children"—the four-year-old—to visit her brother. The little lad was fed on the fat of the land. Mammy delighted to tell how her "honey chile" stared when a whole chicken, done to a turn, was placed before him.

"He dest looked at me with upraised hands and said. 'Whoop, Mammy, I'm done with gizzard and wings now.'" and Mammy would shake with laughter in which her mistress would join whenever the doings of this visit were mentioned.

Time passed on until 1890. Mammy was nearing her eighty-third year. There were no babies in the nursery now, the

youngest child was four years old. Then, Mammy had what she termed a call. She was very ill and unconscious for some time. After a partial recovery she said to her mistress: "Miss Mary, if I'd a died in that swoon I'd a gone straight to hell."

"Why, Mammy," was the startled rejoinder, "you know the way of salvation."

"Yes, but I ain't always walked in it." Mammy like all her race was superstitious, she thought she must have a vision of some kind before the change of heart came.

"And," continued Mammy, "I ain't never been sure I's a changed child, but, Miss Mary, ever since that trance I ain't stopped prayin' one minute."

Mammy had been instructed well in the Gospel. The father of the children was a Presbyterian elder and she was always included in the nursery class which he instructed in the Bible every Sunday.

Mammy grew so much better that the younger children, all but the youngest returned to the nursery. A colored woman slept on a pallet at her bedside to wait on her if necessary.

One night she begged so hard for little Mary, her "baby chile" to stay with her, that "Miss Mary" gave a reluctant consent, and Mammy went to sleep with the child in her arms.

But Miss Mary could not sleep, and visited the nursery frequently. Mary slept peacefully, but Mammy was restless. Finally she awoke with a "misery in her side." They ministered unto her until she fell into a peaceful sleep. Then Miss Mary went to bed.

Very early that morning Mary came running to her, "Mammy won't speak to me, mamma," she cried; "she won't make our tea." Mammy had been in the habit of giving the children their breakfast before their elders were up. "Come, mamma, Mammy looks so funny," said the child now in tears.

Rushing to the nursery, Miss Mary found Mammy again unconscious and in a few hours she passed away to her heavenly home.

She had done what she could. There were many sad hearts that day, because Mammy had gone on her long, long journey never to return. They missed her greatly on the old plantation, especially the little ones.—Nellie G. Blackburn, in Christian Observer.

---

But it ain't jes' seein' the good in folks and sayin' nice things when you're feelin' good. The way to git cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin,' to keep on believin' the sun is a-shinin' when the clouds is thick enough to cut. Nothin' helps you to it like thinkin' more 'bout other folks than about yourself.—Mrs. Wiggs, in 'Lovey Mary.''

---

The poor man watched the floods wash away his home and mill. They were all he had in the world. But, as he stood on the scene of his loss, broken-hearted, after the water had subsided, he saw something shining in the bank which the water had washed there. He found it was gold. The floods which had apparently begared him, had in reality made him rich.

---

In this life there is but one sure happiness—to live for others.—Tolstoi.

O Jesu, give me grace and power. I pray,
Thy Church's laws devoutly to obey.—
Amen. —F. G. Scott.

### A Unique Home Sunday-School.

For years Mr. and Mrs. W. K. Andem have been well known through their connection with the successful work of the Ruggles Street Baptist Church, Boston It is not so generally known that Mrs. Andem during the past seven years has conducted a remarkable Sunday School in her own home; a Sunday School peculiar to itself, but having many features similar to the Home Department.

This Sunday School, like many other noble efforts, had its origin in a great sorrow. rs. Andem's little Kendall, a boy five years of age, was taken very sick. As he lay on his mother's lap, she sang to him,

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong."

As the song continued the sweet, faint little voice interrupted, "Mamma, that means me."

And so indeed it did. Very soon the little one went to be with the Strong One in whom he trusted. The wound went deep into the mother's heart, and yet her sorrow did not make her selfish.

In remembering the little one whom she had lost, she did not forget other little ones who still remembered about her and who were never taught about the "Strong One," who had taken little Kendall to Himself. In memory of her dear little boy she undertook a work for the little ones of her own neighborhood, especially those who had no Christian privileges, such as were so precious to her.

She began to invite these children to her own home for a Sunday School. She knew that it would be useless to invite them to her own church and Sunday School, because the parents of so many of them were prejudiced against the Christian Church. So she went out upon the street and began to invite the children as she met them at their play. The first Sunday twenty-four children from five to thirteen years of age gathered in the two parlors.

From this beginning the school grew rapidly, so that for the past five years the house has been crowded each Sunday. The feeling of the children about coming is illustrated by their punctuality. The session begins at three o'clock in the afternoon, but many of the children arrive before half-past one. "This," said Mrs. Andem, "was encouraging to the spirit, but perhaps not quite so much to the body, for if the children were left alone, they would bang on the piano, slide on the carpets, thump each other on the head with the hymn books, not to speak of more objectionable performances.

One feature of this Sunday School has been its influence in reaching the Jews Many Hebrew parents have allowed their children to come to a private house because they did not know the nature of what would be taught there. The children often left after an attendance of a few Sundays, but it gave an opportunity to teach them a little of the Gospel in the school and to visit their families and preach Christ to them.

As time went on the Sunday School overflowed the parlors, sitting-room, and other rooms of the house, even taking possession of the kitchen for a Primary Department. There thirty or forty little ones have assembled every Sunday. Set tubs became a table, the real table being consigned to the pantry. And still the little ones came, and the question was how to provide for them except by sending the kitchen range to keep company with the table.

It would seem as if this task in time would become burdensome, but always in the superintendent's heart was the memory of the dear little one who had passed away and of the loving Master who had called him home. So that we can understand how Mrs. Andem wrote the following words in declining an invitation to take charge of a department of two hundred and fifty children in another Sunday-school.

"I realize that my task is a difficult one—it takes my life, but it is well worth it, Only one thing can keep me here, and that is the Master's will. If I leave here to take a class, to whom, whether I go or not, the Gospel will be preached, who will point to Christ these boys and girls? Who will open a house for a Sunday-school?"

And so during all these years the work has constantly grown. Some of its results are visible. A number have openly confessed Christ as a result of the teaching which they have received there. But many of the results will not be fully developed for generations, and only in the light of eternity will the blessed influence of this Home Sunday-school be fully realized.—J. Mervin Hull, in American Messenger.

---

For the Southern Churchman.

### A Purified Life.

There are Christian people who put a great deal of emphasis upon the idea of purity of heart. They say that although one may be a real Christian he needs a special work of Divine grace for the purpose of having wrought in him a pure heart. And by that term they mean that the one who has such a heart is entirely free from his old nature, and is, therefore, perfectly pure. But this is not the teaching of Scripture. Scripture does speak of "the pure in heart." But the word "heart," as used in the Bible, often has the meaning of personal life. It is one's spiritual or immaterial nature. It is not a certain division or apartment of one's personality. To be pure in heart is to be pure in one's life. Christ used the word "pure" in contrast with moral impureness, or moral corruption. An ungodly person's life is an impure one, as judged by God's law, or as viewed by Him, even though the person may be a very respectable man, and outwardly honorable. The life of a true Christian is a purified one. Such a person has been pronounced clean by the judgment of God. Hence it may be said that all Christians have a purified life. All stand acquitted before God. All are uncondemned. No power nor person on earth has a moral right to bring any charge against God's elect ones. Nor has any professed Christian the right to assume that his own heart is perfectly pure, while the heart of another Christian is impure.

One Christian is not allowed by God to boast over another Christian in respect to his moral purity. All stand on a level before Divine law, and before God. All of the glory of one's salvation belongs to God, to Christ, to the Holy Spirit. And each Christian is required to give evidence to the world that he is living a purified life. If the life of Christ reign in a person he will live such a life. It is his pleasure to do so.

—C. H. Wetherbe.

---

**The power of going out of one's self and seeing and appreciating whatever is noble and loving in another, is one of God's best gifts.—Thomas Hughes.**

### "Thy Will Be Done."

"Thy will be done!"
I learned to lisp at my mother's knee
In life's fair morning. Friends were 'round my way,
Sweet flowers, bright sunshine, and the clear blue sky.
'Thy will be done"—'twas easy then to say.

"Thy will be done!"
With careless lips I said it o'er and o'er
As years passed by, for still my sky was bright,
It was His will that hope and love were mine,
And home and friends and every dear delight.

"Thy will be done!"
High noon was all around me, care and toil
For daily bread, and crosses to be borne;
But still His will seemed good, and still I prayed
The prayer I learned to pray in life's young morn.

"Thy will be done!"
Slowly the dark clouds gathered in my sky.
I knew it was His will, and still I tried
To breathe the word so fraught with meaning now—
The prayer once whispered by my mother's side.

"Thy will be done!"
The fierce storm broke and syept my joys away;
Love, hope, and home all vanished from my sight.
With streaming eyes and breaking heart I prayed
"It is thy will—I know thy ways are right."

"Thy will be done!"
The clouds are lifting in the Western sky,
Bright sunset hues are shining on my way;
Behind me now are storm and fear and loss,
The heat and burden of the weary day.

"Thy will be done!"
Help me to say it still with trusting heart,
Or long or short life's eventide may be—
The prayer He prayed when in the garden bowed,
The prayer I learned beside my mother's knee!

—Anna F. Raffensperger.

### The Church in the Home.

A little city of fifteen thousand inhabitants suffered an epidemic of scarlet fever, which resulted in the closing of the schools, the clubs, the Sunday Schools and the churches. It was a church-going community, and Sunday brought a strange quiet in the absence of church-bells and companies of people going to church. Many households wondered how the day would be spent, and rose with little purpose for its observance, save to keep it quietly at home.

But the pastors of the dozen churches had taken counsel with one another, seeking a plan whereby they might save the day to the calendar of the spiritual life of their people by some message adapted to their situation. So they prepared a little service adapted for use in the home, and a short sermon, and hymns with music, and these they caused to be printed on Saturday in the local papers of the vilage and scattered Saturday night in all the homes.

The editors were interested in helping the enterprise, and gave largely of their space to setting forth the plan, and even secured from each minister a little sermonette in addition to the general homily, so that each family could have a message from its own pastor as well as the general sermon prepared by them all.

"At the regular hour of the morning service let every man be a priest in his own house," read the little letter which accompanied the service, "and let no sense of novelty deter the members of the family from gathering for a brief service within the home."

In very many homes the plan was carried out. The parents assembled the children about the piano, where they sang "Safely through another week," and then united in the Lord's Prayer. Then followed the Psalm and New Testament lesson, and then the family prayer and the sermon. There were other hymns—"There's a wideness in God's mercy," and "Father, whate-er of earthly bliss," the words and music of which were in the papers. But most homes contained hymn-books, and these helped.

The service was varied in different homes, but most families followed it essentially as prepared. Then came the little sermon on the influence of the home. That also was printed in the paper. It told of the kinds of love that bind the home together. It told of the joys of the home life. It asked that on this day each home realize how much it had within its own four walls to thank God for; and not to be too sorry that for this day its members had only God and each other and the home. And it pleaded that the spirit of Christ might come more largely into the home, in order that the home spirit might be carried out into the world to make a brotherhood in the spirit of Him Who came into a home of earth to fit men for a heavenly home.

Perhaps a thousand homes used the service. Many of them testified to the good it did. In some homes, where there was sickness and quarantine, the service was an especial blessing. In others it was a reminder of blessings too little appreciated. In not a few it had its influence in changing what might have been a day of restlessness and chafing under restriction into one of glad service.

When it was over, and the testimonies came in of the good that had been done, those who had devised the plan felt that He Who makes even the wrath of man to praise Him had wrought through that sickness a blessing to many lives, and that the silent Sunday had been among the "all things" that work together for good to them that love God.—Youth's Companion.

---

To make grateful mention of the fact to some one who has helped you in your religious life will give you a sense of personal satisfaction, and may encourage a servant of God in well-doing.

ROYAL
BAKING POWDER
Absolutely Pure
The Only Baking Powder
made from
Royal Grape Cream of Tartar
—Made from Grapes—
A Guarantee of Pure,
Healthful, Delicious Food



### A Frog Farm.

At Stege, a small station about twenty miles from San Francisco, is a famous frog farm. It is on a ranch that extends along the shore of San Francisco Bay, and it comprises about a dozen acres of land and water. In the low ground near the bay many springs of water bubble out of the soil. These were surrounded by a hedge of cypress, and the water was so confined as to form three big ponds. Around each of these ponds is a fence of wire netting high enough to keep the frogs from escaping, and the ponds are filled with aquatic plants, moss, and everything necessary to make the croakers feel contented. When the ponds were first stocked with frogs, only a few hundred were put in the inclosures; but since that time the population has grown so rapidly that thousands of frogs are captured and sent to market every year without apparently diminishing the supply.

One of the first things that the frog raiser has to learn is to separate the "yearlings" from the full-grown ones, or "four-year olds," else the youngsters will be eaten alive by their ferocious elders. A frog four years old is considered ready for the market; but the average bullfrog will grow steadily larger and more important both in voice and bearing, until his twelfth year, when he is ready to croak for the last time and die of old age. At the Stege farm are several twelve-year-olds. They are monsters, fourteen inches in length, and weighing four pounds each.

When the winter approaches, the frogs bury themselves in the mud at the bottom of their pond and sleep until spring. They reappear looking nearly starved to death. At this time the keeper feeds them with a mixture of oatmeal and blood; but this is continued only until the frogs get in good condition, when they are left to take care of themselves. Many of the older frogs of the Stege farm are quite tame and allow their keeper to handle them.

---

Self-serving and self-seeking are characteristics that will find no place in Heaven. They are of the earth, earthy, and will be laid aside with the old Adam when the soul departs to its everlasting home.

# Children's Department.

### Before the Gospels Were.

(Ye are witnesses of these things.—Luke 24:48.)

Long noons and evenings after He was gone,
Mary the mother, Matthew, Luke, and John,
And all of those who loved Him to the last,
Went over all the marvel of the past—
Went over all the old familiar ways
With tender talk of dear remembered days.
They walked the roads that never gave Him rest—
Past Jordan's ford, past Kedron's bridge,
Up Olivet, up Hermon's ridge,
To that last road, the one they loved the best.

This way He passed with Jairus, this the place
He called the light back to the maiden's face—
A slow strange light as when the dawn fills up
In her first hour a lily's pallid cup.
There was the shadow of the cedar tree
Where He would sit and look on Galilee,
And think on all that had been and must be,
And yonder was the secret trail He trod
Where birds were feeding as the guests of God;
And where the lilies, lighted by the sun,
Made dim the glory of King Solomon.

And then Jerusalem, where once He came,
His words all sword and flame
For those who buy and sell the Holy Name—
'Twas there He lifted up the little child,
Its heart all wonder wild;
Yes, lifted up a child for all to see
The secret of the Kingdom that shall be.

So huddling often by the chimney blaze,
Or going down the old remembered ways
On many a lingering walk,
They held their wonder-talk,
Minding each other of some sacred spot,
Minding each other of a word forgot;
So gathering up till all the whispered words
Went to the four winds like a flight of birds!

—Edward Markhham.

### Bessie's Brothers.

"Now, sister, I cannot be bothered with you to-day. It's the first skating this year, and I've only a half holiday, so I'm going to make the most of it," and Horace buckled his skates together with an air of determination that dashed Bessie's hopes at once. Still she faintly pleaded, "Oh, please, Horace, you promised you'd teach me ——"

"So I will, but not to-day. Girls are such geese, anyway; I don't see why they want to skate. At the least little slip they squeal, and act crazy generally," and Horace buttoned his coat with a superior air.

"But I wont squeal once, if you'll only take me," said Bess. "I'll come home in an hour, if you say so." But Horace was obdurate. "Not this time. Now don't cry—girls always——" the door slammed behind him, and the rest of his speech was lost. Bess slowly unbuttoned her cloak, trying hard to keep back the disappointed tears. Her pretty new skates in the crimson bag would have to be hung away again for nobody knew how long. Two big drops rolled down at the thought. Just then ten-year-old Bob rushed in. "It's freezing faster an' faster, and I'm going skating. Oh, jolly, ain't I glad this is a holiday?" and his cap tinkled against the chandelier in its mad flight skyward. "What's the matter, Bessie," he asked, noticing his sister's downcast face.

"I want to go skating, too, but Horace wont take me," she faltered. "Everybody can skate but just poor me."

"I'll take you. I just guess I will;" and Bob dashed a tempestuous kiss from his mittened finger-tips as he pranced. Bess laughed in spite of herself. "You? Bless your heart," she said, "you couldn't teach me to skate. Why, I'm six inches taller than you are, and bigger every way." Bob flushed, and straightened up proudly. "I'm strong as anything," he declared. "You just try me once, and see if I can't help you to learn."

"It would spoil your fun just as much as it would Horace's," said Bessie, hardly knowing what to say, yet quite sure her younger brother was too small to give her any help.

"'Twouldn't spoil it at all. It'd just be dividing it with you, so both of us could have some; and that's heaps better than fun that leaves other people out," declared Bob, stoutly, as he slung his sister's skate bag over his shoulder.

Two hours later, Horace skated back from a long trip up the lake. A certain scarlet cap, with a familiar look about it, caught his eye, and he drew near to investigate.

There they were—sturdy Bob, with one hand on his hip, holding his elbow out straight, skating slowly along, while beside him, with a firm grip on the dark-blue sleeve, went Bess, a little shaky, but really skating. Her cheeks were red, her eyes shone like stars, and a happy smile brought dimples all over her face. Dear little Bob looked proud, as he said, "Look out for that rough place, Bess, it might trip you. Now, I'll get in front, and you put your hands on my shoulders, while we turn around; keep your ankles firm!" They were too busy to see Horace among the comers and goers on the ice, and he skated away again. But somebody else's cheeks were red, as he said to himself, "If ever I felt mean—it's now. Bob isn't allowed to go out after dark, but he's given up his afternoon to do what I wouldn't do, though I ought to have been glad of the change. Such a sister as Bess is, too! I don't deserve to belong to the same family!" By this time he had circled back, and the others were startled to hear him say, "Here, Bob, this is my girl, and I'm going to take possession of her now. Yes, you can trust me—I'll have her skating backward and doing fancy figures by night." Bess laughed happily. "Haven't I learned rapidly? I didn't thing he could help me at all, but he's taught me beautifully. Bob is the dearest——"

"I didn't do nothin'" Bob protested, with more earnestness than grammar. "Only gave up your own fun for me," said Bess, gratefully.

"I never had a better time," began Bob, but Horace interrupted. "Well, it's my turn now. Scamper off, and show us how well you can do alone."

"Look at his happy face," said Bess, as he shot by, a moment later. "He said he enjoyed fun that didn't leave other people out, and I believe he does."

"So does everybody else, if they'd only remember it," remarked Horace, as they moved slowly forward. "Next time I'm in for a real downright good time, I think I'll follow Bob's example."

---

A thing is not necessarily wrong because it is new, nor right because it is old. Sin is as old as Adam, but is as young as it was when it entered the Garden of Eden. Neither is a thing right because it is popular.

### Grandma's Long School Nap.

By Emma C. Dowd.

Claire ran in from school, eager and smiling.

"Something awfully funny happened to-day," she said. "Jeannie Pardee went fast to sleep, and Miss Winthrop had to wake her up!"

"When I got sleepy," said grandma, "though I guess I wasn't quite so big as you, they put me to bed."

"But not in school?" cried Claire.

"Certainly. That's what I mean," replied grandma.

"A bed—right in school?" squealed Claire, laughing. "Why, how funny!"

"It would seem so now, but children went to school younger than they do nowadays, and the little ones needed naps. So there was a bed in the corner of the big entry—just a small mattress on the floor, with a bed-quilt or comfortable for covering in cold weather. I don't believe I ever told you about the time I shall always remember"—and grandma laughed softly to herself.

"O, please tell me!" pleaded Claire. "Is it about going to bed in school?"

"Yes. I recollect I was studying my spelling lesson, and grew drowsy, so the teacher said I'd better have a nap. I tumbled down in the corner and pulled the comfortable all up around my head, it was so cold. In a minute I was fast asleep. It happened that the teacher was sent for to come home early because some one of the family was sick. Se she let out school in a hurry, and nobody thought of me, down in the dark corner of the entry. When I woke up the moon was shining in at the window, though it was still early, scarcely past supper time."

"Oh, weren't you afraid?" gasped Claire.

"No, I don't remember that I was. I think I was a little bewildered at first, and when I found the door was locked I recollect that I thought for a minute that I'd have to stay there till somebody came. But then I thought of the window, and it was an easy matter to go out that way, for they were not far from the ground. My father and mother supposed I had gone over to Aunt Betsey's, as I often did, and that she had kept me to supper, so nobody had worried a bit about me. The teacher felt very mortified to think she had forgotten me, and I don't believe she ever locked anybody in the school house again."

### The Hard Lesson.

"Susy, how do you do?" said I.

Then what did Susy do but sigh and cry: "O my! I don't do well at all. I have this long, long page to learn, and O, my teacher is so stern—so very cross! If I miss just one little letter she'll say to me: 'O, Susy, can you do no better?'"

"Let's see," I said. "The first word is l-e-a-d, lead; the second, b r e a d, bread. You may teach me, and I'll teach you. I want to learn this lesson, too. I wonder who will know it first."

Then Susy into laughter burst and gave me words to spell. "O, yes, you know this lesson well, and now I'll see what I can do."

"That's right, and I—spell this word 'blue.'

But Susy spelled it wrong. "B-l-u, blue," she said. I shook my head, and then her cheeks turned very red. "I didn't study long, O dear! a half an hour at most, I fear. But I'll take my book and study, and soon I'll have my lesson ready."

Then Susy's little tongue went fast, and lo! before an hour had passed she knew her lesson well.

### Knowing How.

I've sometimes heard my grandpa tell
That folks who knows just how to smell
Can get the summer from one rose
Or from a little breeze that blows.

And father says no matter where
You live, if you will just take care
And make the best of your two eyes,
You'll see so much you'll grow real wise.

And then my mother's often heard
One little pleasant-spoken word
That's made somebody smile and smile
And feel cheered up for quite a while.

They say it doesn't matter much
Whether a child has such and such;
It's how she'll learn to "make things do."
And p'r'aps it's so with grown folks, too.

—The Congregationalist.

### Heroes and Heroes.

Leonard shut the front door very decidedly. Perhaps it wouldn't be quite right to say that he slammed it, because there was a penalty for slamming doors in his house, and it involved some loss of time. But he did actually slam the gate behind him; and then he sped away down the brick sidewalk, never looking back to see whether Eunice had come out to the porch to call him to account.

"She won't let me go," he declared, dashing into the grocery on the corner. Jim was waiting for him there, sitting astride of a vinegar keg, and puffing a cigarette.

"She won't, eh?" said Jim. I told you 'twouldn't be any use to go home and ask. A big boy like you, that dasn't go out of sight of his front gate without asking leave!"

Leonard kicked viciously at a sack of turnips.

"Here, you, let that alone," the tall, fair-haired youth behind the counter observed, mildly. There were no customers in the store, and he was giving his undivided attention to Jim and Leonard.

"Say, how long is it going to take to make a man of you?" Jim continued.

If Leonard had answered accurately, he might have said: "About ten years and six months." But he didn't answer the question at all. He jammed his hands into his pockets, and leaned against the counter, and scowled at Jim.

"She said she'd tell father," he answered. 'She said if I didn't mind her, I'd have to mind him. She treats me just like a kid."

"Who's 'she'? Your mother?" the young man asked.

"No. Mother's away. It's Eunice, my sister. She don't even want me to have any good times."

"That's it," Jim put in. "Tie you up at home. Take you out to Sunday School done up with a little dog-collar and chain. Make you read nice, little books about Dear Little Joe, the Boy Missionary. I tell you, if you're ever going to be a man, you've got to cut loose from it."

"From what?" the fair-haired young man inquired.

"Sunday School and all that stuff. Let the women and girls go in for religion, if they like it so much. They needn't try to interfere with us." And Jim struck a match in an exceedingly grown-up, masculine fashion, and lighted another cigarette, while Leonard regarded him admiringly. Jim must have been thirteen at least—every day of it!

"So you think religion isn't for boys and men?" the clerk inquired. "Never heard of a real, big, brave man that had any use for religion?"

"Nope," said Jim. "Not a one."

"Well, I wonder what you'd think of a man that got mixed up in a howling mob of crazy ruffians that were going to kill him, and he never flinched once, and faced them down till the soldiers came and carried him off to the fort?"

"Indians, was it?" Jim demanded, visibly interested. "Was that out West where you were last year?"

"Another time this same fellow was making a speech, just perfectly peaceable, to a set of the same kind," the clerk went on, paying no attention to the interruption. "And that time there weren't any soldiers on hand, militia nor regulars either, and I guess the police weren't any account. Anyhow, the crowd got him, and dragged him off, and threw stones at him until they thought he was dead. But he came to, and do you reckon he was scared out? Not much. He went right on, travelling and making speeches and trying to set things straight."

"P'litical man, was he?" asked Jim.

"Another time he had to go on the ocean—yes, going to Europe, he was; you guessed right that time, only he didn't start from New York—and his ship was wrecked, and they drifted in an awful storm for days and days, and he never showed the white feather—not once! Cheered up the captain and the whole crew, and showed them what to do, and by-and-by they all got safe to land."

"Say, I know who that was," Leonard burst out, so proud of his knowledge that he forgot Jim's forthcoming sneers. 'You're talking about St. Paul. It was in our lesson yesterday."

"Yes, and this is his day, too," the clerk said. "It jumped into my mind when I looked at the calendar there a minute ago, and heard this chum of yours say that men hadn't any use for religion."

"Aw, you've been telling Bible stories!" Jim exclaimed, with inexpressible scorn. "I thought you said it was a fellow you knew out West. I don't take any stock in those old yarns."

"You don't, don't you?" said the clerk. "Well, I'll tell you another one, then, about a fellow I did know out West. And that's mixed up with St. Paul's Day, too, as it happens."

Old Mr. Wise came in just then for a pound of coffee, and the boys had to wait until he had bought it and shuffled away with his package and his change.

"This fellow I knew was a missionary out there in the heart of the Rockies," the clerk went on, when he was at leisure again. "A young chap he was, not very long out of college, and he'd been a famous athlete, too. Stood six feet in his stockings, strong as an ox, always laughing and joking; and religion was just his business in life. Well, I knew him two years; and he was at it, winter and summer, travelling in all sorts of weather, going into the wildest, roughest places—shot a grizzly once, when he was going on snowshoes over Bald Mountain; and another time he went in, bare-handed, and broke up a row between two of the toughest miners in Dry Gulch, that were just pulling their shooting-irons on each other.

"And on St. Paul's Day, that's three years ago now, he was in the Gulch when the smelter burned; and the charge-floor broke through with five of the men that were trying to fight the fire from there; and we all thought they were gone for sure. But this fellow—now, remember, Len, your chum here says he wasn't a brave man—he jumped in and got a few others to follow him—I reckon the good Lord is the only one that knows how he did it, but they got those men out, terribly burned and bruised, but they all lived. Only the missionary—he must have been a no-account chap, Jim says, because he'd grown up minding his mother, and gone to Sunday Schools, and started them, too, out there, dozens of them—well, he was burned so that he lost the sight of both eyes."

"Oh!" said both boys; and Jim let his cigarette fall.

"Didn't give up, even then. Went back East, and settled down to learn Polish or Bohemian or something, I forget which—and he's gone to work in a settlement in a big city, trying to help somebody yet. He can play the organ, and poke his way from house to house with a stick; and he's going to keep right on fighting in the Lord's army till he's mustered out."

"Well, I ain't saying——," Jim began, and stopped.

'You go right on and do what your folks want you to, Len," the clerk advised. "I don't know where it was that Jim had asked you to go, but if your big sister said No, it's ten chances to one you won't lose much giving it up. And don't you ever believe for one minute at a time that you can't grow up to be a big, brave man without lying, and smoking, and swearing, and disobeying. This day is a pretty good day to begin thinking about the kind of man you really want to be; and if you remember the two men I've been telling about, you won't be fooled by some other people."

Leonard straightened up and pulled his hands out of his pockets.

"It's five o'clock, isn't it?" he said. "Guess I'll walk down to the office and come home with father. No, thank you, Jim; I don't believe I'll go with you to-day!"—Mabel Earle, in The Christian Young Soldier.

For the Southern Churchman.

### Little Esther.

I want to tell the little girls who read stories in the "Children's Department in the Southern Churchman, about Esther, who was born on an ideal Easter Day, and she is almost an ideal child. She claims Easter for her birthday, irrespective of its date. When a wee little girl she used to sit beside her grandmother and listen with rapt attention to the stories she read in the Southern Churchman. One that touched her most was of a little girl who was saving money for an Easter offering for a particular purpose in which she was deeply interested; but she died before Easter Day came. Her mother determined to send the money she had saved, with as much more as her little friends chose to contribute, to the desired cause.

Esther became enthusiastic over the subject and asked her mother to let her send some. Her grandmother and others added to her contribution, which she gladly sent. Now she is a good reader herself and reads to her grandmother, who is nearly blind, in the Southern Churchman and Prayer Book, especially during Lent. It is her delight to wait on her, and tell her pleasant things she has heard or read about.

Now I wonder if other little girls who may read this won't imitate Esther, by trying to contribute to the comfort and happiness of some old or sick person.

Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him, and He will strengthen thy faith for greater trials that may come.—Dr. Pusey.

### A Chinese Glass.

BY ROSE MILLS POWERS.

In China, far across the sea,
Where things are odd as they can be,
You never heard such din and noise
As in the schools for little boys.
From brightest pupil down to dunce
They study all out loud, at once!
In fact, they fairly scream and shout
At top of lungs, their lessons out.

To do our studies quietly
In school is best for you and me,
But sometimes, when we have to sit
So very still, I think of it—
How it would help like anything,
To ease us in our fidgeting,
If we could yell a bit, you know,
As schoolboys do, in far Ning-po.

Youth's Companion.

### The Little Boy Who Wanted to be a Soldier.

There was once a little boy who lived in the attic part of a very tall house which stood in a very great city. He lived with his grandmother, and all day he sat by the little round attic window quite alone; for his grandmother went out every morning to work in other houses.

There was not very much to see from the window, except the gray pigeons with their pink feet and their sweet, cooing voices, who hopped up on the window-sill. But there was the sky with its stars at night and its blue in the daytime; and there was a square down below that the little boy had never walked across, because, you see, he was quite, quite lame.

So he sat very patiently by the window, and he watched the children going by to school, and he talked to the pigeons, and he did a great deal to help his grandmother. She went away early in the morning; but before she started, she put the tea-kettle over the fire, and the little boy washed the breakfast plates, and dried them very carefully, and wheeled his chair over to the cupboard and stood them all up on the shelf.

Then he dusted all the places he could reach, and watered the marigold that grew in a pot in the window. The attic looked as tidy and fine as a palace when the little boy had finished, and then he wheeled back to the window and began his own day's work; for he was a busy little boy.

He had a bag full of beautiful calico pieces, and he had a thimble and a needle and a spool of thread; for his grandmother had taught him how to make holders. Sometimes he could finish two in a day, very round, with brass rings to hang them up by, and people bought his holders for five cents apiece.

While he sewed he looked down into the square below and watched the children playing at marbles and hop-scotch and he wished that he could play, too. Best of all, he watched the soldiers parading by. O, but they were fine! Blue coats with yellow lining, feathers, and such straight backs!

Nearly every day they marched past, and the little boy wished more than anything that he could be a soldier. He had wished it ever since he could remember. To be a soldier and march in a parade! And, when he thought he never could be one, he sometimes cried a little bit and the thread would knot, and the needle would stick; for he was only a little boy, you know, and he was quite, quite lame.

"Coo-roo, coo-roo," called the pigeons one morning. "How do you do, little boy? The sun is up, and it is a good day for crumbs. We are off to the square, and we can't stay any longer. We wish you could come, too." And they spread their soft wings and fluttered off.

"Even the pigeons go," said the little boy to himself. "I wish some one would carry me down."

Toot, toot! tum-te-tum! "There come the soldiers!" He leaned as far as he was able over the window-sill, and waved a red holder and shouted—

"Hurrah, hurrah! Here I am in the attic window, Hurrah!"

The soldiers marched along, and the little boy thought no one heard him, so he took up his sewing again; but some one had heard! At the very end of the parade marched the old soldier, very slowly; for he was tired, and he saw the little red flag flying at the attic window.

"No one will miss me," said the old soldier, as he dropped out of the line and crossed the square and climbed the attic stair.

"May I come in?" he asked, taking off his hat with the white plume at the side, "and may I sit down for a minute?"

A real soldier, in a long blue coat, in the attic! The little boy was too excited to say anything; but the old soldier pulled up a chair close to the window, and took the red holder in his hands.

"This is a very good holder," he said, "Did you sew it yourself?"

"Yes, I did," said the little boy. "I make them every day, and I sell them; but you may have this one if you like. I never saw a soldier close before. I've always wanted to be a soldier more than anything."

"Thank you very much for the holder, sir," said the old soldier. "And you said you would care to be a soldier?"

"O, but I never could," said the little boy. "I have a crooked back, and it hurts me at night, and I never could march in the square."

"But you make holders," said the old soldier, "and you keep the barracks clean; and, I take it, you help about mess." (The little boy had put the potatoes boiling for dinner.) "You don't have to march. You're honorably discharged, you know, if you're wounded in battle.

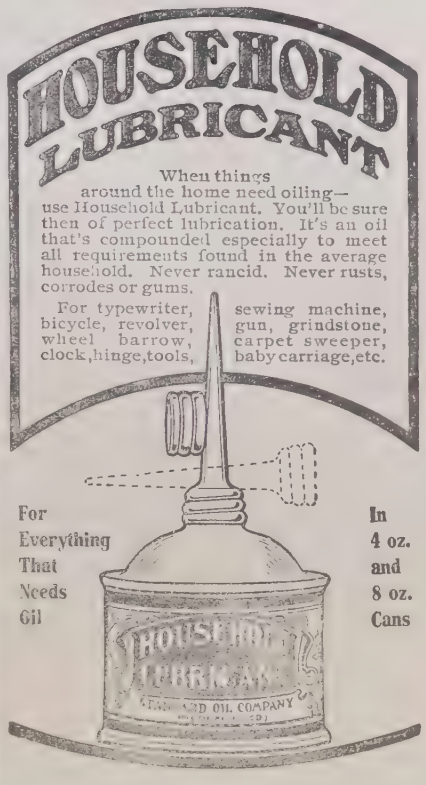
"I have a flag at home," said the old soldier. "It's quite faded, and it's full of bullet holes, for I carried it through the enemy's ranks. I think, if you've no objections, I'll hang your holder at home with my flag, sir.

"And I should like to give you something to remember me by," went on the old soldier, "because I'm very proud to have met you."

The old soldier took off his long blue cloak, and wrapping it about the little boy. "This is for you to wear," he said. "And remember, sir," he said, as he went out of the attic door, "that we're both in the ranks, you and I, only you're on the reviewing stand. You mustn't wish any more. You are a soldier, sir!"

So the little boy sits by the window, and the pigeons still visit him, and he never goes down in the square. But the thread never knots, and the needle never sticks, for the long blue coat hangs over his chair; and he knows that, though he is a little boy, and quite lame, he is really a soldier.—Carolyn S. Bailey, in "Kindergarten Review."

"Hearts growing a-weary
With heaviest woe
Now droop 'mid the darkness,
Go comfort them, go!
Go bury thy sorrows,
Let others be blest;
Go give them the sunshine,
Tell Jesus the rest."



God's method of building up the divine in men is the method of trusting them and helping them. He takes stock in them. He says there is more in men than appears on the outside, or has ever appeared anywhere. When he treats them as if they were divine, they themselves begin to act divinely. His is the ministry of confidence.—N. McGee Waters.


**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.


Guide first our wishes, for then our whole selves will follow. Take the rule and government over our wills, fashion and direct them, mold them according to thine, so that the things which please thee may please us, that thy will may be done on earth as quietly, obediently and joyfully as in heaven.


**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

### Consecration.

Take my life, and let it be
Consecrated, Lord; to Thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and "beautiful" for Thee.

Take my voice and let me sing
Always, only, for my King.

Take my lips and let them be
Filled with messages for Thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine.

Take my heart, it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour,
At Thy feet its treasure-store.

Take myself and I will be
Ever, only, all for Thee.

—Francis Ridley Havergal.

### Naming The Ship.

"A long time ago, when I was a little boy," began Grandfather Alden, "there used to be shipyards, where vessels were built, very near my father's house. And one year there was a ship built there and named 'Robin.' Now you little people can't guess why she was named for a bird."

Doris, who was not quite five, owned at once that she could not guess. Indeed, she thought to herself that it was very silly to try when grandfather knew and would surely tell her; but Robert was two years older, and was full of guesses.

"He named her 'Robin' so she could fly through the water," he ventured.

"That would have been a very good reason, but it isn't the right one," responded grandfather, smilingly. "I will tell you the story. While the ship was being built, a bird began to build her nest up toward the bow. The men worked round her nest, hammered and planked, but she did not mind. When children came down into the shipyard the carpenters would tell them about this nest, and I remember being lifted up to see four little eggs in it. Then there came a day when the eggs hatched, and there were four little robins, and in a few weeks away flew the mother with her little family.

"That very week another bird built a nest over on the starboard side, and reared four more young ones. The owner of the ship was so interested that he hung up the planking till the last one was hatched out. Then when the last small bird came the vessel was finished and was named 'Robin.'"

"What became of the ship?" questioned Robert.

"She sailed off across the seas," replied grandfather, "and I have heard was always a fortunate vessel, as she ought to be, because she was built by a good man, who respected the rights of even a family of birds."

"How did the mother robin know about the ship?" asked Doris.

"Oh, I expect a little bird told her," replied grandfather, laughingly.—Alice T. Curtis, in Youth's Companion.

Enlarged esteem for ourselves and larger belief in our own holiness is not a Christian growth. The growing Christian is decreasing.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line Want Advertisements eight cents per line All Notices and Advertisements must be accompanied by a responsible name.**

## ACKNOWLEDGMENTS.

### Widows' and Orphans' Fund.

Please acknowledge the following contributions to the Widows and Orphans' Fund, since last report:

| | |
|---|---|
| Cash | $ 2 55 |
| Wickliffe Parish | 2 90 |
| St. Andrew's church, Richmond | 25 00 |
| Emmanuel chapel, Boyce, Va. | 1 36 |
| Christ church, Alexandria | 5 00 |
| Rev. James Grammer, Winchester, Va. | 10 00 |
| Christ church Sunday School, Charlottesville, Va. | 13 00 |
| St. Paul's church, Alexandria, Va. | 3 35 |
| Christ church, Ridley Parish, Va. | 6 75 |
| St. Peter's church, Port Royal | 4 00 |
| Trinity Mission, Bowling Green | 3 43 |
| St. John's church, Richmond | 26 30 |
| Grace church, Richmond | 54 60 |
| St. Paul's church, Alexandria | 25 20 |
| St. Paul's church, Richmond | 92 10 |
| Pohick and Olivet church, Truro Parish | 10 00 |
| Grace church, Alexandria | 14 29 |
| Christ church, Millwood, Va. | 22 38 |
| Zion church, Fairfax, Va. | 4 00 |
| St. Thomas' church, Orange, Va. | 35 00 |
| Grace church, Berryville | 17 50 |
| Christ church, Leesburg | 20 40 |
| Whittle parish, Fauquier county | 15 00 |
| St. Paul's church, Woodville, Va. | 1 06 |
| Trinity church, Washington, Va. | 1 66 |
| St. George church, Fredericksburg, collections during 1908 | 30 78 |
| Emmanuel chapel, Theological Seminary | 30 00 |
| All Saints' Memorial chapel, Culpeper, Va. | 2 50 |
| Weddell Memorial chapel, Richmond | 2 00 |
| Miss Lottie M. Ruffin, Old Church, Va. | 2 00 |

E. B. ADDISON, Treasurer.

Richmond, Va., March 24, 1909.

## DIED.

LARMOUR.—At Tuguegaraso, on the Island of Luzon, in the Philippine Islands, on Thursday, March 11, 1909, JOSEPH LOUGH, only son of the Rev. John Worrall and Mary Griswold Larmour, of Upper Falls, Maryland, in the 26th year of his age.

"All ye that are about him bemoan him; and all ye that know his name, say, how is the strong staff broken, and the beautiful rod."

IREDELL.—Entered into rest, from the home of his son, James Iredell, in Norfolk, Va., on March 15, 1909, Capt. CADWALLADER JONES IREDELL, youngest son of Gov. James Iredell, of North Carolina.

"Peace, perfect peace."

WORTHINGTON.—Entered into eternal life, January 28th, LYDIA SYLVESTER, beloved wife of Daniel C. Worthington and daughter of the late Miles C. and Charlotte Old Wilson.

"To be absent from the body is to be present with God."

## OBITUARY.

### John George Munt.

Entered into life eternal, at his home in Prince George county, Virginia, March 12, 1909, JOHN GEORGE MUNT, aged 70 years.

Whereas, it has pleased Almighty God, in His wise Providence, to remove from the Church Militant to the Church Triumphant our brother and co-laborer, John George Munt, be it

Resolved, First, that we give thanks to Almighty God for the example of our departed brother's faith in his Saviour, his patience in suffering, and his devotion to his Church. As a member and officer of the Church of God, as a kind and thoughtful neighbor, and as a Christian gentleman, his daily life was consistent and true. At the time of his death he was, and had been for many years, senior warden of St. John's church, and the duties of the office he discharged faithfully and cheerfully.

Second, that these resolutions be published in the Southern Churchman and the Petersburg Index-Appeal, and that a copy of them be sent to each of his surviving brothers.

F. G. RIBBLE,
RICHARD EPPES,
R. F. RUFFIN,

Committee from the Vestry of St. John's Church, City Point, Va.

### IN MEMORY OF
### Mrs. Lydia Sylvester Worthington.

Whereas, It has pleased our Heavenly Father in His wise providence to take from our circle to His home above our faithful friend and sister LYDIA SYLVESTER WORTHINGTON;

Resolved, That we, the members of the Woman's Auxiliary, hereby express our sorrow at the loss which we have sustained in giving up this co-worker.

Hers was a bright, sweet character, which shed around her presence influences of such willing and ready service as to inspire her associates with an earnest wish for higher attainments in the Master's work.

Her ready smile and cheerful personality will ever be remembered by us as an incentive to press forward with hope and an unfaltering trust in the performance of our duty.

We extend to her bereaved ones our deepest sympathy, and offer our sincerest prayers at the throne of Grace, that the Holy Spirit will comfort their stricken hearts.

Mrs. J. B. FERRALL,
Mrs. WM. B. MEREDITH,
Committee.

### Dr. Thomas Jefferson Wooldridge.

Doctor THOMAS JEFFERSON WOOLDRIDGE died at his home in Richmond, Va., on March 5, 1909, and was buried in Emmanuel church cemetery, Henrico county, on March 7. He was widely known and was respected and esteemed by all who knew him. For many years he practiced medicine in Hanover county, Va., and by his skill and sympathy for the sick and suffering drew toward him with cords of steel the love and devotion of rich and poor.

He was twice elected to the General Assembly of Virginia from Hanover county, and served his constituents with fidelity and zeal. Originally a Whig in politics, along with the great majority of white voters he identified himself with the Democratic party in the dark days of Reconstruction, and worked for its success until old age and increasing infirmities compelled him to abandon all active employment. He was born in Chesterfield county, Va., and was seventy-nine years old on the 14th of August, 1908. His family held valuable coal-mining property in that county which were ample sources of revenue for many years; but, soon after graduating in medicine from the Medical College of Virginia, in 1851, he purchased the fine estate of French Hay, in Hanover county, where he practiced his profession, until six years ago, when he removed to his late home in the city of Richmond.

He was twice married, his first wife being Miss Jane White, of Fredericksburg, Va., who died in 1890, leaving two sons and one daughter. His second wife was Miss Millie Chittenden, of Hanover county, who with the children of his first marriage, survives him.

For many years he was a member of Emmanuel Episcopal church, and was faithful and earnest in the discharge of all religious duties. He was also a Mason, high in the honors of the Order, and both Christianity and Masonry testified to his worth in the impressive services held at the grave. But gratifying and soothing as all these testimonials must be to the stricken family, it should be a consolation to them also to know that hundreds whom the deceased befriended are ready with love and tears to pay a lasting tribute to the memory of a good man and true friend. D.

## WANTS.

WANTED—POSITION BY A MIDDLE-aged lady as housekeeper or chaperone, or will give lessons in English, French, German and music, or position in benevolent or religious institution. Address Domestic, care Southern Churchman. 1t*

WANTED—AN EXPERIENCED ELDERLY lady would look after someone's home. Address No. 48, care Southern Churchman. 1t*

WANTED—A RELIABLE, EXPERIENCED white woman, to be seamstress in a refined family; also to have charge of household linen, and to be willing to assist in the housekeeping. Address M., Box No. 388, Richmond, Va. 27mar-2t

WANTED—BY A LADY OF REFINEMENT, experience, and a well trained nurse, a situation as matron or manager of Home, Orphanage, Hospital, or care of invalid. Good references. Miss F. A. Walker, Forest Depot, Va. 20mar-2t*

WANTED—GOVERNESS TO TEACH three children, 12-8 years old. Latin, piano, and English branches, for September 15th, 1909. James Hall, Scotland, Md. 13mch-3t*

## APPEALS.

### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

### An Appeal for a New Church Building at Brinkley, Arkansas.

A fierce cyclone swept over the prosperous and vigorous town of Brinkley, Arkansas, on the evening of March 8, and almost destroyed the whole town of 3,000 inhabitants. Ours was the first Church established there, and we had an active and vigorous little parish that was developing in a most satisfactory manner. Fortunately not one of our people was killed or injured; although all met with serious losses, and some had their homes entirely destroyed. In the work of relief Churchmen and Churchwomen were placed in the most responsible positions, and the able way that this work has been managed has won the commendation of those who have been here. Our little frame church is very old, and while it was seriously damaged, work upon it was commenced at once and it was ready for a Memorial and Thanksgiving service on the following Sunday. But it will never be suitable for permanent use, nor can it be restored, as it is twisted and warped in such a shape that little can be done for it. The spire was torn off, and carried into the street, the sanctuary separated from the nave, and the building itself carried about three yards from the foundations, so that it had to be lowered on the sills. The inhabitants of the town have awakened with renewed energy. The railroads are to erect a new Union station, and all the manufacturing plants are to rebuild immediately. The denominational churches were all completely destroyed, and help is arriving from various quarters to replace them with more substantial and pretentious structures. Can we not have such aid from Churchmen throughout the country as will enable us to keep pace with the progress and improvement that marks the restoration of the stricken town? I appeal to all Churchmen and Churchwomen to lend a helping hand in this important undertaking. Send all contributions to Mayor Thos. H. Jackson, warden of St. Luke's church, Brinkley, Arkansas, designated for the St. Luke's Church Building Fund.

THOMAS A. BOOTH.
Missionary-in-charge.

ENDORSEMENT.

Brinkley was one of the most vigorous and growing towns in the Diocese of Arkansas, and the work of the Church was in a flourishing condition, showing steady numerical gains and financial growth in the last year, so that the news of the awful disastar was most distressing to me. I immediately sent out an appeal to all the parishes and missions of Arkansas asking for aid in rebuilding our church at Brinkley, and they have already responded generously, in addition to sending clothing, bedding and provisions for the general work of relief. I trust that we may be able to build a good $3,000 church, as it is very evident that all the buildings in the town will be rebuilt better than before, and that Brinkley is to rise more vigorous than ever. The brotherhood of generous sympathy, and mutual help, the energy and public spirit that this calamity has developed will help to bring this to pass.

WILLIAM M. BROWN,
Bishop of Arkansas.

THE APPROPRIATION OF
THE BOARD OF MISSIONS
are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses, and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $850,000.

Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provde the amount.

Full particulars from
A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE for us in Making Wills:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Cross is not only the price of our pardon but the pledge of our deliverance from the power of sin. He who was willing to do so much that the guilt of sin might be removed will do what is necessary that guilt may not be incurred.

TODAY AND
NO REGRETS.

Delay has filled many a home with sorrow. Death comes and then regret. Pneumonia comes in the night same as croup. GOWAN'S PNEUMONIA PREPARATION knocks the first symptoms. Colds, coughs, pains and soreness and ailments coming from inflammation and congestion are quickly relieved. External—absorbed. All druggists. $1.00 to 25c.

A SUITABLE PRESENT FOR YOUR RECTOR

"Wit and Humor of the Parson," a laugh-provoking book for "Blue Monday," by Rev. Dr. F. J. Mallett. The late Bishop Nicholson wrote: "I enjoyed that excellent book greatly; it will serve as another drop of oil on the wheels of our heavy duties, and make them go smoother." Bishop Whitehead says: "Read it with genuine interest and amusement." Cloth, $1.06, postpaid; paper, 55 cents, postpaid.

Address, Rev. F. J. Mallett, Sharon, Pa.

The Church's Mission to the Mountaineers of the South : : : : :

Compiled by the Late Reverend WALTER HUGHSON, of the Diocese of Asheville.

140 Pags. 33 Illustrations. Prices, Net: Cloth, 75 cents; Paper, 50 cents; Postage, 8 cents.

CONTENTS

Introduction by the late Reverend Walter Hughson.
The Church and the Mountain People by the Reverend Shirley C. Hughson, O. H. C., of Sewanee, Tennessee.
The Mission of the Blue Ridge, Diocese of Virginia, by Archdeacon Frederick W. Neve, of Virginia.
Missionary Work in West Virginia, by Archdeacon B. M. Spurr, West Virginia.
Missions and Schools in the District of Asheville, by the Reverend Walter Hughson.
The Valle Crucis Mission and School, by the Reverend E. N. Joyner, of the District of Asheville.
Work of the Church in the Mountains of Kentucky, by Archdeacon F. B. Wentworth, of the Diocese of Lexington, Kentucky.
The Work at Sewanee, Tennessee, by the Reverend W. S. Claiborne, of Tennessee.
Sketches, Statistics, etc.

CHURCH MISSIONS PUBLISHING CO.
211 State St., Hartford, Conn.

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

"Woman's Work."
FORTY-TWO OPPORTUNITIES FOR SELLING WOMAN'S WORK.

A Book of Addresses of Woman's Exchanges, giving the entrance fee and per centage charged by each one. Also some suggestions from a consignor for 20 years.

Send self-addressed envelope with two-cent stamp attached to
Price 35 cts. (silver)
MISS E. W. WEEMS,
1008 Union Trust Building,
Baltimore, Md.

John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

N. & W. R'Y.
ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

Richmond, Fredericksb'g & Potomac R. R.
SCHEDULE EFFECTIVE JAN. 4, 1909.
TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | †¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡†11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 PM

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# The Household.

### A Lost Art.

The making of a handsome buttonhole seems to be almost a lost art in these days of embroidery, lace work and all manner of dainty needle-work, and it is not unusual to hear an experienced housewife exclaim laughingly, "O, my buttonholes look like pigs' eyes!" But it is an art worth preserving, and the following directions, given by one who takes great pride in her work, will insure a very creditable buttonhole. First, she says, "I always have good tools, good needles and suitable thread, while for particular work I use only a new needle. Then I am old-fashioned enough to use a bit of white wax for my thread, and if my goods is liable to fray, I rub both sides with the wax before cutting. I never overcast my buttonhole, but having cut it, I begin on the inner end, holding the material tight between the thumb and finger. Putting the needle part way through, I throw my thread nearest the needle around it from right to left, drawing up tightly. This gives a heavy corded edge. Proceeding, I round the other end neatly, and when back at the inner end I make two stiches loosely across the end, buttonholing on these threads a plain loop stitch from left to right, fastening thread well on wrong side. For a tailored buttonhole in heavy goods, I finish both ends with the heavy band. The secret of the substantial and even appearance of my buttonhole is in the way I throw the thread, and my care to have my stitches perfectly even and as short as possible.—Mary Crocker Dickey.

### Peril From Gasoline.

A lady who is very practical in other directions, when using gasoline to exterminate carpet bugs made the awful mistake of lighting a match to examine a dark corner, says a Good Housekeeping writer. Instantly the whole room was ablaze. She caught up her baby in terror and retreated to a nearby closet, closing the door behind her. Had the closet been windowless, she and the babe would have lost their lives and the house been burned. She broke the closet window pane with her hands, and both were rescued from the roof by the fire department. The room was closed so tightly the fire could not make much headway before the firemen arrived.

Vigorous rubbing will ignite the gasoline even when there is no fire in the room, but the danger does not even end there. Gasoline is a powerful anaesthetic agent and should never be used in a closed room. A friend but recently related her experience with it. She used it freely about the walls and carpets with the doors and windows closed. Suddenly she grew faint and dizzy. She staggered out of the room and crawled upon the porch, but did not quite lose consciousness. A physician told her, had she done so there would have been no help for her, for as yet there is no restorative known to medical science. This is the reason its gas will kill insects and vermin.—Christian Observer.

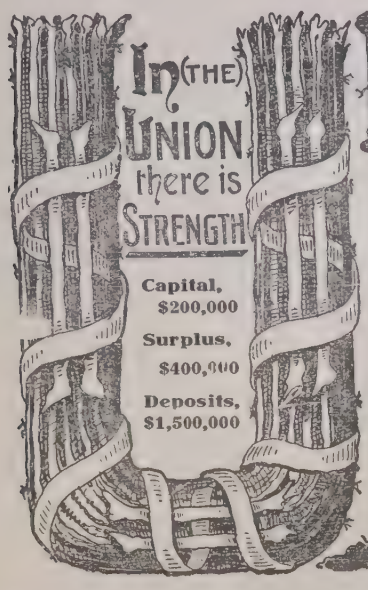
When running muslin curtains on a brass rod, have the end of the rod covered with a glove finger. This will prevent the tearing of the muslin by the end of the rod and will also expedite the work.

CHURCH ART
—: Exemplified in :—
EASTER MEMORIALS
for the PARISH CHURCH
Write Us Explicitly and We Will Send Illustrated Data or Handbook.
J. & R. LAMB
23,25,27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*
BANK OF RICHMOND
RICHMOND, VIRGINIA
*Capital and Surplus, - - $1,500,000.00*
JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.
Interest at 3 per cent. allowed in Savings Department.
Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

$5,445,869 More a Year for Tobacco Farmers
The total value of the tobacco yield for the eight Tobacco States is over $59,554,131 annually. With the same acreage the tobacco growers in these States could, by improved methods of cultivation and fertilization, undoubtedly increase the total value of the crop to $65,000,000.
Virginia-Carolina Fertilizers
are compounded with the utmost care, containing only such elements of plant foods as can be taken up and properly assimilated by the plant without causing injury to its quality. Years of investigation of the cultivation and fertilization of tobacco enables the Virginia-Carolina Chemical Company to furnish fertilizers of superior quality for the production of this crop.
Mr. J. W. Rogers, R.F.D. No. 4, Durham, N.C., writes: "I have been using your fertilizers this year *and the crops are the best looking I have ever seen—especially the tobacco crop. I have never seen any other fertilizer which acted as quickly as yours does.* The leaf is large and waxy, cures bright, and I am satisfied will bring a big price. Also, my neighbors in this district use your fertilizer with the best results."
Is there any reason why you couldn't do as well? Be sure and ask your fertilizer dealer for a copy of the 1909 Virginia-Carolina Year Book or Almanac, or write our nearest sales office and a copy will be sent you free.
Virginia-Carolina Chemical Co.
*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.
Fertilizers Virginia-Carolina Chemical Co.
*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.




# UNION BANK

**Your Wealth Will Increase Daily**

If you will intrust your savings to us as they accumulate from time to time. We solicit your patronage with a view to helping you to obtain wealth. We insure the safety of your money, as well as its growth.

**The Oldest, Strongest and Safest Savings Bank in the South.**

Pays you interest at 3 per cent., compounded twice a year.

## UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**


## Thoughts for the Thoughtful.

The Christian life is not knowing and hearing, but doing.—F. W. Robertson.

Man is not the creature of circumstances; circumstances are the creatures of men.—Disraeli.

The power of spirituality as a distinct attainment is the specific message of religious education.—Dr. W. W. Smith.

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—F. W. Faber.

—Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have. —Hale.

Properly understood, the afflictions of this life must be to a believing soul as they are represented—that is, light and transient. This proper understanding can be waited for: He that hath promised is faithful.

The parents allowed their boy to choose his own associations. He chose unwisely but naturally; they awoke to the danger, and made a hurried effort to rectify their blunder. The coming chapters of this tragedy are hastening.

A generous disposition will ever be found one of the greatest sources of happiness not only to other people but also to the man who is the owner of the disposition. Repress the sharp word you were about to utter; say a kind word instead. You can grow generous.

God measures results very differently from the world. He looks for everybody's best in their circumstances. The world may pronounce the result a failure; but so long as the heart and purpose are true to him he accepts it "according to that a man hath, and not according to that a man hath not."

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know. —Charles Kingsley.


**Established 1846**

## GEO. W. ANDERSON & SONS

**215 E. Broad St., - - RICHMOND, VA.**

CARPETS, RUGS, LACE CURTAINS.

**FIBER and CREX RUGS, All Sizes.**

**The Ideal Summer Rugs. ● Write for Prices.**



## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**


Christian life is action: not a speculation not a debating; but a doing, One thing, and only one in this world has eternity stamped upon it. Feelings pass: resolves and thoughts pass: opinions change. What you have done lasts—lasts in you. Through ages; through eternity, what you have done for Christ; that and only that you are. —Frederick W. Robertson.


**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.



Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**



## R.L.Christian & Co.

**816-818 EAST MAIN STREET, Richmond, Va.**

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.



## Geo. A. Hundley,

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager



**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.'"

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Buy Your **Seeds** From

**DIGGS & BEADLES**

**The Seed Merchants**

1709 East Franklin Street

RICHMOND, VA.

WE are headquarters for Superior Seeds of all kinds—Garden and Flower Seeds Grass and Clover Seeds, Seed Potatoes, Onion Sets, Cow Peas, Field Beans. Poultry Foods and Supplies, Fertilizers, etc.

Your correspondence solicited. Write for our Free Catalogue and Price List.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY.
22, 24 & 26 RIVER ST., TROY, N.Y. and 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

—CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
O. LUETKE ART WORKS 227-229 W. 59 ST. NEW YORK

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1882.

THE

## VIRGINIA FIRE & MARINE

**Insurance Company**

**Richmond, Va.**

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**Attractive Rooms**

Private baths. Transients accommodated. Home table. References. Mrs. J. L. WATT, 45 East 25th st., New York City.

# AWFUL RASH ALL OVER BOY'S BODY

Weeping Eczema Kept Spreading on Little Sufferer—A Score of Treatments Prove Dismal Failures —Grateful Father Tells of

## CURE ACHIEVED BY CUTICURA REMEDIES



"It gives me great pleasure to express my deep gratitude in appreciation of the incalculable benefit that the Cuticura Soap, Ointment and Resolvent did my little boy. He had an awful rash all over his body and the doctor said it was eczema. It was terrible and used to water awfully. Any place the water went it would form another sore and it would become crusted. A score or more physicians failed utterly and dismally in their efforts to remove the trouble. Then I was told to use the Cuticura Remedies. I got a cake of Cuticura Soap, a box of Cuticura Ointment and a bottle of Cuticura Resolvent, and before we had used half the Resolvent I could see a change in him. In about two months he was entirely well. When people see him now they ask, 'What did you get to cure your baby?' and all we can say is, 'It was the Cuticura Remedies.' So in us Cuticura will always have firm and warm friends. George F. Lambert, 139 West Centre St., Mahanoy City, Pa., September 26 and November 4, 1907."

## MILLIONS OF PEOPLE

**Rely on Cuticura Remedies.**

Millions of the world's best people use Cuticura Soap and Cuticura Ointment, assisted, when necessary, by Cuticura Resolvent (liquid or pills) for preserving, purifying and beautifying the skin, for eczemas, irritations and inflammations, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for baby rashes, itchings and chafings, and many sanative, antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath and nursery. Guaranteed absolutely pure.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

**HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS**

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

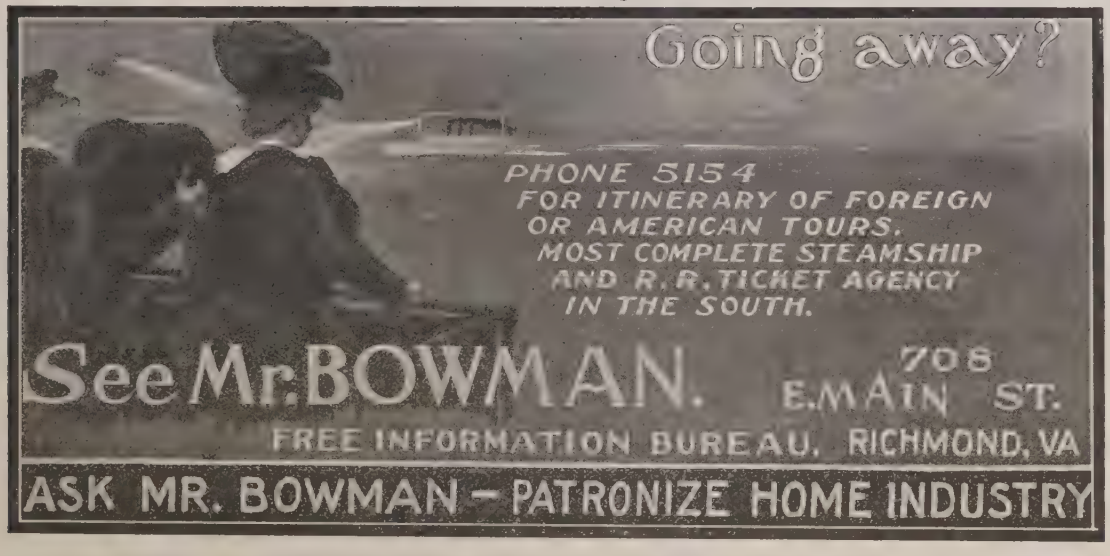
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS NISI FRUSTRA 1835

VOL. LXXIII. RICHMOND, VA., APRIL 3, 1909. No. 14.






THE

## American National Bank

RICHMOND, - VA.

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

Established 1846

## Geo. W. Anderson & Sons

215 East Broad St.,
RICHMOND, VIRGINIA.

## Carpets, Rugs, Lace Curtains.

**Church Work a Specialty.**

Write for Prices.

## BOOKS FOR HOLY WEEK AND GOOD FRIDAY

**THE CROSS AND PASSION,** Good Friday addresses. By Rev. George Hodges, D. D., Dean of the Episcopal Theological School, Cambridge, Mass. 12mo, cloth, 75 cents net. ——**COMMENTS AT THE CROSS, THE.** By Cameron Mann, D. D., Missionary Bishop of North Dakota. 12mo, cloth, 60 cents net. ——**LOVE OF GOD, THE.** —— Addresses on the Seven Last Words, together with a Sermon for Palm Sunday and one for Easter Day. By Rt. Rev. H. B. Restarick, Missionary Bishop of Honolulu. 16mo, cloth, 60 cents net, (New Edition.)

**Three Hour Services. GOOD FRIDAY.** Compiled by Rev. Charles L. Pardee. 12mo, paper, 5 cents net; per hundred, $4.00 net. This new Good Friday service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, and for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal.—— **THE VENERATION OF THE CROSS.** Compiled from the Sarum Ritual of St. Osmund, Bishop of Salisbury from 1078 to 1099, and adapted to the Three Hours' Service of Good Friday. By Rev. John Wright, D. D. 5 cents; per hundred, $1.00. (New.)—— **GOOD FRIDAY CARD.** 2¾ x 3¾, with The Crucifixion, black border and the words "It is finished." 2 cents each, or $1.50 per hundred.

## Thomas Whittaker, Inc., Publishers

2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**COLONIAL CHURCHES IN THE ORIGINAL COLONY OF VIRGINIA**
**New and Revised Edition**
**Thirty-Five Half-Tone Engrav ngs**
¶ These Sketches, written by persons especially qualified for the task, supply the best available information concerning the founding of the Church in America; and are valuable to every family on the South Atlantic Seaboard claiming Colonial ancestry, much family history being interwoven with the sketches. ¶ 320 pp. Price by mail, $1.35. Address
**SOUTHERN CHURCHMAN CO.,**
RICHMOND, VA.




**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Announcement on application.

**FREE.**
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.

INCORPORATED 1882.
THE
**VIRGINIA FIRE MARINE**
**Insurance Company**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

**A Room for Sick Working Girls**
"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., APRIL 3, 1909. No. 14.

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
Room 304 Bank of Richmond Building.
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### The Cross in Common Life.

The Cross of Christ is an eternal fact. Men are so ready to theorize about its doctrinal aspects that they too often overlook its power as a great reality in the life of the Christian world to-day. Yet it has lost none of its efficacy, and as, once again, we stand beneath its shadow, we may learn not only of the blessed Atonement made for our sins by the Eternal Son of God, but also of the inspiration which the Cross supplies for service and for holiness in every walk of life. In the early years of the Christian Church the Cross entered into the life of every believer; it was the centre of the Apostolic teaching, and men and women were stirred to greater devotion, more absolute self-surrender, more complete consecration, by the remembrance of Jesus Christ, evidently set forth, crucified among them. And now? Nineteen hundred years have passed since, on that green hill far away, the Lord suffered and died upon the Cross, and we do well to consider whether there are still corresponding signs of the controlling, subduing, energizing power of the Cross in the common life. Men will wear a cross on their watch-chain and yet forget Calvary; women will add a cross to their articles of personal adornment and yet have no heart to respond to the claims of Him Who suffered and died upon the tree. Is there not something sadly wrong when men and women, professing the Name of Christ, know nothing of the power of His Cross, and have no fellowship with His sufferings? There is no need to wonder at the growth of carelessness and indifference in regard to sin; there is no need to wonder at the spread of the spirit of worldliness; there is no need to wonder at the development of luxury and selfishness—these things are the consequences, the inevitable consequences, of shutting the Cross, and all that the Cross should mean to us, outside the common life. It would be strange if it were otherwise, for the Cross stands as an eternal witness against the decadent spirit of the age.

If there is one lesson more than another which we need to learn at the present day it is that of the exceeding sinfulness of sin, and there is no place where we can learn it so quickly or so adequately or so impressively as at the foot of the Cross. "Taking the Bible as our "one sure light upon the Cross," so writes Bishop Moule, "standing at the point of sight where prophets, evangelists, and Apostles stood, and where their Master stood Himself, we venture humbly but with resolve to say that the Cross of Jesus, by its "woe, its agony, its horror, its shame, was the Divine index to man of the evil of his sin, of the cost and effort necessary to enable the forgiveness of God to deal fully with that sin, and of the love which, in order that such forgiveness might be our blessed portion, delivered up its Best-Beloved to die." And yet men still speak lightly of sin; we call it by another name; we distinguish between sins small and sins great; between venial sin and mortal sin. How hollow, how unreal, how grave is this attempt to ignore sin, to slur it over, to be indifferent to it, when we think of sin in the light of the Cross! The message of Good Friday is a message to the individual soul. "The Lord hath "laid on Him the iniquity of us all." We take that declaration, and, applying it to ourselves, learn afresh that it was our sin that nailed Him to the Cross. "And with His stripes we are healed." It is a great, an overpowering mystery; but if, in the love of the Father, it is not given to men to know the counsels of the Most High, they may yet know in their own experience the efficacy, the reality, the power of the Cross of Christ to heal the sin-stricken soul. And knowing it, what shall be our attitude towards sin? Surely it must be one of holy horror, and it will be if day by day we bear about with us the dying of the Lord Jesus. Just as it is the presence of sin in the heart which hinders and retards progress in the Christian believer, so it is the fact of sin which lies at the root of all the social difficulties of the present day. In their efforts after social regeneration and moral improvement men will discuss questions of cause and effect from every possible point of view but the right one. Yet on what other hypothesis is it possible to arrive at a just and accurate conclusion in regard to those evils which continue to distress and harass the mind of the reformer than upon the only true one, that man's life is out of harmony with God? And until this fact is recognized, until a serious attempt is made to readjust the position and to bring men into the right relationship, the best efforts to promote reform must be weak, insufficient, and inadequate to give permanency to the results. We are appalled at the drink curse, carrying misery and wretchedness into thousands of homes, and we promote a Liquor Bill. We are shocked at the revelations which come to us of the prevalence of vice, and we seek to strengthen the hands of the police. These repressive and preventative measures are praiseworthy as far as they go; but they do not go very far, and unless they are supplemented they must be palliatives, and nothing more. They do not touch the root of the evil, which, we repeat, is the sinfulness of the human heart. But the Church is not powerless in presence of this menace. The cross is still the power of God, and in as far as it is brought to bear upon the hearts and lives of men it will work deliverance from sin's bondage just as efficaciously as in the days of old. Does it not, then, remain for those who know something of the power of the Cross in their own lives to ask themselves whether they are doing all they might do to combat sin in God's way and by God's methods? In the light of Calvary we can never think too seriously of sin. The Master wept over Jerusalem; how seldom do His present-day disciples shed a tear over the sins that still grieve and wound His heart!

Why is it that so many are indifferent to these things? Is it not because they have not yet allowed the full power of the Cross to have sway over

their own lives? The Christian cannot escape the Cross if he would remain a Christian. "Whosoever doth not bear his Cross and come after Me cannot be My disciple." The words are clear; and yet how far does the Cross enter into the common life of the Church the common life of the individual believer? Reverting once more to the Apostolic age, we notice that there was a sharp line of demarcation between the Church and the world. The Lord's people were a separated people, not in name only, but in reality. They knew that the friendship of the world was enmity with God, and they never forgot that it was the world and the wordly spirit which crucified Christ. Would that their successors in the twentieth century were like-minded! Let us be candid with ourselves and acknowledge actual facts. Is the world crucified unto us? Are we crucified unto the world? We look around upon our own congregations, upon our own set, upon our own selves, and we find all too much of the world and of worldly-mindedness. It were bad enough if this spirit, which is absolutely fatal to all Christian progress, were only in evidence in private life; but what can be said when it is found to have invaded Church life? Card-parties, dances, theatricals, such as are sometimes heard of—what place have these things in the economy of Christ? Yet they have been resorted to as suitable occupations for the recreation of Sunday School teachers. But we hope that these frivolities are dying out. They are more common as a means used for raising money for religious work. God, we know, can make even the evil things of this world to praise Him, and it may be that He can bless the use of these worldly methods if so be they are not dominated by the worldly spirit. But we are tempted to ask, What place does the Cross occupy in these proceedings? It was not by such means that converts were won of old; it is not by these means that the world will be won today. The world knows its own, and appraises them accordingly; the world recognizes the consecrated life, and respects it; but it has only contempt for the man or the woman who, professing the faith of Jesus Christ, displays nothing of the Cross in the common life. The Cross means self-denial, self-consecration, self-surrender. Who is sufficient for these things? It is not given to everyone to take a prominent part in the life and work of the Church, but each one has the opportunity of "bearing the Cross" in his own calling in life. As Archbishop Westcott powerfully remarks, "the call to sacrifice, with the trial and crown, the crown of self-surrender, comes to us in many forms. But it does come to all with the same richness of benediction. It comes to us by our own fireside, and it comes to us in business and in society. It comes to husband and wife, to parents and children, to teacher and scholar, to friends, to fellow-workmen. We can all obey it, and for the most part we can all evade it." To obey or to evade the call of the Cross? That is the question to which, as on Good Friday morning we stand once more in sight of Calvary, we must give our answer as unto God. If we have obtained the forgiveness of our sins at the Cross, let us determine to make that Cross the ruling power of our lives. It was there the Lord suffered; it was there that God "made Him to be sin for us, Who knew no sin; that we"—let us repeat the words—"that we might be made the righteousness of God in Him." L. R.

## APRIL MAGAZINES.

**The Century.**—How many persons are aware that it was Edwin Booth, the brother of the assassin of Lincoln, who saved the life of Lincoln's eldest son? The details of this extraordinary occurrence are given authoritatively in the April Century. The number contains four Lincoln articles of unique interest. Mrs. M. Helen Palmes Moss tells the story of how, within an hour, on the day of the shooting, she shook hands with both John Wilkes Booth and the President; and Leonard Grover, manager of Grover's theatre, Washington, during Lincoln's presidency, has written entertainingly of "Lincoln's Interest in the Theatre." There is first publication, also, of two remarkable letters—Edwin Booth's on the President's assassination, written immediately after the event, and that of Miss Julia A. Shepard, now living in Ogdensburg, N. Y., written to her father two days after the tragedy.

It is an earthquake number, too—for Robert Hichens, author of "The Garden of Allah," has written a vivid picturesque account of many hitherto unrelated incidents of the Messina tragedy; and another narrative is contributed by Frank A. Perret, the noted volcanologist, who has predicted seismic disaster in that region for two years, and who hurried back to Italy anticipating disturbance.

The leading article of the number is an intimate picture of "The New Ruler of China," Prince Chun, the Regent, with glimpses of the court at Peking, by Isaac Taylor Headland, Professor of Science in Peking University. Professor Headland's official position and long residence in the Chinese capital, his knowledge of the language, and his attainments and sympathies have brought him into intimate relations with the highest official and social life. The article comes, therefore, with authority.

**Scribner's.**—The April number of Scribner's Magazine is made notable by the first instalment of "General Sherman's Letters Home." It is more than thirty years since his Memoirs were published; no important addition to Sherman literature was made until five years ago, when the lifelong correspondence between the General and his brother, the Senator, was published. The last important light to be shed on his career is in this present intimate correspondence between General Sherman and his wife, Ellen Ewing, who was his boyhood's friend. M. A. DeWolfe Howe has selected and arranged the most important of these for the Magazine in such a way that the significant and most human characteristics of the General appear. The letters begin in 1859 when Sherman went South to take the head of a Military Academy in Louisiana. He was right in the heart of Secession and his comments on those critical days are very illuminating. When the War begins we see the growth of the great respect and personal attachment that Sherman had for Grant. This number closes with the end of the campaign at Vicksburg.

The joys of an artist's vacation are depicted by F. Hopkinson Smith in "The Parthenon by Way of Papendrecht." He gives glimpses of his sketching ground in England, France, Holland, Italy and Greece, with delightful accounts of the characters by the way. This charming narrative is fully illustrated from the water colors made by the artist, some of them reproduced in colors.

The anonymous papers on "England and the English from an American Point of View" have attracted the widest curiosity and comment. In this number the author pictures the charms of "An English Country Town" of about 6,000 inhabitants, as compared with a similar town in this country. The social differences and the political attitude of the people are well contrasted, and the ease of life in England is pictured with rare appreciation.

Professor Laughlin very clearly shows in his paper on "Valuation of Railways" why it is unfair that the present cost of reproducing a railway system should be the basis of its valuation for taxation, unless all other property is taxed on the basis of its tangible value.

A panoramic view of a little-known region of the North-west is given in Agnes Laut's account of "Fifteen Hundred Miles Down the Saskatchewan." She made the journey in a canoe, taking pictures by the way, and reproducing the varied life of a pioneer country in the making.

In addition to Thomas Nelson Page's absorbing serial, "John Marvel, Assistant," there are the following short stories:

"Frederick Carroll, Monogamist," by Jesse Lynch Williams—a very modern story of a young wife who kept her husband.

"The Dancing Man," by Charles Belmont Davis—a humorous story of a young man who helped entertain a summer resort.

**McClure's.**—A striking feature of the April number of McClure's Magazine is the third of George F. Parker's papers on Grover Cleveland, which contains the ex-president's opinions of some of his great contemporaries—J. Pierpont Morgan, Theodore Roosevelt, James J. Hill, Senator Foraker and others. Burton J. Hendrick contributes an interesting article on the discovery of a serum at the Rockefeller Institute, which has reduced the mortality of spinal meningitis from seventy-five to twenty-five per cent.; Mrs. Harris R. Childs writes of the picturesque ivory trade; Rudolph Cronau tells about the wanton waste of our natural resources, and Guglielmo Ferrero, the great Italian historian, who came to this country at the invitation of President Roosevelt, contributes a remarkable paper on Nero and the Christian persecution. The number also contains another instalment of Mrs. Humphry Ward's great novel, "Marriage a la Mode," and four short stories: "Ourself and a Woman," by Inez G. Thompson; "The Dwellers," by E. Nesbit; "The Waters of Thunder." by Edmund Chandler, and "The Brake-Beamer," by Francis Lynde.

### Literary Note.

A fifth and new edition of "Irish Life and Character," by Michael MacDonagh, author of "The Book of Parliament," and "Bishop Doyle," has just been brought out. Thomas Whittaker, Inc., are the American Publishers.

The book is well known for its portrayal of genuine Irish humor and its avoidance of all extravagant exaggerations and burlesques.

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By the Rev. K. J. Hammond.

No. 5.

The Period of Opposition. The Manifestation of the Kingdom. Keynote: Sacrifice.

Part IV. The Last Week. Days V and VI. Monday, Thursday and Good Friday.

Scripture relating to this period, containing answers to the questions: Sts. Mt. 26:17—27:66; Mk. 14:12—15:47; Lk. 22:6—23:56; Jn. ch. ,3—19.

Fifth Jewish Day, (Maunday Thursday).

1. State its chief events. Sts. Mt. 26: 17—75; Mk. 14:12—72; Lk. 22:7—71; Jn. 13:1—18:27.

2. Mention some promises Christ made in conversation. St. Jn. 14—16.

3. Write a brief account of Gethsemane's sorrow.

Sixth Jewish Day (Good Friday). Sts. Mt. 27; Mk. 15; Lk. 23; Jn. 18:28—19.

4. Write the chief details of the two trials before Pilate.

5. How many times did Pilate declare Jesus innocent? St. Jn. 18 and 19.

6. What was the difference between Judas' repentance and St. Peter's?

7. Give the incidents of the journey to Calvary.

8. Write the seven sayings of Jesus on the cross in the order you think He spoke them.

9. Name three wonderful events at the time of the Crucifixion.

10. Describe Christ's Burial. Mention proofs of the reality of His death.

11. What is your duty as a result of this Day's event? 1 St. Peter 1:18, 19; 1 Cor. 6:20.

### Lent.

Lent is a school in which the Christian learns a great deal more than he otherwise could know in doing without it. The five things just named are part of the curriculum the Christian follows in keeping Lent. He studies his Bible as he does not so much the rest of the year, gives more time to private and public devotions, practices in some way the spirit of fasting and makes certain sacrifices in comforts and pleasures, that he may make an offering on Easter Day a great deal larger than he usually does at a Sunday service. And the purpose of all this is clearly defined in the proper observance of the Lenten season. There is an earnestness which is not to be questioned in a power to compel the Christian to love his Bible and to listen to God's word as never before because he has kept Lent in cherishing that Book in an unusual way. The power of prayer is allowed to take hold of him in a different way, because of the regularity and more time given, in saying his prayers at home and in church. He has learned to love prayer and finds a relief in being able to kneel down before he goes to sleep, in quiet communion with a Heavenly Father, who knows his necessities before he asks and his ignorance in asking. Fasting has also taught him, if entered into with any earnestness, how little he needs in living this life, in temporal things. It has shown him how much the Christian needs in spiritual sustenance, because in denying for a certain season the body its comforts, the soul is able to feed on the thing which is always necessary to its best welfare, and that is self-sacrifice. The saving of money or giving a larger amount for an Easter offering, arouses an interest in church support which is often forgotten in giving so much for other causes. The Christian learns habits in keeping Lent, which cannot be cultivated in any other way. All these things become with him as of a second nature and in meeting temptation, as day after day it passes his path, there is a power to resist and finally overcome in a strength made stronger by a little practice in the ways of Lent. Christ in the wilderness is only man battling with Satan in conquering temptation, as Satan sees fit to picture life in its many attractions. Christ's temptation was to show Himself the Son of God and God Himself in the form of man. But He fought it out with Satan during those forty days, Jesus was hungry and could have shown His Divinity by turning the stones into bread to eat. But he would not sin against His own consciousness of who He was. He was tempted to make His power manifest in throwing Himself from a pinnacle of the Temple. But this He could not do and not mock God in such an act. The kingdoms of the world were laid at His feet, if in bowing down He would worship Satan. But this He refused on the grounds of obedience to the will of God in winning those kingdoms by a life of suffering. He tested Himself in going apart for forty days, fasting and being tempted in ways not mentioned. And the Christian in keeping Lent is following His example.—Diocese of Louisiana.

### What Lent Should Mean.

It means opportunity to be more alone with God; alone with Him whom I love. And the result—communion, understanding, godliness.

It means opportunity to do fuller service; service for Him whom I love, and for His children, whom I should love in Him. Result—pity, sympathy, charity.

It means opportunity to suffer with Him; to shut out, by self-denials, the world which would crowd Him from my heart and from my life. Result—patience, perseverance, power.

It means opportunity to pray more and better; to hold sweet converse with Him who is the Truth, who speaks as never man spake. Result—knowledge, steadfastness, faith.

It means opportunity to take the food of my soul; to take into myself Him who is the Life; and so to be taken into Him. Result—nearness, strength, love.

It means opportunity to let men see that the Christian faith is a living faith in those whom it possesses; a faith which transforms men's lives. Result—humility, constancy, obedience.

It means opportunity to see myself as I am; to cast off my load of sin; to be forgiven; to hear His own voice saying to me, "Come unto Me, ye heavy laden, and I will give you rest." Result—comfort, purity, peace.

This, and much else, may Lent mean to me. I can make these blessings mine, if I will. And making them mine will make me more His, for these are all of Him. It will make my brothers more His, for these are all for them. Blessed opportunity! May I have wisdom and strength to forego and forget all things which may hinder, and use it for them and for Him.

### Blessed Memories.

They of blessed memory help us, for they make it easy for us to believe in goodness and God and eternal life and heaven. They are even our last strand in the evidence for personal immortality, for we cannot believe that all that power of loving and all that wealth of grace and all that beauty of character have ceased. He lives a poor, attenuated life who has never thrilled to the mystic union, who does not know that

"There are two societies alone on earth:
The noble living and the noble dead."

And sometimes even we see that they are not two but one great society, the one irrefragable bond of souls, the one communion of the saints. The memory of the just is blessed—a blessing to us more than we can put into words, not only in stimulating us to emulation, not only exciting us and guiding us to all good, but also establishing us in faith in good and faith that we, too, have the same real vocation, to which we are called to walk worthy.—Prof. Hugh Black.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### A Misstatement Corrected.

Mr. Editor: A friend and subscriber to the Southern Churchman calls my attention to some misstatements of facts, made by your New York correspondent and published on page 10 in the issue of March 27: "Holy Cross work is in charge of the Sisterhood of St. John the Baptist, and has long occupied a unique place in the Diocese, without official standing and making no report to Bishop or Convention."

In answer to the last statement, I call your attention to the annual report made to both Bishop and Convention, on page 286 of the last Convention Journal. You will find there a full report, such as is submitted by every other church and parish for the conventional year, enumerating our families, baptized persons, baptisms (infants and adults), persons confirmed, marriages, burials, communicants, public and other services, Sunday School officers and scholars; and a detailed account of our expenditures for parochial, diocesan and general objects, together with an accounting of our receipts of money during the year from all sources.

Vicar of Holy Cross.

# Church Intelligence.

### CALENDAR FOR APRIL.

1—Thursday.
4—Sunday next before Easter.
5—Monday before Easter.
6—Tuesday before Easter.
7—Wednesday before Easter.
8—Thursday before Easter.
9—Good Friday.
10—Easter Even.
11—EASTER DAY.
12—Monday in Easter week.
13—Tuesday in Easter week.
18—First Sunday after Easter.
25—Second Sunday after Easter.
St. Mark's Day.

### Collect for Sunday Next Before Easter.

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility, mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.

### Collect for Good Friday.

Almighty God, we beseech Thee graciously to behold this, Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

# Foreign.

### Bishop of London's Mission.

The Bishop of London continued his mission to the south-western suburban district last Sunday. In spite of continuous snowstorms, a large congregation of men assembled in All Saints' church, South Acton, for the special men's service at 4 o'clock. The population of South Acton is almost entirely working class, a large percentage of the people being of the very poor. Its chief work is that of the laundries, of which there are a very large number.

The men assembled on Sunday were drawn from many of the neighboring parishes, but it was a congregation thoroughly representative of the district. The Bishop took his text from the opening words of the Epistle for the day, "Be ye therefore followers of God, as dear children" (Eph. V. 1). He showed how men could indeed be "imitators" of God, by the keeping of the laws which belonged to the family of God. He laid especial stress on the law of purity, without which no man could be a true follower of God.

In the evening the Bishop went on to St. Mary's, the parish church of Acton, where the large church was filled to overflowing. It seats about 1,000, but as there were over 1,300 coins in the collection, it is probable that there were at any rate over 1,200 people. Many were standing at the back of the building, and the aisles were filled with chairs, while the galleries, which are not generally much utilized, were packed with people.

The Bishop took the whole service himself, conducting it as a simple mission service. He based his address on I John 4:10, speaking of the great love of God for us all, each one individually. Though it might be difficult at times to understand why things happened in the world as they did, yet notwithstanding all appearances to the contrary, we know that "God is love," and that He sent His only begotten Son into the world that we might live through Him.

There was not a man or a woman there who would not choose to be alive. The happiness in the world outweighed the unhappiness by nine to one, probably ninety-nine to one. It was the fashion to get up a case against God by accumulating all the misery we saw in the world. He had watched the life of the poorest districts in London, and could affirm from his experience that there were nine happy persons to one unhappy in any given district. When we blasphemed God we left out this evidence that He intended people to be happy. But it was said, "What about the tenth?" What did Jesus Christ come down to suffer upon the Cross for? To show that He had come to give comfort to the suffering, that he could bear the worst with them. He said, "I, your General, have more wounds than you have," and if we had not pluck to follow a General like that there was no grit in the human race.

Proceeding, the Bishop earnestly pointed out that there were two things they had to do—to love man more and to love God more. There was not the slightest doubt that the first road to love God more was to do something for the children He loved.

Following his usual plan, the Bishop offered intercession and thanksgivings on the subjects which had been sent to him during the week, and he also answered the questions which he had received. One questioner wanted instruction as to the use of the word "sacrifice" in the service of Holy Communion; and the Bishop explained that in the Holy Communion we plead the sacrifice of the death of Christ, though the sacrifice cannot, of course, actually be offered again.

St. Mary's church is full of historic associations, and contains some interesting monument, though the church itself was rebuilt as lately as 1866. The parish dates from very early times, the first rector whose name is recorded being of the year 1240. The parishioners now are chiefly of the middle classes, and, like most suburban populations, are frequently changing.

### Duties of Fatherhood.

The last address to the Lay Readers' Association in St. Paul's cathedral for this season was taken by Rev. E. Grose Hodge, of Holy Trinity, St. Marylebone, one of the chaplains of the Association. Preaching from the Revised Version of Ephesians iii. 14, he reminded his audience of Bishop Creighton's dictum that it was the function of the Church to provide the State with men of character, and that this could only be done by the religious training in the home. He contended that a lay reader's work was not finished when he had accomplished his ministry in the parish, and that he would neglect his most effective work for the Church unless he reserved time for ministry in his own home. This ministry, he said, would gather round—(1) His children; (2) his servants; (3) his guests. Great efforts, he said, are being made to raise the standard of motherhood, but it is high time the duties of fatherhood were urged with a voice more insistent still. For the father, not the mother, is the head of the home. The father must make time to do some of the religious teaching of his children himself. The Bible will be his text-book, he will never wish to teach anything the child may have to unlearn as a man, but will treat it always as the living Word of God, the final appeal on every question of faith.

As the boy grows older, the father will keep before him the idea of his lay priesthood, and give him opportunities for exercising it. Interest him early in Church work by asking his help in something you are doing yourself. A man may do great service to the cause of God by turning the thoughts of his boys towards Holy Orders. But teach him at the same time that he can serve God in any calling. Passing on to refer to the second point, Mr. Grose Hodge said much of a man's ministry to his children will necessarily be ministry to his servants, too; for, above all, it is the tone of the house which tells. Let them feel that the master counts them as belonging to the family, and that he has responsibilities towards them beyond the Employers' Liability Act. Let them feel that their presence at family prayers is important. Then as to his guests the Christian layman's duty is one of the most difficult parts of his ministry. Here too, perhaps, it is the Christian character of the home, never paraded, but ever expressing itself, that is the real power.

### Pageant Preparations.

On Monday last, the workmen began to put up the grand stand for the English Church Pageant in the grounds of Fulham Palace. Really, it would be more to the point at this present juncture to say put down. For the first detail in the proceedings is the digging of the holes which are to take the concrete foundations for the uprights that bear the roof. And as these excavations will be carried to the depth at which a natural solid foundation upon which to fix the concrete is found, it will be readily understood that there is a great deal to be done before the curves of this interesting erection begin to rise above ground. In fact, to finish it within these next eight or nine weeks the contractors have their work nicely cut out, without any allowance for turnings as regards time.

On Tuesday afternoon there was a private view of the costumes already made at the Pageant House, where, under the control of three expert ladies —Mrs. Croxton, Miss Haman, and Miss Jennie Moore—the manufacture of the dresses is going merrily forward. One of the wonders of this preliminary exhibition was the display of realistic and effective weapons and armor fashioned under the ingenious direction of Mr. George Kruger, from such inexpensive material as painted wood, peg-tops, twine, and bits of linoleum. In reply to our inquiry as to any special characteristic of the clothes which comprise this mighty wardrobe of about 5,000 garments, Mr. Marshall said, "Their accuracy; you may vouch for it. You see we don't do fancy things; we go to contemporary pictures, to medals, to effigies, and to smaller figures on monuments." None of the Tudor costumes have been started upon yet.

### Value of Silent Bishops.

The Archbishop of York begins to fear that he will soon forfeit all title to respect from his diocese if he continues to make as many speeches as he has done during the past three months. Speaking at Doncaster on Tuesday the Archbishop pointed out that "St. Ignatius very wisely said that they should respect a bishop in proportion as they found him silent. If he was going on speaking at the present rate, certainly the chance of retaining any such respect from the Church would have vanished; but equally bad was the ordeal of having to hear so many speeches made upon a subject which he knew very far better than any one who had spoken—namely himself. He had just been calculating that the last speech was the fourteenth since eleven o'clock yesterday morning that he had heard upon that interesting subject."

### The Welsh Church Commission.

A private meeting of the Welsh Church Commission was held on Wednesday. Nothing definite as to what transpired has been published, but the Times understands that

Negotiations are in progress for a settlement of the difficulties which have recently arisen. The position is a very awkward one, inasmuch as the chairman of the Commission is numbered among the minority. If the majority and the minority were separately to consider their respective reports, there is no doubt that considerable delay would result, and the government might be obliged to present their Welsh Disestablishment Bill before any report had been received from the Commission. It is believed that a modus vivendi between the majority and the minority can be arrived at only on condition that it is agreed to present an interim report.

---

The Archdeacon of London invited a number of leading Churchmen and Nonconformists to the Chapter House last Friday to bid God-speed to the Rev. F. B. Meyer on the occasion of his going to Turkey and China. Among those present were the Bishop of Barking, Lord Kinnaird, the Rev. A. R. Buckland, Mr. James Bowden, the Rev. Thomas Phillips, the Rev. F. S. Webster, Rev. Dr. Monro Gibson, and the Rev. James Marchant, of the National Social Purity Crusade. The Archdeacon read a number of letters of regret for absence, and eloquently expressed the feelings of all present towards Mr. Meyer. The Rev. Dr. Gibson offered prayer for blessings upon him in his great enterprise. Then each person present rose and told how deeply they wished him God-speed. Mr. Meyer, who was visibly moved by this united fervent testimony, said that he should never forget this occasion. He would go on his journey inspired and cheered by it, and it would be constantly in his memory. This noble action of Archdeacon Sinclair would do much to draw them all closer together in the work for Christ. The Bishop of Barking then gave the blessing.

---

The Archbishop of York, in reply to a petition from the inhabitants of the mission district of the Holy Spirit, Newcastle, regarding the action of the Bishop of Newcastle in refusing to grant a license to the mission chapel, says: "It is impossible for me to interfere in any official manner with the discretion which in such matters is entrusted to the Bishop of the Diocese."

## American.

### Association for Mission Work.

The members of the Mission Study Classes, in Philadelphia, taught by the Educational Secretary of Pennsylvania, Mrs. J. Nicholas Mitchell, formed themselves into an Alumna Association, in March, 1908. The object of the Association is to continue the interest aroused in the classes and to further the spiritual development of the members by intercessory prayer and by assuming the responsibility of a definite work in the mission field.

At the end of the first year its membership is 120, and they have assumed the support of a native priest and his assistant at Ichang, China, thus relieving the board of paying their salaries, $312.

They also issued a Church Mission Calendar, which has received a most enthusiastic reception in several dioceses and in England. The proceeds of its sale, over and above all expenses, are $350. This money is being divided between the other foreign dioceses of Africa, Brazil, Cuba, Haiti, Japan and Mexico, to pay the salaries of native priests.

### Death of Bishop Gillespie.

The Rt. Rev. George De Normandie Gillespie, first Bishop of Western Michigan, died at his home in Grand Rapids, Michigan, on March 19. The funeral took place on Tuesday, March 23, at St. Mark's pro-cathedral, Grand Rapids, the body being taken to Ann Arbor, Michigan, for interment.

Bishop Gillespie was in his ninetieth year, having been born in Goshen, N. Y., June 14, 1819. He received his education in New York, was graduated from the General Theological Seminary in 1840, and in the same year ordered deacon by Bishop Onderdonk. He was ordained to the priesthood in 1843 by Bishop Lancey, of Western New York. His services as priest were at St. Mark's church, LeRoy, N. Y., 1841-45; St. Paul's, Cincinnati, Ohio, 1845-51; Zion, Palmyra, N. Y., 1851-61; St. Andrew's, Ann Arbor, Michigan, 1861-1875. Elected Bishop in 1874, he was consecrated February 24, 1875.

At the time of his death he was senior in age among the American Bishops, being more than ten years older than the Presiding Bishop, and more than seven years the senior of the Bishop of Maryland, who now becomes senior in age among his brethren. Bishop Gillespie is succeeded as Diocesan by the Bishop Coadjutor, the Rt. Rev. J. N. McCormick, D.D.

### Memorial Church to Bishop E. J. Knight, at Olathe.

A mission church will soon be begun at Olathe, Colorado, as a memorial to the late Bishop of Western Colorado, Dr. Knight, at whose request the work was organized last July by the rector of St. Paul's church, Montrose. From the very first the work has met with good success and now there is a nice congregation.

Olathe is a young town situated in the midst of a fine agricultural and fruit-growing region, the lands of which will soon have ample water for irrigation purpose by means of the huge tunnel—six miles long—now being constructed by the United States Government, which will divert the waters of the Gunnison river into this valley. Thousands of the best kind of settlers are coming in daily, and the Church wants to be ready to meet and care for them in every place.

Four lots in the best part of the town have been donated, and about $900 out of the $2,000 required, is in hand, or in sight. We hope to start building soon after Easter, and we want to pay for it in full on its completion. No fitter memorial of such an eminent and devoted missionary as Bishop Knight could well be suggested, than this mission church, erected in a field which was entered at his command, and in the district to which he gave his life. If any reader, or friend of the late Bishop would like to help this good and very necessary work, he may send his contribution to the missionary in charge, the Rev. John W. Heal, St. Paul's rectory, Montrose, Colo.

Bishop Spalding, of Utah, who is now in charge of this district, and Bishop-elect Brewster (both old-time friends of the missionary) have expressed their deep interest in, and sympathy with, this work.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Special Services at Various Places.

A series of interesting services began in St. Andrew's church, Columbia, on the night of February 15, and continued three days. The Rev. Claudius F. Smith preached three times each day to an interested congregation; the Rev. Luther Eborn, rector, reading the services, and the choir rendering attractive music. Mr. Smith's talks are helpful and forcibly presented, while the deep appreciation of the people was shown by their increasing numbers, and good seed was sown for producing rich fruit in the future.

On the 19th of February, Mr. Smith preached twice in Christ's church, Creswell. The interest of the people was shown from the fact that they weathered severe storm to attend divine services and hear the word of God preached. The Rev. Luther Eborn took part in the services, while the vested choir rendered inspiring music.

The Rev. J. H. Brown, of Christ's church, New Bern, was the special preacher at St. John's church, Fayetteville, on the night of Wednesday, March 17. Mr. Brown took for his text, St. John 3:16. While the story, as he said, was the old one, still it was the universal and necessary one. First, it demands of us as Christians to realize that the gospel is not theory, but facts. The first fact we recognize is "sin," sin everywhere, within and without, palpable, appalling, wrecking the human life. The second fact is, the life of God, the life that has ever been, the life that has never deserted man, but in all of his sin and misery has been his, and the purpose of this life has been the rooting out of sin, and consequent doing away with misery. For this it must be that God Himself should take upon Him flesh as man, and meeting and repelling sin should impart to those whose nature He has taken, God's mighty and effective power, and yet there must be recognized the third element, that is, the something on the part of man: "So God loved the world that He gave His only begotten Son to the end that all who believe in Him" should be drawn out of sin into the life that is divine. The speaker clearly, carefully, logically, and helpfully developed these special meanings of the Gospel.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Tablet to the Late Joseph Bryan.

A tablet to the memory of the late Joseph Bryan was unveiled in Abingdon church, Gloucester county, on Sunday, March 28, after the morning service. The tablet was unveiled by Elizabeth Withers, goddaughter of Mr. Bryan. Judge Fielding Lewis Taylor presented the tablet for the congregation, and in a feeling and eloquent address told of Mr. Bryan's character and of the home life at Eagle Point, in which it was molded. The Rev. W. B. Lee, rector of the church, received the tablet.

In spite of the stormy weather a large congregation did honor to the occasion. Those present from a distance were: Rt. Rev. Geo. W. Peterkin, Bishop of West Virginia; T. C. St. George Bryan, Mr. and Mrs. John Stewart Bryan, Mr. and Mrs. J. St. George Bryan, Dr. Robert C. Bryan, Jonathan Bryan, Thomas P. Bryan and Judge Daniel Grinnan. Following is the inscription on the tablet:

In Memory of
JOSEPH BRYAN.
Born at Eagle Point, August 13, 1845.
Baptized in the Church June 21, 1846.
Vestryman, 1902-1908.
Died at Laburnum, November 20, 1908.
"Christ's Faithful Soldier and Servant Unto His Life's End."

Erected by the Congregation of Abingdon Parish, 1909.

### Missionary Work by Archdeacon Colston.

The Rev. A. V. Colston has been doing active and efficient work in the Diocese, on behalf of the Diocesan Missionary Society. He held an interesting mission in South Farnham parish, Essex county, the Rev. W. N. Meade, rector, beginning on Ash Wednesday, and lasting until the Sunday following. Daily services were held in St. John's, Tappahannock, and on March 25 and 26, services were held in St. Paul's.

On Sunday, March 7, Mr. Colston began an eight days' mission in Emmanuel church, Woodstock, the Rev. John McGill, D. D., rector. These services were largely attended, not only by Church people but by Lutheran, Baptist and Methodist ministers and their congregations. A thank offering was made, amounting to $30.74, included in which was an annual subscription of $10 to the Diocesan Missionary Society.

On March 20, Mr. Colston held missions at Sperryville; 21 and 22, at Washington; 23 and 24 at Sperryville and Woodville, closing the mission on March 25 at Woodville. The Rev. W. N. Tillinghast is in charge of these churches. The thank offering at Sperryville was $21.14.

On March 28, Mr. Colston expected to hold a mission for several days, in Goochland county, at points in charge of the Rev. David Lewis.

Beginning on Palm Sunday, April 4, and continuing throughout Holy Week, Mr. Colston will hold a mission at Old Church, Hanover county, the Rev. S. O. Southall, rector.

April 11, Easter Day, he expects to be in King and Queen county, preparing candidates for confirmation at the Bishop's visit there on April 25; and on the 18th, at St. Luke's, Essex, for a similar purpose, the candidates to be presented to the Bishop for confirmation on May 2, by Mr. Colston.

Mr. Colston's work has been fruitful of good results. His missions have been well attended and great interest has been manifested. Candidates for confirmation will be presented to the Bishop at each of the places named.

### Confirmations.

On Friday, March 26, Bishop Gibson, visited St. Philip's church, in Richmond. The service was impressive, and much interest was manifested, the congregation filling the church to the doors. A class of fourteen candidate was confirmed, presented by the Rev. Charles L. Somers, minister in charge, after which the Bishop addressed them on Confirmation; its history, and the holy principle upon which it was promulgated.

The Rev. Wm. M. Clark, of St. James' Richmond, and the Rev. John Moncure, Archdeacon of the Colored Work in the Diocese, were in the chancel, and took part in the services.

St. Philip's is the largest colored church in the Diocese, and the work there is taking on new life. The growth in strength and interest during the year has been most encouraging.

On Wednesday, March 24, the Bishop visited Weddell Memorial church, Richmond, and confirmed a class of twelve; and on Sunday morning, March 28, at St. James' church, Richmond, he confirmed seventeen, presented by the rector, the Rev. Wm. Meade Clark. In the afternoon of the same day he visited Holy Trinity church, Richmond, and confirmed twenty-two, presented by the rector, the Rev. John J. Gravatt, D. D.

### Speaking for Missions in China.

The Rev. Cameron F. McRae, of St. John's College, Shanghai, China, addressed the Richmond Clericus on Monday, March 29, on his important work in that distant field. Mr. McRae, who is spending some months in the United States, expects to visit a number of points and present his cause. He made an address in Emmanuel, Henrico county, on March 28, and on the Sunday after Easter he will make addresses in All Saints', St. John's and St. Mark's churches, in Richmond, at the morning, afternoon and evening services, respectively.

The Rev. Walter Russell Bowie preached in St. Paul's church, Richmond, on Sunday, March 28, at both morning and evening services, exchanging with the rector, the Rev. R. W. Forsyth, who took his services on that day. Mr. Bowie is in charge of Emmanuel church, Greenwood, and the Church at Crozet, in Albemarle county. He took charge soon after his ordination to the diaconate, last summer, and has done excellent work.

On April 23, an interesting service will be held in Christ church, Alexandria. The occasion will be the unveiling of a tablet bearing the names of those who served as pall bearers at George Washington's funeral.

A meeting of the Richmond branches of the Woman's Auxiliary was held in All Saints' parish building, on Monday, March 24. Miss Sallie Stuart, the diocesan secretary made an interesting address.

The Rev. Marcus E. Tolman, of Bethlehem, Pa., was a visitor in Richmond, last week, preaching in St. Philip's church, on Sunday, March 21.

Bishop Randolph was the preacher in Holy Trinity church, Richmond, on Wednesday, March 24. The congregation was very large, and the Bishop preached one of his characteristically strong and helpful sermons.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Rev. Dr. C. Ernest Smith on Henry Eighth and the English Reformation. Woman's Auxiliary Meeting—Call Accepted—Death of Redford W. Walker.

The fourth of the Lenten series of Churchmen's League lectures, in Ascension church, Washington, was delivered on Tuesday evening, March 23, by the rector of St. Thomas' church, Washington, the Rev. Dr. C. Ernest Smith. His theme was, "The True Relation of Henry Eighth to the Englisn Reformation," and was treated in Dr. Smith's usual way. Being an Englishman, the speaker stood somewhat upon his "native heath" in the discussion of this question, which now is much spoken of among us in this community—the Romanists being especially busy about it, and arrange, also, to have published in the daily papers, their well-known and ever-perverted sayings—Rome's "saying," I repeat, and not true history.

The "Roman Obedience" in England, as those who read English history know, had its start in 1570, in Queen Elizabeth's reign, but had no organization until 1598; and it remained to Pope Pius 9th, of Rome, in the last century, to erect the present English Roman hicrarchy of bishops and cardinals. An archpriest represented the Bishop of Rome for more than two centuries, over his comparatively small "mission" in England, and he and his successors and the secular priests versus the Jesuits, made the ecclesiastical fur fly from each other's heads.

On Thursday evening, March 25, in the Church of the Ascension, Washington, the Woman's Auxiliary of that church held a meeting, which was rendered doubly interesting and effective by the presence of the Bishop of Washington, who spoke of missionary activity in the societies of the city; and also, of the Rev. Dr. Irvine Correll, of our Japan Mission, who gave the assembly an instructive talk about the development of Christian work in Japan. Alas, for Japan! While the Church of Christ, "The Prince of Peace," is doing great things towards the evangelization of that interesting people, many of our American political people, high in the lime-light of the public view, are preaching war and destruction.

The Rev. Charles H. Holmead, assistant minister in St. Paul's parish, Washington, for three years, has accepted a call to the rectorship of St. Peter's church, Smyrna, Diocese of Delaware, and will assume the charge of his new work, as rector, soon after Easter. He is an alumnus of the Virginia Theological Seminary, of the Class of 1906. At St. Paul's, about the whole of his ministry, and a Washington man by birth and breeding, Mr. Holmead severs his relations with much regret, both to himself and the people of St. Paul's, to whom he was entirely acceptable.

The Rev. Edward Valentine Jones, who has very recently resigned Grace church, Albemarle county, Virginia, and become rector of Christ church parish, Middlesex county, and St. John's church, West Point, Virginia, spent

Mid-Lent Sunday with his son, the Rev. E. Ruffin Jones, vicar of Epiphany Mission, Washington, taking part in the work of the day.

Last Sunday—Passion Sunday—the morning sermon at Epiphany Mission chapel was preached by the Rev. Edward H. Ingle, whose text was taken from Hosea, 7:8—"Ephraim is a cake not turned." Although the text was an unusual one, it was soon shown by the preacher to be not fanciful, nor sensational, but full of very serious and practical meaning.

Mr. Ingle is well known in Virginia, having served as rector in several of her parishes, and is now assistant minister in Epiphany parish, Washington, his native city.

The Rev. Peregrine Wroth, rector of the Church of the Messiah, Baltimore, was preacher, on a recent Friday evening, to the Junior St. Andrew's Brotherhood of Ascension church, Washington, and was also the speaker at the mid-day Brotherhood Lenten service, in Epiphany church, on Tuesday, March 30.

With this present week, these St. Andrew's Brotherhood mid-day services, with special speakers of ten-minute addresses, in Epiphany and Trinity churches, will come to an end. Primarily for men, and while a good sprinkling of males have attended, the congregations have been largely composed of women, as is the case at all the Church's services.

At an assembly of members of several Junior Brotherhood Chapters of Washington, Monday evening of last week, in St. Michael and All Angels' church, the Rev. Horner Deis, rector, the address was made by the Rev. C. Sydney Goodman, assistant minister in the Church of the Ascension, Atlantic City. Mr. Goodman has organized what, in Atlantic City, is popularly called "The Men's Church;" but it is rather a Men's "Meeting" held in an original way, and attended by thousands of men and youths from all classes, who are allowed the greatest freedom of behaviour while Mr. Goodman preaches or talks to them. They are allowed liberty, but not to be rude, nor to interfere. And this very unique meeting is the result of earnest study of conditions in that great resort by the Atlantic Ocean, where religion is largely below par, in the summer season.

On Thursday of last week, in Mount Washington, Maryland, at the home of his son-in-law, Dr. William J. Todd, Mr. Redford W. Walker died of heart trouble, after an illness of several years. Mr. Walker was for many years one of Washington's leading real estate dealers, in which, in later years, he was associated with his son, as Walker & Son. He was a native of Washington, born in 1841, and the son of Major George W. Walker, of the U. S. Marine Corps. While thus, for so many years, the man of business, he was also an active Churchman for several years, among other duties, faithfully acting as vestryman and treasurer of Rock Creek parish, D. C., of which the Rev. James Buck was the beloved and revered rector for forty-five years, and up to the day of his death. Mr. Walker is survived by three sons, of Washington, two daughters, Mrs. Todd and Miss Walker, of Mt. Washington, Maryland. W.

---

**Arrangements are being made to celebrate the twentieth anniversary of the consecration of Bishop Grafton of Fond du Lac, on June 1.**

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Bishop Paret Resumes His Duties—His Appointments—Preparations for the Cathedral—Court Decision in Favor of Church Institutions—Call Accepted—The Maryland Diocesan Library.

On Wednesday, March 24, Bishop Paret returned to Baltimore from his stay at Winter Park, Florida, where for the past three months he and Mrs. Paret and his step-daughter, Mrs. Wm. B. McPherson and her family have occupied a cottage. The Bishop found excellent fishing at Winter Park and he spent a great deal of his time at this, his favorite recreation. The outdoor life was beneficial to him. He is in the best of health and has plunged into the work of parish visitation with vigor. On Sunday, March 28, he confirmed classes at three churches in Baltimore, in the morning, afternoon and evening. Here follow his appointments until the first of June:

April 1—Advent; 4—Emmanuel; 4—Prince of Peace; 5—Mt. Calvary; 6—Homestead; 7—Memorial; 8—Ascension; 11—West Arlington; 11—St. Andrew's; 13—All Saints; 14—St. Bartholomew's; 15—Hancock; 18—Christ Church; 18—St. Mary the Virgin; 20—Highlandtown; 21—Epiphany; 22—St. Luke's; 23—St. Peter's; 25—St. Mark's; 25—Holy Comforter; 27—Hampden; 29—St. Stephen's; 30—Waverly.

May 2—Catonsville; 2—Holy Trinity; 4—Holy Cross; 9—Sherwood parish; 9—Holy Innocents; 16—St. Thomas', Baltimore county; 16—Pikesville; 23—Alberton, Jonestown; 30—Jessup; 30—Roland Park, 11 A. M.

A few weeks ago the City Council passed and the Mayor signed an ordinance for the opening and grading of streets surrounding the Cathedral site. This action will allow Mr. Vaughan, the architect, to make more specific plans for the grading of the various buildings, and making plans for the erection of the structure which will be occupied by the united congregations of the Churches of St. Barnabas and St. George, the building which is to be used later as the Diocesan Synod Hall. The first payment on the land was made a few days ago.

A recent decision of the Maryland Court of Appeals confirms the judgment of a lower court in the case of certain relatives of the late Mr. Joseph Partridge against the Church Home and Infirmary and the Emmanuel Church Home. Mr. Partridge, who died in 1884, left $80,000 which, upon the death of his two sisters, was to be divided equally between the above named institutions. Upon the death of these two ladies, last year, suit was instituted by relatives for the recovery of this sum, alleging among other things that the Church's Home and Infirmary was not properly incorporated, and that the bequest had not been confirmed by the Legislature, as in Maryland all legacies to the Church must be before they can be received. These objections were controverted in each court. As yet no announcement has been made by either institution as to any specific application of the money. The Emmanuel Church Home was closed many years ago, but it is supposed that with this fund at its disposal, its activities will be resumed.

The Rev. Milton S. Barnwell, of Shelbyville, Kentucky, has accepted a call to become assistant minister of Christ church, Baltimore, of which church the Rev. Edwin Barnes Niver is the rector.

The Librarian of the Maryland Diocesan Library has found it helpful to the patrons of the Library to issue an occasional Bulletin, containing seventy-five or a hundred works of an especial class, which may be found on the shelves of the Lending Department. He is about to publish Bulletin No. 3, which contains the titles of about seventy-five works on Church History, general and specific. The previous bulletins have been made up of books for Sunday School Teachers, and on Ecclesiastical Biography. The Library is situated at 1106 Madison Avenue, Baltimore, next door to the Episcopal residence, and at all times the Librarian is happy to show to visiting clergymen and laymen the various collections, amounting in number to 30,000 volumes. In its patristic and liturgical collections this Library is especially rich; students from all parts of the country and occasionally even from England consult its resources in these lines.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Notice to the Clergy.

To the Clergy of the Diocese of Southern Virginia:

Will you kindly let the Secretary know immediately how many of the following report forms you need to make the report from your parish to the Council, which meets Tuesday, May 25, in St. Paul's church, Newport News, Va.:

(1) Parochial Report Forms; (2) Treasurer's Report; (3) Sunday School Report; (4) Lay Delegate Certificate, which is published in duplicate form.

W. A. R. Goodwin,
Williamsburg, Va. Secretary.

---

The vestry of Holy Trinity church, Onancock, Accomac county, have bought the home of Warner Ames, adjoining the rectory, for $4,000. The old rectory will be hold.

### The Lenten Season.

No farmer is successful unless he knows the value of the seasons. The spring is the time for planting and sowing. He cannot afford to neglect that work then in order to do any other, however important it may be in itself. If he spends that season in building barns, he will have no harvest to store in them. Lent is the spiritual spring-time. Special services in many of the churches, the adjustment in a measure of social affairs to allow religious meditation, reminders and suggestions of devotion to God in newspapers and other current literature, and increased seriousness in many around us because of special efforts to cultivate personal religion, all unite to make this season the most favorable of the year in which to make a permanent advance in Christian life. Take advantage of this season to cultivate communion with God. Have some definite course of Bible study for these few weeks. Choose some book that will help you to deeper interest in spiritual things and read it. Have some fixed daily time for prayer. Aim to gain some new knowledge of Jesus Christ and to have some new experience of fellowship with him. Make some special effort to get uplift from others who are making wise use of Lent, and to give them as much as you may get from them. Thus you will arrive at Easter with a stronger faith in the resurrection and a deeper consciousness of the reality of the risen life in Christ.—Congregationalist.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Movement for an Open Saloon on Sundays—Clergymen Going to Panama. New Parish House for Church of the Holy Comforter, Poughkeepsie.**

The last half of the Lenten season finds New York much exercised over the excise question. The cause of the wide public interest is a bill in the Legislature authorizing an open saloon from 1 to 11 P. M., on Sundays. This bill is proposed, not by the saloon interests, but by Church people, the Rev. Dr. John P. Peters, rector of St. Michael's church, being chairman of a committee of fourteen which drafted the measure and is now agitating for its passage.

Some explanation of this strange sort of thing is in order. Dr. Peters is second to no man in New York, clerical or lay, in his public spirit. And almost as much might be said concerning his wide information of public affairs, especially of excise affairs. He laid down these points as factors in the present situation in New York touching saloon licensing and liquor selling, doing so at a meeting of the Federation of Church parish clubs. In New York saloons have always been open on Sundays. That is, liquor has always been obtainable in them on that day. Sometimes there have been attempts at restriction, but the attempts have been enforced only spasmodically. The people of New York seem to desire that saloons shall be open on Sundays. At any rate, it is impossible to rally any amount of public sentiment or concerted action against an open saloon on Sundays.

A law was passed a few years ago under which so-called Raines law hotels have come into existence. These are not hotels at all, but are the worst sort of public houses, in which the selling of liquor is about the lightest of sins committed. To protect them, and to protect the saloon in its Sunday opening against the law, the connivance of the police must be had, and must be paid for. There is, therefore, an extensive system of graft and corruption that is, probably, worse at the present time than ever before in the history of the city. The measure of the Rev. Dr. Peters and his committee is, therefore, to regulate liquor selling on Sundays as it is regulated on week days. It is proposed to require for Sunday selling, 1 to 11 P. M., a special license of $300 a year. Hence there may come to be saloons that are, and those that are not, open on Sunday afternoons. Restriction of this license includes the prohibition of the back-door entrance, or back-door exit into rooms that may be used to hide drinking and other things. It also includes penalties, not upon the liquor dealer as now, but upon the property occupied by the saloon, and two convictions within three years will not only cause the premises to be thereafter unavailable for saloon purposes, but also for any business purpose whatever until the expiration of the license. Finally, it is proposed to limit the number of licenses to population to about one-fourth the present number. Licenses forfeited through convictions will not be renewed until this limit is reached.

That public opinion is stirred up on the matter is shown by the fact that the chairman of the Presbyterian committee on temperance has just publicly expressed his support for the committee of fourteen measure, or the Sunday license. There are opponents of the measure, of course, and some of them are among the liquor interests. That the latter are scared, however, is known from the hysterical utterances in their newspaper organs. The action of the Southern voters, and of the Church bodies South and North, has caused them to trim their conduct to modern conditions, and their publications in New York are filled with admonitions to wholesalers and retailers alike to be decent, to respect the law, to refrain from abuse of their opponents, and to contribute to the common defense fund if their entire business is not to be ruined.

Archdeacon Bryan, of Panama, has been in New York for a few days on the business of securing new men. He sailed for the Isthmus last Saturday, and with him were the Rev. Arthur S. Peck, of New Jersey, who goes to be rector of St. Paul's church, Panama, and the Rev. William Cross, of Mississippi, who is to take charge of missions at Gatun and Christobal. The Archdeacon was most enthusiastic over the progress of his work.

The Church of the Holy Comforter, Poughkeepsie, the Rev. C. S. Strombom, rector, will erect a parish house immediately to the west of the church, that will contain a hall seating five hundred persons. At present the rectory, vacated from its original use, is the parish house. But it is small for a growing parish.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**Intercessory Prayer Service—Retirement of the Rev. James Houghton. The Rev. Edgar Cope Recovering. Tablet to Bishop Howe Unveiled. Growth of Grace Church Chapel. Missionary Rally.**

An interesting Missionary Prayer Service will be held in the Church House on April 8, at 3 P. M., when addresses will be made by Mrs. Correll; by the Educational Secretary, and members of her Mission Study Classes.

The Home of St. Michael and All Angels, for colored crippled children, is making every effort to secure a cottage at the sea shore for two months, that the little cripples may have the benefit of the sea air and that they may gather strength to help them through the winter. This home with its meagre resources is doing a splendid work for those for whom, alas, too few care.

The Rev. James Houghton, rector of the Church of the Redeemer, Bryn Mawr, by reason of a nervous weakness which has hampered him from his boyhood, has resigned. It was accepted by his vestry with the greatest regret as they greatly desire his continuance, and the most complete harmony exists. He is to retire on November 1, after twenty-two years of faithful service. He will live on a farm which he and his son have bought near Paoli, where he hopes to write a book he has in mind, and be useful as a priest and preacher, occasionally. On Sunday, March 28, he told in his sermon of his long career in the ministry. He graduated from Harvard in 1860, was ordained deacon in 1866 by Bishop Eastburn, and in the same year priest by Bishop Chase. From 1866 to 1869 he was at Exeter, New Hampshire. He then served at Hanover, in the same State, until 1876, when he became dean of the Cathedral at Albany. In 1879 he was called to Yonkers, N. Y., and to Bryn Mawr in 1887.

After more than five years service the Rev. Robert Long has resigned as senior assistant at the Church of the Holy Apostles, to take effect April 23. He will visit the West where he may locate permanently in the fall. He graduated from the Divinity School in 1899, and was ordered deacon by Bishop Whitaker who advanced him to the priesthood in 1900. He was for several years on the staff of the City Mission.

The Rev. F. C. Hartshorne, rector of St. Paul's church, Kittanning, Diocese of Pittsburg, has accepted a call to St. Peter's church, Phoenixvile, Pa., and will enter upon his duties on Whitsunday.

The Rev. Edgar Cope, who has been seriously ill in the Episcopal Hospital for more than three months, has so far recovered that he is able to walk around a little. When he was taken to the hospital there was little hope entertained of his recovery.

At a special service a beautiful and costly bronze tablet, in memory of the late Bishop M. A. DeWolf Howe, was unveiled in the Church of St. Luke and the Epiphany on Sunday, March 28. It is the gift of the Bishop's oldest son, Dr. Herbert M. Howe, and was designed by his youngest son, Wallis E. Howe, an architect. The inscription was written by his son-in-law, Bishop Hare. The design is one of dignified simplicity. Across the top and over the seal of the Howe family, which the Bishop adopted as his Episcopal seal, are the words: "Mark Anthony DeWolfe Howe, MDCCCVIII—MDCCCXCV." At the base, "Rector of St. Luke's Church, MDCCCXLVI—MDCCCLXXI. Bishop of Central Pennsylvania, MDCCCLXXI—MDCCCXCV. The wording is "A wise father in home, in parish, and in Diocese. A lover of friendship and a constant friend. Firm in his opinions yet speaking evil of no man. Endowed with the wisdom of men and with that which cometh from above. A Priest who ministered with reverence and dignity. A preacher who made his hearers feel the life and power of the Word of God. A Bishop who served well his own flock and strengthened the counsel of the Church.

"This tablet is placed here that he may still speak."

At the unveiling there were present beside the present rector the Rev. David M. Steele, Ph.D., the Rev. George G. Currie, D.D., Bishop Howe's successor, and the Rev. J. DeWolf Perry, D.D., who was assistant to the Bishop and by whom the sermon was preached. There was special music including Stainer's, "How blest are they;" and Sullivan's, "The Homeland."

Since the Rev. W. T. Cox became the vicar of Grace church chapel, in May, 1908, there has been a remarkable growth in the congregation. The class confirmed by Bishop Mackay-Smith on Tuesday, March 23, was the largest in its history. The music has been brought to a high state of proficiency under the direction of W. H. Kennedy.

Mr. George C. Thomas presided at a largely-attended missionary rally on Tuesday evening, March 23, under the auspices of the Woman's Auxiliary and the Church Club. Mr. George Wharton Pepper spoke on Diocesan Missions and Mr. William R. Butler on Domestic Missions, in which he showed the great good that they had done throughout the country.

The Rev. William Reese Scott, who was recently appointed chaplain in the United States Army, has reported at Fort Monroe, where he is stationed.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

**Lecture by Bishop Anderson—Lenten Services—Bequests to Churches. Memorial Window in the Church of the Ascension, St. Louis—St. Peter's out of Debt.**

The Bishop of Chicago delivered a lecture on the Tractarian Movement, under the auspices of the Church Club of St. Louis, at St. Peter's church, St. Louis, to an audience of three hundred.

The Rev. G. D. B. Millar, rector of Augustine's parish, St. Louis, has resigned, on account of physical infirmity. Mr. Millar has been by the side of Bishop Tuttle since May, 1866, with the exception of a few years spent as a missionary in Japan. He will continue to edit the Diocesan paper, "The Church News," and act as secretary to the Bishop. The Rev. T. H. Lynch has been appointed examining chaplain to succeeded Mr. Millar, who has resigned.

The Bishop has appointed Miss Triplett diocesan representative on the central committee of Woman's Church Work of London.

The Lenten services at the Garrick Theatre, under the auspices of the Brotherhood of St. Andrew, are creating more than ordinary interest. Bishop Woodcock, of Kentucky, is drawing a large congregation, and Bishop White, of Michigan City made a great impression.

St. John's church, St. Louis, holds weekly cottage meetings, which is an unique feature of Church work in this diocese. The recently erected parish house is inadequate for the ever-growing Sunday School and overflow classes are held in the church and rectory. The entire plant was built under the present rector, Rev. Stephen Sherman, Jr.

The diocese is rapidly filling up once more. Four vacant missions and two parishes are now supplied. Kirksville, the home of Osteopathy, where 4,000 students are gathered, is vacant, and the Bishop is seeking a desirable man. As it is a strong parish, with a living salary, it is hoped that a rector may soon be secured. Short pastorates in the missions is the bane of the diocese.

The Church of the Redeemer, St. Louis, (Rev. J. H. Lynch) has recently received a bequest of $5,000.

St. Luke's Hospital has inherited the sum of $50,000, and a like amount has been received by Christ church cathedral. The towers necessary to the completion of the cathedral will now be built. The Bishop of the Diocese has received $5,000 to be known as "The Bishop Tuttle Trust Fund." The income is to be used for missionary and charitable emergencies, at the discretion of the Bishop of Missouri.

A large electric clock is soon to be placed in the tower of All Saints' church, St. Louis, (colored) as a memorial to the oldest parishioner.

Messrs Kimberly and Company, of New York, are making the chancel window for the new Church of the Ascension, St. Louis. The design is the Ascension, and the window (which will be the largest in St. Louis) is in memory of the late Martin Collins, for many years a vestryman of the Ascension parish. A gold chalice, also a memorial, has been presented to this church.

St. George's chapel is the recipient of an antique sanctuary lamp.

St. Peter's church, St. Louis, which became clear of debt last Easter, is now endeavoring to raise an endowment. Once the centre of the city, St. Peter's is rapidly becoming a down-town parish.

Bishop Brooke, of Oklahoma, will preach the annual Flower sermon in Christ church cathedral. There is a large endowment for the sermon.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

**Lecture by the Rev. Dr. Niles.**

Rev. Charles M. Niles, D.D., Archdeacon of Western Florida, delivered an interesting lecture on the Pan-Anglican Congress, last night, in Christ church cathedral. He was one of the delegates to the Congress, which was held last June in London. The lecture, though brief, was eloquent and able, and filled with interesting facts.

He gave some reasons for the meeting of the Congress. He outlined early Church History in the British Isles, and showed the wonderful victories over vice and heathenism. He spoke forcefully of the visit of the Roman missionaries in 597, and of the independence of the British Church. He corrected the mistaken idea of the Church of England's submitting as a whole peacefully to the Roman Pope. He again knocked the false idea of the fatherhood of Henry VIII to the English Church, showing its succession from the beginning.

He recalled the short-sighted policy of the Church of England in not consecrating Bishops for the work in America, which almost directly was the cause of the Methodist schism. It was only after we had gotten consecration for our Bishops from the Scottish Church that the Bishop of New York went to England and received consecration at the hands of the Bishop of London.

The Church now has about 5,000,000 people in this country, with over a hundred Bishops and between 5,000 and 6,000 priests and deacons. In the Pan-Anglican Congress there was a gathering of the whole community of Anglican Churches. Two hundred and fifty Bishops were there. The Congress was not a legislative body, but a conference. No hall in London was large enough for the meetings, so it was divided into sections.

The Bishop said: "Do you realize that the Anglican Church is the only branch of the Christian Church that in late years had put forth a position on which it was willing to form a union with other churches? It put forth the only condition of Church unity yet put forth by any body of Christians. I believe that of all the religious organizations of the world, the Anglican Church is better fitted than any to be the foundation of Christian unity: first, because it is apostolic, and second, because it is Biblical. I am old-fashioned enough, thank God, to believe every word of the Bible. The doctrines of this Church were good enough for my ancestors in England. They were good enough for my mother to teach me, and they are good enough for me. It is the greatest organization of Christian people to-day on which to found Christian unity. Its service is always read in a language understood by the people. We speak to all nations in their own tongue. It has been the conveyor and conservator of the English language which is rapidly becoming the language of the world. The English language is good enough for all, and it is becoming the universal language. The world is getting very much into the condition it was when Christ came. At that time Greek was almost the universal language. I have never found it necessary to use French in Paris, nor German in Berlin. English has been learned in your Book of Common Prayer. One half the newspapers in English, and three-fourths of all the letters are addressed in that language."

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Ordained Deacon—Confirmation — St. Paul's Church, Chatham, to be Consecrated.**

On March 23, at St. Peter's, Clifton, Hugh D. Wilson, Jr., was ordained deacon by the Bishop of the Diocese. He was presented for ordination by Rev. John H. Nolan, and the sermon was preached by Rev. Dr. L. W. Batten. Rev. Prof. Denslow and Rev. O. E. Gray assisted in the service.

Recent confirmations in the Diocese have been: Grace church, Jersey City, 27; Christ church, Belleville, 14; St. Matthew's, Newark, 11; St. Paul's, Hoboken, 58; Holy Innocents', Hoboken, 32; St. John's, Boonton, 20; Christ church, Newark, 29; Trinity church, Arlington, 23.

The project for completing the tower of St. Peter's, Norristown, is being pressed, with the hope that the work may be done this year.

Ground has been broken for the new church building at Westwood, which is to cost about $3,000.

It is expected that St. Paul's church, Chatham, under the charge of Rev. J. W. Van Ingen, will be consecrated in the latter part of April, at the time of the meeting of the Newark Archdeaconry.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Deaf Mutes Confirmed.**

On Sunday, March 21, at morning service at St. Paul's church, Canton, Bishop Leonard confirmed a large class, five were deaf mutes, prepared by the Rev. Austin W. Mann. In the class presented by the rector, the Rev. A. W. Higby, was the hearing daughter of mute parents. The Rev. Mr. Mann interpreted the Bishop's address, with the aid of notes furnished beforehand. In the evening, at Grace church, Mansfield, infant baptism was administered. The child hears, although the parents are stone deaf. The baptism is the 1,024th that Mr. Mann has administered. A stop over was made in Akron, on the way back to headquarters in Cleveland, where service was held at St. Paul's church, Dr. Watson, rector, on Monday evening, March 22.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop

**St. Stephen's Church, Milledgeville.**

The work at St. Stephen's church, Milledgeville, the Rev. W. R. Scarritt, D. D., rector, is progressing in an unusual manner. Every man, woman and even the children are on working committees, and their efforts have resulted in building a large new guild room and enlarging the chancel to make accommodation for the choir of thirty-five voices. A processional cross has been presented by Mrs. Nathaniel B. Wales, of Boston, and Dr. Scarritt is hoping to install a new pipe organ in the near future. The spiritual interest is marked and the congregation is three times as large as when Dr. Scarritt took charge in September.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

**Confirmations at Nazareth Mission—St. John's, East Mauch Chunk—Bishop Horner Tells of His Work and its Needs—Clerical Changes.**

A class of eight members was recently confirmed by Bishop Talbot at the new Mission in Nazareth, under the charge of the Rev. Mr. Frear, of Leonard Hall. The Bishop has appointed a committee to be in charge of the mission from the men who are attending.

The Rev. H. E. A. Durell, rector of St. John's church, East Mauch Chunk, has been invited by Prof. Denslow, of the General Theological Seminary, to give the senior class of the Seminary an account of his experience in the use of the Trinity Sunday School lessons. Mr. Durell has devised an attendance card for Sunday School scholars, which is meeting with favor. It is good for any year and is very complete in every way.

Recent preachers in St. John's Tuesday night course were Rev. H. G. Hartman, of Trinity church, Shamokin, and Rev. H. W. Diller, of Trinity church, Pottsville. The Rev. A. A. Bresee, the first rector of that church, was scheduled for Tuesday, March 30.

The Rev. H. E. Robbins, the special agent for the committee on increase of the episcopate fund, preached in St. John's, Sunday evening, March 28.

Archdeacon Thompson officiated at Christ church, Slatington, on Sunday morning last, and at All Saints' chapel, Lehighton, in the evening.

The Rt. Rev. Junius Moore Horner, Missionary Bishop of Asheville, spent a Sunday morning recently in St. Mark's church, Mauch Chunk, speaking of his work in that jurisdiction and its needs. His heart was gladdened by receiving a check for $100 for his work. In the evening of the same day he was the preacher in St. Luke's church, Scranton, and also at the noonday service, Monday following. "St. Luke's Churchman" says that "he presented such a strong, convincing plea for his work that all those who heard him were made sure of the need among the struggling white people of the mountains of Western North Carolina. Thirty-two dollars were given to the rector for the Bishop without any offering being asked for."

Some time since a letter was received by Mrs. Israel, President of the Woman's Auxiliary, asking her help in securing funds necessary to procure a horse for one of the missionaries among the mountain whites of North Carolina, under Bishop Horner. The amount, $100, has been subscribed, of which the Woman's Auxiliary of St. Stephen's, Wilkes-Barre, gave $25, chiefly by St. Luke's people.

The Woman's Auxiliary of St. Luke's is preparing a box for an Indian Catechist in South Dakota.

The Rev. Dr. Millbank, temporarily assisting Rev. Dr. Israel in St. Luke's, retired on March 15, after six weeks of earnest and efficient work, and the Rev. Roy Irving Murray assumed permanent charge as senior curate. The Rev. Mr. Murray comes highly recommended with three years of successful work in the priesthood to his credit.

St. Luke's church contributed $69 to the sufferers from the earthquake in Sicily and Italy.

The Rev. L. Norman Tucker has been appointed missionary in charge of Christ church, Slatington, and has accepted. Also the Rev. Wm. M. Sidner, of New York, has been appointed to St. Paul's, Peckville, and will enter upon his work after Easter.

## PERSONAL AND NEWS NOTES.

The Rev. Dwight A. Parce, of the diocese of Springfield, becomes rector April 1 of St. Paul's, St. Louis, Mo.

Plans are ready for a mission chapel at Hartsville, S. C., to cost about $3,000. The mission is under the charge of the Rev. H. H. Lumkin, rector of St. Matthew's church, Darlington.

On Whitsunday the Rev. Henry H. Oberly, D.D., will commemorate the fortieth anniversary of his ordination to the priesthood, and the thirtieth anniversary of his rectorate in Christ church parish, Elizabeth, N. J.

A church recently purchased from the Baptists, at Seneca, Kansas, for St. Titus' Mission, was consecrated by Bishop Millspaugh, on March 7. The sermon was preached by the Rev. P. B. Peabody, of Blue Rapids.

The Rev. J. Leighton McKim, who resigned the rectorship of Christ church, Milford, Del., has taken up the work at St. John Baptist's, Milton, Del., in connection with which he still has charge at Harrington, Del.

The Rev. Charles M. Selleck, aged 78 years, died at Norwalk, Conn., on March 21. He was rector emeritus of St. Paul's church, Norwalk, and served Christ church, East Norwalk, and St. John's church, Lewisboro, Diocese of New York.

The Rev. H. Percy Silver, United States Army chaplain at Fort Leavenworth, Kansas, who has been doing good work among the prisoners, has been ordered to the Philippines. Mr. Silver recently presented twenty-eight men to the Bishop for confirmation.

A richly carved doorway and a brass tablet, suitably inscribed, memorials to the late William Pancoast Barber, a former warden of the parish, were unveiled and dedicated, on March 14, in Christ church, Elizabeth, N. J., by the rector, the Rev. Henry H. Oberly, D.D.

A pastoral staff, presented by Mrs. John Dwight to the Bishop of Los Angeles for the diocese, was recently consecrated at St. Paul's pro cathedral, Los Angeles, with fitting ceremonial. The staff was presented by the donor as a memorial for her husband, the late John Dwight.

The Rev. Hugh Miller Thompson Pearce, rector of St. Paul's church, Little Rock, Ark., has been appointed chaplain in the United States Navy. While awaiting orders for sea duty, or until his successor arrives, he will continue to hold services in St. Paul's.

At Grace church, Muskogee, Oklahoma, on Sunday, March 21, Bishop Brooke ordered deacon Mr. William Metcalfe, the Bishop preaching the sermon. The Rev. H. J. Lloyd, rector of the parish, presented the candidate. Mr. Metcalfe continues as before, while lay reader, in charge of missions at Checotah, Wagoner and Pryor Creek. His address is Checotah.

The Rev. F. St. George MacLean, rector of St. Andrew's parish, Jacksonville, Fla., died at Savannah, Ga., on March 17, shortly after an operation. As deacon he was at Dolgeville, N. Y., and as assistant at St. Paul's, Albany, N. Y., and in 1897, he became rector of Trinity church, Albany, from whence he went to Florida, where he became rector of St. Andrew's, several months ago.

The Venerable James Fielding Sweeny, DD., Archdeacon of York and Simcoe, was consecrated fourth Bishop of Toronto in St. James' cathedral, Toronto, on March 25. The consecration service was read by the Bishop of Ottawa, the Bishops of Niagara, Quebec, Algoma, Ontario, Huron, Montreal, Harrisburg (Pa.) and Reeve joining in the laying-on-of-hands. Bishop Sweeny succeeds Bishop Sweatman, whose death occurred on January 24.

### The Apostolic Succession.

The Episcopal Church believes in the "Apostlic Succession," which is only another way of saying that she believes in a ministry, that is handed down to us without a break from the time of the Apostles, a transmitted authority—a transmitted right to teach and administer the Sacraments. She believes in an order of Bishops, whose succession has been carefully guarded, and in an order of ministers who have been set apart by such a Bishop with the laying on of hands and with prayer for the ministry of God's Word and Sacraments.

The Episcopal Church has been called "exclusive" and "bigoted," becaus she thus defines the ministry she is willing to recognize, but this is a mistake. Read what Rev. Dr. Huntingdon says:

"Putting aside for the moment all prejudice, all considerations of personal pique and wounded feelings and outraged sense of justice and comparative estimates of the intellectual abilities and the devotional and moral worth of the several ministers of our acquaintance, let us look at one undisputed historical fact. The fact is this, that five hundred years ago the usage of recognizing as lawfully ordained clergymen only those who had been set apart by the authority of a Bishop was universal throughout Christendom. At the time of the Reformation most of the Protestant communities, for reasons satisfactory to themselves, relinquished this usage. We, on the other hand, for reasons satisfactory to ourselves, chose to retain it. Wherein then lies the exclusiveness? It is others who have changed the customs—not we. It is not for us to show why we have adhered to, but rather to others to show why they have departed from an ancient custom."—The Parish Leaflet.

### God's Love.

Every man bears his own burden, fights his own battles, walks in the path which no other feet have trodden. God alone knows us through and through. And He loves us, as Keble says, better than he knows. He has isolated us from all besides, that He alone may have our perfect confidence and that we may acquire the habit of looking to Him alone for perfect sympathy. He will come into the solitude in which the soul dwells, and make the darkness bright with His presence, and break the monotonous silence with words of love. We have Him only to speak to; He alone can understand us. He will rejoice with us when we rejoice, and weep with us when we weep. The heart knoweth its own bitterness; God knows it, too; and though a stranger can not intermeddle with its joy, He whose temple and dwelling-place is the soul that loves Him, is no stranger, but the soul's most intimate and only friend.—R. W. Dale.

### Attending Week-day Services.

Our souls, like our gardens, require constant and diligent culture. Religion is a business for all times, all places and all engagements. It is intended to change the whole man into a burnt-offering unto God and the whole life into a service for Christ. How necessary is the Sabbath and how important are its solemn occupations, to keep alive in the soul a practical belief in God. But alas, how soon are the impressions of the Sabbath effaced amidst the returning engagements of worldly affairs. Hence the necessity, and vast advantage of carrying on to some extent, the exercises of social religion during the week. There is the duty of private religion and the altar of family religion, but these are not enough to hold such truant hearts as ours to the service of God, and therefore all denominations of professing Christians have thought it incumbent to hold week-day services of social religion. Give your attendance, then, upon week-day services. They do not rest upon statute law, as does the observance of the Sabbath, but is nothing our duty for which no positive injunction can be pleaded? You are not commanded to keep holy the first day of the week, instead of the seventh; not to attend twice on the Sabbath to hear sermons; but do you not feel it your duty, when you can, because it is conducive to your edification, and it is one way of carrying out the obligation to keep holy the Sabbath. The commandment not to forsake the assembling of ourselves together is a matter of plain injunction. "Where two or three are gathered together in my name, there I am in the midst of them." Here is the promise of Christ's presence, given generally, but encouraging frequent meetings. We are told of the first disciples that they were "constantly in the temple, praying and blessing God," and again, that they continued, with one accord, in the temple. This was the age of primitive and ardent piety, a type of the decision, fervor, and devotedness which should characterize the followers of Christ, in every age.

I will place before you some of the advantages of a constant and spiritual attendance upon such services. It will be no weak test of the depth and reality of your piety, and furnish evidence of the reality of your faith. To go with the multitude that keep holy the Sabbath is far less conclusive on these points, than the practice I now recommend. Many who are destitute of spiritual religion do this. Even they would not incur the reproach of profaning the day of the Lord, by devoting it to worldly business or pleasure. Where can you go on the Sabbath, but to the sanctuary. But to feel such a love as makes you willing and pleased to take a portion of time from business or recreation, and self-indulgence, to hear the word of life, and breathe the air of devotion, seems one evidence at least of a heart renewed by grace.

The attendance upon week-day services helps to perpetuate the impressions, and to preserve the benefits of the Sabbath. Some ministers recapitulate the leading thoughts of some of the discourses delivered on the preceding Sunday, and thus revive the enjoyment which the first delivery of them awakened. The attendance on the week-day services checks the growth of worldly-mindedness. How often has the Christian, after a few days of worldly occupation, come to week-day service, and has listened to words on the vanity of earthly things and feels humbled that he should allow his mind to think so little of celestial things.

To frequent the house of God is the sure method of disentangling the perplexed spirit, and thus the mind is refreshed, and returns to the duties of life better prepared to discharge them than before, and thus elevating the tone, and invigorating the strength of our piety. We cannot see the glory of God, we cannot enter into the cleft rock, and see Jehovah pass by, we cannot find heaven begun upon earth, without taking pains, and making sacrifices, and giving ourselves to the matter, as of vast importance to us. It is the "diligent soul" that is "made fat," the soul that feeds at regular intervals, on the provisions of God's house.

Our attendance on week-day services is an encouragement to others. If we are faithful to ourselves, and are diligent in the ways of the Lord, we shall probably be the means of drawing them with us. Christians are not sufficiently aware of the importance of example, and the responsibility for their influence. Piety would flourish more in churches, if all their members, when possible, were to give themselves up to a constant and spiritual attendance on week-day services of religion. It encourages the heart of the faithful pastor to greater diligence, to see his flock gathered around him and valuing his words of instruction.

Many difficulties are brought forward which lead to a neglect of such services, but duties cannot be in opposition to each other, and the conscientious judgment of each Christian must decide; but be quite sure that you could not by method and judicious preparation attend to every duty at home, and yet leave opportunity for one weekly visit to the sanctuary. Be in earnest about your soul's concerns. Live the life of faith. Let your conversation be in heaven. Walk with God, and look steadily at eternity. Let it be a matter of conscience to attend the week-day services. You need them. Be it with you an ordinance fixed as the Sabbath. When invited to something else say no, that time is given to the Lord. This is diligence. May it be yours.

—John Angel James.

### Palm Sunday.

Palm Sunday, the last Lord's Day in Lent, has its name from the custom of the Church of Rome, to consecrate the palm branches, or rather palm-leaves, which are carried in a procession inside and outside of the churches on this day in commemoration of the entrance of the Lord Jesus into Jerusalem on the first day of the week before Passover. (By the way, nowhere in the Gospels it is said that palm-branches were strewed upon the road. Twigs of other trees, olive, almond, etc., were thrown on the ground, but the palm-leaves were carried upright in the hands in honor of the King). There are no palm-trees growing in northern countries; other and budding trees and shrubs are substituted. In some Catholic regions in Switzerland and Southwest Germany the boys search for holly ("stinging" palm) in the woods and vie with each other in finding holly with red berries. A small pine-tree stripped of its branches except its cruciform top is turned into a palm tree by means of holly, box, filbert and willow branches, red apples are joined to the holly berries and a broad silk ribbon forms a loop on top of the tree. The boys carry their "palms" to the church yard for inspection by the people. As soon as the bells are ringing they carry their trees to the chancel railing, where the priest sprinkles them with holy water and says a benediction. Afterwards the palm-bearers head the procession around the church and then take their trees home to plant them in the garden before the house. There the tree remains until Easter morning, when it is carried to the loft. A twig is taken off and burned on the hearth when there is a heavy thunderstorm, and nursing women put some leaves of it into their shoes to prevent the devil from doing harm to them or their babies. The apples that adorned the palm-tree are eaten on Palm Sunday to secure a good appetite for the days after Lent.

The Flemish Roman Catholics make their palm-branches of holly and box. After these have been consecrated by the parish priest, they are partly fixed to the gable of the house as a charm against lightning and partly laid on the fields as a preventative against hail. It is the custom in Dutch Limburg to decorate the graves with "Palms" on Palm Sunday.

Hessians give sick cattle water to drink, in which some "palm-branches" are lying. "Palm-leaves" grown along their own water-courses are a popular protector against throat-diseases and tooth-ache in Bohemia.

"Palming" is a custom still observed in Old England. Thousands of Londoners leave the city before sunrise on Palm Sunday and stroll about the country in search of willow-catkins with which they adorn their hats and button-holes.

The children in Amsterdam run around with "Easter-palms" in their hands. This "palmpaschen" consists of a huge pretzel in the midst of which is a cross. In the four fields bordered by the cross and the pretzel are four "St. Peter's roosters." The whole is tied to a stick on top of which there is another cock. The stick is decorated with twigs from the box-tree.—The Lutheran.

### Influences That Encourage Lenten Observance.

There never was a time more favorable for the true observance of Lent than this present year. The very atmosphere is charged with the thought of right doing, better living, higher aims, and any church that calls its members to these practices and to the reformation of character that precedes them, will have the good will of every noble American citizen.

Furthermore, among all Christian bodies, the conviction is growing that it is the spiritual life the Church must foster, and church membership means more, than in days past, Christian living. Church membership only counts for nothing to-day among the masses! Christian living has every man's respect.

Still more, the prejudices regarding "keeping Lent" are rapidly passing away. Beginning with emphasizing Holy Week, it will not be many years before all Christian bodies will keep Lent with an earnestness that will put to shame many a parish.

Let us seize upon such conditions as an inspiration to observe this Lenten season so well in its true purpose that the whole community in which we live may understand the power of this time of spiritual refreshing to strengthen and purify character by its influence upon our own lives.

No mere effort to do one's duty can fill the measure of love, and nothing else in human relationship can take its place.—Forward.

# Family Department.

## One Less at Home—One More in Heaven.

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed, and saved, and perfected by grace!
One more in heaven!

One less at home!
One voice of welcome hushed and evermore,
One farewell word now spoken; on the shore,
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise,
And wrap our footsteps round, and dim our eyes,
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mould,
Our sight of Christ is dim—our love is cold,
But there, where face to face we shall behold.
Is home and heaven!

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme of thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home!
That home where separation cannot be,
The home where none are missed eternally,
Lord Jesus, grant us all a place with thee,
At home in heaven!

## A Parish Mystery.

By Henry Henton.

In a small, cosy room in a house in Hayes sat a party of ladies belonging to the congregation of St. Winifred's. They were discussing somebody with an accompaniment of sighs and headshakings, and the words of Mrs. Crumb, an elderly widow, seemed to embody the feelings of the company.

"It's bad enough," she was saying, "when we who are nobody forget ourselves and serve the great adversary, but for a churchwarden, a leader of the church—oh, dear!" and she wiped away an imaginary tear.

"I don't wonder you feel it, Mrs. Crumb," said Miss Jane Carter, an elderly spinster. "It's enough to draw tears from a stone to see the wickedness of the world, and of men in particular. I am thankful I never had anything to do with the deceitful creatures!"

"It is six weeks, isn't it, since he began to do it?" inquired Miss Jones.

"Just six weeks the day before yesterday," said Miss Carter, solemnly. "Mrs. Crumb and I watched him, and we've watched him ever since, off and on."

"And I think," said Mrs. Crumb, "it is the bounden duty of someone to break down the doors and confront the deceiver."

"Dear me!" said Mrs. Grey, a timid little woman. "What has Mr. Millar done?"

"He's a wolf in sheep's clothing," said Mrs. Crumb.

"You know that old house just below Mr. Millar's? Well, we have seen lights there from nine till ten o'clock for six weeks, and nobody has lived there for ten years! Lights in an old house, and upstairs, too!"

"Spirits," suggested Mrs. Grey.

"Nothing of the sort," said Miss Carter, contemptuously. "Mrs. Crumb and I watched, and for seven nights in succession we saw Mr. Millar steal out of his house by the back door about nine, with a bundle of something in his arms; and he crossed the field, climbed the fence, and went right to the side door of the old house. Then he stopped a minute to listen, unlocked the door, and went in—locked it behind him, and in five minutes the upstairs window was lighted up, and we saw dreadful shadows on the curtains and heard such noises it made us feel as if cold water were being poured down one's back!"

"Dear me!" shuddered Mrs. Grey.

"I don't wonder you turn pale, Mrs. Grey. And to think of him, a man who sets up for a model to other people!"

"But what can it mean?" asked Mrs. Grey.

"I don't know," said Miss Carter, gloomily, "but I think he is forging bank notes."

"I don't know about that," said Mrs. Crumb; "but there is something awful going on."

"What is to be done about it " asked Mrs. Grey.

"We wanted some of the men to take it up," said Miss Carter; "but they said it was no business of theirs, so we"—she waved her hand round the room—"are going in a body to the house, and we shall burst open the door and surprise him, for he seems to be ill-treating some poor creature there, and that's where the 'Oh's and 'Ah's' come from."

And then the company drew nearer together and laid their plans. The next evening was the time agreed upon for exposing and confounding Mr. Millar.

It came in due time—dark and wet, Miss Carter put on her waterproof and took a big stick in her hand, and the others joined her and set out for the rendezvous. The husbands refused to have anything to do with the affair. Mr. Millar was about his own business, and what the business was did not concern anybody.

The little company waited a while until they saw Mr. Millar come out of his house and walk rapidly towards the old house. He unlocked the door and disappeared within, and soon afterwards saw the back window was lighted up.

"I'll lead," said Miss Carter. "Come on."

She put her shoulder to the door; it flew open and the whole party went upstairs. The backroom door was unfastened, and Miss Carter flung it open, and the ladies behind came to a full stop, and then retreated. Miss Carter alone stood her ground.

In the middle of the room was Mr. Millar, with bare chest and feet, making a great effort to jump over a bar put across the backs of two chairs. He seized his coat and flung it over his shoulders, and turned to confront the intruders.

"Where is she?" cried Miss Carter.

"I do not understand you," replied Mr. Millar.

"Where's the poor creature you have shut up here?"

"There is no one here but myself," said Mr. Millar.

"What are you here for every night then?" asked Miss Carter.

Mr. Millar looked round, and then said, slowly: "I have a confession to make. I am fond of smoking, and my wife objects to it at home, and so I come here to smoke. Then my doctor ordered me to practice gymnastics, and so I had the poles put up here."

"But," said Miss Carter, much discomfited, "where did all the 'Oh's' and 'Ah's' come from?"

"Try and jump that bar, Miss Carter, and fail as many times as I have done, and you will believe me when I tell you I made the noise myself. And now I shall be glad if you will leave me."

They made their way downstairs, very quenched gossips, and repaired to their several homes. And a day or two afterwards Miss Carter went on a long visit to an aunt and to escape the talk which she could not endure.

For the Southern Churchman.

## Fidelity to Christ.

Many religious people have peculiar views as to what constitutes fidelity to Christ. They affirm that if one accept Him as the Saviour of mankind, it is unimportant as to whether or not one believes all that He has said or done. They also declare that one may reject much in the Old Testament that is commonly regarded as being true history, and yet be true to Christ. If it be pointed out that Christ confirmed the historical character of Jonah, and the book which bears his name, these people say that they are not obliged to accept that confirmation in order to be loyal to Christ. They say that Christ was either mistaken, or else He did not think that it was wise to correct the popular belief of that day that Jonah was a veritable man, and that the book of Jonah is real history. But such assumed fidelity to Christ is altogether inconsistent.

It is absurd to say that one can fully accept Christ as the Divine Son of God, and therefore the all-sufficient Saviour of sinful men, and yet deny His authoritative statements in reference to any person, question or event. It is not true that Christ purposely let His hearers remain in ignorance respecting Jonah and the book bearing his name. To say that Christ knew that there was no real Jonah, and yet would not undeceive His hearers in respect to their false belief in that story, is to virtually pronounce Him a deceiver.

Christ repeatedly insisted that people should have confidence in the very words that He spoke. He often used the expression, "These words of Mine." He said: "He that rejecteth me, and receiveth not my sayings, hath One that judgeth him: the word that I spake, the same shall judge him in the last day." It is most evident that Christ regarded a rejection of His very words as being a rejection of Himself. It is, therefore, a contradiction of terms for one to assert that he is true to Christ, yet refuses to accept all of His sayings. If His person be worthy of full acceptance and adoration, so also His statements are worthy of unreserved confidence. If He spoke with Divine authority, then we are bound to be steadfastly true to His words, commands, and instructions.

C. H. Wetherbe.

A popular soprano is said to have a voice of fine timbre, a willowy figure, cherry lips, chestnut hair, and hazel eyes. She must have been raised in the lumber region.

### Gethsemane.

Adown the Mount of Olives, at its base,
In sweet seclusion, stands Gethsemane:
The Paschal Moon is rising in the east,
Her ruddy rays piercing the Garden's shade,
And chasing furtive gloom from dell and nook,
As if the harbinger of promised Light
Foreseen by Prophets, in the days of old,
As coming, in the fullness of God's time,
To banish doubt and sadness from true hearts,
And make the world rejoice because He came.

Emerging from the city on the hill,
That sacred city, of historic name,
Whose storm-beat walls, of massive native stone,
Shielded the snow-white Temple in their keep,
A God's-gift Leader and His chosen band
Of men eleven, on whose faces shone
A light reflected, as from sun to stars,
Walked down the rocky slope, through olive trees,
Whose trembling leaves glisten'd with moonlight beams,
Then, crossing Cedron Brook, entered Gethsemane.

The Clock of Time has struck a crisis hour,
The hour of grief and darkness long foretold
Of God's own Son eternal from above,
Who bends in fervent prayer for strength to meet
Atonement's bitter cup, and final pain,
Till Paschal Sacrifice rests in the tomb.

Death waves his scepter near the stricken Christ,
And Satan smiles in triumph as he gloats
O'er Truth and Mercy kneeling in the dust,
While sinful men he clutches as his prey.
Trusting to drag them on to Hell's red gate,
Where he can reign forever as Hell's King,
Plunging lost souls in flames of deep remorse
And outer darkness cold, to burn or chill
As conscience stings, and memory fails to die,
And all is misery and wild despair.

But Satan lacks the Prophet's gift to see
The glorious rising of his wounded Foe
The joyous shouts of Heaven's Angel host
As Christ re-enters everlasting doors,
Wearing the human form in which He died
For sinful men, and leading them by love
From Earth to Paradise in gladsome faith,
Are all unheard by man's foul enemy,
Who fell from Heaven's battlements of yore,
Because of sin's ambition and its doom.
* * * * * * * * * * *
Ponder the agony and bloody sweat!
Think of the crushing load the Saviour bore;
A world's guilt heaped upon that Scapegoat pure,
And all, dear sinner, all for you and me.

—John M. E. McKee.

### Why This Suffering?

The why of suffering has ever been among the most serious problems of life. When Jesus showed sympathy with a man who had been born blind, His disciples started the question, "Rabbi, who sinned, this man, or his parents, that he should be born blind." They were quite sure that somebody had sinned, and that the blindness was the result. This was the common belief of those days.

There is much of this belief in the world. The old question, why the good suffer and the wicked escape suffering, is to many a perplexing one. Only the other day a brilliant literary woman, who had fallen into misfortune, wrote: "A depression blacker than you can conceive is now upon me. I write this to ask you, in the view of this irremediable disaster, what you think of God." This pitiful cry is from one half-crazed by misfortune, but there are many others saner than this poor woman, who persist in asking the question in time of great trouble, "What do you think now of God?" A sorrowing father, after watching by the dying bed of a beloved child, said: "Had it been in my power to bear her pain for her, how gladly would I have done it! I could not bear to see her suffer; how is it that God could?"

There is no one who may not some time cry out in the darkness, asking: "Why this pain, this suffering, this mystery of trouble?" It is a relief for us to know that the Gospel has its answers for the question.

Jesus gave an answer to His disciples that day on the street. First He told them plainly that their belief was not true. He said, "Neither did this man sin, nor his parents." He did not mean that the man and his parents were sinless; He meant that the misfortune of blindness had not been brought on by sin. Nor did He mean that sickness, blindness, and other disease and calamities are never due to sin. Many times they are. Sin yields a fearful harvest. There are men and women everywhere whose later days are embittered by the fruit of early sins. But Jesus here guards His disciples against supposing that always suffering comes from sin. It is a fearful mistake to say to every one who has trouble that he has committed some sin, and that his trouble is in punishment for it. Nor should a good man say, when he is visited by affliction, "I wonder what I have done that God is punishing me so?"

Jesus said not merely that the old belief that sin was the cause of all suffering was untrue; He gave a wonderful solution of the mystery of trouble. He said that the blindness had come upon this man in order "that the works of God should be made manifest in him." We are not to speculate and guess about the cause of any man's trouble, wondering whose fault it was, but are at once to set about doing all we can to relieve his sufferings or heal its hurt. Jesus illustrated His teaching in this case by opening the blind man's eyes. The man's misfortune became an occasion for a miracle of mercy. It it had not been for his blindness, this opportunity of manifesting this work of God would have been missed. Every time we come upon a human need, upon suffering or sorrow in any form, there is an opportunity for us to manifest the works of God by showing kindness, by giving comfort, by helping in whatever way it may be in our power to help. If one is sick in your home or among your neighbors, it is a divine call to you to do the gentle offices of love, to minister in self-denying ways, to do the work of God beside the sick bed.

It is the divine purpose that we ourselves shall be benefited by our trouble. No human life ever reaches its best possibilities without pain and cost. The reason God lets us suffer is because He loves us and would have our lives grow richer, more beautiful, more fruitful. One tells of visiting a pottery and seeing a vessel whose pattern was blurred and marred, the design not brought out clearly. He asked why it was, and was told it had not been burned enough. It would have been well worth while for the vessel to have had hotter fires and to have stayed longer in the furnace, in order to have the pattern wrought out in greater clearness and distinctness. May it not be that many of us miss much of the finer possibilities of spiritual attainment because we are not willing to suffer?

Sometimes we are called to suffer for the sake of others. There are those whose lives shine as bright lights among men. They are usually quiet people, not much heard of on the streets. But they carry the marks of Christ on their faces, in their characters and dispositions, and they are unselfish helpers of others. The weary come to them; and the sorrowing; the timid, and the hungry-hearted. They seem to be set apart by a holy separation as helpers of others who need such aid. Who does not crave to hold such a place of usefulness, of influence, among men? But are we willing to pay the price? No life can become strong, quiet, helpful, a rock in a weary land, a shelter from the storm, a shadow from the heat, without the experience of suffering. Shall we shrink from any cross to reach such a life?

Another mission of suffering is for the honor of God. The suffering of Job seems to have been permitted to prove that godliness is not dependent upon gentle nursing and care. When we are called to suffer, it may not be as a witness for God. We do not know what may depend upon our faithfulness in any time of stress or trial. It may seem a small thing, for instance, that we complain and fret when we are suffering, and yet it may sadly blur our witnessing. God wants us to represent Him, to illustrate the qualities in Him which He would have the world learn. A Christian in a sick room is called to manifest the beauty of his Master, in patience, in trust, in sweetness of spirit. A Christian in great sorrow is called to show the world the meaning of faith and faith's power to hold the heart sweet and at peace in the bitterest experience of grief and loss. We are witnesses for God in our sufferings, and if we would not fail Him, we must show in ourselves the power of divine grace to keep the music singing in our hearts through pain or sorrow.

The perplexed and heart-breaking "Why?" is heard wherever we go. It is not meant that we should try to answer it. The "Why" belongs to our Father. He knows; let Him answer, and let us trust and be still.

### A Testing Time.

Into the life of David such a time came. He was so great in his prosperity and his possessions! Never in all the world did the dream of Israel come more gloriously true than under the rule of the Shepherd King. But it was a testing time, indeed, and there were years when the king lost much of the warm light of God's love out of his heart. How miserably dark were the days which came then! The heart grows sick thinking of it! David did not mean that this should be so. It may be he did not really know how far he was walking from the God he loved. But think of the awful reaping which came after that! The sickle cut so closely! It was the only way, and God knew it. The jewel must be ground again on the stone of suffering.

And the glory did come back again. Out of the grinding and the loss and the cutting a new David came forth. God won him back by touching him with sorrow.

Are we heart to heart with sorrow today? It is the cutting over again of the diamond. God wants us to shine as we never shone before. He knows that there is only one way in which this may be brought about. Prosperity has failed to do it. Pleasure only makes us shine more dimly. Then, thank God for the chiseling of suffering! If it takes fire to refine us, welcome the crucible! For we cannot, oh, we cannot let God go! We must have Him, or we are forever lost? Father, take us and do with us as Thou wilt, only keep us near to Thee!—American Messenger.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

### The Unknown Hymn.

"When they had sung an hymn they went
The Mount of Olives"—ah, if we but knew
The secret of that unknown hymn, which came
Between Christ's feast of love, his cross of shame!
What was the song that in that upper room
Rose full and sweet within the gathering gloom?
Could we but know, what comfort it would be
When we, too, tread toward our Gethsemane,
When friends betray even in the hour of trust,
When wrong and hatred crush us to the dust,
When all our way is darkness, and we go
Toward Calvary with bleeding feet and slow!

Nay, if we knew it, could we, would we, sing?
We, who lament at each small chastening,
We, who so seldom and so feebly raise,
Even in joyful hours, a song of praise?
How should so brave, so high a triumph-song.
To our unworthy lips and lives belong?
It is the Victor's hymn, who to the grave
Could walk in strength, a mocking world to save.
Not for our lips so glorious a strain;
Before Christ's cross its secret must remain.

—Priscilla Leonard in Outlook.

For the Southern Churchman.

### The Best Defense.

A well-born and thorough-bred gentleman, a few years ago, gave to the world a little book on the "Habits of Good Society." It is pretty certain that Saul of Tarsus, even after he became a saint, was not always in an amiable frame of mind; did not find it very easy to be at peace with all men, even with the "Son of Consolation." Nevertheless he is a very high authority on what constitutes the standard gentleman and lady. And his teachings and instructions are the best that come from human hand; himself, perhaps, the most heroic of men: Although there is nothing more beautiful and honorable than what his apostolic brother Peter exemplified and wrote. And if the time spent on the science of Religion had been given to the contemplation and study of the walk and conversation of our Lord by the holy brethren, as given us, the world would be the better for it.

The first author referred to magnified the amiability, honesty and courtesy of good society, on the principles of the holy apostles or the fundamental law of love to God and man. And good society meant essential good breeding and gentility. Among other things he propounded that courtesy, or what is known as good manners, good behavior, and consideration, was the defence and assurance and safe reliance of the gentleman and lady. "Who is he that will harm you, if you be followers of that which is good?" And "Overcome evil with good." He elaborated what Lord Bacon gives in a few words: "Surely it is heaven upon earth, to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth." Intelligent and honest courtesy, and delicate consideration make the lubricant of happy and honorable social life, no matter how high or how humble. And Southern home-life has seen that in its purest and best manifestation—in the old-fashioned "uncles" and "aunts" and "mammies."

We must get back to first principles. We are right with God in the exact proportion that we are right with the men and women around us. Let us test ourselves, not by what we are on Sundays at church, but by what we are to the man whom we like least. That is the true gauge.—F. B. Meyer.




### Indirect Radiation.

A French woman of noble birth but depleted resources is earning her living in New York as a teacher of languages, being at home in French, Italian and German.

She was told that a certain wealthy woman would take lessons of her, and went at once to the residence of such an apparently desirable pupil. As she was about to enter a room, a voice rrom the inside called petulantly to the maid: "Don't bring her in here yet; let her wait in the hall."

She was left in a chairless hall for twenty minutes; but employed the enforced leisure in enjoying the pictures, the rugs and other luxurious appointments. Presently she was admitted to the presence of her would-be pupil, whose abrupt salutation was:

"You are the French teacher Mrs. S ——— spoke of? I want to learn to converse well."

"Do you already speak French?" asked Madame A———. "Can you say, "Good morning, it gives me pleasure to see you?"

Without perceiving the sarcasm, Mrs. M——— repeated the words.

"That is very good. You have an excellent accent."

"Do you really think that?" was the animated response.

"Yes, the accent is good. Would you like lessons?"

An arrangement was made for Tuesdays and Fridays, and Madame A——— left the house without formalities or the attendance of a servitor.

Upon hearing an account of the visit her sister exclaimed:

"Don't go to that rude, vulgar woman. You shall not!"

"Most assuredly I shall, for she will pay. We lack dollars, though well supplied with manners."

When the time for the first lesson arrived Madame A——— found her patron as negligent of civilities as at the previous interview; and instruction began in this manner:

"Since you especially desire to perfect yourself in conversation, we will commence with the trivial expressions of an ordinary visit," and in French she began, Mrs. M——— repeating:

"Good morning; I am delighted to see you. Pray be seated—this chair, it is more comfortable. Marie, bring to Madame Leboir a biscuit and a glass of cordial."

"Good morning, I shall hope to see you very soon. Marie, you have Madame Leboir's cloak?"

After a few minutes of this Mrs M—— remonstrated.

"O what is the use of repeating those silly things? No one would ever say them."

"Possibly you would not, here in America," quietly remarked the teacher. "But in France or other polite countries one would naturally do so; therefore it is better to accustom yourself to them." And, oblivious to hidden meanings, the pupil has proceeded with the simple lessons in courtesy until an amazing transformation has resulted.

On returning from the tenth lesson (and hours are now enthusiastically demanded four days in the week), Madame A——— said:

Henriette, to-day Mrs. M——— herself put aside my furs, poured a cup of tea, and expressed the hope that I had not taken cold by coming out in such a wind. Can the leopard change his spots? Yea, verily."—Nashville Christian Advocate.

The Interpreter had them then into another room where was a hen and chickens, and bid them observe awhile. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. "See," said he, "what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up."—John Bunyan.

# Children's Department.

## A Caged Mocking Bird.

I passed a cobbler's shop upon the street,
And paused a moment at the doorstep, where,
In nature's medley, piping cool and sweet,
The songs that thrill the swamps when spring is near
Fly o'er the fields at fullness of the year,
And twitter where the autumn hedges run,
Joined all the mouths of music into one.

I shut my eyes: The hermit thrush was there,
And all the leaves hung still to catch his spell;
Wrens cheeped among the bushes; from somewhere
A bluebird's tweedle falteringly fell;
From rustling corn bob-white his name did tell;
I heard the oriole set his full heart free;
And barefoot boyhood rushed again to me.

The vision-bringer hung upon a nail
Before a dusty window, looking dim
On marts where trade waxed hot with box and bale;
The sad-eyed passers had no time for him.
His captor sat, with bearded face and grim,
Plying a listless awl, as in a dream
Of pastures winding by a shady stream.

Gray bird, what spirit bides with thee unseen?
For now, when every songster finds his love,
And makes his nest where'er the woods are green,
Free as the winds, thy song should mock the dove.
Ah, were I thou, my grief in moans would move,
At thinking—otherwise, by others' art
Charmed and forgetful—of mine own sweetheart.

O many-souled, Shakespeare bird, who knows
Full well each feathered songster's pipe to wind!
O captive Milton, in this dreary close
Singing in shame of fortune so unkind,
Holding wide, sunny stretches in thy mind!
I blush to offer sorrow unto thee,
Master of fate, scorner of destiny!

—Century.

## The Short Cut.

By Kate Hudson.

"We shouldn't have to leave the house until twenty minutes before nine, mother," said Hettie, who hated to be hurried.

"I could stop in every morning for Jack Smith on my way by his house, father," said Sylvester, the sociable.

"'N' then we wouldn't have to cwoss howwid wailwoad twacks, muvver," lisped timid Polly.

"Indeed, dearies, I wish you wouldn't have to go to school by way of the depot," sighed mother; and then she turned to father. "Don't you think they would better ask Mr. Lane about it?"

Father said yes, Sylvester might, and accordingly next morning the little boy asked the old market-gardener whether he would allow him and his little sisters to pass through the little vegetable garden instead of going to school the long and devious way around.

Mr. Lane said they might on one condition: the two gates—one at each end of the garden patch—must never be left unfastened.

"You see, sonny," said the kind old man, "if the cows, or some old nag, or even Mrs. Murphy's goat, were to get in among my beets and carrots it would mean a big loss in dollars and cents to me. And with the road so near, and the public pasture just over the way, there's a-plenty creatures with horns and hoofs just pining to get at my growing green things. Would you be mighty careful about shutting the gates, sonny? Both of 'em, mind you? Not just letting 'em slam any old way, but stopping to latch both of 'em as you went through?"

Sylvester nodded energetically. "Because if you promised—I mean you, sonny, because you're the oldest of the three and of course you ought to be the most sensible—to look out for my gates, I'd not mind your going through my patch (so long's you keep to the path) whenever you've a mind to. But remember, sonny, I hold you responsible."

So the children walked comfortably to and from school each day on the narrow parsely-bordered path between tall tufts of carrots. And twice a day Sylvester, bringing up the rear, carefully closed, latched, and shook—just to make sure—the two gates after himself and his little sisters.

One morning Sylvester got up very much "with his left foot first," as our German cousins picturesquely call it, and his clothes all seemed to share his bad humor. His front collar button slipped out of his shirtwaist, rolled 'way under the bureau, and had to be poked out with a stick; his shoestring broke and had to be replaced, and his favorite blue and white striped necktie refused to be tied in a proper knot.

These many toilet complications made him late for breakfast, just when he particularly wanted to meet Jack Smith early for a long talk on that new baseball team they were trying to get together. But late as he was, he was still ahead of Hettie who was laboriously "reading" her first Sunday-school library book and who simply couldn't tear herself away from "Flaxie Frizzle and her Dog Fido."

"Come along, Het," he cried, "do get a wiggle on. How'm I to shut the gate after you, and get to Jack's in time, I'd like to know?"

Hettie was spelling out a big word and was deaf to her brother's reminder.

"Hurry up, Hettie!" shouted Sylvester, crossly, "you're slower than old cold molasses. Can't she hurry up, mother?"

Mother was very busy clearing the breakfast table and did not hear this frantic appeal.

"Muvver," piped Polly, 'f we don't start soon I'll have to step along so fast, my legs'll ache." Mother stopped with her tray full of cups and saucers, glanced at the clock, and said, decidedly, "Come Hettie, put down 'Flaxie,' take your books and go!"

The three children set out at a brisk pace through the vegetable patch, Sylvester carefully fastening the first gate behind them. And if he only had held his peace and his tongue they would have been on the high road in less than five minutes. But instead of following the girls and whistling gaily as he usually did—oh, that tiresome "left foot first"—he kept on nagging Hettie and trying to hurry her, until Hettie, with her head full of "Flaxie Frizzle" and an entirely unprepared spelling-lesson weighing heavily on her conscience, got very cross and contrary, and dawdled more than ever.

At last Sylvester could stand it no longer. "I'm going on ahead," cried he, "and don't you forget to shut and latch the gate, Hettie Dale, or Mr. Lane'll give it to you!" and he rushed roughly past Hettie, just missed upsetting poor Polly into a bed of summer squash, and dashed through the gate and down the road just in time to catch up with Jack Smith, and in a twinkling was talking baseball as hard as he could.

But somehow he could not get that little front-gate out of his mind, and the flourishing vegetable patch into which it led. He remembered that Hettie was constitutionally heedless, and, being shorter than he, would probably not be able to reach the gate latch if she did think of it. He remembered the unpleasant way gates have sometimes, when not properly fastened, of staying decorously closed until you are quite out of sight, and then yielding to the merest wind-puff and flying wide open to admit anything; and he remembered—very distinctly remembered—that Mrs. Murphy's big black and white and enterprising nanny goat had just met him going up the road with determination, and an appetite for fresh greens, in her wicked yellow eye.

He seemed to hear Mr. Lane saying, "I hold you responsible, sonny," and he hesitated no longer. He stopped short in the midst of some highly valuable baseball suggestions from Jack, and started to run back home as fast as he could.

"You go right ahead, Jack," he called over his shoulder, "I forgot something."

He passed hurrying Polly and lingering Hettie, saw Mrs. Murphy's nanny ambling leisurely along 'way ahead of him, flew to get ahead of her. He reached the gate just half a minute before Nan, closed it—of course it was slamming back and forth—latched and shook it hard, skimmed by the disappointed goat and down the road like a deer, hurried into class, slid into his seat and was ready to repeat with the others—"all together and slowly and distinctly," admonished Miss Gardner—the selection for the day.

"For the want of a nail the shoe was lost;
For the want of a shoe the horse was lost;
For the want of a horse the rider was lost;
For the want of a rider the battle was lost;
For the want of the battle the kingdom was lost;
And all for the want of a nail that was lost."

## The Black Marks.

Little Ethel had been told that she must not make pencil marks in her father's books, and she was so obedient that her father often lent his pencil to her. One day, however, she grew tired of scribbling on pieces of paper, and thought she would just make a little mark on the edge of the page. So she made a little mark in one of the books on the table, and the little mark made her want to make a big mark, until pretty soon she was scribbling all over the reading. Suddenly she thought of her father, and tried to rub out the marks with the eraser on the end of the pencil; but that only made long, black streaks and mussed up the paper.

"O, dear, I can't unwrite these marks!" cried little Ethel, and she rubbed with the eraser until she rubbed a little hole in the paper.

Just then her father came into the room, and he told her that the black marks on the white paper were like the marks of naughty words and actions in little girls' hearts. The right way is to be obedient and not make the black marks; for after they are made it is very, very hard to rub them out again.
—Shepherd's Arms.

### The Lady Bug and the Ant.

The lady bug sat in the rose's heart,
And smiled with pride and scorn,
And she saw a plain-dressed ant go by
With a heavy grain of corn.

So she drew the curtains of damask round,
And adjusted her silken nest,
Making her glass of a drop of dew
That lay in the rose's breast.

Then she laughed so loud that the ant looked up,
And seeing her haughty face,
Took no more notice, but traveled on
At the same industrious pace.

But a sudden blast of autumn came,
And rudely swept the ground,
And down the rose with the lady-bug fell,
And scattered its leaves around.

Then the houseless lady was much amazed,
And knew not where to go,
For chill November's early blast
Had brought both rain and snow.

Her wings were chill and her feet were cold,
And she wished for the ant's warm cell;
And what she did when the winter came,
I'm sure I cannot tell.

But the careful ant was in her nest,
With her little ones by her side;
She taught them all, like herself to toil,
Nor mind the sneer of pride.

And I thought, as I sat at the close of the day,
Eating my bread and milk,
It was wiser to work and improve my time,
Than be idle and dress in silk.

—Mrs. Sigourney.

### The Boy Who Was a King.

Alfred closed the book with a sigh of impatience and regret. "Oh, if I were only a king, mother," he exclaimed. "What great things I would do!"

Mother looked up from her mending, serenely and patiently. "And what are you now, Alfred?" she asked.

"Just a boy, mother," replied Alfred, staring from the low, wide-silled window across the fields of ripening corn. "Just a thirteen year-old boy!" There was a little space of silence while mother busily plied her needle. "I may do nothing without first asking consent; I may go nowhere without first gaining permission; and the things I do don't amount to anything!" He sighed deeply. "I am of no consequence at all, mother!"

Mother folded her hands in her lap, but not in idleness. She had just taken up a dropped stitch in her boy's stocking. Now she saw that her boy had dropped a stitch in his thoughts, and she must take that up, too, and do so quickly, for a stitch in time often saves the whole boy.

"If you were a king, what would you do, Alfred?"

"Oh, a hundred things, mother!" replied the boy, resting his chin on his hands. "A thousand things!"

"A thousand things would be much even for a king to do," said mother. "But why must you be a king, Alfred? Cannot a boy do a hundred things? Yes, a thousand things!"

"Oh, but mother, dear," protested Alfred, "it is not the same thing at all! What a boy does is just like what a squirrel does—nobody pays any attention to it, for it doesn't count!"

"A boy is not always a boy," said mother gently and a bit sadly, though Alfred was not aware of the sadness. "He is soon a man, and what men do is all in all. Remember, not kings but great men have accomplished most of the nobler deeds of the world."

"But that is what I mean, mother! I would be a great man to be powerful, and I call greatness king, just for a name, don't you see?"

"I understand, Alfred. You wish to do great things quickly instead of doing little things slowly."

"Yes, mother."

"And I am sure, my boy, if you were king, you would try to do the big things that are right and not the big things that are wrong."

"That is just it, mother! I could right a thousand great wrongs where now I can hardly right one little one. I could build beautiful temples and cities and make a great golden circle of happiness around the whole wide world."

Mother looked across at her boy, seated by the wide-silled window. "What if I should tell you, Alfred, that you are a king of a kingdom as great as that which King Alfred of England ruled over?"

"Mother!" cried the boy, starting up from his seat by the window. "You don't really mean that I am a king?"

"Yes, Alfred, you are heir to a great kingdom, where some day you may be king."

The boy came and stood beside his mother with his face lighted up as if the sunlight shone upon it. "Oh, tell me, mother, where my kingdom is, and why I am not now its king. Tell me, mother."

Mother smiled fondly and proudly at the eager face waiting for her answer. "Your kingdom is far away, my boy, over high mountains, across great rivers and wide seas. You cannot hope to reach and conquer it before you are a man."

"But why am I not king now, mother? Who has stolen my kingdom? Tell me, and I will gather a great number of soldiers and go and slay the false king."

"Surely, Alfred, you would not seek to be great by such barbarous and cruel means as war? I fear you would make a tyrant king!"

"But, mother, if it is my kingdom, have I not a right to take it from the thief?"

"Nothing is our own but gentle deeds, my boy," said mother softly.

"But, mother, dear, I would do so much good after I had taken my kingdom that it would more than excuse me for slaying the false king."

"No, Alfred, for when the cruel wrong was done, who but God could know if you would live to do good? You might die with the wrong done, but the good unaccomplished."

The boy hung down his head, shamefacedly. "But, mother, if I am the true king, tell me how I may rightfully win my kingdom, and tell me, too, where it is!"

"It cannot be won in a day or a month, Alfred, but yet it can be won. It is far away, as I have told you, over high mountains and wide seas and burning deserts, so you must keep your heart and body clean and strong that you may accomplish the arduous journey to your kingdom."

"Yes, yes, mother, I will!" exclaimed the boy, eagerly. "Now, tell me more."

"The tyrant who keeps your kingdom from you is very cunning and unless you are wiser than he, you cannot ever conquer him."

"I will study, mother! Oh, I will study hard!" cried the boy.

"Then there will be a thousand temptations on the road to your kingdom, which you must overcome. For this crafty tyrant will not send out armed soldiers against you, but send spies who will tempt you with gifts of pleasure to turn aside, or delay till it is too late to recover your kingdom."

"I will not listen to them, mother, but keep straight on!"

"Then, my boy, you will surely conquer this tyrant and wear the crown that is rightfully yours."

"Tell me, mother, what is the name of my kingdom."

Mother took her boy's hand in hers. "It is called the Beautiful Kingdom of Within."

"Why, mother," exclaimed the boy, astonished and disappointed, "there is no such kingdom in my geography or history!"

"Ah, but the world is larger and grander than maps or history picture."

"Then it is really true that there is a kingdom somewhere that is mine and I may hope to be king of it some day?"

"Yes, my boy, it is true."

"Is it south or west or east or north, mother?"

"Would you look towards your kingdom?"

"Yes."

"Then turn your face towards the good and you will look toward your kingdom, whether you look east or west or north or south." The boy's face took on a mystified expression. "Do you doubt me, Alfred, for it is indeed a real kingdom. A kingdom indeed!" Mother smiled as she spoke the last word decidedly.

"Why, mother, you mean my kingdom is a kingdom of deeds, of achievements!"

"Yes. Do you not wish to be king of a kingdom where you can achieve great things?"

"I do, mother."

"Then you are a king—an uncrowned king of the Beautiful Kingdom of Within, where the beginnings of all great things are achieved."

"I understand now, mother. But I thought you meant I was of royal blood and king of a real country." There was a note of disappointment in the boy's voice and again he hung down his head.

"Listen, Alfred. He who conquers the Kingdom of Within and becomes a king, becomes also ruler of the Great Kingdom of Without! Would you build a beautiful temple? Then become a great architect within yourself, and the world will ask you to build its temples. Would you right a great wrong? Then discover a great truth and the wrong in the world will soon be overcome by that truth. Would you have your word obeyed as law, as a king's word is obeyed? Then become a great thinker, and the whole world will some day obey and honor you, and kings themselves will be your willing subjects."

"Why, mother, then I am of royal blood, and there is a kingdom somewhere that is mine, if only I will conquer it!" The boy's face lighted up as if the sun, breaking through a cloud, shone upon it once again.

"Yes, Alfred, it is not that you lack the kingdom, but that you yet lack victory over the enemy who is keeping your kingdom from you."

"Mother, I believe I will set out at once in search of my kingdom!" cried the boy. He seized his mother's hands and laughed happily. "And oh, mother, I am so glad that I may seek for my kingdom and yet remain with you."

"I am glad, too, my boy, and I will help you find your kingdom."

"You spoke of mountains, mother, and seas, and rivers. You meant mountains of difficulties, didn't you?"

"Yes, Alfred; and the tyrant who keeps your kingdom from you is Old King Lack. When by study and effort you shall no longer lack the ability to do great things, then great things will be given you to do."

"Why, I never thought of my opportunities as a kingdom, mother. It makes them more real when you speak of them in that way."

"They are indeed a real kingdom, Alfred. A kingdom right here in the wonderful United States of Opportunities, for as soon as you are a great man, you will be given cities and States to rule over, or the hearts of men; and what more have kings?"

"Oh, mother, this kingdom seems just as real as if I could set out and walk to it!"

"It is as real as any kingdom, my boy. There are nearly fifty great States in this country, each of them as large and populous as many an old-world kingdom, and each has a governor, who is as powerful as the kings you read about in history. You can try to grow up and be one of these influential men. And what is the president of our whole country but a boy grown up to be a man?" Mother smiled as she noted the serious look in Alfred's face. "Indeed, my boy, your kingdom is real, and when you have conquered the Beautiful Kingdom of Within, you will come to the borders of the Great Kingdom of Without, and men will say: 'Here is our true king; let us place him on his throne!' And that throne shall be the chair of a senator or governor, who makes laws for his people; or the seat of a noble teacher whose words sway the hearts of all men; or one of a hundred high places of power and good."

The boy looked out across the fields of ripening corn. "Mother, I cannot see my kingdom, but I think it is there where the sun sets way yonder beyond the corn and the woods and the hills. Now I am going to set out to find it, but I won't say good-bye, mother, dear, for I can stay with you and search for my kingdom, too.

Alfred returned to his seat by the wide-silled window and opening his history began to study his lesson, while mother smiled happily to think that her boy was a prince, who would some day be king of the Beautiful Kingdom of Within, that borders the Great Kingdom of Without.—Don Mark Lemon, in The American Boy.

### He Worked For His Dog.

Like most members of the colored race, Edward Grooms has a dog. Its breed and ancestry are unrecorded, both probably being dubious; but it is doubtless an amiable and estimable dog in Groom's eyes, and the local tax-collector held the animal quite good enough to be taxed.

Grooms appreciated the compliment, but did not have the money to pay the impost. Things were moving toward a tragical termination for the dog when, from some source or other, came the suggestion that if Grooms would serve ten days in the chain-gang the tax would be considered paid, and the dog could live.

The master adopted the plan, and saved the life of his dog by toiling for ten hot, weary days as a shackled builder of roads. It was, without question, a fine thing to do, and the chains that Grooms wore were no disgrace—were rather badges of honor in the eyes of all who understood why he wore them.

One man remarked that although people now know that Edward Grooms loved his dog, the dog knew it all the while, and would have done as much or more for him any day that occasion or opportunity arose. That is dog nature. "Of all the beautiful things in this world there is none more beautiful than love, and it is not so common as to be beneath regard, even in the case of a man and a dog."

### Homeward Attraction.

Dr. Kane, in his account of his explorations, tells of one of his men who became sick almost unto death, and in despair gave up the struggle for life. Dr. Kane said to his men: "We must rouse him to a desire to live, and to faith that he can live, or he is gone." So the doctor talked to the discouraged man about the delights of getting back to old England, to greet friends and relatives. As the doctor named over friend after friend, the sufferer's eyes began to brighten and his ebbing pulse came back. By and by he lifted his thin white hand and exclaimed: "I am not going to die off here among the icebergs. I will see once more the loved ones at home!" And from that hour he began to recover.

**Hicks' CAPUDINE Cures Sick Headache**

Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

R. L. Christian & Co.
816-818 EAST MAIN STREET,
Richmond, Va.
Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders atalogue mailed on application.

Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Attractive Rooms.**
Private baths. Transients accommodated. Home table. References. Mrs. J. L. WATT, 45 East 25th st., New York City.

**The Church's Mission to the Mountaineers of the South : : : : :**
Compiled by the Late Reverend WALTER HUGHSON, of the Diocese of Asheville.
140 Pags. 33 Illustrations. Prices, Net: Cloth, 75 cents; Paper, 50 cents; Postage, 8 cents.
CONTENTS
Introduction by the late Reverend Walter Hughson.
The Church and the Mountain People by the Reverend Shirley C. Hughson, O. H. C., of Sewanee, Tennessee.
The Mission of the Blue Ridge, Diocese of Virginia, by Archdeacon Frederick W. Neve, of Virginia.
Missionary Work in West Virginia, by Archdeacon B. M. Spurr, West Virginia.
Missions and Schools in the District of Asheville, by the Reverend Walter Hughson.
The Valle Crucis Mission and School, by the Reverend E. N. Joyner, of the District of Asheville.
Work of the Church in the Mountains of Kentucky, by Archdeacon F. B. Wentworth, of the Diocese of Lexington, Kentucky.
The Work at Sewanee, Tennessee, by the Reverend W. S. Claiborne, of Tennessee.
Sketches, Statistics, etc.
CHURCH MISSIONS PUBLISHING CO.
211 State St., Hartford, Conn.

ESTABLISHED 1877.
Retreat for the Sick
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

N. & W. R'Y.
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

Richmond, Fredericksb'g & Potomac R. R.
SCHEDULE EFFECTIVE JAN. 4, 1909.
TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | †¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

### De Profundis.

Out of the depths in which I lie,
O [illegible], to thee I lift my cry;
To [illegible] bend low thine ear,
And [illegible] from my guilty fear.

As watchers through the silent night
Long earnestly for the morning light,
So longs my heart to hear thy voice
Bid me arise, stand forth, rejoice.

But for thy kind absolving grace,
I should not dare look toward thy face;
Wilt thou not full remission give,
That even such as I may live?

To all who in despair do grope,
Thy promise yields abundant hope;
Rich is thy great redemptive love;
Like ocean tides thy mercies move.

—E. E. Hoss in Christian Advocate.

For the Southern Churchman.

### Two Holy-Week Pictures.

By Rev. E. H. J. Andrews.

Here are two pictures which may help you to keep Holy-Week holy, if you will hold them before your eyes when the call of the world invades the hush of your retirement:

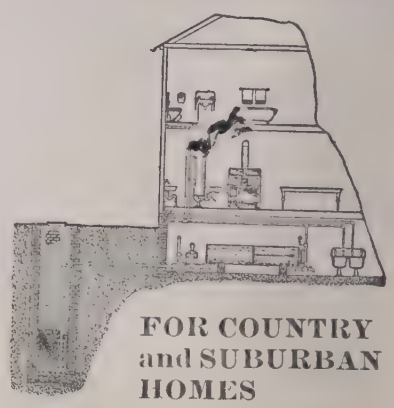
Behold, first, a barren and lonely hill-top, strewn with the bleached and broken bones of countless criminals. It is Friday evening. A rude cross has been set up among the rocks, and nailed to this and suspended by His lacerated hands hangs the Son of God, bleeding and suffering the severest torture known. A wreath of thorns has been plaited and pressed down upon His sacred head. Read at the foot of the picture: "Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow that is done unto me?"

Behold, again, a shadowy landscape, lonely in the watches of the night; three men, just aroused from sleep, are sitting, shamefacedly, on the ground; a fourth, His face contorted with the mental agony He is undergoing and bloody with the blood He has sweated in the anguish of His soul, stands, in a sorrowful attitude, looking down upon them. Beneath the picture read: "What, could ye not watch with me one hour?"

### How to Prosper in all Thy Ways.

Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all the cares of office, he kneeled upon his knees three times a day, and prayed and gave thanks before God, as he did aforetime. For these prayers nothing was neglected. The administration of justice was not standing still; the public accounts did not run into confusion; there was no mutiny in the army, no rebellion in the provinces, from any mismanagement of his. Even his enemies said, "We shall find no occasion against this Daniel, except we find it against him concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer the truth to say, that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. This was the secret of his being found by the king ten times better than all the wise men that were in all his realm. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him.—Life in Earnest.


# NATIONAL PNEUMATIC WATER SUPPLY



FOR COUNTRY and SUBURBAN HOMES

Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.

Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.

Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**

You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges, and refund to you in cash every dollar you have paid us.

Write now while you think of it. The cost is small compared to the comfort it will give you.

ADDRESS carefully as follows to insure prompt attention,

## Graham Davidson & Co.,

**625-629 E. Main St., - - RICHMOND, VA.**


### Does Death End All?

An old man sat on his veranda one autumn evening with the son of a former schoolmate. The visitor was a flippant young fellow, and talked much of his doubts about religion. The old man did not argue with him.

"It isn't worth while, Robert," he said; "you are only repeating what other men have suggested to you. You have not begun to think or feel for yourself."

Robert was insistent, and finally asserted that the doctrine of a future life was all a dream. "Death is death," he said. "When the breath goes out of the body, the soul comes to an end."

His aged host led him into his library, and showed him a portrait on the wall—a noble, saintly face. "Do you see her?" he said. "Can you guess what she was from her face—how high her intellect, how tender her nature, how near to God? I was her son. She was—and as I have never married, she always will be—the only woman in the world to me. Well, she is dead. And you say there is nothing of her left in the world—nothing? why, look here, Bob, do you see that bush in the yard? A common weed with coarse leaves and colorless flowers, of no special use or beauty. But that weed grows in every country. It grew centuries ago; it grew before the flood. It is the same now as then. It has come down through countless ages, seed after seed, the same growth, the same flower, the same thorns, unaltered. And if God," he said rising in his earnestness, "if God has kept that little weed unaltered since the beginning of time, shall He extinguish the soul of my mother—the souls of all mothers—full of His truth and love, made of His likeness, who have done His work in the world? Shall the poor matter in its meanest type last, and the soul, which represents His intelligence and His spirit, come to an end?—Youth's Companion.

### Praying Hands.

Albert Durer, the famous German artsit, had a friend, who, with little genius, aspired to an artist's career. The two, in talking about our Lord's crucifixion, planned that each should make a drawing of the scene. When the pictures were compared, one was full of pathetic sublimity, the other was a plain failure, destitute of art.

Durer tenderly laid his hand upon the bowed head of his friend, and said: "Dear Franz," Franz, lifting his face, turned tearful eyes upward, and holding out clasped hands, cried: "Dear Lord, I have failed; but there must be something yet for me to do. No matter how humble or hard the work, I will do it as unto Thee."

"Franz," said Durer, "be quiet; do not move," and he made quick strokes with his pencil. The next day he held up a drawing before his friend. "Why, these are only my clasped hands!" said Franz. "Yes, I took them yesterday, as you surrendered your life to the Lord. I said to myself, those hands that may never paint a picture may now supply the theme for one. Those folded hands, dear Franz, shall speak to disappointed hearts, and lead many a one to lift up hands in faith and prayer."

And so, over the whole of the artistic world has gone the story of Franz Kingstein's folded hands, and many a life has been lifted from a sense of failure to a quiet, brave submission to the will of God.

He who died for us lives for us. He who bore our sins gives us of the fulness of His strength. And in Him we can bring to God the sacrifice of ourselves. Our Eucharist offers to us the virtue of Christ's Life and Death, His Flesh and Blood, for the strengthening and cleansing of our bodies and our souls.—Bishop Westcott.

### Shared.

I said it in the meadow path,
I say it on the mountain stairs:
The best things any mortal hath
Are those which every mortal shares.

The air we breathe—the sky—the breeze—
The light without us and within—
Life with its unlocked treasuries—
God's riches, are for all to win.

The grass is softer to my tread
For the rest it yields unnumbered feet;
Sweeter to me the wild-rose red
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcomed me, O solemn peaks!
And me in every guest you bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown
It will be life's delight to say,
"Heaven is not heaven for me alone."
Rich through my brethren's poverty!
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

—Lucy Larcom.

### University of Virginia Summer School.

The South is just awakening to the fact that she has too long neglected her secondary schools, and as a consequence there is unusual activity in behalf of high schools.

The South is also rapidly realizing that in order to train her citizens to profitable industry and economic efficiency, she must depart from the traditional academic standards and give the sciences, manual training and domestic arts a more prominent place in the curricula of her schools.

The University of Virginia Summer School, as shown by its catalogue, is addressing itself to these needs, by providing instruction primarily for teachers and students in high schools, academies and colleges, and those working for professional certificates, and by stressing the courses in the sciences. Model High School Courses in Chemistry, Physics, Agriculture, Biology, Manual Training and Domestic Science are offered and stressed in addition to the usual professional courses.

The aim of this school is to provide for the teachers of the South such facilities as heretofore have been offered only by the summer schools of Cornell, Columbia, Harvard and Chicago.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.

### ACKNOWLEDGMENTS.

#### For the Indian Mission, Amherst Co., Va.

Please acknowledge the following contributions to the Indian Mission in Amherst county, Virginia:

| | |
|---|---|
| Woman's Auxiliary of Southern Va.... | $12 00 |
| Miss Simpson ..... | 5 00 |
| Old Falls church ..... | 7 75 |
| St. Paul's church, Lynchburg ..... | 10 10 |
| Member Grace church, Lynchburg .... | 2 00 |
| Miss Monroe ..... | 50 |
| From Indians ..... | 2 62 |
| "A friend" ..... | 5 00 |
| Christ church, Baltimore ..... | 71 00 |
| Memorial church, Baltimore ..... | 8 50 |
| St. Bartholomew's church, Baltimore. | 6 39 |
| Woman's Auxiliary, Grace church, Richmond ..... | 5 00 |

ARTHUR P. GRAY, Jr.
Theological Seminary, Va., March 26, 1909.

#### From the Indians.

We gratefully acknowledge the folllowing donations to our Organ Fund:

| | |
|---|---|
| "Pensionary," Danville, Va..... | 1.00 |
| Woman's Auxiliary, Cismont, Va..... | 5.00 |
| Mrs. R. C. Hewitt, Louisville, Ky... | 5.00 |

We are working hard to earn the necessary sum. We offer a variety of fine handwork at cost, prices range from 25 cents to $2.00 each. Please send for printed matter.

THE NAVAJO INDIAN LEAGUE,
Navajo Indian Reservation, Crystal, New Mexico.

### WANTS.

WANTED—A POSITION AS COMPANION or to keep house. References exchanged. Address Miss Upshaw, Second avenue, Chestnut Hill, Richmond, Va. 3ap-4t*

WANTED—A RELIABLE, EXPERIENCED white woman, to be seamstress in a refined family; also to have charge of household linen, and to be willing to assist in the housekeeping. Address M., Box No. 388, Richmond, Va. 27mar-2t

### DIED.

MOORE.—At her home, Rock Hill, Rappahannock county, Virginia, on Sunday, March 14, 1909, Mrs. ELIZABETH GREEN MOORE, relict of the late John R. Moore, Interment at Rock Hill.

BRANCH.—At Elmira, N. Y., JAMES HERBERT BRANCH, only child of Mr. and Mrs. William J. Branch, of Richmond, Va. Interment at Hollywood, March 29.

LUMSDON.—Entered into rest, March 15, 1909, MARY A. LUMSDON, daughter of Rachel Pottinger Magruder and Dr. William O. Lumsdon.

A noble woman has gone home.

"Blessed are the pure in heart, for they shall see God."

BURWELL.—Entered into rest, at Parkersburg, West Virginia, on March 22, 1909, Dr. WILLIAM NELSON BURWELL, beloved husband of Nellie Chancellor Burwell, in the fifty-first year of his age.

HARRIS.—Entered into eternal life, in the hospital at Reno, Nev., on Sunday morning, February 21, 1909, Rev. NORMAND B. HARRIS, aged 52 years.

"He giveth His beloved sleep."

### OBITUARY.

#### Dr. J. Edward Moyler.

RESOLUTIONS.

Action of the Vestry of Grace church, Petersburg, on the death of Dr. J. EDWARD MOYLER.

At a called meeting of the Vestry of Grace church, Petersburg, Virginia, held in the church, Sunday, the 28th of March, 1909, the following minute and resolutions were unanimously adopted:

In the death of Dr. J. Edward Moyler, which took place at his home in Petersburg, on the night of Friday, March 26, 1909, the Vestry of Grace church records, with sorrow, the loss of one of its wardens and one of its oldest, most useful and beloved members. In addition to the extended notice of this Christian gentleman, which has already appeared in the press of this city, the Vestry wish to express their deep sense of loss, and their appreciation of Dr. Moyler as a member and officer of the church.

He became a communicant of Grace church in January, 1872, and not long afterwards became a vestryman, and has ever since served the church in this capacity. For a number of years he was Register of the Vestry; for six years he was warden of the church; and also occasionally represented the church in the annual council of the Diocese.

For more than twenty-six years, he was superintendent of Grace church Sunday School; and such was his zeal and his devotion in this work that in all these years he scarcely missed a Sunday from his place as superintendent. Whatever duty or occasion may have called him from the city, he never failed to return and be found at his post on Sunday. His record and example in this particular was truly remarkable. This work was with him, indeed, a labor of love, and he watched with no common interest the progress of the young people who grew up under his influence, and followed them through life with the regard of a true Christian friend.

His last illness was long and painful, and was endured with Christian fortitude and and patience; and, while for more than a year he was denied the privilege of taking an active part in the work of the congregation, still to the end nothing interested him so much as the welfare of his church.

In recording the loss to the church on earth of their friend and fellow-worker, rector and vestry wish also to extend to his family their sincere sympathy in their sorrow:

Be it, therefore, Resolved, That this minute be spread upon the records of the Vestry; a copy sent to the family of Dr. Moyler; and that it be printed in the Petersburg Index-Appeal, and also in the Southern Churchman.

(Signed)
C. BRAXTON BRYAN, Rector.
T. F. KNOCK, Registrar.

#### Mr. Richard Lamb.

On Wednesday morning, March 24th, there passed away, at the age of 74 years, at his home, a figure familiar for many years to New Yorkers.

Mr. Richard Lamb was born of English parentage and with his elder brother Joseph, founded the firm of J. & R. Lamb, Ecclesiastical Art Workers.

His early training was of such a practical craftsmanship as to greatly aid the mechanical side of the firm of which he was, from its foundation, virtually the executive head, whereas the artistic and creative developments appealed to his elder brother, and was fostered by him.

Prior to the inception of the partnership in 1857, this country was almost literally dependent upon the Old World for whatever art was used in church edifices, and it seemed almost a forlorn hope, in view of the lack of receptiveness for the two young men to embark upon such a specialistic enterprise; but high intelligence, lofty aims, integrity, and undaunted perseverance bore fruit in the firmly established field of work, which in 1907 celebrated its semi-centennial.

The practical administrative ability and technical knowledge possessed by Mr. Richard Lamb, coupled with the inflexible adherence of the brothers to artistic "good faith" was due the success of the undertaking begun more than fifty years ago.

He is survived by his son, Joseph G. Lamb, and by his three daughters, Mrs. Boughton, Mrs. de Figaniere and Mrs. Wingate, (daughter-in-law of General Wingate).

Blessed with a sturdy English constitution, Mr. Lamb attended to his work up to a few days of his death, and he was a well-known figure in Old Greenwich Village with which the original offices and the later studio have for so many years been identified.

Born and baptized in the Mother Church of England, it was but fitting that the last rites should be performed by a priest of the Episcopal Church and the Rev. Henry Mottet, D. D., Church of the Holy Communion, New York, officiated at the services held in the chapel of the studios on the 27th inst., when the musical part was rendered by the employees.

Addresses were made by Mr. Frederick S. Lamb on the relations of the employees to the firm, and by Mr. Chas. R. Lamb on the history of the house during the lifetime of the two brothers.

### APPEALS.

#### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

More than 1,100 missionaries in the United States—bishops, other clergy, teachers, nurses and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent.

#### THE BOARD OF MISSIONS

for all or a part of their stipends.

Full particulars about the Church's Missions can be had from

A. S. LLOYD, General Secretary.
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN WILLS.
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

SPIRIT OF MISSIONS, $1.00 A YEAR.

# The Household.

### An Old Use for Bread.

Perhaps the most novel use to which bread is put, says The American Food Journal, may be seen in the great factories of the Elgin National Watch Company, at Elgin, Ill., where more than forty loaves of fresh bread are required each day. Superintendent George E. Hunter, of the watch factory, is quoted as saying:

"There is no secret regarding the use of bread in this factory, and I am willing to tell all I can concerning it. From the earliest times in the history of watchmaking, it has been the custom of watchmakers to reduce fresh bread to the form of dough. This is done by steaming and kneading. They can use this dough for removing oil and chips that naturally adhere, in course of manufacture, to pieces as small as the parts of a watch. There are many parts of a watch, by the way, which are so small as to be barely visible to the naked eye. The oil is absorbed by the dough, and the chips stick to it, and there is no other known substance which can be used as a wiper without leaving some small particles attached to the thing wiped. This accounts for the continued use of bread dough in the watch-making industry. The Elgin National Watch Company uses something over forty two-pound loaves per day, or about 24,000 pounds a year."

### All Over the House.

The juice of onions will quickly allay the intolerable stinging pain from a bee or wasp sting.

A ruffle on the bottom of a work apron, well-starched, will prevent spots on the skirt below.

No excuse for fragments to lodge in corners and crevices of the refrigerator when skewers will dislodge them so quickly.

A few pieces of glue tucked into the earth around house ferns and palms will furnish the soil fertilizer in an inoffensive manner.

Grated Irish potato scattered freely, then well skept off, is recommended as a fine carpet cleaner, reviving the colors without injury to delicate shades.

Unpainted wire netting not only makes a good rest for flatirons when several thicknesses are used, but is most effective to clean them on.

It is said flies will not congregate on the outside of a screen door if the woodwork is rubbed occasionally with kerosene, the odor of which seems to be offensive to them.

The Southern laundress ties a lump of arrowroot in a thick, cotton cloth and boils it with the fine white pieces to give them a dainty odor more delightful than from sachet powder.—Katherine Kay, in The Pilgrim.

Small pieces of cotton batting, slightly steamed, make good dusters that should be burned after once using. A medium-sized camel's-hair brush is most useful in dusting the carving of furniture.

The tops of wardrobes and cupboards (that do not reach to the ceiling) should have papers laid over them not only to keep dust from sifting down, but to lighten the monthly house cleaning.


CHURCH ART

—: Exemplified in :—

EASTER MEMORIALS
for the PARISH CHURCH

Write Us Explicitly and We Will Send Illustrated Data or Handbook.

J. & R. LAMB
23, 25, 27 6th Ave. N. Y.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

*How to Increase the Yield of Fruit*

Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

*Virginia-Carolina Fertilizers*

The trees absorb plant foods—that is, nitrogen, phosphoric acid and potash—from the soil just the same as any other crop. Experience has shown this over and over again. This truth has become so well recognized that "return to the land what the tree removes if you would expect the best results" has become an axiom with the best growers.

Apple, pear, peach, orange and other fruit trees soon respond to careful fertilization. But be sure to use the best fertilizers.

"I made a test with other companies' fertilizers," says Mr. H. O. Lowry, of Manatee County, Fla., "and yours proved to be the best. The yield where I used Virginia-Carolina Fertilizer, was just twice as much as where the other two companies' fertilizer was used." Hundreds of users say Virginia-Carolina Fertilizers are cheapest because of their good qualities—give better satisfaction and quicker results.

Many facts of great interest and value to fruit growers are published in the new 1909 Farmers' Year Book, a copy of which will be sent free on application to any of our sales offices.

*Virginia-Carolina Chemical Co.*

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers
Virginia-Carolina
Chemical
Co.

*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

## Thoughts for the Thoughtful.

Sorrow is not an incident occurring now and then. It is the woof which is woven into.

To love for the sake of loving is almost the characteristic of an angel.—Lamartine.

The life that has no clouds has no showers of special blessing. Clouds and showers go together.

Bear your own burdens first; after that, try to help carry those of other people.—George Washington.

The end crowns the work, but there is a good deal of satisfaction in the work itself before it is crowned.

Punctuality in attendance upon the means of grace as a rule means steadfastness and growth in grace.

To live a martyr's life for the sake of a good cause is a much greater strain on the energies of the soul than to die a martyr's death.

Little by little the world grows strong,
Fighting the battles of right and wrong.
Little by little the right holds sway,
Little by little the wrong gives way.

"We should not be blind to the immense truth that whatever has been made known to us by revelation has always been true."—Bishop of Calcutta.

"We should be in a far stronger position if we were to take a firm stand, and decline to solemnize any marriage between divorced persons."—Bishop of Albany.

Every inmost aspiration is God's angel undefiled—
And in every "Oh, my Father," slumbers deep
A "Here my child."—Tholuck.

He who puts on the towel of service puts off a world of care. There is no surer and no readier remedy for your own cares than to try to lessen the cares of other people.—Mark Guy Pearse.

Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree are you ennobled yourself, and in that degree happy.—Ruskin.

The highest reaches of religious speculation and religious rapture will reach higher still when religion has been claimed by the commonest duties and the most sordid sufferings as their only strength and help.—Phillips Brooks.

The prayers of the just are always with God's people. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." Let us remember that we grieve the heart of the eternal Father when we neglect to pray for His children.

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—Professor Drummond.

**CAPUDINE for "THAT HEADACHE."**

**Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.**

1908 ANOTHER RECORD BREAKING YEAR FOR THE 1908

*Northwestern Mutual Life Insurance Company*

**GROWTH OF COMPANY.**

**New Business Paid For. (Not Including Additions.)**

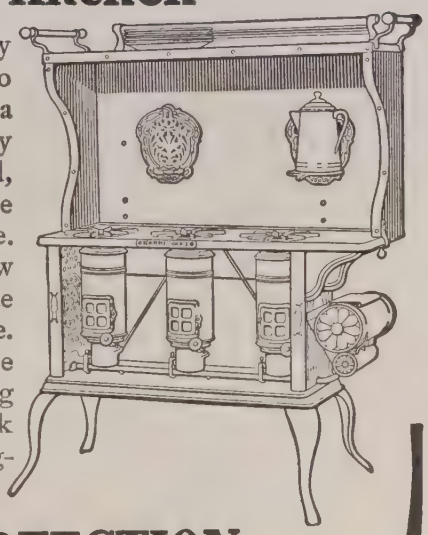
| | |
|---|---|
| 1904 Largest Year in Previous History of the Company | $ 73,876,037.00 |
| 1905 Largest Year in Previous History of the Company | $ 90,334,048.00 |
| 1906 Largest Year in Previous History of the Company | $ 93,88[illegible]2-3.00 |
| 1907 Largest Year in Previous History of the Company | $102,242,289.00 |
| 1908 Largest Year in Previous History of the Company | $109,773,709.00 |

**Surplus Account December 31st, 1908.**

| | |
|---|---|
| Dividends apportioned for payment in 1909 | $11,199,411.56 |
| Deferred dividends on policies maturing after 1909 | $16,847 000.00 |
| Total Future (assigned) Dividends | $28,046,411.56 |
| Unassigned surplus | $ 4,465,646.40 |
| Total surplus funds (on basis of values furnished by New York and Massachusetts Insurance Departments) | $32.5 [illegible]57.96 |

T. ARCHIBALD CARY, GENERAL AGENT FO' VIRGINIA AND NORTH CAROLINA.
601 Mutual Assurance Society Building, - - RICHMOND, VA.

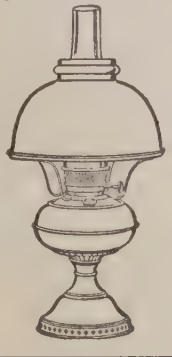
**Put This Stove in Your Kitchen**



It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done. Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days The

**NEW PERFECTION**
**Wick Blue Flame Oil Cook-Stove**

is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.



The *Rayo Lamp* is the ideal lamp for family use—safe, convenient, economical, and a great light giver. If not with your dealer, write our nearest agency.

**Standard Oil Company**
**(Incorporated)**

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHM ND, VA.**

There are no crown wearers in heaven who are not cross bearers here below.—Spurgeon.

This world is not so bad a world
As some would like to make it;
But whether good or whether bad
Depends on how you take it.

GOWAN'S

Preparation in the home is a guarantee against pneumonia, croup, coughs, colds, pains and soreness in throat and lungs. External, penetrates, gives instant relief. At druggists. 25c. to $1.00.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Buy Your **Seeds** From

**DIGGS & BEADLES**

**The Seed Merchants**

1709 East Franklin Street

RICHMOND, VA.

WE are headquarters for Superior Seeds of all kinds—Garden and Flower Seeds Grass and Clover Seeds, Seed Potatoes, Onion Sets, Cow Peas, Field Beans. Poultry Foods and Supplies, Fertilizers, etc.

Your correspondence solicited. Write for our Free Catalogue and Price List.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



**MENEELY BELL COMPANY,**
22,24 & 26 RIVER ST., TROY, N.Y. & 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**CHURCH FURNITURE and SUPPLIES**
Ecclesiastical Carvings
AMERICAN SEATING COMPANY
90 WABASH AVE. CHICAGO. SIMPS MANITOWOC WIS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**Church Chime Peal BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.



**Church Furnishings**
Gold, Silver and Brass

**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

**CHARLES F. HOGEMAN**
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

**CHURCH FURNITURE**
**STAINED GLASS**
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**
Embroideries, Silks, Fringes

**Clerical Suits**
HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.




**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**LET ME DO YOUR SHOPPING**

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.
Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

**A SUITABLE PRESENT FOR YOUR RECTOR**

"Wit and Humor of the Parson," a laugh-provoking book for "Blue Monday," by Rev. Dr. F. J. Mallett. The late Bishop Nicholson wrote: "I enjoyed that excellent book greatly; it will serve as another drop of oil on the wheels of our heavy duties, and make them go smoother." Bishop Whitehead says: "Read it with genuine interest and amusement." Cloth, $1.06, postpaid; paper, 55 cents, postpaid.

Address, Rev. F. J. Mallett, Sharon, Pa.

# BURNING ECZEMA QUICKLY SPREAD

**Started Like Ringworm on Hand—Hand Swelled and Then Humor Spread to Arms, Legs and Face—It was Something Terrible.**

**PRESCRIPTIONS FAILED: CUTICURA CURED HIM**

"I have used the Cuticura Remedies for a very bad case of eczema with complete success. About fifteen or eighteen years ago the disease developed in the shape of a large pinhead on top of my hand. It burned and itched so much that I was compelled to show it to a doctor. He pronounced it ringworm, and made very light of it. He gave me a wash and told me to apply it before going to bed and all would be over in the morning. But the next morning my hand was all swollen up and I poulticed it. When the doctor came to his office I showed him the hand and to my surprise he told me that he had never experienced such a case in his practice and said it was well I poulticed it. After trying his different remedies the disease increased and went up my arms and finally to my thighs and legs generally and finally on my face. The burning was something terrible. After I had tried this doctor, as I thought, long enough, I went to another doctor who had the reputation of being the best in town. He told me it was a bad case of eczema and that it would take quite a while to cure it. His medicine checked the advance of the disease but no further.

"I finally concluded to try the Cuticura Remedies. I bought a cake of Cuticura Soap, a box of Cuticura Ointment and a bottle of Cuticura Resolvent and found relief in the first trial. I continued until I was completely free from the disease and I have not been troubled with another attack since. I still use the Cuticura Ointment in my family as it is one of the best remedies to heal a sore or other injury rapidly. I can freely and truthfully say that the Cuticura Remedies are the best so far as my experience went with them and I am still recommending them, feeling sure I am not making a mistake. C. Burkhart, 236 W. Market St., Chambersburg, Pa., Sept. 19, 1908."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

**HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS**

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**
317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

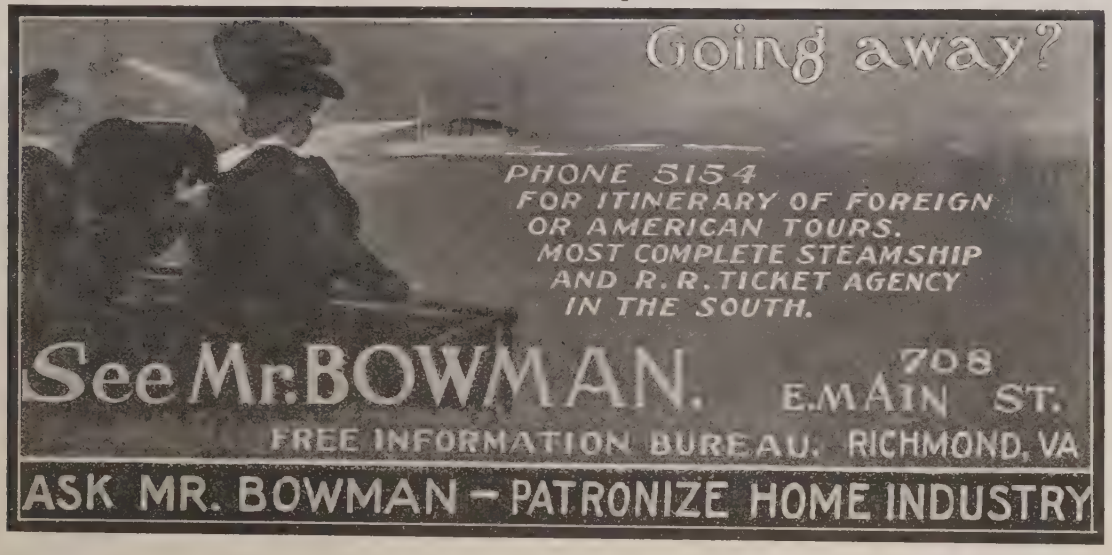
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., APRIL 10, 1909. No. 15.






## Agents Wanted



IN every town there are people of means who, if they have not already erected one, want a sundial in their garden or lawn. A sundial is an instrument for indicating the time of day by means of the **position of a shadow** on a dial or diagram. **Write for exclusive agency for your town.** The best seasons for selling sundials are spring and summer.

For years we have advertised our **Celtic Cross Monuments** in the Southern Churchman, so you may depend upon our work and promises.

**CHAS. G. BLAKE & CO.**

720 Woman's Temple — CHICAGO, ILLINOIS

THE

## South's Largest Clothiery



EVERYTHING Men and Boys wear, for every occasion and for every walk in life, is here; fully guaranteed and pleasingly satisfying. If you can't call on us—write for samples, &c.

GOING TRAVELING?

Ask for our handsome book, "Tips to Travelers." It is free and amongst other things it tells about our great Trunk and Bag Department.

**O. H. BERRY & COMPANY**

RICHMOND, VIRGINIA

## OUR MARRIAGE VOW.

THE CHURCH SERVICE from the Prayer Book, and a handsomely engraved Certificate to be filled up by the Clergyman. Printed in Pica type, 16mo (4½x6¾), rubricated. Each copy in a white cardboard box.

Sent, postpaid, on receipt of price.



**THOMAS WHITTAKER, Inc.**

PUBLISHER,

2 and 3 Bible House, - - - - - NEW YORK.

| No. | | Net Price. |
|---|---|---|
| 1. | White Leatherette, gilt edge | $0 75 |
| 3. | White Calf, elephant grain | 2 50 |
| 5. | White Morocco, tuck | 3 50 |
| 6 | White Calf, tuck | 3 50 |
| 8. | White Ooze Calf, divinity circuit silk lined, ribbon tied | 4 50 |
| 9. | White Satin, cushioned | 2 00 |
| 20. | White Parchment Boards, gold lines, gilt top, uncut edges | 1 00 |

The names of bride and groom and date of marriage will be stamped in gold on cover **FREE**, if not more than two lines are required.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
Unexcelled Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute.
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

## ST. AGNES SCHOOL
**FOR GIRLS.** **ALBANY, N. Y.**
Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for these vacancies.

## FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

# COLONIAL CHURCHES IN THE ORIGINAL COLONY OF VIRGINIA
**New and Revised Edition**
Thirty-Five Half-Tone Engravings
¶ These Sketches, written by persons especially qualified for the task, supply the best available information concerning the founding of the Church in America; and are valuable to every family on the South Atlantic Seaboard claiming Colonial ancestry, much family history being interwoven with the sketches. ¶ 320 pp. Price by mail, $1.35. Address
## SOUTHERN CHURCHMAN CO.,
RICHMOND, VA.

## NOW IS THE TIME.
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

## National Pneumatic Water Supply

**FOR COUNTRY and SUBURBAN HOMES**
Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.
Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.
Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.
**HERE IS OUR GUARANTEE:**
You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.
*Write now while you think of it. The cost is small compared to the comfort it will give you.*
Address carefully as follows to insure prompt attention.
**GRAHAM DAVIDSON & CO.,**
623-627 E. Main St., Richmond, Va.

## John L Williams & Sons
**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main (P. O. Box 505).
**RICHMOND, VIRGINIA.**
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

## COMMONWEALTH BANK
**12 North Ninth Street, RICHMOND, - VIRGINIA.**
**CAPITAL = = $200,000.00**
**4** PER CENT ON Savings

## R. L. Christian & Co.
**816-818 EAST MAIN STREET, Richmond, Va.**
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
**Special attention given to out-of-town orders. Catalogue mailed on application.**

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., APRIL 10, 1909. No. 15.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### Easter and Missions.

The coming of the Easter Season, with its message of hope and inspiration, naturally turns the thoughts to the outlook of the Church and the message she has for the world, and the duty of carrying out the trust committed to her. And this thought naturally leads back to the great fundamental charter purpose of the Church of God in the world, which is the preaching of the gospel to all nations and peoples.

The thought of the Risen Christ was primarily for the founding of the Kingdom, the preaching of the gospel and the conversion of the nations. This was the fundamental of His teaching after His resurrection. The burden of it is "Go—Preach;" and evidently this was the paramount idea in the minds of the disciples after His Ascension.

The Resurrection was a vital fact to them; a fact full of tremendous significance; they loved to dwell on "The Power of His Resurrection;" and this "Power" always seemed to mean one and the same thing, namely, the calling of the Gentiles into the Kingdom. Straightway, after His departure, they took up the burden of their strictly missionary work, made "all the world" their field, and started out to bring all people, everywhere, to the knowledge of God through Christ. The Easter message to them, was something so tangible and definite that no mistake could be made either in its comprehension or application. The Resurrection said salvation, and the offer of salvation laid on them the obligation to make it known and felt far and wide. There was neither time nor place for local or restricted love and work and effort, but the sympathy of the disciples responded to the world-wide sympathy of the Master, and the love sought every soul that needed the love.

Indeed, when one comes to think of it, conditions could hardly have been different. These men realized vividly that the world was lying in sin, and that without the interposition of the Christ it was hopelessly lost; and the one fact that gave God-like power and significance to His interposition was His Resurrection from the Dead. This fact alone lifted His work into the realm of the Divine and made His Gospel alone, the Power of God unto Salvation to every one that believed. Hence, the compelling obligation was upon them to tell every man of his danger, and to show him the only possible way of escape from His danger.

Because they believed mightily, they worked and preached mightily. To them there was "none other Name," and the burden was laid upon them to make known the Name.

The very essence of the Easter message to them then was 'Go—Preach," and in truth, no matter how we may have overlaid it with other thoughts, this is the great, central idea of the Resurrection to this day, and will continue to be so till all men know and serve God.

Sometimes it looks as if the Church of to-day was drifting away from this idea—the essentially missionary character of the Easter Message; but that message is just the same to-day as in the Apostolic age. The Easter Season calls on us to remember the "reason why" of the Church's existence; the fact that the Church of God exists in order to testify that God so loved the world as to give His Son, and that through this Gift came the possibility of redemption, and that the Church herself is derelict till all men know of this redemption.

It is easy to overlay Easter with other ideas; a certain mistaken and self-centred "devoutness" may turn our thoughts into the wrong channel, and fix them on a wrong ideal. Easter may even be made, and has often doubtless been made, an occasion of a kind of religious selfishness, and so reverse the very idea and thought of the season. The individual or the parish, with more or less selfish needs, may assume the place of chief importance, and the great field of the world may drop out of sight.

If the Church, as a whole, could only grasp the fact of the essentially missionary character of the Easter Season and the Easter message, then in one short year it might revolutionize the entire missionary work of the Church. If the real original Easter Message could, by common consent, be made the message to-day; if, on the most splendid of all ecclesiastical festivals, there could be heard no message save the old, old one, "Christ is Risen—therefore Go—Preach," it would give the Church and the world a realizing sense of the importance of missionary work such as it has not felt for many centuries.

And if, in addition to this, every Easter offering in the land was systematically devoted to the giving of the Gospel to those who are without it, never again would the Church be put in the position of begging for money to carry on its greatest, most glorious and most characteristic work.

May God hasten the day when, all over the Church, Easter shall be the natural occasion for an offering for the Missionary work of the Church.

### The Marvel, the Meaning, and the Power of the Resurrection.

By Bishop Doane.

When the modern mind staggers before the story of the resurrection of Jesus Christ from the dead it fails to realize what its only actual difficulty is. St. Paul's question, "Why should it be thought a thing incredible with you that God should raise the dead?" still has but one answer—namely, that there is no reason why it should be thought incredible; because raising the dead, as the Apostle illustrates it in his Epistle to the Corinthians, is the most natural and usual thing in the world under certain conditions. "That which men sow is not quickened except it die."

Life not only after, but through and by means of death, is the universal law and the universal event. Only there must come first the undoing by decay of the bondage within which the living

principle of the seed is held. So long as it is imprisoned in the shell it is "bare grain," but when its outer covering is shed in the cocoon, or broken in the egg, or rotted in the grain, then the latent life comes forth and God gives it a body, and "to every seed its own body." So after death and burial, when the wrappings of this earthly flesh are dissolved and done away, "the body that shall be," "the body of glory," shall emerge in the fulness of time.

The miracle or marvel of the resurrection of Jesus Christ, like other miracles, lies in the fact that it disregarded the element of time and also did away with the condition of decay. "He saw no corruption."

So much for the marvel of it. Now for the meaning of it.

First of all, of course, it means that all the dead shall rise and live again. "If we believe that Jesus died and rose again, even so they also that sleep in Jesus will God bring with Him." The corollary to the article in the Creed, "the third day He rose again," is the article "I believe in the resurrection of the body, I look for the resurrection of the dead or from the dead." One does not need, one would not dare, to draw away the hearts and hopes of men from this great and blessed revelation of Holy Scripture, this strong and positive assertion of the Christian faith. But it is wrong to postpone the meaning of our Lord's resurrection to this final point of human history. It has a clear and more immediate application of what the Apostle calls "the power of His resurrection," "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." This must be recognized and realized as the immediate practical purpose and result of the great fact of Easter Day.

What is its message to men and women?

It is easy to dream a dream of hope and delight about the far future; easy to have a sentiment and emotion that enables us to face physical death with an outlook beyond the grave and console us in the hour of bereavement. God forbid that there should be any shadowing of this hope. But the practical question concerns our daily life now.

Humanity stands to-day, as it has stood for all these centuries, facing the fact of the wonderful life that our Lord lived here on earth, with the strange and inexplicable combination of fleshy reality without the restraints and hindrances of the flesh. And that means, in the first place, the pattern set, and in the next place the power given, to us to live our lives on higher lines.

Tranlated into plain English, the great Easter thought is that we may not be absorbed and immersed in merely earthly, temporal, carnal thoughts and things. Life, never more than in our day, is crowded with business, with pleasure, even where it is not choked with indulgence and success.

The idlers and loungers, with no thought but amusement, are far too many.

The craze for accumulation of material wealth is wearing out the strength and dulling all the finer faculties of men and women. And the carelessness and idleness of people who, with opportunities of service to society and the demands of home duties, waste daylight hours and turn night into day with games of chance, accentuated too often with the covetousness of gambling, are a reproach to the best inheritance and instincts of Americans.

"You have no leisure class in America," an Englishman said once to an American girl.

"Yes," she said, "we have, but we call them tramps."

Leisure there ought to be. Men and women there must be who are free from the strain and strenuousness of incessant occupation, but it ought to be a leisure for intellectual cultivation, for philanthropic interest, for the storing of energy, physical, mental and spiritual, which shall benefit mankind.

"Awake thou that sleepest and arise from the dead!" This is the Easter call, the Easter cry.

Hiding even one talent in the napkin of refined indolence or self-indulgence or burying it in the dirt of sensuality and sin, either one makes an "unprofitable servant" and lays up against the second coming of the Lord an account of wasted powers and lost opportunities which will then be beyond recall.

---

Hear how Christ intercedes for His own Body, the Church. Hear how He prays for us in our present condition. We are under the shelter of that Prayer. Our strength is in the Intercession of Christ, and the indwelling Presence of God the Holy Spirit.

---

### Resurrection.

He is risen! Speed the message
On the wings of Easter song,
While the echoes of redemption
Their refrains of joy prolong;
Death no more o'er life victorious,
Boasts the Saviour's empty tomb;
Dawn of light and life immortal
Drive away the dreadful gloom.

He is risen! Swell the anthem
At this joyous Easter-tide.
Now is perfect our salvation,
Heaven's gates are open wide.
Sweetest hopes dispel despondence
In the hearts of those who weep,
For the tomb has lost its terrors,
Death we see is only sleep.

Saints redeemed from all corruption,
Swell the glorious jubilee,
Your redemption now is perfect,
Life is yours eternally.
Quickened now by grace and power,
Christ confers a purchased right,
At the great archangel's summons
Hasten to the realms of light.

He is risen! We shall see Him
Seated on His stately throne,
We may trust His love and favor,
Since He did for us atone.
All ye hosts of shining angels,
Strike your harps and with us sing,
As we join the ranks of heaven,
Allelulias to our King.

—Rev. A. Messler Quick in American Messenger.

## HOME STUDIES DURING LENT.

### Our Lord's Life.

By the Rev. K. J. Hammond.

No. 5.

The Great Forty Days. The Period atfer the Resurrection.

Scripture relating to this Period, containing answers to the questions: Sts. Mt. 28:1 to 20; Mk. ch. 16; Lk. ch. 24; Jn. ch. 20, 21; Acts 1:3 to 12; 1 Cor. 15:5 to 23.

1. Write the story of our Lord's Resurrection itself.
2. What persons competent to judge, sincerely believed He died?
3. State the proofs of His Death from the words and acts of men and women around Him.
4. Mention His ten appearances after He arose.
5. What was the topic of His Bible lesson to the travellers to Emmaus? Its effect?
6. What does St. John tell of His threefold commission to St. Peter?
7. What was His commission to all the Apostles?
8. Give the circumstances of His Ascension.
9. What is the relation of Christ's Resurrection to ours? 1 Cor. 15.
10. What say Sts. Luke and John was their purpose in writing of Jesus?
11. How do you show your belief by your life? Acts 8:12; 11:21; 19:18; St. Titus 3:8; St. James 2:14, 17, 20, 26.

---

For the Southern Churchman.

### A Father's Love.

Very much has long been said in behalf of a mother's love for her children. Such a love is often held up as a grand model. But, while giving due credit to such a type of love, we should not overlook the fact that a true father has a profound love for his children, even though, in many instances, it is not so openly and effusively manifested as is the love of the most of mothers. It is related of the Rev. Elijah P. Brown, for many years the editor of the famous "Ram's Horn," that during the early part of his life he was an infidel. After he became converted he told some friends that one thing which tended to keep him in a state of unbelief was the fact that his father acted toward him as though he had no love for him. Finally, when the son returned home, after a long absence, the father expressed a love for him such as he never had before. The father was naturally unemotional, and very reserved; but this time he amazed the son by a most tender expression of his love for him. This set the son to thinking of the Heaveniy Father's love for him, and for all lost and lorn ones. A great impression was made upon the young man, and ere long he became a Christian. Now consider the many examples in the Bible of the love of a father for his children. There was Abraham. Read the evidences of his fervent love for his children. Even for Ishmael he had a passionate love. Think of him as he cried out to God, saying, "Oh that Ishmael might live before Thee!" That was the unspeakable yearning of a fond father's heart..

Think, too, of Jacob's tender love for his children, including the wild and reckless Esau. Esau, with all of his faults, was dearly and tenaciously loved by his father. And what a mighty love David had for his children! How he yearned over Absalom, at the very

time that he was leading a revolt against his father! And when Absalom's death was reported to David, his heart's cry was, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" What mother's love was ever greater and tenderer than that? There was extreme pathos in that fatherly love. And since then many a Christian father has loved his children with undying affection and intense tenacity. So the great Father in Heaven loves His children, only more so. Respond to that love.

C. H. WETHERBE.

### Loyalty to Christ.

By J. R. Miller, D. D.

Loyalty to Christ begins in the heart. We must love Him supremely. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than Me is not worthy of Me." Nothing makes worthy discipleship if love be lacking. In these days Christianity is emphasized and required. Never was the Church of Christ as active as it is now. This is beautiful. But with our activity we may fear lest we are not loving Christ as we should.

We are in danger of being so busy in the Lord's work that we cannot be enough with the Lord in love's fellowship. He may say to us: "I like your works, your toils, your service, but I miss the love you gave me at first." There is real danger that we get so busy in striving to be active Christians, so absorbed in our tasks and duties, our efforts to bring others into the Church, that Christ Himself shall be less loved, and shall miss our communing with Him. Loyalty means first of all heart devotion. Has Christ really the highest place in your heart? It is not your work He wants most; it is you. It is beautiful to do things for Him; it is still more beautiful to make a home for Him in your heart. A young man at great cost has brought from many countries the most beautiful materials he could find, and has built as a memorial to his dead wife an exquisite little chapel. Only a few men could do anything so rare, so lovely. But the poorest of us can enthrone our loved ones in our hearts, and the poorest of us can please Christ even more by making a little sanctuary in our hearts for Him.

Then there must be loyalty of life. If there be true supreme love in the heart, there should be a shining character. Here again we need to guard against devotion to the work and service of Christ while the impression is not to the honor of Christ. He is very patient with our infirmities and our stumbling; if He were not, who of us ever could hope to please Him? We are inexperienced, mere learners, at first. We misspell our words. We blunder in our grammar. We sing out of tune. Some of us are just beginning our Christian life, and are discouraged already because we have failed to be what we meant to be, and to live as beautifully as we were sure we would live.

Christ does not want us ever to give up. Though we stumble when we are learning to walk, He wants us to get up and try again. Though we are defeated in our battle to-morrow, He wants us to rise at once, and keep on fighting. A true soldier may be wounded, may be beaten in many battles, but he never is a deserter, never a traitor. He is always loyal. It is only when we desert Christ, turn away from Him, become false to Him, that we really fail. You never can fail if you are true, if you are faithful.

There must be loyalty also in character. Here is a man, for example, who bears the name of Christian. But he is not loving; he is hard to live with, suspicious, jealous, resentful. He has not joy; he is morose, gloomy, a sad man. He has not peace; he is fretful, anxious, restless, full of fear and foreboding. He has not meekness; he is impatient, irascible, unmerciful. Lacking the qualities of love, joy, peace, meekness, can you call such a man a loyal follower of Christ? He may be a strenuous Christian so far as activities are concerned, a prominent church member, a zealous church officer, foremost in the organizations of the church; yet he is not a man you would call a beautiful Christian. Loyalty must be Christlike in character, in disposition, in spirit, in the shining of the face, in the lovingness of the heart.

A good woman deplored her lack of usefulness. Yet many knew that her daily life was a constant benediction. She sweetened a home, blessed a houseful of children and young people, and manifested the love of Christ among her neighbors. Was not that being an active Christian? There is an activity of being as well as of doing.

Loyalty to Christ demands of us the uttermost of sincerity and truth in all our living. God desires "truth in the inward parts." Yet are there not men who claim to be Christians, and are living a lie? There are lives which are honeycombed by all manner of unfaithfulnesses, dishonesties, injustices and injuries to others, and by many secret sins. What does the lesson of loyalty to Christ have to teach us about these things? Are covered sins safely hidden? Are they out of sight forever? Oh, no; "be sure your sin will find you out." The word is not: "Be sure your sin will be found out"; it may not be found out in this world, but it will "find you out." It will plague you, spoil your happiness, make your life wretched. What shall we do about these wrong things we have done? A life of loyalty to Christ means a life that is white, clean through and through. None can build a beautiful, shining character on covered sins. Joy is part of a complete Christian life, and no one can be joyous with sins concealed in his heart.

St. Paul has a word about "bringing every thought into captivity to the obedience of Christ." We should test every feeling, every imagination, every disposition, all conduct, by this test—loyalty to Christ. Some one does you a wrong, and you feel like getting angry. Be loyal to Christ; keep your whole life, every day, every hour, under the sway of His Word.

Loyalty to Christ! There really is nothing else in religion; it is all in those three words. I will be faithful to Christ. I will be true to Christ. I will please Christ. I will be obedient to Christ. I will do His will. I will submit to His discipline. I will bear the cross He lays upon me.—Pittsburg Christian Advocate.

---

Blessed confidence was that of Paul, who could say to his companions in that awful storm and when all seemed lost, "Be of good cheer, for I believe God." Blessed privilege have we when tossed by the storm and rowing to no effect, to see Jesus coming to us on the water, to have Him lift up the disciple who becomes fearful at sight of the waves, to have this Pilot come into out boat, and with His coming to see the sea become quiet and straightway our boat find the shore.

### Folks, Places, and Things.

A Chicago attorney who says modestly that he tries to improve every fair opportunity for conversation on religion with men of his acquaintance testifies that men are constantly growing more and more willing to talk about religious matters. "One rainy day some years ago," he recalled, "going down one of the principal streets of Chicago, I suddenly ran into a member of the city council. 'Say,' he said bluntly, 'are you a candidate for anything this campaign?' I didn't really intend to say it, but quick as a flash the words popped out of my mouth: 'Me? I'm a candidate for heaven.' The man gripped my arm nervously and pulled me into a doorway out of the rain. 'Look here,' he said tensely, 'what made you say that to me?' 'I don't know, I'm sure,' I answered. 'It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though.' 'Well, you've knocked me all in a heap,' he said huskily. 'I'm a candidate for heaven, too, but I've come pretty near forgetting it. I'm a Church member, and I thought I was a pretty good Christian when I went into politics. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting awful careless. This council business hasn't been good for me. I've been kept out late nights, and I always go with the boys for supper at some restaurant after council meetings are over. They're a hilarious crowd, and we go bumming around the town more than is good for anybody. I've neglected my family and neglected my Church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that thing was put into your head to say to me. I needed it.'

"One day," continued the attorney, "I had been working with another lawyer over a case; and when we finally wrapped up the papers and he was ready to leave, the words slipped out of my mouth sort of musingly: 'Well, it's all so; the wages of sin is death.'" He whirled around and stared at me fiercely. 'What do you mean by that? You trying to preach to me?' 'Not a bit of it,' I answered. 'What are you getting excited about? That's in the Bible. Don't you think it's true?' He paused and studied several seconds. 'Yes, it is true,' he answered slowly. 'I know it's true. And I haven't been living like I ought to; I know that. There are a lot of things I have been doing that I wouldn't dare to have my wife know. I'm going to try to cut them out. I don't want the wages.'"—The Interior.

---

### A Meditation.

This is life eternal, to be intimate with God; to think His thoughts with Him; to respond to His love for us; to share His love for our brother-men and sister-women; to be filial to Him in our plans and lives, by the desire to please Him and to have His blessed will done everywhere as it is done in heaven. This is what Jesus Christ helps men to do as no one else, and why we need to take His help and become Christians. This is life eternal, to be acquainted with God. And the better that we ourselves become acquainted with Him the more we shall gladly do all we can to enable Him to win every single human child of His in every land to become acquainted with Him and to live with Him as a son.—Robert A. Hume.

---

**It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—Henry Churchill King.**

# Church Intelligence.

### CALENDAR FOR APRIL.

1—Thursday.
4—Sunday next before Easter.
5—Monday before Easter.
6—Tuesday before Easter.
7—Wednesday before Easter.
8—Thursday before Easter.
9—Good Friday.
10—Easter Even.
11—EASTER DAY.
12—Monday in Easter week.
13—Tuesday in Easter week.
18—First Sunday after Easter.
25—Second Sunday after Easter.
St. Mark's Day.

### Collect for Easter-Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

### Collect For Easter Day.

Almighty God, who through Thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

# Foreign.

### The Dean of Lichfield.

The Dean of Lichfield, who passed away after a trying illness on Wednesday morning, had not been able of late years to maintain his wonted activities as a missionary, and it is some little while since he was heard as a Lenten preacher at St. Paul's. Those who remember him there recall a man of dignified physique, with a mellow voice of pleasant intonation, that carried well in the large space of the Dome, and always uttered something worth hearing and acting upon. Dr. Luckock, one supposes, had never gone through the mill as an assistant-curate, but his books had taught him something, and his relations with men in all ranks of life had taught him more. So that he preached like a man of experience rather than like a man of genius or intellectual mobility. His chief limitation was that from first to last his communications were chiefly with men of the great Tractarian party, beginning with Bishops Wilberforce and Woodford, and that, though naturally fair-minded and tolerant, he knew little of other ways of Christian thought. He will be grievously missed in Lichfield, and in the diocese: for the very stones of the fabric witness to his care and generosity, and the whole tone of the Cathedral services has been raised in accordance with his ideals, and, it is said, raised so that no future Dean and Chapter can lower it. Lichfield itself is not an exhilarating place, but it is fragrant with some very sacred memories, and it is a place where life flows softly on its way without meeting many of the high waves of this troublesome world. But Dr. Luckock retained, while his health lasted, a bustling vigor and an air that spoke of the eager importance of life; yet he was able to keep for himself quiet spaces during which his pen was busy championing the truths he had done so much to popularize; and few men can point to so long a list of publications, or, what is of more consequence, to so many editions in several instances. Altogether his was a career of great interest—the early years at the fine Church of All Saints, in Jesus-lane, Cambridge, where the Dean of Westminster was incumbent later; the middle life spent in creating the famous theological college at Ely; and the closing period in the quiet Close, amid the affection of like-minded neighbors.

### Progress of the S. P. G.

Bishop Montgomery, in his monthly survey of the S. P. G's. work, given at the last meeting of the Council, said: "The Mission which gives us all serious anxiety in India at this time, because of the lack of workers, is Delhi. Pray realize that it has become a very serious question. Two good Cambridge men are needed next October for the University work. At least two more are needed for the general Mission work. If we do not get this number we shall be in danger of an almost complete collapse in a Mission which has held an honored place in the Indian Church. Help us to save the situation.

"Turning to the Far East, remember that Bishop Corfe is now on his way on a tour of inspection through Manchuria. Also that many earnest men are studying the problem of a University in China on the lines of our own Universities. The problem of China is engaging the attention of the Church more and more. But also in no place is it so important to study on the spot what is possible, what the Chinese people desire, how far they will accept foreign teachers.

"In the Diocese of Calgary, the Bishop earnestly pleads for twenty-eight additional clergymen and for the means to support them. Such an appeal shows the magnitude of the task in the North West."

### Archbishop of York at Sheffield.

The Archbishop of York, on Monday, paid his second visit to Sheffield. In the afternoon he took part in the ceremony in connection with the laying of the foundation-stone of St. Oswald's church. Addressing a gathering subsequently in the Parish Hall, the Archbishop remarked that St. Oswald's happened to be the first-born of what he hoped might prove to be many children in the time of his life as Archbishop. He appealed to the people to back the Vicar up in that effort. Though it might seem to them a very stiff task, and though it might be hard when they wanted so much money for the Bishopric and other things, they must not begin an enterprise like that with any faint-heartedness or doubt. He was sure they had to learn in the Church of England what an astonishing unused treasure of strength was waiting for them if only they would learn to pray, and he would venture to say to the Vicar that perhaps the best way of making sure that they would find the money was to pray for the completion of the church.

In the evening His Grace addressed a typical meeting of men in the Albert Hall in connection with the Sheffield Federation of Men's Bible-classes. The Bishop of Sheffield presided. The Archbishop claimed to speak to them that night, not only as man to man, but even as working-man to working-men. There was a time, indeed, when they might have laughed if a Bishop, much more an Archbishop, had spoken of himself as a working man. Citing the Irishman's exclamation, "Well, Pat, for a fat and aisy job, give me a Bishop's," he said that if by fat he meant there was plenty of it, he was right; but as for its being easy, all he could say was that he would be very glad indeed if some of them would get a Bill through Parliament for an eight hours' day for Archbishops. He hoped that every sort of political and Church party was present. "The reason I hope there are all these parties here," he said, "is this, that if we are to get the work I am going to speak of done, it will have to be done by the best men of all parties putting their shoulders together, and because I hope the time is long distant when either the Church of England or any Church will ever be identified with any single political party." His Grace went on to deal earnestly and in a characteristically straight fashion with the evils of intemperance impurity, and gambling.

### The Bishop of Burnley.

The death of the Bishop-Suffragan of Burnley, Dr. Alfred Pearson, took place last Friday. Thus within two months the Diocese of Manchester has lost two Archdeacons and now a Bishop-Suffragan. Prior to his consecration, Dr. Pearson was Vicar of St. Mark's, Sheffield, and before that the incumbent of St, Margaret's, Brighton, in both of which spheres he is still remembered with deep affection. On Wednesday, last week, he opened a mission-room near Bury, but was taken ill during the ceremony, and had to be removed home in an ambulance. He never really rallied, and passed away on Friday. Dr. Pearson was recognized as a great spiritual power, and his relations with the clergy and his parishioners were always of the happiest. He was appointed Bishop-Suffragan in 1905, in succession to the present Bishop of Southwell. The Bishop of Manchester, preaching at the men's service in Burnley Parish church on Sunday afternoon, paid a high tribute to Dr. Pearson's humility, lovableness, and courtesy. They loved their Bishop, he said, because they knew there was not one false note that could be sounded in him. Truly there was a purity and refinement of his spirit. It was quite impossible to associate himself for one instant with anything that was low or mean or loose or vulgar. He was refined in speech, not as a kind of trick of scholarship, though he was a beautiful scholar, and his refinement was the expression of his soul.

In connection with the proposed presentation of a motor-car to the Bishop of Rochester, we stated last week that he was "one of the first recipients of a diocesan motor-car;" what we should have said was that Dr. Harmer was one of the first Episcopal motorists. The Bishop purchased his present car soon after his arrival in England from Adelaide.

### The Bishop and a "Praying Voice."

The Bishop of Liverpool, in the course of his triennial charge, delivered, on Monday, gave some excellent advice to his clergy. "Why should it be thought necessary," he asks, "for a man, to whom God has given a strong and melodious voice, to cast aside its natural use when he draws near to pray to God? Why should he suddenly assume an unnatural tone and a rapidity of utterance which are apt to surprise even his most intimate friends when they hear them for the first time? Our forefathers put on a preaching voice in the pulpit, and they were rightly told to be natural, and before the just criticism of the few the preaching voice has disappeared. Why should we adopt in the reading desk, on the plea of a musical service, a praying voice? To the great majority of our Church people there are few things more painful than to have to take part in a service sung by a clergyman, whose musical gifts and knowledge are slender, and by a half-trained and sometimes not very devotional choir."

### Twenty Years' Episcopate.

The Bishop of St. Asaph, who is just now recovering from a severe attack of influenza, completed yesterday the twentieth year of his episcopate, having been consecrated in Westminster Abbey by Archbishop Benson on Lady Day, 1889. The Archbishop was assisted by Dr. Temple (his successor in the Primacy) and Bishops Claughton of St. Alban's; Basil Jones, of St. Davids; Lewis, of Llandaff; Jackson, of Antigua; Nuttall, of Jamaica; (now Archbishop of the West Indies), Thicknesse, of Leicester, and Bishop Mitchinson. Dr. Edwards is now the senior of the Welsh Bishops, and of the nine prelates who took part in the consecration only the three last named still survive.

### Whist Drives and Church Funds.

The Bishop of Liverpool, in his triennial charge, has the following pertinent passage concerning the raising of funds for Church work: "A sale of work, properly managed, may be a real blessing, not only to the parish which needs funds, but to those who work for it. But lotteries and raffles ought to be entirely forbidden. They are illegal, and they help to foster that growing spirit of gambling, which is one of the greatest curses of our people. Whatever view we may take individually of dancing, theatricals, and of whist drives, their employment to raise funds for Church purposes wounds the consciences of a large number of our best Church people, and gives a handle to the adversary to find fault."

### Latest Pageant Particulars.

The erection of the grand stand for the English Church Pageant is proceeding under advantageous circumstances, the unexpected find of beautiful gravel in the course of the initial operations having facilitated matters considerably. Hence, all the foundations for the supports have been dug. The Archbishop of Canterbury has promised to take the chair at the great general Sunday Missionary Meeting on June 20. On Tuesday next, the Rev. J. F. Kendall is to give a lecture in connection with the Pageant at Hampstead. The Mazawattee Tea Company have undertaken the catering for the Pageant.

The Bishop of Manchester, whose list of engagements is always a long one, has been exceptionally busy this week owing to the regretted death of the Bishop-Suffragan of Burnley, and the somewhat serious illness of Bishop Thornton, Vicar of Blackburn. Dr. Thornton is still confined to his room, but the latest reports are reassuring. He is seventy-four years of age, and was, from 1875 to 1900, Bishop of Ballarat.

## American.

### Centennial of the New York Bible and Common Prayer Book Society.

The centennial service of the New York Bible and Common Prayer Book Society will be held in Trinity church, New York, Wednesday, April 14, at 8 P. M., as a solemn act of thanksgiving for its one hundred years of work.

The service will be of exceptional grandeur and stateliness. Choral evensong, anthem by Handel, solemn Te Deum by Stanford, as sung at the coronation of King Edward VII. Music by the full choir of Trinity church under direction of Victor Baier; a word of greeting from the Bishop of Connecticut, commemoration of benefactors; historical address by the Rev. Dr. Lowndes. In the procession it is expected every Diocese will be represented by its Bishop or delegate. The reverend clergy are invited to be in the procession and to present themselves, with their vestments, at the south gate, at 7:45. For further particulars, address, Edwin S. Gorham, Secretary, 251 Fourth Avenue, New York.

### Conference of Church Clubs.

The seventeenth annual Conference of Church Clubs of the United States will take place in New York City April 27 and 28. The business sessions will be held in Synod Hall, on the Cathedral grounds, preceded by celebration of the Holy Communion, at 7 A. M., in the Church of the Heavenly Rest, Fifth avenue, near 45th street, and at 9:30 A. M., in the Crypt of the Cathedral, with an address by Bishop Greer.

At 10:30 A. M., on Tuesday, April 27, the first business session will begin, the annual address to be made by Mr. Robert H. Gardiner, of the Church Club of the Diocese of Maine. At 11 A. M., Prof. Charles Sears Baldwin, of Yale University, will deliver an address on "Immigration and the Church."

At the second session, 2:45 P. M., on Tuesday, the final report of the Committee on Church Music will be made by Mr. Morris Earle, of Philadelphia, chairman; the Rev. Wm. R. Huntington, D. D., of New York, and the Rev. Floyd W. Tomkins, S. T. D., of Philadelphia, and will be open for discussion.

On Wednesday, April 28, at 9:45 A. M., Mr. George Wharton Pepper, of the Church Club of Philadelphia, will deliver an address on Christian Unity and Unchristian Division. Messrs. George Zabriskie and Francis Lynde Stetson, of the Church Club of New York, will speak on the same subject, which will be further discussed.

At 11:30 A. M., Wednesday, there will be an address on "The Emmanuel Movement and its Deeper Meaning," by Prof. Dickinson S. Miller, of Columbia University, New York City. Opportunity for discussion will follow.

Headquarters will be at Hotel Astor, Broadway and 45th street; where special rates have been arranged for delegates, as follows: Rooms occupied singly, $2.50; occupied by two persons, $3.50 per day. European plan.

At 7 P. M. Tuesday, a reception and dinner will be given to delegates and guests at Hotel Astor, by the Church Club of New York. Cards to the dinner will be issued to delegates, but members of any Church Club affiliated with the National Conference may purchase tickets at $2.50 each.

For entertainment, at 2:30 P. M. on Wednesday, April 28, the delegates will be given the choice, as the guests of the New York Church Club, of either of the following:

A. Visit to Metropolitan Museum of Art and American Museum of Natural History. B. Sight-seeing tour about New York City. C. Tour by steam yacht around Manhattan Island.

Please advise Mr. Robt. G. Hone, Assistant Secretary of the Conference, No. 47 Liberty St., New York, as to your choice of the three entertainments.

### The Iowa State Convention of the Laymen's Missionary Movement.

The largest unit yet dealt with in the United States by the Laymen's Missionary Movement was the State of Iowa. A State convention was held at Des Moines on March 23-25. Nearly 1,000 men were accommodated at the opening banquet, while some hundreds of others were unable to secure tickets for lack of space. Fifteen denominations were represented. All Mission Boards heartily co-operated. The Governor presided at the opening session and cordially endorsed the spirit of the Movement.

The religious statistics of a great State like Iowa are very interesting. The Laymen's Movement always has these facts gathered in advance so that the men may know just how much is being contributed and the objects to which it is being devoted. Iowa had a population of 2,205,000 in 1906. The churches represented at Des Moines have a communicant membership of about 425,000. They contributed for religious purposes at home, about $3,925,000 last year. This represents only what was given through regular Church channels. For foreign missions, the Christians of Iowa gave $275,000 last year, or about 65 cents per member.

The men present felt deeply the failure of their churches in propagating Christianity. throughout the world. There was general conviction that a radical advance is imperatively required. Three hundred of the one dollar packets of missionary literature recommended by the Movement were taken home by the men for further study of the question. Their official action emphasized (1) the Church's present duty to preach the gospel to every creature, (2) the importance of having a strong Missionary Committee of men in every congregation to conduct a campaign of education and put the missionary finances on as sound a basis as the current revenue, (3) the necessity of a proper system of missionary finance in each congregation, the weekly offering being unanimously voted to be the fairest, most productive and most Scriptural method, (4) the great importance of a personal canvass of all members and adherents, by deputations of men, for some worthy systematic contribution to missions in order to enlist the support of the whole membership in this work, (5) the duty of the Churches to multiply their offerings to the work of evangelizing the world. An average of five cents per Church member per week was recommended by the Convention at Des

Moines, to be given even by the poorer congregations, while an average of at least 10 cents per week was urged upon congregations generally.

A State Committee for Iowa of the Laymen's Missionary Movement was organized by the Convention. It was also urged that a Co-operating Committee be appointed in every city or community. The three most striking things about this Laymen's Movement are, 1, this is the first time since the Apostolic age that the Church has seriously attempted to evangelize the whole world, and 2. never before in modern times, have the laymen of the Church been so aroused and enlisted as supporters, advocates and propagators of an adequate Missionary policy, and 3, all Churches are able to work together at this greatest task confronting the the Church. By way of the mission field, the prayer of our Lord seems destined to be answered: "That they all may be one, that the world may believe."

### The Church Congress, Boston, May 11-14, 1909.

May 11—Holy Communion. Address by Bishop Parker, of New Hampshire. Evening—"Socialism in Relation to Christianity." Writers—Rev. Francis A. Henry, Mr. Silas McBee. Speakers—Rev. Percy S. Grant, Rev. Eliot White, Mr. George Zabriskie.

May 12—Morning—"Alleged Incompatibility of Genius and Orthodoxy." Writers—Rev. Samuel D. McConnell, D. D., Rev. William Austin Smith. Speakers—Mr. John DeWitt Warner, Rev. P. F. Sturges. Evening—"The Ethical Aspects of Gambling.' Writers—Rev. F. S. Luther, LL. D., Rev. St. Clair Hester, D. D. Speakers—Dr. F. E. J. Woodbridge, Mr. Sereno S. Pratt.

May 13—Morning—"The Possible Contribution of Oriental Thought to Present-Day Christianity." Writers—Rev. Philip M. Rhinelander, Dr. A. V. W. Jackson. Speakers—Rev. C. George Currie, D. D. ,Rev. Arthur S. Lloyd, D. D. Evening—"Psychotherapy as an Aid in Pastoral Work." Writers—Rev. Lyman P. Powell, Dr. Thomas Darlington. Speakers—Rev. Samuel S. Marquis, D. D., Rev. Charles L. Slattery, D. D.

May 14—Morning—"The Outlook for Visible Church Unity." Writers—Rev. Dr. H. H. Oberly, Rt. Rev. Dr. W. C. Doane. Speakers—Rev. Dr. W. F. Faber, Rev. Dr. W. R. Huntington. Afternoon—"The Office and Work of the Holy Spirit: (a) Within the Church. (b) Without the Church. Writers—(a) Rev. Melville K. Bailey; (b) Rev. J. DeWolf Perry, Jr. Speakers—(a) Rev. J. G. H. Barry, D. D.; (b), Rev. H. Hensley Henson.

Bishop Lawrence will welcome the Congress at the Tuesday evening session, and the chairman general, the Rev. Dr. Charles H. Babcock, of Providence, will make the farewell address on Friday afternoon. Sessions will be held in Tremont Temple.

Bishop Knight has established in Havana, a boarding-house for young women making their own living as stenographers, clerks, or in other capacities, many of whom are far away from their homes. The influences of the Church will be thrown around them, and that this house will fill a great need is not doubted. Unfortunately it has been run at a loss, and it deserves the encouragement of the Church at large.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Death of Rev. Horace B. Evans—Work Among the Jews—Church Club Bulletin—Annual Meeting of S. S. Auxiliary—Centennial of St. James' Church to be Observed—Progress Among the Alaska Indians—Bequest to Christ Church Hospital—Addition to the Episcopal Academy—Bishop Whitaker Operated on for Cataract—Bishop-elect Thomas to be Consecrated in the Church of the Holy Apostles, May 6.**

After an illness of three weeks, suffering from pneumonia, the Rev. Horace B. Evans entered into life on Sunday, March 28. He died in the University Hospital, Philadelphia. While watching over him his mother was called away by the death of here daughter, and returned to the bedside of her son only a short time before he passed away. He was a native of Pennsylvania, having been born in Pottsville. Bishop Webb made him deacon, June 1, 1906, and advanced him to the priesthood on December 9, of the same year. He came to Philadelphia as a curate of St. Mark's church, last fall, after having served the Kemper Memorial Church, Darlington, and St. Mary's church, Jefferson, both in the Diocese of Milwaukee. His remains were buried from St. Mark's church, on Wednesday, March 31, the Rev. A. G. Mortimer, D. D., rector, officiating.

An important work is being done among the Jews of Philadelphia, under the auspices of the Clergy Missionary Association of the Diocese by Max Green, M. D., as a medical missionary, whose book "The Jewish Question and the Key to its Solution," has attracted great attention in England and America. A Yiddish edition of it will appear in a few weeks, when it is expected that more public work will be started. Dr. Green's influence in growing with his people, among whom it is considerable. He has been invited upon several occasions to address large Jewish audiences upon distinctly religious subjects. Bishop Whitaker has issued his Good Friday Pastoral, asking for a hearty support for this work.

The Church Club Bulletin for April, a broad sheet, has just been issued and, as is suggested, it is worthy of a conspicuous place in churches and parish houses, since it is full of information in relation to the work of the Club and the doings in the Diocese.

The annual meeting of the Sunday School Auxiliary to the Board of Missions of the Diocese of Pennsylvania will be held in St. Matthew's church, Francisville, on Saturday, May 1, at 3 P. M. Bishop Whitaker expects to preside. The Rev. Nathaniel S. Thomas, Bishop-elect of Wyoming, and Mr. George C. Thomas will make the addresses. The Sunday Schools of the diocese are requested to send in their Lenten offering to Mr. George W. Jacobs, 1216 Walnut street, as soon after Easter Day as possible.

The annual dinner of the Church Club will be held in the Bellevue-Stratford, Thursday evening, April 15, at 6:30.

The annual meeting of the Church Club will be held on May 10, when a president, two vice presidents, a recording secretary, a corresponding secretary, a treasurer, five members of the board of governors and seven members of the committee on admissions will be chosen.

The programme for the centennial of the consecration of the first St. James's church has been prepared. It includes not only the daily services during the Octave, April 25 to May 2, but the many meetings of the activities of the parish and their social reunion, which will have an important place. The preachers will be the Rev. Edward M. Jefferys, the Rev. Louis C. Washburn, D. D., the rector, the Rev. William C. Richardson, D. D., and Bishop Mackay-Smith.

The Rev. John W. Chapman, of Alaska, addressed the March meeting of the Indians' Hope and told of the great progress which had taken place at Anvik, in the twenty-two years that he has been there. Of the 150 persons there then, only ten were white. They dressed in heavy fur skins in winter and fish skins in summer, which in times of famine they boiled and used for food. The school is the greatest factor in civilizing the Indians. Now there is seldom a famine. While the clergyman has to do the work of the doctor and surgeon as well as that of the priest.

In disposing of an estate valued at $40,000, the late Amelia A. Krause bequeathed $800 to the Bethesda Children's Christian Home, and after a few private bequests left all the bonds in her name to Christ Church Hospital.

The corner stone of the new addition to the Episcopal Academy for the lower schools, was laid by the Rev. J. Andrews Harris, S. T. D., vice president of the board of trustees, who is himself an alumnus of the Academy. At present only the basement and the first floor will be completed, although it will ultimately be four stories high and be fitted and equipped with all the latest ideas in school construction. In his address, Dr. William Henry Klapp, head master, very strongly discredited the kindergarten system as being a menace to the education of children, especially boys. He said that the motto of the school is, Work hard while you work, and play hard while you play, whereas in the kindergarten they are indistinguishable. Mr. Louis C. Madeira, president of the building committee, made a brief address after Dr. Klapp. The building will be of Pompeiian brick, with brownstone borderings at the windows and doors.

Dr. Charles S. Turnbull performed successfully the operation for the removal of a cataract on the eye of Bishop Whitaker, on Thursday, April 1, in the German Hospital. A few weeks previous he underwent a preliminary operation. He is doing well and by this time will have left the hospital.

The Rev. Samuel F. Hotchkin has, by reason of nervous conditions, been obliged to relinquish all duty for six months and go away for a complete change of scene.

The programme for the consecration of the Rev. Nathaniel Seymour Thomas, as Bishop of the District of Wyoming, has been prepared. It will take place in his church, the Church of the Holy Apostles, on Thursday, May 6. The Rev. Thomas J. Garland is to be the Master of Ceremonies. There will be a celebration of the Holy Communion at 7:30 A. M. Morning Prayer will be said at 9:30, and Bishop Tuttle will be the consecrator, assisted by Bishops Whitaker and Peterkin; the presenters, Bishops Mackay-Smith and Funsten; the Rev. Hubert W. Wells, deputy registrar. The certificate of election will be read by the Rev. David W. Howard.

the canonical testimonial by Mr. George C. Thomas; the confirmation of the standing committees by Bishop Tuttle. Bishop Thomas' first Episcopal act will be the confirmation of the class now under instructions in the Church of the Holy Apostles.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Lenten Services at Trinity—Centennial of the New York Bible and Common Prayer Book Society—Progress at St. Mary's, Bronx—Federation of Men's Clubs—Death of a Useful Churchman.**

Trinity church, in the heart of New York's business region, has had the greatest noonday Lenten season since it started such noonday services. There have been single weeks when as large numbers attended its week day services, but as a continued season, week after week, the one of 1909 has surpassed everything. During Passion Week the preacher was Father Hughson, of the Order of the Holy Cross. Each day a definite message, always spoken in such way that every person present could hear every word, there was an average attendance of twelve hundred persons. Not only were seats filled, but aisles and rear as well. The music was inspiring, for everybody sang. Nothing greater than these Trinity services this Lent, in attendance, in real worth, and in genuine religious enthusiasm, has ever been seen in New York's famous financial district.

In Trinity church, on April 14, is to occur a service in celebration of one hundred years of the New York Bible and Common Prayer Book Society. Bishops everywhere have responded to invitations, either to attend themselves or be represented. Even the Bishop of London will have a representative present at his request. Bishop Greer will make an address, there will be a Te Deum of rejoicing, and a historical address will be given by the Rev. Dr. Arthur Lowndes.

St. Mary's church, which is in the lower end of the Bronx, with all of the conditions about it that obtain around churches in lower Manhattan, has made marked progress under its new rector, the Rev. Burton H. Lee, who began there last fall. The income has increased forty per cent.; the Sunday School has grown to 450, many new organizations have been formed, $1,200 has been paid on the debt, the first payment in twelve years, and there has just been presented for confirmation the largest class in the history of the parish, and one of the largest ever confirmed in the Bronx, numbering above ninety. St. Mary's has been one of the New York parishes for which Bishop Greer has appealed for help on the ground of its down town conditions and its poor material equipment for a work that is almost boundless.

The annual service of the Federation of Men's Clubs of Manhattan, was held on Sunday, April 4, in the Church of the Holy Communion. About twenty clubs were represented, and the preacher was the first president of the Federation, the Rev. Dr. Henry Mottet. The Federation is composed of Clubs of lower Manhattan, east and west sides, its strength coming largely from the Clubs of Grace chapel, Incarnation chapel, and Holy Communion and Holy Apostles parishes. Its aims are civic, moral and educational, and it has accomplished much. Some of its leaders are working among Italians, trying to give them information that will make better citizens, and all of them are active in city and State progress.

The death of Dr. James H. Canfield, for ten years librarian of Columbia University, removes one of the most useful of New York Churchmen. Plenty of people knew him as a public speaker, ready and apt, and many knew him for his educational work. But few were aware in how many ways he helped the work of the Church in this Diocese. His last work was in behalf of Diocesan Missions, where he caught up loose ends, got the treasurers of parishes into touch, introduced system into contributions, and well nigh revolutionized the financial part of the Archdeaconries. His death occurred from apoplexy, and his funeral was the first to occur from St. Paul's Chapel of the University. No man could pay him a more fitting honor than taking up just such work as he performed, or one that would gratify him more, could he know of it.

The Paddock lectures at the General Seminary this year will be given by the Rev. Dr. G. H. S. Walpole, rector of Lambeth, England. The subject will be "The Kingdom of Heaven," and the dates Wednesdays, Fridays and Mondays, April 21 to 30. The hour will be 6 P. M.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

**Lenten Services Well Attended.**

At St. John's, Wilmington, the Sunday evening services in Lent have grown in interest. Bishop Strange preached the first three Sunday nights, two sermons on "Prayer" and one on the "Holy Communion." On the night of March 21 the Rev. Walter Mitchell, rector of Porter Military Academy, Charleston, S. C., preached an excellent sermon on "The Duties of the Church to Foreign Missionaries." Mr. Mitchell studied for the ministry with the special view of missionary work, and has done faithful service in the missionary field, so that he speaks not only with the force of conviction, but of first hand knowledge of the work.

The choir room of St. John's is now in the course of erection, and it is expected that it will be ready for use by Easter.

The services at Christ church, Elizabeth City, have been very well attended. The Thursday afternoons are chiefly given to devotional services with a short address by the rector. Wednesday evenings the lectures are on the Prayer Book, and the congregation find them most helpful and instructive. Friday evenings the talks are on the Old Testament characters, mainly of the prophets; and by way of preparation for the lectures the congregation is requested to read before hand the Scripture relating to the subject. Saturday afternoons the services are held especially for the children of the parish. Each member of the Sunday School was given a card at the beginning of Lent, with the dates of the services and the child's name printed upon it. The card is punched at every service the child attends, and at Easter this card will be given to the rector as proof of the child's attendance upon the regular services. Monday and Tuesday afternoons are given up to the special Lenten work of the various societies and guilds of the Church. An increase of attendance at the early Sunday celebrations is an evidence of the spirit and growth of the parish.

The Rev. Bartholomew Fuller Huske, deacon-in-charge of St. Paul's, Greenville, preached at the special service in St. John's, Fayetteville, on the night of Wednesday, March 24. Mr. Huske was an especially welcome guest in the parish in which not only he was born, but to which he is bound by the most intimate ties. His grandfather, the Rev. Joseph Caldwell Huske, D. D., was for more than forty years rector and rector emeritus. Two of his uncles are in the ministry. Other of his uncles are still parishioners, while his father is a most devoted and loyal Churchman, and a faithful and helpful lay reader in the parish. Less than a year ago Mr. Huske was made deacon in St. John's church. This being his first sermon among his own people and friends it was an event of unusual moment both to himself and to them. They were not disappointed. Taking for his subject the counsel of Gamaliel, that if the apostle's work be of men it will come to naught, but if it be of God they could not overthrow it lest haply they might "be found even to fight against God," he showed how this was to be the test of true service and of true living. Whatever could not be found to have its fixedness in God must come to nought, and whatever is of Him is in itself unconquerable. Whatever the sacrifice He has a right to demand it. Therefore, in God's kingdom men should work with Christ in that which he has begun; they should apply the principles of Christ to life; each must be loyal, and give the best value of his services, not in a factitious condition, but wherever he is. As in science of every sort there must be experienced knowledge, so it is required of those who work with God that they should know all that which they professed and which they would persuade others to follow. In all true service the spirit in which it is done must be taken into account both in the doing and in its results. The sermon was clear, logical and direct. It showed spiritual earnestness and for a young man it gave evidence of potentiality of utterance to an unusual degree.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**Lenten Noonday Services Well Attendance—Rev. Lloyd Johnston's Eleventh Anniversary of Rectorship at Grace Church—More Room Needed at St. Stephen's Mission. The Proposed Cathedral House—Assistant at St. Paul's, Paducah—Mission of the Good Shepherd—Other Diocesan News.**

The Lenten Noonday services for men have been well attended and the growth in grace of those who already know and serve the Master, as well as of those who in this way are being brought to the "knowledge of our Lord and Saviour, Jesus Christ," is sure to follow. The splendid talks by consecrated men, and His presence, among those who have gathered together in His name, are bound to receive the promised blessing. Bishop Woodcock, besides his addresses at the Louisville noonday services, has also conducted meetings with addresses in Cincinnati, Ohio, and St. Louis.

The Friday afternoon United Church services have been held in Church of the Advent, Calvary, St. Paul's Cathedral, St. Andrew's and Grace churches.

The Bishop, has been giving a series of sermons every Wednesday night, at the cathedral.

The anniversary of eleven years of service from Rev. Lloyd Johnston, at Grace church, Louisville, was celebrated in February by a gathering of the clergy, men and boys of the parish and some outside guests. It was also the anniversary of the Rev. Mr. Johnston's birthday, and the banquet prepared for the occasion was enjoyed by all.

The Church of the Epiphany, of which the Rev. Wm. H. Mockridge now has charge, has organized a boy-choir and expects soon to have a branch of the Girls' Friendly.

Since the completion of the little church of St. Stephen's mission, the Rev. F. W. Hardy, rector, the work has grown, so that more room is required. Because of the increase in Sunday School attendance, the vestry room, robing room, reading room and kitchen have to be used for classes and the choir stalls for Bible class. Mr. R. A. Robinson, of St. Andrew's, has given the lot adjoining the church for an addition, $1,000 being already pledged for the purpose.

A choir of thirty voices sings at the afternoon services at Calvary church, and its rector, the Rev. J. G. Minnigerode, gives helpful talks on "The Temptation of Christ." Rev. Mr. Minnigerode has been the rector of Calvary for thirty-one years and there was a quiet celebration of the anniversary among his people.

It is hoped that the "Cathedral House" will soon become a substantial reality. The women of the cathedral have worked faithfully to that end and women throughout the diocese are expected to take more and more interest in it, as they better understand that it is not intended to be a parish house for the cathedral alone, but a "Cathedral House" for the diocese—a missionary center, where mission work for the whole diocese shall be planned, and by God's help carried out.

St. Thomas' Mission, recently dedicated, and an off-shoot of Advent church, has received a memorial gift of a font: "To the glory of God and in loving memory of Henry Pilcher." A branch of the Woman's Auxiliary, has been organized.

The Church Periodical Club is accomplishing a fine work, by sending regularly to many who are otherwise cut off from such pleasure, good reading matter, magazines, papers, etc. The diocesan correspondent, Mrs. J. P. Love, reports C. P. C. librarians in fifteen parishes in the diocese.

At Paducah, parish of St. Paul's church, Mr. E. C. McAllister—since ordained deacon—was made the Rev. David C. Wright's assistant, last September. An appropriation from the Board of Missions enabled the congregation—not a large nor wealthy one—thus to help their rector.

In the space of six months the mission of the Good Shepherd has been formed in a part of the city where no kind of religious services have ever been held. During that time a Sunday School with sixty-nine on the roll, regular Church services, with an attendance of people representing six or eight denominations who have never before attended a Church service nor looked into a Prayer Book, have been in active operation. When the Bishop made his visitation there, February 28, he found a congregation filling every available space, many standing through the entire service and he said he had never seen a more reverent gathering, nor heard a heartier service.

The United Lenten offerings of the Woman's Auxiliaries, Louisville, two boxes, are to be sent to the Shoshone Mission School at Wind River, Wyoming, and the others to St. Mark's Hospital, Salt Lake City, Utah. The united meetings which have been held by the Woman's Auxiliaries during Lent have been addressed at each meeting by Miss L. L. Robinson, of St. Andrew's.

Her first very helpful address was on "Medical Missions," giving descriptions of that branch of missionary work in Japan, China and Africa. The next address was on "Medical Missions" in the United States, noting specially work done by St. Mark's Hospital, Salt Lake City, for which the auxiliaries are working, and the other talks were on Indian missions in general, particularly the Shoshone Mission School at Wind River, Wyoming, where the second united box is to be sent.

Miss Babcock, of Japan, gave an address to the Auxiliaries in Christ Church cathedral, February 19.

As set forth in the diocesan curriculum, "a sequence of subjects" in the Sunday Schools, the plan has been adopted at the Cathedral, Church of the Advent and St. Paul's Sunday Schools, of Louisville; in Trinity, Owensboro; Grace church, Hopkinsville; Grace church, Paducah, and St. Paul's, Henderson. Reports from these various schools show that interest in Sunday School has not decreased, but on the contrary in some instances there has been a large increase of interest and activity shown since the adoption of the new order of study.

During Lent, the regular choir of the cathedral has given at the six Sunday afternoon services, Gaul's Passion Music. This rendering in six parts the glorious music of that grand work, has made the "choral even song" indeed a service of praise.

The "junior societies" of the Brotherhood of St. Andrew had a meeting at St. Paul's church and five boys of that church gave good practical talks on the "Brotherhood Boy." Each boy told of some feature of his work and its development. Nothing could be more conducive to the moral and spiritual uplift of boy-nature than meetings of that kind.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Confirmations by Bishop Bratton—Bishop Sessums' Return Delayed—Lecture on Money and the Church—Trinity, New Orleans, to be Refitted.

Bishop Bratton, of Mississippi, arrived in New Orleans Tuesday, March 30, for confirmation in several churches. Tuesday night he confirmed a class at St. Anna's church; Wednesday night at St. George's; Thursday night at St. Paul's; Friday night at Trinity. While in the city the Bishop was the guest of Dr. Warner.

Bishop Sessums having had a slight set back, and it being necessary for him to be absent longer, the Standing Committee of the Diocese cabled him that he had been given a three-months' extension of his leave of absence. The Bishop replied that he thought six weeks longer would be enough.

Rev. J. D. LaMothe, of St. Paul's church, lectured in Trinity church, Tuesday night, March 30, under the auspices of the Church Club. He spoke on the subject, "Money and the Church." He deplored the fact that Christians had fallen into the bad way of raising money for the support of the Church by means of pink teas, euchres, and such like methods. That whereas Christ was a King, Christians had made of him a beggar. The trouble was that the citizens of the kingdom wanted all the privileges of membership in the kingdom without its obligations. One law of giving he would advance—that all should give, and each should give in proportion to his income. This would solve all financial problems. The question would no longer be, "Is the minister a good money-getter," but "Is he of spiritual power?"

It has been announced that Trinity church, New Orleans, is to be entirely refitted, remodeled and rearranged. The expense is to be borne by Mr. Frank T. Howard and a woman member of the congregation. The interior of Trinity is very old, though still handsome. For some time the congregation have desired to have it renovated. The acoustics of the church, especially as regards the choir, are not as good as might be had.

The arrangements for the work are entirely in the hands of Rev. Beverley Warner, D. D., the rector, and the building committee. The two donors have given them carte blanche in the matter, and no expense will be spared to make Trinity beautiful. New furniture will replace the present equipment; new carpets laid; the walls will be freshly decorated, and considerable artistic and architectural work will be done, and it is possible that the entire building will be painted.

## KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

### Visitations by the Bishop—St. Stephen's Church Consecrated.

On the Fifth Sunday in Lent the Bishop made his annual visitation to St. John's parish, and confirmed forty-seven persons. Thirty-one candidates were from St. John's church; ten from St. Stephen's, East Wichita; three from All Saints', West Wichita, and three from St. Augustine's (colored), Mission.

During the day the Bishop made four visitations, preached three sermons, and delivered three addresses to immense congregations.

On the day previous he consecrated St. Stephen's church, which was crowded for the occasion, and in this service he was assisted by the rector and several visiting clergy. The church and lot are worth about six thousand dollars, most of which sum was contributed by the generous people of the East, in response to appeals sent out by Dr. Fenn.

All three missions were started by the rector, and his two faithful Catechists, Mr. William Patterson and Mr. John E. Flockhart, and during the four years of his incumbency, over two hundred have been baptized and confirmed. The negro mission has no property as yet, and it is hoped that money may be contributed for a lot and a small church.

A mission is also needed in the south end of the city, where there are a number of communicants who are too far from the mother church to one regularly.

In addition to the mission work which is being carried on, the rector has secured in these past four years, seven postulants for Holy Orders. There is no larger opportunity for the Church anywhere, but as St. John's possesses

no wealth, it is necessary that this work should receive the support of our more favored Churchmen.

## BROOKLYN.

Rt. Rev. F. Burgess, D. D., Bishop.

### Opposition to Sunday Liquor Selling.

The Church Club of Long Island, at its meeting just held, took strong grounds against the Rev. Dr. Peters' excise measures at Albany, and appointed a committee to take such action as it deemed wise to counteract as far as possible the influence of the Committee of Fourteen. Bishop Harding, of Washington, outlined at the meeting the plans of the new Cathedral at the national capital. Following immediately upon the action of the Church Club against the new excise bill, Brooklyn clergy, all denominations, received the following statement from the Committee of Fourteen, signed by the Rev. Dr. John P. Peters, of St. Michael's church, New York, urging favorable action. The grounds taken are as follows:

Reduction of the number of licenses by gradual elimination, no new licenses to be issued until there shall be but one saloon to each thousand of the population in New York.

A penalty upon the place, so that a saloon put out of business shall stay out of business.

An increase in the number of special agents of the Excise Department, from sixty for the whole State (of whom at the present time only about ten are assigned to the cities) to 150, of whom ninety must be assigned to the cities.

A better definition of a hotel by which twenty-five bedrooms instead of ten shall be required in cities of the first-class.

A special license for Sunday selling the fee for which shall be equal to one-quarter of the present license fee, this fee to be paid also by hotels and clubs. This special license will permit saloons as well as hotels to sell liquor on Sundays between 1 and 11 o'clock.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

### Large Charitable Bequests—Other News.

St. Luke's Home and Hospital and the House of the Good Shepherd, Church institutions of Utica, received, on April 1, each the sum of $60,000 from the estate of the late Joseph F. Barton, of Waterville. Mr. Barton was not a Churchman, but left a large fortune, about one-half which he devised to charitable institutions in Utica, without regard to creed. The sum of sixty thousand dollars to each institution on April 1, does not represent all they will receive. Mr. Barton has been dead about fourteen months, and his securities increased in value, so that the sums to be distributed to charity will be correspondingly larger.

Rev. Henry S. Sizer, of Bainbridge, has accepted a call to St. Jude's church, Brooklyn.

Mrs. Charles C. Irish, for several years past the efficient president of the Woman's Auxiliary of the diocese, has been obliged to resign, by reason of pressure of family duties. Miss Mary J. Jackson, of Syracuse, has been appointed in her place.

Zion church, Fulton, has undergone a thorough renovation, and is now ready for the new rector, the Rev. George C. Wadsworth, who assumes duty this month.

St. Andrew's church, Onondaga Valley, started as a mission but a few years ago, has become incorporated as a parish. Thus the seed sown grows.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Diocesan Notes.

The Rev. John Kershaw, Jr., of Greenville, who has accepted a call to the Church of Our Saviour, Rock Hill, S. C., will not take charge until September 1.

In the Church of the Good Shepherd, Columbia, on Sunday, March 21, a brass tablet to the memory of the Rev. Henry Orin Judd, was unveiled. Mr. Judd was the founder of the parish.

The Columbia Convocation will meet in Orangeburg, April 19, and the Charleston Convocation at Georgetown, April 20-22.

The Rev. W. P. Witsell, formerly rector of the Church of the Good Shepherd, Columbia, took charge of St. Paul's church, Meridan, Miss., on 31.

The Rev. Mr. Parker, a Presbyterian minister of Marion, was confirmed by Bishop Guerry at Kingstree, on March 23. After spending a month with the Rev. Albert Thomas, at Cheraw, Mr. Parker will probably be given work by the Bishop at Laurens and Newberry, until next fall, and then take a year's course at Sewanee.

The Rev. A. S. Thomas, B. D., of Cheraw, has succeeded the Rev. W. P. Witsell, B. D., as editor of The Diocese, the organ of the Bishop and Board of Missions of South Carolina.

Bishop Guerry has appointed a committee in each parish of the Diocese to act in behalf of the Church Home Orphanage in Charleston.

## DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

### Confirmations and Baptisms at St. Luke's, Denison.

On Sunday, March 28, the Bishop visited St. Luke's church, Denison, and confirmed a supplementary class of thirteen—six men, two youths and five women; all but one converts to the Church, which makes 52 confirmed this Council year. The rector, the Rev. C. R. D. Crittenton, has baptized 65 since last Easter—twenty-five being men.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

### The Rev. T. C. Darst's Fourth Anniversary at St. Mark's, Richmond.

The congregation of St. Mark's church, Richmond, on Sunday, April 4, celebrated the fourth anniversary of the rectorship of the Rev. T. C. Darst. During that time a great work has been done. When Mr. Darst assumed charge there were one hundred and thirty-three communicants; now there are two hundred and seventy, the number being more than doubled, and the outlook for growth and usefulness is brighter than for many years.

The church has been renovated and beautified, at considerable cost. The salary of the minister has been increased twice, and all of the obligations to the Church, both at home and abroad, have been substantially recognized. Such growth and vigor are very heartening to all lovers of the Church, illustrating, as it does, what can be done by a man of earnestness and consecration, even in a section where the prospects were not considered encouraging.

### Convocation Meetings.

The spring meeting of Albemarle Convocation, the Rev. W. Roy Mason, secretary, will be held at Mission Home, Greene county, April 27-30.

The Piedmont Convocation, the Rev. W. N. Tillinghast, secretary, will hold its spring meeting in St. Paul's church, Haymarket, May 4-5-6.

The spring meeting of the Richmond Convocation will be held in St. Paul's church, Hanover Court House, May 4-5-6.

### Visitations by the Bishop.

Bishop Gibson visited Trinity church, Manassas, on Tuesday night, March 29, and confirmed fourteen persons. This is one of the largest confirmation classes in the history of Trinity church, and would seem to have come as a blessing on the earnest, faithful work of the rector, the Rev. F. L. Robinson, who has been in charge of the church not quite two years.

The class was composed entirely of adults, six young men being among the number. The church was filled more than its seating capacity, and the long-to-be-remembered sermon of the Bishop was listened to with earnest attention by members of many different denominations. Surely the beauty and dignity and appropriateness of this confirmation service must grow on one, year by year, even though it has been listened to from childhood.

On March 30, the Bishop visited the Plains, Fauquier county, confirmed five candidates, and one in private.

In the afternoon, at Marshall, in the same parish, six were confirmed, all presented by the rector, the Rev. John J. Norwood. This parish is making much progress, and has overpaid its apportionment.

On March 31, at Leeds, Fauquier, four were confirmed, presented by the rector, the Rev. P. D. Thompson, and in the afternoon of that day, the Bishop preached in Emmanuel church, in the same county. Improvements are being made in this church, among which is a recess chancel.

On April 1, in Christ church, Winchester, a class of eight was confirmed, presented by the rector, the Rev. Wm. D. Smith. Mr. Smith is doing good work in this important parish, and has a strong hold on the people.

On Palm Sunday, April 4, at the Bishop's visitation at St. John's church, Richmond, forty-one candidates were confirmed. In the afternoon, in Monumental, twenty-eight, and in Grace church, fourteen, presented by the respective rectors, the Rev. Messrs. R. A. Goodwin, James W. Morris, D. D., and Landon R. Mason.

On March 18, the Bishop visited the Church of the Epiphany, Barton Heights, and confirmed a class of six, presented by the Rev. Frank Ridout, who in the absence of a rector, prepared the same.

On Monday, April 5, the Bishop visited St. Paul's church, Richmond, and confirmed a class of thirty-two, presented by the rector, the Rev. R. W. Forsyth.

### Bible and Prayer Book Society.

The Diocesan Bible and Prayer Book Society, which has done great good in distributing these sacred books and thereby strengthening the Church in many places, makes an appeal for funds to continue its work. The only source is from contributions from the churches and individuals who are interested in its object. There is no need to enlarge upon this latter. The very naming of it indicates its importance. It is earnestly hoped that many, and if possible, large contributions will come in. By such means the committee will be able to carry on its good work, for which there is now urgent need, it being necessary to postpone the granting of requests for books, from lack of funds.

Archdeacon Colston was suddenly called home to England by the very serious illness of his wife. He sailed from New York on April 6. A cablegram received from him on the same day, announced the death of Mrs. Colston.

The Rev. Wm. N. Meade has declined the call recently extended him to become rector of Trinity church, Upperville. The Rev. Dr. Wm. H. Meade, of Chapel Hill, North Carolina, preached at morning service on Palm Sunday.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Mid-day Services in Norfolk.

The Rev. John Lloyd, D. D., Archdeacon of Southwest Virginia, was the preacher at mid-day services in the Norfolk churches, March 22-26, his addresses being excellent and heard by large crowds. He also spoke at several of the churches concerning his work in Southwest Virginia. He is journeying all the time and is laying foundations for the Church in the future. It is stimulating and helpful to hear Dr. Lloyd speak of the good work that is being done for the extension of the Kingdom.

The Rev. William M. Clark, of St. James' church, Richmond, was the speaker at the noon-day services for men, in Wonderland Theatre, Norfolk, last week. He secured the attention and interest of his hearers from the start, and drove home the truths of practical Christianity with power and vigor. The comment of many of the laymen was, I have been helped. I could come here every day. Mr. Clark's addresses will long be remembered and under God's blessing bear fruit.

### Confirmations.

Recently Bishop Randolph visited St. Luke's church, Clover Depot, Halifax county, and confirmed a class of nine persons, presented by the rector, the Rev. G. Wallace Ribble. The Bishop expressed his gratification at the excellent work done by Mr. Ribble. The Bishop's sermon was, as usual, most inspiring.

On Sunday, March 28, in the morning, Bishop Tucker confirmed a class of fifteen, in St. Paul's church, Norfolk. At night he visited St. Luke's, where he confirmed twenty-two.

On April 4, Bishop Tucker confirmed a class of five at Christ church, Blacksburg, presented by the rector, the Rev. Robert B. Nelson. Three of the candidates were cadets of the Virginia Polytechnic Institute.

### The Rev. Dr. Floyd W. Tomkins to Hold a Mission at Emmanuel, Staunton.

The congregation of Emmanuel church, Staunton, the Rev. R. C. Jett, rector, are looking forward with much interest to a mission to be held by Rev. Floyd W. Tomkins, D. D., of Holy Trinity church, Philadelphia, beginning on April 15, and lasting one week. On the Sunday following, Bishop Randolph will visit the church at night, for confirmation, visiting Trinity, the Rev. W. Q. Hullihen, rector, at the morning service.

On April 26, the Convocation of Southwest Virginia will convene in St. John's church, Waynesboro, and continue in session there until Thursday, when they will adjourn to Emmanuel church, Staunton, for a business session and a missionary mass meeting at night. Mr. Jett has charge of St. John's as well as Emmanuel, and is assisted there by Rev. Walter Russell, of Greenwood, Va.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Memorial to Bishop Satterlee—Churchmen's League Lenten Lectures Ended—Confirmations by Bishop Harding—Bequest to St. John's Orphanage—The Bell Home—Dispensary at Epiphany Mission—Illness of Rev. Richard P. Williams—Desk and Bible Presented to the Bishop.

The thirteenth anniversary of the consecration of the first Bishop of the Diocese of Washington, Dr. Henry Yates Satterlee, March 25, the Feast of the Annunciation of the Blessed Virgin Mary, 1909, was made notable by the signing of the contract for the building of the Bethlehem chapel, in the East end of the Cathedral foundation. This chapel, as a memorial to Bishop Satterlee, was provided for by popular subscriptions and offerings, a year ago, when $50,000, its cost, were raised in the diocese, and by some contributions from friends outside; and the contract was signed in the library of the present Bishop, Dr. Harding. The Bethlehem chapel is Bishop Satterlee's specific memorial; but the Church looks upon the whole Cathedral foundation as the great memorial of the Bishop who took the founding and building of the magnificent fane upon his own heart and shoulders.

The architect of the cathedral is Mr. Henry Vaughan, of Boston; the supervising architect of the present work is Mr. Arthur Heaton, of Washington; and the contracting firm is Messrs. Richardson & Burgess, of Washington.

The fifth and last of the Churchmen's League Lenten lectures was delivered in the Church of the Ascension, on Tuesday evening of last week, by the Rt. Rev. Frederick J. Kinsman, D. D., Bishop of Delaware. The Bishop's subject was "Fundamental Principles of the English Reformation;" and he had a large and inspiring congregation, to which he gave the last word of the vital questions treated by the five chosen speakers. And thus closed the series of the Leagues' lectures, which have attracted large congregations, aroused wide attention and questioning, and given stores of information sadly needed by the Church and the general public of Washington.

In this connection Dr. McKim, of Epiphany church, Washington, in his Palm Sunday night sermon and lecture, made telling points on the question of Rome's claim to Peter's primacy as Bishop of Rome, as well as on the modern Roman claim of the Infallibility of the Pope of Rome in matters of faith and morals.

On Wednesday night of last week, March 31, Bishop Harding made his first visitation for confirmation, to St. Paul's church, his own parish church for so many years. The church was filled with deeply interested worshippers and hearers, who gave earnest attention to the new Diocesan's words of instruction and cheer. The new rector, Mr. Talbot, and his assistant, Mr. Holmead, had worked with diligence in preparation for the visitation; and the Bishop was deeply affected by the coming forward of forty-five young people, many of them almost as his own children, he said, to receive from him the laying on of hands as Scripture teaches, "after the example of God's holy Apostles." The females of this class were dressed in white, and wore white veils which covered nearly the whole body.

Last Sunday, Palm Sunday, was a day to be remembered by the Bishop, one would suppose, because of the great labor undergone by him in parish visitations, but work tempered by the precious teachings of the day itself, and the great congregations assembled to meet him in the palm-adorned churches. At Epiphany church, at eleven o'clock A. M., after the habit of the Diocesan for many years, the Bishop confirmed a large class and preached; at 4 P. M., he confirmed another large class, and preached in St. Thomas' church, and, at night, in St. John's church, Georgetown, he laid hands on some thirty-five persons and preached. At all visitations, he gives the classes addresses, before Confirmation—sermons, in fact, in substance and length.

The Georgetown class was composed largely of persons trained outside our own Church, who were also nearly all adults. This is not a large parish; but its rector is an energetic man.

By the will of the late Dr. Robert Reyburn, of St. John's church, Washington, the Orphanage of that parish received a bequest of one thousand dollars. Dr. Reyburn, while a busy and successful physician for many years, was also so earnest a Christian that he was benevolent of habit; and, as a Churchman, was a member of St. John's vestry, and also the superintendent of the Sunday School for twenty-five years, and to the end of his very useful life.

On Wednesday of last week, a very important meeting of the incorporators of the Bell Home was held in Washington. The meeting organized and adopted a constitution. The officers are: President, the Bishop, ex-officio; the Rev. W. G. Davenport, vice president; Mr. John Weaver, secretary and treasurer. A building committee was appointed, composed of Messrs. Blair, Singleton, and Weaver, laymen, whose

work will be to purchase land for an additional building to the overflowing Home, and start the movement, long considered, for the new building.

Epiphany Mission, Washington, the Rev. E. Ruffin Jones, vicar, has established, in addition to its several other activities, a dispensary for the treatment of sick children. This will, doubtless, prove a boon to many of the worthy poor people connected with that great South Washington mission.

The Rev. Richard P. Williams, rector, of Trinity parish, Washington, and Archdeacon of Washington, is now recuperating at Old Point, Virginia, after a painful attack of illness of several weeks duration. During his enforced absence from his church, his services are cared for by other clergymen of the city. Earnestly it is hoped that Mr. Williams may very soon become his own vigorous self again, which means much to the Church in Washington.

The movement, begun soon after Bishop Harding's election, to purchase and present to him, by the clergy of the Diocese, a desk and Bible, has culminated in most gratifying success. The table desk, made of fine mahogany, with every convenience, is uncommonly handsome and useful, and is a fit-ornament for the Episcopal residence; while the Bible, to be used in the Bishop's residence-chapel service, is a choice book of the printer's most finished workmanship.

The Rev. A. G. Grinnan, rector of St. Mark's church, Berkeley Springs West Virginia, has declined the call recently extended to him by the vestry of All Faith parish, St. Mary's county, Md. This is a desirable parish for a clergyman who likes country work, containing among its membership some of Southern Maryland's best people.

Thursday evening, April 1, saw the beginning, it is hoped, of new and great things in Diocesan work among our laity. On that evening in the Bishop's House, by invitation of the Bishop, more than two hundred of his representative men met him in conference. The Bishop gave them a stirring and inspiring talk; and considers the meeting a highly successful one. So may it prove in effects!

By invitation of the Church Club of Brooklyn, L. I., Bishop Harding, on Monday, March 29, delivered to an enthusiastic meeting of that body, a lecture on the Principles of the English Reformation.

W.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Bishop Reese Has Resumed His Official Duties—Holy Week Services—The Apportionment.

Notices have been received in all the parishes and missions, that the Bishop has resumed the ecclesiastical authority of the Diocese, which has, since his consecration, been vested, by reason of his poor health, in the Standing Committee. The date of resumption is April 1. For the present, however, the Bishop continues to reside in Marietta, which is within the bounds of the Diocese of Atlanta. It is confidently expected that ere long he will be able to remove to Savannah.

The Bishop preached and held a confirmation in St. John's church, Savannah, on the morning of Palm Sunday. He has appointed like duty at St. Michael's Mission of Christ church, on the evening of Good Friday, and at other Savannah churches later. He visits Waycross on the Second Sunday after Easter. At. St. John's the class numbered fifty, one-half of whom were men.

Holy Week services are held twice or thrice daily in the Savannah churches. The "Three Hours'" will be preached in St. Paul's on Good Friday, in addition to the regular services. At St. John's, Stainer's Cantate, "The Crucifixion," will be rendered on Wednesday night in Holy Week, and a portion of Harold Moore's "Gethsemane," on Palm Sunday night, at the regular monthly "musical service," under the direction of Mr. Blakely, the organist and choir master. Mr. Self, at St. Paul's church, is inaugurating a similar arrangement, the fine organ being supplemented by an orchestra.

In the rural churches where large choirs and well-trained are a difficulty, the services of the Church are nevertheless well carried out. Mr. Blakely goes to Brunswick once a week to train the choir there, and it is doing good work.

At Waycross, on Palm Sunday, Meibecke's Communion Service was sung by an excellent quartette; Faure's "The Palms" being sung as an offertory anthem by a fine soprano. At the same church, on Easter Day, Woodward's Communion Service will be sung, with the soprano solo from the Oratorio of the Messiah, "I know that my Redeemer Liveth." In the evening there will be a special service for Damascus Commandery of Knights Templars. At this church there are four services daily through Holy Week.

At St. Paul's, Augusta, Paul's Passion music has been rendered by the choir on Sunday nights during Lent, one part each Sunday. The whole is to be sung on Wednesday night in Holy Week. There is a daily celebration of the Holy Communion here, also, this week, and the "Passion Service" on Good Friday.

The Bishop has sent a letter to each clergyman in the diocese, concerning the Apportionment. The amount apportioned to the Diocese for the current year, ending September 1, 1909, is $3,000. Of this amount, up to February 1, only $139.84 had been contributed, by ten parishes and missions, of which one had paid in full. The Bishop adds:

"The year is now more than half gone; Lent is nearly over. The summer will soon be here, and your people will scatter. If we are to make any serious effort to meet our apportionment, we must act promptly. The Apportionment is not a tax; not an assessment, but a suggestion; a request. It means, this it is thought by those in authority, is the amount we ought to give as our portion of the common privilege of extending Christ's Kingdom. Please take this matter under your prayerful and earnest consideration and do the best you can. Preach to your people often about Missions—in our Diocese and in the domestic and foreign field. Explain the purpose of Missions; give them the facts of Missions and the responsibility and privilege of them. Let us each help one another and enable our diocese to do its full duty in every department of our Lord's work in His Church.

"I know the burdens and difficulties of your position and I do not ask the impossible, but I do ask you to remember this obligation and to help your people remember it, so we may all do, in the fear and the love of God, the very best we can do."

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Memorial Unveiled—General Diocesan News.

On Quinquagesima Sunday a handsome credence table was unveiled in the chancel of St. Mark's church, Mauch Chunk, as a memorial of Mr. and Mrs. Francis R. Sayre. The memorial inscription carved directly into the stone right below the mosaic reads as follows:

In Memoriam
Francis R. Sayre, Harriet P. Wooley
Vestryman-Warden His wife
63 years 1823-1883
1821—1908.
Blessed are the pure in heart.
By their children, A. D. 1909.

The Rev. M. A. Tolman, the old time rector and friend of Mr. and Mrs. Sayre, preached an admirable sermon at the service when the credence was unveiled, which has since been printed.

Shortly after Easter a fine marble tablet in memory of William Heysham Sayre, the founder of St. Mark's parish, Mauch Chunk, will be placed in the church.

The quarterly meeting of the Board of Diocesan Missions met at the Bishop's residence, in South Bethlehem, on Tuesday, March 30. The stipend budgets of the Archdeacons of Reading and Scranton were approved and ordered paid. The receipts of the Board are not keeping pace with the increased calls for appropriations, and to meet these the Board has to resort to the expensive process of borrowing to keep the work every where moving along.

With the coming of missionaries announced in our last letter, to Slatington and Peckville, all the mission points in the Diocese are supplied.

The Rev. Wallace Martin, of the Leonard Hall clergy, has gone to Reading as assistant to the Rev. Dr. Orrick, whose health is not good.

The Rev. Mr. Frear, another of the clergy residing at Leonard Hall, has found it a saving of time and strength to live at Nazareth, from which he serves the missions at Bangor and Pen Argyl.

The Rev. Mr. Van Fossen, Warden of Leonard Hall, will conduct the Three Hour service at Summit Hill, on Good Friday.

The Rev. Mr. Bissell will take the Three Hour Service in St. Mark's church, Mauch Chunk.

The Bishop will as usual have the meditations at the Three Hour Service in the Pro-Cathedral, South Bethlehem.

The Rev. Dr. Mitman delivered a second lantern lecture in All Saint's chapel, Lehighton, Friday, April 2, on the Scenes of Holy Week. It was much appreciated.

The Rev. William Cleveland Hicks, formerly assistant at St. Agnes' chapel of Trinity church, New York, and now rector of Emmanuel church, Cumberland, Md., has been awarded a medal by the Carnegie Commission for his heroism in connection with the lynching of William Burns on October 7, 1907. After seeking vainly by prayer and exhortation to dissuade the mob, Mr. Hicks stood praying by the head of the victim while he was being shot by the rioters, risking his own life in the discharge of his duty as priest and citizen.

Continued on page 20.

# Family Department.

### The Christ at the Door.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—Revelation of St. John iii. 20.

Last night a dream was borne to me upon
the swift wind's wing,
Clear through the mists of sleep I saw the
Son of Heaven's King.
Around His head a lustrous crown of glory
seemed to shine;
Yet dark within that wreath of stars I saw
the thorns entwine.
And lo! He stood at a door and knocked,
While the weird winds howled in the
trees o'erhead.
The house was still as a house of
dead—
Barred were the windows, the gates were
locked.

Sad-eyed the Christ passed on to where an-
other hamlet lay;
The windows flared with homely light that
lit the murky way.
But laughter loud and merry jest rang out
upon the air
To mock the Master's gentle call and spurn
His earnest prayer.
And still He stood at the fast barred
gate,
And His pleading voice was soft and
low—
"O children, hear Me before I go.
Sons of My Father, I stand and wait."

I saw Him pass and pause before a vast
baronial hall:
High o'er His head loomed dimly up grim
turrets gaunt and tall,
But no kind welcome word came back in
answer to His cry.—
"Nineteen long centuries have rolled and
still ye crucify.
Behold I stand at the door and knock,—
Weak yet all-patient I stand and wait.
The air grows cold and the hour grows
late.
Guard of the portal, unlock, unlock!"

Once more as in my dreams I see the Son
of Mary stand:
Fresh blood flows from His pierced side,
fresh wounds are on His hand.
Around His brow in truth I see a wreath of
glory shine,
Yet still about that golden crown the cruel
thorns entwine.
For though He stands at the door and
waits,
Slumbering hearts will not hear Him
knock.
Arise, O sleeper, unlock, unlock!
Welcome thy Saviour within the gates.

—Harold Hardraade.

## THE CROSS—THE CROWN.

### The Cross—Good Friday.

As to-day as we look up to the Cross and to Him Who hangs upon it, let us ask ourselves two questions: (1) Who is He? (2) What has He done for us? In the first place He is God. Let us hold fast to that great truth. He did not begin to exist when He came into this world as a little child. He had been in existence eternally as God, before time was. The Divine nature of the Lord Jesus Christ is the very heart and centre of Christian faith. The writers of the books in the New Testament all believed and declared Him to be not a mere man, but God. They declared that we are redeemed not with corruptible things, but with the precious blood of Christ, Who was pre-ordained before the foundation of the world. If Jesus Christ were not God, the promises of redemption to which penitent and dying sinners cling with such hope simply dissolve into air, or into nothing better than the blank prospect of the Jew. Let nothing rob us of that grand fundamental truth, even though we cannot fully understand the mystery, that God so loved the world as to give His only begotten Son to turn our heaviness into joy, and bring us back to Him.

Secondly, He died as a sacrifice for our sins. Some persons would have us believe that His mission was to teach the human race what it had forgotten, to reclaim us to a consciousness of our capacities and our destinies—that in this world of trial and danger we must learn patience and obedience to God's will—and that Jesus, therefore, chose to live a life of poverty, exposed to scorn and ridicule, and at last to suffer an unjust condemnation, and, though innocent, to be put to death in what was considered the most painful and ignominious manner. All that may be true as far as it goes, but it does not go far enough. It does not account for a great deal that is said in the Holy Scriptures. For when we find St. Paul and St. Peter and other inspired writers frequently drawing comparisons between the sacrifices of the Jewish law and the death of Christ, we cannot help seeing that He came into the world to be not merely a model of a perfect man, but to yield up His life as an atonement for the sins of the world—that as the sacrifice of the lamb at the Jewish Passover commemorated the deliverance from the bondage in Egypt, when the blood of the lamb sprinkled on the door-post of the Israelites saved them from the Destroying Angel, so the sacrifice of the Lamb of God on the Cross has saved us from eternal death. Through that sacrifice the sins of the world have been taken away. He has removed every obstacle between us and God which stood in the way of His pardoning sin.

We may carry that good news to the remotest corners of the earth, and wherever we find a human being, however vile and degraded, we may tell him the Story of the Cross and say to him, "Behold the Lamb of God which taketh away the sin of the world."—Rev. Dacre Craven.

### The Crown—Easter.

We need—we do indeed need—to remind ourselves of the great love and goodness of our Saviour Christ in dying on the Cross for us—we cannot afford to forget the scourging, the mocking, the nails, the crown of thorns, or the sword: we cannot glory in anything higher than the Cross.

But we must not stop there. The local, the temporary, the earthly framing of the picture must not blind us to the Picture itself. He is Risen! That is the Easter Message, and we turn from earth, and the surroundings of the Passion, to the Heaven above, to the throne of the Eternal, where there sitteth the One Who was dead but Who is alive for evermore—the Saviour, but the One Who is also Prince.

From this thought of the Saviour Prince there spring three thoughts.

1. We have Confidence in Him and in His Mission. The greatest pledges made by man to men are conditioned by the phrase "If I can." There are limits to our powers. We wish to do a great deal for those we love: we are not always able to do what we wish.

The Risen Christ declares, "All power is given unto Me in heaven and in earth." And we feel it is no figure of speech, much less an idle boast—for He is Victor over Death. He has vanquished the great enemy of the Race. What he has promised that He is able to perform.

I know of no Easter thought more inspiring than this—that a poor mortal may take the promises Christ makes in the Gospels (and He makes large promises to those who will follow Him), and may feel sure that He will keep His word. And, oh, "blessed are they who have not seen and yet have believed."

2. The second result from a realization of what Christ is will be Reverence. He is the Saviour, and our hearts go out to Him with adoring love. He has redeemed us, and His Redemption is real because He is the King, willing and able to save. But let us not forget He is the Enthroned One, the First Born of Creation—the Eternal Word of God.

I would not say a word to check the loving, tender thoughts any soul cherishes about the Lord Jesus. But sometimes in hymns, and books, and talk, there is a familiarity with the sacred Name that is almost startling. There is a freedom of speech that is almost license in the way we talk about the Saviour.

There is a familiarity in the posture we see sometimes in church or at prayer, which shows how little people realize to Whom they pray.

And yet this One is King of Heaven, and Prince of the kings of the earth. No one loved Him more than the Apostle John. But in vision the apostle fell at His Feet as dead when he saw Him in glory.

We love Him, for He loves us. But let us never forget our Reverence for His Name. The Risen Christ is the Brother of us all, but He is the Saviour King.

3. Once more—the Risen Christ is the Hope of the world. We see in Him the pledge of all our dreams. He encourages the thought, "Because I live ye shall live also." "Where I am there shall also my servant be." "Them also that sleep in Jesus will God bring with Him." "When He shall be manifested we shall be like Him, for we shall see Him as He is."

All our aspirations are fulfilled in Him. All our desires find their consummation in His Resurrection life. We attain to life Immortal. We are conformed to the perfect Image of His glorified Humanity. We find our joy in the thought of reunion with the blessed dead. We share the peace of His conquest over sin. When we awake (to quote the words of a familiar Psalm) we are satisfied with His likeness.

This is the meaning of the Exaltation of Christ Jesus our Lord. This is in brief the Easter message: Victory over Death—Redemption from Sin—and a Participation in the glory of the world to come. Well may the great apostle St. Paul, as he closes his review of the benefits of the Risen Lord, offer to the Church at Corinth words of joyful courage and quickening life:—"Therefore my beloved brethren, be ye steadfast — unmoveable — always abounding in the work of the Lord: for as much as ye know that your labor is not in vain in the Lord."

Well may we repeat them to ourselves to-day, with Easter light upon our faces, the Easter joy in our hearts—as we draw near the Holy Table that witnesses both of the Cross and of the Resurrection—and take fresh hope and courage for the work the Risen Master sets before us—knowing that He is with us "all the days, even unto the end of the world."—Rev. John Rooker.



**THE SUPPER AT EMMAUS.**

(From the Painting by Rembrandt in the Louvre Gallery, Paris.)

**"And it came to pass as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them, and their eyes were opened, and they knew Him."**

### The Living Coolidge.

A living Christ! not far away, but near:
To Emmaus, with Him, we journey here;
The hidden mysteries He doth open still,
Himself reveal to all who do His will.

A Christ who suffers with each Christian soul,
Who bids us all press onward to the goal;
Who welcomes Magdalene, nor ever spurns
The vilest sinner who, repentant, turns.

The hands and feet once marred by cruel nail
He still doth show when darkest doubts assail;
He turns to look when Peters still deny,
And sorrows when He meets a traitor's eye.

A living Christ who still Himself doth give;
By faith in Whom we each of us may live;
To Whom "Rabboni" some, adoring cry,
Whilst others shout the cruel "Crucify!"

—Helen Coolidge in New York Observer.

### The Man of Sorrows.

"And Jesus said unto him, foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head," Luke 9:58.

Who uttered these pathetic words? Jesus, the Son of God, the Saviour of the sons of men; and as uttered by Him, do they not rank among the most remarkable of all the sentences that ever fell on mortal ear?

The beasts of the field have their cave, or their den, but the Son of God is a homeless wanderer on the earth which He made!

The birds of the air have nests constructed with rarest art, and with a view to perfect accommodation; but when they retired to these, there to repose for the night, the Son of God had to retire to the desert, there to weep, and agonize, and pray, till His locks were wet with the dews of heaven.

"By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by Him and for Him; and He is over all things, and by Him all things consist." And yet amid this mighty apparatus for promoting His glory, not a spot was found where the Holy One could repose. It was the monarch exiled by his rebel subjects—it was the beneficent parent banished by those over whom he was tenderly watching.

And why all this? Whence such abundant misery, such a affluence of woe? It was that man might forever rejoice. The tears and the agonies of the Saviour atoned for the sins of the saved. Did He wander over Palestine without a home? It was to secure for us an abode in the house of many mansions. Did He endure agony? Did all forsake Him and flee? It was that He purchase for us the company of the just made perfect forever. Was He a friendless and despised man? It was that "the love of God, which passeth knowledge," might be unto all them that believe.

### The Crown of Life.

Christian hope should be making us think of and order our own lives, and, so far as we can, the lives of those who come under our influence, as intended and called and apt to be filled more and more with the love of God, to be brought nearer and nearer to the life of Christ, until at last they are made perfect in Him: until there is in them nothing at all that is not His: only His love, His life, His light. . . . His Holy Spirit would increase in us this grace of hope. And we need it for ourselves—ah! how greatly—as we think of our innumerable failures, our surprises of meanness, our unsteadiness of purpose, our bad days, as we call them, our broken promises, our haunting sins. Is there anything that we need much more at times than that right of appeal, for Christ's sake, to the goal which still, in spite of all that is past, is set before us; to those promises of God which still are promises to us; to that long-suffering, unwearied purpose for our life, which still is ready to be the strength and guide of our hope, unfailing and ever new as His compassions? And we need hope, too, continually, for those who are entrusted to our care, that we may never, consciously, acquiesce in the lowering of their aim; that we may not let them stop short of that which God intended them to be.—Francis Paget.

### The Lilies and the Life.

By Mrs. Harriet A. Cheever.

The Reverend Dr. Deering regarded with a growing sense of dissatisfaction the notes of the sermon that lay before him He had worked hard and earnestly in a sincere desire to so preach Christ on Easter Sunday, that his words might take hold and prove effective in showing the double meaning of the great word "Resurrection."

"It is so hard to reach the hearts of men," he sighed. "They are indifferent to the most vital truths because steeped in affairs of this present world and eternity seems far away. And so, matters of the soul fail to impress, even though a vague sense of their importance may be dully realized."

He again glanced dejectedly at the headings held before his eyes. They were all that would be needed for his sermon, supplemented as it might be with a few pungent quotations. The expression of disappointment on his face did not change. "What will Captain Winston care for all these arguments?" he mused. "Immersed in business interests, his foreign trade bringing marked prosperity, I can plainly trace the absorbed look on his countenance on Sunday mornings, indicative of commercial rather than spiritual reckoning. Generous, genial, always a pleasant man to meet, yet I feel almost sure of never having reached beneath the surface of his deeper perceptions, when attempting to hold up the need of a newness of life. And Colonel Hemming: it is said he is about to retire from business, having accumulated as large a fortune as he wants to care for. He attends church in the morning, but is pretty sure to take an 'auto' spin in the afternoon, often entertaining to some extent in the evening. No special impression ever made there, I fear."

Then he added in a low, sad voice, "And there are so many others,—so many others!"

This was Saturday morning. To-morrow would be Easter Sunday. But instead of yielding to discouragement, the pastor took his urgent case to a throne of grace, praying that whatever was to be said on the morrow might be blest to all who should hear, especially to all such as had not yet taken deeply to heart the lessons of the Saviour's life and their mighty import for the souls of men.

At evening, after gazing intently at a cheerful blaze on the hearth, he suddenly arose, thrust the notes of the morrow's intended discourse into the fire, and went out, making a purchase of two Easter lilies.

When Dr. Deering arose to preach the next morning, roses, lilies, and azaleas were grouped in profusion about the altar and on the flower stand. But on the pulpit at his right hand was a superb Easter lily. At his left hand was another lily, rpesenting a forlorn contrast to the fairer flower.

From the outset of his memorable discourse, so marked was the pastor's earnest manner, that even more than usual attention was paid to his burning words.

Did the beloved members of his flock half realize the full meaning of the word "Resurrection?" Had they ever pondered Paul's suggestive words: "If then ye be risen with Christ?" That meant risen now, and here, in this world.

"If not," he said, in slow impressive tones, "let me show how certain intelligent, enlightened members of this congregation are holding within their souls, all imprisoned, unrecognized and unrevealed, the fair and glorious development it was the design of the Creator should be wrought out in their lives."

He held aloft the lily at his left hand. Ordinary and unattractive, it gave no evidence of the former possibilities hidden within its shriveled, stunted form.

"This flower," he said, "was intended for a fine, well-grown and beautiful Easter lily. But it was warped somewhere in the growing. It exhales some fragrance and is of use as far as it goes. But it is only half-grown. The florist told me it never seemed willing to absorb moisture or to turn its face to the light. He tended, nourished and bestowed upon it the same care that other blossoms of its kind received, but with a result scarcely worth while."

Dr. Deering leaned forward, the lily still held high in his hand:—

"It never entirely rose from the bulb," he added. "So with those of God's children, who, wise in worldly matters, with much of fragrance in their lives, useful in the home and the community, are yet piteously cramped and circumscribed soul-ward, because of earth-bound tendencies and thralls. The glorious development naturally within their reach has never been compassed, and there comes a time when it never will be—I do not say when it never can be, but when it never will be. Now contrast this undeveloped flower with one fully risen from earthly environment, and blossoming forth in all the beautiful fulfillment of its intended attainment."

He held in his right hand the other lily, fair and unblemished, exhibiting the very perfection of faultless growth. Rearing its majestic head above a circlet of dark, glossy leaves, it presented a picture of spotless purity, fit emblem of immortal life, having risen clear of all earthly environment, fragrant, with no sign of fading or decay.

Placing the lily on the sacred desk, the pastor made still more urgent plea for newness of life among those whose lives, so worthy in other respects, yet bore no fruit tending toward immortal ripening.

He asked the strong men of his congregation, upright, respected, and deservedly prosperous, if they could not vividly recall some teachings of their earliest childhood. If by some trick of memory they could not bring back the very tones of a mother's voice as she taught them to say: "Our Father who art in Heaven?"

"Think back," he said: "cannot the familiar voice pierce the silence of years, with subtle transition making you a child again? Do no childish aspirations recur, no innocent resolves mixed with the simple prayer?"

Captain Winston suddenly dropped his head and sat firmly holding his chin in his hand. Had it quivered for an instant at the reminiscent queries?

Tracing with strong yet tender words the teachings and impressions of childhood, the preacher questioned as to what had been done toward bringing the kingdom of God near to earth. He depicted forcibly the conflicting, swaying, and almost compelling impulses, giving direction to habits and inclinations gradually becoming fixed and permanent: still referring to the two lilies, as illustrative of the stunting or expanding influences of earthly or heaven-trending influences.

"Oh, compass and confirm your resurrection here and now!" he cried. "Rise above the trammels of an existence that keeps low down and near the shriveled bulb the matchless possibilities of the soul's highest emprise. Leave your chambered and low-vaulted past and rise with Christ into a renewing of this present life.

"Then, when it shall be said: 'The Lord calleth for thee,' you will have only to enter on the fuller resurrection that means abundant entrance into the Lord's Paradise."

At the close of the service, Captain Winston said in a constrained voice, as he held warmly the pastor's hand:

"You hit hard, doctor, you hit hard, I feel the bruise of it yet, and—well, I shan't forget about those lilies, nor when as a youngster I was taught my prayers. 'Tisn't the habit of seamen to do things by halves. That all-around lily would be about my ideal."

Then he was gone.—American Messenger.



# Children's Department.

### That Little Chap.

That little chap and I have had
Good times with one another,
When father ruled my little world,
And the loving queen was mother.

And I was subject to this rule,
A rule of love and candy;
With many a jolly romp thrown in,
I thought his reign quite dandy.

He'd tell me lots of "scarey tales"
Of a land where the goblins stay;
If I was bad, and would not be good,
They'd come and take me away.

I'd nestle down in his arms right tight
And not be 'fraid any more,
'Cause my pa'd shoot those "dreffful" things,
If they came to our front door.

When eyes began to wink and blink
Then "rock-a-bye" time was nigh,
And mamma took me in her arms
And sang a lullaby.

That was the time of the reign of toys,
Pleasures greater than riches endow;
Those toys long since have gone to dust,
And the baby's grown up now.

She'd like to hear a "scarey tale"
Told by a voice that is gone;
She'd like to hear a "rock-a-bye"
When sleepy time comes on.

But "rock-a-byes" and fairy tales
Belong to the age of three;
It's only memories sad and sweet
That come and live with me.

—Anne E. Baker in Christian Observer.

### Why the Toads Moved.

By John Macy.

Mr. A. Warton Toad did not feel happy. He was reading a piece in the Toadville Bulge-Eye, the local paper. It said that toadstools were being eaten by human beings.

"I declare," said Mr. Toad, "I have heard of people who were so shiftless they ate up their property. But I never heard of people eating furniture. We shall have to move."

The Toad house was neat and cozy; it had three rooms—the big toad-room, the little toad-room and the mush-room, or dining-room, where the family ate their mush three times a day.

The mush-room was furnished in simple style. There was a piece of bare ground, for table. And there were seven dining-room chairs, or mush-stools, from which the Toads could comfortably reach down to the table without bending their fore legs. At one side of the house was the mush-room-room, where old furniture, very old furniture, was stored. In many respects it was a very unusual house.

The Toads had been happy in their small house. Now Father Toad was sad. It hurt him to think that human beings had taken to eating chairs, lounges, hassocks and sofas.

"There is no help for it," he said, gulping. "We must move into the cave. If we do not have stools, what can we sit on to reach down to the table from?"

Mrs. Toad smiled. She had a rough but kindly face.

"There will be plenty of stools for a long time," she said. "To be sure, stools are a slow crop. It takes all night for one to grow, and all day for it to stool out. But all the country round here is so well stooled that the big people might eat a good deal of furniture, and still leave us enough."

"Yes, papa, if you will pardon me for speaking about something which you and mamma know best about. There are a great deal of stools over behind the pine-tree. Webbie and I could bring some over without breaking the leg off." It was Woolly Toad who spoke. Woolly was nickname for Woolson. The real name of his brother, Webbie, was Webster.

"My son," said Mr. Toad, smiling, "I excuse you this time for joining in a conversation in which your elders are engaged. Even a sad moment is bright if it gives our children opportunity to show that they are polite."

Mrs. Toad put her hand to her eye. "I am sure Woolly means well."

"No doubt he and Webbie will do all they can to help us," said Father Toad, beaming sadly upon his children. "You will be glad to know, my dears, that this newspaper says that the children of the big people are obedient, and do not eat toadstools unless their parents tell them they may. Now run out of the mush-room. For a little while I wish to talk to your mother."

Woolly, Webbie, Harold, Hopper and Warton, junior, jumped down from their mush-stools and went to play in the grass. The game they played was eight-hop-and-wabble-twice. It was very exciting.

When they had gone, Mr. Toad said to Mrs. Toad, "I am not afraid that we shall be left entirely without furniture. There are plenty of stools, of course. A child can see that. Our little Woolly has seen it with his own large, fat eyes. But you must remember that I have never allowed poisonous stools in my house, no matter how handsome they are. And I cannot think of using for stools what the big people use for food. It is not right to sit on food. You would not sit on pie or butter? Well, then, we cannot sit on the food of the big people. This is the last time we shall eat in this dear mush-room. We shall go to live in the comfortable cave under the stone. It will be nice and cool there."

"I am sure," said Mrs. Toad, "the children will do very well in the cave."

"They will soon be old enough to hop for their own living," said Mr. Toad.

And so the Toads moved. They left the big toad-room and the little toad-room and the mush-room and the mush-room-room and the mush-stools. They found themselves very cool and happy in the cave under the rock. Since then no child has ever seen a toad sitting on a toad-stool. Have you?—Youth's Companion.

### A Matter of Importance.

It happened one day that the Angel-who-attends-to-things was hastening along the street, with his wings tucked in and his robes tucked up, for he was in a hurry, when a Duke looked out of his castle window and called to him:

"Stop a moment, please!" said the Duke. "I wish to consult you about the succession to my dukedom. You know my grandfather, the Archduke ——"

"I cannot attend to you this morning," said the Angel. "I am engaged on business of importance; your affair must wait till another time." And he passed on.

"Dear me!" said the Duke. "What can be more important than the succession? I really must follow him, and see what this great matter is."

So he followed the Angel.

The Angel hurried along, and presently he passed by a Bishop's palace, and the Bishop put his head out of the window and called to him.

"Please come in a moment,' said the Bishop. "I wish to consult you about the Great Synod which is to be held——"

The Angel shook his head.

"I am on business of importance," he said. "I cannot attend to trifles this morning." And he passed on.

The Bishop looked after him. "What mighty business can this be," he said, "that makes the Great Synod seem a trifle? I really think I must go and see." And he followed the Angel and the Duke.

Presently the Angel pasesd by a King's palace, and the King looked out of the window and called to him.

"Please come in here!" said the King, "The enemy's forces have crossed the border, and threaten to besiege the capital. I wish to consult you at once on the steps to be taken."

"By and by!" said the Angel. "I am on business of importance now, and cannot stop for trifles." And he hurried on.

The king looked after him. "It must be something of world-wide importance," he said, "which can make the invasion of my kingdom seem a trifle. I must really go and see what it is." And he followed the Angel and the Duke and the Bishop.

The Angel turned from the wide street, and passed down a narrow lane, and into a dingy court, where poor clothes hung drying. In the middle of the court stood a little child, with its eyes tight shut and its mouth wide open crying and roaring as if its heart would break.

The Angel ran to the child, and knelt down and took it in his arms.

"Hush! Hush!" he cried. "It is all right, dear. You took the wrong turning, that was all. She is just round the corner. Quick, let me wipe the tears away! Look! there she comes this minute!"

A woman came flying round the corner, wild-eyed and panting. The Angel put the child into her arms, and the two melted together, and sobbed and laughed themselves away out of sight.

The Angel drew a long breath, and rustled his wings a little, and turned to go back; and as he turned, he saw the Duke and the Bishop and the King, all out of breath and crimson, and staring with big round eyes.

"Oh! are you there?" said the Angel. "Well, now I can attend to your little matters."—From Golden Windows.

### Oyster-shell Window-panes.

On the west coast of India is found a species of oyster, *Placuna placenta*, whose shell consists of a pair of roughly circular plates about six inches in diameter, thin and white. At present these oysters are collected for the pearls which they often contain, although few are fit for the use of the jeweler. But in the early days of English rule in India the shell were employed for window-panes. Cut into little squares, they produced a very pretty effect, admitting light like frosted glass. When the Bombay cathedral was built, at the beginning of the 18th century, its windows were paned with these oyster-shells. In Goa they are still thus employed.—Youth's Companion.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—Samuel Osgood.

### Hear Me.

Hear me, O Thou blest Redeemer,
When from sin to Thee I flee,
Grant the sunshine of Thy favor,
Saviour, crucified for me.

In the gloom of sin's dread kingdom,
Sore and wounded, long I lay,
Powerless to break my fetters,
Blinded to the light of day.

In those depths of sin and darkness,
Thou didst find my stricken soul,
Close beside the raging waters
Where destruction's billows roll.

Thence Thy hand has safely led me,
From those shores of deathless night,
Till my feet are planted firmly
On the rock of life and light.

Make me grateful for this favor
Of Thy all-abounding love,
Saviour dear, and guide me safely
To abodes of bliss above.

Grant me grace to sing Thy praises
As a ransomed child of Thine,
Let humility and meekness,
As a badge, be ever mine.

Let a hymn of adoration,
Saviour, tune my tongue, and rise,
Like a cloud of fragrant incense,
Mounting upward to the skies.

—A. F. Rohr.

### Transformed.

"What a beautiful story," said Joanna to herself when she closed the book which she had finished reading. The title of it was "Transformed," and the story told of a little princess who had been very lazy and useless, until an elf touched her with his magic wand and at once transformed her into an amiable and accomplished girl.

Joanna was seated in her hammock, and began to think very seriously, her thoughts taking the following course.

"I need to be changed more than any one else; I never help my mother in the various duties of the house; I am always late for breakfast and school; and it has been some time since I have recited a lesson properly. What will they all say when I am transformed? What a strange thing it will be! It will give me much trouble, without a doubt, but I need to interest myself in something. Let me see; this is Saturday—a good time to begin. Yes, I will try it for a week, and see how I feel. Good-bye Joanna, the lazy."

With a leap she was out of the hammock, and laughing, she ran into the room where her mother was sitting, and at whose side was a pile of clothes to be mended. "Little mother, let me mend these things while you go and take a walk in the fresh air. It will do you good to go out and look at the flowers."

"But I fear that you cannot do it."

"Yes, little mother, yes, I can. You will see how well I can do it," replied Joanna, assisting her mother to rise from her chair.

"Good; then I will go my daughter. Really, I am tired of this work, and believe that I will do well to get into the fresh air."

The kiss which her mother printed upon the cheek of Joanna penetrated to her conscience. How pale and tired was the face of that mother who had always been so good and affectionate! Repentance for her past selfishness caused the girl's eyes to fill, and she bowed her head over her needle-work that her mother might not see them.

Although she soon felt tired, yet continuing to repeat the word "transformed," she finished her work. When her mother returned smiling and pleased, Joanna felt well repaid for the effort she had made.

Shortly afterwards she found her little brother seated on the steps working on a problem in arithmetic; very discontented and impatient because he could not solve it.

"What troubles you, Joe? Why are you so sad?" she asked him.

"Oh! these problems; I cannot solve them—they are so difficult."

"Come, come, little man; let me see what the trouble is."

Taking a seat at his side, she helped him to understand and apply the rule. At the finishing of this, his cordial "Thank you, Joanna. I feel that I have given you so much trouble," reached the soul of the sister, who had never done such a thing before. She was his only sister, and though she loved him in a certain way, and hoped that he would become a good man, yet she had never troubled herself about helping him.

At the close of the day Joanna, sighing deeply, said to herself: "The transforming of myself is my head work, but it is also good and worth while. I feel to-night, more contented than ever before."

The next day, after awaking, Joanna arose and dressed herself. The room and the bed, which she had always left to the care of the servant, she put in order herself and came to the breakfast table in good time. Arriving at school also in time, she felt in a good humor, and the lessons seemed easier than before. Her playmates looked at her in surprise, and she was even surprised at herself. She had plenty of talent and vivacity, however, and it was very easy for her to learn since she had at last devoted herself to work.

What a memorable week this was! In her home the change of conduct made a notable effect. The labors which had been so heavy for the mother were very easy for this young and strong girl. The poor servant felt very grateful for the rest, now that she had not so much to do. It was Joanna who arranged the books for Joe, and sent him off to school at a good hour. She it was who filled the flower vases; sought and found the things that her father needed; indeed transformed the atmosphere of the house. Her mother caressed her at various times, calling Joanna her counsellor. The hand of her father rested upon her head, while he said to her in a sweet voice, "My precious little daughter."

How difficult, but how sweet it was to be good! But the week ended. What would they all think if Joanna should again be as she was before, lazy, useless, selfish?

While thinking of this she heard the servant talking in the kitchen: "She says that she is transformed, but I say she is sanctified. Only God can change the heart as He has changed that of this girl."

Joanna did not wait longer. She ran to her little room, and falling upon her knees by the side of her bed, she hid her face in her hands, humbled, ashamed, and condemning herself at the same time. "Oh! God," said she with groans, "I have been a hypocrite all the week. I have pretended to be what I was not, and I and Thou knowest that I am the same bad, useless Joanna of old. Oh! God, transform me really, that I may be what I ought to be, and help me to be a good girl from the heart."

The kind Father, who always bends His ear to listen to the weak petitions of His sinful children, heard the prayer of His penitent child; because Joanna did not become as she was before. She continued in the good way, and came to be the light and counsellor of her home, and her childhood unfolded a beautiful and useful maturity of womanhood.

### The Snail's Lesson.

Freddy sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face. "I'm sure I shall never learn it!" he cried, in tones of despair.

The master had given all the boys a holiday task, and Freddy Scott had let the time slip past without touching a book, until only a week was left and he had his long poem to learn by heart.

Like most boys, he wished to get the prize, but did not like the labor of working for it. Rather an idle boy was Master Freddy; in fact, he had got into his head that he was not as clever as other boys, and that it was not much use to try.

He was thinking that very thing just now, when his eye fell upon a snail crawling up the bottom of the wall on which he sat. "Surely," thought he, "that silly thing is not going to try to get to the top at that pace." Yet slowly, as he watched it, very slowly, the snail came nearer and nearer, until at length the summit was reached; and, as if in triumph the old snail reared itself up, and waved its horns, until Freddy laughed outright.

Then the thought flashed upon him: Suppose the snail had said, what he had, "It is no use trying!" he would never have reached the top of the wall, that was certain.

"I won't be beaten by a snail!" cried he; and he set to work in downright earnest, and by the time the holidays came to an end he knew his poem by heart, and could recite it without a mistake.

Prize-day came, and the boys listened eagerly for the prize-boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out; but there was no mistake about it, he had won the prize.

When Mr. Frazer, the master, handed him the handsome volume, he patted him on the head, saying kindly—

"Well done, Scott! I am very glad you have gained a prize; but how was it you did so well? Did you expect it?"

"Sir," said Freddy, looking up with beaming eyes, "it was all through the snail on the wall."

And to this day Freddy thinks that snails are very clever things indeed.—Child's Hour.

### A Sweet Voice.

"O father, I wish I could sing! It's so nice to give pleasure to people. Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father too. I'd give anything if I could. But there's no use wishing; there isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands. "Well, perhaps you can't sing; but don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening, answered the father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying:—"Don't cry, Buddie; sister'll mend it for you." Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, "I'm sorry your head aches; I'll do the dishes to-night."

"That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice!"—Round Table.

For the Southern Churchman.

### A Psalm of Spring.

(Psalm xlv. 8:13.)

By Maria Newton Marshall.

The eyelids of the morning, after winter-
long repose,
Are tremulously waking from their sleep;
The snowy lids are lifting, ere the dream
hath reached its close—
For the earth's aflood with glory fathoms
deep.

And the evening and the morning in their
harmony rejoice,
As the shadows softly strike their tents
and flee;
For the wakened earth, in rapture, with its
many-throated voice
Is sounding forth its matin-melody.

The furrows have been settled with the new-
ly-fallen showers;
The ridges that were visited with rain
Are mantled o'er with verdure; and the van-
guard of the flowers
Hath broken ranks upon the smiling plain.

The pastures of the wilderness are plentous-
ly spread;
(Thou shepherdest the flocks no man hath
seen!)
The vales are covered over with the grain
for daily bread;
And cattle browse upon the meadows
green.

From the azure of the mountains to the sil-
ver of the sea
The gracious rivers flow across the land:
Who followeth their pathway beholdeth
verily
The promises of good on every hand.

Earth's cup is running over with the ful-
ness of Thy love—
And shall the heart of man alone be
dumb?
Nay—as the darkness vanisheth before the
sun above,
So may into our hearts Thy kingdom
come!

### A Little Girl Inventor.

That a little schoolgirl of fourteen should invent something remarkable enough to arouse the interest of trained engineers, something important enough to lead a government to treat for its purchase, seems hardly to be believed, and yet it is what happened a short time ago in Belgium. The schoolgirl is Ernesta di Lusi, and her invention is a kind of turntable, which will allow a vehicle to revolve on its own axis, so that it can reverse its direction in a moment. Every one who drives, whether horses or an automobile, is naturally interested, for the device will, it is said, revolutionize the present methods of traction; but it seems odd that it was a little girl who first thought of it. Ernesta, her mother says, was always fond of "contriving to make things out of nothing." When she was at the mature age of three and a half years she made a pump out of brown paper, cutting the parts out and sticking them together herself. "She always liked to make workable toys," her mother says, "and dolls never interested her much." One thing Ernesta liked was being taken to ride in a friend's automobile. The chaffeur explained the construction of the automobile to her, aside from that no one ever taught her much about machinery. But Ernesta is naturally observant. One day, on the Antwerp dock quays, she noticed the difficulty there was in turning some heavy automobile wagons, and she said, "A better way ought to be found than that." She thought about it in the night, and came down the next morning with the complete scheme in her head. Her mother was inclined to laugh at "Ernesta's new idea," but when the idea was explained to some friends, they saw its value. A designer was sent for, and when plans were drawn according to the child's instructions, her notion was pronounced perfectly workable, and so a patent was secured. Now the Belgian Government wants to purchase it, seeing how important the method will be for military wagons. Ernesta is described as an unassuming little girl, happiest when playing with her dogs, and rather puzzled that engineers and journalists should be calling upon her to talk about her invention, which seemed to her, she says, "just one of the little ideas which so often come to me. I didn't dream it would be of so much importance."—New York Tribune.

"What can I spare?" we say:
"Ah, this and this
From mine array
I am not like to miss;
And here are crumbs to feed some hungry
one;
They do but grow a cumbrance on my
shelf"—
And yet, one reads, our Father gave His
Son,
Our Master gave Himself.

The Winter of death is but the promise of the Spring of new life.

**For COLDS and GRIP.**

**Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.**

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air.

MOTHERS

be prepared for croup, colds, pneumonia. Gowan's Preparation, external, penetrates and gives instant relief. Nothing better for inflammation and congestion, burns, sprains, bruises. At druggists. 25c. to $1.00.

Are You Going To Be a Spring or June Bride?

If you are, then you should write at once for Prices on our

Rich Bridal Furniture

Here you find the Largest, Most Reasonably Priced Stock of Bridal Furniture in the South.

Sydnor & Hundley, Inc.

FURNITURE
for the Home Beautiful.

709-11-13 Broad Street,
RICHMOND, VA.

Church Organs

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

The Church's Mission to the Mountaineers of the South : : : : :

Compiled by the Late Reverend WALTER HUGHSON, of the Diocese of Asheville.

140 Pags. 33 Illustrations. Prices, Net: Cloth, 75 cents; Paper, 50 cents; Postage, 8 cents.

CONTENTS

Introduction by the late Reverend Walter Hughson.
The Church and the Mountain People by the Reverend Shirley C. Hughson, O. H. C., of Sewanee, Tennessee.
The Mission of the Blue Ridge, Diocese of Virginia, by Archdeacon Frederick W. Neve, of Virginia.
Missionary Work in West Virginia, by Archdeacon B. M. Spurr, West Virginia.
Missions and Schools in the District of Asheville, by the Reverend Walter Hughson.
The Valle Crucis Mission and School, by the Reverend E. N. Joyner, of the District of Asheville.
Work of the Church in the Mountains of Kentucky, by Archdeacon F. B. Wentworth, of the Diocese of Lexington, Kentucky.
The Work at Sewanee, Tennessee, by the Reverend W. S. Claiborne, of Tennessee.
Sketches, Statistics, etc.

CHURCH MISSIONS PUBLISHING CO.
211 State St., Hartford, Conn.

N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| †¶6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | ‡†9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | †‡11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.20 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

## CHURCH INTELLIGENCE.

Continued from page 13.

### MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

**Large Confirmation Class at St. Paul's, Baltimore—St. Mary's Church (Colored), Injured by Fire.**

Ninety-three persons were confirmed in St. Paul's parish, Baltimore, the Rev. A. B. Kinsolving, D. D., rector, on Assension Sunday, making a total of 203 for the past two years. The treasurer reports the Endowment Fund to be $106,539.14. This is a growth from $72,643.10, three years ago.

The Church of St. Mary the Virgin, maintained by the clergy of Mt. Calvary church, Baltimore, for colored people, has for the second time within a year suffered disaster. One morning last week a fire broke out in the basement Sunday School room, and before it was extinguished, between $1,500 and $2,000 damages had been done upon the building. Last spring it became necessary to rebuild one of the side walls of the church, which was a very expensive proceeding.

**Episcopal High School.**

The following boys of the Episcopal High School passed all their recent March examinations:

Norborne Berkeley, Linn Boyd, John Dorsey Brown, Eustace Conway, Emmet Reid Dunn, Donald Mackenzie Faulkner, Peyton Randolph Harris, Francis Milton Massie, Robert Kinloch Massie, Jr., Talbot Taylor Pendleton, William Sumner Appleton Pott, Donald Wayle Powers, Frank Robertson Reade, Harrison Robertson, 3d, Frank Waters Rogers, Robert Nelson Rust, Archibald Magill Suthon, Walter Joseph Suthon, Jr., Cuthbert Tunstall, Rudolph Turk, Pichegru Woolfolk.

## PERSONAL AND NEWS NOTES.

The Rev. H. W. Ticknor's address is 616 Chestnut street, Carnegie, Pa., and not Johnsonburg, Pa.

The Rev. Charles H. Lee, Jr., of Jackson, Tenn., has accepted a call to St. Paul's church, Macon, Ga.

The Rev. A. C. D. Noe, of Belhaven, N. C., has accepted a call to the Church of the Epiphany, Inman Park, Atlanta, Ga.

The Rev. Bertram Warren, of Brewster, N. Y., expects to begin work under Bishop Paddock of Eastern Oregon, about May 1.

The address of the Rev. Walter R. Davis has been changed from St. Simon's Rectory, Lincoln, Neb., to Maryville, Mo.

The address of the Rev. Lewis P. Franklin has been changed from Summerville, S. C., to 17 North First street, Newark, Ohio.

Mr. John Conley Grimes, an ex-Methodist minister, and his wife were confirmed by Bishop Darlington, at Williamsport, Pa., diocese of Harrisburg, on March 28. Mr. Grimes has been very successful as a Methodist minister, and he will now seek orders in the Church. He is to be the lay reader in St. Mary's church, Williamsport, Pa.

The Rev. G. D. B. Miller has resigned the rectorship of St. Augustine's church, St. Louis, Mo. He will continue to edit the diocesan paper and serve as secretary to the Bishop.

The Rev. Alexander Galt, rector of St. Mary's church, High Point, N. C., will again take charge of St. Margaret's parish, Anne Arundel county, Md. Mr. Galt was formerly rector of St. Martin's parish, Hanover county, Md.

The newly-erected St. John's church, St. Louis, Mo., has been found too small to hold the congregations that attend, and the parish house is too small for the Sunday School. The Rev. S. F. Sherman, Jr., is rector of this flourishing church.

A belfry and bell are to be erected on St. John's church, New London, Pa., as a memorial to the late Mrs. Julia Whitaker, wife of the Bishop of Pennsylvania. St. John's is one of the oldest churches in the diocese, having been admitted into union therewith in 1793.

Nearly all of the churches, of various denominations, in Schenectady, N. Y., held special daily services during Holy Week. This result, it is stated, followed the reading of a paper before the Ministerial Association, at the beginning of Lent, by the Rev. B. W. R. Tayler, rector of St. George's church, who made a strong plea for the general observance of Lent.

A silver alms basin was consecrated at the Church of St. John the Evangelist, Hingham, Mass., on Sunday, March 21. It was given by the rector, the Rev. George F. Weld, in memory of Thomas Margetts, who for twenty-five years had not missed a dozen services in the church. During all that time he had always assisted in taking up the offering.

A handsome silver paten and chalice have been presented to Christ church, Mentone, France, by Mrs. Worthington, wife of the late Bishop of Nebraska, who died at Mentone on January 7, 1908. The Bishop of Nebraska and Mrs. Worthington worshipped in Christ church during their visit to Mentone, and received the Holy Communion at that church the day before the Bishop's death.

The centennial of St. James' parish, Philadelphia, will be celebrated from April 25 to May 2, inclusive. A historical paper will be read by the Rev. Louis O. Washburn, D. D., rector of Christ church, and sermons preached by the Rev. Edward M. Jefferys, of St. Peter's, the Rev. Wm. C. Richardson, S. T. D., rector of St. James', and Bishop Mackay-Smith. The various associations of the parish will hold reunions, which will include sociables, entertainments and services and an exhibition of all work done in the various schools and societies of St. James's and St. Timothy's will be open throughout the week in the assembly hall.

In the spiritual sphere cause and effect are as certain as in the natural world. Visible results cannot always be clearly traced; but no good work was ever thrown away in this world, which belongs to God.

At best our least endeavor
Must faint and fall forever,
Without God's guiding finger to point the how or where.
—Margaret J. Preston.

**Bearing the Cross.**

Stretched on the cross, the Saviour dies,
Hark! His expiring groans arise;
See, how the sacred crimson tide
Flows from his hands, his feet, his side.

Can I survey this scene of woe,
Where mingling grief and wonder flow,
And yet my heart unmoved remain,
Insensible to love or pain?

Come, dearest Lord, thy grace impart,
To warm this cold, this stupid heart;
Till all its powers and passions move
In melting grief and ardent love.

**Thoroughness.**

Thoroughness is a virtue to be sought with the whole heart. It is one of the marks of the noblest sort of character and it in turn reacts upon character to make it noble.

Thoroughness consists in always doing our best, in putting our whole selves into every piece of work we undertake, in carrying everything begun through to the last pitch of perfection. Thoroughness is close kin to honesty, it cannot be achieved without earnestness, patience, perseverance, all of which fine graces it calls into vigorous exercise. Thoroughness confers distinction on character, lifts it out of the ordinary, cheap and commonplace into the rank of the choice, the valued, the rare. Thoroughness and thorough work are at a premium among men and there are times and circumstances when their price is far above rubies.

One reason for the value set upon thoroughness is that it can be counted on, it is always and everywhere reliable, men can build upon it, it does not betray confidence or disappoint expectations.

Thoroughness is most resplendent in great things and in hours of stress and crisis. The fruits of it abound then to its glory. But it is built up in the thousand acts of minute fidelity to obscure tasks in the routine of daily life. The granite character under whose shelter a whole nation confides as in the shadow of a great rock in a weary land, has come to his superb eminence through the homely habit of always doing his best. As a recent writer has well said: "Heroes are not born of crises. They may be discovered by them, or brought out by them. The stuff of which they are made is given long before. It is by their faithfulness and constancy in the long, prosaic hours of life that they become equipped for the supreme moments which bring them to light."

The quality of thoroughness is exceedingly pleasing to God. He enjoins it in the command: "Whatsoever thy hand findeth to do, do it with thy might." And He commends it and rewards it in the supreme moment "when he has returned having received the kingdom" and says to his servant: "Well done, thou good servant, because thou hast been faithful in a very little have thou authority over ten cities." Christ's people ought to remember this, that their Master expects thoroughness, not quantity, in the returns they make to Him. It is far more pleasing to Jesus for us to do what we can do well, than to attempt so much that we must slight some of it for lack of time and strength. Here is the true spirit breathing itself out to God:

"And if some things I do not ask,
In my cup of blessings be,
I would have my spirit filled the more
With grateful love to thee.
More careful, not to serve thee much,
But to please thee perfectly."

There is great spiritual strength, yes, and exhilaration, also, in doing all things, great and small things, with serious, scru-

pulous thoroughness. Nothing so dignifies life and imparts to it a thousand solid and wholesome delights as this "doing all things heartily as unto the Lord and not unto men." Here is the principle which supported John Milton through the long years of obscure and apparently fruitless labor which prepared him for the climax of his life, when, by the one immortal work, he took his place forever among the very greatest poets of the race.

"Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Towards which time leads me, and the will of heaven;
All is, if I have grace to use it so,
As ever in my great Task Master's eye."

Or take this from Jean Nicolas Grou: "Little things come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness, than are the greater occasions which occur but rarely. Moreover, fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of child-like simplicity and dependence. In proportion as self-love and self-confidence are weakened, and our will bowed to that of God, so will hindrances disappear, the internal troubles and contests which harassed the soul vanish, and it will be filled with peace and tranquility."

This thoroughness is never so fruitful as in the practice of our religious duties. These having to do with the greatest concerns, it yields the most precious results. Thoroughness in searching and keeping the heart, in laying before God our real state and all our wants, omitting no act of praise which is due, no confession of sin that is known; thoroughness in the reading and searching of the Scriptures, in reviewing our progress, noting our failures, in applying promptly the remedies; thoroughness in doing whatever part of the Church's work is committed to us—in short, in all our living unto God—this will make the desert of the heart blossom like the rose and sing.—T. H. R., in Southern Presbyterian.

### What We Can.

Who was that French boy that made his servant wake him every morning with the cry, "Rise, Monsieur le Comte, you have great things to do to-day!" The world has forgotten his name, and it is probable that he never did anything great in it, but we may be sure that the call drove him every day to do many little good things for which the world was better and happier then, and which, no doubt, are working in it like leaven for good to this day.

Why should not each of us waken every morning remembering that though the new day may give us no chance for splendid achievement—no line to carry to a sinking ship—no word which shall uplift a nation—there will be plenty of chances in it before night to give to our neighbors fun, courage, or strength? We cannot, perhaps, write a poem like Keats' "Nightingale;" we cannot discover radium; but we can fill our windows with flowers to bid a cheerful good morning to passers-by.

The old Puritan doctrine that piety meant self-torture and gloom, is dying out among us. People of all sects are finding out that our Father has given us a beautiful home, and that he wishes us to rejoice in it and in him, and to help our neighbors to rejoice with us. Even Isaac Watts, far back in his gloomy day, insisted that, "Religion never was designed to make our pleasures less."

"But," argues some girl who has neither beauty, health, nor social position to give her influence, "what can I do to make the world better and happier?"

A woman living a few years ago in a miserable little village planted in front of her house a flower garden. When her neighbors crowded round to admire it she persuaded them to go and do likewise. She gave them seeds, she helped them to dig and weed, she kept up the work until they achieved success and were able to send flowers to the county fair. The poor-spirited women in other villages became wise in seeds and bulbs instead of scandalous gossip. The men, for shame, cleaned and drained the streets. The little woman is dead and forgotten, but her work will be be a help to many generations.

An Eton boy, Quintin Hogg, appalled by the misery of mighty, dreadful London, got a barrel and a board, a couple of candles and some old books, and started a school at night under London Bridge. He had two wharf-rats as his first scholars. When he died, hundreds of thousands of poor men put a black band on their arms. They had been trained in the many polytechnic schools which had grown out of the barrel and boards—not only in Great Britain but in her colonies as well.

In short, we may be sure when we waken each morning that God has filled our hands with good seeds, which if we plant them will go on yielding fruit throughout the ages.

Whoever you are—wise or foolish, rich or poor—God sent you into His world, as he has sent every other human being, to help men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be you are mere lumber, a worthless bit of the world's furniture. A Stradavarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used. Before you in your journey wait hurdreds of human beings with whom you must have relations, whom you must either urge on or hinder on their way. It is your business to use your money, or beauty, or wit, or skill, or whatever good thing God has given you, for their help. Why not begin every morning with the French boy's thought—"I have great things to do to-day!" Rebecca Harding Davis, in St. Nicholas.

### At Eastertide.

"Because I live ye shall live also."

We tremble at the thought of Death's dark portal
When dear ones leave us for a home afar;
But 'tis the hope-lit gate of Life immortal
That waiting angels for their steps unbar!

We say we lose, when those in Jesus sleeping
Will never need our feeble care again.
Oh, faithless hearts! a closer, tender keeping
Forever shelters them from grief and pain!

From those we love, a little season parted,
Ours the sure hope a risen Saviour gives.
Why grieve in doubt and darkness, broken-hearted—
There is no death, no loss, since Jesus lives!

—Mrs. H. L. Lyman.


### Boarders Wanted.

WANTED—A few boarders for the spring and summer, in pleasant country home, near Blue Ridge Mountains. Home comforts. Fine shade. Attractive surroundings. Terms moderate. The MISSES PENDLETON, Delaplane, Fauquier Co., Va. apr10-2t*


## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name.

### ACKNOWLEDGMENTS.

#### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during March:

| | |
|---|---|
| St. James', Leesburg | $ 10 00 |
| St. Paul's, Petersburg | 100 00 |
| Christ, Georgetown, D. C. | 20 00 |
| Two Friends, Cumberstone, Md. | 4 50 |
| Rev. J. B. Walker, Philadelphia, Pa. | 10 00 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., April 1, 1909.

### DIED.

PAGE.—At his home in Charlottesville, Virginia, on the morning of March 30, 1909, CARTER H. PAGE, in the 87th year of his age.

### OBITUARY.

#### Mary A. Lumsdon.

Entered into life eternal, in Washington, D. C., March 15, 1909, MARY A. LUMSDON, daughter of the late William O. and Rachel Pettinger Lumsdon, (nee Magruder.)

She was born in Clarksburg, Maryland, February 29, 1834. Her great grandfather, Col. Zadvels Magruder and the succeeding generations of the family have worshipped in St. Bartholomew's church, Montgomery county, Maryland. She was for many years a communicant of Epiphany church, Washington.

The memory of her beautiful Christian character is a precious legacy to the loved ones who survive her. Unselfishness was its dominant trait. Her chief pleasure was in doing what she could for others, even when this meant self-denial.

Her last illness was brief. She walked with God and was not, for God took her.

E. H. I.


### WANTS.

WANTED—BY AN A. B. AND A. M. graduate of the University of South Carolina, a position as governess or companion, in a refined family. Will teach Latin and English branches. Miss A. E. Mellichamp, Blythewood, S. C. 1t

WANTED—A CAPABLE, STRONG WOMAN (white) who is kind, reliable and willing, to wait on invalid lady and care for her rooms. Good home for party who will come well recommended. Address Mrs. L. M. C., 1918 F street, N. W., Washington, D. C. 10mch-2t

WANTED—A POSITION AS COMPANION or to keep house. References exchanged. Address Miss Upshaw, Second avenue, Chestnut Hill, Richmond, Va. 3ap-4t*


### APPEALS.

**$75,000**

invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

as the Church's agent, now holds general and special Trust Funds amounting to $1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS, $1.00 a year

### Reunion of the "Old Horner Boys."

An association has been formed in Oxford, N. C., of men and boys who have in the past attended the Horner Military School in that place. A reunion of the "Old Horner Boys" is proposed, to take place during the school commencement, the last week in May, 1909. The programme will embrace addresses, a banquet, etc. Every old boy is requested to send promptly to F. M. Pinnex, secretary, Oxford, N. C., his address and the addresses of all others known to him.

# The Household.

### A Cure for Bad Tempers.

The manager of a large laundry business recently cured two of his men who could never agree with each other on account of their bad tempers. These men's duties caused them to work side by side in the laundry, and, owing to their quarrelsome natures, they were constantly in hot water in more senses than one. At last their employer hit upon the following plan to cure them: He put the two men, one inside the building and the other outside, to clean all the windows on the premises. There they were, face to face with each other, without being able to exchange a word. At last the charm began to work, for the whole of the work people were laughing at them. Noticing this, the two men could not help but smile at each other, and at last broke out in a hearty roar of laughter. The cure was permanent, for they have been good-tempered friends ever since.—Popular Educator.

### The Perfect Shortcake.

To two cupfuls of flour add a teaspoonful and a half of baking powder, half a teaspoonful of pure lard or melted butter and enough sweet milk to make the dough. Or, if used to the more modern methods of cookery, you may simplify the matter by merely adding a teaspoonful of melted butter to two cupfuls of prepared flour, and moistening it with the sweet milk. In either case, you will bake the "cake" until the crust has attained just the proper degree of crispness, after which you will split it through the center, will spread each piece lavishly with the best of butter, and when the fruit has been piled high upon them, and has been plentifully covered with powdered sugar you will serve them, one on top of the other, accompanied by the traditional pitcher brimming full of thick yellow cream.—Miles Bradford, in Delineator.

### Scalloped Chicken.

Cold roast or boiled chicken; free from gristle and skin and finely chopped; one cup of gravy; one tablespoonful butter; one egg well-beaten and one cup of fine bread crumbs. Put the gravy in a saucepan; thicken it with a little flour and add the chicken; let it boil up once and add the egg, stirring well, and season with salt and pepper. Cover the bottom of a buttered baking dish with some of the bread crumbs; pour in the chicken and put a thick layer of bread crumbs over the chicken. Put little pieces of the butter on top of the bread crumbs and bake until it is a delicate brown in a quick oven.

**Potato Salad.**—Boil six large potatoes and four eggs. Chop potatoes, two onions and two of the eggs together, leaving the remaining eggs for garnishing the salad. Add salt and pepper and a little celery seed to the mixture For the dressing take butter size of a walnut; two tablespoonfuls of sugar and a cupful of vinegar. Put butter, sugar and vinegar into a saucepan and heat, but do not allow to boil. Pour this dressing over the salad and garnish with the remaining eggs cut into slices and fresh lettuce leaves. Chill one hour, then serve.




EASTER TIDE

— Calls for —

EASTER MEMORIAL GIFTS

To Your PARISH CHURCH.

We are at your service in questions pertaining to CHURCH ART, and will answer any questions on receipt of specific Inquiries.

Write for Illustrated Data.

23, 25, 27, Sixth Ave, NEW YORK.

J & R LAMB

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

*Improving the Quality, Increasing the Quantity of Tobacco Crops*

The ambition of every tobacco planter is to secure the largest possible crop of the best possible quality—and this is most surely, easily, and quickly accomplished by the use of

Virginia-Carolina Fertilizers

As a rule the more liberal the amount of these fertilizers used per acre, the better the results. Mr. John F. Cunningham of Cunningham, N. C., probably one of the largest tobacco growers in the world, says: "I have been using your fertilizer for twenty years. I have sold tobacco made by this fertilizer as high as 90c a lb. Virginia-Carolina Fertilizer is used by the best tobacco farmers in the Tobacco States. It stands upon its merits. There is no better fertilizer made or used in the United States. I take great pleasure in recommending it not only to the farmers of Virginia and North and South Carolina, but to all the tobacco growers in the Union."

***The best results are invariably obtained with the use of Virginia-Carolina Fertilizer. Over one million tons were sold last year.***

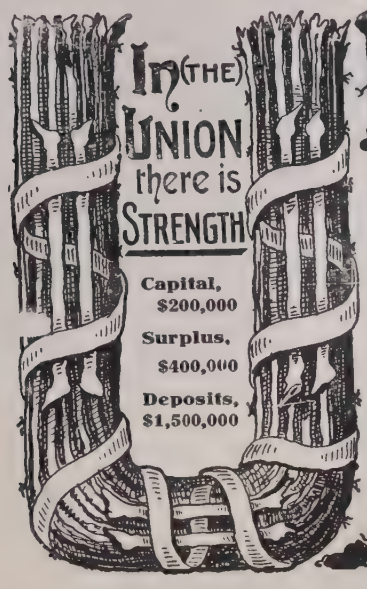
Be sure and get the 1909 Virginia-Carolina Farmers' Year Book from your fertilizer dealer, or write our nearest sales office and a copy will be sent free.

*Virginia-Carolina Chemical Co.*

*Sales Offices*
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers
Virginia-Carolina
Chemical
Co.

*Sales Offices*
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.




# UNION BANK

**Extravagance Leads to Poverty.**

Place the money that you have been wasting in a good strong bank, where you feel certain that it is safe, and where interest is paid from the time the first deposit is made. Your money will rapidly accumulate, and you will soon have to your credit what you have previously been idly throwing away.

THE OLDEST, STRONGEST AND SAFEST SAVINGS BANK IN THE SOUTH, pays interest at 3 per cent., compounded twice a year.

## UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**

Write for Our Method of "Banking by Mail."
Mention this paper.


## Thoughts for the Thoughtful.

The lowly places are the holy places.

The love of riches turns the key of the soul against appreciation of the best things.

Faith takes up the cross, love binds it to the soul, patience bears it to the end.—Bonar.

Look for new planets if you will, but do not tramp down the flowers at your feet while doing it.

Keep sweet and charitable. To enjoy life is a great art; to make others enjoy theirs is a greater one.

"How can you train the emotions except by the religion of Jesus Christ?"—Archdeacon Webber, of Florida.

Heaven is but another word for the life which has by faithfulness fitted itself for a larger and diviner sphere of service.

An excuse, however plausible, is always an excuse. It never looks the truth fairly in the face, bluster and swagger as it may.

Aspirations after the holy are the only aspirations in which the human soul can be assured that it will never meet with disappointment.

No man who has never really tried to serve God has a right to object to His service. And has anyone ever really tried, and then objected?

Every morning comes the light, and a fresh chance of doing better. Is it not the sheerest folly and ingratitude to let yesterday spoil the God-given to-day?

The great dangers lie within ourselves. What matters it what threatens our head or our purse? Let us think only of that which threatens our soul.—Victor Hugo.

A sacred burden is the life we bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win. —Kemble.


**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

**Established 1846**

## GEO. W. ANDERSON & SONS

**215 E. Broad St., - - RICHMOND, VA.**

CARPETS, RUGS, LACE CURTAINS.

**FIBER and CREX RUGS, All Sizes.**

**The Ideal Summer Rugs. ● Write for Prices.**

## AMERICAN NATIONAL BANK

**RICHMOND, VA.**

**Capital and Surplus, - - - - - - - - - - - $600,000**

OLIVER J. SANDS, President, C. E. WINGO, W. C. CAMP, } Vice Presidents.
O. B. HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

*Some Facts About This Bank.*

It is under the supervision of the United States Government.
Its affairs are guided by a strong, active Board of Directors.
Its resources amount to over Four Million Dollars.
It pays interest on savings accounts at the rate of 3% per annum.
It invites accounts subject to check—small as well as large—extending every courtesy to all patrons.

**Correspondence or Interviews Solicited**

## Geo. A. Hundley,

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

INCORPORATED 1882.

**THE**

## VIRGINIA FIRE & MARINE Insurance Company

**Richmond, Va.**

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| **Assets** | **$1,446,653.33** |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Buy Your **Seeds** From

**DIGGS & BEADLES**

The Seed Merchants

1709 East Franklin Street

RICHMOND, VA.

WE are headquarters for Superior Seeds of all kinds—Garden and Flower Seeds Grass and Clover Seeds, Seed Potatoes, Onion Sets, Cow Peas, Field Beans. Poultry Foods and Supplies, Fertilizers, etc.

Your correspondence solicited. Write for our Free Catalogue and Price List.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.** Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
O. IUETKE ART WORKS 227-229 W. 59 St. NEW YORK

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## A SUITABLE PRESENT FOR YOUR RECTOR

"Wit and Humor of the Parson," a laugh-provoking book for "Blue Monday," by Rev. Dr. F. J. Mallett. The late Bishop Nicholson wrote: "I enjoyed that excellent book greatly; it will serve as another drop of oil on the wheels of our heavy duties, and make them go smoother." Bishop Whitehead says: "Read it with genuine interest and amusement." Cloth, $1.06, postpaid; paper, 55 cents, postpaid.

Address, Rev. F. J. Mallett, Sharon, Pa.

## CHILD ATE AN ENTIRE BOX OF CUTICURA

Spread on Some Crackers—Not the Slightest Injury Resulted from Little Fellow's Escapade—In Most Positive Way Ingredients of

CUTICURA PROVEN PURE SWEET AND HARMLESS

A New York friend of Cuticura writes the following interesting letter:—

"My three year old son and heir, after being put to bed on a trip across the Atlantic, investigated the stateroom and located a box of graham crackers and a box of Cuticura Ointment.

"When a search was made for the box, it was found empty and the kid admitted that he had eaten the contents of the entire box spread on the crackers. It cured him of a bad cold and I don't know what else."

No more conclusive evidence than the above could be offered that every ingredient of Cuticura Ointment is absolutely pure, sweet and harmless. If it may be safely eaten by a young child, none but the most beneficial results can be expected to attend its application to even the tenderest skin or youngest infant. This feeling is shared by mothers and nurses to such an extent that Cuticura Soap and Cuticura Ointment have for many years been unhesitatingly used throughout the civilized world for preserving, purifying and beautifying the skin, scalp, hair and hands of infants and children from the hour of birth. And greater still, if possible, is the confidence reposed in Cuticura Remedies for the treatment of torturing and disfiguring humors of the skin and scalp. The suffering which they have thus alleviated among the young and the comfort they have afforded worn-out and worried parents have led to their adoption in countless homes as priceless agents in the speedy, permanent, safe and economical treatment of infantile and birth humors, eczemas, rashes, irritations, inflammations and chafings, and other itching, scaly and pimply humors when all other remedies suitable for children fail.

Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town, East London, etc.; Russia, Ferrein, Moscow; Japan, Maruya, Ltd., Tokio; U. S. A., Potter Drug & Chem. Corp., Sole Props., Boston.

## HEADQUARTERS FOR PRAYER BOOKS AND HYMNALS

in sets and separate from 20 cts. to $20.

Chancel and Altar Sets a Specialty.

**Church Book Store**

317 N. Charles Street, BALTIMORE, MD.

BIBLES. The new black-faced type. The acme of the printer's art. A large, clear type in small size. Text and Teacher's editions, from $1.50 up. Also Family and Pulpit Bibles.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

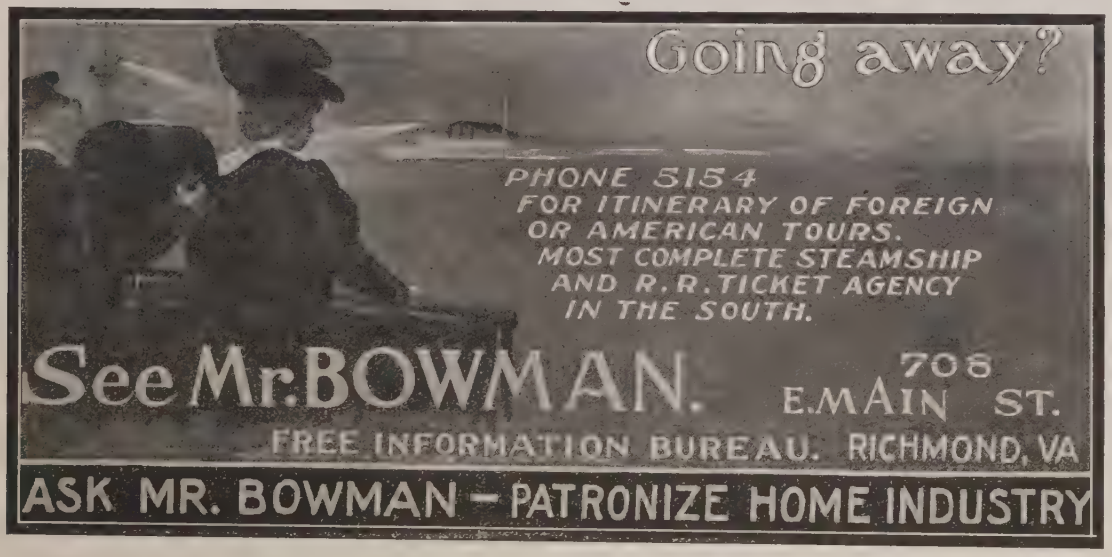
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

VOL. LXXIII. RICHMOND, VA., APRIL 17, 1909. No. 16.






Established 1846

**Geo. W. Anderson & Sons**

215 East Broad St.,

RICHMOND, VIRGINIA.

**Carpets, Rugs,**

**Lace Curtains.**

**Church Work a Specialty.**

Write for Prices.

THE

**American National Bank**

RICHMOND, VA.

| | |
|---|---|
| Capital | $400,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

**OUR MARRIAGE VOW.**

THE CHURCH SERVICE from the Prayer Book, and a handsomely engraved Certificate to be filled up by the Clergyman. Printed in Pica type, 16mo (4½x6¾), rubricated. Each copy in a white cardboard box.

Sent, postpaid, on receipt of price.



**THOMAS WHITTAKER, Inc.**

PUBLISHER,

2 and 3 Bible House, - - - - - NEW YORK.

| No. | | Net Price. |
|---|---|---|
| 1. | White Leatherette, gilt edge | $0 75 |
| 3. | White Calf, elephant grain | 2 50 |
| 5. | White Morocco, tuck | 3 50 |
| 6. | White Calf, tuck | 3 50 |
| 8. | White Ooze Calf, divinity circuit, silk lined, ribbon tied | 4 50 |
| 9. | White Satin, cushioned | 2 00 |
| 20. | White Parchment Boards, gold lines, gilt top, uncut edges | 1 00 |

The names of bride and groom and date of marriage will be stamped in gold on cover **FREE,** if not more than two lines are required.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

## ST. AGNES SCHOOL
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Announcement on application.

## The General Theological Seminary.
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

CENTRAL BUREAU OF EDUCATION, PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

## FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

# John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## A SUITABLE PRESENT FOR YOUR RECTOR
**"Wit and Humor of the Parson,"** a laugh-provoking book for "Blue Monday," by Rev. Dr. F. J. Mallett. The late Bishop Nicholson wrote: "I enjoyed that excellent book greatly; it will serve as another drop of oil on the wheels of our heavy duties, and make them go smoother." Bishop Whitehead says: "Read it with genuine interest and amusement." Cloth, $1.06, postpaid; paper, 55 cents, postpaid.
Address, Rev. F. J. Mallett, Sharon, Pa.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

# R. L. Christian & Co.
816-818 EAST MAIN STREET,
Richmond, Va.
## Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

## PEOPLE
use Gowan's Preparation because it is external, penetrates, gives instant relief in croup, colds, pneumonia, inflammation, congestion, burns, sprains, bruises, pains, soreness in throat, lungs, muscles. Druggists, 25c. to $1.




# N. & W. R'Y.
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.
SCHEDULE EFFECTIVE JAN. 4, 1909.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | ‡8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | ‡†9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡†11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., APRIL 17, 1909. No. 16.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### AFTER LENT.

There is an old physical science anxiom which tells us that reaction is always equal to action, and in the opposite direction; and this axiom probably holds as good in the moral and spiritual world as in the physical. And it is just the recognized law of human life which makes one of the most serious dangers attendant on the observance of the Lenten Season.

For a season, the Church calls on her children to pursue a course of life and conduct more earnest and sober and devotional than the average; to withdraw, for a time, from what may, in itself, be perfectly proper and legitimate, but the abstaining from which is conducive to moral and spiritual discipline; to cultivate and practice extraordinary acts of self-denial and self-discipline. All this she does with a distinct object in view, just as, by way of a rough example, an athlete goes into training. The athlete is not foregoing pleasant things and doing distasteful things merely for the pleasure of the process, but for a definite and distinct object, and this object he has in mind all the time. He is hardening his muscles and increasing his powers of endurance, and adding to his capacity for sustained and persistent effort. Further, he knows clearly what he is doing these things for, namely, to fit himself for some impending struggle, in which he hopes to excel and obtain mastery. To put it crudely, the Church has partly some such idea as this in view in observing the Lenten Season. The athlete does not give up a thing because it is, per se, wrong, but because its renunciation helps him to greater strength and vigor.

So with Lent: the Church is, in a manner, putting her children into training in order to develop them spiritually and make them strong morally; to give them clearer vision and greater powers of endurance. So, for a season, she calls on them to practice these extraordinary acts of devotion, and so to fit themselves for work and life as to make them capable workmen.

The things she has called on us to forego are not many in themselves and at all times. Such things as those she calls on her children, in the name of God, not to forego in the Lenten Season only, but in all seasons and under all circumstances. The Lenten disciplinary self-denials are of things right in themselves, but renounced for the sake of added power and vision and endurance.

Now, just because the thing given up in Lent may be a perfectly innocent thing in itself, the end of Lent brings a serious danger in the return to the temporarily renounced pleasure, or pursuit, or whatever it may be. For instance, to illustrate by a fact known to this writer. A certain "Churchman," impressed with a sense of the importance of Lenten self-denial, decided that he would do the, to him, very hard thing, and quit smoking during the solemn season. It was a very real self-denial and he carried it out faithfully and conscientiously to the end of the Forty Days Fast. But the last evening of the Holy Season he called in two or three congenial friends, and they sat waiting the stroke of midnight, notifying them of the termination of their fast, and as the striking clock warned them of the end of their self-assumed obligation, they proceeded, in the forceful phrase of one of their number, to "make up for lost time," and thoroughly saturate themselves with the temporarily foregone indulgence! Did this Lenten Fast—so-called—do any good? Was the man any better, or stronger, or more enduring for his supposed self-denial? This writer once heard a "Churchman" say that he never touched ardent spirits during Lent, because it made his liquor taste so much better after Easter! A travesty, pure and simple, on fasting or self-denial!

These are extreme cases, but they illustrate the idea in mind, namely, the danger of a reactionary over-indulgence in the thing given up during Lent. And this is the danger of the "After Lent" to which attention is being called. We have all heard with painful frequency of the "Easter German" and all the other "Easter" diversions and dissipations that fill the "Society columns" of our papers. Wnat do they mean? Why, simply the danger of reaction from the observance of the Lenten Season. The thing that is innocent in itself has been temporarily given up, and this temporary discipline is a splendid thing, if it makes us stronger for all renunciation, and of clearer vision for all duty, and more persevering and enduring in the pursuit of all righteousness; but if it simply means a temporary abstention, with the deliberate determination to "make up for lost time" then so far from doing good, Lent has actually done harm. If the man in training returns, as soon as his training days are over, to greater indulgence than he practiced before the days of his discipline, then instead of bettering his constitution and increasing his strength and powers of endurance, he has actually injured himself, and done the very reverse of what he was supposed to be trying to do.

In the Church's view, Lent is a season of Preparation:" preparing ourselves for better work and greater power, and to this end the training begun during the Lenten Season must be continued in greater or less degree, through all the seasons of the Christian year.

"After Lent," then comes the danger against which all earnest men and women need to guard—the danger of the reaction which will literally make the last state of that man or woman worse than the first. The supreme ideal of every devout child of the Church will be to gain power and vision during the Lenten Season, and after the Lenten Season is over to maintain and increase that power and vision. Not to revert in greater degree to the old pursuit, but having found the path to self-control, to continue in that path and daily to make in it greater progress.

"After Lent" comes the real struggle for which preparation has been made. and then, too, comes the great opportunities to show just what Lent has done for us, how much power we have gained from it, and how much clearer we can see and comprehend the will of our Master after having gone aside with Him into the desert places during these weeks.

The real test of the value of a Lenten Season is not what we did or refrained from doing during the forty days of fasting and prayer, but our condition of spiritual fitness at the close of the "Dear Feast of Lent;" our clearer vision of duty, and our increased power for the doing of that duty.

"After Lent" may be a far truer test of the value of Lent than any thing done during the Lenten Season.

## THE GOSPEL IN THE EXODUS.

By Rev. Dr. Hay-Aitken.

Our Church bids us read as a part of her lectionary the wonderful story of the exodus from Egypt, and the introduction of the Israelites into Canaan. The compilers of the original lectionary in making this selection were, of course, unable to foresee the startling conclusions of the Higher Critics; nor did their successors, some of the ablest and most learned members of our Church in the latter part of the nineteenth century, find any sufficient reason for adopting a different course. In both cases it seemed obvious to those who arranged for our Sunday lessons from Old Testament Scripture, that there must be some sort of parallelism between the dealings of God in redemption with His ancient people and the dealings of the same God in redemption with the human race.

The analogies are, indeed, so impressive that we must either accept the one event as a sort of prophetical anticipation of the other, or else fall back upon a theory of amazing coincidences, certainly not less improbable than such an anticipation may appear even to the sceptical. In the proper preface of the Communion Service, appointed for Easter Day, the minister is directed to address these words to God, in speaking of the death and resurrection of Christ: "He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world." Our Church, therefore, desires us to see in the death of the Paschal lamb for the sin of the Israelite's household, in whose death the death of the first-born was to be represented, and by whose representative death the safety of the whole family was to be secured, an historical anticipation of the death of Him whom the Baptist described as "the Lamb of God that taketh away the sin of the world."

But this vicarious death did not profit the ancient Israelite until he by faith appropriated the benefit, by striking the blood upon the lintel and the side post of his door. This was his presentation to God of his claim for immunity from judgment and condemnation, on the ground of the death of the representative victim. And even so the shedding of the blood of the great world Victim upon the cross of Calvary leaves the individual sinner still under condemnation, until his faith pleads the efficacy of this Divine provision, and rests upon the fact of his being represented in that sacrificial death. Thus the Old Testament story illustrates alike the doctrine of the Atonement and the great principle of justification by faith.

Nor is even this all. The Israelites, when first introduced to us in this remarkable book, are described as being both death-doomed, as a race, and also enslaved; and that in spite of their belonging to the chosen race, and being the heirs of all the privileges and promises of the old covenant. All this finds but too evidently its analogue in the condition of the myriads amongst ourselves in Christian lands, who, although the heirs of all the promises and privileges of the Christian covenant, are none the less the slaves of sin, and under sentence of death, as the result of their unfaithfulness to their privileges.

As we pursue the analogy a little further, we see that Pharaoh's tyrannous power over the Israelites was at an end the moment that the nation availed itself of the means provided for its reconciliation with God, in the shedding and the sprinkling of the Paschal Blood. Then it became possible for Jehovah to prove Himself the God of His people by fighting their battles for them, thus liberating them from the thrall of the oppressor. And even so, when the soul, justified by faith, has peace with God, sin loses its enthralling power; the ransomed spirit is no longer either death-doomed or enslaved, but is in a position to realize the meaning of the Apostle's words, "Sin shall not have dominion over you, for ye are not under the law, but under grace."

These parallelisms have to be explained; and multitudes of those who have felt the power of the spiritual truths thus illustrated have never doubted that the explanation is to be found in a certain spiritual unity of purpose, which has run through all God's dealings with man, both in Old and New Testament times. They believe in a revelation progressive indeed, yet self-consistent, made in "sundry parts and divers manners" in early days, but all leading up to, and culminating in, the supreme revelation of Christ. The Gospel narratives leave us no room for doubt that this was also the view of the Master Himself. Are they wrong? and was He wrong, too? Can we thus bring ourselves to regard our Lord as a blind leader of the blind, and yet continue to offer Him, in other respects, the tribute of our adoring faith and unfaltering obedience?

This is a plain and definite issue, and one that our modern teachers cannot be allowed to evade.

## The Rainy Sunday.

"Raining again!" exclaimed Pastor Ludlow, one Sunday morning, addressing his young wife. "This is the fourth Sunday we've had rain."

"It may clear up yet, Robert," she replied in her cheery way.

"Not likely," the husband said, huskily. "It will keep up until after church time, sure."

"Perhaps there will be a good attendance after all; it isn't raining hard now."

"There'll be sixteen people out; I can name them in advance; old Mrs. Jones, the three Prindle families, John Metzgar, the Smith girls and old Father Harmon."

"I did want a good attendance to-day. I've worked hard on this sermon, and to think of preaching it to a handful of people! I wanted all to hear it. Besides, we were to take an offering for the church repairing fund. We'll never get the old building fixed up at this rate."

"Robert, it seems to me you are forgetting that God knows best," the little woman ventured.

"Well, Martha, it certainly looks that way, but I am very much disappointed."

A blaze of lightning and a cash of thunder interrupted the conversation. The inmates of the parsonage stood at the window and silently gazed at the threatening clouds. Then the rain began to descend in torrents, and the young man turning away, repaired to his study. Presently his wife joined him. "That's right, Robert," she said, as she noticed him bending over his manuscript. "Prepare yourself just as if there were to be a house-full."

"What did you say, Martha?"

"I am glad to see you working at your sermon. I believe a preacher should do his best every time, whether he has a large or small audience."

"You are right, Martha," the young man said, as he tossed the paper to his side. "I had hunted up an old sermon, and was looking it over, but I'll take your advice; if anybody comes to church to-day he shall hear the sermon I have prepared for the occasion. I'll give him the best I have."

When the time came for going to church it was still raining. The road looked like a stream of water and it did seem almost useless for the pastor to venture out.

"I'll put on my rubber boots and wade down to the church," the young man said.

"I'll be ready in a moment," Mrs. Ludlow responded.

"You are not going to venture through this weather," he said.

"Do you think I would miss the best sermon of the year because of a bit of rain and mud. By no means. My old waterproof will keep me dry, and the walk at the side of the road isn't so bad," she replied, and the argument ended.

The sexton, Father Harmon, and the Smith girls were there. The Prindles soon arrived and then several strangers stepped across the street from the village hotel. Twenty persons, not including the pastor and his wife, were in attendance.

Robert Ludlow had a light heart, much lighter than he had earlier in the day. His wife's timely words had done their work, and the consciousness of doing his duty helped along. His heart was in his sermon, and he preached with unusual animation.

"We expected to take a collection for the church-repairing fund," he announced after the sermon, but will postpone it until some future date, because of the small attendance."

Two weeks later, Rev. Mr. Ludlow received a letter from a young pastor of a city church, an old school chum, from whom he had not heard for more than a year. It was as follows:

"Dear old chum: You must be preaching some telling sermons. It seems that we, more than a hundred miles distant, are to reap some of the harvest from your sowing. A gentleman called on me a few days ago and spoke of having attended a service in your church a fortnight ago. Incessant rain prevented him from leaving your town on Saturday night, as he expected to do. He was not in the habit of attending church, but accompanied a friend who was stopping at the hotel, because he disliked to decline his urgent invitation. He was deeply impressed with the truth you proclaimed and has requested me to receive him into church membership. Enclosed find his check for fifty dollars, which he wishes placed in your church-repair fund. May you continue doing such excellent work for many years to come.

Yours sincerely,
EUGENE MAHON."

"O Martha, how glad I am that I did my best that rainy Sunday," he said, prancing about the room for joy.

"Truly, the Lord knew what was best for us, little wife, when he sent that hard rain, did he not?"

### The Evening Service.

Suppose the Church is in the evening thrown open to all and sundry, that it is an understood thing that everyone is welcome, and the ushers and other leaders show kindly attention to all who come, the building in winter being well lighted and warmed; suppose the choir attends loyally and gives plenty of good singing—music has a quite wonderful power—suppose that instead of a regular and regulation sermon, there is a lecture or address, dealing with religious and moral questions in a free, off-hand manner, and the whole service over in one hour. Suppose—more daring and dreadful innovation—that the congregation meet together afterwards, and converse with the pastor and with one another—why, in the primitive Apostolic Church the communicants, after the Lord's Supper, greeted each other in social kindness and brotherly affection. We say, suppose these simple, Christian-like, and human methods were employed, we should soon see a wonderful improvement in the evening service. In all these suggested methods there is not a single feature un-orthodox or un-scriptural, or even un-Presbyterian. All these methods have passed being mere experiments, they are in fruitful and happy use in certain cities.—British Weekly.

### Holiness and Happiness.

"The gospel of Jesus,' says Dr. Morrison, "never says be happy. But it says be holy. Aim at the highest, and happiness will come. Forget it; trust in God, do the next duty, go round by Calvary, if the road lies there. And like sweet music falling among the hills, or like a fragrance wafted we know not whence; like the springing of water where we never looked for it; like the shaft of light breaking the cloud above us; like an angel unbidden, happiness will come. Seek happiness first, says Jesus, and be baffled. But seek ye first the Kingdom of God, and all these things shall be added unto you."

The old preacher who got at the Conference the baptism of the Spirit he longed for left with the feeling in his heart that he could preach better or die easier because of that touch.

### The French Market In New Orleans.

The French market was at first a resort for the Indians, who brought for sale the dried sassafras leaves from which "gumbo file" is made. These Indians belonged to the powerful Choctaw tribe, which never took up arms against the United States, but were bound by the deepest ties to the early settlers of Louisiana, were always at the side of the colonists in the early troubles of the settlement, and when Jackson led the Americans against the British on that memorable day, January 8, 1815, they followed the fortunes of the Americans and merited a compliment from "Old Hickory" in his report to the government.

In 1723 the French first built the market on this spot, but it was destroyed by a hurricane, and the present market built in 1813 at a cost of $30,000, stands on the exact spot where the first market was built. It is the most remarkable and characteristic place in New Orleans. Under its roof every language is spoken. It is divided into four divisions—the meat, the fish, the vegetable and the fruit market. The buyers and sellers are men and women of all races; there are the Gascon butchers, the Italian and Spanish fruit venders, the German and Italian vegetable women; there are the Moors, with their strings of beads and crosses fresh from the Holy Land; there are peddlers and tinners and small notion dealers; the "rabias Meu," with their little stores on wheels; there are Chinese, Hindu, Jew, Teuton, Malay, Spanish, French, Creole and English, all united in a ceasless babel of tongues that is simply bewildering.

The highest praise that can be bestowed upon any article for sale in the market is to declare that it is Creole. Hence, one hears on every side the appellation "Creole chickens," "Creole eggs," "Creole vegetables," "Creole figs," "Creole oranges," etc. This term is used to distinguish the commercial produce of Louisiana from that brought in from other countries. The term "Creole" means "a native of Spanish America or the West Indies, described from European ancestors." The Creoles are a noble, pure-blooded race, who are proud of their descent from the best families of France and Spain, who applied to themselves the term "Creole" to distinguish the "old families" of the State from the families of emigrants or of other nationalities. Marion Crawford said of them, after visiting New Orleans: "You will find in little old French houses, old-fashioned and tumbling in ruins, houses that must have been built in the last century, with their long hallways opening upon queer little courtyards, and all suggesting another age and civilization, a people the most charming and cultured I have ever met, with all the grace and dignity of manners and the equal in birth and bearing of the most distinguished in European centers."

The late Bishop Hoare asked an officer who had served in China if he had ever found traces of the influence of Christianity among the higher classes or among the highest officials. The officer said he had once asked a high Chinese official if he had ever read the Bible. The man brought out a note-book full of extracts from the New Testament, saying he had read the New Testament through and through, and had copied all that he admired most. Then he laid his hand on the book and said: "If the people who profess this religion lived in accordance with its precepts, it would spread all over the world."

### Perfect Trust.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration to your neighbor's faults, and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them beforehand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own conceits.—Francois de la Mothe Fenelon.

### The Unstopping Hour-Glass.

It is but a very little while we have, at the longest, in which to pray, to trust, to suffer, to labor; and much of it is gone already. Let us make the most of what is left: "redeeming the time because the days are evil." And when the Good Shepherd leads His ransomed flock to pastures ever green and waters ever still on the Delectable Mountains of the true Land of Promise, then we shall say from our hearts, as none can quite say on this side of the river, "In Thy presence is fullness of joy; at Thy right hand are pleasures forevermore."—Bishop Thorold.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### The Song at the Passover Supper.

Mr. Editor:—In the Southern Churchman of April 3, Priscilla Leonard's poem, entitled "The Unknown Hymn," is republished from The Outlook. The writer says:

"What was the song that in that upper room,
Rose full and sweet within the gathering gloom?"

If Priscilla Leonard will read the description of this Passover Supper (as given in Geike's "Life of Christ," and in "Edersheim's "Life and Times of Jesus the Messiah," pages 488-534), she will see that it was the custom to sing at this feast the "Hallel" (Ps. 113-118)—(just as it is our custom to sing "Christ our Passover" every Easter Day); and I think she will have little doubt but that this was the "hymn" sung by our Lord and His disciples before they went out to the Mount of Olives.

MARION E. THOM.

Norfolk, Virginia.

# Church Intelligence.

### CALENDAR FOR APRIL.

1—Thursday.
4—Sunday next before Easter.
5—Monday before Easter.
6—Tuesday before Easter.
7—Wednesday before Easter.
8—Thursday before Easter.
9—Good Friday.
10—Easter Even.
11—EASTER DAY.
12—Monday in Easter week.
13—Tuesday in Easter week.
18—First Sunday after Easter.
25—Second Sunday after Easter.
St. Mark's Day.

### Collect for First Sunday After Easter.

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.

## Foreign.

### Consecration of the Bishop of Labuan.

Consecration of the Rev. W. R. Mounsey as Bishop of Labuan took place on the Feast of the Annunciation in the chapel of Lambeth Palace. The Archbishop had as Assistant Bishops the Bishop of Rochester, the Bishop of Islington, Bishop Montgomery, and Bishop Hose (late Bishop of Labuan and Sarawak).

The sermon was preached by Dr. A. W. Robinson, of All Hallows, Barking. He referred to the important statement put out lately by the Archbishops on the paramount need of strengthening the mission work abroad of the Church, to the responsibility which attached to us from the God-given position of our Empire, and to the fact that this, the first consecration of a Bishop after the pronouncement, was not for China or Japan, countries which some might think the keys of the East, but for Borneo, a country little known and almost forgotten by those who did know —part of which, the territory of Sarawak, had become a British Protectorate under the rule of the famous Rajah Brooke.

Sixty years ago the Church had established a mission there, but in spite of heroic work the lack of men had so hampered the work that the condition now was lamentable. In the whole country there was only three English clergymen. Thirteen were needed at once to carry on work already begun. The Bishop now to be consecrated had been in a wonderful way led through training fitting him for his task. After some years' work in a colony he had lived among the savage people of New Guinea; then, brought home, he had learnt the organization needed to carry on work at home for a diocese, and his position on the Standing Committee of the S. P. G. and on the Evangelistic Council had given him exceptional knowledge and experience.

### Disestablishment Hopes and Fears.

It is interesting to note the admissions of Welsh Liberationist speakers that the Disestablishment struggle is a domestic one for Wales, and that the Anglican clergy are as Welsh as their Non-conformist opponents. For example, the Rev. David Davies, of Penarth, in criticising, at a Disestablishment Convention at Cardiff last week, certain calculations of the Bishop of St. David's regarding "adherents" and members of Non-conformist bodies, said: "The Bishop was courteous, and, he might say, he enjoyed the personal acquaintanceship, and he considered him to be one of the noblest men in Wales." It was this convention that was greatly cheered by a message from Mr. Lloyd George who declared that, as regards Disestablishment, "the Government means business." One of the speakers at the meeting severely condemned the London Liberal Press for its lukewarm support of Disestablishment. The Daily News was singled out for special condemnation for asking Welsh people to be satisfied with merely the introduction of the Disestablishment measure to the House of Commons, and telling them that they were foolish in pressing for more. Our Parliamentary correspondent this week calls attention to the vague reply of the Premier to a question on Monday as to when the Welsh Bill is to be introduced. Mr. Asquith could not say.

### Progress of the Bishop's Mission.

As has been the case in previous years the Bishop of London's mission to Western suburbs—Acton, Chiswick, Hammersmith, &c.—has gathered force and intensity from week to week. The general subject, "Joy in God Whatever Happens," is a splendidly daring one, and the whole of this vast district has thrilled under the Bishop's wonderfully human and hope-giving addresses. At Hammersmith, where the Bishop conducted a very successful parochial mission a year and a half ago, the scene in the parish church on Sunday evening was a remarkable one. It is a large, fine church, rather sombre in its scheme of architecture, but nobly impressive, and it was packed in every corner. By means of a liberal reinforcement of chairs we believe that seats were found for everyone, but it is certain that great numbers were unable to obtain admission, and went sorrowfully away. Some of the disappointed ones did not depart without a demonstration, for just before the service began loud knocks were heard on one of the doors.

### Chelsea Old Church.

Visitors to London for the pageant should not omit to visit that beautiful old relic of the past, Chelsea Old Church, one of the few remaining of the Reformation churches in London, to enter which is to step back into the fifteenth century and earlier. Some parts of the church date back to the thirteenth century, and the whole is delightfully ancient, having been little touched by restorers. It was in this very church, almost as it is now, that King Henry VIII. married Jane Seymour. It was Sir Thomas Moore's church. Here he chanted in the choir, and round these very aisles he carried a cross in procession. Here he took the Communion on the morning of his trial at Lambeth. There are tombs here of famous Dudleys, Stanleys, Sloanes, and Cadogans. The church has been made notable in our day for the long ministry of the late Rev. R. H. Davies, who was there for fifty-three years. Unfortunately the old church is in sad need of repair, and an appeal is being made for 2,710 pounds for that purpose and 300 pounds for a new vestry as a memorial of Mr. Davies.

A brother of the Bishop of Uganda —Mr. Edward Tucker—died on Monday at Windermere. Mr. Tucker was a capable water color artist, and used the pseudonym of "Edward Arden." The Bishop is also a clever artist, and his recent "Eighteen Years in Uganda" is enriched by a number of illustrations by his own hand. Another distinguished brother is Mr. Arthur Tucker, R. B. A., who first exhibited at the Royal Academy, in 1887, "A Westmoreland Farmstead."

This year the 400th anniversary of St. Paul's School will be celebrated. It is the third oldest school in the land, and it can boast of a long line of famous men who have been educated within its walls. Chief amongst them all was John Milton. The governors of the school are celebrating the 400th anniversary of the foundation by erecting a large block of buildings for science laboratories, etc.

## American.

### Bicentenary of the Church in Canada.

The arrangements being made for celebrating the Bicentenary of the First Church of England Service in Canada, which took place at Annapolis, Nova Scotia, are rapidly assuming shape. No less than forty English, Scottish and American Bishops have already accepted the invitation to be present, while many others, including the Archbishop of York and the Bishop of London, hope to be able to do so, but cannot yet definitely promise. In addition to this, all the Canadian Bishops are expected to attend. A number of other well-known clergymen and laymen outside of Canada are also to be invited to attend and take part in the Church Congress.

The celebration is to commence with special services in all Anglican Churches on Sunday, August 28, 1910, commemorative of the two hundredth anniversary. The celebration proper will commence with the formal opening of All-Saints' cathedral, Halifax, on Saturday, September 3, which promises to be one of the most magnificent ecclesiastical events ever held in Canada. The same evening there is to be a grand reception of delegates at St. Paul's Hall, Halifax. On the Sunday following special services in all the churches of Halifax and Dartmouth, with visiting Bishops as preachers, and a great mass meeting for men, to be addressed, it is hoped, by the Archbishop of York, the Bishop of London, and others.

The next three days will be given up to the Canadian Church Congress, the provisional programme being as follows:

Monday, September 5.

Section A. Practical Problems of the Canadian Church.

Morning—(a). Our relations with the Church of the Motherland; (b). Our Relations with other Christian Bodies (Union; Unity of action; historic continuity; what can be learned from others.)

Afternoon (c) Parochial Problems (town and country;) (d) Diocesan Prob-

lems (finance, supply and training of clergy, the adaptation of the cathedral system).

Section B—The Chruch, the Child and the Home.

Morning—(a). The Child in the Home (Parental Responsibility; Family Worship). (b) The Child in the School (Religious Teaching; School Histories).

Afternoon—(c) The Child and the Church (The God-Parent Question; Young People's Societies). (d) The Child and the State (Juvenile Criminal Reform; The Boy problem).

Special Mass Meetings—Afternoon, for children; evening, Sunday School Problems and Methods.

Tuesday, Sept 6.

Section A—The Church and the Commonwealth.

Morning—(a) The White Slave Trade; (b) The Drink Traffic.

Afternoon—(c) The Workingman and his Problems; (d) The Church's Attitude towards Socialism.

Special mass meeting in afternoon for women.

Section B—The Evangelization of the World.

Morning—(a) Agents and Instruments—Men and Women; (b) Dollars and Cents.

Afternoon—(c) The Field at Home (the Church and the Immigrant; the Church and the Redman); (d) The Field Abroad (the Jew; the Moslem; the Heathen).

Special Missionary Mass Meeting.

Evening—Opportunity and Responsibility.

Wednesday, September 7.

Practical Problems of the Canadian Church; Section A—(a) Prayer Book Adaptation; (b) The Ministry of Healing; Section B--(a) The Church among Men; (b) Men's Work for the Church.

The Congress will close with a great devotional meeting at St. Paul's church. On Thursday the day will be spent at Windsor, where a special convocation of King's College will be held. The following day will be spent at Annapolis, where appropriate commemorative celebrations will be held, while on the Sunday following special services will be held at St. John and Fredericton.

All the historical and other learned societies are being interested. It is hoped that British and American warships may attend to take part in the civil celebration of the bicentenary of the establishment of British rule by the capture of Annapolis Royal. It is suggested that the subjects of the congress should be discussed at deanery and other meetings.

Anyone having suggestions as to the programme or speakers or any subject of the programme of the Congress will kindly pass them on to one of the Secretaries of the Congress.

It has been decided not to appoint any invited speakers from the maritime provinces, but to ask maritime members of the Congress to be ready as volunteers.—Revs. C. W. Vernon, L. J. Donalson; Messrs. R. V. Harris or C. A. Prescott.

---

The Orange Guild of the American Institute for Negroes held a large meeting in Grace church, Orange, N. J., when addresses were made by Bishops Lines and Greer and others. The object of the Guild is to aid in supporting the three large schools for negroes in the South, namely: St. Paul's Industrial School, at Lawrenceville, Va.; St. Augustine Normal School, at Raleigh, N. C.; and the Bishop Payne Divinity School, at Petersburg, Va.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Growth at the Chapel of the Mediator. Bishop Robinson Assists in Confirmations—Musical Service—Death of an Aged Churchwoman—The Late Rev. Joseph Wood—Ground Bought for Parish House.

Palm Sunday was the first anniversary of the opening of the parish house of the Chapel of the Mediator of the parish of the Holy Apostles, which was erected at the cost of $70,000, of which the chapel congregation raised $5,000. The growth of the congregation has been so rapid that even the large second story assembly room is coming to be inadequate for its accommodation. Mr. George C. Thomas, the accounting warden, was present at the morning service at that day, and said that he would add $5,000 to the first $5,000 raised by the chapel congregation. Steps are soon to be taken towards the erection of a church on the large lot adjoining the church. It is understood that the church will not cost less than $150,000.

Mr. Mahlon N. Kline has been elected president of the Board of Managers of the Galilee Mission, in succession to the Rev. Nathaniel S. Thomas, who in May will become the Bishop of Wyoming.

Despite his severe suffering from attacks of rheumatism, Bishop Mackay-Smith is attending to the many duties of his office and most of his appointments for confirmation which are most numerous at this season of the year. Bishop Whitaker has left the German Hospital. Bishop Robinson of Nevada is in the city and acting for both Bishops in the matter of confirmations.

The Rev. C. Rowland Hill will celebrate the anniversary of his birth and of his ordination on April 24.

The Rev. Samuel E. Owens, lately a curate of the Church of the Evangelists, Philadelphia, has begun his rectorship of St. John's church, Seattle, Washington.

The Rev. J. Sanders Reed, D.D., will have charge of St. Andrew's church, until July 1.

A special Holy Week musical service was rendered in the Church of St. Luke and the Epiphany, on the evening of Wednesday in Holy Week by a mixed choir of thirty-six voices, accompanied with cello, harp, and organ. The numbers were: Chorale, Bach, Ave Marie, Bach, Gounod; Legend, Nater Nosler, a Capello, Tschaikowsky; O Day of Patience, Gounod; I Will Arise from Sullivan's Prodigal Son; O Come near the Cross, Gounod; Andante Religioso, Thomas; Holiest—Breathe an Evening Blessing, Martin; Seven-fold Anthem. On Palm Sunday afternoon the choir rendered Gounod's sacred Cantata, Gallia.

Mr. Matthias Homer, assistant auditor of passenger receipts of the P. R. R. died at his home in Lansdowne, on Thursday, April 8. He was born in 1853, and was connected with the railroad since 1881. He was a vestryman of St. John's church, Lansdowne.

At the advanced age of 82, Mrs. Elizabeth Conway Taitt, mother of the Rev. Francis M. Taitt, entered into life at the rectory of St. Paul's church, Chester, on Wednesday, April 7. Service was held in St. Paul's church, on April 10. The interment was in the Chester Rural Cemetery.

The Rev. Nathaniel S. Thomas has decided, in response to the request of his vestry, to remain in charge of the Church of the Holy Apostles after his consecration until Trinity Sunday. The wardens of the parish have arranged with the Rev. George C. Foley, D. D., to take charge of the church until a new rector is elected.

At one of the missionary services during Lent, Miss Bertha Sabina in the Home of the Merciful Saviour for Crippled Children, told of her work in Alaska, referring to a little Alaskan crippled boy whose only gift was a beautiful voice, which he used in praise of the Lord. She told of the great changes which had taken place in the mode of living. Fifteen years ago almost all lived underground, but now they have log huts above ground with means of ventilation.

The Rev. Joseph Wood, Jr., who died at his home in Germantown on April 6, was born February 26, 1833, and educated in Philadelphia. He was trained as a lawyer and admitted to the bar in Wisconsin without intending to practice. He studied for the ministry at Nashotah and graduated B. D. He was made deacon by Bishop Kemper, Trinity Sunday, 1862, serving one year with the Rev. Hugh Miller Thompson at Kenosha, Wisconsin. Trinity Sunday, 1863, he was advanced to the priesthood by the same Bishop and became rector of St. Mark's church, Coldwater, Michigan. Here he was married. In the fall of 1865, he became rector of St. Luke's, now St. Mary's church, Kansas City, Missouri. He was afterwards called to Christ church, Janesville, Wis., where he remained six years. He was the first secretary of that convocation and formulated a plan for the organization of missions, which has been widely adopted. He went to Lansing, Michigan, in 1873. He returned to Philadelphia in 1875 and engaged in business, officiating as opportunity offered. He gave his services gratuitously for many years to the Church of St. John the Baptist, Germantown. After he left St. John's church, he was minister in charge of St. Andrew's church, Yardley, and St. James' Mission, Eden. He was for a number of years before his active work ceased, secretary of the Convocation of Germantown. He is survived by a widow and four children.

St. James' church has purchased the property adjoining St. Timothy's chapel, a lot 40 by 100, upon which it is purposed to erect in the near future a fine modern parish house. The work at this chapel has grown in importance under the direction of the vicar, the Rev. Frederic B. Keable, special features of which are the manual training school and the classes of Jews.

## WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

### Deaf-Mutes Confirmed—Tribute to the Late Bishop Gillespie.

At morning service, on Palm Sunday, April 4, at Ascension Deaf-Mute mission, in the chapel of St. Luke's church, Kalamazoo, Bishop McCormick administered confirmation to six members, presented by the Rev. Austin W. Mann. In the large class presented in the church, by the acting rector, the Rev. C. G. Bradley, were two hearing children, of parents who are totally deaf. For the reception of the rite the children were prepared in the parish Sunday School, where every hearing child of deaf-mutes should be in-

structed in the doctrines of the Church.

At the close of the confirmation service, there was a celebration, with a large attendance of deaf-mutes. In the evening, the Rev. Mr. Mann was at St. Thomas' church, Battle Creek. On the Monday before Easter, at 1:30 and 7:30 P. M., services were held at St. Paul's church, Lansing, and St. Mark's Pro-Cathedral, Grand Rapids.

At the close of a service held on Saturday evening, April 3, at the Kalamazoo mission, a minute was adopted respecting the death of Bishop Gillespie, who was known to every deaf-mute of Michigan, and loved by every one. For over twenty-five years he spent Thanksgiving Day at the Michigan School, at Flint. His sermons, so beautifully written and helpful, were interpreted to the pupils by the superintendent. While on a visitation, he would call on the graduates at their homes, and cultivate the acquaintance of their hearing friends. In this way he made many friends for the Church. Once every year he would have the members of St. Bede's mission, Grand Rapids, spend an evening socially at his house, and would always have the Rev. Mr. Mann present to assist in their entertainment. The Bishop was consecrated in 1875. The Rev. Mr. Mann began the mission in 1873, shortly before the division of Michigan into two dioceses.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Easter Day in Washington—Tablet to Dr. Sprigg Unveiled in Grace Church, Alexandria—Maundy Thursday Celebrations of the Holy Communion. Confirmation by Bishop Harding. The Cathedral School for Girls. Epiphany Church's Endowment Fund.

The capital city was blessed with brilliant sunny glory, all of Easter Day—"from the rising of the sun unto the going-down thereof; "and the Christian church of the city manifested the praises of the Risen Lord in a more general and elaborate manner, perhaps, than ever before in its history. Never was Jesus Christ's "Mighty Resurrection" so generally and ably preached in Washington as on "the Queen of Festivals," as shown in the many reports in our Monday's papers, by our own true branch of the "One Catholic and Apostolic Church," by the Church of Rome, and by all other denominations. And the houses of worship were full of worshippers and communicants, many of whom made their one annual Communion on that great day, and others, for the first time, were able to obey Him who says, "Do this in remembrance of Me."

Many of our churches had their usual Easter Sunday School festivals in the afternoon, when the hearts of the Church's "little ones" sang forth their sweet praises to their beloved Lord and Saviour.

The Bishop of the Diocese celebrated the day in his former parish church, St. Paul's, preaching from the text, "He is risen," a stirring message to the crowded congregation. "With these words," said the Bishop, "the members of the great Catholic Church throughout the world are to-day spreading the Gospel's message of peace and goodwill towards men. It is a message on every lip—a message of Easter joy, to be felt in every heart!"

President Roosevelt's family were members of our Episcopal church; while he, himself, was a member of the New York Dutch Reformed Church, which he habitually attended, though occasionally a worshipper in St. John's church, near the White House, with his family. President Taft is a Unitarian in faith, and, as a rule, attends the house of worship of that body; but his wife and daughter, and his two young sons, perhaps, are members of St. John's church, Washington. Crowds went to the Unitarian church, Easter morning, like the famous cat to "look at the king,'" but he and Mrs. Taft, like the most unpretentious of our people, walked across Lafayette Square to St. John's church, where they attended worship.

Great was the disappointment at 14th and L street corner; and equally great the gratification at the corner of 16th and H streets.

The preacher at the evening service, at the Church of the Ascension, was the Rev. Dr. F. J. B. Allnutt, Canon of Quebec, Canada, Cathedral, and Dean of Bishop's College. "'Easter Communion," said the canon, "is, in a special sense, a sacrament of joy. * * You talk of the Real Presence. The Easter question is, Have you found the Presence as a reality?" One mode of His Presence is as a friend, sympathizer, protector, and comrade, to whom every form of difficulty, trouble, need, and perplexity, may be referred."

In Grace church, Alexandria, Virginia, Easter morning, a brass tablet was unveiled to the memory of the Rev. Dr. D. Francis Sprigg, formerly editor of the Southern Churchman, and for many years the rector of that church, and I believe, its founder. Principally for love, that able and devoted minister of the Gospel and of the Church, served that congregation, which, during its several earlier years, contained many people not in easy circumstances. Its rector, now, is the Rev. Edgar Carpenter, a Virginia Seminarian, who ministers to two hundred and fifteen communicants, besides the other hundreds in his parish.

The observance of the "Three Hours Service," from 12 to 3, in the afternoon of Good Friday, is growing among us in Washington, and, while not liked by some of the clergy, seems to be popular with many of the people. All "schools" of Churchmen observe it.

Several of our churches also have the commemorative service of "the Lord's Supper," on Maundy-Thursday, the day before Good Friday, at some hour of the evening, thus recalling the institution of that Sacrament by the Lord Jesus Himself, in that "large upper room, furnished," in Jerusalem, the night before He suffered. And, to my mind and heart, that evening is, of all the days and times of the year, the most fitting to receive the Holy Supper.

The Bishop of Washington conducted the three hour Good Friday service in the Chapel of the Nativity, Southeast Washington, of which his former assistant at St. Paul's church, the Rev. E. M. Thompson, is priest-in-charge.

On the evening of Good Friday, the Bishop confirmed and preached in Emmanuel church, Anacostia, D. C., the Rev. W. G. Davenport, rector, laying hands on forty-three candidates, the largest class in the history of the parish. The Rev. William Brayshaw, minister-in-charge of Esther Memorial church, in the Southern section of the same parish, is preparing what will be a large class for an early visitation of the Bishop.

Bishop Harding delivered a lecture, on Tuesday, April 13, before the Boston Clericus, on the very important subject of the Washington National Cathedral.

The Cathedral School for girls is in healthy operation, in full numbers, and commends itself, under its able management, to the parents of the country who can afford its privileges.

In a recent statement to the congregation, Dr. McKim, rector of Epiphany church, Washington, showed that, in response to his appeal, in his twentieth anniversary sermon, in December, for the finishing of that church's endowment fund, more than two-thirds of the twenty thousand dollars needed had been subscribed. After the subscription of the remaining one-third is made it will be possible for him to say that, in ten years, an Endowment Fund of nearly eight thousand dollars has been created, and the future of Epiphany church assured.

In a few words, supporting the rector's appeal, Mr. John Taylor Arms, a member of the vestry, told the congregation that but for the endowment already invested, Epiphany church would long ago have been either mortgaged or sold.

Praising God, the rector congratulated his people on what they have already done as well as upon what they would, he hoped, do at Easter toward the balance needed for the fund. He declared that "he believed that his people would not fail him in this final effort on behalf of the church, so dear to all their hearts." W.

## WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

### Death of the Rev. Walter R. Richardson.

The Rev. Walter Raleigh Richardson, dean among the clergy of West Texas, and for forty-one years rector or rector-emeritus, of St. Mark's church, San Antonio, peacefully entered into rest on Maundy Thursday, April 8, after a prolonged illness.

"Dean" Richardson was born in 1837, in the young Republic of Texas, and (says the San Antonio Express), "his whole life showed the zeal for accomplishment and high ideals, which made the patriots of that day lay the foundations for the present Commonwealth." After studying for the ministry at Berkeley Divinity School, he was ordained in 1862, by Bishop Gregg, whose diocese then included the entire State of Texas. In 1868 he accepted a call to the rectorship of St. Mark's, San Antonio, and actively served that parish for thirty-eight years, a ministry of extraordinary length for this section of the country. Under him was erected the beautiful church building, which still stands (of which he himself was the architect), and the congregation increased from one of seventy-five persons, to a membership of over one thousand communicants, the largest Episcopal church in the Southwest.

Robert E. Lee, Joseph E. Johnston and James Longstreet, then young officers in the U. S. Army, afterward Generals of the Confederacy, were early members of the parish, which has continuously received the service of many of the most active and useful men and

women of San Antonio, and to all of whom, and thousands of others "the Dean" bound his personality by the strongest ties.

Two years ago Dean Richardson was permitted to retire with the title of rector-emeritus and full salary, and was succeeded at St. Mark's by the present rector, the Rev. J. Lindsay Patton.

The following beautiful tribute to the work and character of Dean Richardson was spoken by Bishop J. S. Johnston, his venerable co-worker on the occasion of the celebration at St. Mark's church of the fortieth anniversary of the dean's rectorship of that church on Trinity Sunday in June, 1908. It probably sums up Dean Richardson's life better than could be done by any one else. The Bishop said:

"It will be well for those of us who sit here to-day in this beautiful sanctuary, the erection of which he secured, to remember that when he came to this city forty years ago the war-whoops of the savage might still be heard in the hills not far to the north of the then village of San Antonio, and that those were succeeded by a class of desperadoes more to be dreaded than the savage. The latter only skulked in the brush whilst the others boldly walked the streets and defied the law.

"It was in days like these that he reared this church and established in the wilderness 150 miles from a seaport and at a time when there were no railways, the stately ritual of this Church, which has been continued without cessation ever since, exerting through the added influence of his personal character an ever increasing moral power in the growth of this magic city.

"He has indeed ministered among you the consolations of the gospel of peace. He has ever been a lover of peace, fulfilling the apostolic injunction, 'if it be possible live peaceably with all men,' and again, 'Follow peace with all men; and holiness without which no man shall see the Lord.' I doubt if any of you ever heard a harsh word fall from his lips in condemnation of a fellow man. St. James says: 'He that offendeth not with his tongue, the same is a perfect man.'

"He has always been a true Barnabas, a son of consolation in the times of sorrow and suffering that sooner or later come to a people during a long pastorate.

"The peace and kindliness and good-fellowship which has always prevailed in this parish are a beautiful testimony to the gentleness and the peace-loving character of its pastor. Of him it might be truly said: 'Blessed are the peacemakers, for they shall be called the children of God.'

"One of the most valuable assets of this church in West Texas is the stainless life of the rector of this parish, who in all these 40 years has borne a character as unsullied as Caesar's wife, and now, in the midst of devoted personal friends and in a community where he is universally esteemed by all who have the privilege of knowing him, he looks from the Mount of Vision over the promised land of future occupation for the church that he nursed from its feeble infancy to a mighty force and waits with the undimmed eye of faith and hope the fruit of charity for the summons which in its time will call him to come up higher to the real promised land of rest and peace; in the Father's house not made by hands, eternal in the heavens."

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Lent Well Observed—Easter Day Offerings for Underpaid Clergymen. Work on the Cathedral of St. John.

Easter Day, 1909, was pleasant but like January in its temperature, and Easter clothing and parades experienced chilly times. The Lent just ended was by far the greatest penitential season New York has yet seen. Attendance upon religious services was never before so large. During the early part of the season society did not altogether relax its activities, but during Holy Week the city was everywhere given over to religious thoughts and duties. Even the Jews were with us this year, for the beginning of the Passover period coincided with Holy Week, and so we saw Jews at public worship on Good Friday.

The noonday services in New York are now increased to eleven, and all in what are business centres. Even the Incarnation and Heavenly Rest are now surrounded, or nearly so, by commercial structures and open shops. The last service to be added was that of the Heavenly Rest, which held noonday services during Lent this year for the first time. They were well attended, as were also those of Christ church, Broadway and Seventy-first street, as yet the farthest north. At St. Bartholomew's on some days attendance ran as high as four hundred. Down town, of course, attendance was limited only by the capacity of the church. This was true at Grace, St. Paul's chapel and Trinity, and on some days at the Holy Communion. When the Crucifixion was sung at St. Paul's on Tuesday noon a great crowd got in and many more did not. Trinity church was filled in every part daily to hear Father Waggett. New York has had special weeks, where one famous preacher attracted crowds to one church, but never before has it had a Lenten season, with eleven churches open at noon daily, and so many people in regular attendance upon them.

Good Friday services this year also broke all records. People came and went, as their work demanded, and so at the down town churches the figures of attendance ran literally into the thousands. At Trinity church the attendance was not less than four thousand, at Grace church it was thirty-five hundred and at the Holy Communion it was two thousand. Throughout the city more three-hour Passion services were held, and attendance broke all records.

The last Convention of the Diocese ordered the taking of offerings in all parishes and missions on the first Sunday of the calendar year to supplement the salaries of clergy of the Diocese. It was estimated by a committee, of which the Rev. Dr. Leighton Parks is chairman that $10,000 will be needed to supplement stipends of those missionary and other clergy of the Diocese to $1,200 for unmarried and $1,500 for married. It has been found that about one hundred of the two hundred and fifty-five parishes and missions complied with the rule, and they have sent to the treasurer of the Parochial Fund $6,500. Immediately after Easter the committee will meet, it is said, to consider how the additional $3,500 may be secured, and upon what basis the money may be distributed, and when. Some rectors and vestries have stated they could not change and put in another collection on so short notice. The plan is approved of heartily in all quarters.

Some diocesan officials have felt, in order to be safe, that it will be Easter of 1910 before the choir and crossing of the Cathedral of St. John the Divine will be completed for use. The contractor, who has been fairly reliable in previous promises, for he has worked on the Cathedral for years, expresses his belief that all will be in readiness by St. John's Day of this year. The floor is now being laid in the crossing, and will be completed sufficient to permit the bringing in of the scaffolding within a fortnight. This scaffolding in place, a terra cotta dome will be put over the crossing, to be completed the contractor promises by August 1. The remaining five months, nearly, will be enough time to put in furnishings. The estimates of the seating capacity of the choir and of that part of the building temporarily enclosed within the space of the four columns of the crossing, vary with makers of them, but it seems safe to say that it will be four to five thousand. Construction work has now shut off direct ventilation of the crypt, and it is expected that when warm weather comes the Sunday services will have to be transferred to Synod Hall.

Many years ago Poughkeepsie had a St. Barnabas Hospital under Church auspices. A wealthy citizen established the Vassar Hospital, now very complete in its appointments, and the Church institution went out of existence. About $30,000 remained and the income of this sum has been used for twenty-five years for charitable work. Recently a nurse has been employed especially for deserving poor. A meeting has just been held to consider the refounding of St. Barnabas Hospital. A prime mover in it is Dr. John C. Otis, a vestryman of Christ church and for years a member of the Convention of the Diocese. The fund is held by trustees of which the three Church rectors of the city are members, and of which the Rev. F. B. Whitcome of St. Paul's, is president.

### Bishop-Elect Brewster to be Consecrated June 17.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Benjamin Brewster, Bishop-elect of Western Colorado, as follows:

Time—Thursday, June 17, 1909.

Place—St. Mark's Cathedral, Salt Lake City, Utah.

Consecrators—The Presiding Bishop, the Bishop of California, the Bishop of Colorado.

Presenters—The Bishop of Salina, the Bishop of Utah.

Preacher—The Bishop of Connecticut.

Attending Presbyters—The Rev. Wm. J. Brewster, the Rev. John W. Ohl.

DANIEL S. TUTTLE,
Presiding Bishop.

### Large Offering for Missions.

The Lenten and Easter offerings at the Sunday School of the Church of the Holy Apostles, Philadelphia, amounted to $13,156.45, all of which, except about $400, was for the general missions of the Church. The increase over the offerings last year was $1,134.00.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Meeting of Girl's Friendly—Lenten Sermons and Lectures—Clerical Changes.

The branches of the Girls' Friendly in the Third Missionary District held an Interdiocesan Meeting on Friday and Saturday, March 26 and 27, in Wilmington. On Friday evening a service was held in St. Andrew's, with addresses, the parish which has the strongest branch in Delaware. On Saturday, at 8 A. M., the Associates and members held a corporate Communion at Bishopstead, the Bishop officiating. Representatives were attending from Pittsburg, Harrisburg, Philadelphia, Baltimore and Washington. These were entertained at breakfast by the president of the Delaware branches, Miss Lea. At eleven o'clock the conference was opened in "Old Swedes" church, with a short service and address of welcome by the vicar, the Rev. A. E. Clay, who referred to the interesting history of the old church in which they were meeting. Miss S. D. Wilson, of Philadelphia, spoke on "How to Stimulate and Increase Interest in Missions;" and Miss M. M. Maguire, of Washington, sent a paper on Business Methods in Branch work." A live discussion followed the reading of this paper. At the afternoon session, the National President, Miss M. A. L. Neilson made an address. Three topics were then discussed: Miss Elizabeth Fisher, speaking on the Girl in the Home; Miss Katherine Bartholomew, of Baltimore, The Girl at Work; and Miss Josephine Ames, of Washington, the Girl in Social Life. At 4 P. M., the service was held in the church. the Bishop preaching on the Society's motto, (Gal. 6:2), He encouraged associates and members to friendly services; pointing out that "provoking service" was even a finer thing than rendering service; as by showing needs, it stimulated a greater activity and wider range of helpfulness. Luncheon was served at one o'clock, and tea in the parish house, after the evening service and sermon brought to a close quite sociably a very profitable day for the society.

The Rev. Herbert W. Barker, formerly assistant to the Rev. Dr. Fisk, of St. Stephen's, Providence, R. I., who has accepted the curacy of St. John's, Wilmington, took charge of his duties there on Palm Sunday.

The Rev. J. Leighton McKim has resigned the rectorship of Christ church, Milford, Del., after serving there fifteen years this time, and also from 1863-1880, making his full time of service there thirty-two years. Retaining the mission at Harrington, he has been elected rector of Milton (St. John Baptist), so that the Diocese will still have his help in the work of Sussex county.

The rector of St. Thomas', Newark, has been preaching on The Mission of the Church each Friday night in Lent, taking the various fields where our missionaries labor, in turn. At the last confirmation here, in mid-Lent, two descendants of Myles Coverdale, translator of the Scriptures, were in the class.

Christ church, Christiana Hundred, lost some windows, as did also the parish house, in a recent explosion in the powder mills near. These were soon replaced, however, by the company, and the Lenten services were interrupted only for a few days.

The last of the lectures before the Churchman's Club, Washington, D. C., was given by the Bishop of Delaware, on the Principles of the English Reformation. He reviewed the main points in the story and described its chief fruits. He thought four Reformations could actually be traced in the history of Europe: I. The Saxon, under Martin Luther, which endeavored to vitalize Christianity, without breaking with the past. II. The Swiss, begun by Zwingli and developed by Calvin, definitely superseded the old, both mediæval and primitive. III. The Latin, reformed morals and discipline, but crystallized mediæval doctrine. IV. The English, was the work of society not the individual, and progressed from 1509-1660. It consisted in putting off papal additions, restoration of early Christian simplicity, and apostolic standards. So our Church to-day, while holding to the fundamentals of the primitive Church, in her attitude toward modern life, emphasises what will meet twentieth century needs.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

### Bishop Knight's Interesting Work.

Some of the large sugar estates have asked for the services of the Church, and have offered, not only to build chapels at the estates, but also to pay the salaries of the resident priests. The largest of these estates in Cuba, and indeed, in the world, is that at Chaparra, which is situated not far from Holguin, in the Eastern part of Cuba. On this estate are 17,000 men, and living at the mill are no less than 4,000 men, most of them Cubans or Spaniards, but many of them American college men, these latter being employed in the management of the great works. This mill turns out 400,000 bags of sugar each season, which would be 1,-300,000 pounds, an amount not approached by any other mill in the world. Bishop Knight made a recent visitation to Chaparra, accompanied by the Rev. Francisca Diaz, of Matanzas. On Sunday, March 20, a service was held, in English and Spanish, and two sermons were delivered in the club house, the congregation being composed of Americans and Cubans. There was a very large attendance, and the latter were greatly interested in learning, for the first time, of this pure branch of the Holy Catholic Church. A Sunday School was organized with the promise of an attendance of forty children. This school will be conducted in the Spanish language, but the superintendent will be an American, Mr. Cooley, the superintendent of the office.

Bartle.—Returning from Chaparra, Cuba, the Bishop and Mr. Diaz held a service in this thriving English colony, in English and Spanish, the Rev. C. E. Snavely, of Camaguey, the priest in charge, officiating. The work at this point is increasing so rapidly that it is imperative a chapel be erected there as soon as possible.

Camaguey.—This quaint old city has for some time been the place of residence of Mr. Snavely, who has charge of the work there and at Bartle, Ceballos and La Gloria. Here there is a good church and rectory. From Bartle the Bishop and the two clergy went on to this city where they held two services; on Thursday evening, in English, and on Friday evening in Spanish, Mr. Diaz preaching at the latter, assisted in the service by Mr. Snavely and the Bishop.

La Gloria.—On Saturday the journey was continued to this thriving American colony. It is a place, very isolated, reached from Camaguey, partly by train, partly by sail boat, partly by a small steamer, and finally over five miles of country road. At the steamboat landing it was found that there was not room enough for all the passengers to ride in the stage, and while the other male passengers were quite determined that the clergy should ride, the clergy for their part were equally sure that having legs like other men, there was no reason why they should not walk; and so, although under the most violent protests of the laity, the clergy walked the distance of five miles to the village. On Sunday, three services were held, the early celebration, then matins, with sermon, the Litany in the afternoon, and the night service —at all which the church was crowded. This mission also is thriving, but it needs the presence of a resident priest, and an effort is making to induce Mr. Snavely to remove from Camaguey to La Gloria, which will probably be successful.

Leaving the other clergy at La Gloria for the purpose of giving instructions to such people, and looking into the question of a resident priest, the Bishop returned to Havana, for the Palm Sunday services, in which he confirmed eight candidates, presented at the Cathedral by the Dean, the Rev. C. B. Colmore, and four from the mission at Guanabacoa, at the night service, presented by the Rev. J. H. Lopez-Guillen. Mr. Lopez-Guillen lives in Guanabacoa, about five miles east of Havana, and has charge of the Spanish work at the cathedral, together with the Missions at Guanabacoa, and Bacuranao.

In Cuba and the Isle of Pines there are now about forty mission stations, and there is tremendous activity everywhere, the ratio of growth by confirmation being greater than in any diocese or missionary district in the United States. This is owing to the energy of the clergy, the hunger of the people for the Church, and the fact that the Bishop makes a semi-annual visitation to all parts of the district.

## OREGON.

Rt. Rev. Charles Scadding, D. D., Bishop.

### The Oregon Associate Mission.

Bishop Scadding of Oregon is appealing for financial support from friends without his diocese, for the clergy employed in his associate mission work.

Although called a "diocese," Oregon is practically nothing more than a vast missionary district, and is both undermanned and under-equipped for the problems before the Church. Thousands of home-seekers are settling in Southern Oregon and in the Coast counties. Something must be done for their spiritual needs. With clergy associated together to meet these conditions, the prospect for the Church's growth is most encouraging.

The Associate Mission method is the same principle which underlies "College "Settlements," "Neighborhood Guilds," clergy houses for curates in city parishes, etc. It means maximum endeavor at minimum expense. This plan looks to the speedy establishment of self-supporting churches where such are possible.

Missions of this kind are necessarily

temporary, and when they have brought the individual missions to a point where they need the undivided labors of one man the Associate Mission will have served its purpose, and have survived its necessity and usefulness, and like a flying squadron the company of prophets can be placed elsewhere.

"This plan, commonly called an Associate Mission," says Bishop Scadding, "is truly scriptural and Apostolic. It has for its object the development of the spiritual life of the clergy by united prayer and study; encouragement and cheer by association in work, economy with efficiency of service in the field by encouraging self help and rousing the people to feel their own responsibility, which is in the end the assurance of growth and development.

"It is proposed under this Associate Mission system to group some vacant parishes and missions around strong centres, to send unmarried clergy "forth by two and two" to live in these centres and minister to outlying missions. It has been proved that this can be done effectively on a comparatively small outlay of money for each centre.

"Our policy in Oregon is not to see how widely the funds can be scattered, or how many men can be appointed, but rather to put men who know how to bring things to pass on fields where something can be brought to pass.

"Three earnest young clergymen have volunteered to give their services as unmarried men for two years to the Oregon Associate Mission, and others, who will graduate from the Theological Seminaries two or three years hence, have also expressed their willingness to come later on. We have rectories, and "prophet's chambers" at strategic points, and prophets are ready to come to them as soon as a reasonable assurance of a living can be given them.

"The world is tired of apologies for the Church, apologies for the Bible, apologies for the sacraments. Men are waiting for leaders who will prove the Church's power by exhibiting it, who will place the inspiration of the Bible above discussion by surrendering to its claim, who will declare the reality of the Sacraments by sturdily standing upon their foundations. Such clergymen, the Bishop is assured, are holding themselves in readiness to open the silent churches of Oregon.

"It will be most unfortunate if these men are lost to Oregon simply for the reason that funds cannot be secured with which to pay them living stipends."

## NEW JERSEY.

Rt. Rev. John Scarborough. D. D., Bishop.

### Large Confirmation Class.

Recently, in Grace church parish house, Elizabeth, Bishop Scarborough confirmed the largest class in the history of the diocese, numbering one hundred and fifteen, presented by the rector, the Rev. Henry Hale Sleeper, Ph. D.

The Bishop said he had never confirmed so many at one time before in his life, and that he now felt like saying his "Nunc Dimittis." He hoped, however, that he might yet live to see the parish in possession of a new church, which is greatly needed, to complete the religious plant for that part of the city. He declared that Grace church had the finest opportunity for developing strength of any parish in the diocese, and that it was a great pity that it should be handicapped in the need of a new church, and was obliged to hold its services on the second floor of the parish house.

The large number present, more than 500, taxed the full capacity of the floor and galleries, and many more were unable to gain admittance, showing the urgent need for a new church.

The Bishop predicted that as Grace church is already first in the diocese in its Sunday School, men's Bible class, orchestra, Junior Brotherhood and Little Helpers' Branch, so it would be first in all things—except in amount of money contributed.

He congratulated the rector, Rev. Dr. Henry Hale Sleeper, and the curate, Rev. Francis W. Kirwan, on the result of their labors. He said he would speak of it everywhere in the diocese that men might know what faith and zeal can accomplish for God. He gave some earnest and loving advice to those who were confirmed and urged them to pray for their pastors and uphold their hands in every way possible.

Seven persons were prevented from coming by illness. There were more than fifty men and women in the class, more than half of whom had received baptism in the Episcopal Church and the others from eight other religious bodies.

The service for confirmation only was used, and Francis Angwin sang "The Palms" as an offertory solo. The offering was taken for missions in the diocese of New Jersey.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### The Leesburg Council—Importance of Prompt Attendance.

The following letter is worthy of consideration:

On the 19th of May, the Council of the Diocese of Virginia meets for the first time in Leesburg and a hospitable welcome doubtless awaits it in that historic town. Besides its regular business, which is never unimportant, the election of a Bishop-Coadjutor is to take place and is its weightiest concern.

The work of the Virginia Council, according to long-established precedent begins, after divine service Wednesday morning, with organization, the announcement of committees by the chair and other preliminaries, followed by an afternoon session. That night is devoted to the annual meeting of the Diocesan Missionary Society. Thursday is usually the day of fullest attendance and most business, with two sessions of which that before dinner is interrupted by service and sermon at 11 o'clock. At night the annual meeting in the interest of foreign missions occupies the whole time. Business sessions are resumed on Friday, interrupted by service and sermon at 11, but delegates always begin to leave early, so that even by noon it is not always possible to count upon a quorum.

It is idle to say that men assembled for a task so important should stay together until it is completed, and this has been said these many years, but experience shows that they will not do it and it is just as well to recognize the fact. It was not always so, as the writer for one easily remembers when the last business meeting was usually on Saturday and the (informal) ending of the Council not until Sunday night, when the Bishop made a closing address and "The Voice of Free Grace" was sung; but that time is gone never to return.

If now the ordinary work of a council can be gotten through satisfactorily with such arrangement of hours as first detailed above, let us attempt no change, for we cannot have too much of prayer, and sermon and missionary discussion, but if not, let us change it! If, on the other hand, morning prayer and sermon on three days and missionary meetings occupying two nights, however instructive and interesting, force us at any time to neglect, or unduly to hurry, the business that properly brings us together as it will be almost certain to do in Leesburg, let us give the latter precedence and recognize that duty in advance, even if the good people of the town have to forego some of the sermons they expect.

Let the delegates, clerical and lay, make a point of being promptly in place by Wednesday afternoon prepared to begin consideration then of the election of a coadjutor and to continue it with due deliberation until a decision is reached and let them not hesitate to put aside in its favor any devotional or other services that may be necessary to secure this end. L. M. B.

Alexandria, Va., April 10, 1909.

### Easter Services—Memorials to the Rev. C. R. Kuyk and Joseph Bryan.

In Epiphany church, Barton Heights, a memorial window to the late rector, the Rev. C. R. Kuyk has been put in by a number of his friends. Mr. Kuyk died on Easter evening, 1905, and was a man of deep piety and ability. The window, which was received for the first time on Easter Day, is considered one of the most beautiful additions to the church. It is of richly-stained glass, decorated with Easter lilies, a jeweled crown and cross; under which is the inscription, "To the Glory of God and in memory of Christian R. Kuyk."

The morning service, on Easter Day, at Epiphany church, Barton Heights, was in charge of the Rev. Dr. Meade, of Chapel Hill, N. C.

A particular interesting feature of the Easter services at Emmanuel church, Henrico, was the reception of a handsome prayer desk and stall, as a memorial to Mr. Joseph Bryan of sainted memory. The services, which were deeply impressive, were in charge of the Rev. Ernest E. Osgood, rector of the church. The desk and stall are of oak, tastefully ornamented. On the latter is a brass plate bearing this inscription: "To the Glory of God, and in memory of Joseph Bryan, vestryman and senior warden Emmanuel church, 1872-1908. Entered into rest eternal, November 20, 1908. A man full of faith and of the Holy Ghost"

"This stall and desk were erected by the congregation, Easter, 1909."

### Lent and Easter.

The Lenten season in Richmond was unusually helpful and impressive. The services were well attended, and much interest manifested. The latter was attested by the large numbers who were confirmed. The Bishop visited most of the churches in Richmond during Lent, and the classes were the largest in years, nearly as many being confirmed in Henrico parish alone as in the entire Diocese last year.

A specially successful feature of the Lenten observance was the Union services in Richmond. One of these was held in different churches once a week, in which all of the clergy with their con-

gregations participated. The unity of thought and purpose in drawing nearer to God by Church people were thus emphasized, to the great refreshing of all.

Easter passed brightly and beautifully in Richmond. Large congregations gathered in the churches, and the bright sunshine outside was strikingly typical of the gladness resultant from thoughts of the Resurrection and life. The large offerings for the spread of the Gospel at home and abroad testified to the gratitude of the people.

Stainer's Crucifixion, and Haydn's Passion music were rendered at Holy Trinity and St. Paul's churches, Richmond, respectively, on Good Friday evening, to large congregations. In both character and rendition, the music was greatly appreciated, while the sacred subject which it set forth, and which was in the minds of all Church people, was impressed the more deeply upon the hearts of the hearers.

The Rev. John J. Gravatt, Jr., secretary of the Church Students' Association, is visiting Richmond. On Good Friday and Easter Day he preached in Holy Trinity church, of which his father, the Rev. Dr. Gravatt, is rector.

### Memorial Tablet to the Rev. Dr. Sprigg.

A handsome brass tablet given by the Whatsoever Circle, King's Daughters, of the church was unveiled in Grace church, Alexandria, Easter morning, at the 11 o'clock service, to the memory of Rev. Dr. Sprigg, the organizer and first rector of the church. Dr. Sprigg's daughter, Mrs. Fannie Sprigg Perry, and her four children were present, and a grandson, Mr. F. Sprigg Perry, of Washington, unveiled the tablet. Rev. Edgar Carpenter, rector of the church, delivered an interesting address on the occasion and spoke of the life work of Dr. Sprigg. The tablet is of brass 30 by 24 inches and bears the following inscription:

To the glory of God and in memory of the Rev. Dr. D. F. Sprigg, D. D., editor of the Southern Churchman; organizer of this congregation, and for twenty years the faithful and devoted rector of Grace church, from 1855 to 1879. Entered into rest June 12, 1908, aged 83 years. Acts 11:24.

The Easter offerings in the Richmond churches amounted to over ten thousand dollars.

The spring meeting of the Rappahannock Valley Convocation, the Rev. B. R. Phelps, secretary, will be held at Colonial Beach, April 27-30, instead of Montross.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### The Bishop of Lexington on the Southern Churchman.

To the Clergy and Laity of the Diocese of Lexington:

I do not often publicly commend to you any theological literature, nor do I mean by doing so now to make myself responsible for everything that may appear in the paper of which I speak. But I feel that it is due you yourselves that I should urge upon you the opportunity which is afforded you through the Southern Churchman to get into close touch with the General Church and to bring to your families and households a weekly paper that will furnish you with the latest news of the Church throughout its length and breadth and with such religious reading as will be instructive and inspiring to the adults and attractive to the children and particularly useful for Sunday reading.

The Southern Churchman is not a business venture. The small amount of receipts over expenses goes into improvements in the paper itself. Its editor is a clergyman of ability and fairness. The paper is within the reach of the churchmen of our Diocese, being $2.00 for the ordinary subscriber and $1.00 for clergymen per annum, and at that rate is remarkably cheap, considering the number of pages in the year's volume and the character of the literature that is embraced within them. I shall be glad if the clergy will make an especial effort to secure subscriptions from their congregations, as I am convinced that much of the esprit de corps of the denominations about us grows out of the dissemination of their denominational literature. In my visitations, I think, I never enter a house in which there are members of any of these denominations where I do not see a copy of their representative paper.

I am, my dear brethren, faithfully your Bishop, L. W. Burton.

March 23, 1909.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Easter Day in Norfolk and Portsmouth.

Easter Sunday was a beautiful day, and in Norfolk, the churches were filled to overflowing, the early Communion services, especially, being remarkably well attended. At Morning Prayer, at eleven o'clock, the dominant note of song, service, prayer and sermon was one of joy and gladness—"He is Risen!"

St. Luke's church, seating a thousand people, was taxed to accommodate the great crowd gathered to hear the Easter message, who entered heartily into the service. The rector, the Rev. D. W. Howard, gave his people an excellent sermon. The offering was $1,234. In the afternoon the Sunday School service was held. It was beautiful and the children enthusiastic. The contents of the mite chests amounted to $300.

At Christ church the congregation, as usual, was very large, and the Rev. F. C. Steinmetz, the rector, and the Rev. best. The offering was over $3,000.

Old St. Paul's, the Rev. J. M. Owens, rector, was beautifully decorated. The Easter processional sung by the choir was most inspiring. Every available space was occupied and Mr. Owens gave the congregation an excellent sermon. The offering was $1,550.

St. Peter's church was also well filled and the services of a high order. The collection amounted to $276, the contents of the Sunday School mite chests being $47.35.

Ascension church, Park Place, was packed. The church was handsomely decorated with palms and lilies. A class of thirteen, presented by the rector, the Rev. George S. Vest, was confirmed by Bishop Randolph, who preached an admirable sermon. The collection was $550. In the afternoon, at four o'clock, the Sunday School Easter celebration were held. It was a beautiful scene and the church was well filled. The rector spoke to the children upon the privilege of carrying the Gospel to those who have it not. The mite chest collection was $37.

The churches in Berkley were thronged with worshippers. At St. Thomas' the offering was $600, the Sunday School mite chests producing $152.

The churches in Portsmouth were also appropriately decorated and well-filled with attentive and devout hearers of the Easter message, as delivered by their rectors.

At St. John's the offering was $670; the Sunday School collection, $66.

At Trinity, the Rev. A. C. Thomson, rector, the offering at morning service was $648, and from the Sunday School $88.

### Easter Sunday at Staunton.

Easter Sunday was a day of unusual interest at Emmanuel church, Staunton, the Rev. R. C. Jett, rector. Mr. Jett had asked for an offering of $1,350, but the amount received was $1,603, of which the Sunday School gave $152, and of that amount $65 was made by the infant class of thirty children, under their most devoted and helpful teacher, Mrs. H. H. Henkel. The Woman's Auxiliary on Good Friday sent a box valued at $75 to help a minister's family.

The offering at Trinity church, the Rev. W. Q. Hullihen, rector, amounted to $1,180, of which $224 was given by the Sunday School.

The Rev. Floyd W. Tomkins, rector of Holy Trinity church, Philadelphia, will conduct a mission in Emmanuel church, Staunton, the Rev. R. C. Jett, rector, beginning Thursday, April 15, at 8 P. M.

Bishop Randolph expected to preach and administer confirmation at St. Stephen's church (colored) Petersburg, Easter Monday night.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### The Proposed New Cathedral at Baltimore.

The first active steps for the erection of the new pro-cathedral were taken last week, when the Convention of the Diocese of Maryland completed the purchase from the Guilford Park Company of a tract of about three and a half acres fronting on University Parkway, Charles Street extended, the St. Paul Boulevard and Thirty-seventh street, on which it is designed to build the edifice.

The land is opposite the new site of Johns Hopkins University. The frontage on University Parkway is 390 feet, on Charles street extended, 223 feet, on Thirty-seventh street, 420 feet, and on the St. Paul Boulevard, about 500 feet. There are several dwellings on the parkway front, one of which is the home of Mr. George L. Potter, general manager of the Baltimore and Ohio Railroad Company.

To serve as a pro-cathedral, the church of the united congregations of St. Barnabas' and St. George will be first erected. The granite for this structure is that which was taken from the old Baltimore Court House, which was taken down many years ago. The trustees got this from the city at a comparatively small cost.

The congregation of St. Barnabas' was combined with that of St. George's a few months ago. The edifice will be erected at University Parkway and St. Paul Boulevard and will be the first of the group to be built. The building will have a seating capacity of about

500 and will be constructed so that when the cathedral proper is ready it can be used for a convention or synod hall.

It takes much money to build such a cathedral as contemplated and it may be ten or more years before the whole scheme is complete, but our purpose has been set forth and we expect to accomplish it. The buildings will not only be an ornament to the city and State, but will constitute one of the most notable groups in the country. Some of the plans for the cathedral have been made by Mr. Henry Vaughan, the Boston architect, who has won renown in designing such edifices.

The cathedral will be of Gothic style and will have a seating capacity of about 3,000. In addition there will be a chapter house, a library building and an episcopal residence for the Bishop of Maryland.

The episcopal residence will be built along the same style of architecture. The library will also be Gothic. For the reception and safekeeping of the valuable books, which are now stored in the house adjoining Bishop Paret's residence, on Madison avenue, the building will be substantial and fireproof.

The first steps for the erection of the new cathedral were taken about two years ago, when St. Barnabas' church, on Argyle avenue and Biddle street, was sold and a new location was sought. In view of the rapid development of Charles street and the St. Paul Boulevard and the prospective removal of the university to the neighborhood, a lot was purchased by the vestry at St. Paul and Thirty-fifth streets.

Shortly after St. George's united with St. Barnabas' congregation, both churches were placed under the rectorship of Rev. Thomas Atkinson, who first conceived the idea of the two parishes uniting to build a pro-cathedral church. The site at St. Paul and Thirty-fifth streets was insufficient, and it was abandoned for the larger site.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

**Ordination—Lenten Noon-day Services. New Mission at Epes—Special Services at Uniontown—Rev. Dr. W. E. Evan's Lectures on Church History. Proposed Division of the Diocese. Rev. John R. Matthew's Mission at Selma.**

On Sunday, April 4, at St. Paul's church, Selma, the Rev. Wyatt H. Brown was advanced to the priesthood by the Bishop of the Diocese. Rev. W. G. Poynor presented the candidate and Rev. W. N. Claybrook preached the ordination sermon. Rev. Mr. Gamble, rector of St. Paul's, read the Litany.

Mr. Brown has accepted the call to be rector of St. James' church, Eufaula, to succeed his brother, the Rev. Bertram Brown, who left Eufaula, several months ago, to become rector of the church in Tarboro, N. C.

The mens' Lenten noon-day services at Montgomery closed on Saturday, April 3. They were a great success and have done the Church and city lasting good.

Rev. E. A. Penick, rector of Christ church, Tuscaloosa, has been in such bad health that he had to go away for treatment, but will return to his charge before Good Friday. Under his able leadership Christ church has grown wonderfully and is now one of the strongest parishes of the diocese.

Rev. W. G. Clark, rector of St. Stephen's church, Eutaw, is opening up mission work in the little town of Epes. There are six adult candidates there who are being prepared for confirmation.

Rev. Mr. Clark closed the series of "special preaching services" at the Church of the Holy Cross, Uniontown, last Tuesday night. Rev. Mr. Sams, rector, is to be congratulated on the noble work he is doing in that parish.

The series of lectures on Chruch History, delivered by Rev. W. E. Evans, D. D., rector of the Advent, Birmingham, have awakened the town, and the Church is looked upon to-day by the great number of people in that city, who heard these lectures, in a more thoughtful and considerate way than ever before. They were a lesson, indeed, to all who heard them.

Rev. John R. Matthews closed a successful mission in St. Paul's church, Selma, and as a result of his preaching and the work of the rector, the Rev. E. W. Gamble, one of the largest confirmation classes ever seen in the diocese was presented by Mr. Gamble to the Bishop last Sunday night to receive the laying-on-of hands.

For the Southern Churchman.

### The Moral Death.

The young man entering the highway of life, influenced by his environment, soon discovers the standards of honor and morality of his companions, and often adapts his own to them. He finds that he must overcome his natural sensitiveness and shrinking from the profanity, debauchery and obscenity often encountered and get "toughened" to it all, in order to be a "man among men." To do so, he finds that he must deaden and lessen the chidings of his early conscience, and acquire the habits of speech and action, and wiew in others, undisturbed, a course repulsive to his own views and training. As youth matures into manhood he continues to grow in worldly ways. He finds many others doing so. Often he notices his companions, erstwhile refined and modest, gradually become coarse and profane; to smoke and drink, of course (let us speak in terms) to lie, and cheat, even to steal—just a little at first—and finally the habit. Drawing no lines—without a standard of manly restraint, sobriety or ilmitation. Thus far a "man often achieves, without recoil, heedless of conscience, which finally is not heard or disregarded, until we behold the type of many men who have effectually stiffled the still small voice of the spiritual nature.

Unappalled, unshocked by any of the ordinary incidents and events of life—the chance murder, the smart robbery of small confiding stockholders by the great ones; the breach of word and trust; the indifference to God and man—until we perceive the logical evolution of the up-to-date man of the world who does things, and the moral death!

Mark you, men, that more deadly than cholera, the white plague or the black death is this moral death now about us! Its sure destination is hell and the course of its often morally unconscious victims is quickly run. Many are the instances of men afflicted by this stupor, this continued and progressive disregard of conscience, who after a life of evil have been brought to death's portal, and in honor awakened at the scene, to beg God for one more day to repent, and of God pushing them back to life, of their becoming the reviving uplifting and awakening force of the world!

For *conviction of right* and strength in the cause are coincident! Blows come straight from the shoulder as works from the heart—of conviction to man. Thus, with the emphasis of experience and caution, should these instances of human experience awaken the dormant, dying consciences of men to their danger, from the indifference and stupor of the moral death.

Pause, men, *now*. Look well at this matter before it is too late. Heed the voice within and disregard it not by defiance and disobedience, for as sure as death it will be the condemnation and despair of unrepented habitual indifference and sin.

"*Labor* to keep alive in your breast" that little spark of fire called conscience."—George Washington.

LINCOLN C. CUMMINGS.

### Melody of the Heart.

Heart melody is a kind of music which every one can make if he will. It does not depend on some special gift, or upon the external art of training possessed at most by few, and which we may have or be without, but it does depend upon the state of the sympathies, of the imagination, of the whole inner contents and order of this spiritual world of ours, made to bring forth melody, and provided, in the spirit of God and the word of Christ, with the remedy, in case it needs healing. Because it is spiritual, it is something which nothing external can affect. It is not a matter of our surroundings. It cannot be drowned by the noises of the market-place, as it has not been by the cries of the wild beasts at Ephesus, nor by the roaring of the flames at Rome. Prison walls cannot smother it, nor the clanking chains break it up; for at midnight Paul and Silas sang in their stocks and the prisoners heard them.—C. O. Day.

### "Thou Shalt Know Hereafter."

God keeps a school for His children here on earth, and one of His best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenly way. He sometimes led us down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with graſands, and inscribe on it: "Blessed be the memory of Disappointment!"

### The Great Secret.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things of earth, without ceasing to love the things of heaven. But ye divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God, nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have my God, I have all things at once.—Alexandre R. Vinet.

# Family Department.

### The Blessed Sacrament.

O Sacrament of love divine,
Where Jesus gives as in a shrine,
His body once for sinners slain,
His blood once shed to cleanse our stain.

In this stupendous mystery,
The death He bore on Calvary's tree
Before His children's eyes is spread
Here in the wine and broken bread.

In this sweet Banquet of His grace.
We bring before the Father's face
The sacrifice which now He pleads
Where He forever intercedes.

Here weary pilgrims may repose
To drink the precious stream that flows,
Celestial Manna here is given
To feed them on the way to heaven.

O Jesus, our eternal Priest,
We praise Thee for this heavenly feast,
What greater gift couldst Thou bestow
That we Thy wondrous love might know!

—William Edgar Enman.

### The Harp of the Heart.

Grand old Paul was evidently a musician. He not only joined Silas in a rousing duet at midnight that woke up all the prisoners, but he emphasizes the power of sacred song in two of his epistles. He exhorts the brethren at Colosse to stir each other up with paslms and hymns and spiritual songs. Praise was an important element in the worship of those primitive Christians; they marched to music. The best days of Christ's Church have always been its singing days; Luther's hymns aroused Germany more than Luther's sermons, and John Wesley never would have built up Methodism so rapidly if its walls had not ascended under the inspiration of his brother Charles' seraphic hymns.

There is no praise like a heart-song. Wherefore the apostle tells the Ephesians just what he had told the Colossians, that they must not merely sing, but "make melody in their hearts to the Lord." This signifies the music of the soul; and the original word means to play on a stringed instrument. And the most wonderful of all instruments is the harp of the human heart. What a multitude of chorals it contains! How many strings can be struck there! What marvelous melodies can be invoked! Perhaps a large part of that celestial music that John describes in his account of heaven was in the harmony of innumerable glorified souls rejoicing before the throne of God.

Conversion signifies a new hand touching the heart-strings. Sin breeds endless discords, rebellious thoughts, murmurings, hatreds, often breaking out into blasphemies against a loving Father. The regenerated heart, attuned by the Holy Spirit, vibrates to a new music. "He hath put a new song in my mouth" really signifies a change of heart. The spirit of ingratitude and opposition to God has been taken away, and the soul has been brought into unison with Him. The real essence of holiness is to agree with God in all things. There was a new music in the once bloodthirsty and bigoted soul of Saul of Tarsus when it was said of him: "Behold, he prayeth!" Christ's hand is on the heart-strings now, and they are pitched to a new melody. When Napoleon found that his wearied troops were ready to give out during their toilsome climb over the Alps, he sent word to the bandmasters to "change the tune," and a lively strain from the bugles put new life into weary feet. The grace of Jesus Christ put into the heart so changes enmity into love that life becomes a walking with Christ, and then the hardest up-hill climb becomes a fresh step toward heaven.

A devout heart has a very large repertoire of music. At one time it is a burst of gratitude: "Bless the Lord, oh, my soul, and forget not all His benefits!" At another time it is a low, tender key of penitence. But no strain is more audible to the Divine ear that that which proceeds from the broken and contrite heart. Seasons of sharp trial call forth some strains to which bright and prosperous hours are strangers. In the Black Forest of Germany an old baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play like an Aeolian harp in a window. As the wind rose into a boisterous gale, the old baron sat in his castle and heard his mighty hurricane-harp playing grandly above the battlements! So while the weather is calm and the skies are clear, a great many of the emotions of a Christian's heart are silent. As soon as the winds of adversity smite the chord, the heart begins to play; and often when God sends a hurricane of terrible trials, you will hear strains of submission and faith, and even of sublime confidence and holy exultation, which could never have been heard in the calm hours of sunny prosperity. Oh, brethren, let the rough winds smite us if they only make the spices flow; let us not shrink from the deepest trials if at midnight we can, like Paul and Silas, sing praises to our God.

It is sin that makes the wretched discords. Anger, malice and uncharitableness kill the spirit of devotion; and the foolish, contemptible worries that we too often indulge in, put us shockingly out of tune. Our hearts, like pianos, often require retuning, in order to bring us into submission to God and into a holy harmony with Him. When a piano or melodeon is in right condition, we always feel sure that its keys will discourse eloquent music. So out of an obedient, Christ-loving heart proceed pure thoughts and generous sympathies and holy desires and noble deeds. It is out of the abundance of such a heart that the mouth speaketh.

It is our reproach that we do not oftener touch that chord in the hearts of the sinful, the hardened and the profligate which may respond to every syllable of kindness. It was the kind word of Joel Stratton, the humble shoemaker of Worcester, and a cordial hand on the shoulder, that first brought the drunken John B. Gough into the temperance meeting and pioneered the reformation of the most eloquent advocate of total abstinence that a century has heard. In the hardest heart is some silent chord that will vibrate to the touch of love. Happy the Christian who knows how to touch the harp-strings that had only emitted complainings or curses, and evoked praises to our God!

This world is only a rehearsal for eternity. Some hearts are preparing for the wailing. Others, attuned by the Holy Spirit, are rehearsing the oratorios of heaven. Into those celestial choirs shall be admitted only those who by penitence and faith have learned the new "song of Moses and the Lamb." They will be the harpers harping with their harps. Why should we not all be rehearsing by Christly living for those melodies?

"Hearts once filled with thoughts of heaven,
Hearts to generous actions dear,
Hearts redeemed, and sins forgiven,
Hearts where love has cast out fear;
Hearts that would be ever raising
Loving thoughts for love untold,
Hearts on Jesus ever gazing,
Such hearts as these are harps of gold."

—Rev. Theodore L. Cuyler.

For the Southern Churchman.

### "Be Ye Kind."

This command is perchance as difficult for most of us to obey as any, yet obedience to it yields mightily in specific results. Could we erase self-consciousness and begin each day determined that this day shall be made bright and happy for the members of our family and every other person we come in contact with, we should discover the path to self-complacency and satisfaction daily.

We realize, too often, how our peace of mind is disturbed—even our tempers aroused—by others, and should thus be able to take the lesson practically to heart.

Kindness in look; kindness and charity in words; kindly manners and deeds, will soon turn our moroseness and indifference into their component parts—brotherly kindness—and we need not be surprised—like producing like—at the kindness it often invokes toward ourselves.

Forgetfulness of unkind acts and looks and neglects, and guarding our opinions formed regarding them, will soon make us oblivious of much that otherwise needlessly mars many a day. Then if we, forgetful of self, go forth resolved to deliver a full measure of kindness to all, we shall find a large measure of satisfaction meted us again; if not by others, by our inward consciousness of manly endeavor, self-control and conquest.

The world can be a veritable garden of kindness, if each one is solicitous as to what he gives out, rather than critical regarding what he receives!

The important responsibility upon each and every one of us, is what we can do each day, in kindness for others. The fact that we may not receive kindness from others is unimportant, and instead of embittering us, should spur us onward in our resolves and efforts that no human being shall find it lacking in us.

The command is to each of us: Be ye kind, and not one word is written regarding our responsibility for or the self-imposed duty of criticising our neighbor's imperfections. Thus obedience to this command should concentrate upon it our best efforts; and if we faithfully discharge the duty we shall find ourselves so constantly employed that no time will be available for discovering the failures of others.

This command is not only imperative, but also personal. It was spoken to you: Be ye kind! The fruits of obedience are good works. Good works consist of kindness to every living creature. Lincoln C. Cummings.

God has promised to satisfy—but He did not promise when. God has time enough, and so have you. God has boundless resources, and His resources are yours. Can you not trust Him? Trust and wait. He knows what is best for you. He has reasons for denying you now, but in the end He will satisfy. —Maltbie D. Babcock.

### The Conquering Thrust.

St. John 18: 17, 25, 27.

What wound smote deepest to the Mightiest Heart
That ever knew earth's loving and earth's pain?
The thrust of Judas! who for trivial gain
Flung Heaven behind him and bade hope depart?
The surging crowd's mad rage? The swift unthinking
Mockery light and vain?
All these, in sooth, might that great Heart disdain
While Love though mute and helpless bore its part,
But when Love shrank and failed and three times played
The dastard, was not this the sorest blow?
Oh! not the sordid spirit that betrayed,
Not the stern captor, nor the taunting foe,
But he who flinched—the friend who was afraid
Wrung from those kingly eyes the appeal of woe.

### How a Change Was Wrought.

"Have you put up my dinner, Maude?"

John Melvin asked the question almost timidly. His daughter's face was clouded, her lips were compressed, and she was making a great deal of unnecessary noise as she moved about the kitchen. She did not reply at once, and when she spoke it was in no pleasant voice.

"Yes, father, your dinner is ready. Now I must put up the children's dinners, and there is the ironing to do, and I must do some cooking also. This will be a busy day with me, but all my days seem to be busy. Perhaps I do not understand how to keep ahead of the work. I have no time for recreation; there seems to be nothing in life for me but drudgery."

Mr. Melvin sighed heavily.

"I am sorry, Maude. If last season's crops had not failed, I should have hired some stout woman to do the heavy work. It is too much for you, a girl of nineteen, to have all these cares; but what can I do?"

"You can do nothing, father, and no one is to blame. I expect to be a drudge. Amy," raising her voice, "where are you? Go and pick up the breakfast dishes, and be quick about it. It isn't time to get ready for school. Fred, what are you doing? Haven't I told you not to whistle in the kitchen? Oh, dear! one needs more patience than any mortal ever had!"

"I am sorry, Maude," said Mr. Melvin, again. "It was a sad day for us all when your mother was called home."

And then the discouraged man, old and worn before his time, took his dinner-pail and started for the distant wood-lot.

Maude continued to move repidly about the kitchen and pantry, doing the morning's work and scolding the children in a shrill voice.

"What's the use of being so cross, Maude?" asked Amy, a bright-eyed girl of twelve. "I can't see that it does any good."

"$ can't be so easy as you are, Amy. I wish things didn't fret me, but they do. And you have an easy time, while I have to work like a slave."

"I'm sure I help you all I can, Maude. I don't suppose you want me to stay out of school to work."

"You know I don't. You won't have time to do any more this morning. Now, Fred, I told you to study hard today and not fail in your lessons."

"All right, sis," rejoined Fred, carelessly.

"Fred how many times have I told you not to call me 'sis?' I am tired beyond endurance. I don't want to hear another word from you this morning, sir," she added, as she saw the boy was about to speak.

As the children left the house, Fred looked significantly at his sister.

"Wasn't Maude cross this morning? How she did bang things!"

Amy puckered up her brow.

"I can't understand it, Fred. Maude is always scolding."

"Yes, and she belongs to the church. I'm glad I'm not a Christian, if she's one."

"Oh, hush, Fred! Christian people are happier than we are."

"Humph! Maude professes to be a Christian, but she can't be happy. Seems to me she's the unhappiest person I know. Papa doesn't belong to the church, but he isn't always scolding."

"Well, I can't understand it," sighed Amy. "But, Fred, you know mamma was a Christian."

"She was a real Christian, too," said Fred, soberly. "But I guess it's hard work to be the real thing. Maude must be a make-believe one," he added.

"Oh, hush, Fred! I don't like to hear you say such things."

Left alone. Maude's hands were busy. At dinner time she ate a lunch, and at two o'clock was through with her work.

"Everything's in order," she thought, as she looked about the neat kitchen. "And I'm not going to touch a bit of sewing this afternoon. I'll go into the sitting-room and rest until it's time to think about supper."

In the pleasant little sitting-room she sat down in an easy rocker at the front window and looked out over the snow-covered fields. Presently she saw the bent form of a little old lady in a black coat and red hood coming up the path.

"Aunt Sarah Easler," she said to herself, "and coming here, too."

The old lady came in without knocking, and Maude rose to meet her. Aunt Sarah seemed much agitated. She took both of the girl's hands in hers, and bent over them, with tears streaming from her eyes.

"What is it, Aunt Sarah?" cried Maude. "Has anything happened?"

"My poor child! my poor child! May God help you!"

Maude felt herself growing faint, but she resolutely banished the feeling.

"What has happened?" she asked, in a voice so calm that it astonished herself. "The children?"

"The children are all right, my dear. It is your father."

"My father! What of him? Is he hurt?"

The old lady bowed her head and replied in a broken voice: "Badly hurt, my dear."

Maude grasped Aunt Sarah's arm.

"Your face tells me that it is even worse than that," she said, calmly. "Is he dead?"

"My poor child!"

"You need say no more. I know he is."

Even as Maude spoke, she looked out of the window and saw four men bearing her father's form on a stretcher. She did not faint or cry out, but in a moment her mind went back over the three years that had passed since her mother's death, and she saw wherein she had failed as a daughter and sister. Tears came to her relief, and as they gushed down over her cheeks she awoke with a start. She was sitting in the chair at the window and no one else was in the room. She looked out of the window. Oh, thank God! no men were in sight, bearing her father's form on a stretcher.

"It was a dream," she murmured. "Heavenly Father, I thank Thee!" And she formed a few resolutions and lifted up her heart in prayer for help.

"How terribly I have erred and wandered from the way," she said loudly. "This dream has opened my eyes, and I see what I have been doing. What must papa have thought of me? No wonder that he is not a Christian. I have wondered, too, that the children have been so indifferent to religious teaching, but the influence of my life has spoiled everything. But, thank God! the present is mine, my dear ones are spared to me, and henceforth I will strive to have my life count for Christ."

When the children came that night they looked in wonder at their sister. There was a smile on her face, and her voice was gentle when she spoke to them. The tea-table was neatly spread, and Fred saw his favorite hot rolls. Presently Mr. Melvin came in, somewhat timidly, expecting as usual to hear complaints and impatient exclamations from Maude. Instead, she greeted him pleasantly.

"Tired, father? Supper's all ready, I've made some of the toast you like and opened a can of peaches."

"I suppose you are very tired, Maude," said Mr. Melvin, looking wonderingly at his daughter.

"I'm a little tired, father; but I'm thankful for the privilege of getting tired. I have a comfortable home, and we are all in good health. You see, father, I am beginning to count my blessings. I have been a fault-finding, ungrateful girl, and have made you all unhappy; but I hope to make some amends for the past."

"God bless you, my daughter!" said John Melvin, huskily.—W. N. Jenkins, in Zion's Herald.

### Uncongenial Occupations.

An enterprising journalist recently inquired of a number of teachers whether, had they their lives to live over, they would choose the same occupation. Only one out of eleven teachers was willing to say yes. The result of the investigation was not surprising, nor would such expressions of disappointment be confined to members of the teaching profession. In every human calling there are those who are finding satisfactions less than they could desire. Many a young man looks beyond the bars which confine him in his particular field and envies the man elsewhere. He longs for the superior ease emoluments of his neighbor.

Yet the truth is that each situation in life has its own difficulty. We do not escape by any change of base the inevitable hardships which are part of our lot as human beings. A change of occupation would not change one's nature. Men are the same in all callings, and a weakness of disposition or of purpose will be disclosed in any field of labor. "Who cross the sea change clime, not mind." The secret of success is more in the worker than in the work. A hearty and resolute acceptance of difficulties means a gradual mastery of them. Application and persistence bring that sort of facility which is a prime element of joy in work. Doing a thing well we one day awake up to find that we enjoy doing it. Not in idle speculation as to what we might have been and done, but in fulfilling the present task to the utmost is the secret of happiness.

### Our Prayer.

"We fold our hands that we may be
From all our play and work set free.
We bow our heads, as we draw near
The King of Kings, our Father dear.
We close our eyes that we may see
Nothing to take our hearts from Thee.
Into our hearts we pray Thee come
And may they each become Thy home.
Cast out their sins, and make them free,
Pure like the Christ-child may they be.
This is the prayer we bring to Thee,
Then raise our eyes Thy works to see,
Lift up our hearts to praise Thee still,
Open our hands to do Thy will."

### Christus Consolator.

Every soul has its hour of bitterness. Each one is reuired to go down to the waters of Mara, to pass through the valley of Baca. In the day of trouble the soul bowed with grief passes into a solitary place, where bearing its burden alone, all things seem to have come to an end, life has lost its charm, hope is eclipsed by doubt,—then unless we listen to Jesus' words, "I will not leave you comfortless; I will come to you," unless we permit Him to share our burden, there will arise within us a spirit of rebellion, the moanings of self-pity and hardening of heart, which driving out tender charity gives place to grievous sin and deeper suffering.

The word of Jesus, "I will not leave you comfortless," takes on a deeper tenderness when we consider its other reading, "I will not leave you as orphans"—not as orphans, friendless, forsaken, alone; but "I will come to you."

As the Blessed Master spoke to His disciples, so He speaks to you and me. To them He seems to say: "You are my children. I am the Father of the house. You have forsaken houses and lands, father and mother for my sake; even more, you have cut yourselves off from the world, and now I, even I, must leave you; but not as orphans, for I will come unto you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The same Jesus is comforting His people to-day. Into each troubled life He is pouring sympathy, love and tenderness. Business reverses come, carefully laid plans miscarry, yet to comfort you the Saviour says: "In my Father's house are many mansions * * * I go to prepare a place for you," "I will not leave you as orphans; I will come to you."

Over the sick-bed of faithful wife or loving child you are anxiously watching. Your heart is overwhelmed, for that dread hour of separation draws nigh; still to strengthen you the Saviour is near, speaking: "I will not leave you comfortless." Take therefore unto thyself this consolation: no pain so sharp, no burden so heavy, no sorrow so deep that He cannot relieve if you will but open the door of your heart and let Him dwell with you.

Jesus had been so long with His disciples that the separation was regarded by them with dread, yea, nothing short of a calamity; but His going was necessary that He might come again in the Holy Spirit. Their lives and work was to be moulded on a higher plane, on which they would be drawn nearer to Him. The selfishness evident in their sorrow of separation from Him in the flesh was to give way to unselfishness in the Holy Spirit, who being sent by the Father would teach them all things, bringing to their remembrance all things whatsoever Jesus had spoken.

Had they loved Jesus, henceforth they would love Him the more. Had they hung upon His wonderful words of life, in the future they were to treasure the same for the salvation of souls. To them Jesus was to return in the Holy Spirit enlightening, ennobling, vivifying them. Thus to all comes the Master softening, moulding, subduing our impatience, quieting our fears that we may learn to look up, and through the veil see His outstretched hand as He pronounces the promise: "I will not leave you comfortless; I will come to you."

The more earnestly we meditate upon His life, the greater appears His love for His people; not only for those who follow Him, but also for men who stray in the forbidden path is this true and evidenced: "By the mystery of His Holy Incarnation; by His Holy Nativity and Circumcision; by His Baptism, Fasting and Temptation; by His Agony and Bloody Sweat; by His Cross and Passion; by His precious Death and Burial; by His glorious Resurrection and Ascension, and by the coming of the Holy Ghost." Thus those who are sick with sin, whose hearts are bowed with grief, who suffer distress, Jesus loves. To them He opens the consolations of the Word. Its promises of forgiveness, its encouragements unto prayer, its vision of life eternal are yours if you will but lift up your hearts unto Him who declares: "I will not leave you comfortless; I will come to you." From the tree of life, dropping as balm and honey, the words of consolation seek entrance into every life, that affliction, tribulation and sin might be swallowed up in the joy of having the Friend who is above all others.

The blessed Saviour binds all hearts to Him with cords of love. His work, words, deeds can be expressed in that one word—love. How tender He appears in the character of the Comforter; as weary children we seek Him knowing that He will give us rest. As disobedient children we cry for forgiveness, confident that He will hear and blot out all our sins. Yea, as the clustering stars hanging like silvery lamps in the canopy of heaven dispel darkness, so the precious words of Jesus shine through this world's gloom to lighten us on our way. —Rev. G. B. Matthews in the Lutheran.

---

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.






For the Southern Churchman.

### Not As Other Books.

Theologians of the liberal class are insisting that the Bible should be studied just as other books are studied. They say that scientific and historical methods are to be applied to the Bible, to discover the nature and character of its contents. These men apply scholarly tests to the Bible, and then judge the contents accordingly. But it is not true that one has a right to study and judge the Sacred Book just as one may study any other book. One may dare to do so, but he has not God's permission. In a very high sense the Bible is indeed the "Holy Scriptures." It is holy as no other book is holy. If it were a book of mere human authority and composition, then one would have the liberty to read and study it and criticise it as he does any human book. But it is a Divine Book, and the difference between it and other books is exceedingly great. Who has any sort of right to criticise God? Who will say that one has just the same liberty to speak reprovingly of God as he has to speak thus of any human being? It would be blasphemous to do so. God is to be reverenced as no human being is to be reverenced. And a similar difference is to be recognized in regard to the Bible and all other books. Moreover, he who treats the Bible just as he treats other books can never obtain from its study such help as one gets who studies it with a faith and reverence which he gives to no other book. God never rewards that student of His Word who treats it as he does a common book. No help comes to one from God in his studying the Bible in a coldly critical spirit. The Holy Spirit keeps aloof from such a person. If one would have the Bible bring to him its deep spiritual treasures he must have within himself the life and power of the Spirit. It is such ones that have revealed to them wonderful things out of the heart of the Holy Word. C. H. Wetherbe.

---

Here is my work to do, to worry over. "My work," I say. But, if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—Phillips Brooks.

# Children's Department.

### An Easter Bunny.

There's a story quite funny,
About a toy bunny,
And the wonderful things she can do;
Every bright Easter morning,
Without any warning,
She colors eggs, red, green or blue.

And it's odd, as folk say,
That on no other day
In all of the whole year through,
Does this wonderful bunny,
So busy and funny,
Color eggs of every hue.

Some she covers with spots,
Some with quaint little dots,
And some with strange mixed colors, too—
Red and green, blue and yellow.
But each unlike his fellow
Are the eggs of every hue.

If this story you doubt,
She will soon find you out,
And what do you think she will do?
On the next Easter morning
She'll bring you without warning,
Those eggs of every hue!

—M. J. Todd in St. Nicholas.

### How Ned Helped.

Ned Barton was walking slowly home from school, a thoughful expression on his usually eager face. He was trying to solve the difficult problem as to how a twelve-year-old orphan boy, who worked for his board and clothes, could contribute anything toward a cause in which almost every person in the village was interested.

One of the most popular characters of the little place had been Joe Randolph, a big, good-natured man, whose generous, friendly nature endeared him to every one. He had died quite suddenly a short time before, leaving a widow and five little children.

When winter came blustering down the mountains, the village awoke to the fact that sympathy alone would neither keep the little Randolphs warm nor provide them with food and clothing during the long, cold months through which they must pass before the grass and trees grew green once more. To be sure, the mother worked all day and part of the night, but the children were still too small to help her much, and one little woman could not support such a family unaided.

The villagers planned to give the widow the largest donation party that had ever been known in the neighborhood. Every woman ransacked her house from cellar to attic, determined to give as much as possible. One man, however, refused to add to the widow's store. This was Silas Gregg, owner of the sawmill, for whom the farmers worked every winter. He was the richest man in the village, but said that he had all he could do to look after his own business, and that no man had a right to die and leave five young ones for the neighbors to support.

The superintendent of the Sunday School had urged the children to try to make some offering themselves, and nearly all of them were able to do so. It seemed to Ned Barton, however, that he had nothing to give and no way of making money. Most of his time outside of school hours was spent in working for Deacon Brown, who had given him a home since the death of his parents.

Ned was so lost in thought that he did not notice his classmate, Jack Kendall, until he felt a slap on his shoulder.

"What's the matter with you?" cried Jack. "Practicing for a funeral?"

"I was trying to think of a way to get something for Mrs. Randolph," Ned answered quickly.

As he spoke they met Silas Gregg, driving down the road.

"Why not ask him to let you draw some firewood for her?" said Jack, motioning toward the mill owner. "He has stacks of slabs on hand now."

"He wouldn't even give anything to the deacon," Ned answered soberly.

"No sign that he wouldn't to you. I dare you to ask him.

No boy of Ned's spirit could take a dare of that kind, and, turning quickly about, he ran down the road toward the mill.

Mr. Gregg was in the yard giving orders about some lumber, and Ned walked up to him as boldly as his quaking heart would permit.

"Please sir, I came to see if you could spare a little firewood for Mrs. Randolph?"

The mill owner turned impatiently, but softened a little at sight of the sturdy, boyish figure before him.

"I thought I had heard the last of that matter. What on earth ever made you come to me?"

"Jack Kendall dared me to," Ned answered frankly.

"He did, eh?" Mr. Gregg's hard, gray eyes seemed to twinkle a little under their bushy brows. "And you came just to show him that you weren't afraid?"

"Yes, sir, but I did want to get something for Mrs. Randolph and the children and couldn't think of any other way."

Mr. Gregg's eyes wandered to the huge pile of slabs outside the mill yard. He would never miss a load of them. Why not humor the boy?

"Well, sonny," he said at last, "I guess I'll help you out. You may come up and get a load of those slabs for the widow—that will keep her in firewood for quite a while."

Ned could hardly believe his ears.

"A whole load?" he stammered.

"Yes," replied the millowner, secretly pleased at the boy's delight, "a whole load—as big a one as you can take away."

Ned was thinking very fast. He was almost sure that the deacon would let him take his horses and sled to draw the wood, but could he load it alone?

"Please, sir, could I have Jack Kendall help me?"

"Sure sonny! Have all the help you can get, but mind that you take only one load."

Thanking Mr. Gregg eagerly, Ned rushed down the road to find his friend and tell the surprising news. At first Jack thought that he was joking, but when he found that Ned was quite in earnest they had a long, excited talk.

Jack's father was a carpenter, and as soon as he came home his son dragged him into a corner, where they sat whispering until supper time. Now and then the stillness was broken by Mr. Kendall's hearty laughter.

Ned had a similar talk with the deacon, and next morning he and Jack called their mates into a corner of the schoolyard. There they stood in an excited group, all trying to talk at once.

The next few evenings were busy ones. Instead of sitting quietly by his fireside Mr. Kendall was out on the mountain back of the sawmill where the snow reflected the bright moonlight, superintending the work of fifteen eager boys.

It seemed to Ned that Saturday would never come, but at last it dawned, bright and clear, with the crisp air of early December. Never had the boys of the village been in a state of greater excitement; even the parents were enjoying their joke.

Long before the appointed time the boys all gathered at their meeting-place on the mountain side.

Suddenly Mr. Gregg heard a great commotion beside the mill. Bells were jingling, boyish voices shouting, and now and then a peal of laughter sounded on the clear air. Stepping to the door he saw such a sight as his eyes had never before beheld.

On the shining white roadway stood a sled a gaint might have made. Two ash logs, fifty feet long, had been used in making it, and they were set far enough apart to take in two tiers of the fourfoot slabs.

Drawing the sled were thirty horses, each pair under the guidance of a boy, proudly bestriding one of them. Being quite accustomed to work in the woods, although on a much smaller scale, the horses stood quietly, as if more than willing to do their part.

Ned stepped up to Mr. Gregg, his heart beating fast.

"Please, sir, I have come for that load of slabs."

The big man eyed the small boy sharply.

"I see that you have brought the whole town along with you."

"You said that I might have all the help I could get."

Mr. Gregg remembered the permission he had given so thoughtlessly.

"So I did, sonny, so I did. Go ahead, now, and get your load."

The boys needed no second bidding, and began to work with an energy that soon piled the sled high with the slabs which were to keep the widow and her children warm for many a winter. When they were ready to start. Ned turned to thank the mill owner.

"That's all right, sonny! You just tell the widow that you are the one to be thanked, and when that load is burned up she'd better send you for another one."

"It does beat all!" he said to himself. "I thought there was no man in the country could be sharper on a bargain than I, but that boy has certainly beaten me."

Down the white road went the giant sled, amid jingling bells and boyish cheers. The sun sparkled on the snow, turning each flake into a glittering gem.

As the great load passed the neighboring houses, laughing men and children joined the procession, which grew larger with every step. When they reached the Randolphs' home, where the women of the village were assembled with their gifts, they gave a shout which seemed to shake the mountains.

The widow threw up her hands in amazement, while the children crowded about, wondering what it all meant.

With the men to help them, the boys soon had the slabs unloaded, making a pile far larger than the little house.

"It will be a long time before the question of firewood need trouble you again," said the minister with a smile.

Mrs. Randolph tried to express her thanks, but the words seemed to catch

in her throat. The boys gave three cheers for her, then three for the children, then three for Ned, and, not satisfied even then, ended with three cheers for the mill-owner.

"You needn't bother about getting it sawed," they called to the widow as they drove away, "for we are coming over next Saturday to work up a woodpile for you."—Mary Gilbert.

### The Prince and the Beggars.

Like a prince in an old-time story
He sits at his palace gate;
About him bent and hoary
The ragged mendicants wait.
The prince is a dashing fellow,
Wears velvet and cloth of gold,
A tunic and cap of yellow;
Rags shelter them from the cold.

He quaffs from a crystal chalice,
They stoop to the wayside spring;
He dwells in a lordly palace,
They hide beneath Winter's wing.
They covet his royal splendor,
His ease and his tunic gay;
The bars of his cage are slender,
They think him as free as they.

Then I open the study shutter,
And scatter their daily bread,
They come with a rush and flutter,
Where the bountiful feast is spread.
For the prince is my yellow canary,
The beggars, so gay and free,
Are only the sparrows wary,
That live in the old elm tree.

My little gold-bird is a poet,
He pipes me a roundelay;
A captive—he does not know it,
And sings in a blithesome way.
But at times in his prison narrow,
He wishes that he might be
A gay little beggar sparrow,
Out in the old elm tree.

—Dorothy Deane.

### The True Story of a Real Giant.

By Olivia G. Cox.

There in the sun, at the end of the long porch, lay the funniest little worm imaginable. It was neither brown nor yellow nor green, but it wasn't its color that made it seem so odd. This queer little thing made its home inside the walls of a big house where there lived a whole company of fun-loving children. Every morning they would all come out on the porch together, and the little worm had grown so accustomed to the frolicksome youngsters that it enjoyed the fun quite as much as they did. But even a worm gets tired of being tickled and turned about so much, and when this one would grow weary of the children's pranks, it would suddenly stretch its full length on the floor and refuse to notice any body. There it would sometimes lie for hours, and if one dared to move it by force, there was trouble at once.

One morning, the mother of this family of children walked out on the porch, her shopping-bag in hand. She was on her way down the street. Suddenly taking notice of the sole occupant of the porch, she inquired,

"I wonder if my little girl has washed the dishes, and set the table ready for dinner?"

Then what do you think! The long object at the other end of the porch raised its head lazily, and turning away from the open book on the floor, replied, "No, Mamma, but I'm going to in a minute."

And so that was a book-worm down there—a perfect specimen.

Book-worms are the most intelligent kind, it is said, but the younger ones have lots of hard lessons to learn, nevertheless.

When Elithe's favorite aunt came to visit them one summer, she listened to her little niece relate the marvelous adventures in her cherished books, and she thought of her resemblance to the knights of old, and wondered if she would not, too, come out victorious when she began to fight her own battles. The little girl was quick-witted, she was bright and loving-hearted, and these were traits which the genuine knight must have.

Elithe's mother could not have kept house without her little helper, for this small woman of ten could do the work of a fifteen-year-old when she tried. She could quiet the baby when everybody else failed, she could make beds and brush the floor as neatly as her mother. And she could sew on the machine, for she had often stitched her own and the smaller children's dresses.

Elithe's aunt had noticed how carefully these things were done, but she had often been forced to notice, too, how often Elithe had put her mother off when she had been called to help at these duties.

Elithe's grown up aunt thought to herself, "And our little girl has a battle to fight, for the old giant Procrastination almost has her in his clutches, and she doesn't even know it. How awful."

She told the little maid how the old terror with the long name wrapped his coils about one silently, and crushed all the sweetness and usefulness out of them unless they met him face to face with a dagger every time he came about.

Elithe believed she understood, for she had heard, and had read in her books about giants and the brave knights who had gone out to fight them. St. George had killed real dragons, and David had once killed a giant, and he wasn't grown up any more than she was.

Elithe believed she could murder her giant by Christmas, and if she did, she was to have a bran new book for a Christmas present. But what a tough battle it was!

Every time she got most interested in her dearly beloved book, she would hear, "Elithe, it's time to go to school," or "Elithe, bring me some stove-wood please," or "Elithe, come play with your little brother for a few minutes, I am so busy."

She would start to answer, "In a minute," but no, her dagger was thrust out in the face of the old demon, with these words, "All right Mamma." And down would go the book, and the giant reeled about, so dizzy and weak was he from that hard straight blow.

Four months went by, and every day she had been weakening the monster more and more. One morning, as Elithe ran in at the post-office for the early mail, there lay a thick heavy package directed to her very self! What could it be! She unwrapped it nervously, and out dropped a clean, new book all bound in blue. And in the flyleaf of that book these lines now rest, "To my brave little knight, Christmas, 1908. This is a monument to commemorate the death of Procrastination. Beware! lest his ghost return!"

But a brave knight must have determination, and Elithe can be trusted.

### Moving on Short Notice.

I was lying on the floor of an old country loghouse one summer day, near a big, open fireplace, when I heard a peculiar, frightened squeak. I got up to see what looked like a huge mouse moving at a very rapid walk across the room.

When I got a closer look I saw that it was a mother mouse moving her whole family. At least, I hope there was none left behind, for very soon a small snake, but large enough to put into a panic the mother of four less than half-grown children, came through the empty fireplace, and after the little fugitive.

The mother mouse had two in her mouth, and fastened to either side of her, apparently holding on with their mouths and for "dear life," were the other two.

I killed the snake, and watched the moving family disappear through a hole in the corner.

I do not know whether they returned after a while, or whether the father mouse put up a "To Let" sign and joined them in a foreign country; but I do know that I saved a happy family.—St. Nicholas.

For the Southern Churchman.

### A Mother to Her Boys.

I hope that neither of you will drink or smoke. Drink has wrecked and ruined many home. It leads downward and you will make no mistake to leave drink and tobacco alone.

It may be, often, difficult at the club or dinner to decline, and you may feel that an exception to the rule can be made this time; but don't do it. As time passes you will be the more respected, and retain your own self-respect, which is the important point, by being the abstainer rather than the drinker. You will also again and again realize the wisdom of your choice. Better never to smoke; it is an injurious, expensive and unnatural habit, and difficult to indulge at all, unless to extremes. To become a slave to any habit is a wedge which will gradually rift the log. Yield not to the body's base control. Have character to resist indulgences of all kinds—not only drinking and smoking and swearing, but all things that tend to draw us away from Christian duty, which is control and denial of self and self-indulgences, which are to be fought and conquered. Be content to be Christ's disciples, the representatives of His life here. Be honorable in your business; loving and faithful in your home; interested in Church and civic duties; and to be worthy of the respect of the community, even if you do not obtain evidence of it. Let the true light of your life and example be such that others may be better because you have lived, and thus be the means of saving some lives from sin and darkness. The power of a good life is in its example to others as well as the personal blessing which comes with it.

Deny yourselves and thus your power of self-control may grow and increase in its power. Live simply and within your means and strength. Begin and end each day with God. Spend all the time you can out of doors. Choose your books and your friends carefully; they have vast influence over your life and future. Make your home a foretaste of heaven—love its atmosphere; refuge of peace and trust from the world. God will help you in the battle against the flesh, the world and the devil and to continue his faithful servant to your life's end.

It will indicate a high state of civilization when we regard accumulations of property, be the items never so desirable, as barbarous, but we are moving in that direction. A lady from the wise and thoughtful East being shown photographs of some of our interiors, asked in surprise, "Is this a house, and do people live in those things? In the East it would be called a curio bazaar, and all the things would be for sale. It isn't nice to have so much."

### The Rich Little Kitty.

I'm a rich little kitty,
I live at my ease,
I eat when I'm hungry,
I sleep where I please.
Sometimes on the sofa,
Sometimes on the bed,
Right on the soft pillows
If nothing is said.
My mistress she loves me,
She says I'm so sweet,
Such a dear little dumpling,
I'm most fit to eat.
She hugs me and kisses
Me right on my nose,
She says that my mouth
Is as pink as a rose.
She says that I'm pretty
With bright shining eyes
That sparkle at night
Like the stars in the skies.
She says that my paws
Are as soft as fine silk
And my breast is as white
As the purest of milk.
She says that I sing
Just as sweet as a bird,
That my songs are the sweetest
That ever were heard.
I love my dear mistress
So loving and kind
And I know I could never
A better home find.
For I'm a rich little kitty,
I live at my ease,
I go where I want to,
And I do as I please.

—Cat Journal.

### Boys with a Business.

The same rule that makes a successful business man makes a successful business boy; that is, to find something which people need, and then let them know that you can supply it. Of course, there are certain standard kinds of business of which every boy thinks—selling newspapers, or running errands, for example. But the really alert boy wants to invent a business of his own.

Here is what a couple of boys of my acquaintance have done in a business way:

The best business boy I know is James Conroy, of Plainville. Like most boys, Jimmy had increased his spending money by shoveling snow, but in Plainville most of the sidewalks had taken care of themselves. This last winter Jimmy decided to extend his business and hire other boys to do the shoveling. So, late in November, he went from house to house, politely explaining that he proposed to make regular season contracts for shoveling snow, just as the man who cleans the New York streets does, at so much a cubic foot. He showed that it would be much more satisfactory to know, every time it snowed, that the shoveling would be done, and just how much it would cost, without waiting to make a bargain with any one who might come along. By this time people were interested, and when Jimmy measured their walks and showed them how much a three-inch snowfall would cost, most of them signed his contract.

Meanwhile Jimmy organized at school a shovel brigade of boys who agreed to report to him at the first snowfall, to work at a fair, fixed price, and to keep on working until his last sidewalk was finished. Jimmy assigned each boy to a house and waited for the snow. Fortunately, it came on Friday night, and Jimmy could use his brigade all day Saturday. Of course, some boys shirked, though that did not hurt Jimmy, for he paid only for work done, but it was a busy day for him, seeing that the walks were promptly and properly cleared, and collecting his payment.

The next storm was so heavy that it nearly swamped Jimmy; but he rose to the emergency, hired several men who preferred sure work to simply hunting for a job, and he made a good profit, for, of course, the more snow there was, the better for Jimmy.

In the spring he saw that the same system could be applied to mowing lawns; with better results, too, for he could give steady work to two men. So he made contracts for the season, basing his price on the number of square feet in the lawn. The last time I saw him he told me that he intended to try to get the work of cutting all the lawns and shoveling all the sidewalks which belonged to their small city!

Then there is Joe Sargent, of Monroe. Monroe is a "summer place" near a big city. Every night the business men come out from the city, and many of them, though they do not care to keep horses, prefer to drive from the station to their homes along the shore. Formerly, if they were fortunate, they found a disagreeable liveryman or one of his untidy stableboys waiting for the train. Sometimes there were no carriages at all, and sometimes, worse yet, when a carriage was ordered for a particular train, no carriage came and the business man lost his train—and his temper, too. Of course, people grumbled, but what could they do? They had to hire of Jones and take their chances, or else walk.

Last summer I found on the station platform an alert boy, about thirteen years old, whose "Carriage, sir?" sounded earnest and inviting. When I smiled, in some astonishment, the boy seized my suitcase, placed it carefully in an old carryall and darted for another passenger. I looked at the team. Everything, horse, harness, and carryall, was old, but everything was clean and well-polished. Decidedly, the new stable was worth trying, and I wondered who had started it.

Soon the boy returned with another passenger in tow, climbed aboard, and clucked "Get up!"

"Whom do you drive for?" I asked.

"For myself, sir," was the answer. "You see, it's vacation, and I thought perhaps people would ride with me if I started in business. So I took our old horse and hired this carryall. I hope I may have your trade, sir, this summer. I won't miss any trains if I can help it."

He had my promise on the spot. Many of the cottagers tried him, and, finding that he could be relied upon, became regular customers. Joe soon had more work than he could well do with his one team.

Then some business men clubbed together and lent him money to buy a second team. This was not charity, for it was worth while to be sure of catching the train, and Joe never failed. By the end of summer he had bought the carryall and more than paid for the second team. This year he plans to start with three teams, and soon he will control the livery business of Monroe.—Walter Dunham in St. Nicholas.

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, but he prayed earnestly, and the heaven gave rain, and the earth brought forth her fruit. It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessings on an entire race as readily as the few drops needed for his own little plot."—Bishop Brent.

### Peanuts and Pops.

Not every boy or girl knows that peanuts do not grow on trees like other nuts, but in the ground, more like potatoes.

In some places they are called "ground-nuts" or "ground-peas." They were first found in Africa, and they grow best in warm countries. The greatest quantities were formerly grown in Africa. Now they thrive in the Southern States—especially North Carolina and Virginia. The plant is a trailing vine which lives but one season. It has four leaflets on one stem, its small yellow flowers in spikes.

After a time the flower fades and drops off, then you may see a small pod on the end of a stiff stem, curving downward, which will at last push the pod into the ground until entirely out of sight.

There it begins to grow very rapidly, until an inch or more in length, forming a rough shell, with two or three peas, or nuts, inside.

It is planted in furrows and rows, like corn, the peas taken out of the shells, dropped two or three together in the furrows several inches apart, then lightly covered with earth not over two inches deep.

In the North, grown just as an amusement, one has to help the pod into the ground, as the stem is not vigorous and curving enough.

After a light frost the vines are pulled up with a big iron fork, stored in some shed or house. In a week or two they are dry, and the peanuts picked from the vines by negroes.

It is very slow work, as all the empty shells, which they call pops, are thrown aside.

### Killing the Dragon.

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!'"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own he threw himself on the floor in a passion of tears.

His father, who happened to be there, said, quietly, "John, John, the dragon is out."

The child stopped crying, and said nothing. That evening, however, when he bade his father goodnight, he whispered: "Papa, I am very glad Catherine has the doll. I did kill the dragon."

### The Living Christ.

A living Christ! not far away, but near;
To Emmaus, with Him, we journey here;
The hidden mysteries He doth open still,
Himself reveal to all who do His will.

A Christ who suffers with each Christian soul,
Who bids us all press onward to the goal;
Who welcomes Magdalene, nor never spurns
The vilest sinner who, repentant, turns.

The hands and feet once marred by cruel nail
He still doth show when darkest doubts assail;
He turns to look when Peters still deny,
And sorrows when He meets a traitor's eye.

A living Christ who still Himself doth give;
By faith in Whom we each of us may live;
To Whom "Rabboni" some, adoring cry,
Whilst others shout the cruel "Crucify!"

—Helen E. Coolidge in New York Observer.

(Through the carelessness of the printer the beautiful poem above, printed in last week's Southern Churchman, was marred by an error in the title. We reprint it in justice to the author.)

## PERSONAL AND NEWS NOTES.

The address of the Rev. Grant Knauff, Archdeacon of East Florida, is Green Cove Springs, Fla.

The address of the Rev. John W. Aresón has been changed from Bloomington, Ill., to Waynesville, N. C.

The address of the Rev. Alex. Crawford, D. D., formerly Ensley, Ala., is for the present 2815 West 12th street, Little Rock, Arkansas.

The Church Club of Long Island has passed a resolution condemning the effort to pass the Sunday Observance act through the Legislature at Albany.

The Rev. W. H. K. Pendleton, rector of Wythe parish, Wytheville, Va., has accepted a call to the rectorship of the Church of the Advent, Spartanburg, S. C.

The Rev. Charles H. Lee, Jr., formerly rector of St. Luke's church, Jackson, Tenn., will take charge of St. Paul's church, Macon, Ga., Diocese of Atlanta, on Sunday, April 18.

The Rev. John R. Logan, of Charles Town, W. Va., has accepted the appointment of minister in charge of the Chapel of St. Simon the Cyrenian, Philadelphia, entering upon his duties at Easter.

Mrs. Jane E. Hunter, the adopted daughter of the late Bishop Brown, and wife of Major Hunter, of Fond du Lac, died at her home on Wednesday, March 31, after an illness of several weeks.

An organ, as a memorial to Mr. William F. Cochran, will be placed in St. John's church, Yonkers, N. Y., by her daughters, Mrs. Thomas Ewing, Jr., and Mrs. Henry S. Bowen.

The Rev. Dr. A. C. McCabe, recently rector of Nativity, Huntsville, Ala., is now officiating at Calvary church, Memphis, Tenn., until the return of Dr. Winchester, the rector, from the Holy Land.

The envelope fund at the Church of the Ascension, Washington, the Rev. J. Henning Nelms, rector, last year yielded $4,980—this year it is $6,760. The congregations, also, have largely increased.

The Rev. John C. Grimes, a Methodist minister, was lately confirmed by the Bishop of Harrisburg, and will study for Holy Orders. Meanwhile he will serve as lay reader at St. Mary's church, Williamsport.

The Rev. Joseph Baker, of Trinity parish, Charles county, Md., has resigned and accepted a call to the parish of All Saints, St. Mary's county, Md., both in the Diocese of Washington, to take effect May 15.

The Rev. Charles H. Lee has resigned St. Luke's church, Jackson, Tenn., and accepted a call to St. Paul's church, Macon, Ga. Mr. Lee has greatly promoted the missionary funds of the diocese while rector at Jackson.

The Rev. W. A. R. Goodwin, rector of Bruton Parish church, Williamsburg, Va., has under consideration a call to St. Paul's church, Rochester, Diocese of Western New York. This church has over 800 communicants.

The Rev. Henry S. Siger, of Bainbridge, N. Y., has accepted the rectorship of St. Jude's church, Blythebourne, in the Southern Brooklyn Archdeaconry, and will enter upon his duties on the first Sunday after Easter.

The Rev. Lewis N. Tucker has resigned as curate at the Memorial Church of the Advocate, Philadelphia, and has accepted a call to become rector of Christ church, Slatington, in the diocese of Central Pennsylvania, entering upon his duties May 1.

The Rev. Dr. Lindsay Parker, who went to Italy in December in search of health, has returned much improved. He will continue to rest until October, when he expects to be able to return to St. Peter's, Brooklyn, and resume his work.

The Rev. Louis Almaric, formerly a Roman Catholic priest, has been received by the Bishop of Tennessee. Mr. Almaric has taken a special course of study at the University of the South and probably will be assigned to work under Bishop Aves in Mexico.

The Rev. William S. Short, rector of Grace church, Astoria, Oregon, has resigned with a view of taking up work in the Hawaiian Islands. Mr. Short has been rector of Grace church for twenty-two years and established numerous missions in the diocese.

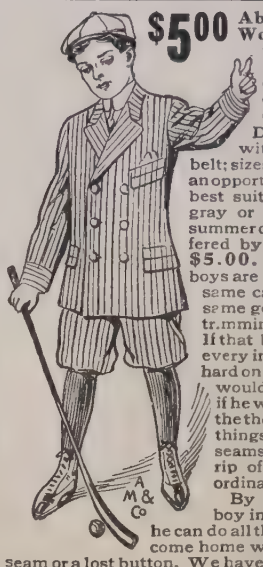
The noonday services at Holy Trinity church, Brooklyn, N. Y., the only noonday Lenten services in the borough, have been well attended this season. The Good Friday service was taken by the rector, the Rev. J. Howard Melish, and the church was filled throughout.

Mrs. Robert Munford has presented to Christ church, Macon, Ga., the Rev. John S. Bunting, rector, a handsome Communion chalice, as a memorial to her mother. It is inscribed: "In Memoriam, Maria L. McVeigh Baldwin, Richmond, Va., 1909." This beautiful chalice was used for the first time on Easter morning.

It is proposed, by the Missionary District of Arizona, to celebrate on April 21, the twentieth anniversary of the consecration of the Bishop, the Rt. Rev. J. Mills Kendrick, D. D. The observances will take place at Trinity church, Phoenix, where the Holy Communion will be celebrated and a historical sermon preached by the Bishop. Afterwards there will be luncheon in the parish house, with addresses and the presentation of a purse to the Bishop, as a mark of the love and esteem in which he is held. At night a public reception will be given to the Bishop and Mrs. Kendrick.


# Berry Suits

## For Live, Active Boys!



**$5.00** Absolutely Pure Wool. Tailored in the Best Manner. Will out-wear and out-look two cheaper ones! Double-breasted with or without belt; sizes 9 to 16. Here's an opportunity to buy the best suit of blue serge, gray or tan mixture in summer cheviots ever offered by any dealer at **$5.00.** Berry Suits for boys are made with the same care and of the same good fabrics and trimmings as the men's If that boy of yours is every inch a boy, he is hard on his clothes; he wouldn't be natural if he wasn't. He does the thousand-and-one things that burst seams, tear holes and rip off buttons from ordinary clothes.

By dressing your boy in a "Berry" suit he can do all these things and come home without a ripped seam or a lost button. We have headed him off by strong making and durable all-wool fabrics, and besides there's an air of style and refinement about "Berry" clothes that makes them exclusive in any company.

**Every Suit Guaranteed to wear the full period.**

**Send for Style Book, Samples, &c., FREE.**

Handsome illustrations of our beautiful styles of boys' and young men's suits, and a representative showing of the lovely new patterns. Juvenile suits, 2½ to 9 years, in Sailor and Russian Blouse, $5 up. Wash Suits, 98c up.

**O. H. BERRY & CO.**

The South's Largest Clothiery,

RICHMOND, VA.


The fifth annual Presentation Service of the United Offering of the Woman's Auxiliary of the Diocese of Pennsylvania will be held in St. Stephen's church, 10th street above Chestnut, Philadelphia, on Friday, April 30, at 10:30 A. M. An address will be made by the Rev. C. E. Grammer, D. D.

The Rev. Edward Henry Eckel, rector of Christ church parish, St. Joseph, Mo., has been chosen department secretary of the Seventh Department, by the committee appointed at the Missionary Council in Topeka to make a nomination to the Board of Missions. Mr. Eckel has not yet announced whether he will accept the appointment. The Department of the Southwest embraces the Dioceses of Missouri, Kansas City, Kansas, Salina, Arkansas, Oklahoma, Louisiana, Texas, Dallas, West Texas, New Mexico and Arizona.

### Alone With Jesus.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of infinite love, tenderness and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on the very brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much alone with Jesus! Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Frederick Whitfield.

### Hour by Hour.

One single day
Is not so much to look upon. There is some way
Of passing hours of such a limit. We can face
A single day, but place
Too many days before sad eyes—
Too many days for smothered sighs—
And we lose heart
Just at the start.
Years really are not long, nor lives
The longest which survive,
And yet to look across
A future we must tread bowed by a sense of loss.
Bearing some burden weighing down so low
That we can scarcely go
One step ahead; this is so hard,
So stern a view to face, unstarred,
Untouched by light, so masked with dread.
If we would take a step ahead,
Be brave and keep
The feet quite steady; feel the breath of life
Sweep ever on our face again,
We must not look across—looking in vain—
But downward to the next close step,
And up. Eyes that have wept
Must look a little way; not far.

God broke the years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep.
Or pathways lie so steep
But we can go, if by God's power
We only bear the burden of the hour.

—Georgiana Holmes.

### Peace, Perfect Peace.

Peace, yea, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the most surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him which believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C. H. Spurgeon.

**The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. God's will does not come to us in the whole, but in fragments, and generally in small fragments. It is our business to piece it together, and to live it into one orderly vocation.—F. W. Faber.**

## Notices.

### DIED.

CHRISTIAN.—At his home, 207 E. Main street, Richmond, Va., on Tuesday, April 13, RICHMOND L. CHRISTIAN, in the 80th year of his age.

A sincere Christian, a Confederate veteran, a good citizen.

WILSON.—Entered into life eternal, from her home, 302 West Grace St., Richmond, Va., Wednesday, April 14, 1909, MARY EPPES WILSON, wife of George M. Wilson, and daughter of the late Richard N. Thweatt, Chesterfield county, Va.

"Blessed are the dead who die in the Lord"

### OBITUARY.

#### Edward Spotswood Pollard.

After two years, or more, of illness, much pain, with nervousness and sleeplessness to contend with, EDWARD SPOTSWOOD POLLARD entered peacefully into rest, at "Zoar," King William county, Va., March 22, at half past three o'clock. He fell asleep like a tired child, as his daughter sat beside him.

On Wednesday, Rev. Mr. Downman, of Richmond, read the service at St. David's, and the remains were laid in the burying ground at "Zoar," where so many loved ones were laid before.

His pall-bearers were his sons: W. G. Pollard, of Charlottesville; W. W., of Baltimore; H. D., of Macon, Ga.; J. H., of Hampton, Fla., and Dr. J. B., of U. S. Navy, with a friend, Mr. J. K. Roane.

Mr. Pollard was the youngest and last child of Robert Pollard, Esq., known usually as "Robin," of Zoar, and his wife Evelyn Byrd Chamberlayne, of Eglington, King William county.

He was educated at Rumford Academy and at Richmond College, and made farming his profession. This he left to join Co. H, Ninth Virginia Regiment, Confederate States Army, and prized the cross of honor, conferred by the Daughters of the Confederacy, several years ago, very highly.

In 1864 he married Mary Douglas, of Williamsburg. To them were born eight children. The youngest, Lucy, died in infancy. The eldest, Robert Spotswood, an engineer of ability and promise, was killed by an explosion of a furnace in England four years ago.

No man had more or warmer friends than "Spot." For many years he served his county as Commissioner of Revenue, and in the Auditor's office 'twas said that his books were the best kept of any brought to the office save from one other county.

Always regular at church and respectful and reverent to all religious services and ceremonies, lack of confidence in himself and fear of bringing reproach upon his church made him wait until late in life to unite with the Church. He was confirmed by Bishop Gibson two years ago, and illness since has debarred him from attending even the infrequent services at his church.

Mr. Downman made some good and appropriate remarks at the services. Honest, upright, truthful, hospitable, and refined, Mr. Pollard reached his 77th year. His body rests with parents, grand-parents, wife, children, sisters and brothers at the home he so dearly loved; and we mourn the master of "Zoar," and an old-time Virginia gentleman.

Spring flowers, daffodils and violets, speak from the mound where we laid him, of the glories of the resurrection.

Five sons and one daughter, Evelyn Byrd, survive him.

#### Dr. Edwin G. Lee.

Whereas, on March 29, 1909, after many weary months of suffering, it pleased God to take from our midst our brother, Dr. EDWIN G. LEE, we, his fellow vestrymen of St. Paul's church, Norfolk, Va., desire to place on record our appreciation of his life and character.

Distinguished for gentleness, kindness and modesty of life, the announcement of his death carried grief to the hearts of all who knew him.

Resolved, That in the death of Dr. Lee we feel that not only his family, but also his friends, his associates, his city and his church, have suffered an irreparable loss.

Peace to his ashes!

Resolved, That a copy of these resolutions be sent to the family of Dr. Lee and that they be published in the Southern Churchman.

GEO. L. ARPS, Registrar.
Norfolk, Va., April 6, 1909.

## APPEALS.

### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The General Clergy Relief Fund,
Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

### GIFTS FOR MISSIONS ARE TRUST FUNDS.

**They are carefully administered by**
**THE BOARD OF MISSIONS**
**as the authorized agent of the whole Church.**

**Last year the cost of administering and collecting, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.**

**Further particulars will be found in Leaflet No. 912. Send for it**

**REV. A. S. LLOYD, General Secretary,**
**281 Fourth Ave., New York.**
**GEORGE C. THOMAS, Treasurer.**

**LEGAL TITLE FOR USE IN WILLS.**
**"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."**
**SPIRIT OF MISSIONS, $1 a Year.**

## WANTS.

WANTED—A HOUSE IN THE COUNTRY for July and part of August, furnished or unfurnished, for St. Paul's Church Home. Recreation for 19 children with matron desired. Address A. W. A., 101 N. 6th St., Richmond, Va. 1t

WANTED—AN ENERGETIC LADY, CAPABLE of good housekeeping and sewing. One who can take charge and relieve mother. Refined home. Suitable salary. Mrs. H. H. Stabler, Box 24, Rider, Md. 17ap-2t

WANTED—AN ELDERLY LADY OF REFINEMENT wishes a position at once, as companion to a lady, or linen matron in some school. Address Miss A. H., 408 Queen St., Portsmouth, Va.

WANTED—BY AN A. B. AND A. M. graduate of the University of South Carolina, a position as governess or companion, in a refined family. Will teach Latin and English branches. Miss A. E. Mellichamp, Blythewood, S. C. 1t

WANTED—A CAPABLE, STRONG WOMAN (white) who is kind, reliable and willing, to wait on invalid lady and care for her rooms. Good home for party who will come well recommended. Address Mrs. L. M. C., 1918 F street, N. W., Washington, D. C. 10mch-2t

WANTED—A POSITION AS COMPANION or to keep house. References exchanged. Address Miss Upshaw, Second avenue, Chestnut Hill, Richmond, Va. 3ap-4t*

### Clergymen Wanted.

Wanted—Two unmarried priests for important Associate Mission Center at Corvallis, in Oregon. Seat of Agricultural College with 1,200 students. Four other missions served from this center. Clergy house comfortable and commodious. Stipend $800 each. Godly, constructive, common-sense priests of initiative and force will be able to make three of these "silent" missions self-supporting parishes in three years. Attractive field, hopeful situation, delightful climate, nothing spectacular, no Indians, but much hard work needed. Splendid opportunity for two unmarried priests who are friends to live and work together in a missionary field which is full of promise. Send testimonials, and state experience to BISHOP SCADDING, 635 Everett St., Portland, Oregon. 2t

# The Household.

### Manure For Vegetables.

A rich soil is the secret of success with nearly all vegetables. It is better to say a very rich soil. Corn will do well on a fairly rich soil, but for the garden vegetables take a soil that would make corn give a yield of one hundred bushels an acre.

Many complain because garden products do not come up to expectations, and do not equal the seedman's description, arise from the poverty of the soil where they are grown.

Vegetables of small size, tough, and tasteless in quality, hark back to thin, worn-out soil.

Before the ground is plowed for the garden, haul on well-rotted manure, and spread it three inches thick over the surface. This fertilizer should have been for two years in the compost heap, so that it is thoroughly pulverized, and will mix with the soil.

Beets, peas, cabbage, tomatoes, onions, and turnips will all bloom with such feeding.

But when it comes to vines, that is only the first step. Put a shovelful of the same stimulant in each hill. Mix thoroughly, and if the plants get a week's start, they will grow so fast that the yellow bug can't keep up with them.

For celery, which is perhaps the rankest feeder in the whole list of vegetables, the application of manure should be doubled. Pile on all you can plow under. The satisfaction and the profit in growing vegetables come from perfect specimens, large crops on small areas.

To attain this end fertilize and cultivate. There is no magic or luck in it. It is just labor directed by common sense and experience.—"The Homestead."

### Planting Pecans.

A Mobile man has six pecan trees in his yard, and says that while his trees are young, his son has stored six barrels of nuts for this winter's use, besides giving his boy friends all they wanted to carry off in their pockets. Those six trees will produce twelve barrels next year. The nuts are worth about $5 a barrel, wholesale. Five dollars a tree is a pretty good return for so little care as the pecan trees demand. At $10 a tree the owner begins to feel right comfortable.

The pecan tree is a good investment. They will grow among the rocks of any Alabama land. Hillsides and villages are alike to them. One hundred trees will give a good income after six or eight years, and in the meantime the land can be used for crops.

Pecans are always in demand, and the supply is limited, always has been limited. If the producer can get five cents a pound for his nuts it is the best crop he can raise, because they keep better than anything else and he doesn't have to rush his sales.

A great many trees are being planted in Alabama, and there will be a large production of these valuable nuts—Birmingham Ledger.




EASTER TIDE

— Calls for —

EASTER MEMORIAL GIFTS

To Your PARISH CHURCH.

We are at your service in questions pertaining to CHURCH ART, and will answer any questions on receipt of specific Inquiries.

Write for Illustrated Data.

23, 25, 27, Sixth Ave, NEW YORK.

J & R LAMB

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.


### Hints to Housewives.

If kitchen floors are painted with boiled linseed oil they are cleaned very easily.

Keep a flat file in your kitchen drawer. It is the best thing in the world to sharpen bread, meat, and chopping knives.

To clean hair brushes rub the brush with flour; when quite clean, remove all traces of flour with a dry towel. This method preserves the varnish on the wood and prevents the bristles from becoming soft.

The careful daily manicuring of the nails and the pinching of the finger tips softly after washing, will tend to keep the fingers tapering and to prevent the square, stubby look so often noticed in badly kept hands.

Any cellar may be improved by a plastered floor. Take clean, coarse gravel and half the quantity of water-lime cement and mix so that it will spread easily. Make the surface as even as possible, then apply the plaster about three-quarters of an inch thick and allow to dry slowly.

Not every person knows that if a pinch of baking soda be added to a rhubarb pie or pudding, it not only improves the flavor, but also economizes the sugar. The soda as soon as the rhubarb commences to cook, mixes with the acid, and the two start to effervesce. Most of the acid is then counteracted, and so less sugar is required.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Rickards.


**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.


### Boarders Wanted.


WANTED—A few boarders for the spring and summer, in pleasant country home, near Blue Ridge Mountains. Home comforts. Fine shade. Attractive surroundings. Terms moderate. The MISSES PENDLETON, Delaplane, Fauquier Co., Va. apr10-2t*

## Thoughts for the Thoughtful.

Patience is as pleasing to God as the energy of active life.

It is the peace God has Himself that He gives us when we trust Him enough.

God does not demand impossibilities. Do what you can.—St. Augustine.

When you hear a man say that he is tired of the world it's a safe bet that the world is tired of him.

No one really knows the richness of Christ's love who has not tried to love and serve men as He did.—J. A. Clapperton.

The Bible is the Word of the King, and in it there is power. Here is the source of authority—the oracles of the living God.

The money-making gift is not magnified in the New Testament, but the money-spending grace is. Our gracious Lord knows and loves us wisely.

Keep me from mine own undoing,
Help me turn to Thee when tried;
Still my footsteps, Father, viewing,
Keep me ever at Thy side.

Much of that which tries our patience in our dealings with one another is the expression of physical discomfort and distress. Let patience have her perfect work in our closest relationships.

No interpreter is needed for that scripture which speaks of the "abundance of peace" in a trusting soul. The peace of God cannot be shallow: it is his own, and necessarily abounds.

It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics or electricity are invisible.—A. Mackey.

While the works of once famous skeptics are left to rot on book-shelves, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—Guthrie.

To train up a child in the way he should go is not the easiest thing in the world to be done, but has the promise of a reward that is worth all it costs. The best and worst things in human life are wrought in this connection.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Rev. F. G. Peabody.

Belief in an all-wise God, our Father, seems necessary if we are to retain sanity, and implicit confidence in His goodness is necessary that we be at peace while so many strange results flow out of causes that we cannot now fully understand.

God's help and God's blessing are indispensable to success, but the real effort must be ours. Prayer and work go hand in hand to any goal that is worth striving for. God directs our steps, but He never takes steps for any traveler who has feet.

**Hicks' CAPUDINE Cures Sick Headache**

Also Nervous Headache, Traveller's Headache and aches from Grip. Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

1908 ANOTHER RECORD BREAKING YEAR FOR THE 1908

*Northwestern Mutual Life Insurance Company*

GROWTH OF COMPANY.

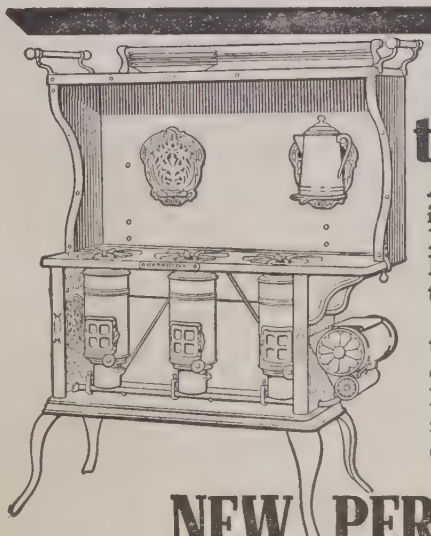
New Business Paid For. (Not Including Additions.)

| | |
|---|---|
| 1904 Largest Year in Previous History of the Company | $ 73,876,037.00 |
| 1905 Largest Year in Previous History of the Company | $ 90,334,038.00 |
| 1906 Largest Year in Previous History of the Company | $ 93,885,273.00 |
| 1907 Largest Year in Previous History of the Company | $102,242,289.00 |
| 1908 Largest Year in Previous History of the Company | $109,773,709.00 |

Surplus Account December 31st, 1908.

| | |
|---|---|
| Dividends apportioned for payment in 1909 | $11,199,411.56 |
| Deferred dividends on policies maturing after 1909 | $16,847,000.00 |
| Total Future (assigned) Dividends | $28,046,411.56 |
| Unassigned Surplus | $ 4,465,646.40 |
| Total surplus funds (on basis of values furnished by New York and Massachusetts Insurance Departments) | $32.5 357.96 |

T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
601 Mutual Assurance Society Building, - - RICHMOND, VA.



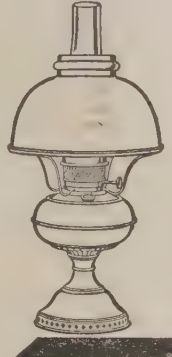
**Don't Heat the Kitchen**

All the necessary family cooking may be done as well on a New Perfection Wick Blue Flame Oil Cook-Stove as on the best coal or wood range.

By using the "New Perfection" Oil Stove, the annoyance of an overheated and stuffy kitchen is entirely avoided, even in midsummer. The scientific construction of the

**NEW PERFECTION**
**Wick Blue Flame Oil Cook-Stove**

ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.



Made in three sizes. Can be had either with or without Cabinet Top. If not at your dealer's, write our nearest agency.

The *Rayo Lamp* is substantially made of brass, finely nickeled and very handsome. Gives a powerful light and burns for hours with one filling. Portable, safe, convenient—just what every home needs.

If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

**Geo. A. Hundley,**

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

INCORPORATED 1882.

THE

**VIRGINIA FIRE & MARINE Insurance Company**

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Buy Your **Seeds** From

**DIGGS & BEADLES**

**The Seed Merchants**

1709 East Franklin Street

RICHMOND, VA.

WE are headquarters for Superior Seeds of all kinds—Garden and Flower Seeds Grass and Clover Seeds, Seed Potatoes, Onion Sets, Cow Peas, Field Beans. Poultry Foods and Supplies, Fertilizers, etc.

Your correspondence solicited. Write for our Free Catalogue and Price List.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts: open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

**AMERICAN SEATING COMPANY,**
**215 Wabash Avenue, Chicago, Ill.**
New York Boston Philadelphia



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

**W. & E. SCHMIDT CO.**
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

**Importer, Exporter and Manufacturer,**

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

CHURCH FURNITURE
STAINED GLASS

**R. GEISSLER,** 56 West Eighth St., NEW YORK.



**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

**COX SONS & VINING,**
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. LUETKE ART WORKS 27-29 W. 23d St. NEW YORK

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**LET ME DO YOUR SHOPPING**

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.

Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## A Room for Sick Working Girls

**"I was sick and ye ministered unto me."**

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

## ITCHING SEEMED TO BE INCURABLE

Terrible Red Patches on Face and Arms Made Victim Ashamed to be Seen—Suffered Intensely for Ten Months—Expert Treatment Gave No Relief—Two Sets of the

**CUTICURA REMEDIES ENTIRELY CURED HER**

"About two years ago I contracted eczema and suffered intensely for about ten months. At times I thought I would scratch myself to pieces. My face and arms were covered with large red patches, so that I was ashamed to go out. I was advised to go to a doctor who was a specialist in skin diseases, but I received very little relief. I tried every known remedy, with the same results. I thought I would never get better until a friend of mine told me to try the Cuticura Remedies. So I tried them as the last resource, and I am very glad that I did, for after four or five applications of Cuticura Ointment I was relieved of my unbearable itching. I used two sets of the Cuticura Remedies (Soap, Ointment and Pills), and I am completely cured. I always recommend Cuticura to any one that is suffering and in every case it seems to cure. Miss Barbara Kral, 629 Mt. Pleasant Ave., Highlandtown, Md., Jan. 9, '08."

## Fretful Babies

**Suffering from Skin Humors, Soothed to Sleep by Cuticura.**

A warm bath with Cuticura Soap and a gentle anointing with Cuticura Ointment, purest and sweetest of emollients, afford immediate relief in the most distressing forms of itching, burning, scaly and crusted humors, eczemas, rashes, inflammations, irritations and chafings of infancy and childhood, permit rest and sleep and point to a speedy cure when all other remedies fail. Guaranteed absolutely pure and may be used from the hour of birth.



Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

**"ELEGANCE AT MODERATE COST"**
**Lycett's**
Engraved Wedding Invitations;
**Lycett's**
Visiting and Announcement Cards;
Lycett's Stamped Stationery.
Write for samples to
**THE SOCIETY STATIONER,**
**Lycett Engraver, Bookseller and Importer,**
317 N. Charles St., BALTIMORE, MD.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., APRIL 24, 1909. No. 17.






## Buy Your Furniture From Us.

There are many reasons why you should. Our Stock is the largest in the South. We buy in carload lots and get lower prices, lower freight rates, and the goods reach us in perfect condition. When you come to our store you have big assortments to select from. You can get just what you want.

Therefore, when you visit Richmond, make our store your headquarters. We will be glad to see you. If you cannot come, write for prices.

**SYDNOR & HUNDLEY, Inc.**

*"Furniture for the Home Beautiful."*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

| | |
|---|---|
| Capital | $100,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## OUR MARRIAGE VOW.

THE CHURCH SERVICE from the Prayer Book, and a handsomely engraved Certificate to be filled up by the Clergyman. Printed in Pica type, 16mo (4½x6¾), rubricated. Each copy in a white cardboard box.

Sent, postpaid, on receipt of price.



**THOMAS WHITTAKER, Inc.**

PUBLISHER,

**2 and 3 Bible House, - - - - - NEW YORK.**

| No. | | Net Price. |
|---|---|---|
| 1. | White Leatherette, gilt edge | $0 75 |
| 3. | White Calf, elephant grain | 2 50 |
| 5. | White Morocco, tuck | 3 50 |
| 6. | White Calf, tuck | 3 50 |
| 8. | White Ooze Calf, divinity circuit, silk lined, ribbon tied | 4 50 |
| 9. | White Satin, cushioned | 2 00 |
| 20. | White Parchment Boards, gold lines, gilt top, uncut edges | 1 00 |

The names of bride and groom and date of marriage will be stamped in gold on cover **FREE,** if not more than two lines are required.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL

FORMERLY

## Virginia Female Institute

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.

Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.

Sixty-Sixth session next September.

MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue.

Mr. and Mrs. BEVERLEY R. MASON, Principals.

Miss E. M. CLARK, LL. A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**

For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.

E. A. ALDERMAN, Pres., University, Virginia.

## ST. AGNES SCHOOL

**FOR GIRLS.** **ALBANY, N. Y.**

Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

CENTRAL BUREAU OF EDUCATION, PARIS, KY.,

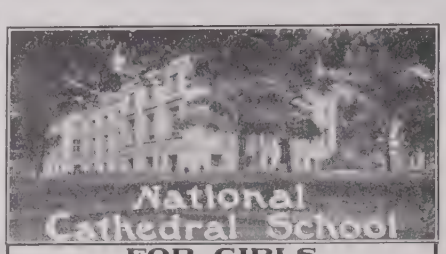
MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# FREE.

*To Teachers and School Committeemen:* Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.

The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.




**FOR GIRLS**

Mt. St. Alban, Washington, D. C.

Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

THE BISHOP OF WASHINGTON, President Board of Trustees.

MRS. BARBOUR WALKER, M.A., Principal.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, principal.

Bumpass, Va., R. F. D., No. 1

# Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

# COMMONWEALTH BANK

12 North Ninth Street,

RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

# R.L.Christian & Co.

816-818 EAST MAIN STREET, Richmond, Va.

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.




# N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.

SCHEDULE EFFECTIVE JAN. 4, 1909.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | ‡¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M

Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily. †Weekdays. ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., APRIL 24, 1909. No. 17.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### A PLEA FOR PEACE.

From an earnest and faithful worker in the Church's mission field in the far Southwest, the Southern Churchman has received this pathetic communication:

I wish to protest against the criticisms of the Church which appear so constantly in the columns of our Church papers. For years, as a worker in a frontier town, I have endeavored to commend the Church to those who know her not. In order to do this it seems necessary to withhold from them our Church papers. There is rarely an issue which does not contain at least one attack which would increase the prejudice already existing; and many of these communications would lead a stranger to suppose that the various denominations are doing more valuable service and give a better example of zeal and piety.

The Church in out-of-the-way places wants a publication which not only gives current Church news, but which undertakes to show people her strength instead of her weakness. We hear enough praise of the Methodists and Baptists and Presbyterians from their own people. Our Communion needs a like advertising. No business in the world can prosper when its employees are always talking it down.

The sympathy of the Southern Churchman is absolutely and unconditionally with the writer of the foregoing letter, and no more timely protest could be entered in view of certain conditions in the present, and recent past.

The General Convention of 1907, meeting in Richmond, seemed to mark an era of peculiar peace and good will in the Church. Its deliberations and debates were strikingly free from any harshness or acrimony, and its conclusions seemed to be reached with remarkable unanimity. The occasion was one of general felicitation among Churchmen, and the many delegates and visitors turned their faces homeward, feeling that it was good for them to have been present.

But the echoes of felicitations and congratulations had scarcely died away when, in the Church press, and even, in many cases, through the channels of the secular press, a most unbrotherly and bitter spirit of harshness, fault-finding and criticism began to display itself. Men wrote—largely basing their outbreaks on the Nineteenth Canon—in terms that were almost inconceivable, when it is remembered that what was said applied to members of the same Household of Faith. For many months this bitter controversy continued, some misguided clergy going so far in unchristian bitterness as to desert the Church, until it wore itself out for want of anything more to say.

Then came the remarkable "Memorial" of the eleven hundred clergy, and its unprovoked attack on all our brethren of other names, which again caused an outbreak of harsh controversy and criticism. Then, when this seemed to be dying a natural death, one of the most conspicuous Church papers made a savage attack, first, on one of our Diocesan Bishops, accusing him, without any basis in fact, of not believing in Missions; and then on the Presiding Bishop, for calling—as was wrongfully charged—an "illegal" meeting of the House of Bishops; and though both these charges were contradicted and disproved, neither apology nor retraction has ever appeared.

Then, when it seemed possible to hope for long-delayed peace and kindliness, Trinity church, New York, in the pursuit of its own work and with the approval of Bishop, Standing Committee and all the most conspicuous clergy of the Diocese of New York, determined on a line of action which excited the amazing wrath of this same Church journal, and has lead to a fresh and long-continued display of bitter controversy.

What is the meaning of it all? One can only fall back on the belief in a "Personal Devil," and consider that he is abroad in the world, inciting men to harsh and unkind thoughts, and tempting them to express such thoughts in words and deeds. Indeed, nothing could be more offensive to the Spirit of Evil than the prevalence of peace, kindness, and goodwill among the people of God, and no work could be more fittingly ascribed to his agency than the destruction of so beneficent a frame of mind. According to the Scriptures, he is the author of all evil, and he goes up and down in the earth, seeking occasion to undo good and to work ill. What more reasonable than to suppose that when he contemplated the serene unity of the Church after its last General Convention, and the devout concentration of the mind of the Church on united missionary and benevolent work, and earnest endeavor to advance the interests of the Kingdom of Christ, that he should promptly set himself to undo all this good and prevent the fulfillment of so excellent designs. And granting so much, what more natural then than that he should adopt the surest means of carrying out his designs, namely, by diverting the minds of the brethren from the admirable purposes on which they were set, and by plunging them into all the ruinous excitement of bitter controversy.

Surely, if there was ever a living proof of the existence and activity of an intelligent personal author of evil, we have had it in this instance. By stirring up controversy and exciting bitterness, the Church has been hampered, crippled and injured; the great missionary zeal and fervor has been allowed to cool or evaporate or be dissipated in fruitless controversy; and the splendid opportunity for advance all along the line has been largely lost; and the Church herself has been injured in her own body.

Is it not time, then, that we were calling a peremptory halt in all this controversy and bootless discussion, and putting an end to paralyzing bitterness? No better season than this Easter-tide could be chosen for such purpose.

"Behold how good and how pleasant it is for brethren to dwell together in unity." It would be a highly commendable spiritual exercise for all the controversial-minded to commit this splendid utterance of the old Psalmist to memory, and to meditate on it day and night, till peace, like the dew on

Hermon, should descend on them and keep their hearts and minds in the fear and love and peace of God.

If editors, contributors, letter-writers and controversialists generally, could only give their minds, at this Easter-Season, to the things which make for peace; "think," for the time-being on whatever things are pure and good and lovely and "of good report," then by the Ascension-tide the Church might once more be at peace within her borders, and present a united and unbroken front to the world, the flesh, and that personal Devil who is the enemy of all peace.

Let our Ascension-tide prayer be, "Pray for the peace of Jerusalem," and as an earnest of the sincerity of our own prayers, put far from us all fault-finding, captiousness and spirit of criticism, and fill its place with gentleness and brotherliness and kindly consideration. So shall we rise with Christ, at the Ascension-tide, to much higher and nobler and more beautiful conceptions of life, and possibilities of Christian devotion and usefulness.

### MAY MAGAZINES.

**The Outlook.**—The May Magazine number of The Outlook gives much space and careful treatment to the Panama Canal, under the general title "Lock or Sea Level?" The two papers, with their illustrations, portraits, and diagrams, present fully, and in what is clearly an authoritative way, the claims of the supporters of the two methods of construction. Mr. Philippe Bunau-Varilla, who has long been the foremost advocate of the sea-level idea and who believes that ultimately the canal should be "The Straits of Panama," gives in a clear, popular, and readable way the arguments for that solution of the problem. The other side is presented by another eminent engineer, Mr. John R. Freeman, Consulting Engineer of the Board of Water Supply of the City of New York. In an editorial The Outlook presents its own conclusions as to the Panama construction.

Archbishop Ireland, with the single exception of Cardinal Gibbons, is the ablest and most eminent of American Roman Catholic ecclesiastics. Rumor has more than once reported the likelihood that a cardinal's hat would be offered to Archbishop Ireland by the Pope. His career, his relations to the growth and power of his Church in this country, and his personal history and character are presented in an illustrated article which is both valuable and entertaining. The author is Mr. John Foster Carr.

Under the picturesque title "A Canal at Sea," Mr. Arthur Hewitt tells the story of the digging of the great lighted sea pathway through which enormous steamships, like the Lusitania, now reach New York. The Ambrose Channel has many points of unusual interest, and Mr. Hewitt, with his own remarkable photographs and through his narratives, brings these points vividly and graphically to the reader's eyes.

**The Century.**—The May Century has fiction a plenty—the last chapters of Alice Hegan Rice's novel, "Mr. Opp," and stories in which humor is the dominant note, by Mary Heaton Vorse, Adeline Knapp, and W. Albert Hickman—but leading place is given to Thomas Nelson Page's story, "The Old Planters," a tale of a quaint old hostelry in Virginia, and of the quaint old aristocrats who played host, and of the guests who came and went.

A wide range of matters much in the public mind is covered in the number: William M. Ivins, chairman of the New York charter commission, in a paper on "Public Service Commissions," comments on Frederic W. Whitridge's paper on "Public Morality and Street Railway" in the March Century; Christian Brinton gives critical estimate of the two great Spanish painters whose work is being shown in this country, Sorolla and Zuloaga; "The New Basis of Work for the Blind" is discussed by Samuel H. Bishop; Daniel Gregory Mason has recorded a conversation on music with Ossip Gabrilowitsch; and Cardinal Gibbons and Professor Edward Alsworth Ross have much of interest to say on America's increasing divorce rate and its significance.

There is a graphic account by Edward Beecher Bronson of "Big Game in East Africa," based on facts and incidents of the writer's experience while a guest of Mr. William Northrup McMillan, the young American who is preparing to entertain ex-President Roosevelt at Juja farm, near Nairobi, the center of the big game country of British East Africa.

Not the least interesting and important article of the number is the narrative of how, in less than six years, 388,000 American farmers have pulled up stakes in "the States" and moved to free homesteads in the Canadian Northwest. That story is told in "The Last Trek to the Last Northwest," by Agnes C. Laut, author of "The Conquest of the Great Northwest," who has traveled through all the territory of which she writes.

**St. Nicholas.**—The May St. Nicholas brings the first chapters of an important new serial feature, for the older girls and boys, in Charles H. Caffin's "The Story of Dutch Painting." The author explains that the tale of how the Dutchmen of the seventeenth century developed a new school of painting is a part of the story of the lives and fortunes of the Dutch people, and so the story begins with a brief description of the struggle by which the separate provinces became united into a single nation, and of how during the struggle by which the separate provinces became united the people also found time to advance themselves in the arts of peace; including that of painting. Later chapters will tell what the principal artists accomplished in portraiture, in landscape, and in the representation of the indoor and outdoor life of the people, and will aim to make the narrative of Dutch painting illustrate some principles that may be of use in the study of painting generally. Reproductions of famous paintings by representative artists add to the value and interest of "the story."

Day Allen Willey treats of a matter of wide and growing interest in his account of "Public Playgrounds," all about what is being done and planned by that splendid organization, the Playground Association of America, which has for the reason of its existence:

The greatest need of American city life to-day is some common meeting ground for the people where business may be forgotten and friendships formed. The playground is already the gathering place for the children, and it is coming to be so more and more for grown-ups. In many places entertainments and fairs of one kind or another have been held on the playgrounds, and there is an increasing tendency for others, especially to bring their small children and to visit each other.

## Church Intelligence.

### CALENDAR FOR APRIL.

1—Thursday.
4—Sunday next before Easter.
5—Monday before Easter.
6—Tuesday before Easter.
7—Wednesday before Easter.
8—Thursday before Easter.
9—Good Friday.
10—Easter Even.
11—EASTER DAY.
12—Monday in Easter week.
13—Tuesday in Easter week.
18—First Sunday after Easter.
25—Second Sunday after Easter.
St. Mark's Day.

### Collect for St. Mark's Day.

O Almighty God, who hast instructed Thy Holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. Amen.

### Collect for Second Sunday After Easter.

Almighty God, who has given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

## Foreign.

### Canon Henson's Inhibition.

Churchmen of every school of thought will regret the course which Canon Henson has pursued in ignoring the Bishop of Birmingham's inhibition with regard to his preaching at a Non-conformist mission room. As to Canon Henson's conscientious motives, we have no doubt. For some years he has been an ardent advocate for a fuller recognition of the good work which is being done by Christian agencies not in direct communion with the Church; and we should be the last to deny that much of his advocacy has been well founded. The discussions which took place at the Pan-Anglican Congress showed that the Church as a whole, and many of the Bishops in particular, are most friendly disposed to the ministers and other workers in Nonconformist communities. But there is more than a doubt as to whether the presence of clergymen in Nonconformist pulpits is to the advantage of either party. In any event it was, as we think, the duty of Canon Henson to at once obey the wishes of the Bishop of Birmingham when he requested him not to carry out his intention to preach at the Dig-

beth Institute, which is in connection with Mr. Jowett's famous chapel in Carr's lane. Few points of Church law are better established than the right of an incumbent of a parish, or the Bishop of a Diocese, to object to a clergyman officiating in the area within their jurisdiction. Canon Henson appears to think that such objection can only apply to services in churches and chapels connected with the Church of England.

### Welsh Disestablishment.

The date of the introduction of the Welsh Disestablishment Bill has been definitely fixed by the Premier for the 21st instant, and we have now indications from Ministerial sources as to the lines on which the measure is to proceed. We are told that it is expected that the revenues dealt with by the Bill will total £240,000 per annum, of which £220,000 is represented by tithes. The confiscation of the latter is to be dignified by the term nationalization—that is to say, revenues the private origin of which even Mr. Asquith has admitted to be "arguable," and which for many centuries have been devoted to religious purposes. Although the report of the Royal Commission will show they have been used with increasing zeal and effectiveness, they are to be alienated and applied to secular objects. English Liberals do not attempt to conceal the fact that they regard the Bill as Bishop Gore regards the Hension inhibition difficulty as a "bore," and no one expects that it has any chance of going through even the House of Commons this year. But Churchmen must treat the measure seriously, and meet its confiscatory proposals with the same resolute and organized resistance that was put forth fifteen years ago, when the last Disestablishment attack was beaten off.

### The Late Canon Cleworth.

The Church has lost one of the most able educational controversialists of our time by the death of Canon Cleworth, rector of Middleton, the founder of that resolute fighting organization, the Church Schools Emergency League. It is probably not too much to say that to him more than to any other individual the defeat of the Government's repeated attacks on the schools is due. He fought for the fullest recognition of denominationalism in our national school system, and would not yield a single detail of what he had convinced himself was the Church's legitimate claim. Such a fearless, determined champion is invaluable in times of stress, not only for his own efforts with tongue and pen, but for his power of "stiffening" and infusing zeal in others. He lived to see the attack on the Church's schools definitely, if not finally repulsed, and the victory may be greater than some are ready to believe. Whatever the future may have in store, it is not likely that any Government will follow the example of this one, and attempt any new settlement of the Education question which shall be entirely hostile to the convictions of Churchmen.

It is officially stated now that the purchase of Glastonbury Abbey has been completed, that the freehold has been vested in the Diocesan Trustees of the Diocese of Bath and Wells, a body incorporated to hold trusts and to manage the property according to a deed of trust.

### The Primate's Birthday.

Yesterday was the sixty-first birthday of Dr. Randall Thomas Davidson, Archbishop of Canterbury, who was born at Muirhouse, Edinburgh, on April 7, 1848, being the son of Mr. Henry Davidson, whose wife was also a Scottish lady, Miss Henrietta Swinton, daughter of Mr. John Swinton, of Kimmerghame. By his marriage in 1878, to Miss Edith Murdoch Tait, daughter of another Scottish Archbishop, the Primate added another link to his Caledonian relationships. There are now five Archbishops in the United Kingdom—namely, Archbishop Alexander, of Armagh, who is nearly eighty-five; Archbishop Maclagan, late of York, who is nearly eighty-three; Archbishop Peacocke, of Dublin, who is seventy-three; Archbishop Davidson, of Canterbury, who is sixty-one; and Archbishop Lang, of York, who was forty-four last "Halloween."

The Bishop of London intends to leave town after Easter for a short vacation, and on his return he will go into residence at Fulham Palace. Despite the great strain of his Lenten Mission, the Bishop looked wonderfully well last Sunday.

## American.

### The Church Congress, Boston, Mass., May 11th-14th, 1909.

Programme.

Tuesday Morning, May 11, 11 o'clock, Trinity church.—Holy Communion. Opening address by the Right Reverend Edward M. Parker, D. D., Bishop-Coadjutor of New Hampshire.

Tuesday evening, May 11, 8 o'clock, Tremont Temple.—Topic I: "Socialism in Relation to Christianity." Writers: Rev. Francis A. Henry, Silas McBee, Esq. Speakers: Rev. Percy S. Grant, D. D., Rev. Eliot White, George Zabriskie, Esq.

Wednesday morning, May 12, 10:30 o'clock, Tremont Temple.—Topic II: "The Alleged Incompatibility of Genius and Orthodoxy." Writers: Rev. Samuel D. McConnell, D. D., Rev. William Austin Smith. Speakers: John DeWitt Warner, Esq., Rev. Philemon F. Sturges.

Wednesday evening, May 12, 8 o'clock, Tremont Temple.—Topic III: "The Ethical Aspects of Gambling." Writers: Rev. Flavel S. Luther, LL. D., Rev. St. Clair Hester, D. D. Speakers: Dr. F. E. J. Woodbridge, Sereno S. Pratt, Esq.

Thursday morning, May 13, 10:30 o'clock, Tremont Temple.—"The Possible Contribution of Oriental Thought to Present-Day Christianity." Writers: Rev. Philip M. Rhinelander, Dr. A. V. Williams Jackson. Speakers: Rev. C. George Currie, D. D., Rev. Arthur S. Lloyd, D. D.

Thursday evening, May 12, 8 o'clock, Tremont Temple.—Topic V: "Psychotherapy as an Aid in Pastoral Work." Writers: Rev. Lyman P. Powell, Dr. Thomas Darlington. Speakers: Rev. Samuel S. Marquis, D. D., Rev. Charles L. Slattery, D. D.

Friday morning, May 14, 10:30 o'clock, Tremont Temple.—Topic VI: "The Outlook for Visible Church Unity." Writers: Rev. Henry H. Oberly, D. D., Rt. Rev. Wm. C. Doane, D. D. Speakers: Rev. Wm. F. Faber, D. D., Rev. Wm. R. Huntington, D. D.

Friday afternoon, May 14, 3 o'clock, Tremont Temple.—Topic VIII: "The Office and Work of the Holy Spirit (a) Within the Church; (b) Without the Church." Writer on subdivision (a): Rev. Melville K. Bailey; writer on subdivision (b): Rev. J. DeWolf Perry, Jr. Speaker on subdivision (a): Rev. Joseph G. H. Barry, D. D.; speaker on subdivision (b): Rev. H. Hensley Henson.

The discussion of the topic on Tuesday evening will be preceded by an address of welcome from the Bishop of the Diocese, and the Congress will close on Friday afternoon with the usual farewell address by the general chairman of the Congress, Rev. Charles Henry Babcock, D. D.

### Centennial of the New York Bible and Common Prayer Book Society.

One of the most interesting events of the past week and indeed of the year was the Centennial service of the New York Bible and Common Prayer Book Society. It was held on April 14, in old Trinity church, Broadway and Wall street, New York City.

The sacred place never presented an appearance more beautiful and suggestive of higher thoughts. The splendid architectural effects were emphasized by the bright lights and floral decorations.

The service was uplifting and strengthening, the music being of that high order which has made Trinity famous in Church annals, and the spirit of deep devotion in the vast throng made itself felt during the entire service. Notwithstanding the continual downpour of rain, the attendance was one of the largest ever known, even in this church, where large congregations are the rule. Over thirty-nine hundred people were present. The procession was very long. Beginning at the sacristy door it reached to the chancel, going the entire length of the nave and up the middle aisle. There were representatives from all of the dioceses and missionary jurisdictions, both foreign and domestic, those representing the twelve original dioceses being accorded places in the chancel.

The students from the General Theological Seminary and Columbia University were among the first. With them were representatives from Trinity School, N. Y., Columbia University, Military Academy of West Point, Hobart, Trinity Theological School, Hartford, Conn., Virginia Theological Seminary, General Theological Seminary, Philadelphia Divinity School, Cambridge Episcopal School, Berkeley Divinity School, Annandale, Nashotah, and Seabury Divinity Schools. All these were represented by someone in the procession. In the pews there were laymen representing the New York Historical Society and the New York Society Library. There were fifteen officers in uniform to represent the Army, and Rear-Admiral Goodrich and four of his officers to represent the Navy. There was a delegation of about twenty deaconesses. The total number of vested clergy were over two hundred, in the nave of the church, and twenty-two in the chancel. Every Diocese in the United States, its foreign possessions and missionary fields were represented.

There were only four Bishops present, owing to the prearranged Eastertide appointments. They were, the Bishop of Porto Rico, the Bishop Coadjutor of New Hampshire, who read the first Lesson; Bishop Courtney, who read the second Lesson, and who was there as officially representing the See of London; the Bishop of Connecticut,

who gave the word of greeting and pronounced the Benediction. The rectors of Perth Amboy and Jamaica, representing the S. P. G. and the S. P. C. K., acted as Chaplains to Bishop Courtney, who had as an additional chaplain, an English clergyman, who is a chaplain to the present Bishop of London. The vicar sung the service, the rector read the closing collects at the altar, and the Rev. Dr. Lowndes gave the address. In the procession and within the sanctuary rail was Bishop Rafael and his chaplains and page, the Reverend Father Hotovitzky and the Reverend Father Turkevich, representing His Grace, Archbishop Platon. The fact must be particularly emphasized, that it was especially gracious on the part of Bishop Rafael to be present, as he was evidently in considerable pain during the whole of the service. He had to be carried into church on Easter Day, and had been suffering ever since. It is the first time in the history of the American Church that an Orthodox Bishop has been present in one of our chancels, and the fact is of especial significance. He was dressed in cloth of gold and wore his mitre, and his crozier was carried before him by one of his chaplains.

The address by Dr. Lowndes on "The Achievements of a Century," gave a complete history of the venerable Society in whose honor the service was held. The great men identified with its early history and the earnest workers whose efforts, by the grace of God, have made it such a power for good during the century, were gratefully dwelt upon.

Among the many accomplishments of the Society during the century was the distribution of four millions of copies of the Bible and Prayer Book throughout our country and even in the most distant mission fields of the Church. Our beautiful liturgy has been translated into many languages through the Society. Among these are the German, French, Italian, Spanish, Portugese, Japanese, and in a number of the tongues of our Indian tribes.

As an agency for the propagation of the Gospel, the Society ranks with the very first in the world. In the vast assemblage and in the heart's interest manifested, it was not difficult to imagine the presence in the spirit of such men as Bishops Provoost, Benjamin and Richard Channing Moore, and Hobart; Rev. Messrs. Barry, Bowen, Beach, Howe, Jones, Lyell, Smith, General Clarkson, and Messrs. Dominick, Onderdonk, Rogers, LeRoy, Ogden, Ludlow, Harvey, Bayard, Slidell and James Pott, who conceived the principles upon which it was founded, and who stood by it in the trying times.

Surely the grain of mustard seed which they planted at old Trinity church, April 14, 1809, has become the great tree, whose branches extend to all lands. The present officers of the Society are President, Rt. Rev. D. H. Greer, D. D.; Secretary, Edwin S. Gorham; Treasurer, John McLean Nash; Agent, Richard M. Pott.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Confirmation—Other Diocesan News.

Confirmations in the days before and after Easter were: Redeemer, Morristown, 42; Grace, Madison, 12; Grace, Orange, including 14 from Epiphany Mission, 65; Grace, Greenville, 26; St. John's, West Hoboken, 33; St. John's, Jersey City, including 12 from St. Stephen's Mission, 84; St. Paul's, East Orange, 22; Holy Communion, South Orange, 22; Christ church, Harrison, 14; St. Agnes', East Orange, 17; St. Philip's, Newark, 19; Christ church, Short Hills, 5; St. George's, Maplewood, 6.

The laying of the corner-stone of the new Grace chapel, Westwood, is appointed for Saturday afternoon, April 24.

Rev. Francis C. Todd, sometime an assistant in Christ church, Hartford, a graduate of Harvard College and also a student at Oxford, has accepted the rectorship of St. Andrew's, South Orange, to begin his work in May.

Rev. Samuel R. Brinckerhoff, a graduate student at the General Seminary, who has had charge of the services at St. Matthew's, Newark, the last year, has been called to be rector of the parish.

The annual report of Christ Hospital, Jersey City, showed that 6,432 patients were treated in all departments last year. The completion and payment of the "Daisy Ward" for children, through the labors of Miss Mary C. Barry, was the notable event of last year. Sixty per cent. of the work of the hospital is entirely free, and a large part of the rest of the work is partly free.

The consecration of St. Paul's church, Chatham, is appointed for Wednesday, April 28. The Newark Archdeaconry holds its spring meeting on the afternoon and evening of the same day in the church named, with discussions of: "Methods of Diocesan Support;" "The Supply and Training of Candidates for the Ministry;" with consideration also of Diocesan Missionary work.

On Tuesday, April 27, afternoon and evening, the Jersey City Archdeaconry meet at Trinity church, Bayonne, with discussions of: "The Best Way of Meeting Diocesan Obligations;" "The Relation of the Church to Social and Economic Questions;" and "Care of those who have been Confirmed."

Plans are being made for the renovation and enlargement of St. James, Newark, during the summer. The growth of the congregation has made the enlargement necessary.

The rectory of St. George's, Maplewood, having been entirely paid for, the parish has purchased additional ground beside the church, and the subject of the enlargement of the church, and the provision of a much needed parish building is under consideration.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Easter Services and Offerings—Clerical Changes—The Late Wm. H. Sayre.

At present writing there are not many reports of Easter services and offerings made. In many churches the pinch of hard times is felt somewhat. At Trinity church, Pottsville, the offering amounted to $1,300, a part of which was for the debt on the parish house; a part for the debt made in recent church and rectory repairs and a part for Missions.

At the 10:30 service, on Easter Day in this church, a splendid musical service was rendered. The choir of the church was assisted by an orchestra and three soloists, in singing Gounod's Communion Service, familiarly known as the "St. Cecilia" Mass. The large church was completely filled and the congregation was greatly impressed by the service. Mr. D. C. Garretson is the organist and choir-master of this church.

The offerings at the Church of the Good Shepherd, Scranton, were $7,000, which goes to the new church fund. This parish has in hand now about $21,000 for this purpose, and hopes after next Easter to begin building. The parish plans to build a large and handsome church. It has been very successful under the rectorship of the Rev. W. B. Beach.

It is announced that the Rev. Wm. Carson Shaw, rector of Trinity church, Carbondale, has resigned, and will, on June 1, become rector of St. Paul's church, Walla Walla, Missionary District of Spokane When Mr. Shaw went to Carbondale, two or three years ago, there was resting upon the beautiful new church a debt of $13,000. Under his leadership this debt was entirely reduced and the church was consecrated in February of this year. Mr. Shaw attended the Anglican Conference last summer, and acted as the Bishop's chaplain. His removal will be a distinct loss to the parish at Carbondale and to the whole Diocese.

Another of our Diocesan clergymen to resign and remove is the Rev. W. H. Stone, who has been the rector of St. Clement's church, Wilkes-Barre, for several years. Mr. Stone has done very good work in a difficult field, and his departure from the Diocese will be regretted by many. He goes to New Hampshire, but it is not announced what work he will undertake. The Rev. Mr. Stone has represented the Archdeaconry of Scranton on the Board of Missions for some years.

The Diocese has recently lost by death one of its most prominent and useful laymen, Mr. Wm. H. Sayre, of the parish of the Nativity, South Bethlehem. Unable to rally after a surgical operation in St. Luke's Hospital, he died on April 7, and his funeral took place from the Pro-Cathedral Church of the Nativity, on Easter Even, where the white hangings in anticipation of the Festival of the Resurrection spoke to the large congregation present of his pure and devoted life. Mr. Sayre was prominent in business circles, having been connected, since 1852, with the Lehigh Valley Railroad, and at the time of his death was first Vice President of the Lehigh Valley Coal Co. His business career was honorable and clean, as his associates willingly testified, and at a time when there were great temptations to enrich himself dishonorably.

His career in the Church was exceedingly honorable and worthy of record. He was one of the founders of the Church of the Nativity, South Bethlehem, and was its senior warden at the time of his death, succeeding his distinguished father, Wm. H. Sayre, Sr., who was the founder of St. Mark's church, Mauch Chunk.

Mr. Sayre has the remarkable record of having been superintendent of his parish Sunday School since its organization, a period of 47 years. He was a great cathechist, having developed and used for many years a Cathechism on the Church, including the Prayer Book and its entire teachings, and he was happiest when catechizing the combined Sunday Schools of the parish.

At the time of his death Mr. Sayre was the treasurer of the Board of Missions of the Diocese, a position he had held also for many years. He was a member of the Board of Trustees of St. Luke's Hospital from its beginning. The large attendance of his busines associates and friends at his funeral in-

dicate the place he occupied, and the loss which the parish and diocese has sustained.

At a meeting of the Board of Missions, April 14, a memorial resolution was adopted expressive of the long service rendered to the Board and Diocese by Mr. Sayre, its long-time treasurer. Mr. W. A. Wilbur, of the same parish, was elected as his successor.

The Bishop of the Diocese has been requested to preach the consecration sermon at the time of the consecration of the Rev. N. S. Thomas to be Bishop of the Missionary District of Wyoming, which was a part of Bishop Talbot's former jurisdiction. This service will be held in the Church of the Holy Apostles, Philadelphia, early in May.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Corporate Communion for Bishop's Guild—Ordained to the Priesthood. Endowment Fund at Epiphany Completed—Easter Offerings—Gifts to Esther Memorial Church—Ascension Church.**

On Thursday, April 15, in the Little Sanctuary Cathedral Close, in which Bishop Satterlee's remains lie temporarily buried, Dr. Harding, Bishop of Washington, had the Corporate Communion for the Bishop's Guild, formed by Bishop Satterlee for auxiliary work and prayer in the Diocese of Washington. Composed of women, representative in character and standing in the Capital, it has done many things in aid of Diocesan work during the several years of its existence.

In Grace church, Georgetown, on Friday, April 16, the Rev. Walter Williams, deacon-in-charge, was ordained priest. Bishop Harding was assisted in the service by the Rev. Mr. Blake, of Christ church, Georgetown, the Rev. Mr. Howden, of St. John's, Georgetown, the Rev. Henry Thomas, of St. Matthew's parish, Hyattsville, Md., and the Rev. Dr. Pettis, formerly rector of Grace church, and now honorary assistant in St. Andrew's, Washington—all of whom also joined with the Bishop in the act of ordination.

Mr. Williams, now rector of Grace church, is a Marylander, of Montgomery county, of the Diocese of Washington, and a graduate of the Virginia Theological Seminary in the class of 1908. He has, as deacon, "purchased to himself a good degree," in Grace church, Georgetown, and is entitled to the loving wishes of his brethren for a successful pastorate as rector.

The rector of Epiphany church, Washington, Dr. McKim, was not disappointed in his expressed belief that his people would not fail to round out the church's Endowment Fund of eighty thousand dollars, at Easter; for the Easter offering lacked only some three hundred dollars of the twenty thousand dollars required, and that small amount would speedily be added to the handsome sum presented on the altar with the rejoinings of the great congregation of Easter morning.

The Easter offering of St. John's church, Georgetown, Rev. F. B. Howden, rector, amounted to twenty-three hundred dollars, and its Sunday School contributed one hundred and sixty dollars to Missions.

In addition to these evidences of a liberal spirit in a comparatively small parish, St. John's has also paid its indebtedness on St. John's chapel.

While this church is strong in its efficient rector and devoted people, and as much so, spiritually, let us hope, it has just suffered the misfortune of the perversion of its curate, the Rev. G. W. H. Troop, to Unitarianism. It was a painful surprise, of course, to Mr. Howden, his chief, with whom he was engaged all of Easter Day in the glorious solemnities of worship. This young man, gone thus into the ways of heresy, "denying the Lord that bought him, at such tremendous cost," is the son of the Rev. G. Osborne Troop, rector of St. Martin's church, Montreal, Canada. May "God, the Holy Ghost, enlighten his mind * * with the light of the everlasting Gospel," the only cure for all soul distempers! And may "The Holy Ghost, the Comforter," abide with the father who thus loses his son!

The Rev. George B. Stone, who, for a year or two last past, has been assistant to the Rev. James W. Clark, rector of St. James' church, North East Washington, has accepted work in Florence, Italy, but retains canonical connection with the Diocese of Washington.

Col. A. E. Randle, of Congress Heights, D. C., a member of the vestry of Esther Memorial church, Anacostia parish, D. C., the Rev. William Brayshaw, priest-in-charge, has presented to that church a large lot of ground immediately behind the church, valued at nine hundred dollars, upon which they will build a parish hall and Sunday School room. Col. Randle has also given the minister-in-charge a lot worth four hundred dollars, beautifully located, as a site for a rectory.

The Ladies' Guild of this church has given it a new and handsome quartered-oak altar, made by Geissler, of New York, and costing one hundred dollars. It was used Easter morning.

The wife of the Rev. Mr. Brayshaw, who was seriously ill for several weeks, has sufficiently recovered to be removed to Anne Arundel county, Maryland, where she is rapidly convalescing.

A very interesting and notable event in the history of Ascension church, Washington, the Rev. J. Henning Nelms, rector, was the great class presented to the Bishop on Sunday night, April 18, for confirmation. Before an overflowing congregation, the Bishop laid hands on seventy-four candidates, men, women, boys, and girls, of whom all but thirteen were adults, and more than two-thirds were formerly of other religious affiliations. W.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

**New Parish House Opened—Parish House Debt Paid—Memorial Window in St. John's, Marietta.**

A new parish house was formally opened at Mount Joy, on April 15. Three services were held during the day: Morning Prayer and Holy Communion; children's service at 4 o'clock, and Evening Prayer at 7:30. The speakers at the first service were Rev. Charles E. Cragg, Northport, L. I., and the Bishop. At the children's service, addresses were made by Rev. Messrs. Phelps, of Dowingtown, Diocese of Pennsylvania; Trathen, Norman Stockett, Hoyt, Hill, and the Bishop. In the evening the speakers were Archdeacon McMillan, the General Missionary of the diocese; Rev. L. F. Baker, and the Rev. Messrs. Diggles, Sheerin and Foster, former ministers in charge of the mission at Mt. Joy, serving this place from Marietta, five miles away, where they were sometime rectors. Besides these there were present Rev. George I. Browne, of Lancaster, and Rev. W. W. Reese, of Harrisburg. The total of offerings at these services was $757.88, to be applied to the reduction of the remaining indebtedness.

This parish house is of native blue limestone. It contains in the basement a large room of the full size of the building, to be used as gymnasium or dining room as occasion may demand. There is a kitchen adjoining, this fitted with range and closets for china. The first floor is fitted for purpose of worship and Sunday School. The west end is furnished with sliding doors, to form class rooms. All windows are memorial and of fine glass, and a pipe organ of sufficient capacity is built into the north side of the chancel. All the furniture is of polished oak.

Church services were held here first seven years ago. The lot, one-fourth of a block in size, large enough for a church and a rectory, was purchased in 1907. Ground for the present building was broken in June, 1908. From the beginning of this work to the present, there have been 46 baptisms, 32 confirmations, 1 marriage, 7 burials. Present number of communicants, 45. Sunday School enrollment, 80.

The parish house at Columbia has recently been freed from an indebtedness of long standing, of ten thousand dollars. The building itself has been thoroughly renovated throughout. New fixtures of every kind have been located. A new steam heating plant has been installed, the walls redecorated and a new floor has been laid in the basement. This building will be formally opened for use in the near future and will henceforward be known as the H. M. North Memorial Parish House. It is intended if possible to have the building deeded in such a way that in the future it can never be encumbered with debt.

A window, to be known as the Reinhold Memorial Window, has been placed in St. John's, Marietta, presented by Mrs. E. L. Reinhold. The subject is "Gethsemane."

The rectory of St. John's, Marietta, has been improved by the addition of a porch extending the full length of the front. A cement walk with curbing and gutter also of cement has been laid in front of the rectory. This is a gift to the parish by Mr. Charles M. Grady, a resident of Marietta.

Rev. R. L. Chittenden, for about twenty years rector of All Saints', Paradise, Christ church, Leacock, and Grace church, Nickel Mine, has resigned. The resignation to take effect the last of May. He will, however, retain his residence in Paradise, Lancaster county, Pa., having been elected rector emeritus.

Rev. Caroll N. Smith, in charge of Saint Luke's, Mount Joy, has resigned, to take effect May 1.

By appointment and in the absence of the Bishop, Rev. James C. Quinn, D. D., represented the Diocese at the one hundredth anniversary of the N. Y. Bible and Prayer Book Society in Trinity church, N. Y., April 14. Dr. Quinn is author of several treatises on Biblical and historical subjects.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Annual Meeting of the Woman's Auxiliary of the Diocese.

Mrs. Loulie Taylor Letcher, Diocesan President of the Woman's Auxiliary of the Diocese, has sent the following letter to the branches in the Diocese:

The annual meeting of the Woman's Auxiliary will be held in Norfolk, on Friday, May 28—the day after the Diocesan Council closes its session at Newport News, Va. On Thursday a quiet hour will be held at 5 P. M., and a reception to the delegates from 8:30 to 9:30 P. M., at the home of Mrs. John D. Letcher, 200 Pembroke Avenue.

The meeting of the Junior Auxiliary will be held on Saturday.

Kindly let me know, as soon as possible, the sooner the better, whether or not your branch will send a delegate, in order that entertainment may be provided for her.

Please have a meeting of your branch as soon as possible and after a full and free discussion of the question—"Shall the Annual Meeting of the Auxiliary continue to be held at the same time and place as the Diocesan Council?"—instruct your delegate how to vote upon it; or, if you send no delegate, instruct your secretary to inform me, by letter, how your branch wishes to vote upon it. In discussing this question, please consider it in all its bearings:

I—The Inspiration to the Auxiliary of the presence of the members of the Council and the benefit to the Diocese of its delegates being kept in touch with the great work the Auxiliary is doing.

II—The loss of the inspiration of an Auxiliary meeting to small parishes which are large enough to entertain the Auxiliary, but not large enough to accommodate both the Council and the Auxiliary.

III—Saving of Expense (1) in having the same Missionaries to address both bodies, when meeting in same place, and (2) in having the choice of the Clergy to address the Auxiliary and conduct its quiet hour, services, etc., and (3) in securing reduced rates on railroads, etc.—So few delegates attend the Auxiliary that the railroads refuse to make special rates for them.

IV—Straining the hospitality of some of the smaller parishes in which the Council meets; and

V—Any other reasons, pro or con, that may suggest themselves to any of your members.

The Auxiliary meets this year in Norfolk, at the request of the President, but not on account of any inability or disinclination of Newport News to entertain us.

### Wytheville Parish.

Wytheville parish, to be made vacant by the resignation of the Rev. W. H. K. Pendleton, is one of the most attractive in the Diocese. The Rev. Dr. Mercer P. Logan, now of Nashville, Tenn., was in charge of this parish for more than twenty years, and his work was greatly blessed. Being a man of great energies and of catholic sympathies, he did not restrict his labors to his own parish, but kept an eye on the smaller parishes throughout the Southwest, when they were without pastoral supervision, giving them services and administering the Holy Communion. He was greatly beloved in his own parish and his work multiplied every year. His departure was a loss to that part of the Diocese. His successor, the Rev. Dr. Pendleton, has been in charge for six years. He is a strong preacher and has done excellent work. He has accepted a call to Spartanburg, S. C.

### Confirmations by Bishop Randolph.

St. James' (colored), Portsmouth, 2; Grace (colored), Norfolk, 10; Trinity, Nelson county, 2; Grace, Massie's Mills, 4; St. Stephen's (colored), Petersburg, 5; Calvary, Dinwiddie, 2; Colored church, Chatham, 2; Emmanuel, Chatham, 20.

### Convocation of Norfolk.

The Convocation of Norfolk, the Rev. C. E. Woodson, Dean, will meet in Emmanuel church, Phoebus, the Rev. Henry J. Geiger, rector, May 4-5, and on May 6, the Sunday School Institute will assemble in St. John's, Hampton, the Rev. Dr. Estill, rector. Among the speakers at the Convocation, as announced, will be the Rev. Messrs. F. R. Lee, J. M. Owens, W. A. Brown, T. N. Lawrence, and S. S. Smith.

The Sunday School Institute will be addressed by the Rev. F. C. Steinmetz, C. L. Ashby, E. H. O'den'hal, W. W. Robertson, Miss Elizabeth N. Neely, Hugh N. Castle and Miss Sarah J. Walter. Mr. Jacob Heffelfinger, of Hampton, will preside.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Easter Day—Bishop Peterkin Returns to His Diocese—St. Paul's, Weston. Easter Offerings—Bishop Gravatt's Visitations—Preachers at Lenten Services in Trinity, Huntington—St. John's, Charleston, Redecorated.

The Easter festival was celebrated throughout West Virginia under smiling skies and with the brightest of the Church's ceremonial. Large congregations were the rule and there were several large offerings. Of these latter the most notable was that at Christ church, Point Pleasant, which reached $1,011.61. This small congregation is heavily indebted for its fine new rectory, and it was to liquidate a portion of this, that the people offered so willingly. This offering, with $201 previously gathered and applied, together with $400 added by the Bishop, pays about a third of the debt. The Diocese will join your correspondent in a hearty "well done" to the faithful rector, the Rev. J. Howard Gibbons, and his people.

The Bishop, much refreshed by his Southern sojourn, returned to the diocese in Holy Week and spent Easter at Point Pleasant, preaching there and at Bruce chapel.

St. Paul's, Weston, to be the host of the next annual Council in June, reports a well observed Lent, with nine baptized and four confirmed, and at Easter large congregations, splendid music and $300 offering. Easter night St. John's Commandery, Knights Templar, worshipped in St. Paul's and were addressed by Rev. W. H. Myers, of Grafton. The Templars of Point Pleasant were worshippers at Christ church, that place, Easter night, and were preached to by the rector.

Your correspondent depends upon the secular press for the correctness of the following items from Wheeling and Fairmont: At St. Luke's, Rev. J. Brittingham, rector, the offering was $1,051, and at the mission in South Wheeling, of which Rev. M. Clarke is minister, $275; and that at St. Matthew's, said to be the largest in years.

The new rector at Fairmont, the Rev. A. H. Beavin, is an Englishman, which explains, perhaps, the vested boys of the choir going in procession on Easter morning to the homes of the aged and sick parishoners and singing the great tidings, "He is Risen."

During Lent Bishop Gravatt visited St. Luke's, Wheeling, and confirmed 24; Trinity, Moundsville, and confirmed 11; and Christ, Wellsburg, confirming 6. Of the number confirmed at St. Luke's, 11 were baptized in the Church—6 Methodists, 3 Lutherans, 2 Presbyterians, 1 United Brethren, 1 Roman Catholic.

Rev. Henry Geiger, of Newport News, Va., has been called to the Church of the Ascension, Hinton. He was recently in Huntington, W. Va., at the bedside of his father, and preached most acceptably for the rector of Trinity, and we hope will find it to be his duty to come to minister in the mountains of the Mountain State.

The preachers on Friday nights in Trinity, Huntington, were Revs. Dr. Roller, A. M. Lewis, J. S. Herron, of Southern Ohio; J. Howard Gibbons, Dr. Moore, A. B. Mitchell and James D. Gibson. The latter, the rector's eldest son, and brought up in the parish, the members of which were greatly interested in his initial sermon in the parish church.

St. John's, Charleston, was redecorated in distemper in time for the Easter celebration. J. S. G.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Easter Well Observed—Memorial Fund for Music at the Church of Our Saviour, Syracuse—Memorial Windows Unveiled.

Easter was well observed in all the parishes and missions of the diocese. Where priests or deacons were not available the Bishop sent lay readers, so that not a post occupied by the Church was without some kind of an Easter service during the day. Barring the introduction of vested choirs (mixed) in several rural and suburban parishes, there were but few special features to mention.

At the Church of the Saviour, Syracuse, the rector, Rev. Karl Schwartz, announced that the family of Mrs. Grace Gregory Colwell, who died about a year ago, had established a fund as a memorial to her, the income to be used for the music of the services. Mrs. Colwell for many years was the soprano soloist of the church, giving her services. The fund is for the purpose of continuing the work which she did. She was a niece of the Rev. Henry Gregory, the founder of the old St. James' Free church, which the Church of the Saviour replaced some years since, by an act of re-incorporation.

At Utica, two parishes unveiled memorial windows. St. George's church was presented with a window in memory of Charles and Sarah Davis, the gift of their children, Mr. Davis being one of the founders of the parish. The

window presents Holman Hunt's "Christ the Light of the World," the entire window being the product of the Art Glass Studio of the Davis family, which has been in the business in Utica over half a century.

At Calvary church, Utica, a similar window was unveiled. It is one of a series of windows designed to replace the plain windows in the nave of the church, this being the second one placed in position within a year.

## WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

### Easter Day at St. Stephen's, Olean.

One of the most joyous features of the observance of Easter Day in St. Stephen's church, Olean, Western New York, the Rev. Dr. James W. Ashton, rector for over a quarter of a century, has been the crowd of communicants which have thronged the beautiful edifice at the two celebrations of Holy Communion; the larger congregation being at the earlier celebration at 6 o'clock, when the people have come from all parts of the city to attest their appreciation of the service at the rising of the sun. This year was no exception, and the congregations filled the church from narthex to chancel. The offering at the two services amounted to over $2,000, sufficient to cover the indebtedness of the parish incurred in the improvement and beautifying of the already beautiful structure, which at the time of its erection, seventeen years ago, obtained a great deal of celebrity, so that it has been copied in a number of instances, on account of its architectural excellence.

The offering of last Easter was a happy reminder of a similar one made seventeen years ago, on the Sunday preceding the opening by Bishop Coxe, who consecrated it the following summer, upon the arrival of the magnificent chancel window from Germany, representing the Crucifixion. The Sunday previous to the former occasion, the doors of the church were closed by resolution of the vestry, in which the rector heartily concurred, that they should not be opened until every dollar to defray the cost of the building had been raised, and which was done on that day, while they worshipped in their old church, which was subsequently moved and given to another congregation for their use.

The evening service of last Easter was devoted to the Sunday Schools of the parish and the presentation of their Lenten offering to Missions. The church decorations and music of the day were all that could have been desired.

## ARKANSAS.

Rt. Rev. Wm. M. Brown, D. D., Bishop.

### Memorial Window Unveiled to Bishop Pierce.

A notable feature of the service at Trinity Cathedral, Little Rock, on Easter Day, was the unveiling of a chancel window, placed in memory of a former Bishop of Arkansas, the Right Rev. Henry Niles Pierce, D. D., LL. D.

The window, which is of large proportions, measuring 14 feet in width by 16 in height, and Gothic in character, consists of three lancet openings, surmounted by tracery. The design is an elaborate figure composition. The central opening is occupied by a full-sized figure of our Lord standing crowned, with a copy of the Holy Scriptures in one hand, while the other is raised as if in the act of blessing. On either side are kneeling angels swinging censers. This signifies the Church Triumphant. The side openings are filled with figures of the Apostles and Martyrs, signifying the Church Spiritual. Two of the early Greek and Latin Church Fathers are also introduced into this group, to represent the Church Militant. An emblem of the Trinity is used in the middle tracery, with a descending dove in the center, representing the Descent of the Holy Ghost. The smaller openings are filled with winged seraphims. The composition as a whole represents the Church Universal. Each detail of the ornament with which the entire window is enriched has its scriptural significance, and each touch of color its meaning.

The design was selected by Bishop Pierce himself, sometime before his death, and the actual unveiling was done by his two daughters, Mrs. Sheppard Stevens and Mrs. Elizabeth Lyman. The last named is organist at the cathedral.

Bishop Brown and Dean Hartley conducted the service. The congregation quite filled the spacious edifice.

The Easter offering amounted to over $1,200, being quite sufficient to clear the cathedral of the small indebtedness following the recent extensive alterations and decorations.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Ordained to the Priesthood—Bishop Beckwith Visits Anniston.

On Palm Sunday, April 4, in St. Paul's church, Selma, Ala., the Rev. E. W. Gamble, rector, the Bishop of the Diocese advanced to the priesthood the Rev. Wyatt H. Brown, who has been serving his diaconate under the Rev. E. E. Cobbs, as assistant at St. John's, Montgomery. The sermon was preached by the Rev. W. N. Claybrook, rector of St. Mary's church, Birmingham, and the candidate was presented by the Rev. W. S. Poynor, of Dothan, the clergy mentioned assisting in the laying on of hands.

The Bishop officially visited the churches in Anniston on Easter Day.

On Easter Even, at Grace church, the Rev. J. G. Glass, rector, there was a combined service of infant and adult baptism, followed immediately by confirmation.

A class of fourteen was confirmed at the Church of St. Michael and All Angels'; the Rev. J. H. Blacklock, rector, and the Bishop was the special preacher, by request, at a service at Grace church in the afternoon, held especially for the local Commandery of Knights Templar, of which the rector of the church is the acting prelate. It was the first service of the kind ever held in this city, and the reverent and dignified bearing of the Knights in full uniform made a marked impression for good.

At the Church of the Advent, Birmingham, the Rev. W. E. Evans, D. D., rector, asked for $5,000 as an offering, to meet the outstanding indebtedness on the church, and there was given $10,800. There, as elsewhere in the Diocese, the day was marked by the attendance of unusually large congregations.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

### Beautiful Easter Services at Emmanuel, Old Orchard.

Emmanuel church, Old Orchard, was the scene of a service of wonderful solemnity and beauty on Easter Even, when nineteen candidates received baptism at the hands of the rector, the Rev. J. Courtney Jones. Those who then came forward, or were brought by their parents and friends, in the beautiful flower-decked church, were of all ages. The rector's address was an earnest appeal to the sponsors, who, he said, "stood as representatives of the Church, to realize and fulfill their solemn obligations."

At the early Communion, on Easter Day, ninety were present; and at the later service, and again, for the children's festival in the afternoon, the church was thronged. But perhaps, the crowning reward of the rector's devoted work came to him on Easter Tuesday, when forty-seven candidates, the largest number in the history of the parish, were confirmed by Bishop Tuttle.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Easter Services at St. Ann's, Nashville.

At St. Ann's church, Nashville, the Rev. Mercer P. Logan, D. D., rector, the Easter services were of an unusually interesting character. Many were present at the early service, and at the eleven o'clock service, the attendance was large and the music by the vested choir, under the able direction of Mr. Conrad, was beautiful and thoroughly in keeping with the spirit of the day.

Dr. Logan's sermon on the inner meaning of the resurrection was strong and forceful, and was listened to with great attention.

In the afternoon, beautiful services were arranged for the children of the church, and the attendance was larger and the celebration altogether the best ever held in the church. From beginning to end, the service was an expression of the true Easter spirit.

One of the features of this service was the giving by the superintendent, Mr. E. M. Fisher, to each child a growing plant, with the wish expressed that it should be brought back next Easter grown to large proportions.

## DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

### Gifts and Memorials to St. Peter's, McKinney.

St. Peter's, McKinney, the Rev. David Y. Curran, rector, is the recipient of several handsome gifts and memorials. A brass missal stand, presented by the Sunday School; Liturgy, by Dearmer, given in memory of the only daughter of Mrs. William Purnell; cruets and lavabo bowl, by the rector; encharistic lights, in memory of Francis Emerson, by his daughter, Mrs. C. N. Abbott; a set of white hangings, heavily embroidered in gold, by the Ladies' Guild.

These memorials and gifts were blessed on Easter Day.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**The Court Sustains Trinity Parish Vestry—Easter Monday Election—Centennial Services of the New York Bible and Common Prayer Book Society—Rector's Twenty-fifth Anniversary to be Celebrated.**

The court has decided that Trinity parish vestry acts well within its legal right in closing St. John's chapel, or in changing the character of its work. The rector, the Rev. Dr. William T. Manning, preached one sermon three times on the Sunday after Easter, the first time in Trinity church, the second in St. Agnes chapel and the third in Intercession chapel. It was a reply to the critics of Trinity parish, but beyond stating that the rector himself purposed to take part in open-air summer services, preaching perhaps in Wall street, there was nothing new in the sermon, and no reply to critics that had not already been put forth. The rector stated these things:

Trinity parish will hereafter adopt a policy of publicity. Everything it does, its income, the location of its properties, what it does with its money, what its communicants give—all of these things it will tell to everybody. This is a complete reversal of old-time policies, but the conclusion so to reverse them had already been announced.

The parish will not merely employ the Rev. William Wilkinson as an outdoor evangelist, but its rector and clergy will enter actively upon evangelistic work, not only at St. John's, but in the streets of the city. The rector is impressed with the vast importance of this line of work.

Tenement properties, the rector says, are not as bad as some newspapers have pictured them, but they are not what they ought to be, and are to be improved.

The right of all communicants to vote at elections is conceded as far as the civil law will permit. It would be carried farther if it could be. Trinity works, not among the rich but among the poor, and its members are unable to contribute as do some other parishes. In the matter of missions, not all has been done that might be done, and steps will be taken to make the parish more missionary in its character and giving.

St. John's is to be closed, unless further legal steps prevent, and the parochial work consolidated with that of St. Luke's, about a mile distant. A broad policy will be pursued, not merely in regard to work on the lower west side, but throughout the parish.

At the election on Easter Tuesday there was more excitement than was ever before seen at a Trinity meeting. St. John's people put up four men for vestry positions, and polled 92 votes, a few of them coming from other chapels. Trinity polled more than five hundred votes, and won, of course. The total polling strength of the parish is about fourteen hundred. Every vicar, almost every curate, the sextons and even some of the assistant sextons were at the polls, and every vote was tallied, many of them challenged. Nothing like it was ever seen at Broadway and Wall street before. Perfect good nature was maintained. No date has been set for the final service under the present administration in St. John's, but it is intimated that further legal steps may be taken by the congregation.

The three points on which Trinity has been most severely criticized, and that not by newspapers alone, but by an influential number of Church laymen of other parishes, are: That its funds were given to it, not to live on, but to use for advance, but that instead of advance, its communicants have enjoyed religious privileges that have been paid for chiefly by endowed funds, and saved their own funds for their own use; that St. John's chapel ought not to be demolished; and that before consolidating work, adequate facilities should be provided in a central location for carrying on that work. On none of these points does the sermon preached last Sunday touch, save in the one particular, that if St. Luke's chapel proves inadequate, an enlargement of facilities will be made.

The centenniai service in Trinity church, on the evening of April 14, in commemoration of the close of one hundred years of work was attended by a congregation which filled the church. About seventy clergy were in vestments. Bishop Courtney represented the Bishop of London and Bishop Brewster spoke for the Bishop of New York and for the first of American Bishops. The music was very beautiful, including Stanford's setting of the "Te Deum," and there was a historical address by the Rev. Dr. Arthur Lowndes. The latter was given in great detail, and was so long that the service did not conclude until nearly eleven o'clock.

In his greeting Bishop Brewster expressed the hope that the title page of the Prayer Book might be changed, as was proposed at Richmond, and so make it the book of all people and not merely of those of the Episcopal Church. The historian read certain bidding prayers, in which were mentioned the names of founders of the Society and of its chief benefactors, and gave many interesting details of early New York City history, especially that of Trinity Church and of other Church parishes.

St. Ignatius parish will celebrate during the week of May 2, the twenty-fifth anniversary of the rectorship of the Rev. Arthur Ritchie, who came to the parish in 1884. Discussion had been had of a memorial gift to the rector, but this was discouraged by him, and instead an effort is making to reduce by $25,000, the $80,000 debt upon the parish property in upper West End avenue. The Rev. Mr. Ritchie succeeded the founder of St. Ignatius, who was the Rev. F. C. Ewer, S. T. D., who in the very early seventies left the rectorship of Christ church, in order that he might give prominence to the teachings of the Oxford movement. St. Ignatius was established in a modest way in West Fortieth street, and for some years its form of services was described in many ways for the interest and astonishment of American Church people. Even the illustrated papers featured it. Some few years ago the Fortieth street property was sold at a very great advance, and the beautiful church up town erected.

Word has just been received in New York from the Rev. Dr. Beverley Warner, that he will be unable to be in New York and speak in St. Thomas' church on April 25, because of a cable from Bishop Sessums, saying he will not return home as soon as had been expected. The Rev. Dr. Warner is president of the Standing Committee and must remain to preside over the Diocesan Council.

Easter offerings this year were not so pronounced in size as on some years and nothing to suprise any one occurred in the way of gifts. Grace Church led with $40,000, but this Easter giving is a part of the material development of the parish, especially in the clearing away of unsightly buildings at the corner of Broadway and Tenth street. St. Thomas' offering was $11,000, St. James' $7,000, All Angels $7,500, Christ Church $4,500, and even Grace-Emmanuel, an upper east side parish that struggles all of the time, $3,900.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Sunday School Offerings to be Presented May 1—Sermons on Christian Social Union—Increase of Offerings in Old Swedes—Easter Offerings—Memorials Given to St. James', Hestonville, and Chapel of Prince of Peace. Lenten Services Largely Attended. Church Club Supper.**

The Sunday Schools of the Diocese of Pennsylvania will present their Lenten offerings in St. Matthew's church, on Saturday afternoon, May 1. Addresses are to be made by the Rev. Nathaniel S. Thomas, Bishop-elect of Wyoming, and Mr. George C. Thomas. In order to faciliate the counting, the schools are requested to send their offerings to Mr. George W. Jacobs, 1216 Walnut street, who will give the proper receipt that may be placed on the alms basin.

Within the next few weeks a series of sermons will be preached in the following churches in behalf of the principles of the Christian Social Union: April 25, P. M., the Church of the Incarnation, the Rev. Prof. George C. Foley, D. D.; May 2, P. M., St. Clement's church, the Rev. Charles Fiske; May 2, P. M., Church of the Advocate, the Rev. Hubert W. Wells; May 9, A. M., Church of the Incarnation, the Rev. Dean William M. Groton, S. T. D.; May 9, A. M., St. Andrew's church, West Philadelphia, the Rev. George L. Richardson.

The delegates to the Conference of Church Clubs, which is to meet in New York City, from the Church Club of Philadelphia, are the President, Mr. George Wharton Pepper; Mr. Morris Earle, Major Moses Veale, John E. Baird, John J. Collier, Clinton Rogers Woodruff and Louis B. Runk. Mr. Earle will present the report of the committee on Church Music, and Mr. Pepper will speak on "Christian Unity and Unchristian Division."

Since the Bicentennial of the Consecration of Old Swedes' church in 1900, when the endowment was completed through the Sunday School, it has taken special interest in work outside. Beginning with that year the Advent offerings have been, 1900, $200; 1901, $300; 1902, $400; 1903, $400; 1904, $328.47; 1905, $350; 1906, $400; 1907, $400; 1908, $416.52. The Lenten offerings: 1901, $617.10; 1902, $702; 1903, $880; 1904, $914.52; 1905, $1,332.10; 1906, $1,720.50; 1907, $1,721.51; 1908, $1,850; 1909, $2,152.15. Total Lenten offerings, $11,887.88. Advent offerings, $3,149.99.

The Easter offering of Old St. John's church, Northern Liberties, was about $300; that of the Sunday School, $125. An Easter fair netted $150. On Monday evening, April 12, the congregation tendered their rector a reception,

at which Mr. John E. Baird made the address of welcome. The Rev. Thomas J. Taylor spoke of the first rector, the Rev. Dr. Boyd. During the two months in which the Rev. George Chalmers Richmond has been in charge, the attendance at the night services has grown to about 150. The problem of how to give the Gospel to the wage-earner is that which Mr. Richmond is striving to solve.

A beautiful memorial window, showing St. Paul preaching at Athens, has been placed in St. James' church, Hestonville, by Mrs. Cragston and family, in memory of her son. The congregation and Sunday School have presented a handsome altar service book which was used on Easter Day for the first time. The Lenten Sunday School offering was $150.

The Lenten offering of the Chapel of the Prince of Peace was $515. An altar desk of brass was given in memory of a deceased member, by the choir. $1,800 has been given by friends of the late Miss Elizabeth Morris, for the erection of a pulpit in her memory. A class of 59 was confirmed by Bishop Robinson on Tuesday evening, April 6.

The attendance at all the Lenten services was very large, that at the Garrick Theatre being the greatest, where there was some 32,500. The chairman of the committee having these services in charge feels fully justified in incurring the large expense of renting the theatre for these services, in addition to those held in St. Paul's church, St. Stephen's church, and Christ church. The total attendance was nearly 80,000.

About three hundred members of the Church Club of Philadelphia and their guests sat down to their annual supper in the Bellevue-Stratford on Thursday evening, April 15. The president of the club, Mr. George Wharton Pepper, acted as toast-master and greeted those present in a most happy manner. In response to his request, those present paid a loving tribute to Bishop Whitaker, whose recent operation on his eye prevented his presence, by rising. Bishop Kinsman said that Delaware owes a great deal to Pennsylvania, in that it received Bishop Coleman from it; but Pennsylvania is only returning what it owes to Delaware, in that the Diamond State gave Pennsylvania Bishop White. He pleaded for the spirit of tolerance and the truest charity. There should be a sympathetic understanding of the different positions of others.

In the absence of the Rev. Wm. T. Manning, D. D., who was to have spoken on "The Church's Chief Need of Greater Efficiency," Mr. Pepper appealed for personal service and large offerings at the coming Convention, and called attention to the work which is being done by the Boys' Club. The Rev. Robert Johnson, whose subject was, "the Scot Politics and the Episcopacy," told what had been done in the early days of Scotland and the strong, favorable feeling which prevails towards the Episcopacy.

The Rev. F. S. Luther, president of Trinity College, spoke on "The Church and Politics," and referred to the great changes which have taken place in the last twenty-five years, which is being largely moulded by the teachings of the Church. He urged his hearers to take an active part in the politics of the State, city and nation. Send good men back to office. Bishop Robinson, who has for some weeks been assisting the Bishop, urged personal service on his hearers, and pointed out several channels in which they might do good work. He has won a warm place in the affections of those he has met while aiding the Bishops in their visitations, and his efforts to secure funds for homes for clergymen in South, East and West Nevada, who are receiving but small salaries, should meet with cordial response.

Three handsome windows have been placed in the Church of the Holy Apostles, one by Mr. and Mrs. Joseph L. Bailey, in memory of their son, and two by Mr. and Mrs. John Lingo, in memory of their children.

On Easter morning a brass tablet was unveiled in Grace church, Mt. Airy, in memory of Franklin B. Gowan, by the vestry and congregation, "In perpetual remembrance of the obligations of this parish to the many members of the Gowan family, whose liberality made possible the erection of this church in 1889, and especially to the late Franklin B. Gowan, rector's warden, from 1789 to 1890, by whose wise counsel and foresight this site was chosen.

The Sunday School of St. Peter's church, Germantown, has given as its Easter and Lenten offerings $700. This is the largest offering in the history of the Sunday School.

Bishop Tuttle has been selected to preach the sermon at the consecration of the Rev. Nathaniel S. Thomas, as the Bishop of the District of Wyoming, which will take place in the Church of the Holy Apostles, on Thursday, May 6.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

**Visitations by the Bishop—Morganton Convocation—Rectors Called—Mission Services at Hickory—Farm School for Mountain Boys.**

The Bishop of the District has returned from the North, seeking help for his numerous schools. The Spring visitations to the parishes, thus far recorded, include: Trinity church, Asheville, 24; All Souls', Biltmore, 9; Grace, Waynesville, 9.

The May meeting of the Morganton Convocation will be held at St. Mark's, Gastonia, the Rev. W. H. Hardin, rector. Among the reports to be submitted will be one on a uniform system of graded Sunday School lessons for use in the District.

Two vacant parishes have at last called rectors, who are already on the ground, viz.: St. Luke's, Lincolnton, the Rev. R. Dye, from Santa Fe, New Mexico, and Grace church, Waynesville, the Rev. J. W. Areson, of Bloomington, Ill. We extend to these brethren a cordial welcome to the ranks of the clergy in our District.

Among the special preachers at the noon-day services in Knoxville, Tenn., we note the name of the Rev. John L. Moody, of Hickory, who is also Dean of the Morganton Convocation. His subjects on three successive days were: "Indifference," "Doubt," and "The Soul's Response to God."

The Rev. Wm. G. McCready, D. D., of Trinity church, Asheville, is conducting a five days' mission in the Church of the Ascension, Hickory, preparatory to the visitation of the Bishop, Sunday, May 2.

The death, very recently, of Mrs. L. L. Patterson, wife of the late S. L. Patterson, one time Commissioner of Agriculture of North Carolina, puts the District of Asheville in possession of a valuable farm of thirteen hundred acres, in Caldwell county, North Carolina. The farm was the summer home of the Pattersons. There are some improvements on the place. The sum of $4,500 in cash was also left and will be used in making necessary improvements for the opening of a farm school, October 1, 1909. The Rev. Malcolm S. Taylor, in 1906, while a student at the General Theological Seminary, N. Y., started a Farm School in Burke county, North Carolina, for boys. This work will be transferred to the "Patterson" Farm. The plan is to teach the mountain boys of North Carolina farming, English rudiments and grammar, blacksmithing, carpentry and printing. Mr. Taylor's intelligent enthusiasm is a certain warrant for the successful conduct of the work.

## LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.

**Easter Day in Los Angeles.**

Easter Day did not dawn bright and sunny as the day before, but the early Communion service in Christ church, Los Angeles, was largely attended. The church was magnificently decorated with 25,000 calla lilies and other flowers and the service was beautiful and impressive. The eloquent rector is the Rev. Baker P. Lee, of Virginia. At the eleven o'clock service it was almost impossible to get a seat, and I have never seen so great a crowd in a church except at the General Convention. The people stood in the church, and the Sunday School room was also open and people were seated there by the ushers until not a single seat was unoccupied. Mr. Lee preached a strong and earnest sermon, on the great doctrine of the day.

At the Pro-Cathedral, at night, there was also a large congregation and a children's service.

Los Angeles is wonderful for beauty of trees and flowers; the flower beds or plots along the sidewalks being marvellously beautiful with geraniums, calla lilies, nasturtiums, etc. It is a great city of 300,000 or more inhabitants, the population being greatly increased since the San Francisco earthquake.

## SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

**Services For Deaf-Mutes.**

From a Good Friday service at St. Margaret's Deaf-Mute Mission, Pittsburg, the Rev. Austin W. Mann hastened to St. Mark's mission, St. Paul's Cathedral, Cincinnati, for Easter duty. The Holy Communion was administered in the morning, in the chapel. At 3 P. M., over fifty "silent folk" of Cincinnati, Covington, Newport and Bellevue, of the Diocese of Lexington, assembled for silent worship and instruction. A young man, a graduate of the Indiana Institution for the Education of the Deaf, was received into the communion of the Church by Baptism. It was the 1,025th baptism that the Rev. Mr. Mann has administered since his ordination. At 7:45 P. M., in the cathedral, Bishop Vincent confirmed a member of the "Silent Mission," a woman, who graduated a few years ago from the West Virginia School, at Romney.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Lenten and Easter Services at St. Paul's, Beaufort.

The Lenten season was one of great comfort and benefit in St. Paul's parish, the daily services being well attended. Ash Wednesday was observed with the full services of the Prayer Book, sermon and Holy Communion. At the Wednesday night services there was a sermon by the rector, on the "Conditions of Salvation," based upon the "Excepts" of our Lord. These sermons claimed attentive interest for their clearness and convincing strength.

The Easter services were joyous and beautiful. The morning sermon was from the text, Acts 4:33. The choir had made special preparation for the celebration of this great festival, and the music was particularly fine. The congregations were good at the morning and evening services. In the afternoon, the children's service was held and the church was full to overflowing. One beautiful and impressive feature of this occasion was the filling of a large cross with the floral offerings of the children.

After the children's service an infant was baptized in the church.

The Bishop of the Diocese made his visitation to St. Paul's church, the last Sunday in March, preaching eloquent sermons to large congregations, morning and night, and confirming a class of four young girls.

Two other churches are served by Mr. Skinner—Holy Innocents', Lenoir county, and Grace, Trenton. In these churches services are held two Sundays each month; to them were given services three Sundays in Lent.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Annual Service at Old Goose Creek Church.

On Easter Sunday nearly a thousand people attended the annual service in historic St. James' church, Goose Creek. The service was conducted by the Rev. Percival H. Whaley, D. D., and the Rev. F. H. Harding, of Charleston. The venerable building was filled and many others sat around on benches and under the moss-draped trees which form the frame for the little brick church on the crest of the hill, while others stood at the doors and windows, listening to the service and studying the interior of the church, with its peculiar box-like seats, its mural tablets commemorating the virtues of long dead pastors, its dark mahogany pulpit and reading desk, its queer old spiral stairway leading to the pulpit, and the old-fashioned sounding-board behind, with the royal coat of arms of Great Britain over all, and the chancel with its wonderfully beautiful coloring of black and white and a peculiar blue green. Among those who looked in through the windows to the east of the church were some twenty-five or thirty colored men and women, who were among the most deeply interested of any of the spectators present.

The sermon, an able one, was by Dr. Whaley, his theme being based on Wisdom 2:4, and Ecclesiasticus 50:4.

St. James' church, Goose Creek, was established "by Act of the Assembly" on November 30, 1706. Once every year a service is held in the church, so that this charter may be kept alive and the property belonging to the church may be preserved to the uses for which it was intended. It is held in reverent regard by the Church in South Carolina, and the annual pilgrimage to the ancient shrine is always a memorable occasion.

The Rev. W. P. Witsell, B. D., the beloved rector of the Church of the Good Shepherd, Columbia, who resigned to take charge of St. Paul's church, Meridian, Miss, writes that he is much pleased with the outlook in his new field. He and his lovely family have been pleasantly received by the Meridian people. They carried with them not only the loving good wishes of the people of the Good Shepherd parish, but of Columbia and South Carolina as well. Dr. Witsell's work in Columbia was signally blessed and he left it in a flourishing condition. He was universally beloved and his last service in Columbia, which was held on March 28, will long be remembered.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Notice by the Secretary.

The 114th annual Council of the Protestant Episcopal Church in the Diocese of Virginia will meet at 10 A. M., Wednesday, May 26, in St. James' church, Leesburg.

The change from the third to the fourth Wednesday is made in accordance with Article I, of the Constitution.

The blank forms will be sent out on April 26. EVERARD MEADE,
Secretary.

Accotink, Va., April 19, 1909.

### Visitations by the Bishop.

On April 16, the Bishop visited the Church of the Ascension, Highland Park, Henrico county, and preached and confirmed a class of six, presented by the pastor, the Rev. James E. Poindexter. The growth of the work at this point has been most gratifying. Since Mr. Poindexter took charge, about two years ago, the Sunday School has nearly doubled, and the building is now too small for the needs of the work.

On the first Sunday after Easter, April 18, the Bishop visited St. George's church, Fredericksburg, and confirmed a class of twenty, presented by the rector, the Rev. Robert J. McBryde, D. D.

On April 14, at a visitation of the Bishop to St. Paul's church, Hamilton, Loudoun county, fourteen candidates were confirmed, presented by the rector, the Rev. S. Roger Tyler.

The Bishop also visited the town of Purcellville, and preached in the town hall, where a good congregation was in attendance. Purcellville is a point of much importance, and the outlook for the growth of the Church is very bright. The plan to build a church is progressing enthusiastically.

### Richmond City Missionary Society.

The regular meeting of the Richmond Protestant Episcopal Missionary Society was held in the lecture room of St. James' church, on Monday evening, April 19. Reports from the different officers showed that affairs were in a healthy condition. Among the items in the report of the City Missionary, the Rev. John Moncure, D. D., are the following:

Services held since last report in October: Penitentiary, 23; City Jail, 24; County Jail, 5; Home for Incurables, 10; City Home, 31; Laurel Reformatory, 28; Soldiers' Home, 18; Hospitals, 18; other places, 6. Total, 163. Baptisms, 61; confirmations, 72; burials, 2; papers and periodicals distributed, 1,381; Prayer Books and Hymnals distributed, 110; other articles, 525; people ministered to, about 5,000.

### Old Communion Plate Presented to Pohick Church.

The Rev. Everard Meade, rector of Pohick church, Fairfax county, has in his possession, part of a Communion set, which has a very interesting history. It was presented to Truro parish, in which his church is situated, in 1737, and has been in use in several of the churches which constituted that parish, until it passed out of the hands of the Church. It was restored lately, and will in future be used in the venerable Church of which George Washington was once a vestryman. It consists of a cup and paten of beaten silver, very massive and handsome, and is inscribed with dates indicating the different points where they were in use, ending with Pohick, 1909.

The work of restoration of the old church to its original condition progresses. Twenty-two of the pews of the old square kind, used in Colonial days, have recently been put in, and twelve only remain to be provided, of which five will be available this summer.

### Rappahannock Convocation Postponed.

In consequence of so many of the clergy not being able to attend the meeting, which was announced for Colonial Beach, on April 27, the Spring meeting of the Rappahannock Convocation will be postponed until further notice. HUBERT H. BARBER, Dean.

The Rev. Raymond H. Edwards, of Meadville, Pennsylvania, officiated at morning and evening service in Holy Trinity church, Richmond, on Sunday, April 18.

The Rev. Cameron McRae, Church Missionary from China, who is on leave in the United States, and presenting his work to the churches in different sections of the country, preached on April 18 in All Saints', St. John's and St. Mark's churches, in Richmond, at morning, afternoon and evening services, respectively.

The Richmond Convocation will meet in St. Paul's church, Hanover Courthouse, May 4-5-6. The clergymen attending are requested to notify the rector, the Rev. S. O. Southall, and to bring their vestments with them.

The annual Council of the Diocese of Virginia will be held in St. James' church, Leesburg, on May 26, not on May 19, as inadvertently stated in Dr. Blackford's letter in last week's Southern Churchman.

## PERSONAL AND NEWS NOTES.

The Rev. Norman F. Marshall, of Carlsbad, New Mexico, has been called to Colorado, Texas.

The address of the Rev. Alexander Galt is changed from High Point, N. C., to R. F. D. No. 1, Annapolis, Md.

The Rev. Edward F. Helfenstein, of Ellicott City, Md., has been called to Heber parish, Bedford City, Diocese of Southern Virginia.

The Rev. W. M. Reilly has resigned the rectorship of St. Paul's church, San Francisco, Cal., which position he had filled for fifteen years.

The Rev. Maurice Clark has taken charge of St. Andrew's church, Wheeling, W. Va., which has been without a rector since last October.

A handsome chair, a pair of handsome candle-sticks and a silver-mounted cruet were presented to Christ church, Raleigh, N. C., on Easter Sunday.

The Rev. G. Monroe Royce, who has been in Europe for some years for study, has just returned to this country and will become Archdeacon of Florida under Bishop Weed.

Bishop Gray, of Southern Florida, visited Key West on Palm Sunday and confirmed five times, twice celebrating the Holy Communion and delivering six sermons and addresses.

The new St. Paul's church, Sacramento, was opened for service on Sunday, March 21, the first service in the new church being the ordination of the Rev. Henry Perks, to the priesthood.

The Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, has since April 1, assumed charge of his diocese and after April 21 his address, which has been heretofore at Marietta, Ga., will be changed to Savannah.

The Rev. J. P. Faucon, for several years assistant at Christ church, Hartford, has become first assistant at St. Mark's church, New York. The late assistant, the Rev. Otis E. Gray, will go to the Diocese of Olympia.

The Rev. Herbert E. Bowers, D. D., LL. D., dean of the Arkansas School of Theology, held a very successful mission in St. Mark's church, Jonesboro, March 16 to 21, inclusive, which attracted large congregations.

At Christ church cathedral, St. Louis, Mo., March 28, the Rev. Edward Douglas Johnston was ordained to the priesthood by the Bishop of the Diocese. The candidate was presented by Dean Davis, of the cathedral, and the sermon preached by the Bishop. Mr. Johnston is a member of the cathedral staff.

Eight memorial windows were unveiled in Calvary church, Conshohocken, Pa., on Easter Day. Three are in memory of former rectors—the Rev. Edward L. Lycett, the Rev. Thomas S. Yocum and the Rev. A. E. Tortat. Four others will be symbolic of the Episcopate, three of them in memory of Bishops White, Alonzo Potter and Stevens, and are given by the Sunday School. Another is given by Mr. and Mrs. Joseph Crawford, in memory of their daughter. A handsome tablet is to be given in memory of Mr. Walter Cresson, founder of the parish. Two brass altar vases have been given by Mrs. Charles Luken.

Trinity church corporation, New York City, has endowed a pew in Bruton Parish church, Williamsburg, Va., in the sum of $1,000, to be known as "Trinity Pew," in memory of the men who, for New York, signed the Declaration of Independence. A pew has also been endowed in memory of the Massachusetts signers, and others are under consideration.

At St. Paul's church, Albany, N. Y., on Palm Sunday, four windows in the chancel were unveiled and dedicated by the rector, the Rev. R. H. Brooks. They were to the loving memory of the Rev. Richard Bury, the Rev. William Linn Keese, the Rev. Joseph H. Price, D. D., the Rt. Rev. William Ingraham Kipp, D. D., the Rt. Rev. Thomas A. Starkey, D. D., the Rev. William Rudder, D. D., the Rev. J. Livingston Reese, D. D. All rectors of the parish.

Several gifts were made to St. Jude's church, Monroe City, Mo., the Rev. H. C. Goodman, rector, during Lent. They were a set of Eucharistic vestments, made and presented by Mrs. Alfred Jaegar, Jr., and Mrs. Herman Levy; a pair of brass alms basins and large receiving dish of engraved and beaten work, by the Sunday School, in memory of Robert Elisha Lehr, a former superintendent of the Sunday School and junior warden of the parish; and a black walnut credence, in memory of Jane Seymour, by a member of the parish.

## "Great Joy in That City."

Luke tells us that when Philip went to Samaria, preaching and healing, "there was great joy in that city." So there has always been "great joy" where the Gospel of Christ has gone. To appreciate our blessings, we should not compare our condition with that of those in heathen lands, for then our eyes rest upon the incidental. The abolition of slavery, the elevation of woman, the growth of a true philanthropy, the purification of family life—these are not the essence of Christianity, but incidental, though not accidental. The essence of Christianity is rather its message of forgiveness and salvation to dying souls. The essence of the Gospel is what it brings to us individually as sinners needing salvation. Hence the true comparison is not with those far away, but it is nigh us in our home town, perhaps in our own family. It is with those who are "without Christ," who have no true source of strength; and what wondrous strength it is for us!

It is a strength in illness, and when troubled with bodily weakness. There were in Judea and Galilee blind men to whom Christ gave sight, deaf to whom He gave hearing, dumb to whom He gave speech, and lepers to whom He gave soundness of body. Christ is not now present upon earth to perform such miracles of healing, but He performs among us even yet as great wonders of healing. Is not he blind who is insensible to the word of truth and beauty around him? Is not he deaf who cannot hear the voice of conscience and the call of duty? Is not he dumb who cannot speak any message of comfort to a troubled world? Is not he living in leprosy worse than physical who lives in the living death of sin? For each Christ has His message of good cheer. Each He heals of his diseases. He helps us bear our ailments, which are merely physical, because we know that health is not all of this life.

It is a strength in trial and sorrow. No sorrow is too great to be borne in His strength. It may be, when our friends leave us, that we have not the grace to "rejoice" in this, that they are in greater glory with Christ; but this much we do owe to Him—though we cannot rejoice in their separation, we know they are with Him. We have seen many young lives cut off seemingly before their time; but there has been a triumph in their translation. It has seemed not so much the blighting of the hopes and promise of a glorious victory, as the unexpectedly early coming of the victory itself in all its glory. Only because of Christ's message can we write upon the tombstones of our departed: "Thou livest in Him." Among those who are "without hope, and without God in the world," there is only rebellion and despair. It was only when Christ came that men could call the day of the death of their friends their "birthday"—into a higher, freer and more gladsome life.

It is a strength in joy and in success. Not trial but success is, after all, the truest test of character. In trial and failure men feel their own weakness, and wish to rest upon something stronger. But in success there is the temptation to self-trust and self-confidence. Their character is severely tried. In our sorrow we keep them to ourselves as long as possible, and when the heart is overflowing with the burden we go to our friends at length for comfort. But our pleasures we wish to share at once with our friends—the more intense the joy, the greater the desire to share it with our best friends. With strangers we share only the trivial things of life. Yet how strange it is that so often, while we share our sorrows at once with our Saviour, we do not for a long time share our joys with Him! It is not selfishness, it is thoughtlessness. We forget our joys become more rich in the sharing, the more so as our Saviour is the greater.—New York Observer.

## Ejaculatory Prayers.

At a recent meeting of the District Assembly the subject of "Ejaculatory Prayer" was discussed, the subject having been introduced by one whose early days were spent in Ireland, where the peasantry, belonging most of them to the Roman Catholic Church, indulged continually in this practice. This subject was before the Milwaukee Convention, a report of the same appearing on page 66 of the Milwaukee Convention number of the St. Andrew's Cross:

Going Out. O send out Thy light and Thy truth, that they may lead me.

Going to Church. Lord, I have loved the habitation of Thy house.

At work. Labour is sweet, for Thou hast toiled.

Thinking. O let not mine heart be inclined to any evil thing.

Talking. Set a watch, O Lord, before my mouth.

Actions of the Day. Let me not be occupied in ungodly works with the men that work wickedness.

In Doubt. Teach me, O Lord, to do the thing that pleaseth Thee.

Tempted. Lord esus, save me, help me, keep me.

After a Sin. God be merciful to me a sinner.

Sorrow or Loss. Thy will be done. Blessed be the Name of the Lord.

When the Clock Strikes. Lord teach me to number my days.

# Family Department.

### They Meet and are Satisfied.

They meet to-night, the one who closed his eyes
Unto the pain forever and the woe,
And one who found the mansions in the skies
In all their splendor long, long years ago.

What will they say when first their eyes shall meet?
Or will a silence take the place of words,
As only saints can know how strangely sweet
A rapture such as only heaven affords?

Will she who went before ask first for those
Left far behind, those whom she loved so well?
Or will the other, new to heaven's repose,
Question of all its meaning—who can tell?

And will they wander where the flowers are deep
Beneath their feet there in pastures green,
Where fadeless blossoms o'er the hillsides creep,
And where no piercing thorns are ever seen?

One went so long ago and one to-night
Took the long journey far across the tide;
This only do I know, they meet to-night,
And, meeting, both, I know, are satisfied.

—British Weekly.

### A Dog and a Baby.

It was nearly dark when the doctor entered the door of his home with a large bundle in his arms. The door closed behind him, and he quickly ascended the stairway to the bedroom, where he deposited his burden.

"O, Doctor," his wife called up the steps, "come here; I've something to show you."

The doctor left his bundle partly unwrapped and hurried down to the kitchen, where he faced his wife, whose countenance was wreathed in smiles.

"I've bought the cutest little dog," she exulted, "and I just want you to see him. An Italian brought him around to sell, and he was such a frisky little fellow that I fell in love with him. I only paid the man two dollars for him. Don't you think I got him cheap?"

"Well, show him up," sighed the doctor; "I can tell you more about that when I see him."

Immediately his wife darted into the pantry, and in an instant returned bearing a basket which contained the poodle pup. She held the basket up to the doctor triumphantly. "Now, ain't he a peachy little dear?" she exclaimed boastfully.

"He's a dandy, I guess," solemnly remarked the doctor, "although you know I'm not particularly fond of dogs."

The doctor at once picked up the pug by the nape of his neck, causing him to emit a howl of complaint.

"O, don't hurt the darling!" cried his wife, snatching the dog from her husband's hand and dropping him back into the basket. "You shouldn't be so cruel, even if you don't care for him." Then she patted the whining dog on the back and soothed him. "There, now! don't cry any more. He did'nt mean to hurt you."

The dog nestled down into the basket with a grunt. She laid a flannel cloth over him and told him to be a good "doggie" and go to sleep. Then she set the basket near the kitchen stove, where her treasure might keep warm. "Now, don't you really think I got a bargain?" she again questioned.

"I suppose so," the doctor answered, "if there is any such a thing as a bargain in dogs."

"Well, you see, dear," she began apologetically, "I wouldn't have bought him, but I become so lonely here all by myself when you're away, and you know that is very much of the time. Often you never get home for dinner, and some nights you're out until nearly morning. I just felt that the dog would be lots of company for me. He's such a bright-looking little pug, and somehow I can't help but like a dog that's smart."

The doctor stood in a deep study and pulled his mustache. It was evident that something serious was on his mind. His wife thought he was troubled because she had purchased the dog. She was about to continue when he looked up at her. "Yes, dear," he began, "I've felt for a long time that you were very lonely in my absence. I was thinking over the matter to-day while at the hospital, and for a moment I wished I had chosen another profession. The practice of medicine takes me away from you so much, but it's too late to change my life's work now. While at the hospital a plan presented itself to me whereby I believed your lonesomeness would be relieved, so I have brought home with me a—well, come upstairs and see."

"O, doctor, you've always been so thoughtful of me!" the wife replied, tripping up the steps after him; "and you're such a dear, good man!"

Entering the room, he led the way to the bed and uncovered the face of a sleeping baby.

"O mercy, doctor!" she gasped, and then caught the bed to steady herself. "Do you mean to kill me? Why did you bring a helpless infant to be a burden to your wife? I really cannot stand the care of a fretful baby. You can take it right back to the place where you found it."

"But it's such a sweet little thing," the doctor argued. "Don't you think caring for this baby would take your mind from yourself and while away many otherwise long and lonesome hours? Besides, you would be helping humanity."

"No, I don't," she answered, "and I don't want to wear myself out raising some other woman's child!"

"But wait and hear my story," the doctor pleaded. "An intelligent lady, refined and beautiful, came to the hospital a month ago. She said her husband was a gambler and had deserted her, although his parents were wealthy and respectable people. She had no other place to go. The baby was born a few days after we took her into the hospital. She lingered for three weeks, but this morning she died. She asked me as a dying request to find a good home for the child. It is such a fine-looking baby, and its eyes are the very color of yours. Besides, it is such a good little thing, and seldom ever cries. I thought how much company it might be for you, so I brought it home with me. Of course if you don't think you can care for it I'll take it to the orphans' home to-morrow and leave it there for the present."

"To the orphans' home it shall go!" uttered his wife emphatically. "I don't see why you didn't consult me before bringing it here." Here she dropped into a rocking chair, covered her face with her white apron, and gave vent to her tears.

"Never mind, sweetheart," the doctor apologized. "No harm will be done. I will care for the baby the best I can to-night and take it away in the morning. So don't let your feelings get the better of you."

"But it hurts me," she sobbed aloud, "to think that you want me to have this baby. It would keep me tied down all the time here in this great big house."

"You've mistaken my motive," consoled the doctor. "I was thinking only of the joy she might bring to your life; yet I must confess I do like a pretty baby that's good, like this one, much better than a—a—'

" 'Better than a delicate wife,' why don't you say?"

"No, not that," he replied, "but better than a pug pup."

"O!" was all his wife said. She ceased crying, wiped her eyes, and sat staring into the fire burning brightly in the open grate.

At this instant the pup began to howl. The wife hurried downstairs, and presently returned bearing the dog in her arms. The doctor was reading a paper when she entered. She sat down near him with the dog in her lap. He began to lick her hand; finally he bit her finger severely. She boxed his jaws tenderly. Then she lifted him to her shoulder and laid her head over on him. He snapped one of her diamond earrings, tearing it from its place. She screamed, dropped the dog, and caught the blood in her handkerchief. "You naughty creature!" she scolded. The dog sat up by the fire and licked his chops.

The doctor ministered to the wound, but the earring had been ruined.

"You had better put him to bed," suggested the doctor.

She went down for the basket. On her return the doctor helped her to catch the poodle, who had torn a hole in one of the lace curtains and sat under the bed chewing one corner of it. The dog was wrapped up snugly by his purchaser and placed in the basket near the fire. "Now you'll be good, I hope," she said, patting him gently. "Puppies are always a little naughty at first."

The dog dozed. The baby had dropped the nipple from its mouth, and was sleeping soundly. The doctor went downstairs and brought up a clothes basket he found in a closet. He placed two soft pillows in it and laid a warm comfort over them. His wife watched him in silence. Then he put the basket on two chairs pushed together near his side of the bed. Picking up the baby, he laid her over in the improvised bed. He tucked the cover over her, stooped down and kissed her good-night, and then began his preparations for retiring.

"Why, doctor," his wife exclaimed, "you're not going to bed without your supper? I forgot we hadn't eaten."

"No supper for me to-night, dear," he answered. "I have a slight headache and don't care for a bite."

His wife apologized profusely. The doctor accepted it, kissed her, and was soon in bed. She went down, cleared away the dishes after eating a little supper, then returned and read a short story from a magazine. After preparing to retire she slipped around to the

basket and uncovered the baby's face. A sweet smile played over it. The mother nature in her responded, and she stooped down and kissed the baby's plump little cheek. "It's too bad you're left without a mother!" she sighed. Then she slipped into the bed beside her husband with a feeling of condemnation because she had upbraided him for bringing the orphan baby to her. She was lying there with her eyes wide open, thinking, thinking, when the poodle gave a shrill bark. She jumped out of bed and hurried to him with soothing words. He quieted down, and she went back to bed. In a few moments he again lifted up his complaining voice. Again she returned to quiet him. This time she had to pet him quite a while before he would be still.

At eleven o'clock the doctor had a call. The telephone bell was answered by his wife, who had not yet closed her eyes in sleep. The doctor had a ten-mile trip into the country before him. She helped him off. Then she looked into the basket for the dog. He was not there. She looked around the room excitedly. She had about concluded that her husband had taken him away when she discovered him under the bed chewing the toe of her patent leather shoe. It had been ruined. She fished him out and put him back to bed again, but this time she smacked him well. She had returned to rest and was dozing off when there was a whining noise. At first she thought it was the baby, but discovered that it was the naughty pup. He had thrown the blanket off and was getting cold. She tucked the flannel about him, and once more he was still.

Before she went back to bed she uncovered the baby's face to find the nipple the doctor had requested her to put in the baby's mouth if it should cry. As she bent over it the baby opened its eyes and put out its tiny hand toward her. Then it drew back the little hand, closed its eyes, and again a smile lightened its innocent face. "An angel's whispering to it," she said; "maybe it's the dead mother."

She lay down again, but could not sleep. The mother nature had been truly awakened in her. Her heart cried out for the baby, and she really longed to take it in her arms and hug it to her bosom. She tried to drive out these desires with thoughts of what a burden a baby would be. A dog could take care of itself. It was no trouble to feed or clothe. It was good company, too, and it would entertain her with its smart tricks. When she went driving he could take care of himself as he sat on the seat beside her. A dog would really be delightful. Then again the mother nature would clamor for the ascendancy. After all, the pup would never be anything but a dog; but here was an embryo woman, a life of great possibilities. The baby was already a really lovable little creature, and some day it would be able to think and feel and act. There was a power in its little life to respond to her mother nature of love and good will. She could have part in shaping a life, a character, a destiny—a position an angel well might covet. Then the little thing needed her—needed her mother love now, this very moment.

With these thoughts she slipped out of bed and went to the baby. She threw back the cover and took it up in her arms. "Poor little dear!" she crooned; "I'se afraid oo'll get cold in here all by yourself." She took the sleeping child in her arms and crawled into bed with it. Soon she was sound asleep with the baby lying in her arms.

When the doctor came in toward morning he did not wake her, but lay down beside her with a proud heart. When he awoke it was broad daylight, and his wife was looking into the face of the baby, whose bright eyes were gazing into the depths of hers. "You dear little thing!" she was saying; "you just slept all night without a whimper, while that dog made me get up a half dozen times. You shall have your bottle now and take your breakfast."

The doctor was so delighted over the scene that he did not mar its beauty by a word. He knew that the baby had won.—Christian Advocate.






### My Evening Prayer.

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own wilful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things Divine—
Good Lord, forgive!

If I have been perverse, or hard or cold,
If I have longed for shelter in Thy fold
When Thou hast given me some port to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach Thou me—
Help me to live.

—C. Maud Battersby.

### The Flower of Faith.

It is said that in ascending the Alps, the traveler goes through different regions of vegetation. First he encounters the vines, then fruit trees, next splendid forest trees; higher up stunted pines, next dwarf trees and mosses, and lastly the eternal snow. But away beyond all these, almost on the very top of the mountain, a tiny, sweet flower peeps through the chilling snow. So divinely beautiful is it in that dreamy region that its sight brings tears from the manliest traveler's eyes. It blooms away up there sweetly, cheerfully, gloriously.

Thus, the Christian, in his soul, goes through this world, passing through the regions of knowledge, emotion, will. So often is he made to know his weakness and need of divine help. So often has he profound emotions of sadness when lowering clouds hang heavily before his spiritual vision and so often exultant joy when these clouds are lifted. But, if really a Christian, amid it all he exclaims with Job: "Though he slay me, yet will I trust in him." Despite the cold atmosphere of moral depravity and alienating temptations on the very summit of life's career the flower of faith blooms and cheers and in the dying hour assures visions of sublimest glory eternal. —Western Recorder.

The sins which beset us do us a great service in teaching us self-distrust and humility. But for them many of our greatest spiritual victories would not be won and our characters would not gain that degree of vigor which now is attainable. When we come to look back upon our lives from the divine point of view we shall confess that, in spite of all the sorrow and strain which they caused us, our besetting sins were valuable agents in securing the chief object of life, the development of a holy, heavenly character.

### The Lord's Need.

"The Lord hath need of them:"—the ass's foal:
Within the goodman's house the upper room,
The quiet garden where the olives bloom,
In whose refreshing shadow to control
The tumult of His sorely troubled soul,
And at the last rich Joseph's rock-hewn tomb
Such proffered gifts of human love illume
The Painful Path that hath the Cross for goal.
What have poor I that Thou, my Lord, couldst need?
Ah, meekly would I thy "light Burden" bear,
And bid Thee to a quiet room I have,
Where Thou mayst sup with me on love and prayer,
In my soul's garden plant Thy bloody seed, grave.
And at the end I'll yield Thee my poor
—The Lutheran.

### Christian Success.

It is recorded of Christ that he could not be hid. His friends were very much afraid that he would not be discovered. "His brethren said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest." They were afraid that the world would never hear of him, for he seemed even better pleased with the villages of Galilee than with Jerusalem. He wasted on fishermen and shepherds discourses that would have been received with wonder and admiration by the most cultured. He worked before small companies of peasants miracles that would have convinced the great multitude of worshippers that assembled at the Passover feast. Why did he not go to Jerusalem and there, in the presence of the priests and the people, perform some miracle that would compel conviction? Was it his lack of worldly wisdom that caused him to take so strange a course? The wisdom of the world is foolishness with God, and Jesus was led by that higher wisdom.

When he said, "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted," he laid down a universal rule from which even he himself was not exempt. He made himself of no reputation, and therefore God hath highly exalted him.

We do not always know the difference between faith and knowledge in our own case, and we know much less about Christ. Perhaps he saw clearly that those humble Galileans were really far superior to the learned doctors of the law in Jerusalem. They were far better for his purpose. The course that his misguided friends urged him to pursue was the worst possible, and the path that he did follow led to the throne of God. But it is certain that even if Jesus walked by sight we must usually walk by faith. Our knowledge is small, and it is all the smaller on account of our lack of faith. The ignorant man is always a skeptic. Knowledge is like charity: it believes much. Yet it is the man of faith, the man that believes and that translates his faith into action, that grows wise. The fear of God is still the beginning of wisdom.

If Jesus was limited in knowledge, his faith was boundless. With him the only question was, Is it the will of God? His whole life was an illustration of the prayer he taught his disciples: "Thy will be done." He turned aside from the glorious career of honor and power to tread the path of humiliation and dishonor only in obedience to his Father's will. When he stood in the shadow of the cross it was still not so much his own dishonor and defeat he thought of as the dishonor of his Father's name. And so he prayed: "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it." God knew that there was real success in what seemed to be defeat and real glory in what seemed only shame.

The world's motto is: "There is nothing that succeeds like success." There is more wisdom in the motto: "There is nothing that succeeds like failure." Nothing is more disastrous to a young man than easy success. It is the young man who after years of patient and laborious preparation enters the ministry only to be sent to some hill circuit that has really found the road to ministerial success. Easy charges do not teach any man to preach. Easy success in anything does not succeed.

Christ's disciples—those who, like him, make God's service the great motime of life, and, strong in faith, bear hardship and toil and neglect as if they were trifles—are like their Lord; they cannot be hid. Such merit will shine out at last. No man lighteth a candle and putteth it under a bushel. A true life is a candle of the Lord, and he will not fail to put it on a candlestick. But the candle does not climb the candlestick itself. Nothing is more fatal to true merit than place-seeking, especially if it is successful. The man that trusts God does not need to trust the arts of the place-seeker. He has a better trust. Nor will he feel that he is hopelessly defeated if he finds himself at last approaching the end of life without having received much from the world or even from the Church. His prayer, like his Lord's, has been, "Father, glorify thy name," and he hears the voice that says, "I have both glorified it, and will glorify it again."—Nashville Christian Advocate.

### Wonderful Sulphur Mines.

Pumping water out of a mine is no new thing. But down in Louisiana there is a strange set of mines where boiling hot water is pumped in, by the thousands of gallons, all day. America gets out of these mines her matches and her medicines in large quantities, for they are sulphur mines, and the purest sulphur in the world is taken from them.

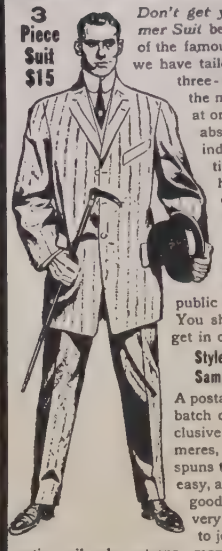
Years ago a geologist visited Louisiana, and became convinced that sulphur existed in enormous quantities deep down in the ground. He raised enough money to drill down five hundred feet. First the drill struck clay, two hundred feet of it; then two hundred feet more of quicksand, in which numberless drills were swallowed up; then solid limestone without any apparent end. Five hundred feet down, some men would have given up. At six hundred feet down, most men would have stopped utterly discouraged. But the geologist was indomitable. He kept on through the rock, which blunted and broke drill after drill. It was seemingly a fore-doomed failure—but suddenly, at seven hundred feet, a gush of sulphur gas came up that proved him an expert. It was found, that here was sulphur to supply the whole world.

But how could it be taken out? No shaft could be sunk to mine it by, for the quicksand swallowed any timbering at once. For five years engineers worked at the problem and could do nothing. Then the geologist conceived a great idea. If the sulphur could be liquified, it could be sucked up quite easy. No mine had ever been run that way in the history of the world, but this determined man invented a process, and patented machinery, and spent seventeen years experimenting, until today his process is almost perfect. Down, a thousand feet and more, to the bottom of the sulphur bed (so the "Technical Magazine" describes the system), three pipes, one within the other, are run. Boiling water, more than boiling, in fact, since it is heated to three hundred and thirty-five degrees Fahrenheit, is forced down between the two outer pipes, and issues out through a number of perforations in the largest one, two or three feet above the bottom of the well. This superheated water attacks the sulphur, melts it out of the rock and carries it down to the very bottom, where it enters the inner pipe through perforations, and is pumped out by means of compressed air.

Up to the surface comes this boiling, steam sulphur water, appearing to gain more heat by friction in the pipes than it loses by pumping. It is ninety-per cent. pure, so it is allowed to flow at once into large bins on the ground. Here it cools, and is left in great solid layers, ready to be broken up and loaded into cars by laborers with pick and shovel.

There is no end to the mines, apparently. One single drilling brought out sixty thousand tons before it was exhausted. The Italian volcanoes, which have been the regular source of sulphur, produce only twenty per cent. pure sulphur, so Louisiana leads in quality in the world's market. One single pipe can produce five hundred tons in twenty-four hours, so the supply is quick enough for any demand. Meanwhile the persevering geologist and the company that backed him are prospering—as they deserve; and the classic saying, "Perseverance conquers all things," is shown to be as true as it is ancient.—William Rittenhouse.


SPECIAL SUMMER
SERGE SUIT $15
OF BERRY MAKE




*Don't get your Spring or Summer Suit* before you see a sample of the famous *Berry Serge* which we have tailored up into two and three-buttoned Sack Suits of the most fashionable models at only $15.00. The serge is absolutely pure worsted of indigo-dyed blue and positively *will not fade*. The high character of *Berry Clothing* is known wherever good dressers go. *There is no better.* We guarantee this Serge suit to be the best suit ever offered the public anywhere at **$15.00!** You should make it a point to get in on this special offering.

**Style Card, Measure Blanks, Samples, Etc., FREE.**

A postal will bring to you a big batch of samples from our exclusive stock of Serges, Cassimeres, Cheviots and Homespuns that will make selection easy, and our method of selling goods by mail makes it a very simple matter for you to join our army of enthusiastic mail-order patrons—men of discriminating taste.

*You have much to gain and nothing to lose by wearing Berry Clothes.* We guarantee the fit, fabric and finish, and we guarantee an *air of grace and style* rarely seen in garments costing under $50.00. We ship goods C. O. D. with privilege of examination before paying a penny. *We know Berry Suits never fail to make good.*

Write now—take the first step towards getting in touch with the *South's Largest Clothiery.*

O. H. BERRY & COMPANY
RICHMOND VIRGINIA

# Children's Department.

### Little Whimpy.

Whimpy, little Whimpy,
Cried so hard one day,
His grandma couldn't stand it,
And his mother ran away;
His sister climbed the hay-mow,
His father went to town;
And cook flew to the neighbors,
In her shabby, kitchen gown.

Whimpy, little Whimpy,
Stood out in the sun,
And cried until the chickens
And ducks began to run;
Old Towser in his kennel,
Growled in an angry tone,
Then burst his chain, and Whimpy
Was left there all alone.

Whimpy, little Whimpy,
Cried, and cried, and cried;
Soon the daylight vanished,
Flowers began to hide.
Birdies ceased their singing,
Frogs began to croak,
Darkness came; and Whimpy
Found crying was no joke.

Whimpy, little Whimpy,
Never'll forget the day
When his grandma couldn't stand it,
And his mother ran away.
He was waiting by the window
When they all came home to tea—
And a gladder boy than Whimpy
You need never hope to see.

### Who is to Blame.

"Mamma, get me my transparent slate, I want to make some pictures."

The voice of the boy of nine years was shrill and imperative, and it will be noted that he had not taken the trouble to preface his request, or command, with the little word "please."

"Can't you get it yourself, dearie?" replied his mother who was seated at a sewing machine in the room in which the boy was sprawling on a lounge doing nothing. "You see that I am very busy."

"O, I don't want to go away down stairs to the library for the slate, and that's where it is. You get it for me."

"Well, I will just as soon as I finish this seam."

"I don't want to wait all day for it, I want it right now."

"Well, I'll get it then."

The mother left her work and went down-stairs for the slate, but not a word of thanks came from the boy. In a few minutes he grew tired of it and called out,

"Mamma, I want that book about birds and animals down in the library."

"I wish you would get the book yourself, dearie," replied the mother. "It's lying right on the library table. I noticed it when I went down for the slate. You run and get it like a good boy."

But Master Harold had no desire to emulate any "good boy," and he said with a whine in his voice:

"O, I don't want to get it. I want you to get it for me." And the mother left her work and made a second trip downstairs.

Was this boy a cripple or an invalid? Not at all. He was a fine specimen of robust boyhood and his mother was a delicate-looking little woman. Indeed, she was not strong and she pressed one hand to her side as if in pain when she came upstairs the second time.

I was a guest in Master Harold's home when he was a lusty young fellow of sixteen, and these are some of the requests or commands I heard in the three or four days I was in the house:

"Say, Mother, I wish you would brush up my Sunday suit and my best hat and make them look as nice as you can. I want to wear them to Lucy Blank's party to-night and I got them dreadfully soiled at the picnic yesterday."

"Mother, I want you to put the sleeve buttons and collar button and studs into my white shirt, and I want a clean collar and handkerchief laid out, and I don't think I'll have time to put any dressing on my best shoes. You do it for me."

"Mother, I can't find my pocket knife. I've left it lying around the house some place and I want it. Can't you look it up for me? Seems to me I had it out for something in the cellar, and I'm sure I used it cutting a piece of rope in the attic."

"Mother, I wish you would run over to Harry Upton's house and get my school-books for me. I stopped there with Harry for a few minutes on my way home from school, and I came away without my books and I shall need them for the home lessons I must study to-night."

His mother meekly complied with every one of Master Harold's wishes although she was a worn-out little woman who did her own work.

It did not seem to occur to her that she was inculcating in that boy a kind of helplessness and utter selfishness that promised ill for the wife he might some day have. She, too, would be expected to wait on him and her refusal to do so would perhaps cause trouble. Few wives will or should become the personal servants of their husbands as this mother was the personal servant of her son.

Was it his fault that he was the thoughtless and selfish fellow that he was? Is it always the fault of the children when they have undesirable traits of character? The selfishness of many a man can be traced to the parents' weak yielding to every whim when the man was a child. The child given its own way in childhood and youth will seek to exact it in his own home regardless of the feelings or rights of wife or children.

Some years ago my wife and I visited a friend who had four beautiful children. One day Horace, a boy of six, called out to his mother from an adjoining room,

"Mamma, I want a lead pencil. Won't you please find one for me?"

Before the mother could reply, the father called out, a trifle sharply,

"Horace, come here!"

Instant obedience was such a fixed rule in the house that the little boy came at once.

'What is it, Papa?"

Taking the little fellow on his knee the father said kindly but seriously:

"Horace, do you forget that I do not allow you to ask your mother or me to do things for you that you can easily do for yourself? It isn't polite, it isn't gentlemanly for a boy to ask his mother to wait upon him, excepting when he is sick and then she loves to do it. But it is a boy's place always to wait upon his mother. Don't you really think now that you'd better find your own pencil?"

There was not the least rebellion or resentment in the little fellow's voice when he said, "Yes, I do, Papa."

That boy was being reared in a way that promised well for his future. There was no selfishness in that home, no spoiled children. There are so many spoiled adults—husbands and wives who can date the unhappiness of their dispositions to the selfishness, the willfulness, the weak dependence upon others instilled into them in their own homes by their own parents.

Many a mother who feels that she is "absolutely devoted" to her children, and who is regarded as "so unselfish" because of this little devotion that is really slavery, is surely doing her children actual and lasting harm by a form of unselfishness that engenders the worst form of selfishness in them.

### The Church Piano.

"I'll never play that old piano again!" declared Gladys Marshall. "It's just a disgrace for our church to have an old, out-of-date instrument like that and expect good music. And as for inviting musicians from outside to come and use that old rattletrap, or to play to its accompaniment, it's nothing but an insult!"

Her complaint was not wholly without reason. She had invited Miss Schlegel over from Randolph to play at the district convention of the King's Daughters, and Miss Schlegel, as every one knew, was just back from the conservatory, and had something more than a local reputation as a violinist of promise. Gladys had played her accompaniment, and the piano, which had long been the subject of complaint, was more out of tune than usual, and Gladys was humiliated.

"I'm going straight to Mr. Benson, and hand in my resignation as Sunday School pianist," said Gladys; and she went.

The minister listened to the outburst, and said:

"I don't doubt, Gladys, that the piano is everything you say. And I am sorry that the trustees do not see their way to the immediate purchase of a better one. And it may be that your indignation is needed to hasten the coming of a new instrument. I will see what I can do to help in the matter.

"Meantime, shall we have no music? Suppose that still for a year and a day we must have the old instrument tuned and patched a little, but unsatisfactory? We must have music, and we must have you; and what's more, you must have the work! For you need to be doing something for others. You have done it all your life, and to drop out now—we simply can't let you.

"Does it ever occur to you that the Lord does a good deal of playing on imperfect instruments, such as you and me? And I don't doubt he often wishes we produced better music than we do. But, Gladys, hard as it is to keep us anywhere nearly at concert pitch, he is patient. So the anthem of the ages swells in spite of the fact that some of us are badly out of tune!"

"And do you know that noble poem, 'Opportunity'—the story of the man who could have fought bravely if he had had a better sword, and the king's son who picked up the poor, broken fragment that the grumbler had thrown away, and with it fought so successfully that he turned defeat into victory?

"Do you remember Watt's painting, 'Hope'? She sits blindfolded on the top of the world, you remember, the strings of her harp all broken but one; and she makes the best music she knows on that one string, hoping all the while, I doubt not, for a better harp.

"Come, we will start a movement for a new piano. Meantime, we will have the old one tuned, and there will be Sunday School as usual next Sunday, and the King's Daughters will hold their meetings—Miss Gladys Marshall, pianist!"—Youth's Companion.

### The Household Fairy.

Have you heard of the household fairy sweet,
Who keeps the home [illegible] and neat?
Who enters the rooms of boys and girls,
And finds lost marbles or smooths out curls?
Who mends the rent in a girlie's frock—
Or darns the hole in a tomboy's sock?
If you don't believe it is true, I say
You may search and find her this very day,
In your home.

You must not look for a maiden fair,
With starry eyes and golden hair;
Her hair may be threaded with silver gray,
But one glance of her eyes drives care away,
And the touch of her hand is so soft and light
When it smooths out a place for your head at night.
If you know of some one just like this,
My household fairy you cannot miss—
It's "Mother."

—Alice B. Huling.

### The Littlest Robin.

Once upon a time, high up in the old Baldwin tree in the orchard back of the barn, there was born a little robin. He was the last of all to come out of the egg. Indeed, his mother had kept him safe and warm beneath her breast a whole day after the others were hatched. Perhaps that was the reason why he was the slowest, timidest one of the brood.

When his parents came to the nest, each with a nice, fat worm for them, the last little robin never got quite as much as the others, because, he was so slow. When they came to learn to fly, he still clung, chirping with fright, to the edge of the nest long, long after his brother and sister were circling around and around in the air.

"Come on little one!" cried his mother, softly, from the twig where she watched him. And she coaxed him with lovely big worms; but he hopped back into the nest and cuddled down with his eyes shut tight. He was afraid to see what a long way it was from the tree to the ground.

Day after day he did this, till his mother began to fear that he would never fly. But at last, one morning, he awoke just as the sun was coming up. It looked in through the leaves at him and said, "Come, littlest robin; come and see what a beautiful world this is." So the littlest robin hopped up on the edge of the nest and looked around. Everything was just waking. The old tree was whispering to the sun all through its hundreds of leaves; the grass was bending low beneath its weight of shining dewdrops. He saw one little daisy wake up and nod a cheerful good-morning to him. And then, from the branches of the sweet-apple tree he heard his brother and sister chirping together.

"Wait!" he called out. "Wait for me!" And without stopping to be afraid, he sprang from the edge of the nest, and flying short distances, finally crossed the orchard. "Why," cried the others, "here comes the littlest robin!"

But still he was the slowest of them all—slowest in flying, slowest in singing, slowest in getting food. Not that he minded that much, for he was very happy in the orchard, where it was so cool and pleasant. But one day some of his good friends flew away, calling a sweet "Good-bye!" as they went. The next day some more did the same, and the next day and the next. Then the littlest robin was troubled, and a little sad, too. So he went to the old squirrel in the next tree, and said, "Will you tell me where my friends have gone? I miss them very much, and besides, it is not as pleasant here as it was. The nights are colder, and there is not so much to eat."

The old squirrel answered, "O littlest robin, they have gone to the beautiful Southland to find the never-ending summer. When next you see any go, follow them, and you may find your friends."

The littlest robin watched, and the very next time he saw some robins flying by he whispered a good-bye to the old Baldwin tree. "Don't say "good-bye,'" it answered. "I shall see you again." He wondered what it meant, but he had no time to ask, so he flew away and away after the birds he had seen. Away and away, over hills and rivers and mountains for day after day they flew, hastening after the summer which had left the orchard weeks before. And at last they came to a beautiful land where were many bright flowers, such as the littlest robin had never seen before. And there, too, were many of his old friends.

How happy he was! He grew to love his new home, and after a time he forgot all about his long journey, and that he had ever lived in any place except the Southland.

But all at once, one day, months after, he remembered! He remembered the orchard and the old Baldwin tree with the little round nest on the high branch. And he rose high up above the trees, and his wings beat the air gladly, for he knew he was going home! On and on, faster and faster he flew. He could not have told the way, but something in his little heart was pointing it out to him. The hills and the mountains, the cities and towns went by like the wind, and at last one evening, just before the sun set, he rested on the branch of the old Baldwin tree, where the nest still hung, worn and ragged.

The next morning such a song poured from his throat that all the trees rustled with pleasure; the sun smiled down happily upon him; and down deep in the ground, where it had lain all winter, a little seed stirred, and remembered, too. It remembered the daisy that had nodded to the littlest robin the morning he learned to fly, and it felt a new life within itself as the beautiful song reached it. The sun had climbed up high above the orchard when the robin's friends came flying back to their old home.

"Why," they cried, "here is the littlest robin, back the very first of all!"

### Rosetta Pope's School.

By Emma C. Dowd.

"What are you doing?"

It was Rosetta's uncle who asked the question.

Rosetta looked up with a little laugh.

"I'm playing school," she said.

Uncle Leonard came near, and gazed at her row of pupils, first in wonder, then with an amused smile.

"You have some very famous scholars," he observed.

A dozen or more "Author" cards were ranged on chairs before her, and each card pictured the face of a man or a woman prominent in literature.

"Is Tennyson at the head or the foot of the class?" he inquired, his eyes twinkling.

"Oh, at the head!" Rosetta answered. "I don't know what other people think, but I rank them first just as I like them, and then if they don't recite well they have to go down."

"Pray what do they recite?" her uncle asked. "Spelling and geography?"

"Of course not! They recite from their own works—here are the lessons!" and she laid her hand on a big pile of books at her right.

"Oh, yes, sir! Mamma often comes in. That's the visitor's seat," pointing to a great armchair.

So from the other side of the room Uncle Leonard watched the small teacher.

"Lord Tennyson will please recite his New Year's poem, beginning:

"Ring out, wild bells, to the wild sky'."

Whereupon Rosetta selected a book from the pile, and keeping her finger in the place, recited the lines with very little hesitation.

"Well done," praised her uncle!

"Thank you," said Rosetta, blushing.

The next card bore the face of Alexander Pope, and the teacher said:

"Mr. Pope, you may recite two lines from your 'Essay on Man'," and again Rosetta spoke for her pupil.

" 'Honor and shame from no condition rise;
Act well your part, there all the honor lies.' "

Then she turned to her uncle with a smile. "I can't understand much of his," she explained; "but seeing our names are the same, I thought I'd have to put him in somewhere, and he's learned those lines so well he stays up near the head.

Uncle Leonard burst out laughing, but was checked by Rosetta's warning finger. "Mr. Cowper, please give us the first and last verses of 'John Gilpin'."

Rosetta began bravely enough:

" 'John Gilpin was a citizen
Of credit and renown,
A—' "

Silently she puckered her forehead, and then said, in a voice supposed to be stern: "Mr. Cowper, you may go to the foot!" adding to her uncle, "I never can remember that, but I like it."

"And how often do you have this sort of thing?" asked Uncle Leonard.

"Oh, whenever I get lonesome! I guess I'd rather have you talk to me now," and with one sweep of her hand she gathered her famous pupils into a pack and tossed it on the table.

"Tell me about Cousin Maude, please!" she coaxed.

"One thing about her is that she is lonely most of the time, we live so far from neighbors. I think I'll buy her a set of 'Authors' on my way home, and tell her about this school of yours."

"Oh, do!" cried Rosetta. "And then when she comes down here next summer we can play together. Mamma likes it because she says it teaches me so much."

"I should say so! I shall have to coach Maud at first; she doesn't know one author from another."

"Neither did I till I learned," said Rosetta.—Southern Presbyterian.

### Benedicite.

The blessed Francis (of Assisi) was traveling through the Marches of Venice, when he heard a vast multitude of birds singing in the shrubs around. Then he said to his comrades, "Our little sisters, the birds, are praising their Creator; let us join them, and sing the Hours to the Lord." So they went amid the birds, who did not move, or cease to sing; but, forasmuch as by reason of their chirping, the brethren could not hear one another, the saint turned to the birds and said, "My sisters, cease your song awhile till we have offered our bounden praise to the Lord." Then forthwith the birds held their peace, while the brethren sang their offices, and so soon as it was ended, they began once more their song.—Fioretti.

### Such a Little Way.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace; if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush some Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault, for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find!
We see them: for not blind
To love. We see them; but if you and I
Perhaps remember them some by-and-by
They will not be
Faults then—grave faults—to you and me,
But just odd ways, mistakes, or even less—
Remembrances to bless.
Days change so many things—yes, hours:
We see so differently in sun and showers;
Mistaken words to-night
May be cherished by to-morrow's light:
We may be patient, for we know
There's such a little way to go.
—S. T. Perry.

### What is a Golden Deed?

It is a chain of Golden Deeds that we seek to lay before our readers; but, ere entering upon them, perhaps we had better clearly understand what it is that to our mind constitutes a Golden Deed.

It is not mere hardihood. There was plenty of hardihood in Pizarro when he led his men through terrible hardship to attack the empire of Peru, but he was actuated by mere greediness for gain, and all the perils he so resolutely endured could not make his courage admirable. It was nothing but insensibility to danger, when set against the wealth and power that he coveted, and to which he sacrificed thousands of helpless Peruvians.

There is a courage that breaks out in bravado, the exuberance of high spirits, delighting in defying peril for its own sake, not indeed producing deeds which deserve to be called golden, but which, from their heedless grace, their desperation, and absence of all base motives—except perhaps vanity—have an undeniable charm about them, even when we doubt the right of exposing a life in mere gayety of heart.

Such was the gallantry of the Spanish knight who, while Fernando and Isabel lay before the Moorish city of Granada, galloped out of the camp, in full view of besiegers and besieged, and fastened to the gate of the city with his dagger a copy of the Ave Maria. It was a wildly brave action, and yet without service in showing the dauntless spirit of the Christian army. But the same can hardly be said of the daring shown by the Emperor Maximilian when he displayed himself to the citizens of Ulm upon the topmost pinnacle of their cathedral spire; or of Alonso de Ojeda, who figured in like manner upon the tower of the Spanish cathedral. The same daring afterward carried him in the track of Columbus, and there he stained his name with the usual blots of rapacity.

A Golden Deed must be something more than mere display of fearlessness. Grave and resolute fulfillment of duty is required to give it the true weight. Such duty kept the sentinel at his post at the gate of Pompeii, even when the stifling dust of ashes came thicker and thicker from the volcano, and the liquid mud streamed down, and the people fled and struggled on, and still the sentry stood at his post, unflinching, till death had stiffened his limbs; and his bones, in their helmet and breastplate, with the hand still raised to keep the suffocating dust from mouth and nose, have remained even till our own times to show how a Roman soldier did his duty. One of the most remarkable characteristics of a Golden Deed is that the doer of it is certain to feel it merely a duty.

Such obedience at all costs and all risks is, however, the very essence of a soldier's life. An army could not exist without it, a ship could not sail without it, and millions upon millions of those whose "bones are dust and good swords are rust" have shown such resolution. It is the solid material, but it has hardly the exceptional brightness, of a Golden Deed.

And yet, perhaps, it is one of the most remarkable characteristics of a Golden Deed that the doer of it is certain to feel it merely a duty: "I have done that which it was my duty to do," is the natural answer of those capable of such actions. They have been constrained to them by duty, or by pity; have never even deemed it possible to act otherwise, and did not once think of themselves in the matter at all.

For the true metal of a Golden Deed is self-devotion. Selfishness is the dross and alloy that gives the unsound ring to many an act that has been called glorious. And, on the other hand, it is not only the valor which meets a thousand enemies upon the battlefield, or scales the walls in a forlorn hope, that is of true gold. No, it is the spirit that gives itself for others—the temper that, for the sake of religion, of country, of duty, of kindred, nay, of pity even to a stranger, will dare all things, risk all things, endure all things, meet death in one moment; or wear life away in slow, persevering tendance and suffering.—Charlotte M. Yonge.

### "Only a Thing."

In a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor, who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate vase slipped and crashed to pieces on the hearth.

"Oh, Ellen, I'm so very sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace! It's too bad!"

"It was pretty, and I'm sorry, of course," acknowledged Ellen, frankly, burrowing promptly in a closet for her dust-pan; "but don't stand there frozen with horror, and your face like a tragic mask. After all, it's only a thing."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family byword, and couldn't finish it out for yourself. You see, I was quoting my name-aunt, who was the dearest, coziest, most comfortable, and yet the most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter; and compared with people and actions, things, our mere little possessions, are, after all, so trifling.

"'When a heart, a promise, or a principle is broken,' she used to say, 'that's disaster, but when a teapot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good.'"

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says, 'Things are in the saddle, and ride mankind—it's the housekeepers who are slaves to things'?"

"Oh, not all of us," protested Ellen, cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern round the handle—I'm not sure it isn't going to be prettier than the Venetian vase, after all."—Youth's Companion.

There is One who is closer to you than any earthly friend, One in whom you may put your whole trust, to whom you can let your whole heart go out in perfect confidence. He desires that you should know and believe that he is your Father. He cares for your love, your obedience, your trust.—Rev. F. F. Walrond.


Religious and Memorial Art

FOR ASCENSION-TIDE and WHITSUNDAY MEMORIAL GIFTS to your PARISH CHURCH

Should be ordered NOW.

Write us definitely and ask for Illustrated Handbook and Data on Any Matter.

J & R LAMB 23, 25, 27, Sixth Ave., NEW YORK.

John L Williams & Sons

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

ESTABLISHED 1877.

Retreat for the Sick

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

For the Southern Churchman.

### "Hallowed Be Thy Name."

By Helen Elizabeth Coolidge.

O! worship we in awe-thrilled tone,
And not alone by bended knee,
Nor lightly, Father, speak Thy name,
But stand on holy ground with Thee.

And softly—as we name the name
Of some dear saint who's gone before;
For lips should tender rhythm know,
Which, at Thy mercy-seat, implore.

And feelingly—for, as we speak,
The heart's abundance shall o'erflow,
Till others, harkening, also long
Like solemn reverence to show.

For as Thy name we hallow here,
(No jarring note in earthly song),
With hearts attuned to perfect praise,
We shall to heavenly choirs belong.

### What Becomes of the Old Money?

Have you ever stopped to think that the bills which are passed about day after day, from one person to another, must in time become torn, soiled, and actually worn out; and that besides the usual wear and tear, there are all sorts of accidents happening to them? Some of these accidents are funny, and some of them are pretty serious. Now what do you suppose is done with all these bills?

There is a department in the United States Treasury at Washington where these old bills are taken back and replaced with crisp new bills of the same value, but this is not done without a careful inspection of the old bills. The work of this departments which is called the Bureau of Redemption, is very curious and interesting. A woman has charge of this department, and all of her assistants are women.

When the old bills come to them they look them over, paste together those that are torn, and then tie them into small, flat bundles. The amount of old money sent in by any person is returned to him in new bills, and the old bills are then taken to a room in the basement of the building and piled upon a table.

But some of the money which finds its way to this table has had curious adventures and has made a great deal of work for the clerks who have had to piece it together. Very often bills come in which have been through a fire. Sometimes there are quite good-size pieces which have been smoked and soaked with water; sometimes there is very little left of the bills but ashes. But whatever the condition of a bill may be, the workers in the Bureau of Redemption are always expected to be able to put it together and find out at least the value of the bill. If they can replace three-fifths of it, then the full amount of the bill is sent to the owner, but if there is less than three-fifths, then the amount paid is in proportion to the amount which has escaped destruction.

The clerks have long thin knives and powerful magnifying glasses. They begin by separating the small particles of the bills and examining them under the microscope. As soon as they find enough pieces to identify the bill by, that is, as soon as they can tell whether it is one-dollar, a two-dollar, or a twenty-dollar bill, and when it was issued, they consider the rest of the work comparatively easy.

Each clerk has a copy of every kind of bill that was ever issued by the government, and so when she finds out which bill it is that she is working upon, she uses her copy for a "key," and puts together the pieces just as you would put together a dissected map or picture. A tiny piece that looks like a flake of ashes when seen without the magnifying glass, will almost always show some feature which the clerk can recognize, when looked at through the glass. As the pieces, some no larger than the head of a pin, are identified, they are put in their proper position on a piece of paper the size of the bill and pasted down. After all the parts that have been saved and sent in are pasted, then the worker takes a piece of glass of the same size as the paper and lays it over the restored bill. This glass is divided into forty squares, and if it is found that there is enough of the bill to fill twenty-four of these squares, then the bill is redeemed. The same process is gone through for each bill or the fragment of a bill received.—John D. Cowles, in "Forward."

### The Magic Hand.

By Helena H. Thomas.

The traveler had held aloof from other passengers, for she was too heavy-hearted to join in the interchange of plans formulated by pleasure-seekers. For while those about her were seemingly happy, light-hearted tourists, she was crossing the Continent in search of health, merely. "Your one chance," had been her physician's verdict.

But as every turn of the wheels carried her further and further from friends, tried and true, more faint-hearted did she become, in spite of the fact that she again and again called to mind the words, "And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed," for she did "fear," she was "dismayed," and had well-nigh lost heart, when her spiritual eyes were opened by the faith of a little boy, who, when the porter lighted the lamps at midday, cried:

"Why, papa, what is he doing that for, when the sun is way up high?"

"You will soon know why, my son," was the father's reply, and an instant later the car rushed into dense darkness.

"What is it, papa?" cried the boy, in an affrighted tone.

Then, in a reassuring voice, the parent was heard to say:

"Oh, we are only going through a tunnel, but in just a moment we will come out into the sunlight again. Just snuggle up to me, and give me your hand, and nothing can harm you."

But the tunnel was of unusual length, and pretty soon the almost breathless hush which usually follows the entrance to similar tunnels was broken by:

"I can't see you plain, papa, but I'm not afraid, because you have hold of my hand."

They soon merged into light and sunshine once more, and then, as the traveler hastily turned her head, she saw a picture worthy to live, for the strong hand of the father was still clasping that of the son, whose curly head was pillowed on the father's breast, as, with love-light in his eyes, the confiding child said:

"The dark can't hurt me, or anything, when you've hold of my hand, papa."

The trusting child did not realize, however, the dangers of travel, and that the arm of flesh might fail, as did one listener, to whom the lesson was doubtless sent, by the Father who was close beside His affrighted child, who, in passing through one of life's tunnels, but faintly heard: "The eternal God is thy refuge, and underneath are the everlasting arms."

The trustful words of the boy seemed heaven-sent to the erstwhile faint-hearted woman, for as the weary waste of miles between herself and sacred associations increased, the words of the confiding child, "I can't see you, papa, but I'm not afraid, because you have hold of my hand," seemed to drown all else, until the traveler caught the spirit of the trustful one, and, with courage born of renewed faith, repeated half aloud these words, which came to her mind as if sent as a message from the heavenly Father:

"'I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee.'" Then as she mused, she murmured to herself the beautiful words of the poet:

"I take Thy hand, and fears grow still;
Behold Thy face and doubts remove;
Who would not yield his wavering will
To perfect Truth and boundless Love."

—American Messenger.

For the Southern Churchman.

### Spiritual People.

The Bible speaks of some people as being spiritual, in distinction from others who are not spiritual. In writing to the Galatian Christians, St. Paul uses the phrase, "Ye which are spiritual." Does he mean that some Christians are not spiritual? I think not, for I cannot conceive of one's being a genuine Christian without having some degree of true spirituality. The Bible says that if one have not "the Spirit of Christ he is none of His." One must have "the Spirit of Christ" in order to be a Christian. But this does not mean that all Christians have an equal measure of the spiritual life. It is reasonable to suppose that some are more fully spiritual than some others are. Some are more largely dominated by the power of the Holy Spirit than others are. They have committed themselves more intently and completely to the mind and direction of the Spirit than others have. And many a Christian is more largely and intensely spiritual now than he was ten years ago, for the simple reason that he has all the while been growing in spiritual life and power. But there are many people who have very erroneous conceptions of what true spirituality is. They think that it consists in one's natural spiritual nature, the immaterial part of one's being. They say that it is this part of one's self that needs cultivation, and that if it be properly done, the person is as truly a Christian as anyone is. This is a dangerous and destructive error. It is contradicted by Bible teaching. There is a vast difference between one's natural spiritual life and that spiritual life which is the produce of personal regeneration by the Word of God. A new nature has been given to the believer. In Christ he is a new creation. The life which he now lives has come to him from above, even from the God of heaven. Hence it is that to be verily spiritually-minded is to have the mind of Christ, the mind of the Holy Spirit, the mind of God. And such a person has his chiefest pleasure in conforming to God's will, and in living for Him.

C. H. Wetherbe.

### Calvary.

Burdened by grief, tortured by sin,
I strove to find rest.
Nothing without and nothing within
Answered my quest.
Then spoke the voice of the Christ to me,
Rest comes only from Calvary.

Troubled by thought, and captive to care,
I labored for peace.
Naught I could do, and naught I could dare,
Brought me release.
Then came the voice of the Christ to me—
Peace comes only from Calvary.

Sadly cast down, forsaken by hope,
I cried in despair;
God give me strength with trouble to cope—
This was my prayer.
Answered the voice of the Christ to me,
Strength comes only from Calvary.

Lifting my eyes and looking, I saw
That hill of despair.
Cross-topped it stood, and cursed by the law
But Jesus hung there.
And His voice came clearer than erst to me,
Rest, peace, strength, come from Calvary.

—Richard Sill Holmes.

### How Old Major Preached A Sermon.

A cold northeastern storm swept against the kitchen window and Mr. Leeds, who was shaving, paused long enough to inspect the elements critically, then returned to his former task.

"Terrible bad weather, this," he said. "It would hardly be merciful to take old Major out this morning. I calculate we would better stay home from service to-day."

Mrs. Leeds stopped in her preparations and looked at her husband. "We aren't in the habit of staying home from church on account of the weather, father," she said. "It don't seem the proper thing to do, but it's for you to say."

John came in the kitchen, banging the door after him.

"It's getting worse every minute, father," he said. "We shall need plenty of blankets. Old Major is rough shod. I don't think it will hurt him."

"We'll spend the day at home, John; it hardly seems fair to take the Major out such weather. A righteous man considers the life of his beast, is scriptural doctrine."

"I suppose the doctor and Mrs. De Yoe will be there," said Mrs. Leeds mildly, as she seated herself by the window with open Bible in hand.

"Well, yes," said Mr. Leeds, regretfully, "and I calculate that is about as far as numbers go to-day. Grandfather Strouble may be there, but he has only to step out of his back door into the side entrance of the church. It is too bad, but it seems the proper thing to do.

So Mr. Leeds seated himself with the church paper and John sat pouring over a book until the clock struck twelve, when Mrs. Leeds rose to make preparations for dinner.

"I'll run out and feed Major," said John. "It isn't storming quite as hard as it was."

"Give him plenty of oats. You know he always has extra on Sundays."

"Father," cried John as he came bounding into the kitchen, forgetting to close the door in his excitement. "Old Major has slipped his halter, and I can not find him anywhere."

"Here he comes," said Mrs. Leeds, "trotting along down the road as sedately as you please. I do believe he has been to church after all."

Sure enough, just as Dr. and Mrs. De Yoe were entering the churchyard, struggling between them to hold an umbrella, old Major walked up the drive, paused a moment at the church porch, then sought the shed where he had been sheltered every Sunday morning for eleven years.

"I never heard a sermon which touched me to the quick like that preached by old Major," said Mr. Leeds, in recounting the incident later.

Mrs. Leeds was busy at the kitchen sink, but she looked over her shoulder in the direction of Mr. Leeds and smiled. "We aren't going to mind the weather next time, are we, father?" she said.—"Herald and Presbyter."

### The Force of Habit.

I said our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day, and our attendance upon the public services of His Church.

The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God.

This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on, step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source.

Our country homes, with the "week-end" house parties, have had not a little to do in starting this growing habit of indifference.

First the bicycle, then golf and the automobile have played their part.

Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the Psalmist which we have chosen as our text, "O come, let us worship and fall down, let us kneel before the Lord, our Maker."—Dean Craik.

### Why Study the Bible.

If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a bank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance irradiate your life like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say as the Psalmist, "Oh, how I have loved thy law, it is my meditation all the day!"—Rev. F. B. Meyer.

## Notices.

### APPEALS.

#### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

THE SPIRIT OF MISSIONS
in its endeavor to fulfill its trust, the Church, through

**THE BOARD OF MISSIONS**

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

SPIRIT OF MISSIONS, $1 A YEAR.

### WANTS.

WANTED—POSITION BY A MIDDLE-aged lady as mother's helper; can teach young children, sew and mend neatly. No objection to the country. Terms moderate. Address 49, care Southern Churchman. apr24-2t

WANTED—MOTHER'S HELPER. COMfortable home for a refined settled woman, mainly to help with children and make herself generally useful. Address No. 50, care Southern Churchman, Richmond, Va. 1t

WANTED—AN ENERGETIC LADY, CApable of good housekeeping and sewing. One who can take charge and relieve mother. Refined home. Suitable salary. Mrs. H. H. Stabler, Box 24, Rider, Md. 17ap-2t

WANTED—AN ELDERLY LADY OF REfinement wishes a position at once, as companion to a lady, or linen matron in some school. Address Miss A. H., 408 Queen St., Portsmouth, Va.

WANTED—A POSITION AS COMPANION or to keep house. References exchanged. Address Miss Upshaw, Second avenue, Chestnut Hill, Richmond, Va. 3ap-4t*

### Clergymen Wanted.

Wanted—Two unmarried priests for important Associate Mission Center at Corvallis, in Oregon. Seat of Agricultural College with 1,200 students. Four other missions served from this center. Clergy house comfortable and commodious. Stipend $800 each. Godly, constructive, common-sense priests of initiative and force will be able to make three of these "silent" missions self-supporting parishes in three years. Attractive field, hopeful situation, delightful climate, nothing spectacular, no Indians, but much hard work needed. Splendid opportunity for two unmarried priests who are friends to live and work together in a missionary field which is full of promise. Send testimonials, and state experience to BISHOP SCADDING, 635 Everett St., Portland, Oregon. 2t

# The Household.

### A Warning as to Childish Sports.

It is well for parents to heed the warning given very recently by an eminent physician against the popular merry-go-rounds. This kind of sport, he declares, is exceedingly injurious to children, and should be very sparingly allowed to robust children. The rapid circular motion, and the mental excitement induced, produce cerebral congestion and vertigo, and injure the brain. No child can ride in the merry-go-round with safety to health longer than the one turn allowed for the money.

M. Gilbert, of Moulins, the physician in question, declares that children are nervous enough now-a-days without having their predisposition increased by mechanical means, and that it is far preferable to take children out into the country, in the sun, than to lead them through the booths of a fair to treat them to the merry-go-round by the hour.

For the same reasons, namely, the vitiated air and the intense mental excitement, delicate, nervous children should not be taken to the circus. He also presents a warning against allowing such children to be present at theaters or moving-picture shows. As the play-house is at this time constituted, parents think enough of the moral welfare of their young children to keep them away from its pestilential influence, so that this warning concerning its physical harm will not be so likely to be needed.

### Good Coffee.

Every housekeeper has trouble at one time or another about her coffee pot, and in keeping up the coffee to its proper standard. It isn't the Mocha or Java, for that is of the best, but it's the coffee pot. I found by keeping two, and airing and sunning one, I could do pretty well, but to make it excellent all the time, I boil a little borax water (or solution of sal-soda) in the boiler or coffee-pot twice a week, about fifteen minutes. This loosens the brown coat that forms on the inside, and it can be wiped off. It sweetens and purifies it as no other method ever did. There is a brackish, insipid taste that follows the making of coffee often, no matter how careful one may be, and this method rectifies it, and does away with the old trouble.

### Formula for Cold Cream.

One oz. spermaciti; one oz. white wax; nine oz. fluid almond oil; two oz. fluid rose water; one teaspoonful borax. A few drops essence of rose geranium or some preferred scent.

Cut up the wax and spermaciti together; put in a clean saucepan; pour in the oil and rose water, add the borax, heat over the fire until thoroughly melted and clear. Set away covered to cool. Stir thoroughly as it solidifies then add the scent. This amount will make over a pint of cold cream and costs about eighty cents.

**For COLDS and GRIP.**
Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

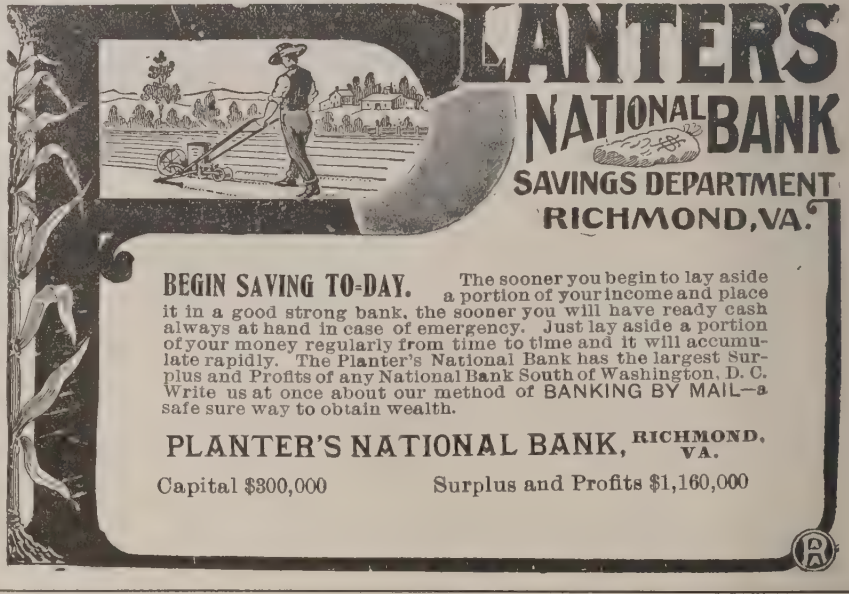
*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

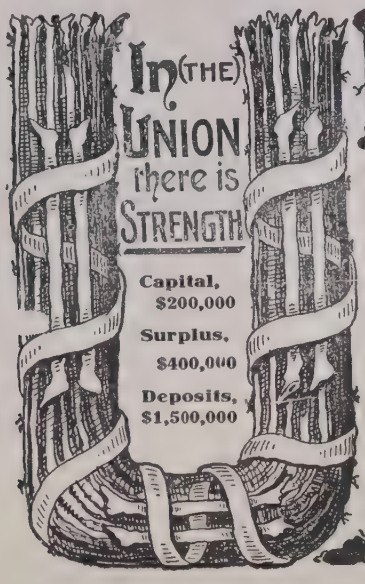



### Be Sober.

In this age of restless activity and nervous energy we need, above all else, to cultivate a spirit of calm self-possession. In fact, we need to be sober. There is a terrible amount of intoxication prevalent amongst people who never drink a glass of alcoholic liquor—intoxication of the heart, the intellect, the whole nervous system, arising from undisciplined affections, misguided mental efforts, and wasted energies; striving to accomplish for ourselves that which God alone can perform, and what He is willing to do for us, if only we will permit Him to work His will with us—if only we will cast our care upon Him, and learn to bear His yoke and carry His burden, which we shall find both easy and light.

Nothing does so establish the mind amidst the rolling and turbulence of present things as a look above them and a look beyond them, above to the wise and loving hand by which they are ruled, and beyond to the happy end to which by that hand they will be brought.

Church Organs
Latest Improved Methods.
Highest Grade Only.
Established 1827.
Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.




# UNION BANK

Extravagance Leads to Poverty.

Place the money that you have been wasting in a good strong bank, where you feel certain that it is safe, and where interest is paid from the time the first deposit is made. Your money will rapidly accumulate, and you will soon have to your credit what you have previously been idly throwing away.

THE OLDEST, STRONGEST AND SAFEST SAVINGS BANK IN THE SOUTH, pays interest at 3 per cent., compound twice a year.

## UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**

Write for Our Method of "Banking by Mail."
Mention this paper.


## Thoughts for the Thoughtful.

If the whole creation groans and suffers, the Spirit makes supplication and suffers with us.

On that other side we shall see how every rough blast has hastened our bark to the desired haven.

The heaviest cross Thou canst lay upon us is only the apparent severity of unutterable, unalterable love.

Remember, you have not a faculty of body, mind or soul whose law of improvement is not energy.

If you do not wish for Christ's kingdom, don't pray for it; but if you do you must do more than pray, you must work for it.

Would you, indeed, have Christ's kingdom advanced? Then let Him be thy king; first give Him thine own heart, and then try to win for Him many more.

Contentment comes neither by culture nor by wishing; it is reconciliation with one's lot, growing out of an inward superiority to our surroundings.—J. K. McLean.

Let us not despond about our experiences, nor debate as to whether we have faith, love, or hope. Let us act upon what we possess, and exercise will increase its growth.

It is not rough driving but gentle guiding. Through every ascent, every winding path, every thorny thicket, "He goeth before them." Fear not, the Shepherd cannot lead you wrong.

Selfishness steals all the beauty out of life. Only the beauties and blessings that we share do we really enjoy. Hoarding hurts the heart, and solitariness sips all the sweetness from the soul.

Instead of being as weaned children, how apt we are to exercise ourselves in matters too high for us. Not content with knowing that our Father wills it. We presumably seek to discover how and why.

A gracious God sometimes sees it meet to test the faith and patience of His people. He loves to hear their importunate pleadings, to see them undeterred by difficulties and unrepelled by apparent denial. But He will come at last. The pent-up fountain of His love and mercy will at length burst forth.


Established 1846

## GEO. W. ANDERSON & SONS

**215 E. Broad St., - - RICHMOND, VA.**

CARPETS, RUGS, LACE CURTAINS

**FIBER and CREX RUGS, All Sizes.**

**The Ideal Summer Rugs. ● Write for Prices.**


Believer, be still! The dealings of thy Father may seem dark to thee; there may seem to be no golden fringe, no bright light in the clouds; but a day of disclosure is at hand. Take it on trust a little while.

He leads sometimes darkly, sometimes sorrowfully, sometimes by circuitous ways we ourselves would not have chosen; but always wisely and well. The believer's is not only a right way, but the right way.

An earthly child takes on trust what his father tells him, and when he reaches maturity much which baffles his comprehension is explained. We are in this world as children. Eternity is the soul's immortal manhood.

Oh, blessed thought! My sorrows numbered by the Man of Sorrows; my tears counted by Him who shed first His tears, and then His blood for me. He will impose no needless burden, and exact no unnecessary sacrifice.

There is nothing so helpful as sympathy; nothing so encouraging as intelligent approval. In school, in the family, and in the world, hearing our good well spoken of strengthens us for fresh endeavor. Most of us have experience of the eye that looks coldly on our achievements, and of the criticism that always means censure. The sturdy are not much hurt by it, but the less robust can only do half work when they are disheartened. The discerning who can praise intelligently keep the wheels of life oiled, so that the machinery works twice as well.


**For HEADACHE—Hicks' CAPUDINE.**

**Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.**



## National Pneumatic Water Supply



**FOR COUNTRY and SUBURBAN HOMES**

Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.

Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.

Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**

You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*

Address carefully as follows to insure prompt attention.

**GRAHAM DAVIDSON & CO.,**

623-627 E. Main St., Richmond, Va.


Retribution is something that we are sure will eventually overtake others.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

## NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



## MENEELY BELL COMPANY.

22-24 & 26 RIVER ST. AND 177 BROADWAY. TROY, N.Y. NEW YORK.

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER

## BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

**PRUDENCE**

says buy today a bottle of Gowan's Preparation and be prepared for croup, colds, coughs, pneumonia, pains, soreness in throat, lungs, muscles. External, penetrates, gives instant relief. At druggists. 25c. to $1.00.

## THE JEWISH QUESTION

**AND THE KEY TO ITS SOLUTION**

By MAX GREEN, M. D.

*Second revised and improved edition,* 197 *pages. Thirteen chapters with notes, appendix and index.*

Price:

Cloth, 50c. net; by mail 60c. Paper, 25c. net; by mail 30c.

This book, a second edition of which has been called for within six months of its first issue, is the work of a Jewish physician who thoroughly diagnoses his people's case, and offers the only solution which can ever solve the knotty problem of his people. Competent critics have termed the work remarkable and epoch-making. The book is being sold practically at cost in order to insure its widest circulation. A Yiddish and Hebrew version, uniform with the English, will be ready shortly.

Endorsed by the religious press of the various denominations. Order from

EMANUEL CHRISTIAN MISSION TO THE JEWS
PHILIP SIDERSKY, Superintendent.
300 N. Eden Street, - - BALTIMORE, MD.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

## CHARLES F. HOGEMAN

**Importer, Exporter and Manufacturer,**

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER-BRONZE-BRASS-IRON WOOD-GLASS MARBLE

CHURCH WORK

O. J. WITKE ART WORKS 227-229 W. 29 ST. NEW YORK

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1882.

THE

## VIRGINIA FIRE & MARINE

## Insurance Company

**Richmond, Va.**

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# BABY'S TERRIBLE WATERY ECZEMA

Itching Humor Broke Out on Tiny Mite's Cheeks—Would Tear His Face Till Blood Streamed Down Unless Hands were Bandaged—Spent $50 on Useless Treatments.

## CURED BY CUTICURA AT COST OF BUT $1.50



"When my little boy was two and a half months old he broke out on both cheeks with eczema. It was the itchy, watery kind and we had to keep his little hands wrapped up all the time, and if he would happen to get them uncovered he would claw his face till the blood streamed down on his clothing. We called in a physician at once, but he gave an ointment which was so severe that my babe would scream when it was put on. We changed doctors and medicines until we had spent fifty dollars or more and baby was getting worse. I was so worn out watching and caring for him night and day that I almost felt sure the disease was incurable. But finally reading of the good results of the Cuticura Remedies, I determined to try them. I can truthfully say I was more than surprised, for I bought only a dollar and a half's worth of the Cuticura Remedies (Cuticura Soap, Ointment and Pills), and they did more good than all my doctors' medicines I had tried, and in fact entirely cured him. I will send you a photograph taken when he was fifteen months old and you can see his face is perfectly clear of the least spot or scar of anything. If I ever have this trouble again, I will never think of doctoring but will send for the Cuticura Remedies at once. As it is, I would never think of using any other than Cuticura Soap for my babe. You are at liberty to publish this, it may help some distressed mother as I was helped. Mrs. W. M. Comerer, Burnt Cabins, Pa., Sept. 15, 1908."

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney. South Africa, Lennon, Ltd., Cape Town, Natal, etc., Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases

**"ELEGANCE AT MODERATE COST"**

**Lycett's**
Engraved Wedding Invitations;
**Lycett's**
Visiting and Announcement Cards;
Lycett's Stamped Stationery.
Write for samples to
**THE SOCIETY STATIONER,**
**Lycett Engraver, Bookseller and Importer,**
317 N. Charles St., BALTIMORE, MD.

## CHURCH EMBROIDERY

and

**Church Vestments,**

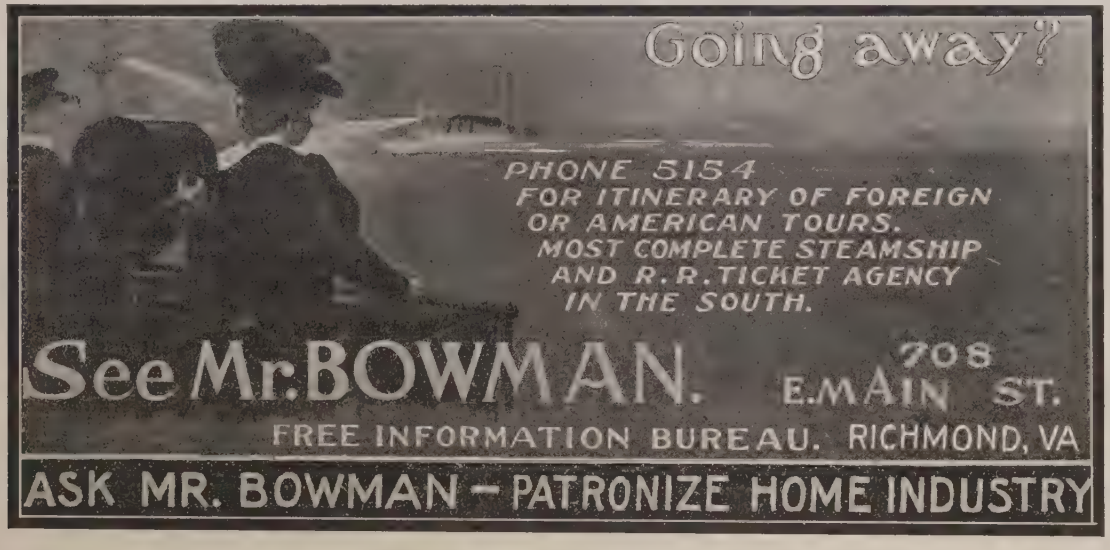
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., MAY 1, 1909. No. 18.






Established 1846

**Geo. W. Anderson & Sons**

215 East Broad St.,

RICHMOND, VIRGINIA.

**Carpets, Rugs, Lace Curtains.**

**Church Work a Specialty.**

Write for Prices.

THE

**American National Bank**

RICHMOND, VA.

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier
Waller Holladay, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

**OUR MARRIAGE VOW.**

THE CHURCH SERVICE from the Prayer Book, and a handsomely engraved Certificate to be filled up by the Clergyman. Printed in Pica type, 16mo (4½x6¾), rubricated. Each copy in a white cardboard box.

Sent, postpaid, on receipt of price.



THOMAS WHITTAKER, Inc.
PUBLISHER,
2 and 3 Bible House, - - - - - NEW YORK.

| No. | | Net Price. |
|---|---|---|
| 1. | White Leatherette, gilt edge | $0 75 |
| 3. | White Calf, elephant grain | 2 50 |
| 5. | White Morocco, tuck | 3 50 |
| 6. | White Calf, tuck | 3 50 |
| 8. | White Ooze Calf, divinity circuit, silk lined, ribbon tied | 4 50 |
| 9. | White Satin, cushioned | 2 00 |
| 20. | White Parchment Boards, gold lines, gilt top, uncut edges | 1 00 |

The names of bride and groom and date of marriage will be stamped in gold on cover **FREE,** if not more than two lines are required.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**
For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.
E. A. ALDERMAN, Pres., University, Virginia.

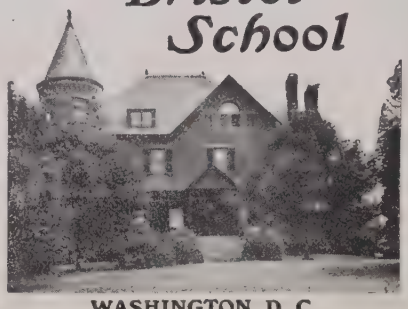
CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

## The General Theological Seminary.
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

## The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

# BEL AIR SCHOOL,
NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## ST. AGNES SCHOOL
FOR GIRLS. ALBANY, N. Y.
Re-opens October 1st for its thirty-eighth year. Announcement on application.

## *Bristol School*

WASHINGTON, D. C.
An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantages in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address
Miss ALICE A. BRISTOL, Principal,
Mintwood Place and 19th St., Washington, D. C.

# FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

## National Pneumatic Water Supply

FOR COUNTRY and SUBURBAN HOMES
Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.
Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.
Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.
**HERE IS OUR GUARANTEE:**
You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.
*Write now while you think of it. The cost is small compared to the comfort it will give you.*
Address carefully as follows to insure prompt attention.
**GRAHAM DAVIDSON & CO.,**
623-627 E. Main St., Richmond, Va.

# N. & W. R'Y.
**ONLY ALL-RAIL LINE TO NORFOLK.**
Quickest and Best Service.
PULLMAN PARLOR CARS.
**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.
SCHEDULE EFFECTIVE JAN. 4, 1909.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | ‡¶9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡¶11.23 P.M. Byrd St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 PM

*Daily, †Weekdays, ‡Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MAY 1, 1909. No. 18.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-cless mail matter.

### MR. GEORGE C. THOMAS.

By the death of Mr. George C. Thomas, the Church has lost one of the most notable laymen that has ever devoted his life to Church work in this country. Indeed, it is very difficult to put in words a due sense of the loss which has come to the missionary and benevolent work of the Church without almost seeming to indulge in exaggeration.

Probably there is not now, nor ever has been in the history of the Church in this country, a layman whose name was as universally known and whose character and work were as universally respected and admired as in the case of Mr. Thomas.

In the missionary, educational, Sunday School and parish work of the Church, in his city, his Diocese, and in the entire land, he had so long been a conspicuous and leading figure that even mature men have no recollection of when these conditions began to exist. His work at the Church of the Holy Apostles would have constituted a splendid life mission for most men; but this was only the beginning of his great work, and as it were, the basis of his national interests and influence. No man can think of the great Sunday School Movement which has done so much for the Church's intensive and extensive growth without immediately recalling his name.

But the work that will, in the minds of the great mass of Churchmen, always stand as distinctly his memorial, is the great national and international work of the Board of Missions. As Treasurer of the Board, back to a period when the memory of many mature men runs not to the contrary, he showed a devotion, a zeal, an enthusiasm, a systematic and explicit knowledge which has rarely been given, as a labor of love, to any missionary work or cause.

Mr. Thomas had a fine education, a splendid business training, a high position socially and in the business world, and a notable fortune; and all these, without stint or reservation, he ungrudgingly, lovingly and enthusiastically devoted to the extension of the Master's cause and the upbuilding of His Kingdom. In season and out, much harder than he ever worked for his own private business, he labored and thought and prayed and planned for the cause that was near and dear to his heart. He was never satisfied to give only his money, however great the gift might be, but always gave first himself and his personal devotion. Probably, no man who has ever seen him at a "Board meeting," when the world-wide work of Missions was under consideration, will ever forget the picture: the strong and eager face, the quick sympathy, the exact knowledge even to the minutest detail in the farthest field, the ready response to all needs, and the finger ever on the very pulse of the missionary situation. It was a sight that sent no man home without a finer ideal and a stronger grip and a warmer heart.

His systematic and intelligent work as Treasurer of the Board of Missions has revolutionized the whole missionary work of this Church, and his humble and enthusiastic zeal and devotion has put the whole cause on a higher plane in the minds of his fellow-Churchmen.

But, after all, Mr. Thomas' greatest power and chance was in his personality: "A Christian gentlemen;" the fine flower and fruit of what a child-like faith can do for a man; a character that as naturally drew men to him as did that of the Master whom he loved and served; modest, gentle, true, faithful and always thoughtful for and considerate of the other man; these are the characteristics for which thousands will remember and always love him. This writer knew one of his Sunday School boys, who had, in the course of his work, drifted hundreds of miles away from Philadelphia, but who had always the most abiding conviction that no matter where he went, Mr. Thomas' love and interest would follow him, and he would show the most loving pride in the little papers and leaflets his old Superintendent would send him, and when he talked of "Mr. Thomas," the fashion of his countenance was changed. It was a wonderful illustration of the power of personal influence.

The death of this faithful Christian man will leave a void in thousands of hearts and lives and will make a gap, hard to fill, in many a good work, and the Church and humanity will be vastly poorer for the loss of voice and presence that always spoke and stood for right and righteousness. But of himself it can only be said, "Blessed are the dead who die in the Lord: * * they rest from their labors, and their works do follow them."

As of Sir Christopher Wrenn, it can honestly be said, "If you seek his monument, look around."

Nearer and dearer and closer than Church or all else, he leaves stricken hearts, and for these can only be devoutly asked the blessing of God the Holy Ghost, the Comforter, who is always present, even in the Valley of the Shadow of Death.

### More Often Lived Than Told.

From "The Diocese of Tennessee."

As this issue of the "Diocese" goes to press the Bishop is expecting to receive into the ministry of this Church the Rev. Louis Amalric, a young priest of the Roman Catholic communion. The service is set for Friday morning, April 2, in St. Mary's Cathedral, Memphis.

Mr. Amalric's case is interesting. A native of Montpellier, France, he received the degree of "Bachelor of Letters and Sciences" from the college of Tivoli, Bordeaux, and completed his theological course at St. Sulpice, Paris. Coming to this country in 1907, he was ordained priest in Tucson, Arizona, and a few weeks later was stationed at St. Patrick's church, Bisbee. Leaving Arizona after about one year, he served under the Bishop of New Orleans; first as assistant in the Church of St. Vincent de Paul, New Orleans, and finally in the Creole parish of Breaux. In each place he proved himself a capable and devoted priest.

During his theological studies, and especially during his sojourn in America, he grew to have less and less faith in the exceedingly arrogant and exclusive claims made by the Roman Catholic Church. His difficulties were purely intellectual, and it was as the direct result of earnest study, independently pursued, that he found his way into our own communion. He entered the University of the South at Sewanee, as was stated in the "Diocese" for August, and there studied for six months, to the entire satisfaction of the theological faculty. He offered himself to the Board of Missions, requesting an appointment under the Bishop of Mexico. He deemed that his French birth and training, and his knowledge of both English and Spanish, rendered him specially well equipped for ministering to the large French element in Mexico City.

Two points in connection with this interesting record of experience should be noted carefully:

(1). When the Bishop receives Mr. Amalric into the ministry of this Church, he will not re-ordain him. He will simply require of him a promise to conform to the authority of this Church, and not to refer any matter to a foreign jurisdiction, civil or ecclesiastical. He is now regarded as a priest, and his previous ordination (Roman Catholic) is in no way discredited. This is a concrete example of the really catholic and fraternal spirit of our communion: we maintain the validity of our own ordination; we acknowledge that the Roman ordination is valid also.

(2). Mr. Amalric's case, while interesting, is not uncommon. Year by year there is a steady movement from the Roman Church into our own; the converts coming from the priesthood as well as from the laity. It has not been our practice ordinarily, to give special publicity to such conversions; and consequently the number and significance of them are but little realized by our own people. On the other hand, when one of our priests makes his submission to the Roman authority (as several have done recently), the affair is advertised, eagerly and nervously, in the hope of convincing the public that the drift is all one way—toward Rome. Of course, the drift is not a landslide, in either direction; but it is only proper that we should be on our guard against the unfortunate willingness of Rome to "make capital out of misrepresentation.

The experience of Mr. Amalric recalls that very remarkable little book written by the late Dr. Miel, entitled "A Soul's Pilgrimage." Dr. Miel, like Mr. Amalric, was born a Frenchman, and a Roman Catholic. He was of excellent family, was reared in an atmosphere of exquisite culture and received a thorough academic and theological training. He was ordained a priest, and immediately gave proof of unusual powers. But doubt of the validity of the Roman claims grew into conviction of their untruth. He renounced the church of his youth, was hospitably received for a time among the Protestants, but finally made his way into this church, which is Catholic indeed, but neither imperial nor papal. The preface to "A Soul's Pilgrimage" was written by the Rev. Dr. McConnell, then of Brooklyn, who declares that it is a story "often lived, indeed, but seldom told." To the truth of this remark, the case of Mr. Almaric bears witness.

## MAY MAGAZINES.

**Scribner's.**—A great many misconceptions in America will be cleared up by the article on "The Great Public Schools of England," by Everett T. Tomlinson, which leads the May number of Scribner's Magazine. They are not "public schools" at all in our sense, and they are not free, for the fixed charges are high. They are, however, a great institution in the sense that an English boy of the governing classes there receives his deepest impress. Eton, Harrow, Rugby and Winchester are the best known of these schools. The nearest thing that we have to them in this country is such famous preparatory schools as Andover, St. Paul's, Groton and Exeter. This article describes the school life and customs with wonderful vividness and with interesting illustrations.

"General Sherman's Letters Home" cover some of the greatest events of the war, from October, '63 to January, '65. Many of the letters were written during the famous March through Georgia; they throw a very personal light on that great military achievement.

Professor Laughlin's sane and illuminating articles on the great questions that are to-day before the American public reach in this number a discussion of "Socialism a Philosophy of Failure." He demonstrates the deadening influence of the practical application of socialism, and shows how it would be a degradation instead of an uplifting of the national life.

A number of pages from George Wright's sketch-book are reproduced in color and accompanied with a charming article on "The Humanness of the French Streets," by Warren Barton Blake.

H. J. Whigham, for several years amateur golf champion of the United States, has a most interesting description of what he considers "The Ideal Golf Links." He lays down the general principles which will be understood by all intelligent players, and illustrates his points with a description of the course which has been recently completed, on Long Island.

**Lippincott's.**—Inauguration is over, the tariff is being attended to, business is getting better and better, and the weather is behaving itself beautifully. Therefore let Melancholy take to the woods. We'll have none of her. Even in our reading matter let us demand that which is pleasurable and optimistic. Both of these adjectives describe the May Lippincott's, which is filled from cover to cover with an assortment of stories and special articles, jokes and poetry, as varied as they are entertaining.

The complete novel is "The Pomegranate Seed," by Katharine Metcalf Roof. It is quite probable that the marriage of a popular light opera star to a well known novelist, not long ago, gave to the author the idea of her plot. Her hero is an artist, her heroine a young singer in comic opera. Miss Roof's characters are admirably drawn, even the minor ones being clear cut and vivid. The plot is ably handled, and the theatrical atmosphere distinctly good. The tale holds the reader's interest till the end.

The short stories are of a high order of excellence. Mary Roberts Rinehart, author of "The Man in Lower Ten" and "The Circular Staircase," contributes a story called "Lady Godiva at the Springs;" Maarten Maartens, a vivid character study entitled "Mrs. Marsham;" Elsie Singmaster, a characteristic tale of the Pennsylvania Germans—"'Thousand Dollar' Daggett;" and Minna Thomas Antrim, "The Eavesdropper," a clever love story. "The Departure," by Ella Wheeler Wilcox, is another charming bit of fiction.

Among the special articles is a paper on "Shall Women Vote?" by the brilliant novelist Ouida, who died not long ago. "The Tricks of Memory," by William Trowbridge Larned, is amusing and entertaining. W. B. Blake, Clifford Howard, and Ellis O. Jones are the writers represented in Lippincott's unique department, "Ways of the Hour."

Roscoe Gilmore Stott, Alice E. Allen, J. B. E., Cora Walker Hayes, and Charles L. O'Donnell have creditable verses in this May number. The "finishing touch" is supplied by "Walnuts and Wine," a sixteen-page humorous section.

**McClure's.**—President Taft, in an article in McClure's Magazine for May, answers the critics of the Panama Canal. He declares that the lock type was the best type of canal to build, and he dares hope that it will be finished before 1915, and that the cost will fall below Colonel Goethal's latest estimate of $297,000,000. Arthur Woods, a Deputy Police Commissioner in New York City, contributes a timely article on the Black Hand Society which was responsible for the murder of Detective Petronino; Judson C. Welliver describes the latest monopoly, "The National Water Power Trust"; George F. Parker quotes Cleveland's opinions of McKinley, Bryan, Cortelyou and others; Benjamin Brooks describes the work of "The Webfoot Engineer," and makes clear to the layman the mysteries of tunnel-building; Guglielmo Ferrero, the Italian historian, writes about the part played by "The Vine in Roman History," and a Tuscan lady, who was in Messina at the time of the earthquake, contributes a human document on that great disaster. There are four good short stories, and another instalment of Mrs. Humphry Ward's novel, "Marriage a la Mode."

## I Can Not Feel Saved.

Martin Luther, in one of his conflicts with the devil, was asked by the arch enemy if he felt his sins forgiven. "No," said the great Reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His Word." Paul did not say, "Believe on the Lord Jesus Christ and thou shalt feel saved," but "Believe on the Lord Jesus Christ, and thou shalt be saved."

Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid. I know from this receipt that it is paid, and I feel happy because I know it is paid."

So with you, dear reader. You must believe in God's love to you as revealed at the cross of Calvary, and then you will feel happy, because you may know that you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say, "Feelings! Feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity; and I'll stick to that like a limpet on the rock."

Be my feelings what they will,
Jesus is my Saviour still.

# Church Intelligence.

### CALENDAR.

MAY.

1—Sts. Philip and James.
2—Third Sunday after Easter.
9—Fourth Sunday after Easter.
16—Fifth Sunday after Easter.
20—ASCENSION DAY.
23—Sunday after Ascension.
30—WHITSUNDAY.
31—Whitsun Monday.

### Collect for St. Philip and St. James' Day.

O Almighty God, whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same Thy son Jesus Christ our Lord. Amen.

### Collect for Third Sunday After Easter.

Almighty God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

# Foreign.

### Co-operation With Nonconformists.

Canon P. Barker, Vicar of St. John's, Bromley, Kent, calls our attention to a movement in that borough to carry out the recommendations of the Lambeth Conference and the Pan-Anglican Congress regarding co-operation between clergy and Nonconformist ministers. Recently a preliminary meeting was held at St. John's Vicarage, when it was agreed, on the invitation of the Rev. D. Tait, that a meeting of all who might be willing to attend should be held at the Bromley Vicarage. At this meeting, which was well attended, it was resolved that a "conference of ministers" should be formed for Bromley, "for united prayer, for friendly intercourse, for consideration of subjects of common interest, and for common action, when desirable," to the held at least three times a year in the house of those members who may be willing to receive it. The Rev. D. Tait, Vicar of Bromley, was appointed president for the current year, and Canon Barker and the Rev. D. F. Mackenzie (Presbyterian), were requested to act as joint secretaries. Another meeting was held recently at the house of the Rev. D. F. Mackenzie, when the host read a paper on "The Conception of Unity as Expressed in Our Lord's Prayer in St. John xvii." In the ensuing discussion some differences of opinion were naturally manifested, but the whole discussion was obviously characterized by the desire to promote brotherliness and concord. It was arranged that the next meeting should be held, by invitation of the Rev. W. A. Carroll, at Bickley Vicarage in June. It is earnestly hoped, says the Rochester Diocesan Chronicle, that this movement may prove to be one of much interest and of some practical importance. If any person should wish for further details concerning it, Canon Barker would be glad to supply information.

### The Archbishop of Armagh.

Dr. Wiliam Alexander, Archbishop of Armagh and Primate of All Ireland, kept his eighty-fifth birthday on Tuesday, having been born on April 13, 1824. Only a few weeks ago he journeyed from London—where he had completed a cure—to the North of Ireland, a trying journey even for one in the prime of life. Like his gifted wife, Mrs. Cecil Frances Alexander, the famous hymn-writer (who died in 1895, a few months before his translation from the see of Derry to the Primacy of All Ireland), he is a writer of religious poetry, and has contributed also to the "Speaker's Commentary." His remarks on Diotrephes and Demetrius in his Commentary on St. John's Third Epistle are most instructive, and would provide material for sermons on unusual subjects. Dr. Alexander was rector successively of three parishes in Derry before his appointment as Dean of Emly. In October, 1867, he was consecrated Bishop of Derry and Raphoe, occupying that see until his translation to Armagh as Archbishop in 1896. He is the only surviving Irish prelate who was consecrated prior to Disestablishment, and the only Bishop in the United Kingdom who has been over forty years in Episcopal orders.

### The Meeting of the Centuries.

The sun streamed down upon the picturesque meeting of several centuries in a back garden at Putney one afternoon last week. Motor-'buses and other less up-to-date traffic passed to and fro in front of the house to which it belonged as though no disorganization of earlier times was taking place within a few feet. But on the path bordering the tiny grass plot personages who had never before met in the flesh, owing to the dividing stream of years, rubbed shoulders or faced each other in easy familiarity. A Roman soldier of the time of Constantine and a Norman soldier of the days of William the Conqueror stood near together. Queen Bertha was close by, with a maid of the period of St. Dunstan as her companion; whilst a Saxon earl, grave but friendly in aspect, was also of the company. The wonder deepened as the mysteries of the costumes worn by these distinguished folks were explained to a few ordinary twentieth-century guests who were present. For the key to the situation was a camera on the grass plot. Some of the characters in the forthcoming English Church Pageant were being photographed in their artistic array. And the economic details of the effective dresses were a triumph of ingenuity. The chain mail was fashioned out of knitted string, dyed, and painted with aluminium; the foundation of a material helmet was a lady's hat shape; the embroideries were the work of paint-brushes instead of needles and silk; the appliques were cut from cretonnes.

I stepped from the garden down a dim flight of steps into the shadow of the smithy, where the Pageant armor and weapons are forged. A young man bent busily over a sword at the far end. Saw-dust and shavings, not the flying of sparks, showed the progress of his labor. His forge was a table; he was planing a wooden imitation which subseqnent processes would turn into an excellent if untrusty blade. Never, surely, was such a smithy seen before! Vulcan himself would have flung down his hammer and fled in shame before its amazing output. Stacks of wooden swords, with scabbards of linoleum and twine-covered hilts surmounted by patty-pans, leaned against one wall. A heap of round shields, consisting of children's hoops covered with painted cardboard, with tin pudding basins for bosses, lay in another place. Armor and weapons of other equally cunningly contrived patterns were everywhere. Truly the mind of Mr. Kruger, the master armorer, is a place of marvellous invention.

### The Bishop of Ripon's Illness.

The Bishop of Ripon's health is still causing a good deal of anxiety. For over twenty years on Good Friday he has regularly addressed an audience of 2,000 or 3,000 working men in Leeds, but last Friday keen disappointment was felt when it became known that Dr. Boyd Carpenter was unable to be present. Archdeacon Armstrong Hall, who acted as the Bishop's substitute, said: "You know that for the last two months he has been laid on one side, ordered by stringest commands to leave us and go to the South of England. And during those two months he has been hoping and struggling and praying that he might get well, I believe, chiefly first and foremost that he might be with you to-night. And then four days ago his doctor issued a peremptory order that on no account was he to dream of coming here to-night. I cannot tell you how bitter is his disappointment, and I may say that of Mrs. Carpenter also."

# American.

### Remarkable Easter and Lenten Offerings.

The Easter offerings of the congregation, the Sunday Schools and Bible classes of the Parish of the Holy Apostles, Philadelphia, this year, amounted to $21,249.68. The Treasurer, Mr. George C. Thomas, in his report says:

For the sake of comparison, the totals of these offerings since 1893 are herewith presented:

| | Faster | Mite Boxes | Lenten | Total |
|---|---|---|---|---|
| 1893 | $1059 49 | $ 638 87 | $ 669 35 | $ 2367 21 |
| 1894 | 1087 70 | 579 68 | 520 35 | 2187 73 |
| 1895 | 1100 68 | 599 21 | 706 01 | 2405 90 |
| 1896 | 1147 10 | 1382 68 | 710 98 | 3240 76 |
| 1897 | 1512 87 | 1599 90 | 703 20 | 3815 97 |
| 1898 | 1192 06 | 1773 38 | 720 53 | 3685 97 |
| 1899 | 1280 98 | 2063 54 | 704 92 | 4049 44 |
| 1900 | 1716 03 | 2533 80 | 728 93 | 4979 76 |
| 1901 | 2 87 16 | 2682 76 | 711 01 | 5530 93 |
| 1902 | 2344 53 | 2835 36 | 1227 24 | 6407 13 |
| 1903 | 3181 64 | 3521 20 | 1527 54 | 8030 38 |
| 1904 | 3523 99 | 3493 86 | 1523 00 | 8540 85 |
| 1905 | 3490 92 | 4012 84 | 1622 58 | 9126 34 |
| 1906 | 3901 55 | 4348 36 | 1834 11 | 10084 02 |
| 1907 | 3507 58 | 4522 20 | 1891 12 | 9920 90 |
| 1908 | 5459 00 | 4676 86 | 1866 63 | 12002 79 |
| 1909 | 4975 18 | 5913 12 | 2272 80 | 13161 10 |

These will be somewhat increased by such Mite Chests as have not yet been brought in.

The result is an astonishing one. It was felt last year that the maximum had been reached, but we have exceeded it over $1,100, and I must again express my sincere appreciation of the

interest, loyalty and devotion of the members of the School, and also to those former teachers and scholars who have sent amounts to be included in the offering. It is a source of great satisfaction that those who have been with us in the past still remember the work which is being carried on; but above all we should be grateful to Almighty God that He has given us the spirit both to will and to do in his service.

I must again repeat what I have said in my former letters that this feeling of thankfulness is not solely on account of the amount of the offering, but because of the hope which it encourages for the future when all our scholars shall have grown to manhood and womanhood.

As this is the last time at which our beloved rector will be present as such, on Easter Day, I am especially gratified that he is able to take away with him the inspiration which this effort must give him in the great and growing missionary field, to which he has been called as a Bishop in the Church of God. We all feel that in giving him up to this work, which we do from a sense of duty and appreciation of the privilege, although it is to us a great personal loss, it is but another instance of the missionary spirit which has actuated this parish since its organization over forty years ago.

In accordance with our custom, the whole sum (excepting the Memorial Offering, a few specials for missionary work, and a Thank Offering of $200 for the Benevolent Fund) will be devoted to the Domestic and Foreign Missionary Society to meet its obligations for the following designations, which have been decided upon by the Council, viz.:

Bishop Spalding, of Utah; Rev. Wm. Cabell Brown, D. D., of Brazil; Rev. F. C. Meredith, the Philippines; Rev. Percy R. Stockman, of Ichang, China; Rev. John H. Lloyd, of Tokyo, Japan; Rev. J. W. Atwood, Archdeacon of Arizona; Rev. McNeely Dubose, of Morganton, N. C.

The balance to go into the general funds. It should be remembered that these designations apply absolutely towards the appropriations of the Society, and at the same time give us the satisfaction of knowing to this extent the particular manner in which our offerings are used, while these beneficiaries will be considered as part of the parochial staff until Easter, 1910.

In expressing my acknowledgments I, of course, include the various organizations of the parish and all those who made special offerings, and who have aided so materially in making up this great result.

In connection with this I present a statement of the offerings of the entire parish as compared with last year:

| | 1908. | 1909. |
|---|---|---|
| Church congregation... | $4,598 18 | $4,743 89 |
| Memorial Chapel..... | 375 45 | 523 26 |
| Mt. Simon..... | 192 35 | 67 13 |
| Mediator ..... | 581 26 | 312 75 |
| Total ..... | 5,747 24 | 5,647 03 |
| Church Sunday School.. | 12,002 79 | 13,161 10 |
| Memorial Chapel .... | 1,721 90 | 1,759 47 |
| St. Simon ..... | 212 07 | 251 30 |
| Mediator ..... | 434 97 | 430 78 |
| Total ..... | $14,371 73 | $15,602 65 |
| Grand total.... | 20,118 97 | 21.249 68 |

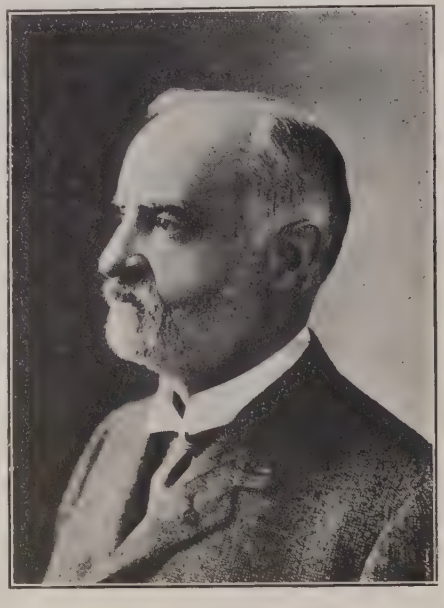
(At the Mediator chapel, last year, the offering of the congregation was a special one for account of the pledge towards the Parish Building Fund).

I may say further as Treasurer of the Domestic and Foreign Missionary Society, that this offering is especially grateful by reason of the increased responsibilities in connection with the work of the Society; and although the offerings of the general Church to April 1, are $25,000 greater than they were last year, this does not keep pace with the increase in the obligations.

Very sincerely,
Your Friend and Superintendent,
GEORGE C. THOMAS.

## DEATH OF MR. GEORGE C. THOMAS.

Tth whole Church joins Philadelphia in mourning the loss of Mr. George C. Thomas. He was taken suddenly ill while returning from church on Sunday morning, April 18, and passed into life on Wednesday evening, April 21. He was a native of Philadelphia, having been born there, October 28, 1839, the son of Mr. John W. Thomas, one of that city's most prominent merchants, and for many years warden of St. Paul's church. He was educated in the Episcopal Academy and upon graduation he took charge of the financial part of his father's business. His abil-



**The Late George C. Thomas, Treasurer of the Board of Missions.**

ity in this line led to his entering the banking house of Jay Cooke, where he soon became a partner. After the failure of that house he formed a partnership with the late Joseph M. Shoemaker. He afterwards, in 1883, at the invitation of the late Anthony Drexel, became a partner in the banking house of Drexel & Co. He soon became a recognized leading financier, and during his continuance therewith there were few large financial transactions with which he was not connected. From his early youth Mr. Thomas took great interest in Church work, particularly regarding Missions and the Sunday School. For over forty years he was the superintendent of the Sunday School of the Church of the Holy Apostles, where many of the best ideas now in use in Sunday Schools were introduced by him. It was largely due to him that the Sunday School Lenten offerings were introduced. As a member of the General Convention he proposed legislation which has led to the proper recognition of the place of the Sunday School in the Church and the appointing of the Joint Commission of the General Convention on Sunday School Instruction. He was one of the originators of the Sunday School Association of the Diocese of Pennsylvania, out of which have grown like associations in nearly all the Dioceses. To him more than any one else we owe the Joint Diocesan Sunday School Lesson Committee, which has given us our admirable system of Sunday School Lessons.

As a philanthropist he stands out most prominent. The world will never know how wide his gifts were, nor how many churches and other buildings were erected largely through his aid. They were world-wide. To him the Church of the Holy Apostles owes its Phillips Brooks parish house, the Richard Newton Memorial Sunday School building, the Cooper Battalion Hall and the Memorial Chapel of the Holy Communion. Recognizing his great aid to that church the fine tower was built in 1901. Its consecration was the first Episcopal act of Bishop Mackay-Smith. On its wall it bears a tablet with the following inscription: "To the glory of God and as a loving tribute of appreciation and respect to George C. Thomas, who as accounting warden of this parish for thirty years has been to it a tower of strength, this tower is dedicated by the members and friends of the Parish of the Holy Apostles." The fine large Church of St. Paul, at Fifteenth and Porter streets, was built a short time since by Mr. Thomas, as a memorial to his father and mother.

If he was a tower of strength to the Church of the Holy Apostles, Philadelphia, he has been equallly such to the missionary work of the Church, especially in his labors as the Treasurer of the general Board of Missions. To his initiative we owe the Men's Missionary Thank Offering, presented at the last General Convention, to which he was the largest giver, his offering being $150.000.

While active in all these lines of work he was a discriminative collector of paintings, old editions of Bibles, first editions of leading books, and works of art. Few museums have as many valuable treasures as he had carefully collected, among these may be mentioned the charter granted to William Penn for the Province of Pennsylvania. In 1904 he retired from the firm of Drexel & Co., but his business activities were vast until his sudden calling away.

He is survived by his wife, two sons and a daughter.

### Funeral of Mr. Thomas.

The burial of Mr. George C. Thomas, on Saturday afternoon, April 24, was attended by many representative men from near and far, and hundreds in all walks of life thronged the large Church of the Holy Apostles and crowded the nearby streets. Passing from the house, where a brief service had been said by Bishop Mackay-Smith and the Rev. Nathaniel S. Thomas, and going to the church, every mark of respect was shown. The shutters on either side of the street were bowed. Reaching the church the remains were met by five Bishops, Whitaker, Mackay-Smith, Scarborough, Peterkin and Gibson. The venerable Diocesan had come to pay his last loving tribute to a dear friend, despite the fact that his physician had advised against his doing so. At the beginning of the service the choir sang "Hark! Hark, My Soul." Bishop Whitaker, full of emotion, read

the Psalms, which were followed by the Gloria Patri, and Miss Clarence Yocum Joyce sang Mendelssohn's, "O Rest in the Lord." Bishop Whitaker stood during the singing. The rector, the Rev. Mr. Thomas, read the Lesson, after which the hymn, "Saviour, Blessed Saviour," was sung and Bishop Peterkin said the Creed and closing prayers. The choir closed the services with the hymn, "For All the Saints, who from their Labors rest." The music sung and the services were conducted as Mr. Thomas had requested. There was no sermon. Bishop Mackay-Smith and the Rev. Mr. Thomas said the committal and prayers at Laurel Hill Cemetery.

**Minute Adopted by the Joint Diocesan Lesson Committee at its meeting held in the Church Mission House, New York, April 22.**

As the Joint Diocesan Committee on Sunday School Lessons comes together this morning of the 22d day of April, 1909, it is deeply saddened at learning of the sudden calling out of this life of Mr. George Clifford Thomas, the Chairman of the Executive Committee.

Our sorrow is not occasioned for him, for he has entered into the joy of his Lord, but for ourselves and the work we are trying to do, and for the Church he loved so greatly.

It seems strange to have a meeting without him for he was with us whenever he could possibly put aside other duties and when present was an inspiring, cheerful, helpful presence.

To him the existence of this committee is largely due, for he was one of its original members. To him also it owes much for its continuance and the help it has rendered the cause of Christian Education.

It is not easy for us who recall his brotherliness towards us, and his zeal for the cause of Christ, and who are all so much indebted to him for what he has done in promoting the religious training of the young people of the Church—to set forth here our high appreciation of his character and his labors.

We have been brought very close to him in the preparation of Sunday School Lessons, and have been inflamed by his ardor for the Bible and his genius for interpreting it into every day life. For many years, his chief work during every week has been to superintend a great Sunday School and to prepare himself to impart to its teachers a burning love for the Holy Scriptures, a minute knowledge of their truths, and a personal experience of the constant revelations which they make to those who study and love them. And year by year he grew in the power which the Book of Books imparts, until the Church of the Holy Apostles became known all over over the land as one peculiarly rich in spiritual growth.

In the depths of our grief, we thank God that we had this His true-hearted servant with us so long. And may his departure hence to the higher service of the Lord in Paradise inspire us all to greater fidelity and zeal in carrying forward still further the work in which our brother so greatly delighted.

JAMES H. DARLINGTON,
GEORGE W. SHINN,
CORNELIUS B. SMITH,
LLEWELLYN N. CALEY,
CARROLL M. DAVIS,
KENSEY J. HAMMOND,
SAMUEL R. COLLADAY,
HERMAN L. DUHRING,
WILLIAM B. FRY.

**Proceedings of the Board of Missions.**

The Board of Missions met on April 20, the Bishop of Albany, vice president in the chair.

In the absence of the Treasurer, his report was presented by the Assistant Treasurer. The report showed that the receipts to April 1, were $25,937.64 larger than to the corresponding date of last year. It was gratifying to the Board to find increases in all the usual sources of income. Emphasis was again laid on the fact that although the income of the Board was larger than for the preceding year, the income fell far short of the increase in the appropriations. If the offerings from April 1 to September 1, show no marked increase over the income for the corresponding months of the last fiscal year, the Board will be confronted with a deficit of about $230,000. A preliminary report from the Sunday School Lenten offering showed that during the first week after Easter 360 schools had sent offering of $6,428.55. The Treasurer further reported that the donor of the St. Leger Fund had deposited with him an amount sufficient to bring the principal of the fund to $75,000. Under the terms of the gift the Board pays the income of this trust to the donor during her lifetime, the principal reverting at her death to the Domestic and Foreign Missionary Society.

Under the terms of the Frances O. Winnemore bequest, the Treasurer reported that he had remitted each missionary bishop the sum of $1,610.83, to be used at his discretion.

Steps were taken to pay over to the Duluth Episcopate Fund, $10,000 from the Harold Brown gift.

The Board sent the following message to the Bishop of New Mexico and Arizona upon the completion of twenty years in the episcopate:

"The Board of Missions, assembled for its monthly meeting, sends you affectionate greeting, with the assurance of its gratitude for the steadfast and self-sacrificing devotion you have given to the Church in New Mexico and Arizona and its hope that many years of usefulness lie ahead."

The Very Rev. Hugh L. Burleson, Dean of Gethsemane Cathedral, Fargo, North Dakota, was elected a Secretary of the Board, his duties for the present to be assigned by the General Secretary.

The following committee was appointed to make the apportionment to the Dioceses for the next fiscal year: The Right Rev. Dr. Peterkin, the Right Rev. Dr. Lines, the Rev. Dr. Mann, the Rev. Mr. Sedgwick, Mr. King, and the officers.

An adjourned session was held on Wednesday, April 21. The Bishop of Tokyo and Kyoto, Japan, were authorized to unite in making a special appeal to the women of the Church for enlarging the equipment and the teaching staff of St. Margaret's School, Tokyo, and St. Agnes' School, Kyoto.

Bishop Rowe is now making a visitation in Southeastern and Southern Alaska and plans to go to Point Hope during the summer. There is great need for a better hospital and more convenient rectory at Ketchikan. The situation can be met by certain readjustments, costing $4,000, and the Bishop was authorized to proceed with the changes and to make an appeal for special funds to meet the expenses.

The Bishop of the Philippines expressed his gratitude for the prompt aid given by the Board to repair the damage done at the Sagada mission by the typhoon of last autumn, and urged that as soon as possible not less than $7,000 should be given for the erection of permanent residences for the staff. The Rev. John A. Staunton reported sixty baptisms since last autumn, making a total of more than 600 since the beginning of the mission.

After considering the steps necessary to be taken to meet the present needs of the missions at home and abroad, the Committee reported to the Board that at least $1,200,000 would be required to meet the minimum needs of the various districts. Even if this amount should be appropriated it would be fully $100,000 less than the amounts asked for by the Bishops at home and abroad. No appropriations, however, were made at this time.

Resolutions were adopted for carrying into effect a campaign for raising a sum sufficient to meet the appropriations of the Board and the following committee for the purpose was appointed: The Right Rev. David H. Greer, D. D., the Rev. Dr. Mann, the Rev. Dr. Stires, Mr. George Wharton Pepper, Dr. Schieffelin, Mr. Butler and Mr. Mansfield.

Miss Elizabeth H. Patton was appointed missionary at Belding, Michigan.

The Rev. J. H. Swann, of the Diocese of Texas, and the Rev. Louis Amalric, who was recently received into the Church by the Bishop of Tennessee, from the Roman Communion, were appointed members of the staff of Bishop Aves, in Mexico.

**The Consecration of Bishop elect Nathaniel S. Thomas.**

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Nathaniel Seymour Thomas, Bishop-elect of the Missionary District of Wyoming, as follows:

Time—Thursday, May 6, 1909.

Place—The Church of the Holy Apostles, Philadelphia, Pa.

Consecrators—The Presiding Bishop, the Bishop of Pennsylvania, the Bishop of West Virginia.

Presenters—The Bishop of Idaho, the Bishop-Coadjutor of Pennsylvania.

Preacher—The Bishop of Rhode Island.

Attending Presbyters—Rev. Wm. P. Remington, Rev. H. McKnight Moore,

DAN'L S. TUTTLE.

St. Louis, Mo., April 24, 1909.

## MISSISSIPPI.

**Rt. Rev. T. DuB. Bratton, D. D., Bishop.**

**The Diocesan Council and Woman's Auxiliary.**

The Council met at Christ church, Vicksburg, April 20-22. The meeting began with the corporate celebration of the Holy Communion at 10:30 A. M., the Bishop being the celebrant, assisted by the Rev. Dr. George C. Harris, Rev. Dr. George G. Smeade, Archdeacon of South Mississippi, and the Rev. E. S. Gunn, president of the Standing Committee.

A large attendance of delegates both to the Council and the Woman's Auxiliary received the blessed Sacrament. Immediately thereafter, Council was called to order by the Bishop. The Rev. Albert Martin, former secretary, called the roll of clergy, thirty being found to be present and about as many parishes and missions represented, and the Council was declared duly organ-

ized. The Bishop's address, in the afternoon, treated largely of Diocesan matters and General Missions.

The new clergy received into the Diocese, since last Council, were presented and given a welcome and the Bishop's admonition. The committees were all appointed and much necessary routine business accomplished.

The most important matters of Diocesan business considered were the new All Saints' College, a proposal to establish a high school for boys, the disposition of the Church's Jackson property, and the offer of one hundred and sixteen acres of land contiguous to All Saints', near Vicksburg, at a fair valuation by a committee of Vicksburg men.

The All Saints' College session was held in the college building on the morning of the second day. The report of the trustees initiated the discussion, in which invited guests participated, the pastors of the various churches and communions of the city, and other speakers; the building of the college having been made possible by generous contributions of all the citizens of Vicksburg of every denomination, in addition to a large sum contributed by the Church. The building was inspected from garret to cellar by the many men and women in attendance upon the session. It is a massive Gothic structure, four stories, with handsome porch running its entire length of three hundred and twenty feet, built of brick and reinforced concrete, on the hills two hundred feet above the river, which it overlooks from its site half a mile from the Father of Waters and within the National Park.

The proposal to establish a high school for boys came from two experienced teachers who are able to command a substantial subscription already made for the purpose, and was referred by the Council to the trustees of All Saints' for investigation and acceptance, if said trustees should deem the move a wise one and provided it does not involve the Diocese in pecuniary liability. The offer of land contiguous to All Saints' was not accepted but the trustees were empowered to buy four acres, if they should deem it expedient.

The disposition of the Jackson property, known as Battle Hill, was warmly discussed and finally decided by the following motion: "Resolved, That the Council authorize the sale of not exceeding twenty-five acres of the Battle Hill property in Jackson, Hinds county, Mississippi, (not including the Bishop's home, the library or St. Columb's chapel), net proceeds of sale to be applied to the endowment of the Episcopate and educational purposes, and that the Bishop appoint a committee of five to work out the details of the resolution and to make sales with the approval of the Bishop, and that the Diocesan Trustees be authorized to execute deeds to carry such sales into effect." The property referred to was purchased early in Bishop Green's Episcopate, about fifty years ago.

The officers elected for the ensuing year are: Secretary, Rev. Albert Martin, Yazoo City; treasurer, Mr. A. C. Jones, Jackson; Registrar, Rev. Nowell Logan, D. D., Pass Christian; chancellor, Judge Robert Powell, Jackson; standing committee, Rev. Messrs. E. S. Gunn, president; Edward McCrady, secretary; William Mercer Green, Halsey Werlein, and Messrs. W. W. Moore, L. Brame, R. G. McCants, L. P. Yerger. Missionary Committee—The Deans of the Convocation: Revs. Halsey Werlein, of Jackson; W. E. Dakin, of Oxford; E. S. Gunn, of Natchez; Geo. S. Gibbs, of Pass Christian; Albert Martin, of the Delta; and Messrs. W. G. Wills, J. C. Purnell, T. K. Robinson, J. S. Richardson, C. W. Vance, Rev. Mr. Gunn being secretary and treasurer, and the Rev. J. Lundy Sykes elected assistant secretary. Other officers will remain as last year.

Rev. C. W. Hinton declined re-election to any office because ill health necessitates his absence from the Diocese for much of the coming year.

Bishop Bratton, in his address, gave the following statistics of the Diocese:

Summary of Official Acts—Visitations 105, services 228, Holy Communion 84, sermons and addresses 289, baptized infants 3, confirmed 398, married 1, buried 3, ordained 1, instituted 1, assisted in consecration of Bishop 1.

Clergy transferred to other dioceses, 3; clergy received from other dioceses, 6.

Ordained to the priesthood the Rev. George B. Myers. Postulants, Andrew S. Bauer, of Natchez; Adam Jackson, colored, of Natchez; the latter, a candidate for Holy Orders, was formerly a Methodist preacher.

---

The Woman's Auxiliary, Junior and Baby Branches, were in session in Holy Trinity, Vicksburg, while the Council was meeting in Christ church. Many new branches were established during the past year, and the auxiliary in all its branches is making steady advances. Especially is this true of the Juniors, under the able administration of Miss Flora Walthall, of Jackson, who is the efficient secretary.

Under the new constitution the Auxiliary adds two new offices to its staff, the Custodian of the United Offering and the Financial Secretary. The women of the Church living in towns or county where there is no parish or mission were banded into a branch, under the leadership of the vice-president. These women do their work and keep in touch by correspondence, though they are separated by many miles, living in all parts of the Diocese.

The officers elected by the Auxiliary are president, Mrs. T. D. Bratton; vice-president, Mrs. Virginia T. Phelps; secretary, Miss Kate Porter; financial secretary, Mrs. J. Hunt Cook; treasurer, Miss Anna Jones; custodian of the united offerings, Miss Eliza W. Fox. The officers appointed by the Bishop are secretary of the Juniors, Miss Flora Walthall; secretary of Babies' Branch, Mrs. L. W. Rose.

Mrs. Hugh Miller Thompson is the honorary president, to whom the Auxiliary is indebted for its establishment in the diocese. The death of Mrs. J. R. Carter, formerly secretary of the Babies' Branch and its founder, was a sad blow to the organization. She was beloved by all and her memory revered.

---

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

---

### Episcopal Academy—Bequest to Church of St. Simeon—Memorials Dedicated. Easter Offerings—The Episcopal Hospital.

The Commendation Day exercises of the Episcopal Academy on Thursday, April 23, were saddened by the recent loss of two of its most prominent alumni, who have been among its greatest benefactors—George C. Thomas and Edwin N. Benson. In the morning the exercises were for the lower and middle classes when the Rev. J. Andrews Harris, S. T. D., made the address and referred to the loss of Mossrs. Thomas and Benson. The certificates were given by Dr. William H. Klapp, the head master. The exercises for the upper school were held in the evening, when the address was made by the Rev. J. Clayton Mitchell. At the meeting of the Associate Alumni, held on Friday evening, April 23, the following officers were elected: President, the Rev. J. Andrews Harris, S. T. D.; vice president, A. R. Montgomery; secretary, Dr. Frederick Fraley; treasurer, W. W. Frazier, Jr. Resolutions were passed upon the deaths of Messrs. Thomas and Benson and Bishop H. C. Potter.

Miss Kate E. Stevens gave in her will $100 to the Church of St. Simeon, for the benefit of the poor.

An interesting feature of the burning of the mortgage on the parish house of St. Luke's church, Kensington, on Sunday, April 18, was the presence of Miss C. C. Biddle, at the advanced age of 92. It was she who begun the Episcopal Hospital Mission, out of which St. Luke's has grown, forty-six years ago.

The Rev. J. B. Blanchet, D. D., has entered upon his duties as the rector of the Church of the Beloved Disciple, Philadelphia.

Bishop Robinson confirmed the third largest class in the history of Calvary church, Conshohocken, on Wednesday evening, April 14, when 43 were presented, making a total of 142 confirmed in this parish in two and a half years.

Bishop Mackay-Smith dedicated a number of memorials in St. Barnabas' church, Kensington, on Sunday, April 18. They were a walnut altar and reredos, of pure English gothic, beautifully carved, the gift of Mrs. Emma G. Merritt, for twenty-five years a worker in the parish with Miss Elizabeth N. Biddle, the founder of the parish, in whose memory she gave it. The Girls'Friendly Society gave a pair of brass vases in her memory, and her sister, Miss Catharine C. Biddle, gave, last Christmas, as a memorial to her, a brass wall tablet, the inscription being written by the Rev. Wm. R. Huntington, D. D. A complete sterling silver communion service, given by the Pearcey and Wilt families, in memory of their parents. After setting them apart in a special consecration service the Bishop addressed the congregation on the life and work of Miss Biddle and her influence in the Church.

The Easter offerings of the congregation of St. Michael's church, Germantown, were $940, and the Sunday School Lenten offering $203. These were the largest Easter offerings made since the Rev. Arnold H. Hord took charge of the parish, eight and a half years ago. The parish begins the new Convention year with a balance of $650 in the treasury. The Sunday School has 400 members.

The Rev. Henry L. Phillips, D. D., has sent out an appeal for aid in maintaining the ice water fountain at the Church of the Crucifixion, that which there is no section of the city where such is needed. There is also great need to help keep open during the hot weather the Summer Home, on the West Chester pike, where poor colored children, taken from the lanes and alleys of the congested section of the city, may have at least a week's outing.

The Easter offerings of the Sunday School of Grace church, Mt. Airy, were $207.05.

The fifty-sixth Annual Report of the Board of Managers of the Episcopal Hospital shows that many improvements have been made in the building and its workings; and although it is one of the largest hospitals in the country, some features need to be supplied. During the year 3,256 patients were admitted, who with 242 remaining at the beginning of the year, make the number treated 3,498. Of these 3,239 were discharged; 2,203 cured; 612 improved; 143 unimproved; 281 died; leaving 259 under treatment at the beginning of this year. The new patients treated at the dispensaries numbered 26,991. The daily average of patients in the Hospital was 280; average treatment of all patients, 29¼ days; cost of patients, per day, $1.51; average number of patients per day at the dispensaries by old and new patients, 99,213. Recently $25,000 was given to the endowment fund by those who wish their names withheld. Though enjoying a large income from investments it is not near enough to meet all demands, and needs to be greatly added unto.

## NEW YORK.

**Rt. Rev. D. H. Greer, D. D., Bishop.**

### St. Bartholomew's—Tenth Anniversary of Holy Trinity—Gifts to St. Andrew's—Work on St. Thomas' to be Started in June—Deaths of Mission Treasurers.

St. Bartholomew's church, which fronts the Grand Central Railroad station, has been considering the question of removal. It is not central to its communicants and contributors, and is surrounded by hotel and apartment dwellers which have come in in vast numbers during the past five to ten years. Looking these things squarely in the face St. Bartholomew's decides unanimously to stay, and it makes the declaration that changes in its equipment and work, made necessary if it stays, will not at all affect the financial income or disintegrate this, one of the two largest churches in the world. At a cost of about $125,000 the present rectory will be rebuilt into a chapel and Sunday School room. For larger space an adjoining house will be remodelled. The chapel is needed for weddings and funerals especially, and the Sunday School room or rooms will make possible at the parish church in Madison avenue a school that will compare in size with the parish house school east of Third avenue. A rectory elsewhere will be provided.

There is a third need, and that is Sunday night. The room used for the children in the morning will be used for parents and others at night. Apartment dwellers tire of narrow quarters when Sunday is nearly over, if they do not do so earlier in the day, and an Orient Circle, started in St. Bartholomew's small parish rooms last winter, has been very successful. It studied missions and made the study popular. This Sunday night work will, therefore, be facilitated and enlarged.

It is just ten years since the beautiful plant in East Eighty-Eighth street was consecrated. It was built by Miss Serena Rhinelander, on land which had formed part of the old Rhinelander country place, overlooking the East river. Church, morning chapel, parish house and rectory, with ample grounds and a most beautiful tower with its clock which tells the time to a great neighborhood, it is complete in all of its details, and is furnished with a richness of equipness that inspires thousands to better things. The celebration of the anniversary will fill the week from May 2 to 9, and those who will speak include the Rev. P. M. Rhinelander, one of the family, of Cambridge; Bishop Courtney, of St. James', who is able to come both as rector of the parish of which Holy Trinity is a part, but also to confirm the class to be presented at this time; the Rev. Dr. C. B. Smith, rector emeritus of St. James', Bishop Greer and others. The work at Holy Trinity, under the Rev. James V. Chalmers, has kept pace with and did honor to the splendid equipment. There is a Sunday School of twelve to fourteen hundred and other departments of the work are on the same large scale.

A beautiful rood screen has been placed in St. Andrew's church, Harlem, together with Eucharistic lights and new altar rail. The screen is of iron, surmounted by a heavy cross, and supported by a parapet of Tennessee marble. It was the gift of Mrs. Dayton W. Searle, in memory of Mr. and Mrs. Henry W. Gerken, and was the work of Messrs. Gorham & Co., New York.

The Rev. Karl Reiland, first assistant at Grace church, and special Sunday night preacher, has declined a call to the rectorship of Grace church, Utica, to succeed the Rev. Dr. Bellinger.

Delay is had in starting construction of the new St. Thomas church, because of change in the part of the plans fronting on the street. The avenue part remains as first announced. On the street was purchased an additional lot, and new plans are making to extend the building. Work will be started in June.

At a special meeting of the Board of Diocesan Missions Bishop Greer remarked upon the serious loss to the Church and to missions occasioned by the deaths of mission treasurers, in all of them deaths of men who seemed to be needed almost above all others at this time. It was only a fortnight ago that James H. Canfield, LL.D., treasurer of the Diocesan Board, died. He had been at work for a year upon the problem of finances and was bringing about a condition of things longed for—one of sufficient support to maintain the work. He was taken when the important work was unfinished. Last week occurred the death of Mr. E. B. Arnold, treasurer of the Archdeaconry of Staten Island, and on the day of the funeral in Christ church, New Brighton, word was received of the death of Mr. George C. Thomas. At the meeting over which Bishop Greer presided, Mr. Henry Lewis Morris was elected to succeed Dr. Canfield, and accepted the work.

Three events of local interest occurred on Sunday, April 25. One was a public meeting in St. Thomas' church, addressed by President Tucker, of St. Paul's College, Tokyo, and by Mr. George Wharton Pepper, of Philadelphia. The church was filled, the meeting being held at the regular hour for afternoon service. A second meeting was an observance of St. George's Day, held two days later than the day itself. Bishop Courtney was the preacher, and St. John the Evangelist church the place. Members of the society of the Sons of St. George attended and there were elaborate decorations. The third meeting was a reunion of all of the working forces of St. George's church, in Stuyvesant Square. The address was made by the rector.

## TENNESSEE.

**Rt. Rev. T. F. Gailor, D. D., Bishop.**

### New Archdeacon for Negro Work—Illness of Miss Nannie Gailor—Bishop Gailor Busy—Roman Catholic Priest Admitted into the Church—Diocesan Convention Meets in Memphis, May 5-6.

The negro work in Tennessee has suffered the loss of Archdeacon Rev. E. J. Batty, who has accepted the position as business manager of the Fairmont School for Girls, at Fairmont. Mr. Batty has been in charge of the work for the past seven years. He will be succeeded in the work by Rev. A. M. Hildebrand, of Chattanooga, who for two years has been conducting a most successful mission work at Grace church, in South Chattanooga. Industrial work has been maintained for girls, and for the boys he has been conducting night classes and a gymnasium, besides a public play ground, and he has been largely instrumental in forwarding the work of the Juvenile Court among the boys of the lower classes in the city. He has acted as Juvenile officer to whom the court has required the boys to report every day. The negro work in the hands of Mr. Hildebrand will certainly be in good hands and much progress should be made.

Rev. C. H. Lee, of Jackson, has resigned to take up work in Macon, Georgia, and the vestry of St. Luke's, Jackson, have extended a call to Rev. P. A. Pugh, of Holy Trinity, Memphis.

Miss Nannie Gailor, eldest daughter of our beloved Bishop, has been most seriously ill at her father's home, in Memphis, of appendicitis; her condition at one time was so serious as to preclude the possibility of an operation. She is now much better and soon it is hoped she will be restored to her accustomed health.

The Bishop of the Diocese visited Christ church, Nashville, on the morning of Sunday, April 18, and confirmed a class of thirty. At night he confirmed a class of ten at St. Ann's church, in East Nashville, and in the afternoon he was the guest of the Builders' Exchange, of Nashville, at a monster mass meeting held at the Vandome theatre, for a conference upon the subject of Industrial Education. Governor Patterson, Bishop Fitzgerald of the Methodist church; Mayor Brown, of Nashville, and Prof. H. C. Weber, Superintendent of the Nashville city schools, also spoke at this notable meeting.

On Friday morning, in the St. Mary's Cathedral, Memphis, Bishop Gailor received into the ministry of the Church Rev. Louis Amalric, who has lately come to the Church from the Roman priesthood. Rev. Mr. Amalric is a native of Montpelier, France, was graduated with the degree of Bachelor of Letters and Sciences from the College of Tivoli, Bordeaux, and received his theological training in St. Sulpice, Paris. Coming to this country, he was ordained, and served in Tucson, Arizona, and later at St. Patrick's church, Bisbee. Afterwards he served in the Diocese of New Orleans, as assistant in the Church of St. Vincent de Paul, and in the Creole parish at Breaux.

The Diocesan Convention meets in Calvary parish, Memphis, May 5 and 6 the Rev. James R. Winchester, rector. On Tuesday, May 4, the annual meeting of the Woman's Auxiliary will be held; also the first meeting of the

State Assembly of the Brotherhood of St. Andrew. Tuesday night the annual meeting of the Sunday School Institute will be held. The committee of Calvary parish are very active and energetic, and propose to make this the best Convention the Diocese has ever held.

Reports from the various parishes in the Diocese indicate that the Lenten services have been well attended and that the beautiful Easter celebrations were the logical outcome of an earnest and deep season of prayer and self-sacrifice upon the part of the people. Especially the reports show that the mid-day services, conducted in the four larger cities, were most successful. In Knoxville and Memphis they were held in large theatres, and were well attended by busy business men and women.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### New Rector Instituted—Church Club of Wilmington Entertains Men's Clubs and Brotherhoods—Clerical Brotherhood Meeting.

In St. Peter's, Smyrna, on the First Sunday after Easter, the Bishop instituted the Rev. Charles H. Holmead, Jr., formerly assistant at St. Paul's, Washington, D. C. The Bishop preached the sermon, taking for his text the message to the old-time Church at Smyrna, Rev. 2:8-11; and the Archdeacon of Wilmington, the Rev. George C. Hall, assisted in the service. The evening before there was a well-attended reception to the new rector in the parish house. Addresses were made by him and the Archdeacon and the congregation gave him a hearty welcome. In the afternoon he baptized five infants, and at the night service when the Bishop confirmed a class of five persons, Mr. Holmead preached from the text, St. Luke 24:11. The Rev. Mr. Groff, of Trinity, Clayton, assisted in this service. The Bishop confirmed a class at Clayton in the afternoon.

The Church Club of Delaware invited and entertained in Trinity parish house, recently, the members of the Men's Clubs and Brotherhoods of all the parishes in and near Wilmington. The meeting was very successful, bringing together a hundred and eighty men and giving opportunity for better acquaintance and fellowship, in the social features of the meeting. The chief address of the evening was made by Mr. Clinton Niles Woodruff, of the Church Club of Philadelphia. After promising an informal talk he illustrated the principles of our duty to our neighbor, which he laid down by concrete examples from the efforts of the Church Club of his own city, and the City Mission. Among prisoners it is estimated that 97 per cent. are capable of reformation in some degree, and the Church is doing its share towards helping these to new desires and hopes, while looking after their families in need. In preventive work the "Light house" in Kensington provides home, recreation, fellowship, shelter and guidance for the boys and youth. So successful has it been that the near-by saloons have fitted up rooms for boys' club meetings freely, and subsidized base ball nines. The Galilee Mission reaches and ministers to an adult need, no less important. This is the concrete working out of abstract principles. But one's duty to a neighbor always needs the influence and help of the Holy Spirit to guide each effort as well as inspire it.

Bishop Kinsman afterwards made a brief address, in which he offered as a concrete effort for Delaware, the formation of a Diocesan Camp for boys this summer, to be carried on by the Junior Brotherhood of St. Andrew. During the evening there were songs by a male quartette, also vocal and violin solos. Refreshments were served at the close of the evening, after which all sang college songs together, including "Auld Lang Syne."

The Diocesan Clerical Brotherhood held its April meeting at the home of the President, the Rev. F. M. Kirkus, April 20, when a paper on "How to Reach the Masses" was read by the Rev. H. A. Grantham, of Stanton, and afterwards discussed. An invitation for the May meeting was accepted to St. Thomas' rectory, Newark.

The congregation at "Old Swedes" greatly enjoyed using Easter Day their new, large pneumatic organ. The building had also been renovated and improved, including new choir stalls. Large congregations and a healthy, growing work there bear witness to the faithful efforts of those in charge.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

### Mission at Hickory—Improvements at Trinity Church, Asheville — St. Mark's Mission, Gastonia.

The Five Days "Mission" at Hickory, conducted by the rector of Trinity church, Asheville, the Rev. Wm. G. McCready, D. D., came to a close on Sunday evening, April 18. Two services daily, at 3:30 P. M., and 8 P. M., were well attended. The addresses of the missioner were most direct and practical. The most striking feature of the mission occurred on Sunday afternoon, at a service "for men only," held in the Baptist church, as being more central. The Baptist, Presbyterian and Methodist ministers were all present, with an attendance of 150 men. The theme of the address was "Manliness." By his genial and social spirit the missioner drew all classes to him and we look for lasting influences of good to result from his visit.

Trinity church, Asheville, has spent $6,000 the past year in the enlargement of the nave, and conversion of the basement into a commodious Sunday School room. The morning services on Sunday are largely attended and the Wednesday intercessory service with Holy Communion maintains its interest.

St. John's mission, of Trinity, owes its inception to the zeal of Dr. McCready and the Woman's Auxiliary of this mission, recently presented to one of the clergy of the district, a very handsome Prayer Book and Hymnal for altar use.

On Sunday, April 18, Bishop Horner made his annual visitation to St. Mark's mission, Gastonia, the Rev. William Hill Hardin, priest in charge. The day was bright and balmy, and long before the hour appointed for service had arrived, the sweet and attractive little church, which had been tastefully decorated with palms, ferns, carnations and other spring-time flowers, was filled to overflowing. The vested choir of sixteen voices entered the church from the north door, singing the beautiful processional hymn, "The Son of God goes forth to war;" followed by the Bishop and priest-in-charge.

After Morning Prayer had been said the Bishop preached an eloquent and inspiring sermon from I Cor. 3:9: "For we are laborers together with God: ye are God's husbandry, ye are God's building," which was well received by all present.

Immediately after the sermon, the priest-in-charge presented to the Bishop a class of twenty-four to receive the "laying on of hands," which is the largest class ever confirmed in the history of the mission. A notable feature of this class was that with one exception it was composed largely of men and women who for many years had been affiliated with other Christian bodies.

Gaston county is in the very heart of the cotton manufacturing section of the South, there being in Gastonia alone, twenty-one cotton mills, employing approximately 7,000 operatives, only about 30 per cent. of whom have any religious affiliations whatever. The missionary has concentrated his efforts largely upon the mill operatives, and the results obtained have been most gratifying. The field is truly "white for the harvest." It is only a question of "men and means." Night schools are sadly needed for the hundreds of boys and girls who are compelled to work in day time, and are growing up in ignorance because of the fact that they cannot attend the public schools. Who will aid us in taking advantage of this opportunity to help these poor, unfortunate people, and to enlarge the bounds of the Kingdom of our Lord and Saviour Jesus Christ?

W. H. H.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Lenten and Easter Services at Various Places.

The general news of the Diocese shows an intensifying of labor and deepening of the spirit of worship. The Lenten services have almost universally been characterized by a larger attendance and quickened earnestness.

Edenton.—St. Paul's, Edenton, made a more than usual offering to the Clergy Relief Fund. It has a chapter of "The League of the Baptized," whose object is to aid in raising money for the Clergy Relief Endowment Fund, by an annual contribution of at least ten cents from each member. The congregation has responded cordially.

Williamston.—The Auxiliary of the Church of the Advent, Williamston, has given gratifying services in its efforts to increase the Lenten offering over last year. The Sunday School in March reached its highest record, while three miles west of the town, the mission Sunday School has been successfully conducted by the teachers of the parish church.

Wilmington.—The chapter of the Brotherhood of St. Andrew, recently organized at St. John's, Wilmington, has become a strong factor in the parish life, and movement is afoot to organize a Junior chapter.

The Church of the Good Shepherd, Wilmington, has recently established an industrial organization. A number of persons are daily given employment, and the organization promises great usefulness to many people. A night

school has also been opened for the study of stenography and typewriting. A good class of the young ladies of the church have been in attendance.

Greenville.—The Rev. J. H. Griffith, Jr., of St. Mary's, Kinston, officiated at St. Paul's church, Greenville, on Wednesday night of Holy Week. An excellent sermon on "Duty and Disposition" was heard by an attentive congregation. Easter Day brought its abundance of sunshine and cheer and a splendid congregation. The music was in tune with the joyous gladness of the day, and was rich in inspiration. The Rev. B. F. Huske, deacon-in-charge, preached from the text, "Where is he who is King of the Jews?"

Fayetteville.—The special services at St. John's, Fayetteville, closed on Wednesday night of Passion Week. The preacher was the Rev. N. A. Cheatham, of St. Timothy's, Wilson. Mr. Cheatham is a preacher of real attractiveness and simplicity. Earnestness and devotion characterized both thought and manner of speech. He preached from Eph. 4:13, and developed the practical working of faith in man. There must be the realization of God's presence at all times and everywhere, that all parts of life may be drawn together, elevated, and made co-operative from the sense of this presence and power. A perfect man can only be reached as the whole man is brought in touch with the thought and purpose of the whole, and of the ever present God, through the power of His only Son, Jesus Christ. All of the chapters of the Auxiliary were well attended during Lent, there being weekly meetings of the Auxiliary proper, and chapters one and two of the Junior branches. The annual spring sale brought in creditable returns. The services Holy Week were well attended. Besides a large congregation at the first service on Good Friday, an unusually large attendance characterized the three hours' service. Perhaps none have grown more in favor than the celebration on Maundy Thursday night and the hours in remembrance of the Master's agony on the Cross.

Easter Day, as ever, throbbed with the spirit of the Resurrection joy. An early celebration was held at St. Phillip the Apostle, a mission of the parish. This attractive little chapel had been sweetly adorned in commemoration of the Master's risen life, by hearts always tender, thoughtful and loving.

The children's service of the parish was almost brilliantly beautiful. The children of both the parish and mission cheerily adorned for the day, and with floral offerings made a sight to touch every heart. Preceded by the vested choir, they marched into the church, already crowded with eager worshippers, to present both themselves and their offerings.

St. John's church, which ever lends itself to adornment, was most beautiful. The font was swathed with an exquisite wreath of violets and cowslips. Two crosses, on either side of the chancel, simple, dignified in design and proportion, were literally glowing with flowers. The chancel-railing was a trellis of white with the lilies of the field. The reredos of deep green was simply gorgeous with scores of queenly Easter lilies, while the lights of the candles gleamed from the altar and gave a chastened sweetness to the loveliness of the whole. The full choir was in vestments. With spirit attuned to that of the day, they rendered anthems and hymns with inspired fervor, while the organ's peal responded upliftingly to the ever-refinement of touch, and filled the church with a glory of sound. The rector preached from First Cor. 15th chapter and part of the 54th verse.

Beaufort.—There were three services at St. Paul's, Beaufort, on Easter Day. The children's service in the afternoon was especially beautiful. The carols were sung by the choir with especial fervidness, while the children with their floral offerings and gifts of money manifested in face and manner their deep interest in the spirit of the day. A large cross on the chancel floor was rapidly transformed from its deep green to one of floral beauty.

Scuppernong.—At 11 A. M., on Easter Day there was a joyous celebration of the Queen of Festivals at "the antique sanctuary of St. David's, Scuppernong, where in years past many saints of the Lord united in holy worship, and now in paradise are enjoying the hope anticipated as their faithful reward." The church was beautifully decorated with sweet flowers, and the music selected was well rendered by the trained choir, while the service was engaged in with heart of devotion.

Creswell.—In the afternoon the Sunday School of Christ church, Creswell, had its celebration before a large and intent congregation. The church was beautifully dressed. The services were devoted wholly to the Resurrection. The vested choir rendered the thoughtfully-chosen music with spirit. The offerings were for missions.

Red Springs.—St. Stephen's church, Red Springs, which has undergone many adverse vicissitudes, is now nearing completion. Interest has grown in the church and its work. The Rev. I. W. Hughes, priest-in-charge, baptized eight persons at his last appointment, seven of whom were of one family. A class for confirmation has been prepared, and it is hoped to have the first service in the new church, on the night of Monday, April 26, at which time the Bishop will visit the church.

Hope Mills.—Since the resignation of the rector, Rev. F. N. Skinner, Christ church, Hope Mills, has been under the supervision of the rector of St. John's church, Fayetteville. Services have been held in the afternoon of each second Sunday in the month. A series of lectures on Confirmation were given during Lent. These lectures were well attended and marked interest was manifested. These services have done but little more, of course, than hold the people together; yet too much cannot be said of the regularity of the Sunday School work, which in a large measure has been inspired and carried forward by Mr. J. J. Stone, a devoted and faithful layman. The constancy of spirit and attachment to the church by the members of this parish, is a splendid testimony to the noble foundation first laid.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Ordination in St. Peter's, Salisbury.

On Tuesday, April 20, in St. Peter's church, Salisbury, Md., the Rev. L. I. Insley, was ordained to the priesthood by Bishop Adams. Morning Prayer was said by the Rev. Wm. Guion, of Pocomoke City. The sermon was preached by the Rev. Thomas B. Barlow, of Cambridge, from Heb. 5:4. He said, in part: "We value the commission given us as ministers, chiefly for the good it does the flock over which we may be placed. Miracles are a proof of authority, and in particular of Christ's authority, as He wrought miracles. One authority as ministers comes to us by a long line of successive ordinations from the days of Christ and the Apostles. From that time there have been three orders of the ministry—bishops, priests and deacons. The Reformation made no change in the Church's faith, but cast off the yoke of the Roman See. There are some who object to the fact of the succession, but history and the early ages furnish testimony to its truth. Christ said to His disciples, "As my Father hath sent me, even so send I you;" and, Lo, I am with you always, even unto the end of the world. As we cannot alter Holy Scripture, so we cannot alter the Sacraments. None of the manuscripts of Holy Scripture are forged; they are genuine and can be believed. 'Honor thy Priesthood,' he said to the candidate, "and endeavor to live a life of consecration."

The Rev. David Howard, rector of St. Peter's church, then presented the candidate, the Rev. L. I. Insley. The Bishop said the Litany; the Rev. Mr. Howard said the Commandments; Deacon Adkins reading the Epistle, and the Rev. Wm. B. Guion, the Gospel. The Rev. Messrs. Howard, Adkins and Guion joined with the Bishop in the laying on of hands. Rev. Wm. G. Woolford then proceeded with the Nicene Creed and the Bishop celebrated Holy Communion, assisted by the rector. An offering was made for Diocesan Missions. A large congregation was present, and the vested choir rendered excellent music.

The Rev. Mr. Insley has, during his diaconate, been in charge of the churches in East New Market and Vienna, Dorchester county. He will continue as rector the work he has so faithfully and successfully begun.

## TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

### Confirmations by Bishop Kinsolving.

On Palm Sunday Bishop Kinsolving made his annual visitation to St. Paul's church, Waco, the Rev. E. A. Temple, rector, and confirmed 35 persons—adults and children. The Bishop preached a fine sermon to the best-behaved congregation ever seen in the church—thoroughly reverent and conforming to the usages of the Prayer Book.

The Easter offering at St. Paul's was over $1,500, the largest we have ever had. There was also an increased offering of nearly $200 by the Sunday School.

The old vestry was re-elected. The annual report of the senior warden was encouraging, showing all current expenses paid to April 1, and a balance of $600 on hand.

There has been a decided growth of membership, especially in pledged supporters of the church, and also a growing interest in missions, and also an awakening as to the duty this parish owes to its less fortunate brethren.

The Bishop of Texas made his annual visitation to St. Mary's church, Houston, on the First Sunday after Easter, and confirmed a class of ten, presented by the rector, the Rev. G. W. R. Cadman. Mr. Cadman took charge of this parish last January. Since then St. Mary's has been steadily progressing, now having large congregations and a fine Sunday School. The lower part of the rectory is being used for holding services, but it is believed that with Mr. Cadman as leader, a church will ere long be built.

## VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop.

### Memorial to Gen. Washington's Pall Bearers.

One of the most interesting events of the past week was the unveiling of a memorial to the pall bearers of General George Washington, at Christ church, Alexandria, on April 23. It occurred in the presence of a large and distinguished gathering, including many of the delegates to the National Convention of the Daughters of the American Revolution, then in session in Washington, D. C., members of the Masonic fraternity, to which Washington belonged, members of Congress, officials of the city and others.

In consequence of the inclemency of the weather the services were held in the church, instead of the church yard, as had been originally planned. They were in charge of the rector, the Rev. Wm. J. Morton.

Patriotic addresses were made by the Hon. C. C. Carlin, member of Congress from the Eighth District of Virginia; Hon. Morris Shepheard, member from Texas, and Mrs. Donald McLean, ex-president of the D. A. R.

The tablet was formally presented by Mrs. Eleanor S. W. Howard, regent of Mount Vernon Chapter. It was accepted on behalf of the vestry of Christ church, by the Rev. Mr. Morton. It was unveiled by Miss Margaret Douglas Reese, great, great grand-daughter of Col. Dennis Ramsay, and Master John Caile Scott, great grandson of Col. Charles Simms, both of whom were among the pall bearers.

The tablet is of bronze, three feet, six inches high by three feet, two and a half inches wide, and was made in Philadelphia. It bears the following inscription:

In Memory of the Honorary Pallbearers
of
General George Washington.
Fellow Townsmen Brother Masons
Trusted Friends Comrades.
In the Cause of American Independence:
Col. Charles Simms Col. George Gilpin
Col. Dennis Ramsay Col. Philip Marsteller.
Col. William Payne Col. Charles Little.
In memory also of the Lieutenants
William Moss Laurence Hoog
James Turner, jr George Wise
Of the 106th Regiment of the Virginia Militia
Who bore his body to the Tomb
December 16th, 1799.
Erected by the Mt. Vernon Chapter National Society Daughters of the American Revolution of Alexandria, Virginia, in 1909.

### In Memory to the Late Rev. Geo. S. Somerville.

The congregation of St. Paul's church, Haymarket, have placed in their church a handsome brass eagle lectern, in loving memory of their late rector, the Rev. George S. Somerville, who entered into life eternal one year ago. It was used for the first time on Easter Day. Mr. Somerville was rector of this parish for several years, and his work was one of the best ever done in the Diocese.

### Visitations by Bishop Gibson.

On Sunday, April 18, the Bishop visited Trinity church, Fredericksburg, and confirmed a class of four. On April 19 and 20, he visited St. Paul's, King George, and Port Conway. Five were confirmed in this parish, which is in charge of the Rev. B. T. Turner.

On April 21 he visited St. Peter's, Port Royal, and on April 22, Grace church, Caroline, confirming two at the latter place, which is in charge of the Rev. H. H. Barber, rector of Trinity church, Fredericksburg.

St. David's church, Aylett, beat its own uniform good record, at Easter, when the mite boxes and other offerings amounted to $70.01.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### The New Christ Church, Norfolk.

Ground will soon be broken at Ghent, Norfolk, for the new Christ church. It will be located at Olney Road and Stockley Gardens, and the cost will be $96,238. The contract has been awarded to E. Tatterson. The removal of the chapel will also be done by Mr. Tatterson. The plans have been somewhat altered. The tall tower will be left off for the present and the building erected to the apex of the roof, leaving a place for the subsequent erection of the tower.

The church will be constructed of Port Deposit granite, with Indiana limestone. The architects who designed the church are Watson and Huckel, of Philadelphia, the supervising architects being Ferguson and Carlow, of Norfolk.

The chapel will be removed to the rear of the lot, facing on Olney road. Owing to the work of removal there was no service in the chapel on Sunday, April 25, services being held in Christ church in the evening, by the Rev. Mr. Steinmetz.

Beginning October 1, the choir of Christ church, which has been a mixed choir of men and women, will be changed to one of men and boys. The change involves difficulties, but Professor Miller is an excellent director and will doubtless succeed in this undertaking.

### Mission at Emmanuel, Staunton.

A successful mission was held by the Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity church, Staunton, the Rev. R. C. Jett, rector, beginning Thursday night, April 15. His sermons were able and practical, his themes being the Prodigal Son, Excuses made by the Impenitent, the Christian's absolute knowledge of Christ. His closing sermon on "A Man after God's own Heart," was encouraging, inspiring and full of glorious optimism; and it was also an appeal that touched many hearts. It helped many weak Christians to stand up more erect, and to take new courage.

On Sunday afternoon, Dr. Tomkins had a service for men only, the large assemblage of whom were profoundly impressed by his address. The subject "Let her drive," was handled in such a way as to show the importance of a brave, courageous and active life—an appeal for higher ideals in civic living and religious life. It was a great meeting and will produce great results.

Special services for women and special services for children aided greatly in the interest and enthusiasm of the mission.

Dr. Tomkins is an optimist—sees the bright and the good and makes others see these things. In all his sermons irresistible argument, touching pathos and earnest appeal unite in one harmonious call to a better, a purer and a higher life. The result of his coming means much to the Christians of Staunton generally.

The Rev. J. M. Owens, rector of St. Paul's, Norfolk, is in Florida for a needed rest. The Rev. Mr. Smith officiated in his place, last Sunday.

The Rev. Dr. Burton preached at St. Mark's, Lambert's Point, last Sunday night.

At Emmanuel church, Kempsville, Lynnhaven parish, Va., brass vases, made by the Gorham Co. were presented as a memorial which represents five generations of the Hoggard family, which, dating back to the seventeenth century, has contributed four vestrymen and trustees, all having occupied the same old colonial home on Broad Creek.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Brotherhood Meeting—Death of a Valued Churchman.

The annual assembly of the Brotherhood of St. Andrew of the Southern section of the Diocese was held in Christ church, Reading, on April 18. Delegates were present from Allentown, Bethlehem, South Bethlehem, Lebanon, Pottsville, and other points in the Diocese. The Convention sermon was preached by the Rev. H. Cresson McHenry, of Philadelphia. At the afternoon conference, addresses were made by Mr. Hersh, of Allentown: Mr. Buxton, of Pottsville, and several other prominent laymen.

In the evening a mass meeting was held, at which Mr. Paul W. Gardner presided and inspiring addresses were made by three of the delegates.

Last week was reported the death of the senior warden of the Church of the Nativity, South Bethlehem, and this week, mention should be made of the death of Mr. Hiram Hontz, senior warden of St. John's church, East Mauch Chunk. His death occurred on Easter Monday, and caused sincere regret, when announced by the rector at the annual parish meeting that evening. Mr. Hontz had been connected with the parish as a vestryman since its organization, over seventeen years, and was ever most faithful to the parish in every way. The Rev. A. A. Bresee, a former rector of the parish, assisted the rector, Rev. H. E. A. Durell, at his funeral on April 15.

About $350 were received at the Easter Offering in St. John's church, toward the Church Improvement Fund. The parish has a neat stone building, but it is practically only a nave. It is proposed to employ a competent architect to make plans for a complete structure, with chancel, vestry, organ chamber, and choir rooms, windows, etc., and as offerings are given or memorials offered they can be added, under the plan, working under a systematic and harmonious scheme.

Delegates from various parishes met at Bethlehem last week and reorganized, as a branch of the Girl's Friendly Society. These officers were elected: President, Mrs. E. Johnson, wife of the rector of Trinity church, West Pittston;

vice presidents, Mrs. A. Borrell, of Reading, and Mrs. S. U. Mitman, of South Bethlehem; secretary and treasurer, Mrs. R. M. Gummere, of South Bethlehem.

The Annual Convention of the Diocese will be held in Trinity church, Easton, the Rev. P. M. Kerridge, rector, on May 25 and 26. The most interesting legislation expected is the completion of the change of name of the Diocese to "Bethlehem," which was begun last year.

St. Mark's church, Mauch Chunk, observed its "Patronal Festival" on St. Mark's Day, by a special service, to which the congregation of the daughter parish, St. John's church, East Mauch Chunk, was invited, its rector, Rev. H. E. A. Durell, preaching the sermon, on the subject of Unity. The rector of St. Mark's church, who was ill at Easter time, was so far recovered as to occupy a seat in the chancel.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

**Meeting of Churchman's Club—Legacies to Maryland Churches—Clerical Changes—A Missionary Inspiration.**

At its annual meeting and banquet, held in Baltimore, on Wednesday, April 22, the Churchman's Club of Maryland had for its principal guests and speakers, the Bishop of Delaware and Washington. Bishop Harding told enthusiastically of what had been done towards the erection of the Satterlee Memorial chapel in the Washington cathedral, and of the generally encouraging outlook for the great undertaking, with its schools, its library and its homes for retired clergymen and for the clergy of its own staff.

Bishop Kinsman spoke on the necessity of consecration in the affairs of life, referring to the life of Mr. George C. Thomas, as a notable example of the sort of consecration and devotion that he meant.

In the last speech of the evening, Bishop Paret pointed out that although he had missed the privilege of building a cathedral, yet it was his happiness to say that under him two cathedrals had been begun—those of Washington, begun by him before the separation of that Diocese from Maryland, the Maryland Cathedral, the first building on the site of which was to begin within a few months.

The secretary was directed to convey to the family of Mr. George C. Thomas the sympathy of the Churchmen of Maryland, in their bereavement.

The Church of St. Michael and All Angels, and the Church of the Messiah, Baltimore, have each received by the will of the late Richard T. Allison, of Phoenix, Baltimore county, a sum approximating $1,500, the income from which is to be used for the relief of the poor during the winter months. Another sum, the income of which is to be used by several of the testator's nieces, is to revert at their death to Immanuel parish, Glencoe, Md. Mr. Allison was a prominent Churchman, much given to charitable exercises. The legacies to the Baltimore churches are in memory of his two wives, who pre-deceased him.

The Rev. George C. Shaw, rector of Holy Cross church, Cumberland, Md., has accepted a call to the rectorship of St. George's parish, Mt. Savage, Md.

The Rev. Joseph B. Gibson, of Port Alleghany, Diocese of Pittsburg, has accepted the proffered rectorship of Deer Creek parish, Harford county, Md.

An exceedingly helpful and interesting lecture, on the Pan Anglican Missionary Congress in London, was given by Mrs. A. L. Sioussat, on April 22. The illustrations of all the places and points in and near London which had any relation to the Congress and its work, the likenesses of the personages who took part in it, the pictures of more distant places which were visited by our Maryland delegates, for giving missionary information and addresses, the illustrations of places and work and incidents in distant missionary lands, all these were woven together in vivid description with Mrs. Sioussat's remarkable knowledge of Church history and incidents and places. Her lecture would be a missionary inspiration in any parish or place where it could be given.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Annual Convention to Meet May 5. Sunday School Institute—Bishop Harding's Appointments for May. Fortieth Anniversary of St. Mark's.**

The fourteenth annual Convention of the Diocese of Washington will meet on Wednesday, May 5, in the Church of the Epiphany, Washington, the Rev. Dr. R. H. McKim, rector. As this will be Bishop Harding's first appearance as Diocesan and presiding officer of the Convention in which he served for so many years as an active member of committees, we look forward to it with much interest. During his short incumbency of the office of Bishop, he has been a man of many and many kinds of labor.

During the octave, beginning with April 18, and closing with April 26, he has confirmed and preached in Rock Creek church, D. C., Ascension church, and St. Mark's, Washington, and Grace church, Georgetown; has attended and presided at the Diocesan Board of Missions; has opened the National Convocation of the D. A. R., with invocation, in Washington; has attended a dinner of the Baltimore Churchmen's Club, and made an address on the subject of the Washington Cathedral, and, on April 26, delivered an address to the Council of the Daughters of the King, in Ascension church, Baltimore. The busy man is ever the ready one to respond to calls for help.

The April meeting of the Diocesan Sunday School Institute took place at Epiphany church, Washington, at 8 o'clock, P. M., Tuesday, April 20. The president, the Rev. Dr. McGrew, of Silver Spring parish, was in the chair. Short papers of practical suggestions as to Sunday School work were read by representatives of St. Stephen's, St. John's, Trinity, St. Mark's, St. Andrew's, Epiphany, the Nativity, St. Luke's (colored), Ascension, St. Paul's, the Good Shepherd—all of Washington; and from St. Andrew's, College Park, Md., and St. John's, Georgetown. Brief discussion followed these papers, which were limited to seven minutes.

Mr. Earle Gregg, recently appointed head master of the Cathedral Boys' Choir School, has telegraphed to the Board his acceptance of the office.

I note that the Rev. Joseph Baker, rector of Trinity parish, Charles county, Maryland, has resigned that large parish, and accepted the rectorate of All Saints' parish, St. Mary's county, Maryland, vacant for a year or more, since the death of its last rector, the Rev. W. L. Reany, a Virginia Seminarian of the class of 1887.

Bishop Harding's appointments for May are as follows:

May 1—11 A. M., Pinkney Memorial, Hyattsville; 7:30 P. M., Bladensburg. 3—7:30 P. M., St. Michael and All Angels, Washington. 5—7:30 P. M., All Saints, Benning. 7—Esther Memorial. 9—11 A. M., St. Philip's, colored, Washington; 7:30 P. M., Incarnation. 16—11 A. M., Christ church, Rockville; 7:30 P. M., Ascension, Gaithersburg. 19—4 P. M., St. John's, Bethesda. 20—Cathedral, Washington. 21—4 P. M., St. Matthew's, Chesapeake Junction. 23—11 A. M., Grace, Woodside, Md.; 7:30 P. M., St. Mary's, Silver Spring. 26—7:30 P. M., St. Agnes'. 28—7:30 P. M., St. Matthew's. 30—11 A. M., Epiphany, Forestville; 7:30 P. M., Christ church, Surrattsville.

On St. Mark's Day, April 25, St. Mark's church, Washington, the Rev. Wm. L. Devries, rector, celebrated the fortieth anniversary of its birth. At the evening service Bishop Harding confirmed 45 persons. The strong foundations and the handsome church of this parish were laid by the Rev. Floridus Steele, of the Virginia Seminary class of 1861, and that remarkably large class, which contained so many men of unusual gifts, and which was scattered to all quarters of the country by the great Civil War, which began in April, 1861, in Virginia. After Mr. Steele's death, the Rev. Andrew J. Graham came, and after a short rectorship, resigned and went North, to be succeeded, after an interval, by the present rector, the Rev. Dr. Wm. Levering Devries, of Baltimore, who took charge under an association with the Pro-Cathedral idea of Bishop Satterlee, some twelve years ago.

St. Mark's prospered under the influence of the Bishop's chair, for several years; and has gone on advancing in good work since the Pro-Cathedral chair was withdrawn and transferred to Ascension church, and is, to-day, one of the busiest of our largest city parishes, being especially notable for its choirs and its system of instruction in Church music. W.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

**Meeting of Charleston Convocation.**

The Charleston Convocation met in the parish church of St. George, Winyah, April 20-22. The Rev. John Kershaw presided, with the Rev. P. Trapier Prentiss secretary; other members attending being Dr. Percival H. Whaley, the Rev. Louis G. Wood, Dr. Geo. H. Johnston, the Rev. H. C. Mazyck, the Rev. C. H. Galbraith, the Rev. Mr. Hay and the Rev. Mr. Cary Beckwith, and Deaconess Wile. Various important topics were ably discussed and Deaconess Wile made an eloquent appeal in behalf of the Church Orphanage and Missions. Her address made a favorable impression. The hospitality of the people of Winyah was unbounded. A fine trip over Winyah Bay and up the Waccamaw river was tendered them on Wednesday afternoon by Col. S. M. Ward, a largely attended reception was held at the rectory, where Dr. Geo. H. Johnston dispensed a charming hospitality, and another at the beautiful Country Club, Thursday afternoon.

The next meeting will be at Walterboro.

Continued on page 20.

# Family Department.

### The Sealed Book.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
Rather would I unlock the day
And, as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand—I hear him say,
"My help is sure."

I cannot read his future plan,
But this I know,
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I sure shall be
Forever blest.

—Rev. John Parker.

### Fragrant Christians.

Our divine Master directs his disciples to be luminous: "Let your light shine!" He reminds them that they are to be the salt of the earth, to preserve society from moral corruption. There is also a steady and often unconscious influence shed off from the genuine Christian which may be likened to the fragrance shed by aromatic plants. Travelers in Southern France can detect at once their entrance into the lavender-producing districts—the air is laden with grateful perfumes.

In the Canticles there is a lively picture of the Church as an "inclosed garden," with its pleasant fruits, its pomegranates, its cinnamon, its myrrh, and all the chief spices. Then follows the prayer, "Awake, O North wind; and come, thou South; blow upon my garden that the spices thereof may flow out!" As odors may lie latent in a plant, so graces may remain undeveloped in a Christian. What is needed is to call them forth. Pruning is a sharp process, but God's people often require it to make them fruitful. Certain processes are needed also to make them fragrant.

A "North wind" is prayed for to start the odors. Perhaps this may signify the work of the Divine Spirit in producing deep conviction of sin and shortcomings. Christians need to be convicted of sin as much as unregenerate sinners. Many of the most pungent calls to repentance in the New Testament are addressed to the members of those early churches. Peter was under heart-rending conviction of most odious sin when he went out of Pilate's courtyard weeping bitterly. That started the spices; for true contrition has the savor of a sweet smell in God's estimation. Many years ago a powerful awakening occurred in one of our theological seminaries. The "North wind" of the Holy Spirit's power smote so mightily that some of the students abandoned their hopes, threw away all their previous impressions as shallow and unsatisfactory, and experienced a deep, thorough reconversion, that went down to the root of character. One of the best evidences of the power of a revival is that it brings delinquent church members to repentance. The same strong gale that uproots false professors, sets the spices of penitence flowing from those who had grown indolent or worldly-minded. Awake, O North wind, and blow upon our churches!

God has many methods of developing the graces of his children. Discipline is one of them. They tell us that the juniper plant emits the sweetest odor when it is flung into the fire. We all know that bruised flowers yield the most fragrance. I have had some striking exhibitions—among my own flock—of the influence of severe trials in bringing out the richest and noblest traits of Christian character. A lovely young woman has preached to me far more eloquently from her dying pillow than I had ever preached to her from the pulpit. Another one, under pecuniary adversities, has been like a shaken cinnamon tree; her cheerful fortitude has proved that nothing can impoverish a soul that is enriched with the unsearchable riches of Christ. Bereavement has sent its bitter blast into some of our families; yet the odors of riven hearts have been sweet with the spirit of submission. Almost every believer's experience contains the record of severe trials which were sent in order to shake the spice trees.

"Who bears a cross prays oft and well;
Bruised herbs send forth the sweetest smell;
Were plants ne'er tossed by stormy wind,
The fragrant spices who would find?

The inspired poet of the Canticles also prays for the "South wind to come upon my garden." Not only the keen North wind that may bring us to repentance, and the sharp blasts of adversity to test and develop our faith; but God is asked to send the warm South wind of love to melt us into gratitude and praise. A great blessing sent upon a church, or upon a Christian, often makes the hearts thus blessed to become like a bank of violets under a May shower. Do we not need to have more of the felt presence of Jesus in our souls, and more of the warm breath of his love to set all our affections growing and glowing and breathing out a holy joy? However softly the South wind may blow upon the lavender bushes, it is from the bushes themselves that the fragrance must be diffused. God's mercies come alike to saint and sinner. The balmiest of zephyrs cannot draw sweet odors from a pig-weed or a thistle. Dead trees yield no fragrance. It is from a zealous, earnest, Christ-imitating life that the sweet attractive influences flow forth; but you and I must do the living.—Rev. Theodore L. Cuyler, D. D.

### Christian Socialism.

"And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common." That's a "Christian socialism" that would amount to something. When we are "of one heart and soul." Not because we agree to be, but because we are; not made so by legislation, but by love. Not because we hate anybody else, but because we love one another. Not because the theory is growing in popularity, but because the fact appeals to us most lovingly. The schoolboy who divides his apple fairly with his fellows because the circle of hungry faces around him begins to indicate that he won't be able to keep anything but the core is not popular. Nor is he a true Christian socialist. The real Christian socialist is the boy who gives up his apple joyously, bite by bite, until the last reaching mouth gets the core, and the late owner knows that it was a good apple by the smell.

I read one day recently a long list of "socialists," some of whom were very poor, and some were very rich and keep on being very rich, and one of whom published a paper largely given to the advertisement of stock in gold mines, which needed nothing but a little machinery, a great many purchasers of stock, and some gold, to make them very profitable—to the directors. That sort of thing is just about two thousand years later than the socialism described in the paragraph which opens our lesson. That is, it is about two thousand years behind it. Real "Christian socialism" needs no legislation. It is one of the simplest things in the world. A man may begin the practise of it by himself, any time he will. There's nobody to hinder him save himself. Read Acts 4:32 for your constitution, elect yourself president, and the rest of us treasurer, and show the world how it is done.

Sin is so gregarious that it is not easy to say just what prompted Ananias to commit the great sin of lying to the Holy Spirit. A man once said in "giving a character" to his stableman, "He has but one fault; he will lie, steal, and fight when he gets drunk." "Beware of covetousness," Jesus once earnestly warned his disciples. Well he might; it was one of the bitterest enemies of his gospel; one that fought his ministry at every step, and finally compassed his betrayal and death. That swayed Ananias. He could not strip himself to clothe the naked, but he wanted people to think he did. And hypocrisy moved him. To have the credit for a virtue he hated. There are more hypocrites outside the church than there are in its membership, many times told. I see them in every party, in every campaign, pretending to things that are fairly revolting to their natures, for the sake of one more vote, and that very uncertain. Shouting their tearful reminiscences of the "dear old farm" of their boyhood, when the only way they can tell corn from beans is by the label on the can. Only, when the church detects its hypcrites it exposes and punishes them. And the "dear peepul," knowing who are hypocrites, frequently elect them to office just the same.

Ananias was not only one kind of a sinner. No sinner is. A solitary sin is as rare as one "measle." Had Ananias guarded his soul carefully and successfully against every sin except lying, he had never lied. The father of all open sin in the world was what we are sometimes apt to esteem a rather light offense—disobedience. And what there was back of the disobedience of our first parents, the subtle, secret inclination toward the forbidden thing, I do not know. I suppose somewhere there is an "atom" of evil. Ask some Wise Man about it. Almost any man will do—as well as the next.

"Do I believe Ananias and Sapphira were really struck dead for lying?" Oh, yes, I surely do. It is not an uncommon method of suicide to this day. I know men who have killed themselves simply by lying. Killed their credit at bank and store, so dead it would take years to resurrect it, and then they'd have to go to a new town, where no

one knew them, to accomplish the miracle. Killed their standing in the community. Killed the value of their testimony even under oath. Killed their commonplace statements about the most commonplace facts. Killed their reputation for veracity under any circumstances. And when that is done, the man takes up his abode among the dead. The "town liar" stands for absolutely nothing in the community. An established and recognized habit of lying kills all a man's good qualities. Kills them by poison. As dry rot eats the heart out of a great, strong-looking oak timber. And the saddest thing about it is, the man doesn't know he's dead for so long after the neighbors have buried him.

The dear, sweet, white Truth. What a tower of strength and a stronghold of comfort a truthful man or woman is to a community—one whom you can absolutely trust—always, under all circumstances. When the time comes that we can absolutely trust each other, with no fear of evasion, trickery, or double meaning, we shall know that the millennium has been here for several years. —Robert J. Burdette, D. D., in S. S. Times.

### When My Last Hour is Close at Hand.

When my last hour is close at hand
My last sad journey taken;
Do Thou, Lord Jesus, by me stand,
Let me not be forsaken.
O Lord, my spirit I resign
Into Thy loving hands divine;
'Tis safe within Thy keeping.

Countless as sands upon the shore
My sins may then appall me;
Yet though my conscience vex me sore,
Despair shall not enthrall me;
For as I draw my latest breath
I'll think, Lord Christ, upon Thy death,
And there find consolation.

I shall not in the grave remain,
Since Thou death's bonds hast severed;
But hope with Thee to rise again,
From fear of death delivered;
For where Thou art, there I shall be
That I may ever live with Thee:
This is my joy in dying.

And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending,
Till Jesus Christ, God's only Son,
Op'ning the gates of bliss, leads on
To Heaven, to Life Eternal.

—Nicholas Herman, 1562.

### Dovetrot's Way.

It was a common sight—the faithful animal overloaded, pulling beyond his strength, the trembling limbs at last given out, and nothing but blows and shouts to reward him for doing his best.

"Shame on thee!"

The deep bass voice was heard with startling clearness from the group of men and boys who made up the usual spectators of such a scene.

"Shame on thee!"

The astonished Jehu dropped his arm to turn and see who it was that dared to interfere with him in the management of his "property."

"Just you mind your own business, 'n I'll tend to mine."

"This is my business, friend. It's the business of every man to see there's no injustice done his brother; all the more so if that brother's dumb."

"Well, Old Broadbrim, let's see 'thee' get thut 'oss up 'thout beatin' or yellin' ut 'im."

"Ye hadn's better be sassy," sung out a small boy; "Dovetrot's got a star under his coat."

The man quieted down at once. He looked inquiringly at "Dovetrot" as the children, unrebuked, called the good, broad-chested, not very tall, old gentleman. His Quaker garb was dove-color, and a way he had of walking also suggested the name of "Dovetrot," by which he was familiarly known in the community. Dovetrot did not deny the boy's statement, but looked at the brawny teamster with a quiet, steady eye that commanded respect.

All this time the fallen horse lay panting, with his limbs outstretched and trembling, and a look of despair in his eyes.

Dovetrot got down on his knees to rub the aching joints, while, at the same time, he said to the man:

"Now, do thee get a bucket of water, quick!" and to the poor beast he said, in soothing tones:

"Thee's got a hard master, poor boy; but maybe we can make him better. Poor boy, good boy." He repeated this softly many times until the irritated nerves became quiet and the look of distress passed off.

"Now, help him to drink," said Dovetrot, as the man brought the water; "and don't on any account yell at him or even speak roughly to him. Your poor horse is as nervous as a child."

"Poor boy, good boy," repeated Dovetrot, soothingly, as he brought from one capacious pocket a tin basin and from the other a little bag of oats.

He put some water with the oats and held the compound under the horse's mouth. After eating, the poor beast's spirits continued to rise, and without any urging he soon got upon his feet.

The crowd cheered and the driver looked ashamed.

"Now, thee don't want to yell at thy faithful servant at any time," said Dovetrot, kindly. "If thee will feel of his pulse before and after thee has shouted at him in a cross way, thee will find it has jumped ahead at a gallopin' rate under thy harsh, hard tones. When it does not make him nervous and feverish it makes him stubborn and ugly—as it does his brother, man. Horses don't like to be 'ordered around,' as the boys say. Why can't thee be polite to them when they are doing thee a favor? They are wonderfully kind and accommodatin'. They never haggle about what thee is going to pay them, but pitch right in and do their very best."

All this time Dovetrot was rubbing the horse's nose, and occasionally his knees and ankles, and almost whispering "poor boy, good boy."

"And thee seldom even thanks them," he resumed to the driver. Dovetrot removed the stones from before the load, and then said in a cheery tone to the horse, "now, come on, my boy;" the animal started and followed his benefactor like a lamb.

A string of small boys brought up the rear, while the driver walked at the side holding the lines and looking as though he had found an idea.—Mrs. Fairchild Allen, in Our Dumb Animals.

Royal Baking Powder
Absolutely Pure
The only baking powder made from Royal Grape Cream of Tartar.

### Study the Scriptures.

"I am by no means sure that we are to-day as earnest and as persevering in our study of the Bible as our fathers were and as we should be. In recent years there has been a marvellous advance in the knowledge of the times with which the Bible deals and in which the Bible was written and also of the history of the different books of the Bible. Whatever share in this increase of knowledge has been given to any of us may become a most valuable help in our devotional reading of the Bible. But whether you are learned or unlearned, whether you have much or little knowledge, I ask you to see whether it will not be well for you to give more time and thought and prayer to the Bible. The Bible (to speak briefly) tells us how God has made Himself known to men. Experience shows how great is its power to build up our spiritual life and to help us to live in communion with God and as in His presence. But to read the Bible ourselves is not our only duty. One of the two Collects of the Prayer Book in which reference is made to Holy Scripture is in the Marriage Service. The reading of the Bible in the family is a foundation of a happy and godly family life. I ask that at family prayers (which I hope have a place in our homes) parents will read the Bible with their children and heads of households with their servants. I know from experience that such reading of the Bible is a rich source of blessing." —The Bishop of Ely.

Leave not to remorse what should be done by love. He who has once stood beside the grave, to look back upon the companionship which has been forever closed, feeling how impotent there are the wild love and the keen sorrow to give one instant's pleasure to the pulseless heart, or atone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust.

### My Guide.

There is no path in this desert waste,
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see His figure, just ahead—
He knows the way I take—My Guide.

There is no path is this trackless sea;
No map is limned on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—My Guide.

There is no way in this starless night:
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes;
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice—"I am the way!"
And I sing as I follow Him on—My Guide.

### "Just for To-Day."

What a change would come over our lives if we could be made to feel the truth that life is only the gift of a day, that each evening time we might lay aside all that had fretted us so and open the book on a clean page for the record of the uncertain to-morrow. If every day that comes to us from out the treasury of time were looked after carefully, its needs met faithfully and its opportunities given full play so that we could feel we had lived it at our best, it would be all we could do successfully. It was well that "God broke our years to hours, and days," for we were not given power of mind or body to grasp greater portions of time and make out of them the steps that lead to a well-rounded and successful life.

Isn't it strange that, no matter how sorely our present necessities may press us, we find ourselves projecting our thoughts into the years that may never come, and wondering how we are to go out and meet them.

There is no road that is lighted farther than to the end of our present day. No bridge that will carry us over into the misty future where we can get a glimpse of what we will need most when we get there. God knew that there was enough of labor, enough of care, bound like a fagot on the back of each day, and it may be enough of joy many times to keep the heart from failing. So he closed the door on the morrow with the words, "The morrow shall care for the things of itself."

It is this fruitless endeavor to look over into the forbidden future, and because we can not see it clearly, magnify its sorrows and minify its happiness that makes life become a wearisome, a hopeless beating of soul wings against the bars that God has wisely put between the present and the time to come. If we were sure to see the sunny spots ahead of us instead of the shadowed ones, and if our ears could catch the tones of the joy bells, as surely as they hear the echo of the dirges, it may be that the Father would have thrown wide open the door of the future, but knowing how anticipated sorrow magnifies itself, while anticipated joys sometimes lose their attraction by long waiting for fulfillment, it was ordered that life by the day or hour was to be our widest horizon of vision.

We have a right to ask God for our present supplies. When he brings us to a new day we can feel that the strength to meet it will be born of its necessities. God can not forget how much we need to help us go safely over just one little day. A whole eternity of joy or grief may result from one day of life, and so we are given present supplies for present needs, with the assurance that we come to them one by one. The Father will understand and open up the store house of infinite love in answer to our prayer for the "now."

When the Father enjoined upon us the wisdom of asking only for present necessities he did not say that we were to wholly ignore what might be ours in the future, only that we were not to be "anxious" about it. That we were to learn the lesson of trust, considering that the love that had brought us thus far on the journey is able to shield us to the end. Like the children of Israel, we are on our way through a wilderness. There are dangers to be guarded against and so the pillar of love that shelters us as a cloud by day guides as by fire in the darkness, hovers near us. The manna may be found in our pathway for each new period that God marks off for us—but just enough for that period. Fresh and pure and sustaining we may gather it when we are an hungered, and there is no need of anxious care for fear the Father will forget to send it.

God's world is not a world of chance—nor an undiscovered country, where we are in danger of being lost in some wilderness. God and the angels are familiar with every route that is trodden by human feet from the cradle to the grave, and we can not reach a point beyond the power of love to come to our rescue.

Why should we be so anxious about the dim future that is still in the Master's keeping? If the years of our life were not his, if we could fold our tents and wander into regions far removed from his domains, we might as did the children of Israel fear the result, but while "the earth is the Lord's, and the fullness thereof," we can be content with our daily supplies, not troubling the Master in advance for that which we may not need.—Burlington Hawk-Eye.

### The Vase.

"You don't mean to say that you are going to send a vase like that to Montana, forty miles from a railroad!" Vera cried, aghast.

"It is utter folly!" Cornelia declared, positively.

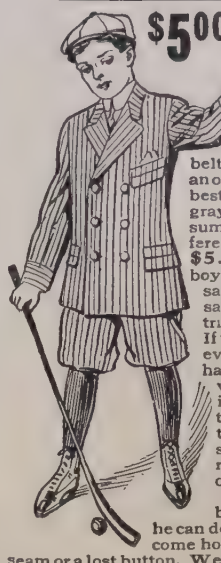
"It will be a white elephant, I am afraid." Aunt Caroline put it more gently, but her sentiment was quite as unmistakable. Even mother, who usually understood, looked a little doubtful. "It seems as if there must be so many things, and pretty things, too, that Marian will really need," she said. "But, of course, it is for you to decide, dear."

Jean caught up the exquisite bit of Japanese art as if she feared it might be taken away in spite of her, and faced them all resolutely. 'I do know Marian!" she cried. "She has wanted a piece of this for years, and if it is a white elephant, it is a very little elephant, and she will love to take care of it. Don't you see, it's just because she is so many thousand miles from such things that I had to send it to her? She will understand, if you don't. You wait and see if she doesn't."

Jean was right. Marian loved the little blue vase above all that kind and pitying Christmas friends lavished upon her. "Wait until you come to see it—and me—next summer," she wrote. "Then you'll know what it means to me."


## Berry Suits

**For Live, Active Boys!**



**$5.00** Absolutely Pure Wool. Tailored in the Best Manner. Will out-wear and out-look two cheaper ones! Double-breasted with or without belt; sizes 9 to 16. Here's an opportunity to buy the best suit of blue serge, gray or tan mixture in summer cheviots ever offered by any dealer at **$5.00.** Berry Suits for boys are made with the same care and of the same good fabrics and trimmings as the men's If that boy of yours is every inch a boy, he is hard on his clothes; he wouldn't be natural if he wasn't. He does the thousand-and-one things that burst seams, tear holes and rip off buttons from ordinary clothes.

By dressing your boy in a "Berry" suit he can do all these things and come home without a ripped seam or a lost button. We have headed him off by strong making and durable all-wool fabrics, and besides there's an air of style and refinement about "Berry" clothes that makes them exclusive in any company.

**Every Suit Guaranteed to wear the full period.**

**Send for Style Book, Samples, &c., FREE.**

Handsome illustrations of our beautiful styles of boys' and young men's suits, and a representative showing of the lovely new patterns. Juvenile suits, 2½ to 9 years, in Sailor and Russian Blouse, **$5** up. Wash Suits, **98c** up.

**O. H. BERRY & CO.**

The South's Largest Clothiery,
RICHMOND, VA.


But when the next summer came, Cornelia was very ill, and the summer after that Jean's own engagement, and for one reason and another eight years passed before the long-planned-for visit was realized, and Jean reached the Montana ranch. That first night, after the children were asleep, Marian came into Jean's room and curled up on the foot of the bed in their old-time-fashion, for a talk.

It was a long talk, covering the years and their changes. Rich as they had been, there had been many times, especially at first, when Marian had felt as if she could not endure the hardships.

"And then," she said, with a little smile, "your blue vase kept me up."

"My vase!" Jean echoed, in bewilderment.

"Yes," Marian replied. "The temptation was to slip back, you know—in manners, in daintiness about one's dress, in a hundred things that are so easy in a city, and so difficult on a ranch forty miles from a railroad. But when I felt myself 'slumping,' I'd look at that vase and say to myself, 'You've got to live up to that,' and I'd think of the long, careful processes that made it the perfect thing it is, and—pick myself up and stumble on again."

"It wasn't the vase," Jean said, her eyes dim. "It was you dear—your own splendid courage."

But Marian shook her head. "You don't know how much the vase helped," she declared.—Youth's Companion.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God last forever.—Frederick W. Robertson.

# Children's Department.

### A Changeable Little Maid.

I know a little bright-eyed maid,
Whose moods now grave, now gay,
Change like a shifting weather vane
In quite a puzzling way.

While those who hear her laughing voice,
Her roguish smile, remark,
Are wont with pleased accord to say
"She's happy as a—lark."

Yet oftentimes, I grieve to add,
If vexed by hurt or care,
Transformed at once this maid becomes
As cross as any—bear.

And then our tongues in mild reproof
Of conduct bad we loose,
And with a frown address her thus—
"You silly little—goose!"

Throughout the day her active form
First here, then there, we see,
And in amazement say she is
As busy as a—bee.

At last when evening shadows fall
And silence rules the house,
In slumberland she rests at ease,
As quiet as a—mouse.

How she can be at once a goose,
And on the selfsame day
A mouse, a lark, a bee and bear,
Is more than I can say.

Yet none the less will I maintain,
Nor contradiction fear,
That in addition to all else
She's just a little—dear.

—St. Nicholas.

### Miss Abby's Influence.

The great church was filled to overflowing, and it seemed as if one could have heard a pin drop had one fallen to the floor while Doctor Denison, the famous preacher, was speaking.

"Isn't he wonderful? And the best of it is, he lives up to his preaching every minute of his life," said one gentleman to another, as they came slowly and thoughtfully out of church. "My cousin knows him well, and she says she thinks that he does more good out of the pulpit even than he does in it. A life like his makes one glad to be alive, even if one cannot attain to such heights oneself. He makes you feel though, that no matter how insignificant you are, you can do something worth while."

And yet if Miss Abby Foster had not been found faithful in her little hot kitchen that summer day so long ago, Doctor Denison might not have been just the man he was. At least, Miss Abby's faithfulness had much to do with his greatness, though she, poor soul, grieved all her life long because it seemed to her she had lived, as she put it, "Just to cook for summer boarders."

It had been an exceedingly hot summer, but this Saturday was the hottest day of all. Miss Abby was tired—oh, so tired! It had seemed to her she could not get through the day, and Maggie, her one helper, had taken this day of all days to have one of her worst sick headaches.

There were twelve boarders to be fed, and the Saturday's baking to do. "I don't see how I'm ever going to get through the day," said Miss Abby to herself, as she stopped for a minute behind the pantry door to wipe the tears from her eyes. "But the good Lord will help me somehow, I know, and I've only got to live a minute at a time. I can't work for Him, as others can, so I must try all the harder to be patient and faithful in my wee corner, even if it is out of sight. He will see."

Then she went bravely and patiently about her work.

The mercury moved steadily up, the kitchen was almost breathless, and as Mrs. Gummidge would have said, "everything seemed to go contrary." Miss Abby's face grew wan and weary, but not once did she falter.

"I cannot do anything worth speaking of, but God helping me, I will be patient and cheerful all day long," she kept saying to herself, "and it's only a minute at a time."

Out in the front yard, under the trees, where one got all the air there was to get, Mabel Denison lay in a hammock half asleep, when her twelve-year-old brother Jack appeared.

"Oh, dear!" she exclaimed, impatiently. "What have you come for? I was half asleep. It is too hot to live!"

"I'd be ashamed to complain if I were you," said Jack. "If you think it is too hot to live out here in the shade, what do you think of Miss Abby working in that hot kitchen all day long? It's a shame, I think—and—say, Mabel, couldn't you help her a little? I would if I was a girl, and knew how."

The boy hesitated for a minute, then went on: "You see, I've made a mess of it, as usual. I don't see why boys always have to be in the way, even when they don't mean to be. I was going after a drink of water, and she was taking some sort of flummery stuff she'd made for dessert out of the ice-box. She didn't hear me, and I didn't hear her, and between us we upset the whole thing. I could have kicked myself, and I expected she would take my head off; but, do you know, she just sort of grew white round her lips, and then patted me on the shoulder, and said, so comforting-like: 'I know you didn't mean to do it, Jack.' She is tired to death, Mabel, and she is a saint not to scold. Couldn't you go and help her out a little? Maggie's sick in bed, you know. I think it would be just as much missionary work as going round to see poor folks at home."

So it came to pass, fifteen minutes later, Miss Abby, heart-sick and almost to the end of her strength, heard a little tap on the kitchen door, and there stood Mabel and Jack.

"You poor dear!" said Mabel, impulsively, as she caught sight of Miss Abby's tired face. "You're fagged out, and this small boy has put the finishing touch on. But he is no end sorry, and I'm going to help him atone. I took a course of cooking lessons last winter, and I've just been longing to show what I can do. Here's the chance of my life to cover myself with glory, so you are just to go out in the hammock, and stay while I get dinner. You tell me your plans, and see if Jack and I cannot execute them."

And Miss Abbey went. It was while they were all three doing the dishes together that Jack heard Mabel say:

"How could you keep from being impatient when Jack upset your cream?"

"Why, dear," replied Miss Abby, "It's the only thing I can do for the Lord. My life doesn't count for much of anything worth while so I just try hard to be patient and faithful every day."

"If ever I'm a Christian," was the boy's unspoken thought, "I'll try to be like Miss Abby. She may say she don't count for much, but I think she is a saint."

All the years of his life the lesson of that summer day followed him. When, a few years later, he professed before men his determination to serve Christ, his prayer was: "Help me to be the kind of a Christian Miss Abby was!" And when at last he was ordained a minister, it was still his prayer that he might help his people to be "true, faithful, every-day Christians."

And in the little country church-yard Miss Abby's last resting-place is marked by a simple white stone with his inscription: "To be great there is no need to do singular things. What is needed is to do common things singularly well."—Zion's Herald.

### "For Idle Hands To Do."

The idling habit is a menace to the boys of both country and city. Every wise mother must be on her guard against it for her sons. The grocery store furnishes only too easy a lure for village boys, and hundreds of idlers frequent the public squares of the great cities.

There is no accounting for the seeming leisure of the army of grown-up loafers. Most of them are able-bodied, although some are anemic or badly nourished. But the sad truth probably is that a doting mother began the useless career of each of them, and that a hard-working life continues the indulgence.

It is not easy for a mother to invent occupations for her little son. The daughter may early be taught the use of broom, duster and needle. Then the doll is an unfailing and exacting task-mistress. She always needs new clothes. But work for boyish hands and feet is less abundant. The supply of family errands is small. The coal-hod has supplanted the wood-pile. In the end the boy sees through the device of trumped-up work, and runs away from it.

Happy the mother who discovers in her boy some taste or talent. The passion of the carpenter for tools, of the draftsman for pencil and paper, or of the gardener for growing things ought to be hailed as a safeguard against the loafing disease. If no occupation of the usual boyish sort can be contrived, the boy may better be put to bread-making or sweeping than given over to idleness. There is scarcely a boy to whom a paint-pot and brushes will not appeal, and fence and blinds and steps will bear fresh coats of paint at frequent intervals.

Every device is worth considering if it will erect one new barrier against the loafer's habit—the destroyer of every manly virtue, from industry to self-respect.—Youth's Companion.

### The Commandments in Meter.

"Thou no gods shalt have but me;
Before no idol bend the knee;
Take not the name of God in vain;
Dare not the Sabbath day profane;
Give both thy parents honor due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Steal not though thou be poor and mean;
Make not a wilful lie, or love it;
What is thy neighbor's dare not covet."

It would be a terrible world to live in if there were no guiding, restraining, overruling hand. It is frightful even to imagine that all things are at haphazard and that the universe is a great machine, without control, grinding on with accelerating fury until its forces shall be exhausted.

### A Springtime Wish.

O, to be a robin
In the Spring!
When the fleeting days of April
Are a-wing.
And the air is sweet with knowing
Where the hidden buds are growing,
And the merry winds are going
Wandering!

O, to be a robin
With a nest
Built upon the budding branches—
East or West!
Just to swing and sway and dangle
Far from earth and all its tangle,
Joining in the gay bird jangle
With a zest!

O, to be a robin—
Just to sing!
Not to have the pain of hating
Anything—
Just to race the foremost swallow
Over hill and over hollow—
And the joy of life to follow
Through the Spring!

—Isabel E. Mackay in St. Nicholas.

### Mother's Birthday Gift.

"I have never had anything like that in all my life. Whatever is given me is something that I can use about the house," thought Mrs. Minship, as she hurried to the kitchen where a kettle of vegetables was boiling over. "Sometimes it's a set of knives and forks, then again some table linen. I've had a gasoline stove, a dozen dining-room chairs, a wash machine, some window shades for the parlor, and my last birthday gift was a churn."

"I presume they think such things as father and the boys gave Millie aren't adapted to me!"

She held up her hard, rough hands, and tried to imagine how a fine opal like the ring Millie had just received as a birthday gift would look on the workworn fingers.

"You would look rather out of place," she mused, "perhaps a little bit ashamed, with a ring on."

Millie, who had just entered the kitchen, held the ring to the sun, which, shining through the window, scattered little flashes of color about her hand.

"Isn't it a beauty, mother? Father and the boys are so good to me! I wish your birthday came the same time as mine, instead of three weeks later. We could compare our gifts, and rejoice together. See how it sparkles!"

"Yes, dear!" with just the faintest sigh in the mother's tone.

"What do you think they are going to give you? I'm going to put my money with theirs," and Millie looked up expectantly into Mrs. Winship's face. "You can't guess; but it's something nice!"

"Father asked me only yesterday what you needed, and I mentioned ever so many things! There's a new parlor lamp—we can hardly go any longer without one. Then the stair carpet is worn almost threadbare! I also suggested a new pump. You had complained that the old one was so hard to bring water with. And a clothes-horse, for the one we have is such a rickety affair; it hardly stood up while I was hanging the last ironing on it. Now which would you like best?"

"They are all very useful," replied Mrs. Winship, "I don't know as there is any choice."

Millie turned and glanced suspiciously at her mother. The way in which she spoke didn't seem quite natural, or was it because she was tired! "Mother does have too much to do," thought Millie as she hurried to show her new gift to Helen Kimball, who was just going by. "I believe we'd better get the pump for it would lighten her work! Father would as soon get that as one of the others, I am sure!"

Mr. Hiram Winship had been an unusually prosperous farmer. His acres had increased as the years came and went, until the original farm "was almost squeezed to death in the middle of so many additions," as he facetiously expressed it.

The dowry Sarah Hobart had brought to her husband had gone to stock the place and buy some improved farm machinery.

"I'll get an engagement ring soon's we are on our feet," Hiram declared before they were married, but the once slender finger had grown red and big-jointed; and the ring had not been bought. Hiram had forgotten all about it, long ago.

The afternoon following Millie's birthday, she drew the strings of her sun-hat about her neck, and started for the meadow with a berry basket. She stopped before she reached the gate.

"I mustn't wear you; you might get lost," she said to the handsome birthday ring, and slipping it off, she ran back up the stairs to her room. "I guess you'll be safer there," she said, laying the opal on the velvet pin cushion and hurrying back to her basket.

Some time later, Mrs. Winship stood before the bureau in her daughter's room, holding the ring in her hands.

She didn't hear Millie's step on the stair, nor did she notice her daughter's form in the door.

"Even though I'm growing old, I like pretty things! I haven't had a very large share; perhaps that is why I wish they knew, and would give me just one little thing for my very own. Not something for the house like"—

Millie heard no more. She crept softly away from the open door and down the narrow stairs.

"Pump—clotheshorse! Mother mine, we never thought, else we'd never have been so cruel! We've just given you the things we needed ourselves and called them presents. Mother, why didn't you tell us how selfish we were? You've never even whispered a protest!"

"Have you decided, daughter, which we'd better get—the pump, or one of the other things?" asked Mr. Winship.

It was after the supper dishes had been put away, and Millie had found her father on the cool veranda. She could hear her mother in the warm kitchen, sprinkling the clothes for the morrow's ironing.

"Yes, father, the other things," and while she spoke it low, that her mother might not hear, there was an anxious determination in her voice that caused her father to look up with inquisitive surprise.

"Not all—clotheshorse, lamp, and carpet?" he asked, with a smile on his sunburnt face.

"No, father; let me whisper."

When the dual conference was over, there was a light in Mr. Winship's eyes of regret and resolve.

He sealed the contract with a bargain squeeze of Millie's hand.

"We'll get the rest, too; the pump and 'the other things!'" he declared.

"They seem to have a good deal of mystery about getting my birthday present," thought Mrs. Winship, a fortnight later. "It may be over the make of the pump or the color of the lamp shade. But there I must be grateful; a spirit like this isn't becoming to a woman of my age."

The Tuesday before her birthday, the hardware man from the village drove into the Winship yard.

"It's a pump!" exclaimed Mrs. Winship, and though she had half expected it, there was a trace of disappointment in her voice.

On the morning of her birthday, Millie took her mother's hand, and started toward the stairs. "Shut your eyes and come with us," said she.

"But the present isn't up there!" remonstrated the little woman, positively.

"Who said so?"

"It couldn't be—a pump; besides, I've seen it."

"The pump! Sarah, please don't mention it!" and over the face of Hiram Winship passed an expression of pain and shame.

"You'll have to guess again, mother," and Charles and Harold gently lifted Mrs. Winship, and carried her to the stairway.

"Hiram! Children!" In those two words was the pent-up gratitude of twenty years.

There on the bed was a beautifully bound copy of the Noble Women of the Present Day" from Charles; a work basket lined with silk and fitted with sewing implements of steel and silver, from Millie; some creamy lace from Harold; a lovely wrap and such a beautiful shimmering, silk dress pattern, from Hiram.

"And here, Sally," said her husband, calling her by an almost forgotten name, "here is your engagement ring," and he lovingly, though a trifle clumsily perhaps, forced a solid gold band over her enlarged finger joints. "It's from us all, and is our pledge never to forget what we owe to our dear little mother.

"There, my dear wife, you know—I have no words to express it!"—The Lutheran.

### Judged By His Works.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side surrounded by a grove of trees almost as old as itself.

About ninety years ago there lived in that castle a noble gentleman, who had an only son, the comfort of his father and a blessing to all who lived on his father's estate.

It so happened once that, while this young man was away from home, a French gentleman came to the castle on a visit. The talk of this Frenchman concerning God was such that it chilled the old man's blood. The baron reproved his guest, saying: "Are you not afraid of offending God, who rules above, by speaking in such a manner?" The Frenchman said he knew nothing about God, for he had never seen him. The baron took no further notice of this answer at the time, but the next morning took him about his castle and profited by the occasion to show him a very beautiful picture that hung on the wall. The man admired the painting very much, and said: "Whoever painted that picture knows how to use the brush."

"My son painted that picture," quietly returned the baron.

"Then your son is a clever artist," replied the gentleman.

The baron took his guest into the garden and showed him many beautiful flowers and rare plants.

"Who has the ordering of this garden?" asked the visitor.

"My son," said the baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop that grows on the wall."

"Indeed," replied the Frenchman. "I shall think very highly of him soon."

The baron then went with his visitor into the village where his son had established a school, in which all young children that had lost their parents, were received and brought up at his own expense.

The children in the home all looked so happy that the man was very much pleased, and when he returned to the castle he said to the baron: "What a happy man you are to have such a good son!"

"How do you know I have such a good son?"

"Because I have seen his works, and I know that he must be good and clever from all that you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge him by his works."

"True," replied the old nobleman, "and thus you should judge of the character of our heavenly Father. From his works you must see that he is a being of infinite wisdom, power and goodness!"—The Children's Friend.

### The Skeleton and the Money Bag.

The latest excavations at Pompeii have led to interesting discoveries. A recent exploration revealed a well-preserved tomb, erected in memory of the wife of a magistrate, who had died at the age of twenty-two. It consisted of a marble column, surmounted by an amphora and surrounded by a circular seat. Close to the tomb a skeleton was found clutching a bag, containing fifty silver coins of the consular and imperial periods. It was apparently the skeleton of a person who was overwhelmed by the ashes of the volcano while trying to escape with his money. This poor man was not the only one who undertook to carry his gold through the gate-way of death. It hurts many men to make a will. So happy are they in handling their own money and in increasing its volume, that they would gladly take it along with them to the other side if they could; but the soul has to leave all its baggage on this side of the river.

For we brought nothing into this world, and it is certain we can carry nothing out. (1 Tim. 6:7.)

Northing jolts a narrow-minded man more than being forced to admit that he is wrong.

### Oatmeal Macaroons.

Come, all ye little would-be cooks,
And join our merry band;
Learn to prepare the toothsome foods
Enjoined throughout the land.
Put on your caps and aprons quaint,
Set out two bowls and spoons,
And butter well your biscuit tins
For oatmeal macaroons.

The sugar and the butter mix
Till creamy as can be,
Then add the beaten yolk of egg,
And stir most thoroughly.
In other bowl the dry things put,
The oatmeal and the salt,
Stirred with the baking powder till
They blend without a fault.

Next mix the contents of the bowls,
And add vanilla, too;
And last the well-whipped white of egg
Most thoroughly mixed through.
Then drop the mixture from a spoon,
Two inches space between,
In little bits no larger than
A tiny lima bean. —St. Nicholas.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va.

Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders a talogue mailed on application.

Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

INCORPORATED 1882.

THE
VIRGINIA FIRE & MARINE
Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

*Gives a Fine Finish to Starched Things*



Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.

Pure Refined
PARAFFINE

applied hot is the *surest* way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

STANDARD OIL COMPANY,
(Incorporated).

ESTABLISHED 1877.

Retreat for the Sick

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## CHURCH INTELLIGENCE.

Continued from page 13.

### Convicts Confirmed.

Twenty-nine convicts were confirmed in the Eastern Penitentiary, Philadelphia, on April 15. Among them were two murderers. The services, which were conducted by Bishop Robinson, of Nevada, in the absence of Bishop Mackay-Smith, who is ill, marked the culmination of long and zealous labor on the part of the Rev. Francis M. Burch and the Rev. T. William Davidson, of the Episcopal City Mission, among the prisoners at this institution. It was the culmination of a real gospel work—"I was in prison and ye visited me." Mr. Burch presented for confirmation a class of twenty and Mr. Davidson a class of nine, all men. Of the twenty-nine, all except six had been previously baptized by these two clergymen. Mr. Burch is a native of Clarke county, Va., and was formerly in charge of Bruton parish church, Williamsburg, Va.

### Work Among Deaf-Mutes.

April is a busy month for the Rev. Austin W. Mann. Eight annual reports have to be made out to the Bishops in whose Dioceses deaf-mute work is prosecuted. A new duty has been laid upon him of preparing eight more annual reports to the chairman of the Council of Advice for Church Workers among deaf-mutes. The chairman is Bishop Olmsted of Central New York. The Council was chosen by the General Convention meeting at Richmond, in 1907.

Rev. Oliver J. Whildin, General Missionary to the deaf of the Southern Dioceses, visited a large number of his mission stations during the month of April, among them Baltimore, Washington, Cumberland, Hagerstown, Richmond, Charleston, S. C., Wilmington, Durham and Raleigh, N. C. At St. Andrew's church, Richmond, a Bible class with fifteen members was started, on April 18. Holy Communion services were celebrated at a number of places and one baptism was administered at Cumberland, Md. The offerings for general Missions from the deaf-mutes has been very generous this year, the Baltimore and Washington Missions alone sending a total of $27.22.

## PERSONAL AND NEWS NOTES.

The Rev. A. J. Nock has resigned St. Joseph's parish, Detroit, Mich.

The Rev. John A. Bevington has become rector of Trinity church, Albany, N. Y.

The Rev. John V. Plunkett takes charge May 1, of the missions of Cape Girardeau and Jackson, Mo.

The handsome new Church of the Holy Comforter, Sumter, S. C., was used for the first time on Easter Day.

The Rev. Francis C. Todd, of Hartford, Conn., will take charge of St. Andrew's church, South Orange, N. J., in May.

Rev. Frank Pinckney Clark, Diocese of Pennsylvania, who because of ill health retired from the active work of the ministry ten years ago, and has since lived at Front Royal, Va., has been compelled to return to Philadelphia, to seek entrance as a chronic invalid in the Harrison Memorial House, which is connected with the Episcopal Hospital of that city.

The Rev. Otis E. Gray, of St. Mark's church, New York, has resigned to take up work in the Missionary district of Olympia.

Rev. R. R. Claiborne, of Grace church, St. Francisville, La., has been called to take charge of the church in Marshall, Texas.

The Very Rev. Herbert E. Bowers, D. D., Dean of the Arkansas School of Theology, has been appointed an Examining chaplain of the Diocese of Arkansas.

The Rev. William Shaw has resigned the rectorship of Trinity church, Carbondale, Pa., and has accepted the rectorship of St. Paul's church, Walla Walla, Wash.

The Rev. G. Monroe Royce, of the Diocese of New York, who has been abroad studying for some time, has returned, and will become Archdeacon of Florida under Bishop Weed.

Bishop Gailor visited St. John's Church, Knoxville, Tenn., on Sunday, April 25, and confirmed nineteen persons, making sixty-nine in all confirmed during the present year.

The Rev. H. M. T. Pearce, who was recently appointed to a chaplaincy in the navy, has assumed his new duties and should be addressed U. S. S. Franklin, Navy Yard, Norfolk, Va.

A handsome chalice and paten, given in memory of the Rev. Charles Fetter, were blessed in Calvary church, Wadesboro, N. C., on Easter Day, by the minister in charge, the Rev. W. N. Ball.

The Rev. Samuel R. Brickerhoff, a graduate student at the General Seminary, who has had charge the last year of the services at St. Matthew's, Newark, N. J., has been called to be rector of the parish.

Handsome oak choir stalls were used for the first time in St. Luke's church, Charleston, S. C., Easter Day. They were given by Mr. Louis L. Simonds, in memory of Mrs. Sarah Calhoun Simonds.

The Rev. Edmund A. Neville has commenced his work as rector of the Church of Our Saviour, Mt. Auburn, Cincinnati, O., and should now be addressed at his residence, 2354 Auburn Avenue, Cincinnati.

Bishop Woodcock held a special service in St. Paul's church, Louisville, Ky., Easter Day, when he blessed a handsome processional cross, the gift of Mrs. Harry L. Smyser, a communicant of the parish.

The Rev. John H. McCandless has resigned the rectorship of St. Luke's church, Smethport, Pa., after twenty-nine years' service. His resignation will take effect May 1, when he will become rector emeritus.

The number of Communions made at the Church of the Redeemer, St. Louis, was the largest for many years, and the special offering was $3,000, to apply on the real estate debt; this makes $7,500 paid on the debt in three years.

A class of thirty-eight persons was lately confirmed at St. Stephen's mission, St. Louis, Mo. Fifteen were received from the Roman Church and fourteen were non-Episcopalians. Three of those from the Roman Church were originally converts to Romanism from the Baptist and Congregational Churches.

The Rev. George C. Shaw, assistant of Emmanuel parish, Cumberland, Maryland, and in charge of Holy Cross church, has accepted the rectorship of St. George's church, Mount Savage, and will enter upon his duties the first Sunday in May.

The consecration of the Church of the Incarnation, Brooklyn, N. Y., the Rev. Dr. John G. Bacchus, rector, will take place on Sunday, May 9. The rector will preach in the morning. He has been rector of the parish for almost forty years. In the afternoon the preacher will be Bishop Burgess.

The Rev. Dr. F. J. Mallett, rector of St. John's church, Sharon, Pa., will give the Memorial Day address at Sandy Lake, Pa. The rector of St. John's will also officiate as special preacher at St. James' church. New York City, on the evening of May 9, in connection with the annual Convention of the Church Association for the Advancement of the Interests of Labor.

At Christ church, Raleigh, N. C., on Easter Day, two handsome memorials were blessed by the rector, the Rev. M. A. Barker. One was a Bishop's chair, the gift of Mrs. R. B. Raney, in memory of her father, Capt. C. B. Denson, and a silver Communion cruet, by Mrs. Finley Williamson, of Burlington, N. C., in memory of her mother, the late Mrs. Ira Manley Baker, of Tarboro.

A fine new bell, a memorial to the wife of the rector, the Rev. Dr. Henry B. Martin, has been placed in Emmanuel church, Chestertown, Md., and was rung the first time on Sunday, April 25, for the early celebration of Holy Communion, that day being the anniversary of Dr. and Mrs. Martin's wedding. A large brass tablet has been placed in the vestibule of the church, bearing an appropriate inscription.

Interesting services were held in the Presbyterian church, Manning, S. C., on April 19, by Bishop Guerry, who delivered an eloquent and impressive sermon to a mixed congregation. The Bishop was assisted in conducting the services by the Rev. Wallace Carnahan, rector of St. Matthias' church, Summerton, and by the Rev. James McDowell, of the Presbyterian church, who read the Scripture lessons for the evening.

Valuable gifts have been received by St. Paul's church, East St. Louis, the Rev. Dr. F. M. S. Taylor, rector, among which were a brass altar lectern, a thank-offering from Mrs. F. M. S. Taylor; a rich velvet rug for the sanctuary, a brass altar cross, and a handsome brass pulpit as a thank-offering; a beautiful reredos of quartered oak and brass, given by Mr. H. B. Wharton, and a fine brass lectern, given in memory of Mrs. Sarah Taylor, grandmother of the rector.

The Rev. Wyatt H. Brown, B. D., assistant to the Rev. E. E. Cobbs, at St. John's church, Montgomery, Ala., has accepted a call to the rectorship of All Saints' church, Mobile, Ala. The Rev. Mr. Brown was graduated at the University of the South, being valedictorian of his class and receiving his degree of B. D. He was ordained deacon May 2, 1908, in St. John's church, Montgomery, and on April 4, 1908, in St. Paul's church, Selma, he was ordained to the priesthood. He will enter upon his new duties the second Sunday in May.

On Easter Even Bishop Lawrence confirmed 78 colored persons in St. Bartholomew's chapel, Cambridge, Mass., and one member of the class the night before, in St. John's church, Charlestown. This class was prepared and presented by the Rev. G. Alexander McGuire, a colored priest.

At St. Luke's church, Chester, Pa., Rev. Henry J. Beagen, rector, a handsome brass altar cross was presented, on Easter Day, by Miss Emily J. Reed, in memory of her brother, the late George W. Reed, of Mt. Airy, Pa. A beautiful set of altar linen, made and given by the Altar Guild, was also used then for the first time. The rectory, a handsome building of concrete stone blocks, erected on the church property, is now finished and occupied.

Ninety-five persons have been confirmed in St. Paul's church, Baltimore, Md., this spring; forty from the church, fifty-five at the chapel. During the last two weeks of Lent between 500 and 600 persons attended the week-day services. On Good Friday, after the appointed morning service, the three hours' service was conducted by the rector, Dr. Kinsolving, and the church was filled throughout the service. On Easter Day all the services were largely attended. About 600 at the church and 450 at the chapel made their communion on Easter Day, Dr. Hodges being celebrant at 6:30 and 11:00.

Visitors to the Boston Church Congress from points in New England and the territory immediately adjacent, may receive concessions in railway rates on the following conditions: At the time of purchasing the full fare ticket to Boston, they must request the ticket agent to give a certificate that full fare has been paid one way. To all who present such certificate to the proper office in Boston, an order for a return ticket will be given at three-fifths of the regular fare one way. For this service the Railway Companies charge a fee of 25 cents. Further information will be given by local ticket agents.

Miss E. S. Brown, who for some weeks, has been doing parish visiting in Salt Lake City, Utah, has been called home through the illness of her sister. Miss Brown reached here last fall and after taking a twenty weeks' course at St. Mark's Hospital, to complete her training as a deaconess, took up work here as a parish visitor. Though her time was divided between St. Mark's cathedral, St. Paul's church, and the St. Andrew's Associate Mission, she has accomplished excellent work. All will miss her much and her place will be hard to fill, especially at the mission in East Garfield and St. John's chapel, Salt Lake City, where she has been in charge of the work for and with the women and girls.











## Notices.

### DIED.

DUNN.—Entered into rest, April 14, at his residence, 26 East Preston street, Baltimore, Md., CHARLES IRVIN DUNN, in the 60th year of his age.

The gift of God is eternal life.

LAMB.—Entered into life eternal, at Norfolk, on the twenty-third of March, 1909, Col. WILLIAM LAMB, in the seventy-fourth year of his age.

TAYLOE.—In New York, on Thursday, April 22, EDWARD INGLE TAYLOE, in the thirty-seventh year of his age, son of the late Col. George E. and Delia (Willis) Tayloe, of Orange, Va., and grandson of the late George P. Tayloe, of Roanoke, Va.

### WANTS.

WANTED—A POSITION TO NURSE AN invalid who expects to go to the Roanoke Red Sulphur or the Blue Ridge Springs. References exchanged. Address 51, care Southern Churchman. may1-2t*

WANTED—BY CHURCH FAMILY, LADY for companion and tutor, to assist in care of young girl in delicate health. Address with references,etc., Mrs. James H. Taylor, Cleveland Park, Washington, D. C. 1t

WANTED—A LADY OF CULTURE AND refinement wishes a position for the summer, as tutor or companion. Persons interested please address, P. O. Box 225, Woodville, Miss. 1may-2t.

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. may1*

WANTED—POSITION BY A MIDDLE-aged lady as mother's helper; can teach young children, sew and mend neatly. No objection to the country. Terms moderate. Address 49, care Southern Churchman. apr24-2t


## Capon Springs and Baths

A most delightful Mountain Resort with large company every year. Capacity 600. 100 miles due west of Washington, D. C. For pamphlets, rates, etc, address

CHAS. F. NELSON, Capon Springs, W. Va.


### CLERGYMEN WANTED.

Wanted.—Five Clergymen for the Diocese of Kansas City. Address Bishop E. R. ATWILL, 3146 Main St., Kansas City. Mo. 1may-3t.

Wanted.—Retired Clergyman or Rector Emeritus and family, to occupy the future rectory of church at Mount Rainier, Prince George county, Md. Address

MISS N. C. ROUSSEAU,
1t Mt. Rainier, Md.

## APPEALS.

### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The General Clergy Relief Fund,
Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. McCLURE, Asst. Treas.

GIFTS OR BEQUESTS
for Domestic Missions, for Foreign Missions, or for General Missions intrusted to the Church's agent,

### THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

REV. A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1.00 A YEAR.


## John L Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.


### CHOIR EXCHANGE.

English Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

# $5.10 FOR $1.35

## SPECIAL LIMITED TRIAL OFFER.

This is a great opportunity for interesting and profitable entertainment such as has never before been offered. I have made contracts with the following publishers, with a guarantee that current issues for each and every publication will be sent to the subscriber at the time of issue, excepting the Lippincott's Magazine. This magazine will reach the subscriber thirty days later, but Lippincott's is always good. It contains a complete novel in every edition besides a dozen or more good catchy stories. A year-old copy is just as readable as a current issue.

**TEN LEADING MAGAZINES EACH FOR 3 MONTHS AND TWO FOR 3 WEEKS, MAILED TO YOUR HOME ADDRESS ALL FOR . . . . . $1.35**

Please stop and consider how every member of the family can be enjoyably and profitably entertained by taking advantage of this wonderful bargain in the best class of current literature open to everybody.

### HERE IS THE OFFER IN DETAIL.

| | | |
|---|---|---|
| Smart Set, 3 months, value . . . . . $.75 | Technical World, 3 months, value . . .45 | Lippincott's, 3 months, value . . . . .75 |
| Pictorial Review, 3 months, value. .45 | Woman Beautiful, 3 months, val. . .45 | Forest and Stream, (3 issues weekly), value . . . . . .30 |
| Travel Magazine, 3 months, value. . .45 | Uncle Remus Home Mag., 3 months, value . . . . . .30 | Youth's Companion, (3 issues weekly), value . . . . . .15 |
| Success, 3 months, value . . . . . .30 | | |
| World To-Day, 3 months, value. . $.45 | Housekeeper, 3 months, value. . . . $.30 | |

**SMART SET.**
$2.50 per year, 25c. per copy.
One hundred and sixty pages of solid reading in every number.
**Three Months Retail Value, 75c.**

**PICTORIAL REVIEW.**
The fashion magazine, designed for the average woman in the average home.
$1.00 per year, 15c. per copy.
**Three Months Retail Value, 45c.**

**THE HOUSEKEEPER.**
For 32 years the American housewife's favorite Every issue filled with useful, practical household matter; good short and serial stories and popular articles. Large size, fully Illustrated.
10c. per copy.
**Retail Value, 30c.**

**SUCCESS MAGAZINE.**
A magazine of inspiration with high literary excellence.
$1.00 per year, 10c. per copy.
**Three Months Retail Value, 30c.**

**THE WORLD TO-DAY.**
For the busy man or woman, the world's happenings, a complete digest of events, also many attractive articles written by the foremost men and women of to-day. Printed in colors. $1.50 per year, 15c. per copy.
**Three Months Retail Value, 45c.**

**TECHNICAL WORLD MAGAZINE.**
Edited by Henry M. Hyde.
A magazine of progress, popular discussions of all timely topics in science, invention, discovery and industry, also fiction, travel, biography and humor.
$1.50 per year, 15c. per copy.
**Retail Value, 45c.**

**LIPPINCOTT'S MAGAZINE.**
The greatest Fiction Magazine in America. A complete novel in every issue and many good, catchy short stories.
$2.50 per year, 25c. per copy.
**Three Months Retail Value, 75c.**

**THE WOMAN BEAUTIFUL.**
A Dignified and Practical Magazine on Beauty Culture. Each issue containing beautiful plates in color of prominent women.
$1.00 per year, 15c. per copy.
**Three Months Retail Value, 45c.**

**UNCLE REMUS'S—The Home Magazine**
Founded by Joel Chandler Harris, the prince of all story writers. It has all the departments that will please the entire family with illustrations and catchy stories.
$1.00 per year, 10c. per copy.
**Retail Value, 30c.**

**FOREST AND STREAM.**
The big magazine for sportsmen. A real outdoor magazine.
$3.00 per year, 10c per copy.
**Three Weeks Retail Value, 30c.**

**TRAVEL MAGAZINE.**
A magazine that brings the Whole World to the Library Table.
$1.50 per year, 15c. per copy.
**Retail Value, 45c.**

**YOUTH'S COMPANION.**
$1.75 per year, 5c. per copy.
The only paper that pleases the old and young.
**Three Weeks Trial, 15c.**

## ADD THE NEW DELINEATOR

**SIX MONTHS FOR 50 CENTS. Double in Size—Double in Value—**

Beautiful Colored Plates—Six Issues—April, May, June, July, August and September.

Retail Price, 15c. per copy—Value 90c. **Take Them All for $1.85.**

A NEW Yearly Subscription to the Southern Churchman $1.65 Extra.

**14 Magazines in All for $3.50. Without Delineator for $3**

The SOUTHERN CHURCHMAN may be sent to a separate address.

**Thomas Semmes, Jr, Box 849, RICHMOND, VA**


### The Good Shepherd.

During a visitation tour in the snow mountains of Facigny, St. Francis de Sales was much touched by the death of a shepherd, who, in trying to save one of his flock fell over a precipice, and was found dead and frozen. He applied the lesson to his own flock, and the duty of not sparing his very life for their sakes. "O my God," said I to myself, "this poor shepherd sought his missing sheep with an ardor which the ice could not chill; wherefore, then, am I so cold in seeking my sheep? My heart was deeply moved and melted within me."—St. Francis de Sales.

### God Answers Prayer.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them, if their distress requires it. He will astound them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

"Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can; and when that is done, stop me, pay me what wages Thou wilt, and help me to say from a quiet heart a grateful Amen."—Henry Van Dyke.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

## Thoughts for the Thoughtful.

Prayer flies where the eagle never flew.

Character of the divinest sort can always be built with tools right at hand.

The sin of detraction is eminently the offense of excellent people.—George Hodges.

There is no excuse for making the same mistake twice when there are so many other mistakes to make.

"Christianity, which is the most domestic of all the world's creeds, has in Japan come into special contact with the strong national idea of family."—Rev. J. T. Imai, of Tokio.

It is a great comfort in sorrow to remember that sorrow is an indication that God is noticing us. Which of His children would prefer being unnoticed, rather than endure the purifying but painful evidence of His love and care?

The heart is the key of this world, and of life. We often live helpless amid the most dreary circumstances in this world, that we may love others and minister to their happiness. Through our very imperfections we are often more capable of influencing others, and this strange influence expounds the riddle of our existence.—Novalis.

How happy home might generally be made but for foolish quarrels, or misunderstandings, as they are well named! It is our own fault if we are querulous or ill-humored; nor need we, though this be less easy, allow ourselves to be made unhappy by the querulous or ill-humor of others.—Sir John Lubbock.

The sun only sees the world when it is bathed in warmth and light, but the warmth and light are of the sun. We can make our own atmosphere as the sun does. Sometimes the clouds are below and around us, but the light that lighteth every man that cometh into the world is in us when God is in us.

We put down as the worst thing that can come into the life of a child low, vile association. We doubt if any human being ever got beyond the influence of evil associates for the first ten years of life. Such association will produce an insanity of nature against which the victim will find it necssary to fight for all the years that remain to him.

God never calls you from larger things to smaller. God never calls you from up, down. God never calls you into shrunken conditions. God calls you for your welfare, your enlargement, your power, your benediction. God is always calling up, up, up to His children. Blessed be the man that answers when the call upward and outward comes. "Here am I; send me."—A. F. Schauffler.

The aim of all Christian teaching is to perfect character, and to initiate holy and helpful action. John Ruskin says at the close of one of his volumes: "This is the sum of all my writings, 'Whatsoever He saith unto you, do it!'" The words of Mary to the servants of Cana of Galilee is the word for us to-day: "Whatsoever Christ saith we can safely do, and less than that we dare not do."

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

1908 ANOTHER RECORD BREAKING YEAR FOR THE 1908

*Northwestern Mutual Life Insurance Company*

GROWTH OF COMPANY.

New Business Paid For. (Not Including Additions.)

| | |
|---|---|
| 1904 Largest Year in Previous History of the Company | $ 73,876,037.00 |
| 1905 Largest Year in Previous History of the Company | $ 90,334,038.00 |
| 1906 Largest Year in Previous History of the Company | $ 93,885,273.00 |
| 1907 Largest Year in Previous History of the Company | $102,242,289.00 |
| 1908 Largest Year in Previous History of the Company | $109,778,709.00 |

Surplus Account December 31st, 1908.

| | |
|---|---|
| Dividends apportioned for payment in 1909 | $11,199,411.56 |
| Deferred dividends on policies maturing after 1909 | $16,847,000.00 |
| Total Future (assigned) Dividends | $28,046,411.56 |
| Unassigned Surplus | $ 4,465,646.40 |
| Total surplus funds (on basis of values furnished by New York and Massachusetts Insurance Departments) | $32,5 357.96 |

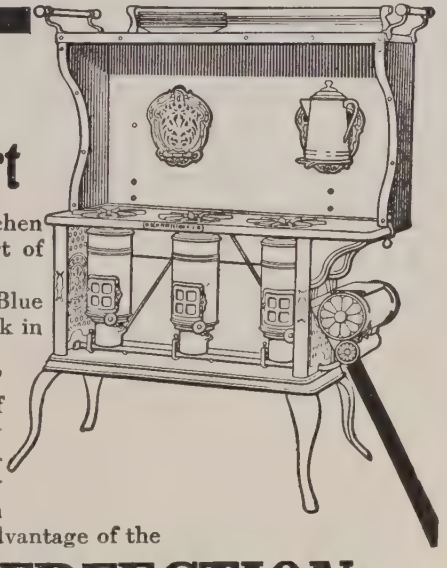
T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
601 Mutual Assurance Society Building, - - RICHMOND, VA.

Religious and Memorial Art

FOR ASCENSION-TIDE and WHITSUNDAY MEMORIAL GIFTS to your PARISH CHURCH
Should be ordered NOW.
Write us definitely and ask for Illustrated Handbook and Data on Any Matter.

J & R LAMB 23, 25, 27, Sixth Ave., NEW YORK.

Plan for Summer Comfort



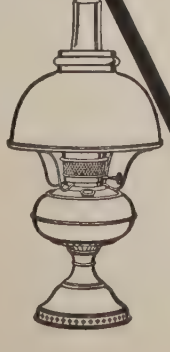
Don't add the heat of a kitchen fire to the sufficient discomfort of hot weather.

Use a New Perfection Wick Blue Flame Oil Cook-Stove and cook in comfort.

With a "New Perfection" Oil Stove the preparation of daily meals, or the big weekly "baking," is done without raising the temperature perceptibly above that of any other room in the house. Another great advantage of the

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is its handsome CABINET TOP, which gives it every convenience of the modern steel range. Has an ample top shelf for warming plates and keeping cooked food hot, drop shelves for holding small cooking utensils, and is even fitted with racks for towels. Made in three sizes, and can be had with or without Cabinet Top. If not at your dealer's address our nearest agency.



The Rayo Lamp gives perfect combustion whether high or low—is therefore free from disagreeable odor and cannot smoke. Safe, convenient, ornamental—the ideal light. If not at your dealer's address our nearest agency.

STANDARD OIL COMPANY
(Incorporated)

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

## NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

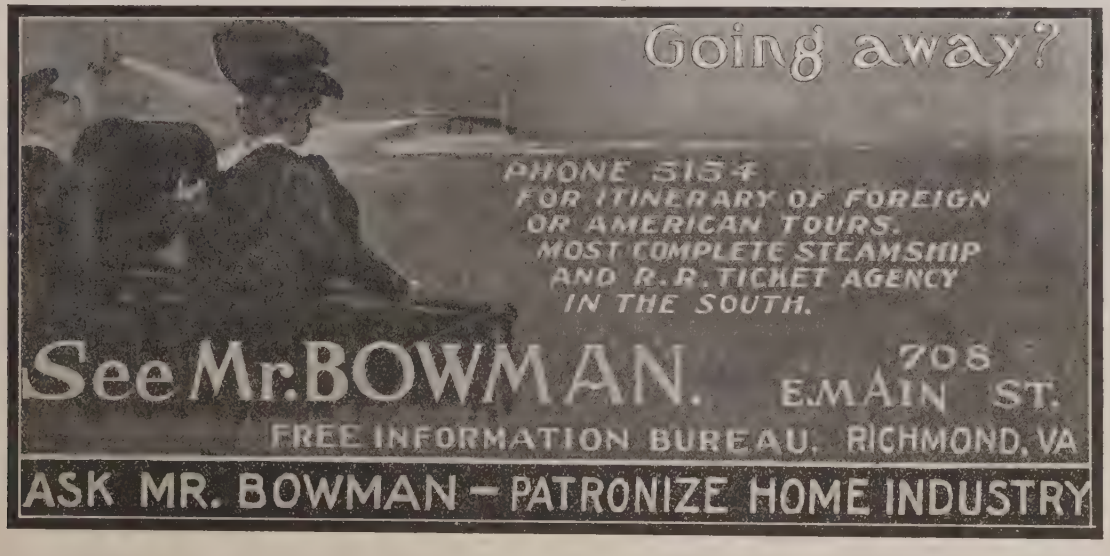
Capital .. .. ..

# Southern Churchman

NISI DOMINUS FRUSTRA 1835

VOL. LXXIII. RICHMOND, VA., MAY 8, 1909. No. 19.






## In Ordering a Gown or a Suit



the buyer is careful to select a maker who is thoroughly competent. How much more important it is, that in selecting the maker of a Monument, which is to be perpetual, the selection be of one thoroughly competent in the knowledge of good lines, proportions, styles, and details.

The making of correct Monuments has been our life study, and we erect them in all parts of the country (distance being no obstacle) at mutually satisfactory prices.

CELTIC CROSSES
And Other
Churchly Monuments
A Specialty.

nd for a Free Booklet about Monuments.

**CHAS. G. BLAKE & CO.**

720 Woman's Temple — CHICAGO, ILLINOIS

THE
## American National Bank
RICHMOND, VA.

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## OUR MARRIAGE VOW.

THE CHURCH SERVICE from the Prayer Book, and a handsomely engraved Certificate to be filled up by the Clergyman. Printed in Pica type, 16mo (4½x6¾), rubricated. Each copy in a white cardboard box.

Sent, postpaid, on receipt of price.



**THOMAS WHITTAKER, Inc.**
PUBLISHER,
2 and 3 Bible House, - - - - - NEW YORK.

| No. | | Net Price |
|---|---|---|
| 1. | White Leatherette, gilt edge | $0 75 |
| 3. | White Calf, elephant grain | 2 50 |
| 5. | White Morocco, tuck | 3 50 |
| 6. | White Calf, tuck | 3 50 |
| 8. | White Ooze Calf, divinity circuit, silk lined, ribbon tied | 4 50 |
| 9. | White Satin, cushioned | 2 00 |
| 20. | White Parchment Boards, gold lines, gilt top, uncut edges | 1 00 |

The names of bride and groom and date of marriage will be stamped in gold on cover **FREE,** if not more than two lines are required.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First Class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL

FORMERLY

## Virginia Female Institute

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.

Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.

Sixty-Sixth session next September.

MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY

**An Accredited School of the University of Virginia.**

**NEAR GLOUCESTER C. H., VA.**

**Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.**

**The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.**

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

**DISTRICT OF COLUMBIA, Washington,**

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue.

Mr. and Mrs. BEVERLEY R. MASON, Principals.

Miss E. M. CLARK, LL. A., Associate Principal.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**

For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.

E. A. ALDERMAN, Pres., University, Virginia.

CENTRAL BUREAU OF EDUCATION, PARIS, KY.,

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.

Bumpass, Va., R. F. D., No. 1

## ST. AGNES SCHOOL

**FOR GIRLS. ALBANY, N. Y.**

Re-opens October 1st for its thirty-eighth year. Not a graded school. Pupils classed according to proficiency in each subject studied. Announcement sent on application.

# FREE.

*To Teachers and School Committeemen:*

Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.

The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

## Are You Going To Be a Spring or June Bride?

If you are, then you should write at once for Prices on our

# Rich Bridal Furniture

Here you find the Largest, Most Reasonably Priced Stock of Bridal Furniture in the South.

## Sydnor & Hundley, Inc.

FURNITURE for the Home Beautiful.

**709-11-13 Broad Street,**

**RICHMOND, VA.**

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

**504-506-508 EAST BROAD ST.**

**RICHMOND, VA.**

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

**MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.**

**Mail Orders a Specialty.**

# COMMONWEALTH BANK

**12 North Ninth Street,**

**RICHMOND, - VIRGINIA.**

**CAPITAL - - $200,000.00**

**4 PER CENT ON Savings**

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

# National Pneumatic Water Supply



**FOR COUNTRY and SUBURBAN HOMES**

Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.

Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.

Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**

You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*

Address carefully as follows to insure prompt attention.

**GRAHAM DAVIDSON & CO.,**

623-627 E. Main St., Richmond, Va.

# N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

**PULLMAN PARLOR CARS.**

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.

**SCHEDULE EFFECTIVE JAN. 4, 1909.**

***TO AND FROM WASHINGTON AND BEYOND.***

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| ‡¶6.58 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| ‡¶7.22 A.M. Main St. Sta. | *12.15 P.M. Main St. Sta. |
| *8.40 A.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| †12.01 P.M. Byrd St. Sta. | *7.10 P.M. Byrd St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | ‡†9.29 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *10.45 P.M. Main St. Sta. |
| *8.20 P.M. Byrd St. Sta. | ‡†11.23 P.M. Byrd St. Sta. |

**ASHLAND ACCOMMODATIONS—WEEKDAYS.**

Leave Elba Station—7.45 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.40 P.M

*Daily, †Weekdays, §Sundays only. ¶Daily except Monday. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs. ‡All Pullman cars, no local stops.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MAY 8, 1909. No. 19.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### THE WOMAN'S AUXILIARY.

One of the great organizations of the Church to which it is well to call the attention of our Church people, at this season of the year, is the Woman's Auxiliary to the Board of Missions. It is advisedly called a "great" organization, for more than one reason.

It has become far too common, in these days of "the strenuous life," to judge of the value of efforts and organizations by "present and visible results," and this judgment is prone to take the form of dollars and cents in its measurements. A more hopelessly disastrous standard could hardly be conceived of in spiritual work, where the future is of more importance than the present, and where education and development of character are of a thousandfold more importance than any return in dollars and cents.

Judged, even by the mistaken "dollars and cents" standard, the Woman's Auxiliary is a "great" organization. In the course of its history it has raised vast sums of money, and scattered that money, far and wide, over the entire missionary field of the Church, at home and abroad. Beginning few in numbers, limited in influence, and small in gifts, this organization has grown and broadened in influence till it embraces every Diocese and Missionary Jurisdiction and the overwhelming majority of our parishes and missions. Many Bishops and a great many rectors were slow to give approval and co-operation in the inception of the movement; but all such distrust has disappeared, till now it would be hard to find Bishop or rector who withhold cordial sympathy and co-operation from this great work. The Woman's Auxiliary has literally, by its own worth, won its way to its present high place in the Church's work. And with the progressing years, its gifts have grown larger and larger, till now the Church distinctly leans on and looks to those gifts as a material and vital value in carrying on its missionary work.

But whoever puts the chief emphasis on the gifts of the Woman's Auxiliary as constituting its chief value, makes a disastrous mistake.

The real and inestimable value of the Woman's Auxiliary, in the work of the Church, is its educational quality: as a teacher of the place and primary importance of Missions; as an advocate of our Lord's own adjustment of Church work, namely, that before all else comes the obligation of the missionary demand and the missionary appeal. "Seek ye first the Kingdom of Heaven" holds not only in the case of the individual's duty to himself, but in the case of the Christianized individual and congregation, that they should "first" and before all else seek to build up the Kingdom and seek its coming and extension to all classes and conditions of men. And this is the great educational work that this organization of faithful women is doing. It is patiently instilling into every congregation the profound truth that the Christian obligation is greater than any parish, or Diocese, or nation, and is coterminous with the needs of the world. It has done more to break down local limitations and broaden spiritual vision than any organization in the Church.

It is a favorite objection of certain limited capacities to say that the great bulk of the funds raised and given by the Woman's Auxiliary is simply money that the women have solicited from fathers, husbands, brothers, and so on, and turned into this channel; that it is not added gifts, but diverted gifts. Of course, every well-informed observer knows that this is not true, that the vast bulk of the giving of the Woman's Auxiliary is straight, honest, self-denying, God-fearing giving by these good women themselves, and represents their own profound interest in the missionary work of the Church, and their heartfelt conviction as to the value of that work.

But granted that this charge was even in part true—what of it? It is just as good and noble a work, under certain circumstances, to divert gifts from wrong channels into right channels as it is to make the gift itself; and the woman who has taught father, husband or brother to take an interest in the missionary work of the Church has done a notable deed. And the woman who is teaching her sons and daughters interest in Missions is helping splendidly to build the Church of the future and laying deep and broad the foundations of the Kingdom. This, indeed, is distinctively the value of the Woman's Auxiliary. Any one may give a dollar to the missionary cause—and then forget the missionary cause; but the woman who interests others secures their co-operation, teaches them to value missionary work as the prime work, and spreads knowledge and consequent interest in a congregation, this woman is doing God's own chosen work and helping the Christ to build up His Kingdom.

And this—be it emphasized over and over again—is the notable work of the Woman's Auxiliary: to exalt missionary work to its due place; to act as missionaries in a congregation for the spread of information and intensifying of interest; and to see that Christ's parting command has due recognition.

And this is why the Woman's Auxiliary ought to have the hearty sympathy and earnest co-operation of every rector in the land, because in the last analysis it is the Church's great institution for educating her lay-people in knowledge of and interest in the missionary work of the Church.

To this end every devout Churchman will wish these good women God-speed, and pray abundant success on their faithful, self-denying and Christ-like work.

### THOU SHALT NOT STEAL.

From "The Wall Street Journal."

When Receiver Whitridge of the Third Avenue Railroad placed the above commandment in a conspicuous position in the Third Avenue surface cars, it was justly remarked that it might still more pertinently have been called to the attention of the men who had abused their positions of trust to plunder the street railroad. Nevertheless anything

which was done by the traction exploiters, however indefensible, does not excuse theft on the part of the public. Two blacks do not make a white now, any more than they did when Moses gave the law to the children of Israel.

Some of us have loose ideas on the precise degree of honesty to be observed towards a public corporation. The feminine mind in particular declines to accept the Mosaic ruling unmodified. Here is a case in point. In an apartment house not far from Columbia University, not in the "tenements," but where the apartments rent at $125 a month and upwards, dwells a small family whose single daughter uses the surface cars on rainy days for a dozen blocks to get to school. Her mother provides the child with carfare, but the child is explicitly told to evade paying the conductor if she can.

Not only does the child do this, but she shows that she perceives the moral wrong she is committing, because she tells her young companions that when the street car conductor fails to collect her fare she does not return it to her mother but spends it for her own purposes. The mother perhaps does not think she is committing any crime. The less sophisticated intelligence of the child sees that there is no moral difference between deceiving her mother and robbing the street railroad.

Incredible, says the reader. Not at all. There is not a public school teacher or a minister of religion in any one of our great cities who could not cap that story with one as bad. It seems inconceivable that a mother could deliberately work for the damnation of her child's soul, but this mother evidently never thinks whether the child has a soul or not. It is all very well to pillory the traction magnates in our popular newspapers and make moral umbrellas of them to shelter the reader, but it is by that reader that the real effort for betterment must ultimately be made.

We are starting at the wrong end. Too many of us are bringing up children without any moral training at all, and in so doing we are poisoning our supply of good citizens at the source. Every good citizen ought to know that 95 per cent. of the evils that we suffer from, social disorder, contempt for the law, petty and large commercial dishonesty are practically beyond the reach of legislation.

The law is not obeyed because our children are not taught obedience from the time they are capable of receiving parental instruction. We have lost in great measure that old fashioned directness which taught that breaches of God's law inevitably meant punishment here and hereafter. For that sound and healthy doctrine we have substituted a flabby toleration which expects something positive to be achieved from a purely negative attitude. We ought to know that nothing can be achieved that way, but we talk windy platitudes about "broad views," and forget that their breadth is like that of the well-known river in the West, which is twelve miles broad and six inches deep.

Our last and best resort is to appeal to the ministers of religion of this country. They at least can reach the parent and through the parent the child, and they should see how far we are drifting from the plain truths of our fathers. We are discarding the sanctions which made men honest and pure and of good report. We are teaching children that education can be acquired easily when we know that discipline and effort are themselves the education, and not the thing learnt. We are teaching an easy religion which makes the church an attractive Sunday club, where we are to insult our Creator with a casual nod of recognition once a week.

If we are to have clean government, if we are to have honest finance, not merely in Wall Street, but in any part of America, if we are to enjoy those rights inalienable with which our Declaration of Independence says that our Creator endowed us, we must get back to definite religious teaching as a part of our children's education, in the home and elsewhere. Not billion-dollar Congresses or gigantic crops make for the true advance of a people. Now as ever righteousness exalteth a nation. We have had enough of quack religions and political cure-alls. Let us get back to the Ten Commandments, and the fear of the Lord which is the beginning of wisdom.

### Literary Note.

The Bishop of California is publishing, through Thomas Whittaker, Inc., his lectures to Divinity students, at the Pacific Theological School. The title of the book is "Apt and Meet," and it is a valuable and timely series of talks, appealing to the devout, the heroic, and the practical.

### An Hour Off.

The mother who hurries on, day after day, with the sense of constant pressure and crowding is often well aware not only that she is driving herself toward a nervous breakdown, but also that the quality, and even the quantity, of her accomplishment is suffering under the strain. "I know I should work enough faster to make up for it," she admits to the anxious friends who urge an hour of relaxation as a regular part of the day's routine, "but I simply can't get it." Here and there a daughter, more thoughtful and capable than most, stands guard over Mother's after-dinner nap. Now and then a quiet room, remote from the rest, will secure solitude. But in most homes, the only chance for the housekeeper to rest is by going out of doors, and off the piazza, and outside the yard. "Where next?" is the problem. Perhaps into a friend's house, but always from the genuine impulse, never to score a formal call. Sometimes a round of errands will prove distracting, but they must be done for pleasure, not duty, or the spell is broken. A soda or college ice at a druggist's table—not counter—once or twice a week is cheaper than tonics. Sometimes an open church door invites to a tranquilizing hour. The reading room of a public library is as proper a place for mothers to rest as for skaters to warm up in. Once the daily outing becomes an established custom, the children can suggest objects. A new bit of park, a gorgeous maple, a snow drift, a display in a store window, an old house remodeled—many of the sights noticed casually on the way to school will be worth mother's going to see, and pleasant to talk about together after she has seen them. —The Congregationalist.

Use the world as not abusing it; for the fashion of this world passeth away. —Bible.

# Church Intelligence.

### CALENDAR.

MAY.

1—Sts. Philip and James.
2—Third Sunday after Easter.
9—Fourth Sunday after Easter.
16—Fifth Sunday after Easter.
20—ASCENSION DAY.
23—Sunday after Ascension.
30—WHITSUNDAY.
31—Whitsun Monday.

### Collect for Fourth Sunday After Easter.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

# Foreign.

### Will of the Late George C. Thomas.

The will of Mr. George C. Thomas, which was probated in Philadelphia on April 26, disposes of an estate of $10,000,000. To the Domestic and Foreign Missionary Society is bequeathed the sum of $165,000; to the Mission Board of the Diocese of Pennsylvania, $50,000; to the Church in the Diocese of Pennsylvania, $40,000 in trust, one-half the income to be given to the Domestic and Foreign Missionary Society, one-half to be divided among certain diocesan charitable organizations. Bequests of $10,000 in trust are made to Sunday School work in the Diocese and for the purpose of aiding men in their preparation for Holy Orders; $25,000 in trust, the income to be divided at Easter and used to supplement the Lenten offerings for missions of the Sunday Schools of the Church of the Holy Apostles, of the Chapel of the Holy Communion, and of the Chapel of St. Simon the Cyrenian; $25,000 in trust, the income to be used for the maintenance of the Richard Newton Memorial parish house; $13,000 in trust, the income for the maintenance of the buildings of the Church of the Holy Apostles, the Chapel of the Holy Communion and the Chapel of St. Simon. To the Church of the Holy Apostles, also, to its chapels, and its rectors and officers, the sum of $312,500 is given in various bequests for carefully specified purposes and under carefully considered conditions. Under a codicil $10,000 is given to the Philadelphia City Mission Society, $50,000 in trust, the income to be paid to the trustees for the work of the Chapel of the Mediator, and $5,000 to the same chapel, to be administered by the rector, wardens and vestrymen of the Church of the Holy Apostles. Mr. Thomas's works of art are left to his family, to whom is bequeathed the bulk of his estate.

### A Chat About Missions.

"Your Missions are a very good idea, I do believe," exclaimed his Excellency the Chinese Minister, in response to my inquiry as to his experience and opinion of Christian Missions in China. The reproduction of the bare words can give no adequate idea of the cordiality conveyed by his facial expression and his slightly-broken English. It was Monday morning, and the yellow tinge of an overhead fog darkened the air outside the Legation. But my genial reception by the representative of that wonderful, waking Empire of the East made the midday murk an almost forgotten thing. I had been accorded the favor of an appointment on the plea of learning something about China, and the great modern movement that is sweeping through it, from his own lips. "We understand each other better now," the Minister said, speaking of the relationships between his countrymen and British, American and European missionaries. "You could not know what we were like at first, and we could not know what you were like. You thought we were savages, and we thought you were savages."

"Then China is willing to receive us?"

"O yes. We have found that you were come to help. Of course, if you come as a stranger to a country and you say 'You are inferior to me; I am superior; your religion is not so good as mine; therefore I have come to tell you that you are wrong,' you are not received. But if you say 'I have come to you because I want to help you, because I have a feeling of friendship for you,' it is quite different. If you want to treat with a country you must cultivate your credit first. Do you not agree?"

"In fact, your Excellency, is it not summed up thus, that with nations, as with individuals, the only way of approach is love?" I suggested.

"Exactly. Show us your kindness, your heart, your feeling, your truth," the Minister replied, emphasizing the power of each grace with a graphic sweep of his arm, "and we receive you. I am glad to say we know each other better. I think the friendship will help the religion.

"But sometimes the missionaries interfere with politics," he added. "There have been troubles; and the trouble begins unfortunately from the Missions. And then the converts you have made are not always true converts. Some of them behave themselves properly only when the missionary sees them; but behind his back they are not converts at all. That is how all the trouble arises. I would wish the missionaries who come to China to look after such converts and see if they are true converts or not. And yet, how are you to tell? I am a Confucian. Confucianism, as you know, is a philosophy; we have taken it for our religion."

"We are such a big nation of the Far East, and we have shut up ourselves for so many hundred years," remarked His Excellency with reference to the change in the spirit of China. "No other country could have done it. Think of it! It is wonderful. Four hundred millions of people subsisting upon the surface only of the land's capabilities for hundreds of years! Because now this world outside can reach us so quickly and easily, we cannot shut out any more. A hundred years ago it took you a year to come to our country. Now you can reach Pekin in fourteen or fifteen days. Your people will come to our country and our people will come to yours more and more. We shall get to know each other better still."

### The Welsh Disestablishment Bill.

The Bill for the Disestablishment and Disendowment of the Church in Wales was introduced by Mr. Asquith on Wednesday, and the Church is now face to face with one of the gravest crises of modern times. We find it difficult to accept the view that the proceedings of the Government are only of academic interest, and Churchmen will make a fatal mistake if, thinking that the Government do not "mean business," they do not shake off the lethargy which seems to have crept over them in regard to this great question. In our judgment the danger is far more serious than it was in 1893-1895. The Government of that day had nothing like the majority in the House of Commons that Mr. Asquith commands to-day, and he will have no difficulty, if he so desire, in carrying his Bill through the House of Commons and sending it up to the House of Lords for the Peers to deal with this Session. It seems to be taken for granted that the Peers will reject it. Probably they will do so—on political grounds. But if they regard Disestablishment as a political question, it is conceivable that, whatever may be the case this year, on another occasion —after an appeal to the country, for instance—the political exigencies of the moment might lead them to take a different course. What is needed more than all else at the present moment is to convince the country that Disestablisment is not a political, but a religious question, and then perhaps we shall get our politicians to appreciate the deep and abiding principles upon which Establishment is based.

### New Dean of Litchfield.

The King has approved of the appointment of the Rev. Canon Henry Edwin Savage, B. D., Vicar of Halifax, to be Dean of Litchfield, in succession to the late Very Rev. H. M. Luckock. Mr. Asquith has thus again shown his preference for a comparatively young man, and the appointment is hailed with much satisfaction, though the loss to Halifax will be great. Canon Savage has had a distinguished career, is a recognized scholar, and has had a good deal of parochial experience in large centres, while his association as Chaplain to Bishop Lightfoot and Bishop Westcott gave him an excellent opportunity of becoming thoroughly acquainted with the duties of a wider sphere. It may safely be said that he will more than maintain the traditions of the high office to which he has now been called. Graduating from Christ College, Cambridge, where he was Fellow from 1878-85, he was ordained in 1878 to the curacy of St. Luke's, New Chesterton, but two years later he was appointed Chaplain to Bishop Lightfoot, a position he held until the Bishop's death, and on Bishop Westcott's appointment to Durham, Mr. Savage was appointed one of his examining Chaplains. From 1881-85 he was Vicar of Pelton. He was Vicar of West Hartlepool from 1885 to 1891, Vicar of South Shields from 1891 to 1904, and Rural Dean of Jarrow from 1893 to 1904, when he became Vicar of Halifax. In 1895 he was appointed hon. canon of Durham. Since 1905 he has been Examining Chaplain to the Bishop of Wakefield, who was Domestic Chaplain to Bishop Lightfoot during the period that Mr. Savage was at Auckland Castle. Canon Savage is an earnest, vigorous preacher, and a successful worker amongst men.

### Death of the Archbishop of Sydney.

We regret to accounce the death on Sunday last, of the Most Rev. William Saumarez Smith, D. D., D. C. L., Archbishop of Sydney and Primate of Australia. He had a sudden stroke on April 8, and never recovered consciousness until his death, ten days afterwards. He was in his 73d year. The late Archbishop, like his father, the late Prebendary Richard Snowdon Smith, held decided Evangelical views; but within true Anglican limits he held an even hand in the exercise of his Episcopal functions and in the conduct of the Church affairs committed to his administration. His wise counsels and sound judgment and practical common sense contributed largely to the stability and progress of the Church in Australia, and particularly in his own Province and Diocese, during the period in which he presided over them. The 19 years of his Episcopate necessarily told to a certain extent upon his strength, and it is believed that he had contemplated retirement, if his life had been spared, at no very distant date. But it was ordered otherwise, and to end his days in harness was no doubt the lot which, if the choice had been given him, he would have himself selected.

Deep regret was caused in Carlisle on Sunday night, by the announcement, made at the close of the service at Carlisle Cathedral, that Dr. Henry Ware, Bishop-Suffragan of Barrow-in-Furness and a Canon of Carlisle Cathedral, had died at Rome. The death, it was stated, took place on Friday, and the funeral on Sunday. It had been known for some time that Dr. Ware was not in the best of health, but the latest reports from Italy spoke of considerable improvement.

An interesting ceremony took place on Sunday at the Church of St. Alphage, Londonwall, which was built shortly after the martyrdom of the saint in 1012. St. Alphage, who was Archbishop of Canterbury, 1005-12, was slain by Danish soldiers, and April 18 being the eve of his martyrdom a brief dedicatory service was held in front of a memorial which has been erected to the Archbishop. This is a panel, some 500 or 600 years old, brought from Spain, the gift of the rector, Predendary Glendinning Nash, and portrays the martyrdom of St. Alphage.

## American.

### Volunteers for the Mission Field.

Ascension church, Baltimore, the Rev. R. S. Coupland, rector, seems to be a favorite supply station for missionaries, for in the last two years there have been no fewer than five prominent young parishioners of Ascension who have signified their willingness to seek the mission field in far-distant countries. Of the four who have recently signified their intention of going to a foreign field, two are a young doctor and his wife, while the others are young ladies active in diocesan work.

Two of the five have already been accepted by the Board of Missions. One of these, Miss Cornelia Edwards, will go to Utah for mission work under Bishop Spalding, before going abroad.

Dr. Coupland stated that it was his opinion that the two young ladies of his church who had recently expressed a willingness to be sent on the work would go for the necessary study to the New York training school.

It is very unusual that such a number of applicants should be found within such a short period of time in one parish, and the fact has created comment in church and missionary circles.

The Church of the Ascension expects to support one of these workers in the field, in addition to its present missionary obligations.

This active Church has three candidates for Holy Orders, studying at the Johns Hopkins University.

## THE LATE GEORGE C. THOMAS.

**Resolutions by the Faculty of St. Paul Normal and Industrial School, Lawrenceville, Va.**

Whereas, we have heard with unfeigned sorrow of the death of our good friend and large-hearted benefactor, Mr. George C. Thomas, a most loyal, true and devoted supporter of St. Paul School, a staunch Churchman and a man of the highest Christian character and business integrity; and

Whereas, in his death St. Paul School and the cause of Negro education lose one of its most unselfish, loyal and interested friends, a friend who in season and out of season worked for the advancement and interest of this school; who gave freely both of his time and means; who often in its dark hour came to its rescue when all other hope had failed; and who in many other ways manifested his sympathy and interest to a degree not surpassed by any friend or contributor of the school; therefore, be it

Resolved, That while bowing in humble submission to the divine will, yet we cannot refrain from expressing our sense of profound sorrow and great personal loss which the school, Negro education and the cause of humanity suffer in his death.

Resolved, That we tender the bereaved family our heartfelt sympathy in this the hour of their sore affliction, in the loss of a kind husband and a tender father, and that a copy of these resolutions and preamble be spread upon the records of the school, one sent to the family, one to the Church papers and one published in The Southern Missioner.

## The Five Million Dollar Clergy Pension Relief Fund.

May I draw attention to two facts, to clear the air a little concerning this important matter, inaugurated at the last General Convention?

The first is, that contrary to the impression that seems to prevail in some minds, the Commission has no intention of waiting until the Five Millions have been collected, before any benefit comes to the Clergy. On the contrary (and I wish it could be printed in capitals so as not to escape the notice of anyone), it was laid down at the beginning of the work of the Commission, that whenever $10,000 had been received by the Commission, it should be handed over immediately to the General Clergy Relief Fund, to be invested, and the interest thereof to be used as soon as needed, for the pensioning of the Clergy. So many have expressed the erroneous idea that it would be far in the next generation before any benefit would come from this Pension Fund, that I desire most particularly to reiterate the truth in the case.

The second objection which frequently comes to our ears, especially from the Church League of the Baptized, which has gracefully offered to be an auxiliary in this matter, is that the Five Million Dollars is to be used only for the Clergy, not for their widows and children. Over against this I should like to draw attention to the fact that whatever advantage accrues in pensions to the Clergy will necessarily and most happily benefit their wives and children, and make the later years of both husband and wife free from care, and enable them to make better provision for their children. So that the women and children will share very largely in the benefit of this pension fund.

But in addition, it is in the minds of those having charge of this matter to enlarge the scope of the Commission to include widows and children, which can very readily be done at the next meeting of the General Convention; so that this objection will be of no value, and ought not at the present stage of affairs to be allowed to interfere with the zealous prosecution of the work, especially in making it widely known throughout the length and breadth of the land.

As to the helpfulness of the Church League of the Baptized, we are gratified to know that there are now twenty-five Diocesan Secretaries appointed by their respective Bishops, and two hundred and fifty-two Chapters of the League in thirty Dioceses. The help will be very great if men, women and children, all the baptized souls in this Church of ours, will send their yearly contribution, placed at ten cents, but not excluding larger amounts, to Mrs. Seth Low, Treasurer, 30 East 64th Street, New York City.

CORTLAND WHITEHEAD.
Bishop of Pottsburg, and President of the Commission.

## LOJISIANA.

**Rt. Rev. Davis Sessums, D. D., Bishop.**

### Seventy-first Annual Council.

The Seventy-first Annual Council of the Diocese was held in Christ Church Cathedral, New Orleans, April 21, opening with religious services; sermon by the Rev. Randolph R. Claiborne, of St. Francisville, and the Holy Communion. In the absence of Bishop Sessums the Rev. Beverley E. Warner, D. D., president of the Standing Committee, presided.

A letter from Bishop Sessums, dated Naples, Italy, April 5, to the Rev. Charles L. Wells, was read, in which the Bishop expressed his regret at not having the privilege and happiness of meeting with the Council. He gave cheering news of his gain in health and strength from the journey and stay abroad.

The following dispatch was cabled to Bishop Sessums:

"Council sends loyal greetings; earnest prayer for recovery."

At the night session, in the report of the Standing Committee it was stated that Rev. Mr. Almaric, formerly of the Roman Catholic Church, had been admitted into our Church by Bishop Gailor after a course at Sewanee. Rev. Mr. Almaric will be connected with the Diocese of Louisiana.

Dr. Duncan, the Secretary, reported also that Messrs. F. E. J. Lloyd and Eubanks had been received back into the ministry of the Episcopal Church, from which they recently strayed away into the Roman priesthood.

A committee was appointed to draft resolutions of thanks to Bishops Millspaugh of Kansas and Bratton of Mississippi for their kindness in making confirmations in this Diocese during the absence of the Bishop.

The death of Rev. Norman Harris, formerly of this Diocese, late of Nevada, was announced.

A handsome reception was given by Mrs. T. G. Richardson at her residence on Prytania street, on Wednesday afternoon, to the members of the Council and the Woman's Auxiliary. Mrs. Richardson, members of the Auxiliary and wives of clergymen received the guests. This annual reception of Mrs. Richardson to the Church people has come to be a feature of the week of the meeting of the Council, and was in keeping with the many former brilliant events of this character.

At the morning session, Thursday, reports were read, and Mr. Edwin Belknap was re-elected treasurer. At ten o'clock the meeting adjourned, out of courtesy to the Women's Auxiliary meeting in the chapel, and the Council attended.

### The Woman's Auxiliary.

The address to the Auxiliary was by the Rev. W. S. Slack, of Mount Olivet church, Algiers. He made an earnest appeal for more workers in the ministry. The world, he said, is crying everywhere for man to help his brother man, but "the cry of 'bridge' is louder than the cry of the man of Macedonia."

Services were conducted previous to the sermon by the Rev. C. C. Kramer, after which the members in large numbers partook of Holy Communion.

The meeting was one of the best attended in several years, the chapel being filled with attentive listeners. The reports showed gratifying increase in work and results, and the same officers were unanimously re-elected, with the exception of Mrs. Charles Wells, who will no longer reside in New Orleans. Loving greetings were sent by the Auxiliary to Bishop Sessums and to Mrs. Wells.

The officers elected were: Mrs. Jas. McConnell, president; Mrs. J. L. Harris, vice president; Mrs. L. Roberts, recording secretary; Miss Amelia Wharton, corresponding secretary, and Miss Eliza Greenwood, treasurer.

The report of the president, Mrs. Jas. McConnell, showed that four new branches had been organized during the past year—one each in St. John's parish, in Minden, Slidell and Monroe. The amount collected in the Auxiliary had exceeded the apportionment asked for.

A letter from Miss Georgia Suthon, written from Kioto, Japan, to Mrs. T. G. Richardson, was the object of much interest.

The president announced the recent organization of a branch in Baton Rouge, with fifty members.

The council reassembled Thursday night. Dr. Warner, chairman, announced the following message from Bishop Sessums:—"Grateful for message; greeting. I pray for blessing upon the Council and diocese."

A message was also received from the Mississippi Council as follows. "Mississippi returns greeting with regret at the illness and enforced absence of your Bishop.

The important business for the night session was the reading of the report of the Board of Missions by the secretary, Rev. W. S. Slack. It showed improvement in the matter of giving to Diocesan Missions; but conditions were far from what they should be. There

are numerous places without ministers, which the board needs the money to supply. But the men are needed as badly as the money.

The clergy of the Diocese held a conference, during the afternoon,' and they earnestly considered plans for advancing the cause of the Church in the Diocese.

The Rev. Bryon Holley declared the Church in the Diocese is not doing its duty, and presented a practical plan for raising funds for the spread and support of the Church in Louisiana. In explaining his plan, he said he would have each rector in the Diocese call those about him who are interested in diocesan missions. He should divide his congregations into groups of twenty, and appoint a captain for each twenty. In large parishes a centurion should be named to have command over every hundred, and the captains should report to the centurions and the centurions to the Treasurer of the Board of Missions. The bands should make the effort to collect from each communicant the sum of $1, to be paid at once or in installments of 50 cents, 25 cents or 10 cents. The captain should be provided with subscription books, and should be responsible for the collections. It is a small amount for the individual to give for the spread of Christ's Church in the Diocese, and Mr. Holley thought that if the plan was tried $10,000 might be easily realized.

Dr. Warner made an interesting report as delegate to the meeting of the Southwestern Missionary Department in Topeka, Kansas, January 8.

The Council endorsed the movement of the General Convention to raise $5,000,000 for the Clergy Relief Fund.

On Friday morning the Council reaffirmed the resolution presented last year by Dr. Warner, to provide $150 per month, to be at the disposal of the Bishop, for the salary of a chaplain and for the payment of such other assistance as he may deem necessary for carrying on the work of the Diocese.

The report of the Committee on the State of the Church was read by the Rev. H. R. Carson, assistant secretary.

Dr. Warner made a brief closing address, in which he said "The Bishop will be back on June 1, and I request that you will refrain from asking any service from him until October 1.

The Council was closed with prayers and benediction.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Men's Club Dinner—Jersey City Archdeaconry—Consecration of St. Paul's, Chatham—Corner-Stone Laid at Westwood—Confirmations.**

The annual dinner of the Diocesan Men's Club was held at East Orange, on the evening of April 26; one hundred and sixty persons were present. The club now numbers two hundred and twelve. The annual dues are kept at $3, in the hope of a large membership. Mr. Hamilton W. Mabie is president of the club; Mr. Charles A. Grummon, treasurer, and Mr. Edward O. Stanley, secretary. The Bishop of the Diocese, Mr. Mabie, and Mr. Talcott Williams, of Philadelphia, were the speakers at the dinner. The club proposes to hold a reception in Newark, on the evening of the first day of the Diocesan Convention, May 27, for the clergy and the lay delegates.

The spring meeting of the Jersey City Archdeaconry was held at Trinity church, Bayonne, on April 27, with an attendance of twenty-three of the clergy and ten laymen. There was an interesting and thoughtful discussion in the afternoon of "Diocesan Support;" "The Relation of the Church to Social Questions;" and "The Care of the Newly Confirmed." In the evening a missionary sermon was preached by Rev. L. S. Osborne, and brief addresses on Diocesan Missions were made by the Bishop, Rev. George D. Hadley, and Rev. Hugh D. Wilson, Jr.

On April 28, St. Paul's church, Chatham, was consecrated. This result has been reached through the fostering care in former years of Rev. Mr. Butterworth, Rev. Mr. Gwynne, of Summit, and other neighboring rectors; through the service of members of the Brotherhood of St. Andrew, of Orange, and through Diocesan Missionary help. The church is under the care of Rev. J. W. Van Ingen, rector of St. Stephen's, Millburn. The sermon at the consecration was preached by Rev. Dr. C. F. Wrigley, of Brooklyn. The spring meeting of the Newark Archdeaconry was held in the same church, on the afternoon and evening of the same day. The subjects, "The Supply and Training of the Clergy;" and "Methods of Diocesan Support," were discussed in the afternoon. In the evening, after the confirmation of two persons, Rev. Mr. Van Ingen gave a brief history of the church, and short addresses were made by Archdeacon Cameron, Rev. Dr. Blanchard, and the Bishop.

On the afternoon of April 24, the cornerstone of the new Grace chapel, Westwood, was laid by the Bishop of the Diocese; Archdeacon Jenvey making the chief address. Words of congratulation were spoken also by the visiting clergy, Rev. Messrs. Dennison, Fair, Ladd, Jackson, Henshaw, and Robbins. Rev. Glenn W. White, minister-in-charge, also spoke briefly for the Mission.

Recent confirmations have been: St. Andrew's Newark, 19; St. Paul's, Englewood, 30; St. Mark's, Paterson, 36.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**The Sheltering Arms—Meeting of Christian Social Union—Prizes to Holy Trinity Gymnasium Association. The Church of the Holy Apostles—St. Stephen's Auxiliary Offering—Bequests by Fannie B. Shoemaker. Centennial of St. James' Church. Lenten Offerings at St. Matthew's, Francisville.**

The twenty-seventh annual report of the Sheltering Arms shows a noble work done for those who come under its influence. The house has been filled to its limit, and 166 women and 159 children have been cared for during the year. Of the children 54 were without mothers. Many young married women have been admitted, owing to the stringent times and other causes. The unfortunate women who average eighteen years of age and in one case a child of twelve years, are not bad women, but in all cases young girls scarcely more than children, who through this institution are lifted up and given another chance in life. Many of them are ignorant, but they are kept long enough to learn how to be useful and to become good servants. Motherless and fatherless children or babies sent by the Society to Protect Children from Cruelty have in late years largely taken the place of foundlings. There is need of increased income to keep the institution out of debt and to carry on its large work.

At the annual meeting of the Christian Social Union, held in the Church House, on Monday evening, April 26, Bishop Mackay-Smith presided. The president, Mr. Clinton Rogers Woodruff, read the annual report. Addresses were made by Mrs. Esther Kelley Bradford and Bishop Robinson. The Rev. Nathaniel S. Thomas paid a high tribute to the late Mr. George C. Thomas with whom as his accounting warden he had labored for over nine years, and whose only question was what is the best way to carry out good work, which had been proposed. He said that Mr. Thomas gave men the best of everything he had.

Mr. Anthony J. Drexel Biddle officiated as president of the Holy Trinity Brotherhood Gymnasium Association on Monday night, April 26. Each event was earnestly contested, and all who took part showed the benefit of the careful training which they had received. The prizes were presented by Miss Emma Matilda Ashhurst. Mr. and Mrs. Biddle entertained many of the patrons and officers at their home.

There was much concern among Churchmen in Philadelphia, concerning what effect the death of Mr. George C. Thomas would have upon the Rev. Nathaniel S. Thomas going to Wyoming after his consecration. He announced at the service on Wednesday night, April 28, that he would go to the District of Wyoming in June and spend two months there in hard work, that being the time of his usual summer vacation. He plans to return about September 1, and if his successor has not been elected and instituted to remain and administer the affairs of the parish until Christmas. This will enable him to carry out some of the projects of Mr. George C. Thomas.

There are few who realize what the death of Mr. George C. Thomas, the consecration of the Rev. Nathaniel S. Thomas, the rector, and the resignation of the Rev. Robert Long, the assistant, mean to the Church of the Holy Apostles. The Church is without a rector, the Sunday School has no superintendent or associate superintendent. The rector-emeritus is very ill, and there is no first assistant. This means much to this large and important parish.

The fifth annual service for the presentation of the Women's United Offering was held in St. Stephen's church on Friday, April 30, when 500 members of the Woman's Auxiliary were present. The amount presented was $4,776.01, which with $12,023.32 already raised amounts to $16,799.33. This will be added to next year's offerings and presented at the next meeting of the General Convention that will meet in Cincinnati. The Rev. Carl E. Grammer, S. T. D., officiated. The address was made by the Rev. Nathaniel S. Thomas, who in a feeling manner referred to the many benefactions of the late Mr. George C. Thomas.

Fannie B. Shoemaker left an estate valued at $61,900. After making bequests to a number of relatives amounting to $36,000, she directed that the residue be equally divided between the Episcopal Hospital, the Home for Consumptives, the City Mission, the Home for Incurables and the Sheltering Arms.

On Sunday morning, April 25, St. James' church began a series of services, covering eight days and marking the centennial of the consecration of the first church, May 1, 1809, by Bishop White, who was the rector until his

death, July 17, 1836, though the Rev. Henry J. Morton, D. D., was elected assistant minister and continued as such and rector and rector-emeritus until his death. On Saturday, April 24, a brass tablet was unveiled on the west wall of the church, containing the inscription which the weather had almost effaced from the large west window, which was a memorial to Dr. Morton. The Rev. Edward M. Jefferys, the rector of St. Peter's church, which with old Christ church, the mother church, and St. James', formed the three united parishes, preached the sermon on Sunday morning, April 25. His theme was Democracy and Christianity. The music was under the direction of Mr. William Stansfield. This church had the first trained boy choir in America, it having been organized by Bishop White. The rector, the Rev. William C. Richardson, S. T. D., called attention to the need of increasing the endowment to at least $100,000. In the afternoon a special musical service was given at which the Cantata "Lauda Sion," Mendelssohn, was rendered. On Monday, the Girls' Friendly candidates had their meeting, as did the mothers' meeting and the Sunday School, which had a stereopticon lecture, after which refreshments were served. On Tuesday the Girls' Friendly and Maternity Societies held their meetings. On Wednesday evening, there was a special evensong, which was sung by the present and many former members of the choir. A number of the clergy and a large congregation were present. On Thursday St. Mary's Guild and the Linen Work Society, St. Alban's and the Girls' Guilds and the Industrial School held their meetings and reunions. On Friday, the Kindergarten, the King's Daughters, the Men's Club and the Manual Training School held their services. The Ministering Children's League held their service on Saturday morning. At 3:30, the Rev. Louis C. Washburn, D. D., rector of old Christ church, read an historical paper. This was followed by a general parish tea. Sunday, May 2, began with a celebration of the Holy Communion at 8 o'clock. At 11 o'clock there was a general Corporate Communion of the parish when the rector, the Rev. W. C. Richardson, S. T. D., was the preacher. At 4 P. M. there was a union service of all the choirs, schools, clubs and societies of St. James' church and St. Timothy's chapel. There were three important exhibits on view during the week in separate rooms—the relics of the parish, the splendid work in embroidery of St. Mary's Guild and the Linen Class and the work of the Manual Training classes in the church and chapel.

On Saturday afternoon, May 1, the Sunday Schools of the Diocese presented their Lenten offerings in St. Matthew's church, Francisville. Bishop Whitaker presided and made the opening address. The Rev. Nathaniel S. Thomas spoke of the late George C. Thomas as a man who was active in missions and never delayed doing it. The offerings amounted in cash to $35,150.15 and $1,354.85 in pledges, making a total of $36,505. Bishop Mackay-Smith closed the service and pronounced the benediction.

---

The Rev. J. M. Hunter, formerly in charge of the Church of the Ascension, Bradford, Pa., has become assistant at Trinity church, Toledo, Ohio.

---

The address of the Rev. Robert Scott, after May 1, will be Williamston, Mass. His winter address is Deland, Florida.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Auxiliary News—Miss Robinson's Talks on Missions—Gifts to Grace Church, Hopkinsville—General Diocesan Matters.

The boxes prepared during Lent by the united efforts of the Auxiliary branches are a splendid testimonial to the concentrated work of the earnest women who took part. They have been sent to St. Mark's Hospital, Salt Lake City, and to the Shoshone Indian School at Wind River, Wyoming. Miss Lizzie Robinson's talks on Missions at the united meetings were so appreciated that at the last one, held at Grace church, Bishop Woodcock, in the name of the Auxiliaries, presented her with a handsome traveling clock. Tracing the hand of God through all the ages, from the time of His chosen people, Israel, to the sending forth His apostles, down to the present day, when so much for the uplifting of mankind by fellowman is being done throughout the world, she touchingly closed with an allusion to the work of women in God's world.

Another diocesan branch of the Auxiliary has been formed, at St. James' church, Peewee Valley, of which the Rev. Clinton Quinn, is rector. Mrs. Woodcock was present when eight members of the choir organized as members of the Auxiliary. With the opening of spring weather, work on the new rectory has been resumed and by July 1, it is expected to open to the church people for inspection one of the prettiest rectories in the country.

A Junior Auxiliary has been formed at the Mission of the Good Shepherd, Hopkinsville. As there are seventy-nine week-day scholars, who are also Sunday School scholars, coming from Baptist and Methodist homes as well as from the homes of a few Church people, the work to be done among them seems a promising one, and the Auxiliary is an encouraging feature. Miss Mattie Glass, the directress, is most enthusiastic in her work.

The Easter offering at Christ church cathedral was devoted to Missions.

A boy choir has been organized at Grace church, Paducah, for the first time taking part in the services as choristers on Easter Day.

The Woman's Auxiliary sent their Lenten box to Uniontown Seminary, $75 with contributions of furniture, clothing, etc. It was the result of their Lenten work.

Grace church, Hopkinsville, has been presented with a credence table and an alms basin, used for the first time Easter Day. A sum for the purpose of placing a tablet to the memory of the Rev. John W. Venable, D. D., who was the rector of that church for eleven years, during which time the church was erected, is being raised.

A chapter of the Junior Brotherhood with fifteen members, has been organized.

The mission at Parkland, St. George's church, will probably soon be placed under the supervision of St. Paul's church. Plans for the removal of the present building and the purchase of a lot, are well under way. Some splendid contributions have already been given.

The Church of the Epiphany, Louisville, of which the Rev. Wm. H. Mockridge as rector, has recently taken charge, has been thoroughly renovated. The interior has been greatly improved, and the lighting facilities made better. On the first of April, there was a confirmation class of nineteen.

The new organ has been installed at St. Paul's church, Henderson. On Palm Sunday a vested choir sang for the first time.

Grace church, Louisville, had the largest confirmation class that it has had in ten years. Last month it was the only church in the Diocese on the Honor Roll, having paid in full its assessment for the Diocesan Fund and its entire expectation for Diocesan Missions.

When the united Lenten service was held at St. Andrew's church, Louisville, the Rt. Rev. C. C. Penick gave a forceful exposition on Lent, showing how its teachings and blessings are misused and how strong its spiritualizing influence when the season is rightly spent.

March 23, the Rev. W. R. Plummer, previously pastor of the Wesley, Methodist chapel, New Albany, with his wife and two daughters, was confirmed in St. Paul's church, Louisville. Mr. Plummer was then licensed as a lay-reader and admitted as a candidate to Holy Orders. He is lay-assistant to the rector of St. Paul's, the Rev. John Mockridge, and under whose direction will prepare for ordination.

Since March, 1907, the bonded indebtedness of St. Paul's has been reduced from $20,000 to $9,000.

Until the end of May, Mr. Mockridge will give short addresses, every Friday afternoon, on Church History in the First Three Centuries.

The Saturday afternoon childrens' services, held at the Church of the Advent, during Lent, have been well-attended, and great interest shown by the children in the services and Mission addresses.

The Junior Auxiliary has been having some interesting and helpful talks given by Miss Roberta Tyler, of Christ church cathedral, on the "Life and Missionary Journeys of St. Paul." Each junior branch has done some work for the united Lenten boxes.

The recent new branches of the Auxiliary are: St. John's, Uniontown; Church of the Good Shepherd, Hopkinsville; St. Clement's, Henderson; Grace church, Hopkinsville. The Juniors will help in the celebration of the Silver Anniversary of the Woman's Auxiliary, which takes place in May. Twenty-five years ago, under Bishop T. U. Dudley, the first branch of the Woman's Auxiliary was organized in the Diocese of Kentucky. May 21, will be held the united all-day annual meeting of the Auxiliaries.

The eighty-first Council of the Diocese of Kentucky, will be held in Henderson, Tuesday, May 25, at St. Paul's church.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Second District Convocation.

The spring meeting of the Second District Convocation was held in Grace church, Waterville, April 27 and 28. The rector, Rev. James K. Parker, is also Dean of the district. At the evening service, on Tuesday, Rev. Robert M. Duff, D. D., made an earnest plea for the Five Million Dollar Pension Fund. The chief public service on Wednesday was at 11 o'clock, when the Rev. Frederic S. Eastman preached from St. John 6:53-54. After luncheon a joint meeting was held of the members of Con-

vocation and the Woman's Auxiliary, when reports were read, after which a business meeting was held.

St. James' church, Clinton, is undergoing extensive repairs and improvements.

The Rev. Arthur Schrader has been transferred from St. George's church, Chadwicks, to St. John's church, Whitesboro. The Rev. George E. Eskins has been appointed to Chadwicks.

At the Fifth District Convocation, held last week at Willard, in connection with Christ church parish, the Rev. I. N. Correll, D. D., missionary to Japan, gave an excellent address on the Work of the Church in Japan.

The Bishop is soon to open a new Mission at Endicott, a growing suburb of Binghamton. Rev. Oliver C. Kingman will be placed in charge.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Archdeaconry of Reading—Interesting Papers Read.

The Archdeaconry of Reading held an interesting session as the guests of St. Mark's church, Mauch Chunk, April 25 and 27. An unusually large number of the clergy were present including the Rev. Royal K. Tucker from the Archdeaconry of Scranton, and the Rev. Walton S. Danker, rector of St. John's

After choral Evening Prayer, rendered by Rev. F. H. Bissell, of St. Mark's, the Archdeacon made his formal report for the quarter. He spoke among other things, of the unusual services held during Lent, at the Sanitarium at Wernersville, where the congregations were good and the offerings generous.

The Rev. Messrs. Frear and Porter, missionaries, spoke of the work they are doing; Mr. Frear at Nazareth, Bangor and Pen Argyl, and Mr. Porter at Shenandoah, a difficult field, where the Church is much hampered by debt.

The sessions on Tuesday began with a celebration of the Holy Communion at 7:30. At 11 A. M. a paper on "The Authority of the Ministry" was read by the Rev. J. P. Briggs, of Leonard Hall. He emphasized the need of more definite teaching being given the people of the Church, that they might be more willing to recognize the authority which Christ has given them in their ordination. It was a most emphatic and forcible presentation of the authority the minister of Christ should exercise, and a general discussion followed.

At 12 M. the Rev. John Mitchell Page, of St. Luke's church, Lebanon, conducted a quiet hour for the clergy, taking as his subject for the Meditations, our Lord's Three-fold command to St. Peter, "Feed My Sheep." This was exceedingly thoughtful and helpful.

At one o'clock the clergy took the trolley to the casino in East Mauch Chunk, where they were entertained at lunch by the vestry of St. Mark's.

At the closing session papers were read as follows: "The Institutional Church; Does it Help or Hinder the Work of the Kingdom?" by the Rev. B. F. Thompson, Archdeacon. The position of the writer and the views of the clergy present favor a moderate amount of institutional work provided it is kept in touch with the higher aims and the worship of the Church.

A most interesting and illuminating paper on "The Healing Power of the Ministry," was presented by the Rev. Royal K. Tucker, of Troy, Pa. Having made a study of the "Emmanuel Movement" he described its methods and explained the scientific basis upon which it attempts to help the sick. An exceedingly strong point made by Mr. Tucker is the fact that the clergy are at the bedside of the sick to minister to them, and that they are now exercising an influence for helping or hindering. If they can be helped to understand how their influence may become more helpful or less hurtful it would certainly be a great advantage. The central thought of his paper was the action of the subconscious mind, how it controls the body in the majority of its movements and functions, and how it may be influenced in the cure of the diseases of the body. He showed how the cures wrought by any of the cults, whether faith cures, or hypnotic, or "Christian Science," were accomplished by the use of certain principles which the Emmanuel Movement had investigated and now proposed to use guardedly and in connection with the medical profession. He showed also the place which Christian prayer and faith should occupy in the effort to make the clergyman's influence most helpful. While not all of the clergy agreed with the paper it did serve to bring the matter clearly to every mind and to be helpful in its analysis of the principles underlying the "Emmanuel Movement."

The absence of the Bishop, who is now on his trip to attend the Missionary Council of the Eighth Department at Spokane, Washington, was greatly regretted.

The rector of St. Mark's church, the Rev. A. B. Putnam, who is recovering from a severe illness, was able to attend a part of the meetings. The arrangements for the meeting were in the hands of the curate, Rev. F. E. Bissell.

The Rev. Jonathan Miller, missionary at Christ church, Frackville, is preparing a history of the Diocese of Central Pennsylvania, which he expects to issue in a few months. He has secured many fine pictures to illustrate the book and it is said to be a very valuable compilation of the history of the Church in this part of Pennsylvania. It will be published in Pottsville, and will be in two large volumes. Mr. Miller hopes to make a profit on the sale of the book to help to pay for the new church which is now being built in Frackville.

The next session of the Archdeaconry of Reading will meet in Frackville when the new church now being built is ready to be opened.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Memorial Gifts—Clergymen Called. Confirmations by Bishop Gravatt. Easter Offerings—New Organs. Changes in Mission Work.

Several fine memorial gifts were received by our church at Easter. The family of the late W. N. Chancellor presented to Trinity church, Parkersburg, a large pulpit in black walnut and brass, inscribed, "In Sacred Memory of William Nelson Chancellor, for forty years a Vestryman of this Church,"

Zion church, Charlestown, Rev. J. S. Alfriend, rector, used for the first time in divine service, on Easter, a solid silver alms receiving basin, given in memory of Mrs. Angelica Crosley Henderson, who a few years ago went a happy bride from the parish.

The rector of Zion church is now occupying the new rectory recently erected by the vestry on the portion of their property facing the fine old churchyard. The old rectory is retained as a tenement property, the rentals of which can be used for parish purposes.

Rev. J. Howard Gibbons, for the last eight years rector of Christ church, Point Pleasant, has been offered the charge of Calvary church, Ashland, Diocese of Lexington, and, if the church people of Ashland provide him a rectory, it is feared we may have to consent to see him go to Kentucky.

Rev. P. N. Donald was sought for a few weeks ago to go to the Miller School, in Virginia, as chaplain and teacher of Latin, but we are glad to say he remains in West Virginia.

Bishop Gravatt has confirmed since Easter at Charleston, St. John's, 10; Huntington, 7; Montgomery and associated points, 15.

Other Easter offerings than those mentioned in our last letter are $2,000 at St. Matthew's, Wheeling, and $200 for Diocesan Missions, at Trinity, Parkersburg.

The little congregation of Calvary, Montgomery, needing a new organ, got to work just before Easter and procured one costing $150, for which they paid cash, and the congregation of the Church of the Holy Spirit, Summit Point, hope to have a new Estey, costing $250, in place, on the occasion of Bishop Peterkin's visit to the parish at the beginning of May.

Bishop Gravatt, who has special charge of the mission workers of the diocese, is making some readjustments of the Kanawha and New River fields, and has put Powellton, relinquished by Mr. Lewis, in the charge of Rev. J. D. Gibson, putting Hinton, Glen Jean, etc., under Mr. Lewis' charge until a permanent rector is secured; and giving St. Mark's, St. Alban's, into the temporary charge of the rector at Huntington, for two services a month, on Tuesdays, during the vacancy caused by the removal of Rev. Mr. Hamilton to Kentucky. J. S. G.

## CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

### Rebuilding Ruined San Francisco Churches—Population Increasing. Clerical Changes—Diocesan Statistics.

A beginning is being made here in the permanent rebuilding of our churches and replacing of the temporary structures which have served since the fire—now over three years ago. At San Mateo a "class A" steel frame and stone building is well under way for St. Matthew's parish, the Rev. N. B. W. Gallwey, rector; and plans for the new St. Luke's and St. John's, in San Francisco, on the old sites, are ready, and contracts about to be let.

Plans have also been accepted for the buildings for the cathedral mission of the Good Samaritan, not on the old site, but out in Patorero avenue, near the place where the new City Hospital is to be built.

The Bishop has stated that he hoped to have the crypt of the cathedral under way soon, and ready for use by the end of the year; but there has been some delay in getting the revised plans from England, and so no beginning has yet been made in actual building.

The city is filling up very rapidly in population, largely of new people, and the sooner the various parish churches can be made ready for their ingathering the better.

St. Paul's parish, San Francisco, is now vacant, the Rev. W. M. Reilly having resigned and become rector emeritus. There is a fine field there for an active man of some ability to build up a strong parish in the very heart of the city. The Rev. Robert Renison was elected rector, some weeks ago, but his acceptance seems unlikely.

Our Diocesan Convention was rendered especially noteworthy by the presence of the Rev. Dr. Lloyd, of the Board of Missions, and the Rev. Dr. Worcester, of Boston. The latter came at Bishop Nichols' invitation, in the interest of the Emmanuel Movement. He addressed several very large assemblages of citizens while here under the auspices of the Church, and was given a most cordial reception.

The management of St. Luke's Hospital have decided to make it the center, to some extent, for psycotheropeutical treatment and instruction, and with that in view the Rev. A. B. Shields, of Boston, is to take charge as superintendent late in the summer.

The Rev. G. M. Cutting has resigned charge of St. Mary's by-the-sea, Pacific Grove, and become rector of St. Paul's parish, San Rafael.

The Convention Journal, just out, gives the following items in its summary of statistics:

Number of clergy in the diocese, 100; lay readers, 28; parishes, 38; Organized missions, 41; church edifices, 84; rectories, 34; communicants, 10,164.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Easter Day Services and Offerings. Memorial to Mrs. H. B. Martin.

The Easter services were unusually well attended, as reports received from various parishes indicate. In St. Paul's church, Trappe, Rev. Wyllys Rede, D. D., rector, the Easter offering was the largest ever known in the parish. In Trinity church, Elkton, Rev. William Schouler, rector, the attendance was notable. The Sunday School festival was held in the evening, and at St. Andrew's, Andora, a mission of Trinity, the Rev. M. G. F. Huff addressed the school. Mr. Huff is now officiating at Andora and Chesapeake City. At St. Paul's, Centreville, Rev. W. B. Stehl, rector, the congregation was one of the largest in the history of the parish. The offering was $1,000. A gymnasium has been installed in the parish house. The Brotherhood of St. Andrew recently held a social gathering of the men of the parish, which was well attended. The Bishop, March 26, confirmed a class of six persons, on Easter Sunday night, St. Mary's church, Pocomoke City, Rev. Wm. B. Guion, rector. The seating capacity was taxed to its utmost, the Sunday School Easter celebration and choir anniversary being held at that time. Twenty-one scholars obtained a place on the honor roll for the coming year. During the year there have been fifty-seven members of the vested choir.

In Emmanuel church, Charlestown, Rev. H. B. Martin, D. D., rector, the Easter services were appropriate and beautiful. On Wednesday, in Easter week, a bell, given by the rector in memory of his wife, the late Mrs. Alice B. Martin, was raised to its place in the tower. There was a benediction service, and the hymns, "For all the Saints," etc., and "Ten Thousand Times Ten Thousand" were sung, while the bell was being raised. A handsome tablet, also to the memory of Mrs. Martin, was placed in the vestibule of the church by the rector.

At. St. Luke's, Church Hill, Rev. S. S. Hepburn, rector, the Easter services were well attended. During Lent a barrel to be sent to the mountaineers in Kentucky was packed, which was valued at $100.

At Christ church, Easton, Rev. Henry Davies, Ph. D. rector, and at Trinity cathedral, Rev. E. R. Rich, D. D. Dean, the services were of especial interest. Both churches have now vested choirs, and the Lookout Club of Christ church, an organization for men, has a membership of seventy-five.

At Queenstown and Wye Mills, under the Rev. Geo. Croft Williams, there were large congregations. The Easter Monday meeting at Queenstown was prevented by the sudden death of Mr. J. L. Goldsborough, a vestryman and active worker in the parish. He was also a prominent citizen. His funeral took place from the church on Wednesday in Easter week, the rector being assisted by the Rev. Messrs. Gantt, Stehl and Mitchell, and a large congregation was present.

The congregation of the mission at Love Point, Kent county, united with the congregation at the parish church, Stevensville, Rev. W. N. Weir, rector, and more than filled the church. It is hoped in the near future to build a chapel at this place, the service being now held in a railroad car.

Holy Trinity, Oxford, Rev. Geo. C. Sutton, D. D., rector, Easter services were attended by attentive and reverent congregations. Both the offering for the rectory debt and the children's missionary offering were large.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Statistics of the Diocese—Outlook for Mission Work Encouraging—Money Needed for Colored Work—Bishop Reese's Health Improved.

The journal of the Convention held in Savannah in February is just out. From it we gather the following statistics:

Churches, 42; parish and school buildings, 22; rectories, 20; clergy, 27; lay readers, 43; confirmed, 148; baptized, 258; communicants, 4,339; Sunday Schools—teachers, 210; pupils, 2,319; parish and industrial schools for colored children—teachers, 39; pupils, 1,065; contributions for Diocesan Missions, $3,198.55; for General Missions, $2,331.

These figures show a decrease in many cases from last year, owing to the remarkable depletion in the number of Diocesan missionaries during the first part of the year. At one time there were only three missionaries at work in the field. Toward the close of the year many places were filled, and since the Convention others have been filled; so that at the present writing Valdosta, Hawkinsville, Camden County, and Christ church, Augusta, are the only important missions that are vacant.

The Bishop is desirous of securing the services of one or two young men who have some acquaintance with "settlement work" for some of these points. The Archdeacon of Brunswick, the Ven. D. W. Winn, has kept in touch with the vacant missions throughout the Diocese, giving them frequent services and quickening their zeal during the troublous times, so that the outlook for the current year is encouraging. He reports, however, one discouraging feature, viz., the failure of contributions amounting to some $1,300 for work among the negroes. This was an annual contribution from a friend of Bishop Nelson, in Jenkintown, Pa., and ceased when Bishop Nelson elected the Diocese of Atlanta as his field. It means a serious danger to the work, and unless the deficit can be supplied from some other source one or more of the industrial schools must probably be closed. The Diocesan resources are already taxed all they can be. The president of the Standing Committee the Rev. Charles T. Wright, of Albany, has been asked (and has consented) to present this cause in the North and endeavor to secure pledges for the amount needed.

It is a great joy to all in the Diocese that the Bishop has so far recovered his health that he is able to take up the work of visitation. On the first Sunday after Easter he confirmed a large class in St. Paul's, Savannah. The Second Sunday after Easter he spent in Waycross, celebrating the Holy Communion and preaching in the morning, confirming and addressing the confirmation class and preaching at night. On the Third Sunday, May 2, he visits Darien, and goes that week with Archdeacon Winn to the Camden county Missions—the southeastern county of the State. These missions are small and scattered and it is a difficult matter to find the right man for the work. There is no prospect of growth in any of these—it is simply a matter of ministering to the few scattered Churchmen in the various villages. But it ought to be attractive work to a man of studious or literary tastes, with a fondness for rural life—an "old-fashioned country parson," if there are any such left. The country is a pleasant one, near the sea, and filled with live oaks and palmettos. The missionary is provided with a good rectory at either Woodbine or St. Mary's—the latter on the St. Mary's river, opposite Fernandina, Fla., and a most attractive and healthful place. He is also provided with a horse and buggy to reach such places as are inland and away from the railway. The Seaboard Air Line Railroad traverses the county from north to south. Woodbine is on this line, and Kingsland, on the same line, is connected by rail with St. Mary's.

The Rev. Francis M. Parsons has resigned the parish of Darien and goes to Atlanta.

The Bishop has appointed the Rev. Richard Bright, rector of St. Stephen's (colored) church, Savannah, to be Archdeacon in charge of the colored missions of the Diocese.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### The Annual Council.

The 114th annual Council of the Protestant Episcopal Church of the Diocese of Virginia will meet at 10 A. M., Wednesday, May 26, in St. James' church, Leesburg.

The change from the third to the fourth Wednesday is made in accordance with Article I, of the Constitution.

The blank forms will be sent out on April 26

EVERARD MEADE,
Secretary.

Accotink, Va., April 19, 1909.

The members of St. James' church, Leesburg, will gladly welcome the clergy and laity of the Diocese at the Council, May 26. A special request is made by the chairman of the entertainment committee, Mr. W. W. Chamblin, that the clergy will let him know, as soon as possible, whether they will be present. Also, the name of their lay delegate, and whether he will be at the Council.

W. H. BURKHARDT,
Rector of St. James.'

### Confirmations in King George.

On April 19, Bishop Gibson preached in St. John's church, King George Courthouse. On the 20th he visited old St. Paul's church, where he preached to a large congregation, confirming five. This old church is in a fine condition—congregation large and the Sunday School most flourishing. The untiring efforts of its leader and superintendent, Mr. G. W. Tennant, is indeed blessed by our Lord and fully recognized by pastor and people.

On the 21st Bishop Gibson preached in Emmanuel church, Port Conway.

The Bishop is greatly beloved by the people here and his visits are a real benediction.

The people at Colonial Beach had hoped to have him visit them this month, but it was impossible, as his appointments were made ahead. The work there is progressing rapidly, under the leadership of Miss Mina Colton, who started the work there about two years ago, with a small Sunday School. They now use the little union chapel, where services are conducted by Rev. Mr. Phelps. The Sunday School has grown so large and the members increased until it is necessary to build a church. Miss Colton has some money in hand and will begin work on the church very soon. It will be built of concrete blocks. The work there is real mission work, and Miss Colton's sacrifice and unceasing efforts should be crowned by success.

It is to be hoped that all those who read about this work will realize the great importance of a church at Colonial Beach and do all they can to help this noble woman with the work there.

### The Finance Committee's Statement.

The Finance Committee of the Diocese has issued a statement, which is of very great interest to all Church people. Its object is to present certain facts, of which many are doubtless ignorant, and which should be known now, in view of the responsibility arising from the contemplated election of a Bishop-Coadjutor at the coming meeting of the Diocesan Council. This will involve an additional expense of about forty-five hundred dollars annually, including salary, house and traveling expenses. The Canon providing for the necessity of a Coadjutor is quoted.

The history is given of the movement in the Diocese, which began in the Piedmont Convocation a year ago, and culminated in the election of Dr. Berryman Green, in December, who subsequently declined. Canon 18, of the Diocese reads: "The vestry of each parish or church shall at every annual Council pay to the treasurer such sums as may be apportioned to them, respectively, for the purpose of defraying such expenses as may be authorized by the Council." This includes the salaries of the Bishop or Bishops, as well as other expenses of the Council, the rent of the Bishops' residences and their traveling expenses.

The apportionment has been for years on the basis of one dollar per communicant, and has been found sufficient if all will only pay the one dollar, which has been regarded as a privilege, and a bond between communicants and the Bishops, for whom and its own considerable expenses, the Council has no other resources and, therefore, can make no other provision.

As the Finance Committee has no other way of getting funds, and is powerless, except through the vestries, who being charged with this responsibility, should make more strenuous efforts to increase the interest of each member, to encourage them to give more regularly and liberally, it appeals to the vestries and to the clergy and their congregations to help the Council (or the Church), in this matter and in every possible way."

### A Colonial Church Reopened.

Old Lamb's Creek church, in King George county, of which mention has been made of late, and which after years of abandonment, has again been used for divine service, has been newly roofed, and is now protected from the weather. It is in better condition than most of the other Colonial churches now in use.

Unmistakable signs of vitality in the church have been manifested in the neighborhood, and the Rev. Byrd T. Turner, of Hanover and St. Paul's parishes, who took charge of the work at this point, a year ago, is preaching to excellent congregations, while a number of people have signified their desire to be confirmed.

The society organized to care for the church has accomplished much, and the time seems not far distant when this sacred edifice which was the centre of life in the early days of the country's history, will rise to renewed life and effort, and that history will repeat itself, to the great blessing of the community.

### Sorrow for the Death of Mr. George C. Thomas.

Bishop Gibson attended the funeral of Mr. George C. Thomas, on April 24. Great sorrow is felt throughout the Diocese at the death of this great and good man. His friendship extended to all sections, and a special affection is felt for him in Virginia, his regard for which State and Diocese he was ever ready to show. Among his acts of thoughtfulness, in late years, which will remain green in the memory of the minds of the people, was his presentation of the Virginia Bay at the Memorial chapel at Valley Forge, and his generous gifts whereby the Diocese was enabled to meet its apportionment to the Board of Missions promptly.

On the Second Sunday after Easter, April 25, the Bishop visited Christ church, Charlottesville, and confirmed sixteen candidates, presented by the rector, the Rev. H. B. Lee. Three of these came from the chapels in the vicinity. In the afternoon, at Rio Station, Albemarle county, three were confirmed. At night a visitation was made to the Woodberry Forest School, and six of the students there were confirmed.

The Rev. Edward Trail Helfenstein, rector of St. John's church, Ellicott City, Maryland, has been called to the rectorship of the Church of the Epiphany, Barton Heights, in succession to the Rev. Wythe Leigh Kinsolving, now of Baltimore, Md.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Consecration of St. Andrew's, Greenville—Columbia Convocation.

St. Andrew's church, Greenville, was consecrated by Bishop Guerry, with impressive services, on Monday, April 26. The church was crowded, and in the absence of pews the edifice was filled with chairs, every seat being taken, for it was a united service of all the Episcopal churches in the city, Christ church and St. James' mission sharing with their brethren the great thankfulness and deep joy that the occasion signified.

The request for consecration was read by Mr. James T. Williams and the instrument of donation by Mr. Alex. McBee. After the sentence of consecration had been read by the Rev. Alex. R. Mitchell, of Christ church, whom the Bishop appointed for the duty, and had been laid by him on the communion table, the ante-communion service was begun, the Epistle being read by the Rev. Mr. Mitchell and the Gospel by the Rev. R. C. Jeter, of Anderson.

Immediately before the sermon, the Rev. Alex. R. Mitchell, to whom the occasion was one of deepest significance and the service of unspeakable thanksgiving, made a few appropriate remarks in touching words and bade the brethren of the Episcopal Church and all other denominations welcome then and ever.

Bishop Guerry's sermon was one of the ablest discourses ever heard in the city, his subject being Church Unity. Bishop Guerry, before beginning his sermon, spoke of having not only an official interest in St. Andrew's, but a personal one, for when on a visit twenty years ago, to Greenville, his wife's nephew, who was then only a lad, conceived the idea of a chapel in the West End and that some of the money saved when only a boy. was in the walls of the church.

At night a large congregation was present at Christ church, when Bishop Guerry again preached a powerful sermon, taking for his text the 1st verse of the 1st chapter of Hebrews: "God who at sundry times and in divers manners spoke in times past unto the fathers by the prophets." At this service a class was presented to the Bishop for confirmation.

St. Andrew's is the outgrowth of a mission established by the Rev. A. R. Mitchell, in 1900. After four years of active and self-sacrificing labors, in which the ladies of the mission took a prominent part, the corner-stone of the church was laid by Bishop Capers, on August 24, 1904, and the church completed in 1905, with a small debt upon it. In August, of 1905, the Rev. W. B. Sams took charge of the mission, but resigned after two years. The Rev. Mr. Mitchell again took up the work.

Through the earnest efforts of Capt. J. W. Cagle and other members of the mission, $2,600 was raised and the church entirely freed from debt.

The services of the church have been carried on regularly by the Rev. Mr. Mitchell and by Mr. E. P. Long, who has been the faithful and efficient lay-reader ever since the mission was or-

ganized. The congregation will always be grateful for the loving interest which Mr. Long has ever taken in the mission.

On the 1st of October last, the Rev. John Kershaw, Jr.,took charge, but resigned after one month, because of ill health.

Columbia Convocation was in session at the Church of the Redeemer, Orangeburg, April 19-22. The Convocation began at 8:30 P. M., Monday, April 19, with Evening Prayer and sermon, by the Rev. H. H. Lumpkin.

On Tuesday, at 10:30 A. M., the Holy Communion was celebrated, after which the Rev. J. H. Tillinghast led the discussion of "The Place of Miracles in the Christian Revelation."

On Wednesday, at 10:30 A. M., the Litany was said and "The Call to the Ministry and the Responsibility for the Answer of that Call," was discussed, the leader being the Rev. Harold Thomas.

There was a business session at 5 P. M. and at 8:30 P. M., Evening Prayer was said, the preacher being Bishop Guerry.

Thursday was occupied by Morning Prayer, the reading of missionary reports; children's service at 5 P. M., with address by the Rev. Harold Thomas. At 8 P. M., the Rev. T. T. Walsh made an address on the "Church Orphanage."

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Conference of Church Clubs—Addresses on Current Church Topics—Mission by Seminary Students.**

The Conference of Church Clubs, held in New York last week, was the most successful in the history of the federation. There were 64 delegates present, and the New York men did much to make their stay delightful and profitable. Sessions of the Conference were held in Synod Hall, with a dinner at the Hotel Astor and an excursion about the city in autos on the afternoon following adjournment. Striking addresses were made by Prof. Baldwin, of Yale University, on Immigration and the Church, in which he outlined conditions in Connecticut, following the incoming of many foreigners into the domain of the Yankee, and stated that conditions obtaining to-day in New England will be those obtaining to-morrow in other parts of the country. He believed that Italians present quite a different problem from that presented by the Irish, and said that any supposed irritation by the Church of Rome if work be attempted by Protestants need not deter us. The danger is overestimated.

President Gardiner, in his annual address, praised the character of the late George C. Thomas, urged greater observance of the Week of Prayer, and told of plans for Brotherhood conventions of world-scope three or four years hence. Secretary Chase reported the addition of six new Clubs during the year, those of Newark, Michigan, Nebraska, Milwaukee, Kansas City and Topeka, and members in all of the Clubs numbering almost 6,000.

A report on Church Music, coming from St. Louis last year, and presented and pressed by Chicago and Philadelphia laymen, urged the preparation of a Church Hymnal to be laid before the General Convention of 1910. This was opposed by the Conference, and it was decided to name a committee of fifteen to memorialize the General Convention to revise the Hymnal of the Church. The contention is that a more modern book is needed, one that is within the reach of the masses, while of course retaining all necessary musical character.

Unity with other Christian bodies was discussed by Mr. George Wharton Pepper, of Philadelphia, who outlined the situation, presented various courses of action, approved Canon 19 as it stands, and deplored the precipitation upon the Church of a controversy for which it was unprepared. Especially was he severe on the course of the petitioners, who he said made bad matters worse. Mr. Pepper was followed by Mr. Francis Lynde Stetson, who more than any other man at Richmond, was responsible for the present form of the amendment, who asked what is the use of talking of Unity if we cannot trust our Bishops to say that certain Christian men may speak to our congregations. He gave notice to presbyters and laymen in the Diocese of New York that if they do not wish Canon 19 to stand as it is, and do not wish him to work that it shall stand, not to vote for him for deputy to the General Convention.

At the dinner, to which all of the clergy of the Diocese were invited, Bishop Greer pleaded for a reform of the stage. He had not a word against the stage as an institution, but for abuses of that institution. Other speakers included the Rev. Dr. Manning and President Gardiner.

The Conference next year was fixed for Portland, Me., the date to be determined later by a committee, and Mr. James M. Lamberton, of the Harrisburg Club, was elected president, in succession to Mr. Gardiner.

The Missionary Council of the Second Department issued an appeal last fall to the laymen of New York and New Jersey to hold missionary conferences in their respective cities to consider the work of the Church in their cities, in their Dioceses and in all of the world, and recommended that rectors co-operate with them in so doing. The Seabury Society of New York planned such Conference in New York on April 28. It was held in the Diocesan House, with two sessions, 5 to 7 church, Worcester, Mass.
and 8:15 to 10 P. M. Manhattan. Bronx and Staten Island rectors co-operated heartily, and one hundred and ten men, almost all young men, came from the parishes and missions. There was no entertaining feature of the Conference, but hard work was talked of in abundance. Yet it is declared to have been one of the best missionary meetings ever held in New York. Bishop Greer gave the opening words, in which he said that for the first time New York Diocese would this year meet its general apportionment. There was a telling address of twenty minutes, on the spiritual qualifications needed in a worker, **and how to attain them.** The prescription was to study the Bible, to pray believing, and to go. It was pointed out that Christ's message was not come, but go. Going has in it the property of life; coming the property of death.

The other topics presented were the duty of the Church to the man without a job; that is, its social service; Church extension in the suburbs of New York, and missions under the Board of Missions. The plan followed was not that of addresses, but questions and answers, in which the more than one hundred men present sat as students under an instructor. Speakers included the Rev. Dr. Lloyd, Archdeacons Burch and Nelson and Mr. Alex. F. Irvine. A careful report of the Conference is to be prepared, and furnished to men present, who are to tell other men of their parishes what they heard, and what suggestions were made whereby they may help.

Students of the General Seminary opened on May 1, a mission on the west side, in what had been a saloon. The plan is to keep the mission open every night during May, and at least three nights each week during the summer, returning to full activity in the fall when the Seminary opens. The first meeting was held out of doors, when in front of a saloon, twenty students sang hymns and two of them gave short but excellent addresses. Money has been secured for the rent of the room for one year. The aims of the mission are to show West side people that the men who live within the walls of the Seminary are really interested in their neighbors, and to give these men experience in evangelistic effort. A splendid beginning was made. The students showed self possession, and were earnest without being affected.

Word comes from Honolulu from Miss Julia C. Emery, secretary of the Woman's Auxiliary, that she is well and is having a most profitable time in her visits thus far to the Church's work in the Far East. She has accepted an invitation to speak at the Seabury Conference at Cambridge, in July.

The celebration of the twenty-fifth anniversary of the coming of the Rev. Arthur Ritchie to St. Ignatius church as rector was begun on the third Sunday after Easter, and continued on the succeeding Tuesday and Wednesday, on Tuesday with a High Mass sung by the rector and several assistants, and attended by members of the Catholic Club, and on Wednesday by a reception, in which there were greetings from many old parishioners. An offering of $7,500 was received toward the parish debt of $80,000, and the fund will be kept open until July 1, when a payment will be made.

At Holy Trinity church, St. James' parish, the tenth anniversary of the consecration of the buildings was begun on the third Sunday after Easter, when a sermon was preached by the Rev. Philip M. Rhinelander, of Cambridge, a member of the family which gave the plant and its equipment. He referred in very brief terms to any possible relation he may have with the work, saying he had seen little of it, and preached a sermon that emphasized the discipleship of St. Paul to Christ, and our own attempts to imitate it. The celebration was continued throughout the week.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

**Archdeaconry of Harrisburg — Club House for Boys—Church Improvements—Rectory for St. Mary's, Williamsport.**

The Archdeaconry of Harrisburg met in St. James' church, Lancaster, last week. The preacher for Tuesday evening was Rev. G. F. G. Hoyt, of Columbia. At the business meeting on the following day, the Rev. Norman Stockett read as exegesis on "The Lord's Prayer." The critique was by Rev. Arthur Taylor, on "The Philosophy of Herbert Spencer." Missionary addresses were made by the Rev. G. Alan Russell and the Bishop.

A club house for boys and men was completed in Lykens, last week. The Seabury Guild of the parish is taking up vigorously the task of furnishing and decorating the club room and getting it

in order for use. It is the intention of the club to make the place bright, tasty and attractive in order that it may be a pleasant place of resort for the men and boys of the vicinity.

Christ church rectory, Lykens, is being improved by the addition of a porch. It extends across the front of the house. It will add much to the beauty of the rectory and the comfort of its inmates.

Trinity church, Jersey Shore, has improved its property by laying board walks to the entrances and exits of the rectory and parish house, and by providing for the disposition of waste water. A men's club is in process of organization. Two well-attended meetings have been held. At the first an address was made by a Mr. Graham, a banker of the place, on "Business Integrity and True Economy." At the second meeting an address was made by Rev. Leroy F. Baker, on "Our Far-distant Ancestors." The ladies of the parish served a lunch at the close of the address.

A reception was given to Rev. J. M. Gilbert, by the parishioners of St. Paul's, Harrisburg, on the evening of April 29. It was largely attended by parishioners and friends of the parish and by neighboring clergy.

Ground was broken for a parish house for St. Andrew's, Harrisburg, on April 19. There were no special ceremonies connected with that event.

Plans are drawn for a rectory for St. Mary's, Williamsport. It is to be built of brick veneer, and to be located on the church lot and to cost from $3,000 to $3,500. Three hundred dollars are in bank and more is being pledged. The building is not to be begun until at least $1,000 are in hand.

Rev. Charles Morison, rector-emeritus of St. Matthew's, Sunbury, and president of the Standing Committee, is very seriously ill at his home in Philadelphia.

The fifth annual Council of the Diocese will be held in Trinity church, Shamokin, May 11 and 12. The annual banquet of the Church Club will take place at Shamokin Hotel, Wednesday, at 7 P. M., with addresses by the Rev. T. J. Garland, secretary of the Third Missionary District; Dr. Lyman Wheaton, of Church Templars' Society; Hubert Carleton, secretary of the Brotherhood of St. Andrew, and the Bishop.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Archdeaconry Meetings—Annual Council Daughters of the King—New Building for Calvary (Colored) Church—Confirmations at Epiphany and St. Andrew's—Death of Edward N. Benson.

The spring meeting of the Archdeaconry of Washington was held on Wednesday, April 28, at 3 P. M., in the Bishop's House, Washington. The attendance was unusually full, nearly all of the city parishes being represented. The Bishop made a report on the work of the Archdeaconry, which has seemed to have been very little considered in the past few years, although of so much importance to the mission work of the District of Columbia, and also urged its needs upon the Church's attention.

Archdeacon Williams was not able to be present, because of continued illness from over-work; but he was re-elected Archdeacon with cordial approval, and we trust that God willing, he may soon again be able to take up his many duties, both as rector of Trinity church, Washington, and Archdeacon.

The Rev. H. Allen Griffith, the very efficient secretary of the Archdeaconry, was chosen to succeed himself.

The Bishop, on Tuesday of last week, attended the session of the Archdeaconry of Montgomery and Prince George counties, Maryland, when the subject of re-distributing the Archdeaconries was discussed. At the last Diocesan Convention, the Committee on the State of the Church proposed the formation of two organizations, instead of the present three; but this Archdeaconry opposed the reduction of the number, while favoring some change of boundaries.

The thirteenth annual Council of the Daughters of the King of the Diocese of Washington met in St. Paul's church, Washington, on Thursday of last week. Mrs. A. A. Birney was unanimously re-elected president; Mrs. Bratenahl, the wife of Dr. Bratenahl, rector of St. Alban's church, D. C., was elected vice-president; and the secretary and treasurer were also re-elected.

In past years, Calvary colored mission, Washington, the Rev. F. I. A. Bennett, colored, priest-in-charge, has worked and worshipped in a hired house, the rent being paid by the Diocese; but, last Sunday saw the last service in the building, and a new building partly erected will henceforth be the mission's home, the parish hall, for some time to come, being the place of worship. On Sunday, April 25, Bishop Harding confirmed eighteen colored candidates presented by the missionary.

The Rev. John G. Ames, who was for many years superintendent of Public Documents in the Interior Department, and is now assistant minister in St. Thomas' church, Washington, the Rev. Dr. C. Ernest Smith, rector, has been by the Bishop appointed minor canon and librarian of the Washington Cathedral, both of which appointments took immediate effect. These new duties will not interfere with Mr. Ames' parochial relations at St. Thomas' church, while they will give him abundant week-day occupation.

The class confirmed by Bishop Harding, at Epiphany church, Washington, on Palm Sunday morning, numbered fifty-two; the most of whom were adults; and on another day, nineteen were confirmed at Epiphany chapel. Adding one confirmed earlier, in private, to the two classes, the number thus connected with the parish in the Convention year amounts to seventy-two, which, added to the many classes of nineteen previous years, makes more than seventeen hundred confirmed during the twenty-and-a-half years of Dr. McKim's very fruitful rectorate.

The mothers' meeting of Epiphany church, composed of working people, has, during the work-year just closed, enrolled eighty-two members, of which a large percentage regularly attended. The director, Mrs. Caleb C. Willard, was zealously sustained by an efficient corps of teachers.

The Rev. Charles F. Sontag, for some eighteen years a clergyman of the Diocese of Washington, and now rector of Holy Innocents' church, Key West, Florida, is in Washington for a short visit.

The confirmation class of St. Andrew's church, Washington, the Rev. George Calvert Carter, rector, recently presented to the Bishop, was composed of thirty members, equally divided between the sexes, fifteen of each. Ffteen were from our own Church connections, five were Baptists, two were Presbyterians, two Methodists, one was Congregationalist, one Unitarian, one Lutheran, one Quaker, one Romanist, and one unattached.

Mrs. Carter, the wife of the rector of St. Andrew's, has recently suffered the loss of her father, Mr. Edwin N. Benson, who died at his home in Philadelphia, on Sunday, April 18. He was a great sufferer for several weeks; but bore his pain with fine Christian patience, and "in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with his God, and in perfect charity with the world," he passed away to Paradise and the presence of the Lord and Saviour whom he loved. W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Dr. Foote Addresses the Clerical Association—Death of Miss Donaldson. The Bishop's Annual Reception—Missionary Volunteers.

The regular monthly meeting of the Clerical Association of Baltimore, was held Monday, May 3, in the parish house of Emmanuel church, Baltimore. The Rev. Theodore C. Foote read a scholarly paper on "The Visiting of Sins Upon the Innocent." Dr. Foote has been for many years connected with different churches in Baltimore, and during his residence here, he has been one of the lecturers at the John Hopkins University, his subject being Biblical Literature. His lectures and papers always contain the results of scholarly and scientific research in the field of Biblical exegesis.

The Church in Baltimore, by the death of Miss Frances Donaldson, on Monday, the third, has lost one of its most devoted adherents, and the community is the poorer for the passing away of a lady who for many years has been recognized as one of the last surviving members of the old social life of the city. In spite of the changes which have taken place in the neighborhood of her home, at 217 Saint Paul street, Miss Donaldson had remained in the house in which she had lived all her life, being almost the last resident in a row of houses which, once the center of the social life of the city, is now altogether given up to law offices and other less pleasant uses. For a great many years, Miss Donaldson has been a liberal contributor to the various activities of St. Paul's parish, and a few years ago she founded the Mt. Calvary School for Boys, an institution which has met with flattering success. The funeral services will be conducted by the rector and the rector emeritus of St. Paul's parish.

The annual reception tendered to the members of the Convention and their friends, by the Bishop and Mrs. Paret, will this year be held on the evening before the opening of Convention, which takes place on Wednesday, the 26 of May. The Bishop's reception has become one of the traditions of the life of the Diocese, an event which hundreds of Church people look forward to as an annual pleasure. Last year, on account of Mrs. Paret's illness, the reception was not held, but happily this year there will be no occasion for its omission on these grounds.

During the reception an exhibition of books of some sort is made in the library, which adjoins the residence. At the last one, about a hundred book plates, interesting for their personal or historic value, or for their beauty, were shown, and this year it is proposed to display a number of early editions of famous theological works and ancient liturgies.

Continued on page 16.

# Family Department.

## "Two Holy Week Pictures."

BY MRS. VIRGINIA R. L. ALLAN.

Lines suggested by the article in Southern Churchman, April 3, by the Rev. E. H. J. Andrews.

"Two pictures" have vanished from our sight,
Sorrows and anguish, with darkest night;
Christ bore the cross, in silence died,
And thus our Lord was crucified.

Mary, at early dawn, beside the tomb,
With oil and spice and sweet perfume,
Weeping, moaning, trembling with fear,
An angel whispers, "He is not here;"
Behold, "He is not here, He is risen to cheer
our world."

The sun bursts forth his beauteous rays,
The earth heaves up its power of praise,
Lilies and cowslips arrayed in full bloom,
Violets and blossoms the air perfume,
Voices are shouting in sweet accord,
Christ is risen—our Saviour Lord.

Galveston, Texas.

For the Southern Churchman.

## A Non-Begging Church.

"Always money! money! money! You say the Gospel's free, but I don't find it so. At least the Church is always begging. Here's another appeal for money! money! money!" and my brother-in-law threw aside, in great wrath, the envelopes that had been mailed to him for his weekly contribution. Then, as he jerked himself into his overcoat, he blurted out:

"I'd like to start a really free church, a no-money church."

As he went out into the deepening twilight I looked out of the window at his rapidly receding figure down the street until it was lost in the darkness.

"A no-money church, a no-money church" echoed and re-echoed in my mind, as I leaned down upon the broad window seat, until my thoughts trailed away into oblivion.

A rush of fresh air from an open door and my brother-in law bursting in. "A no-money church! I've found it! Come quick and see. Don't wait for a hat, or cloak, or furs; just wrap that big shawl over your head and come on." And I did; though I knew I'd miss my usual out-of-door wraps.

As we passed out, he took an old-time lamp from the hall shelf where it sat as an ornament, found it had oil from a recent Easter entertainment; lighted it and simply saying, "We'll need it," led the way out into the street.

There seemed to be quite a number of people similarly equipped with lamps and all going in the same way. We had to make our way carefully, as the lamp was not fitted to do duty as a lantern, and it took both hands to hold it and screen it from the wind. But as the persons we met seemed equally handicapped in their progress by their substitutes for gas lights, we went on until we entered a dingy basement room of a church, which had no lights, except what our lamps afforded.

"You see gas costs; and this is a non-begging church," Henry explained, sotto voce.

In the same tone I said, "Don't you rent the room?"

"Oh, no! this is free."

It was certainly very cold and uncomfortable, as it seemed to have no visible means of heating. When I mentioned the fact in a whisper, he replied. "Coal costs money and this is a no-money church."

The congregation was small and seemed to look uncomfortable as I felt. In the dim light a number of persons came in at once and Henry said, "There is the preacher," as a young man passed close to us, his worn coat sleeve brushing my hand on the arm of the seat. His whole appearance was of a dignified person in clothing long past the shabby-genteel stage, but his figure, though thin, was tall and athletic, and his head and face were noble. He was followed by three little girls, evidently his children, in the same condition of thin, worn clothing, but with sweet, refined faces. It affected me painfully and I whispered my feelings to Henry. He said:

"Yes, they are not the pampered money-grabbing preacher class; but listen."

The lamp the preacher carried was not large enough to give much light, so holding his card of notes close to it, he began in very deep, thrilling tones:

"My brethren, we nave here begun a great movement," a restoration of the primitive ideals," as my elders tell me, and in order to thoroughly understand what those ideals are I have this week made an exhausting study of the practice of the saints of old and the practice of the Early Church, as we find them in our Bibles. And in order to begin in the right way and to build on solid ground I would like to ask the senior elder of our movement what is the origin of it, as I am a new comer."

As he said this a weazened little man rose in front of him and said in high, squeaking tones:

"Mr. Carlton, we have united in founding this new church to escape from the constant begging, begging, begging of the preachers, we've suffered from. Nothing but money, money, money, every time we met together. But we've done away with that, thank goodness."

"I suppose you have consulted the Guide Book of our Christian course, my friends," the preacher asked.

A big man in the back of the room stood up and said in a big Irish voice:

"Av coorse, av coorse. Free salvation to all," it says.

"Yes," said the preacher, "but how shall they hear without a preacher, and how shall they preach without they be sent, and how shall they be sent if they are not clothed nor fed."

At this the congregation begun to sit straighter and to listen. He continued:

"I will now give you the result of my study in as few words as I can. In the Old Testament I find, in Exodus, God, the Lord Jehovah, saying unto Moses, "Speak unto the children of Israel that they bring me an offering." And again in Deuteronomy He says: "Ye shall not appear before the Lord empty, every man shall give as he is able." Then David says to Araunah (in two places), who wished to give him the threshing floor whereon to build an altar, which afterward became the site of the Temple: "Nay, but neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." We, my brothers, are glad to get this poor basement free. We want to offer to the Lord our God that which cost us nothing." He bowed his head a moment and then raising it he proceeded:

"In the New Testament I find in Galatians, 'Let him that is taught in the word minister unto him that teacheth in all good things.' 'If we have done unto you spiritual things is it a great matter if we shall reap your worldly things?' "

"And, again, a verse or two further on, 'Do ye not know that they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained that they who preach the Gospel should live of the Gospel. These are thrilling words, my brothers, because the former pastor of this No-money Church has gone South to die of the Gospel, from injured health, ill-fed, ill-clad, insufficient warmth—all united to kill him."

His fine voice rang through the little room up to these words. When he paused a great hubbub arose all over the house and cries of "Traitor, traitor," were heard. The people were all on their feet vociferating and threatening the preacher, and others were hurrying to the doors to escape.

A rush of cold air and the bang of a door made me jump and knock my head against a window frame and I found I had been asleep in the broad window seat.

"Why, Mabel, I believe you've been asleep ever since I left," said Henry, as he entered.

"Oh, no, not asleep; but attending with you your 'No-money Church', and I told the dream.

"How did you remember all those verses about giving so pat?" He said:

"I think they are texts in the Offertory of the Episcopal Church," I said, "at least they seem to come back to me in a preacher's voice I heard down in Virginia." MARY WICKLIFFE VAN NESS.

Sewanee, Tenn.

## Pass It On.

"Have you had a kindness shown?
Pass it on.
'Twas not given for you alone,—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on."

The passing on of deeds of kindness is a veritable putting of sunshine into the world. It is the obeying of God's law of love. It is the lending of a hand to your brother, to your sister. It is the sowing of seed on good ground and causing it to bear fruits of happiness. There is no worse form of selfishness than that which prompts one to keep all of one's pleasures to one's self. There was once a poor old woman who had all the average old lady's fondness for a cup of tea, but she was so poor that she rarely enjoyed this luxury. One day a kindly-disposed person carried the old lady a pound of choice tea. While calling on the old lady a week or two afterward, the friend who had given her the tea asked:

"Did you enjoy your tea?"

"Oh, yes, indeed I did, and so did poor, old Mrs. Long, and old Granny Moore, and old Mrs. Dunn. You see, as soon as I got the tea I thought of how those poor bodies liked tea as much as I, and of how seldom they ever tasted any such tea as that, so every day I have them come in here and we have a cup of tea together. It makes mine taste all the better to see how they enjoy their tea."

Now this old lady had proof in her own experience that a pleasure shared is a pleasure doubled. The kindness that she had passed on had added fourfold to her own happiness. It is true that "Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort."— Leaves of Light.

### Let Us Be Kind.

Let us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow;
But love can shine upon the way to-day, to-morrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those retreating,
A glimpse of God and brotherhood while life is fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—Religious Telescope.

### A Japanese Home.

We ended our pleasant day by being taken to see the houses and gardens of Mr. Iwasaki, a magnate of Tokio, our host having arranged the visit beforehand. After a long drive in a landau, which was driven by a Japanese coachman garbed in a dark blue kimono and mushroom hat, with a belto, or groom, dressed in the same way, on the box, we came to the two houses. One was European, full of fine things, while the other, in which the owner lived, was Japanese. Having removed our shoes, we were taken over it. I wish I could describe its fascinations; but where there were no ornaments, no furniture, no pictures save a kakemono here and there, no curtains, no color anywhere, it is difficult to say wherein lay the charm.

And yet it was charming. The fineness of the matting, the beauty of workmanship of the woodwork, the lacquer frames of the screens, which were so adjusted that they parted at a touch without a sound, the extraordinary cleanliness everywhere, and, above all, the different little courts on which the rooms looked, were delightful. The bath room particularly pleased me. Made of some light-colored wood, it shone like satin and felt like it.

A delicate carving round the base of the wall, representing flights of birds, formed a dado; two large wooden tubs of the same wood stood at the end of the room, encircled by brass bands beautifully polished, and half a dozen tubs of different sizes, stood on a low table; the window looked out upon a small court with one large magnolia tree and a very old gray-stone lantern. Another room, a sanctum sanctorum, where the "tea ceremonies" were held, gave upon a wild scene ten feet square, where jagged rocks, prickly bushes, and rushing torrents spanned by stone bridges, made the urbanities and rigid etipuette of these ceremonies appear a pleasant contrast. The smoking room, made by opening and closing a screen, looked upon a lake artificially and cleverly planned, with beautiful trees and shrubs on its banks, and rocks of strange and varied colors. These rocks alone cost a fabulous sum, and had been brought from a great distance. The lake was fed from the sea, and as the sun was setting we watched the fish jumping high in the air. Walking round the gardens until it was nearly dark, every turn of the path presented an absolutely new aspect, the variety being marvellous. The gardens and houses covered twenty-four acres, and seemed four times that size.—The Century.

ROYAL
BAKING POWDER
Makes delicious hot biscuit, griddle cakes, rolls and muffins.
The only Baking Powder
Made from Royal Grape Cream of Tartar

### Misunderstandings Between Brethren.

We have a suggestive illustration of the possible differences of good brethren in the dispute between Paul and Barnabas recorded in the Acts. Both of these men were good men, but they could not, on one occasion at least, agree in their ideas as to the proper methods of church work. They fell out over the question of Mark. Barnabas naturally liked his nephew, and hoped good things of him, but Paul could never forget that Mark had once left them—and gone back to Jerusalem, perhaps, as the late Dr. Philip Schaff was wont humorously to remark to his classes, because he was homesick for his mother! We may be charitable enough to suppose that Mark had good reasons for his return to Jerusalem, or, if not, that we may admit that on one occasion he was lacking in that steadfast courage which should always animate a soldier of the cross. The point, however, is not so much about Mark as it is about the difference between Paul and Barnabas regarding Mark. The debate was very sharp between these two good men, and so they parted.

While now this misunderstanding between Paul and Barnabas was unfortunate, it does not appear to have been a permanent separation, at least in feeling. At any rate, the difference between those good men seems to have fallen out to the furtherance of the Gospel, for Barnabas took with him Mark, and Paul chose Silas for a companion, so that thereafter there were four workers in the field instead of three, and no doubt many sections were evangelized which otherwise might not have been reached.

It often happens in history that the misunderstandings of good people are overruled to useful providential purposes. That, however, does not excuse the participants in the quarrels of acrimonious debates for their lack of brotherly feeling, tactlessness, self-seeking or other failure in duty. The proper conclusion would be that if, in the merciful providence of God, the misunderstandings of the brethren are made to yield unexpectedly favorable results, how much more productive of good would be the friendly and intelligent understandings of followers of God? Sin of any kind is real loss, and the true interests of the Church and of civilization can be advanced best by unselfishness, co-operative enterprise and constant exercise of brotherly love. —N. Y. Observer.

### Sympathy that Helps.

In a foot-race the other day one of the contestants found the value of a friend's sympathy in a very practical way. As he came to the last mile of the run his friend, who had been waiting for him on the road, joined him and ran with him for the rest of the way. The fact that some one was beside him, in even step and warm sympathy, gave the runner a very considerable degree of encouragement and assistance, and although there was no actual contact between them the help of a friend's company and his running was none the less real.

It always helps to have a friend's sympathy. To know that in any effort one is making good wishes accompany him is a real impetus and an unfailing encouragement; to know that others are following his effort, running with him as he runs, will nerve any one to do his best. But always, whether we know of any other friend to help us or not, we may know that if we are running on the right course, there is One who is ever beside us and running with us, who helps by his kindly interest and sympathy. He helps us win the race.

## CHURCH INTELLIGENCE.

Continued from page 13.

### MARYLAND

Four members of Ascension church, Baltimore, have offered their services to the Board of Missions. The names of these volunteers have not yet been announced, and will not be until their applications have been decided upon by the Board. Another member of Ascension church, Miss Cornelia Edwards, has recently completed her training at the Philadelphia Deaconess School, and will soon take up work under Bishop Spalding, in Utah. The rector of Ascension church is the Rev. Robert S. Coupland.

### SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

#### A New Parish House—Six Confirmed.

The building committee of St. Paul's church, Norfolk, have accepted the plans of the architects for the new parish house to be built on the church property. The estimated cost is $15,000. The building will be especially equipped for settlement work, in addition to other departments of Christian effort.

Bishop Randolph confirmed a class of six persons, on Thursday night, April 27, in St. John's church, Portsmouth, presented by the rector, the Rev. W. A. Brown.

#### Annual Meeting, Cathedral League.

In spite of the severe storm there was a good attendance at the annual meeting of the Cathedral League in Synod Hall, New York, Saturday afternoon, May 1. Bishop Greer presided and made an address. Other speakers were the Rev. Dr. William M. Grosvenor, Hamilton W. Mabie, LL. D., of the Diocese of Newark; George Macculloch Miller, and the President of the League, Mr. Robert G. Hone.

The treasurer, Mr. Henry W. Munroe, reported that the League had contributed $48,000 to the purposes of the Cathedral during the past six years, leaving a balance of $16,000 on hand. It was further reported that the Cathedral Fund had received from all sources $3,567,995.85. The amount required for completion is estimated at $5,000,000; the Endowment Fund amounts to $622,000.

Elections were made: President, Robert G. Hone; vice president, Charles F. Hoffman; secretary, James May Duane; treasurer, Henry Munroe; executive committee (class of 1912), Haley Fiske, of the Church of St. Mary the Virgin, and George F. Crane, of Trinity parish.

A special appropriation of $3,000 was made towards the portrait-statues on the great choir arch.

Bishop Greer congratulated the League on the good attendance at the meeting, and the work of the year, and prophesied that by this time next year, if not before, divine service would be held in that section of the Cathedral known as the choir and crossing. Dr. Grosvenor said that the people in New York want to do things; that an amazing amount of work is often done by a few people. He called attention to the need of a choir school endowment; the need of preparing for the future work of the Cathedral to make it a "living spiritual power."

Dr. Mabie's address bore on the rise of the great cathedrals of the old world; their uses and benefits to the fine arts, society, and the community in general; and referred to the joy of seeing this great building grow and in helping to pass material from hand to hand so that the Cathedral of St. John the Divine would stand to the greater glory of God, to reunite art; to unify society.

Mr. Miller read some interesting historical notes. He alluded to the interest taken in 1828 by Bishop Hobart and the then Mayor of New York City, and the proposed location of a cathedral at Washington Square. Referring to the revival in the interest made by Bishop Horatio Potter, at the Diocesan Convention in 1872, and to the causes for slow progress on account of the novelty of the "Cathedral Idea" in this country, he mentioned that among the earliest and largest donations was the appropriation of $100,000 made by the rector and vestry of Trinity parish on account of the importance of the Cathedral project.

#### General Seminary Notes.

The executive committee of the Associate Alumni of the General Theological Seminary has awarded the McVickar prizes, in Greek to Mr. Wilbur Larremore Caswell, Jr., B. A.; in Ecclesiastical History to Mr. Robert Erskine Campbell, B. A., both of the Senior Class and candidates of the Diocese of New York.

The programme for Commencement Week has been arranged: May 24-26. Monday evening—Baccalaureate sermon by the Bishop of Pittsburg; Tuesday, 10:30 A. M., annual meeting of the Associate Alumni; 12 M., essay and Necrologist's Report; 2:30 P. M., the Trustees of the Seminary meet; 7 P. M., Alumni reunion and dinner at "The Chelsea," 23d street., near 7th avenue; Wednesday, 11 A. M., commencement exercises in the Seminary chapel.

The Holy Communion each day at 7 A. M.; Morning Prayer at 8:30; Evening Prayer at 8.

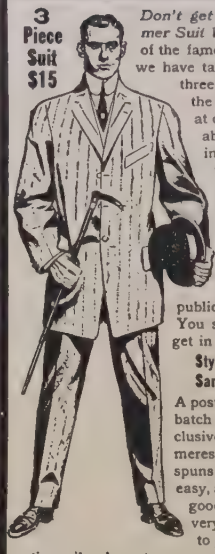
The Rev. Dr. Gustav A. Carstensen is the alumni essayist.

The Alumni Association is publishing a bulletin, "The Chelsean," for the information of all members and partial students for free distribution.

---

In working to save others we do the most good to ourselves. The Alpine traveler who carried his freezing brother saved both the other and himself. In the effort to carry the other man new warmth of blood was forced into his own veins and he was enabled to go on until a place of refuge for them both was found. The miser who was going to drown himself found two sovereigns in his pocket, and thinking it was a pity to waste so much gave them to a poor woman who was starving for bread. When he saw how happy the pieces made the mother and her children, he bethought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted the rest of his life to doing good. By saving others he saved himself! If you are despondent, if your Christian life is ebbing low, then, my brother, my sister, let me entreat you to find some Christian work and do it. In helping others you will save yourself. Your labor will not be in vain in the Lord.—G. F. B. Hallock.

SPECIAL SUMMER
SERGE SUIT $15
OF BERRY MAKE




*Don't get your Spring or Summer Suit* before you see a sample of the famous *Berry Serge* which we have tailored up into two and three-buttoned Sack Suits of the most fashionable models at only $15.00. The serge is absolutely pure worsted of indigo-dyed blue and positively *will not fade*. The high character of *Berry Clothing* is known wherever good dressers go. *There is no better.* We guarantee this Serge suit to be the best suit ever offered the public anywhere at **$15.00!** You should make it a point to get in on this special offering.

**Style Card, Measure Blanks, Samples, Etc., FREE.**

A postal will bring to you a big batch of samples from our exclusive stock of Serges, Cassimeres, Cheviots and Homespuns that will make selection easy, and our method of selling goods by mail makes it a very simple matter for you to join our army of enthusiastic mail-order patrons—men of discriminating taste.

*You have much to gain and nothing to lose by wearing Berry Clothes.* We guarantee the fit, fabric and finish, and we guarantee an *air of grace and style* rarely seen in garments costing under $50.00. We ship goods C. O. D. with privilege of examination before paying a penny. *We know Berry Suits never fail to make good.*

Write now—take the first step towards getting in touch with the *South's Largest Clothiery.*

O. H. BERRY & COMPANY
RICHMOND VIRGINIA

#### Limitations of Christian Science.

I heard a good story from Boston the other day. A man I knew there is in the head of a great printing office where linotypes are used. The telephone rang, whereupon this conversation occurred: "Is this Mr. L.?" "Yes, who are you?" "This is the Christian Science Printing-house. One of our linotypes is out of order; a part is broken and the machine won't work. Can you lend us an extra part until we can get one from New York?" To which Mr. L. responded blandly: "There is no use of that, you know. Your linotype, like all material things, is only a figment of mortal mind, and the trouble with it is an error in your thinking. Just address the disorder by name and deny its existence and it will disappear. Or if that fails, sit down and read *Science and Health with Key to the Scriptures* at it for a few minutes and it will work like a charm." There was a sound of angry sputtering from the other end, and the Christian Science printer said: "Oh, quit your kidding. Will you let us have that part?" And Mr. L. answered: "If you try the *Science and Health* treatment and it doesn't work, come around, admit that the whole thing is tommy-rot, and you can get what you want." They came around.—"Presbyter Ignotus," in Living Church.

#### The Unlucky Quarter.

Those who believe that thirteen is an unlucky number should fight shy of a quarter dollar, for it has thirteen stars, thirteen letters in the scroll held in the eagle's beak, thirteen marginal feathers on each wing, thirteen lines in the shield, thirteen horizontal bars, thirteen arrowheads and thirteen letters in its name. Who would have a quarter?—Harper's Weekly.

# Children's Department.

### Sowing Seeds.

Out in the highways wherever we go,
Seed we must gather and seed we must sow;
Even the tiniest seed has a power,
Be it a thistle, or be it a flower.

Out of each moment some good we obtain,
Something to winnow and scatter again;
All that we listen to, all that we read,
All that we think of, is gathering seed.

Gathering seed, we must scatter as well,
God will watch over the place where it fell.
Only the gain of the harvest is ours;
Shall we plant thistles, or shall we plant flowers?

—Josephine Pollard.

### The Marshmallow Toast.

Aileen was the one who thought about having a marshmallow toast.

"Lucius, Lawrence, Elizabeth, Bob, Helen and me, that makes six, and I want seven," said Aileen.

"Why not ask Annabel?" It was mamma who asked the question.

There was silence for a minute.

"She's too little; she's only seven," objected Aileen.

"She isn't strong, and can't play the nicest games," said Elizabeth.

"I know," said Lawrence, "but she's jolly good at guessing."

"She can't run hard at all. She isn't a bit of fun," and Lucius turned a handspring on the rug. "Don't have her, Aileen."

Mrs. Bronson looked at Lucius in some surprise. "I thought you were friends. Didn't she make a pretty book-mark for you?"

Lucius reddened. He was not an ungrateful little boy, only too quick to agree with whatever was said. "Yes, but she's only seven."

"She's just right, then. You said just now you wanted seven." Mrs. Bronson was smiling. "I think we shall have Annabel. I want her."

Aileen's face fell. "She'll spoil the party."

"I don't think so; but you will spoil it if you are unkind to a little neighbor."

So it happened that Annabel was invited to the marshmallow toast.

"I'll write the notes to all of you and to Annabel," said Mrs. Bronson, "and we'll do something different this time."

"What, mamma? Do tell us what will it be?"

"Each child shall make up a game to play after the marshmallows are toasted," said her mamma.

"What fun!" said Elizabeth.

"That'll be great!" said Lawrence.

"I don't believe we ever could do it," said Lucius.

"We can try. It will be fun trying," said Aileen. "There's a whole week."

Such a week of delightful mystery it was. So many whispered confidences between big and little brothers, little girls and mothers and aunts, and not a word to be told to any of the other five! Everybody talked about the party except little Annabel.

When the day came, the children hurried home from school to get ready for the party; and at ten minutes of five, the little girls and boys had arrived at Mrs. Bronson's door, each one greatly surprised to find the others so prompt.

After an hour's play the children went into the dining-room to a dainty spread. Later on, Mrs. Bronson placed a little lighted candle beside each plate, then gave each a tiny fork, and the toasting began. Each had a bowl to fill, and when they were done, they all had red cheeks and red fingers. They vied with each other to make the sweetmeats an even brown.

"I have toasted the biggest and brownest of the whole lot," said Lawrence, holding up a fat mallow on his fork. "Who can make a rhyme to a marshmallow toast?"

"O dear, I can't think of a thing but ghost!" said Elizabeth.

"There's most," said Lucius.

"I can—I think," said Annabel, shyly:

"It's not well to boast
Of marshmallows you toast,
But hand them right off to your very kind host."

"Bravo, Annabel! You're right," and Aileen's papa reached from the doorway and plucked the mallow from Lawrence's fork.

When tea was over, the children went into the library and played the games they had made up. Elizabeth had made up a charade on Aileen's name. She had painted a big pasteboard eye, and had borrowed Mrs. Bronson's step-ladder to make the second act. Lawrence had made a set of cards with the names of towns and cities on them, and when each child drew one, he or she had to take a corner or place in the room and call it the name on the card. Then, of course, there were flying trips between New York and Boston, Chicago and San Francisco. Lucius had a conundrum and Aileen had made a guessing-basket. Each child had one guess as to what was in it—something beginning with "N."

"Nuts," said Lawrence.

"Nickels," guessed Lucius. "Nickels or nails."

Elizabeth said neckties. Aileen knew, and it was Annabel's turn.

"A necklace," said the little girl.

Sure enough, it was a necklace, and Mrs. Bronson said it was a prize, and had to go to the child who had guessed right. So she put the blue beads round Annabel's neck, and kissed her. "But where's your game, dear?"

Annabel darted out of the room and came back with a brown-paper bundle in her arms.

"It's not much," she said, "but I got the pictures out of old books in grandma's garret, and made some historical paper dolls. See, they are the kings and queens of England; and the thing is to set them up just as they really came—Henry the Eighth, then Mary, then Elizabeth. It's very interesting. I call it a history game. You have to think hard to make them right."

"A beautiful game, and a very useful one," said Mrs. Bronson; and as the children gathered about the colored dolls, in their fine robes and royal crowns, it was voted that Annabel had made the best game of all.

"I am so glad you like it," said the child, "and I made it for a present for Aileen. It was so nice of Aileen to ask me, for I'm just seven, you know, not a big girl like the others."

Aileen's face flushed. "I'm really and truly glad, too," she said, putting her arms round her small guest; and all the children said the next day that the smallest girl was the biggest success at the marshmallow toast.—P. C. Bouve, in Youth's Companion.

### The Wind and the Oak Tree.

Helen was a little girl who loved the fields and the woods, the flowers and the birds, and everything seemed to love her. The birds sang their sweetest songs to her, and the summer breezes whispered pretty tales in her ear.

One day she was lying in the shade of an oak tree, near a field of waving wheat. The bearded wheat heads were so bright and yellow that Helen thought of a field of gold.

She looked so long at the golden heads that they began to nod and talk to her! And presently the old oak tree drew a long sigh, so deep that it stirred all the leaves, and shook off several acorns.

"Why do you sigh on this fine day?" asked Helen kindly.

"I am thinking," answered the tree, "of that beautiful wheat, standing so proudly in the sunshine, and of what is to befall it. I have seen so many fields grow up that I know too well what is to happen. I saw the farmer when he came to sow this field. I saw the little seeds drop into the ground. I have seen them growing up to the glory of green and gold, and have often waved my branches to cheer them. Soon these beautiful golden heads will lie low upon the ground. The sickle will take them all. That is why I sigh on this fine day."

"It is sad," said Helen soberly; "but why must the lovely wheat be cut down?"

"I don't know why, my child," the old tree replied; "I only know it always happens. But here comes my friend, the wind, who listens everywhere and finds out many things. I will ask him."

The wind stopped to sing a low song among the oak branches, and the tree said:

"How can you be so light and merry, Mr. Wind, when death is everywhere? Look at that fine wheat, so soon to be cut down and carried away! Perhaps you can tell me why.

"Poor tree," said the wind; "you know nothing of the world beyond this field. Of course, it is not to be expected, as you can neither fly nor walk, nor rush about as I do. If you knew more you would see that the life of the wheat only begins in this field. I have seen it carried into the farmer's barn. There it is beaten by a heavy machine, which you might think would destroy it; but it is only to free the grain from the hard covers, which are no longer needed, and which I help to blow away.

"And then," continued the wind, "the grain is carried to the mill, and crushed and ground to powder. It seems a hard fate; but at last, oak tree, it comes to its highest use—it is ready to be made into food for man. There is nothing better for a little girl like this one at your feet than good bread; and where would she get it, if the wheat were not cut down, and thrashed, and ground into flour?

"If you could see the end of things as well as the beginning, you would not sigh so often. What seems hard to bear is often the way to something much grander and better. So cheer up, Mrs. Oak."

And the wind gave such a merry whistle that it roused Helen from her dream.—Presbyterian.

### Magic.

There is a little cozy den, up on our highest floor,
It's right beneath the roof and far above the city's roar;
The way to it is up a steep and dark and winding stair—
It's rather difficult to reach, but jolly when you're there!

A table and some shelves of books, some pictures on the wall;
A couch—and that's (I'll tell you why) the very best of all:
When things are going all awry—they sometimes do, you know—
I come up here alone and choose where I'd most like to go.

Perhaps it is a Saturday, all spoiled by clouds and rain—
Well, then, would it be just the thing to fly away to Spain!
All right, I'll go! Here's Irving's "Conquest" ready on the shelf;
I lie and read—and soon in bright Granada find myself!

Sometimes I visit Arthur's court, and join the Table Round;
Again, with Mr. C. Columbus I am westward bound;
Sometimes it is that wonder book, the famed "Arabian Nights,"
And then upon my magic couch I take the strangest flights!

And that's the secret—don't you see? I'm sure you never guessed
That there were any such things now—enchantment and the rest!
Come up some time and try a trip—just now I've got to go
And meet my old friend Robinson—Man Friday, too, you know!

—Edward N. Teall in St. Nicholas.

### Milo's Bunnies.

Milo lived away up in Montana, on a ranch so big that it was like a great many farms put together. You could walk miles without coming to any other house than Milo's except the ones where the men lived who helped take care of the cattle.

There were about thirty of these men—cowboys, they called themselves, although most of them had not been boys for years, and some were gray-headed. Milo thought they had a way of miscalling things, for they always spoke of their bedroom as the "bunk-house," their dining-room, "the mess," and they had more queer names for their fat cook and each other than you could remember.

Milo liked to go out among them, but mamma thought he was quite too young for such grown-up company, so he did not often get to their quarters.

You might have thought it a bit lonesome for a very small boy not to have a single playmate his own age anywhere between the edges of the blue sky that came down and rested on the ground, or scalloped itself behind the mountain-tops. But Milo did not know what lonesomeness was. All day long he played outdoors, and was so well acquainted with the birds and the prairie-dogs and other wild things that he thought he could almost understand what they meant by their chirp and chatter. When it was bright, warm weather in his linen rompers and big straw hat roved about the ranch. When it was cold, all sorts of overcoats and leggings covered him; and when it rained, a suit of oilskins and a pair of rubber boots kept him dry and cozy. Nothing short of a real blizzard could keep him indoors; and as Trip and Towser were always with their young master, mamma knew no harm could come to him.

He did not need any tonics to help him sleep when night came, either. It was as much as ever he could do to keep awake till he was ready for bed, although it was always before the cowboys' supper-time. He stopped every night by the hall window on his way up-stairs, to see the light from the fat cook's big stove, glowing out into the dusk.

One day it rained. Milo did not know what time it began, because the pitter-patter on the windows was the first sound he heard that morning. It was still coming steadily down when he remembered, all at once, that it must be getting nearly bread-and-milk time, that his rubber boots were much heavier than they had been at noon, and that, after all, bed was not such a bad place in which to spend part of one's life.

Ten minutes later mamma was helping unbutton his rain-coat when something squirmed in his rain-coat pocket. Mamma jumped; she could not quite forget that she had emptied a damaged but still lively lizard out of Milo's handkerchief a day or two before.

"Oh, I most forgot!" Milo stopped to pull out a bunch of wet grass. "Cowboy Jack told me you could train rabbits to do tricks, and I—Look at him, mamma! Isn't he cute?" and Milo held out a wee, shivery, brown bunny, so little it could not open its eyes, and its queer little nose was twitching in the funniest fashion. "It looks like it's going to cry, but it isn't, mamma. They always do like that. I'm going to train him to shoot guns and dance, and"

Milo talked very fast, and his cheeks were redder than usual. Perhaps he was not much surprised when mamma interrupted him to say, "Milo, it is possible you took this bunny baby away from its mother?"

"No'm, the mother wasn't at home. I s'posed maybe she wouldn't care—there's plenty more."

"You supposed quite wrong. Take it back home to its nest."

"But, mamma, the nest's away over by the calf pasture."

"I'm sorry, dear, but if it were twice as far you'd have to go and put it back carefully."

Milo drew on those heavy boots. It was no use to tease. Out into the wet he trudged, Trip and Towser following unwillingly, their draggled tails hanging limply behind them. It was half a mile to the calf pasture, but it seemed a whole one to the weary boy. Mamma was waiting for him when he came back, with his warm little bedgown and slippers.

"Mamma was sorry, dear, but you see she had to make you do right," she said, gently. "You knew it was wrong to do as you did, and I can't let my boy grow up to be selfish and heartless, causing pain and suffering in the world, instead of making everything happy."

"But Cowboy Jack says rabbits don't count."

"Cowboy Jack is sadly mistaken. Anything God has made alive counts. You could have taken away that baby bunny's life, but you could never, never give it back. A boy who begins by being cruel to a rabbit may keep on until he is cruel to everything. We can't run that risk, Milo boy."

"Was—was I cruel?"

"I'll let you decide that for yourself. The little rabbit would have starved to death."

The boy sat quite still a moment, looking out into the driving rain. Then he drew a deep breath, and reached for the boots again. "There's another," he said, slowly, "in my other pocket. I forgot it till I was most home, and Jack said rabbits didn't count. But I couldn't ever let it starve—could I, mamma?"

It was a sorry-looking trio that came stumbling in at last from the second trip through the gathering darkness. Trip and Towser threw themselves on their mats with a look that said plainly it would take more than rabbits to rout them out again. But Milo's eyes were bright as stars, and down inside of his rain-coat and his blouse was a warm little spot that kept reminding him of a cozy, sheltered nest among the hedge-roots, where two little homesick bunnies lay close to their mother's warm breast.—Elizabeth Price in the Youth's Companion.

### A Soldier in Time of Peace.

"Chore time, Ernest. Come, get up." The clock in the dining room had just tolled off five.

Ernest was aroused from a pleasant dream by his father's stern voice. It was dark yet, that cold winter morning. A solitary star in the east showed him where the snow had drifted in through the open window and lay in a little bank over his shoes and stockings.

Not minding the cold or the darkness, he hurried out of bed and began dressing. "I'll keep West Point time this morning," he chuckled to himself as he made his fingers almost fly. In five minutes he was down-stairs building fires. His mother closed her eyes for another nap as she heard the kitchen door shut, for she knew that he had started breakfast. She had been kept awake nearly all night by the twangs of rheumatism.

As he went whistling about the barn that Saturday morning, he talked aloud to the cows and sheep. "Good to be an early riser, then it doesn't come so hard when you have to. I don't care now if father did throw that water on me last spring to wake me up. I've made a lot more by saving the two hours a day."

"Tom," he said, as he curried the shining flanks of his favorite steed, "you shall have some oats in a jiffy. Now coax pretty, you rascal."

Fairy, the white kitten, was purring around his feet. At a word from him the little creature climbed up on his shoulder. Tom and Fairy had grown to be great friends and the big, soft nose of the favorite rubbed down the white fur without receiving a single scratch.

Ernest was fond of pets of all kinds. His father was a keeper in the Zoological Garden. All kinds of animals and birds were to be seen there.

When his work about the barns would be finished, he had been promised a visit at the Zoo to see the new polar bear. It had just arrived the day before. As it was the only weekday when there was no school, several other boys were going with him. Each one was to furnish something to treat the visitor from the Arctics, and so win his good will.

About the middle of the forenoon as Ernest was rushing the corn stalks through the cutting machine for the stock, he heard his mother call him. Looking up, he saw her beckoning to him from the back porch.

"I want to finish the shock first," he replied. "The wind will scatter them all over if I leave them now."

"Come right away," she urged in a

worried voice. "I want the meat now to put on for dinner. There's nobody to send but you. Come back through the park and see if your father wants anything."

"Can't you look pleasant about it?" asked his mother as she saw the expression of vexation cross his features. He was in such a hurry to go with the boys to see the bear. Not that it was out of his way to return by the park, but it would be so much more fun to wait and go with the boys. Then with a sudden resolution, he answered, "Mother, I'll be og this minute."

After Mr. Blair entered the gardens that morning, he went as usual to clean the cage where two black bears and the new polar bear had been placed. As he was used to it, he did not feel afraid, because he had done it regularly.

But this morning the polar bear appeared to be in bad temper and was ugly. When the keeper had finished his work in the cage, he found that the bear had placed himself in front of the door and the other two were behind him.

In his attempt to get through the door the polar bear sprang at him and threw him down. He rose to his feet, but his leg was bleeding from a savage bite. Then Mr. Blair was thoroughly alarmed. He rushed to the opposite side of the cage and at the same time called for help.

The bear became furious at the sight of blood. The keeper had nothing but a broom to protect himself, and as he used this to keep the enraged beast at bay, he continued to call loudly for help, but he saw that his strength was rapidly failing.

Ernest was quicker with his errand than usual that morning, and having purchased a quantity of fresh beef, he was hurrying home with it, when he recalled his mother's words, "come home through the park to see if your father wants anything."

As he neared the garden he heard his father call, "Help, Help." Running swiftly to the cage of bears he saw the great shaggy gray brute about to attack his father.

Grabbing a fork, he prodded the animal sharply in the back. It turned and ran at him with savage fury. Tearing off the paper from the meat, he pushed the juicy piece in through the iron bars. The bear instantly set its teeth in the fresh beef with a savage growl. While the creature was devouring its lunch, the keeper escaped safely through the cage door.

Some of the employes by this time came running up with sticks and forks. The bears were soon subdued.

Ernest called an ambulance to convey his father home. Then he went back to the market for more meat for dinner.

"Mother will telephone for a physician quicker than these legs will carry me," he answered in response to an inquiry of one of the employes.

When he returned home he found his father lying in bed very pale, but hopeful from the doctor's assurance that he would be about again in a few days.

"My son," exclaimed his mother, with a glad look in her eyes and a note of thanksgiving in her voice, "aren't you glad that you did not wait to finish that shock of corn this morning?"

"You have shown yourself to be a true soldier this time," replied the doctor.—Z. Irene Davis.

### Eleanore's Secret.

By Bertha E. Bush.

"I am five years old," said Eleanore. "I am going to school to-morrow."

"Mrs. Lane," cried the visitor in shocked surprise, "are you going to let Eleanore enter school at five years old?"

"Yes," answered mother serenely. "They have such a nice primary teacher, and they have so many pretty games and exercises in the primary room that they do not have in any other. I don't want her to be so big when she starts that she goes through the first room in a few weeks, as I have known other children to do. I want her to have a year, or even two, there."

"But aren't you afraid that she will learn naughty things? And that she will have a best friend, and secrets, and all that sort of stuff?"

"I'll trust Eleanore," said mother smiling. But she couldn't help being troubled, and after the visitor was gone she called Eleanore to her.

"Eleanore," she said, "I don't want you ever to have any secrets with your little friends at school that you cannot tell to mamma. You may have secrets from everybody else, but if anybody wants to tell you something that you must not tell mamma, say that you always mean to tell mamma everything and you cannot promise not to."

"I will," chirruped little Eleanore as sweet as a rose.

"Oh, I couldn't bear to have her learn bad things," thought mamma.

School was a wonderful place to Eleanore, and at the end of the very first day she told mamma:

"Dorothy Manning and I are going to be the best friends, mamma. All the big girls have best friends. And we're going to have secrets, mamma. That's the way they do."

Mamma sighed. It was just as the visitor had said. Perhaps she ought not to have started Eleanore to school. But she was wise enough not to object just then.

"All right, little daughter; be sure to have the kind of secrets that you will like to tell mamma," she said, as she kissed her.

The next day Eleanore came home fairly bubbling over with delight.

"Mamma we've got a secret," she said.

"What is it?" asked mamma. But Eleanore put her fat hand mysteriously over her lips.

"Hush, oh hush! Papa might hear, she whispered.

She couldn't tell it after school because Brother Eddie might hear; and she couldn't tell it in the pleasant cuddly hour before bed-time for fear the baby might hear.

"But baby won't understand," said mamma.

"Oh, but I promised Dorothy that there shouldn't anybody know it but you."

And so the great secret could not be told until baby was sound asleep in his crib, and Eleanor tucked into bed with the lights out.

"Now what is it?" asked mamma, with a curious sinking of heart. She was beginning to be afraid of Eleanore's very mysterious secret.

"You won't tell, mamma?"

"No, indeed."

"Well, when we went out to play we saw that Mary Johnson didn't have any but a little bit of a stub of a pencil on her desk, and I had two nice long ones. So we put one of them on Mary's desk, and when she came back there was that nice, long pencil on her desk. And she don't know who put it there. That's the secret. And we won't ever tell, not till we are grown up and die."

"That's a lovely secret," said mamma, giving Eleanore a relieved hug. "I hope you and Dorothy will have a whole lot more as good."

### Beavers and Their Houses.

What queer little things beavers are! What strange houses they can build! They make a sort of cabin of branches of trees and mud. The mud answers nicely for mortar. They have large, strong teeth. When they are cutting the branches for use, they gnaw them off with their teeth. They make the sticks just as nearly the same length as they can. They dig up the mud with their paws, for they are great diggers. When they are ready to build their cabin, they use their flat tails just as masons use a trowel. With it they spat and smooth the coat of mud as they put it on. The beaver's tail is very short, and well adapted to this purpose. As the wall of the cabin rises higher, it is hard for the builder to reach the top. What do you think he does? Why, he props himself up on it, and goes on with his work. These little creatures lead an idle sort of life during most of the summer months and keep by themselves; but the last of August they form into companies and begin to cut down their timber. The beavers always select a place for building close to a stream of water. To get to the entrance, they must go down under the water. In order to keep the water over the doors just high enough, they make a perfect dam. The dam is also built of branches and mud. For fear the branches might move and get out of place, they fix stones upon them, sometimes of large size, to keep them down. Do you see how they can understand all this? If they did not have a dam the door of the cabin might be closed up with ice if the water got low in the stream in winter. In this cabin there are two little rooms. They are shaped like an oven. The beavers live in the upper one, and in the lower they store away their food. They eat the roots and branches of different vegetables in the winter. They often lay up food in large quantities.

This wonderful little animal is about three feet long. His tail is eleven inches long. He uses it as a rudder in swimming, as well as a trowel. This rudder, with his web feet, enable him to swim much faster than he can walk. So you see that God gives to every creature certain tools to do his own work.—Our Little Ones.

Good deeds are very fruitful. Out of one good action of ours, God produces a thousand, the harvest whereof is perpetual. If good deeds were utterly barren and incommodious, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and others!—Bishop Hall.

### Do—Say.

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry,
"Oh! what a town!" but Brother Do
Would set to work to make things new.
And while Do worked, Say still would cry,
"He does it wrong. I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid,
Say always talked, Do always did.

## PERSONAL AND NEWS NOTES.

A new church is in course of erection for St. Stephen's parish, Sherman, Texas. It will cost about $20,000.

The Church of the Messiah, Auburndale, Mass., the Rev. John Matteson, rector, was consecrated by Bishop Lawrence on April 20.

The church at Three Rivers, Mich., was partly destroyed by fire, on April 14. It is one of the oldest in the diocese and was insured.

The Rev. Durlin S. Benedict, LL. D., of St. John's mission, Sawtelle, Diocese of Los Angeles, has bought a lot on which he proposes to erect a new church.

The Rev. Joshua B. Whaling, rector of St. James' church, Texarkana, Texas, has resumed the administration of his parish after an illness of over eight months.

Bishop Millspaugh, of Kansas, recently visited Grace Memorial church, Hammond, La., and confirmed a class of nineteen, presented by the rector, the Rev. J. W. Bleker.

The vestry of Grace church, Baltimore, has voted the Rev. Dr. Arthur Chilton Powell, the rector, a nine months' leave of absence. Much of the time will be spent in Europe.

The Bishop of Kansas gave Easter week for visitations in Louisiana, confirming 103 at Hammond, Napoleonville, Franklin, Lake Charles, Opelousas, and three parishes in New Orleans.

The Rev. Canon R. W. Plant, of Christ church, Gardiner, Maine, celebrated the fifteenth anniversary of his rectorship on Easter Monday evening. Bishop Codman, other clergy and friends were present.

The Rev. William M. Dame, D. D., rector of Memorial church, Baltimore, who spent some time in Richmond, after a severe illness, will rest a while at Atlantic City, N. J., before resuming the duties of his parish.

At St. Paul's, Muskegon, there are 18 former Roman Catholics in communion with the Church, two having been received early in April in connection with the large confirmation class of thirty-four confirmed at that time.

The Rev. Joseph P. Gibson, of St. Joseph's church, Port Alleghany, Pa., has accepted a call to the rectorship of Deer Creek parish, Harford county, Diocese of Maryland. His address, after May 4, will be Darlington, Md.

Mrs. Curtis Clarke, of Boston, Mass., at Easter, placed in Christ church, Rochester, N. Y., a beautiful bronze tablet, in memory of her husband, who for many years was a vestryman in that parish. Mr. Edwin Ford,, of Boston, executed the work.

St. Matthew's church, East Plymouth, Ohio, was entirely demolished by a terrific wind storm, on April 21. The building was carried from its foundation a distance of fifty feet and fell to pieces. The church bell, a small cabinet organ, the altar (in a damaged condition) and some of the books and smaller furnishings were all that was saved from the wreck. Archdeacon Abbott is already arranging to rebuild the church.

On Sunday, May 2, in St. Luke's church, Montclair, N. J., Bishop Lines ordained to the priesthood the Rev. Herbert W. Hopkins (G. T. S. 1908). The sermon was preached by the Rev. Professor Roper, of the General Theological Seminary. Mr. Hopkins is curate at St. Luke's church, Montclair.

Bishop Weller confirmed a notable class at St. Augustine's church, Rhinelander, Wis., (Diocese of Fond du Lac), on St. Mark's Day, April 25. The class, 31 in number, comprised over one-third of the previous number of communicants in the parish. Twelve of the class were adults, of whom seven were men. Only five of the class came from Church families, the rest were: Lutherans, 12; Roman Catholics, 6; Methodists, 5; Baptists, 1; Congregational, 1; United Brethren, 1. The women and children of the class were prepared by the Sisters of the Holy Nativity.

The Rev. O. J. Whildin, General Missionary to the Deaf of the South, is arranging for an extended missionary tour to his missions in the far South and Southwest during the month of May. The need of a missionary in this extensive field is very great and it is Rev. Mr. Whildin's hope that he may eventually provide for one. Rev. Mr. Whildin also hopes to be able to publish in pamphlet form a brief and succinct sketch of the Work in the South. These pamphlets will be distributed among the churches in the hope of arousing a greater interest and co-operation on the part of the friends of the children of silence in the work of the Missionary.

The new St. Andrew's church, Fort Worth, Texas, the Rev. Bartow B. Ramage, rector, which is now in process of construction, promises to be a building of handsome proportions and churchly in style. The extreme width of the interior, including nave and side aisles, is 62 feet, and the depth from the main front wall to the rear wall of the sanctuary will be 94 feet. In addition to this width there will be two transepts 15 by 24 feet. The style of architecture is perpendicular Gothic. Provision has been made in the main tower to support the set of chimes which have been presented to the parish. Messrs. Sanguinet and Staats, the architects, have designed a handsome church for St. Andrew's.

May each day renew the charitable emotions of our heart, and may we do all the good in our power, and so live and act that our lives may be a blessing to mankind.—From the German of Sturm.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00.

## Notices.

### MARRIED.

CRANE—MEGGUIRE.—Charles L. Crane, son of Mrs. Joseph Minor Crane, of Charles Town, W. Va., and Miss ANN MEGGUIRE, of Pilot Grove, Mo., daughter of Lieutenant John Lionberger (deceased, originally of Virginia), were married from the home of her sister, Mrs. R. R. Kimball, in Ormond, Fla., April 28, 1909.

QUIGLEY—ANDREWS.—At the home of Mr. Henry C. Page, Charles Town, W. Va., Miss JANE MORRISON QUIGLEY, to Mr. CHARLES W. ANDREWS, of Shepherdstown, May 7, 1909.

## ACKNOWLEDGMENTS.

### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during April:

| | |
|---|---|
| Trinity, Portsmouth | $ 20 26 |
| Grace, Alexandria | 7 34 |
| Bruton church, Williamsburg | 5 00 |
| St. John's, Richmond | 15 00 |
| St. Luke's, Blackstone | 11 12 |
| Kingston Parish | 5 00 |
| St. John's, Howard Co., Md. | 25 00 |
| St. Helena, Boerne, Texas | 5 00 |
| Immanuel, Wilmington, Del. | 16 00 |
| St. Luke's, Hot Springs | 9 10 |
| Christ, Norfolk | 145 18 |
| Woman's Auxiliary, Louisiana | 10 00 |
| St. John's Houston | 29 84 |
| St. James', Richmond | 61 58 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., April 30, 1909.

### Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund from February 3 to April 28, 1909:

| | |
|---|---|
| Whittle parish, Fauquier county.... | $ 15 00 |
| Emmanuel church, Henrico | 491 27 |
| St. Matthew's church, St. Anne's parish | 5 00 |
| Aquia church, Stafford county | 2 00 |
| Holy Trinity church, Richmond | 112 41 |
| St. Luke's chapel, Albemarle county. | 10 00 |
| Ladies' Sewing Circle, Seminary Hill. | 10 00 |
| St. Paul's church, Bailey's | 2 65 |
| St. John's church, West End | 2 72 |
| Howardsville | 1 00 |
| Mrs. Lottie M. Ruffin, Old Church... | 2 00 |
| St. John's church, Richmond | 10 46 |
| Christ church, Winchester | 35 00 |
| Monumental church, Richmond | 20 45 |
| Rev. James Grammer, Winchester.. | 10 00 |
| St. Luke's church, Richmond | 3 30 |
| St. Paul's church, Richmond | 21 50 |
| All Saints' church, Richmond | 54 97 |

WILLIAM H. PALMER,
Treasurer.

## OBITUARY.

### THE LATE GEO. C. THOMAS.

### Resolutions by Vestry of Church of the Holy Apostles.

At a special meeting of the vestry of the Church of the Holy Apostles, held Thursday evening, April 22, 1909, after earnest and appropriate prayers by the rector, it was unanimously resolved, that a committee of three, consisting of the rector, rector's warden, and secretary of the vestry, be requested to draft a minute, undertaking to express as best they may, the sense of profound loss and personal grief, into which the vestry of this parish has been plunged, by the sudden death of Mr. George C. Thomas, the first and only accounting warden of the parish.

MINUTE.

With deepest sorrow the vestry of the Church of the Holy Apostles records the death of Mr. George C. Thomas, who for more than forty years was the benefactor of the parish and the personal friend of all connected with it. But mingled with our keen sense of the irreparable loss, which has come to us in this sudden bereavement, is the profound gratitude to Almighty God, which all must feel for the personal character, the deeds of beneficence, and the shining example of one who belonged not only to this parish, but to the city, the diocese and the whole Church. For the good man does good by living, as well as by what he is permitted to accomplish. Benefactions, wisely dispensed, are inestimable blessings, but who can measure either the power or the limit of a wholly consecrated life? Such indeed was the life of George C. Thomas.

Some of the words of one of his favorite hymns, are an expression, true and beautiful, of the spirit and the motive of his whole career:

"All we have we offer;
All we hope to be,
Body, soul and spirit,
All we yield to Thee."

And so like the Master whom he loved and in whose footsteps he walked, Mr. Thomas went about doing good. Cultured and broad-minded, of wonderful business capacity, and spotless integrity, modest and unassuming, he was an illustrious example of Christian manhood.

What he was to his rector, and to us, his associates, can never be told. Always in his

place at the time of divine service on week days, as well as Sundays; he was also most punctual and efficient at every meeting of vestry or committee held in the interests of the church he loved so well. The same fidelity was manifested in the work of the Church Club, the Brotherhood of St. Andrew, the Diocese and the Board of Missions.

The first service of this parish was held on Sunday evening, January 26, 1868, the Rev. Phillips Brooks, then rector of Holy Trinity church, being the preacher. Mr. Thomas and a few others had already gathered a nucleus of what was destined to be one of the largest and best equipped Sunday Schools in the whole Church. To the work of the parish, and especially to the Sunday School, Mr. Thomas consecrated his life. From that early day until he entered into rest, he gave constantly and without limit of his time, strength and means for the accomplishment of a truly grand result; a result in the attainment of which, he would have been the last to claim the preeminence which rightfully belonged to him. It was always a marked characteristic of the man, to give all credit to his pastors and fellow workers in the Church.

The superintendency of the Sunday School and the training of its teachers was the joy of his life. It was a loving ministry, freely given. He knew the teachers and pupils by name, and it was a life-long habit to visit them personally, when sick or in trouble. His purse was always open to every need, and his special delight was to help others to help themselves. Many of these are to rise up and call him blessed, not for his material gifts, but for personal love and sympathy given without stint, when there was a pressing need of both. This was his life. His goodness always found expression in service, unselfish service which was wise as well as generous. This thought for others became more and more the dominant note in a beneficent life. Among his last words, were these to his pastor: "I wonder if anybody knows how hard I have tried to help people?" In a sense, everybody knows, and most of all, we know who were closely associated with him, and were daily witnesses of his good deeds. But in the highest sense, only God knows the whole story of his wonderful life.

In the growth and development of the parish, with its parish church and three chapels, with its fifteen buildings and its three thousand communicants, Mr. Thomas has ever been the leading spirit and a prime factor. The Sunday School is known everywhere, and the Church of the Holy Apostles, largely through his personality and influence, justifies its name as a great missionary parish.

The same careful business methods and devotion which characterized parochial administration, were brought to the work of the Diocese and the Church at large. Mr. Thomas was a man of versatile gifts. He was a forceful and convincing speaker; often heard when there was occasion, never otherwise, in Diocesan and General Conventions, and in Brotherhood and Missionary gatherings. Without seeming to argue, his addresses were terse, cogent and eloquent.

We regard it a great privilege to have been associated with a man of such gifts and such consecration, as George C. Thomas in the work of our common Lord and Master. His death makes a vacancy which we hardly dare to think of, in the Church to which he was devoted, and in all our councils. A devout Christian in private life, in the home and in the parish, a factor in the forward movement of the Church of God, a high type of Christian citizenship, Mr. Thomas has left an example which we all might emulate.

In his death, we feel personally bereaved, and we extend our profound sympathy to his bereaved family, praying that God will bless and comfort them in this time of sorrow and trouble.

"The righteous live for evermore; their reward also, is with the Lord, and the care of them is with the Most High."

NATHANIEL S. THOMAS, Rector,
WILLIAM R. CHAPMAN, Rector's Warden.
GEORGE W. JACOBS, Secretary.

## George C. Thomas.

Minute adopted by the Board of Missions at a meeting held in the Parish House of the Church of the Holy Apostles, Philadelphia, April 24, 1909, on the death of Mr. George C. Thomas:

Meeting in this unaccustomed place, and without his accustomed presence, the Board of Missions, through its committee, puts on its records and publishes to the Church, this expression of intense sorrow in the death of George C. Thomas, of its reverent affection for his memory, and of grateful recognition to God for His good gift of such a life to His Church on earth.

His inextinguishable zeal, his indefatigable devotion, his immeasurable generosity (because neither of his hands knew what the other gave), made him the foremost figure and the foremost factor in the work of this Church for the spread of Christ's Gospel and the extension of Christ's Kingdom. And this because, lavish and liberal as he was in habitual giving of money, beside and before all this was the larger gift of himself, heart and soul, mind and body, time and business training, to this supreme and absorbing purpose of his life. We who sat so much with him in the Board meetings, realize how his head and his heart were in conflict when questions of increased appropriations came up for decision; and if his responsibility as the Treasurer constrained him to oppose any one of them, his loving sympathy was quick to suggest some way to prevent or to temper the refusal. His word was almost law in the decisions of such questions, and to win over his approval was to secure success. Over and above his official relation to the Board we must make faithful mention of Mr. Thomas's power of appeal when as so frequently he spoke to great gatherings of people, illustrating in himself its urgency, and enforcing the illustration with the fitness and freshness of true and telling eloquence. Member and Treasurer of the Board, with such unreserved devotion, for years, we remember and thank God for just himself. He was the personal friend of every one of us, and there are thousands of Church people throughout the country, who mourn for him as for their friend. It is hard to be unselfish in our sorrow, hard to remember first the bereavement in his home and family; hard to remember next the grievous loss to the Church and to the Board, because there is so deep and keen a personal sorrow in every one of us.

He has gone to the higher and closer service of the Master to Whom he was so faithful here. He has as little need as any man of the prayers of those of us that remain, but we shall nevertheless keep his name in constant commemoration. Certain it is, however, that we sorely need and shall not lack the constant help of his prayers for the work which on earth filled so full the measure of his thought and life and love.

WILLIAM CROSWELL DOANE,
OZI WILLIAM WHITAKER,
RANDOLPH H. McKIM,
WILLIAM R. HUNTINGTON,
GEORGE WHARTON PEPPER,
ARTHUR RYERSON.

Parish House of the Church of the Holy Apostles, Philadelphia, Pennsylvania, April 24th, 1909.

## Edward Spottswood Pollard.

The following Resolutions were offered and adopted on the death of E. S. Pollard, on the 22d of March, 1909; the oldest member of the vestry, having been a member thereof continuously since the close of the War:

Whereas, That on the 22d of March, 1909, it pleased Almighty God to take out of this world the soul of our associate, EDWARD SPOTTSWOOD POLLARD, the oldest member of the vestry of St. David's church, King William county, Va., we bow in humble submission to His will and wisdom, who doeth all things well.

Resolved, That in the death of Edward Spottswood Pollard, this church and vestry loses a valuable member, one ever ready with heart and hand to help in all things that pertained to the good of the Church.

We feel that we can add nothing to his life and character than what has been already published in the Southern Churchman: "Honest," "truthful," "upright" and "refined"—a Christian gentleman.

Resolved, That a copy of these resolutions be published in the Southern Churchman, and a copy be sent to the family of the deceased.

Signed,
J. G. MONCURE, Chairman,
A. B. BLAKE,
J. C. BLAKE,
J. C. COOKE, Secretary,
Committee.

## William Easley Owen.

In the sadness and the keen sorrow which we feel in the loss of our friend and schoolmate—WILLIAM EASLEY OWEN, we, the Sunday School of Trinity Episcopal church, South Boston, Va., place this testament upon the record of our school, in memory of him to whom we gave our love and friendship.

We feel that our brightest and our best has gone before us to the larger life. Courteous, cheerful, radiating love and affection, he was endowed with much that is eternal and which does not pass away. He was filled with promise for this life; or being taken from it, for the life to which the open door and gateway is the grave. We know transplanted human worth shall bloom to profit otherwhere and in our loss we know that all is well with him.

## APPEALS.

### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts.,
Philadelphia.

REV. ALFRED J. P. McCLURE, Asst. Treas.

**Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."**
**Last year**

### THE BOARD OF MISSIONS

**as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 6 2-10 per cent. of the amount of money passing through its treasury.**

**Leaflet No. 912 tells the story. It is free for the asking.**

**A. S. LLOYD, General Secretary,**
**281 Fourth Avenue, New York.**
**GEORGE C. THOMAS, Treasurer.**

**LEGAL TITIE FOR USE IN MAKING WILLS:**

**"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."**

**The Spirit of Missions $1.00 a year.**

## WANTS.

WANTED—BY A YOUNG LADY, SITUATION as companion to elderly lady or invalid. Would be willing to travel. Good nurse. Best references. Address Miss L. M. G., R. F. D. No. 1, Winchester, Va. 8may2t

WANTED.—AN EXPERIENCED LADY would look after some one's home. Address No. 52, care Southern Churchman. 1t.

WANTED— SEPT. 1, KINDERGARTNER (young Churchwoman), to organize and conduct Parochial Kindergarten in attractive town, 30 miles from San Antonio. Altitude, 1,500 feet. Healthful climate; exceptionally interesting field for service. Knowledge of German an advantage. Stated salary. Address, the Rector of Saint Helena's, Boerne, Kendall Co., Texas. 8may2t.

WANTED—A POSITION TO NURSE AN invalid who expects to go to the Roanoke Red Sulphur or the Blue Ridge Springs. References exchanged. Address 51, care Southern Churchman. may1-2t*

WANTED—A LADY OF CULTURE AND refinement wishes a position for the summer, as tutor or companion. Persons interested please address, P. O. Box 225, Woodville, Miss. 1may-2t.

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. may1*

## CHOIR EXCHANGE.

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

# The Household.

### Should Not Confuse Child Mind.

Talking with a prominent kindergarten teacher about pictures suitable for a child's room, the question arose of the best Madonna for the purpose. Several favorites were spoken of, but this woman, who has a rare knowledge of children, said it seemed to her not so important which photograph of Mary and the Christ should be hung on the nursery walls, as there should be only one. Several are confusing to the little child, to whom the picture is real, not as an artist's fancy. If this first picture is Jesus and his mother, how can these others so entirely different be the same persons? This is the child's reasoning, and he refuses to know two Holy Families as he would refuse to acknowledge two women as his mother. Give your favorite Madonna the place of honor, is the advice of our teacher friend, and wait till the child is old enough to go to school and use the Perry pictures for him to learn about the others. Then he can be told that each artist had his own idea of the Mother and Child, and that they are types, not portraits.—Congregationalist.

### Apple Charlotte.

Pare and slice twelve tart apples; cut up stale bread into dice, a quart bowlful. Now put several bits of butter into a pudding dish, then a layer of the sliced apples, then of the bread crumbs, a pinch of salt, butter and ground cinnamon and sugar, all added liberally. Repeat the order of ingredients till the dish is very full—as they settle down in cooking—having apples and spice on the top. Use one and a half cups of sugar and a generous half cup of butter all together. Now over all pour a coffee cup of boiling water. Cover with a plate and bake in a moderate oven a full hour. When about half done remove the plate, with a spoon press down the apples, sift sugar over them, return to the oven, and cook till done. It needs close watching, but well repays the trouble. The bread seems turned to jelly, and the pudding is of a deep red color. It is good hot or cold, and with cream or without.

### Honey for the Skin.

English cosmetic is pure comb honey strained and bottled. A very little of this is rubbed into the skin with a bit of cotton wool. This is done just after the face has been thoroughly washed and cleaned—washing is not always cleaning—and the honey applied while the face is wet. After rubbing the honey in let it dry on the face. It will be absorbed by the pores if too much has been used.

Another English cosmetic, for greasy skins, is a combination of rose vinegar and rose water. To make the vinegar, half an ounce of dried rose leaves should be placed in a gill of white wine vinegar for five or six days, and the liquid strained off. To this sufficient rosewater is added to reduce it to an agreeable strength. It may be used twice a day, or once only, if the skin is not very oily.

### Passing of the Walnut.

The rich tones of the black walnut, so commonly used in furniture twenty or thirty years ago, now seldom meet the eye, except in some old-fashioned or discarded piece. This fact is due to the practical disappearance of walnut wood from the market. So scarce has it become that it is said to be difficult to procure it even in small pieces for the making of gunstocks. Yet black walnut is a tree which grows readily in our soil, and the International Society of Arboriculture suggests that many farmers in the Northern and Eastern States would leave a valuable legacy for their descendants and confer a public boon by planting little walnut forests on their waste land.—The Youth's Companion.

### Dainty Bread Pudding.

Scald two cups of milk, to which have been added a small butter ball and a pinch of salt. Pour hot over one cup of grated bread crumbs. Let stand until cold. Beat together the yolks of two eggs, and a quarter-cup of sugar, adding one-quarter of a grated lemon rind. Stir into the cool bread crumbs and bake for twenty minutes. Beat the whites of the two eggs with two tablespoonfuls of sugar, flavored with juice of the lemon. When the pudding is baked, spread first a layer of jelly over the top, then the beaten whites. Return to the oven a moment and brown. Serve cold.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA
*Capital and Surplus, - - $1,500,000.00*
JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.
**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

**YOU ARE CORDIALLY INVITED . . .**
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

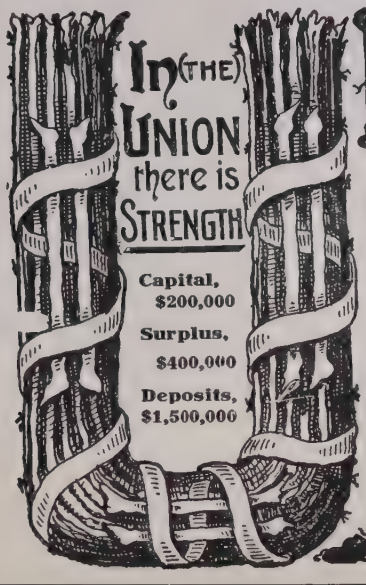
**NOW IS THE TIME.**
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

**Church Organs**
Latest Improved Methods.
Highest Grade Only.
Established 1827.
Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.

**CLERGYMEN WANTED.**
Wanted.—Five Clergymen for the Diocese of Kansas City. Address Bishop E. R. ATWILL, 3146 Main St., Kansas City. Mo.
1may-3t.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va.
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. a talogue mailed on application.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager




# UNION BANK

## Make Your Savings Safe

Deposit them in a place where they will not only be "safe," but will begin to increase from the time the first deposit is made, and in a short time your savings will accumulate into a nice Bank Account.

Don't wait; make a deposit to-day in THE OLDEST, STRONGEST AND SAFEST SAVINGS BANK IN THE SOUTH.

3

**Pays Interest at 3 Per Cent., compounded twice a year.**

UNION BANK OF RICHMOND,
**1107 E. Main St., RICHMOND, VA.**


## Thoughts for the Thoughtful.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.

God's help and God's blessing are indispensable to success, but the real effort must be ours. Prayer and work go hand in hand to any goal that is worth striving for. God directs our steps, but He never takes steps for any traveler who has feet.

It is good to have nothing to do but to serve God; to have no loads to carry in the way of burdens on the conscience, none in the way of a sense of guilt, none in the way of estrangements with our fellows, nothing to do but to walk forward in life in the way of duty with a sense of the divine approval; this is happiness.

Stars and crosses are granted to soldiers not only for courage in war, but because, going beyond mere technical duty, they risked life in bringing off a wounded comrade from under the enemy's fire. So must we not only discharge our duty in strict law and obligation, but make sacrifices to rescue fallen comrades.—W. L. Watkinson.

Praise God, then, praise His holy name, at the remembrance of such mingled mercy and love and wisdom; and while the heart and soul are abased at the thought of a Saviour's agony, let them exult in His triumph; for it is His purpose that, through grace, all His ransomed should share it.—W. K. Tweedie, D. D.

The hands that tend the sick, tend Christ; the willing feet that go on errands of love, work for Christ; the words of comfort to the sorrowful, and of sympathy to the mourner, are spoken in the name of Christ—Christ comforts the world through His friends. How much have you done for Him? What sort of a friend have you been to Him? God is working through His people; Christ is succoring through His friends—it is the vacancies in the ranks of His friends wherein the mischief lies; come and fill one gap.—Bishop Ingram.


**For COLDS and GRIP.**

**Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.**

**Established 1846**

**GEO. W. ANDERSON & SONS**
**215 E. Broad St., - - RICHMOND, VA.**
CARPETS, RUGS,
LACE CURTAINS
**FIBER and CREX RUGS, All Sizes.**
**The Ideal Summer Rugs. ● Write for Prices.**

**THE FEAST OF THE ASCENSION**
**AND**
**WHITSUNDAY**
bring with them Suggestions to Churchmen of **MEMORIAL GIFTS TO THE CHURCH. CHURCH ART, DECORATION or ENRICHMENT**
Carried out in any part of the country.
Illustrated Handbook, Data or Photographs of recent work sent upon request.
J&R LAMB
**23, 25, 27, Sixth Ave., NEW YORK.**


**PLANTER'S NATIONAL BANK**
**SAVINGS DEPARTMENT**
**RICHMOND, VA.**

**BE PREPARED FOR MISFORTUNE.** ✠ Don't spend your money in foolish things, but save all those dollars you have been wasting and deposit them in a good strong bank where they will not only be safe but will begin to grow immediately. When the days of **misfortune** arrive you will be prepared if you deposit in the **PLANTER'S NATIONAL BANK,** which has the Largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.
Capital $800,000 Surplus and Profits $1,16),)))

## Capon Springs and Baths

A most delightful Mountain Resort with large company every year. Capacity 600. 100 miles due west of Washington, D. C. For pamphlets, rates, etc, address
CHAS. F. NELSON, Capon Springs, W. Va.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

## CITY BANK
OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates

## John L Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***
Ask for Booklet D1.
AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits
HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE
O. LUETKE ART WORKS 227-229 W. 29 S. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1862.

THE
## VIRGINIA FIRE & MARINE
## Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# CHILD COVERED WITH HIVES

Tormented Two Months—It Itched and Irritated and Scratching Made It Worse—Little Sufferer in Terrible Plight—Several Treatments of No Avail—But at Last the

## DREADFUL DISEASE IS CURED BY CUTICURA

"My six year old daughter had the dreadful disease called hives for two months. She became affected by playing with children who had it, although we did not know it. By scratching she caused large sores which were irritating. Her body was a complete sore but it was worse on her arms and back. We employed a physician who left medicine but it did not help her and I tried several remedies but without avail. Seeing the Cuticura Remedies advertised, I thought I would try them. I gave her a hot bath daily with Cuticura Soap and anointed her body with Cuticura Ointment. The first treatment relieved the itching and in a short time the disease disappeared. I recommend the Cuticura Remedies for all skin diseases and give them my greatest praise. Mrs. Geo. L. Fridhoff, R. F. D. 1, Warren, Mich., June 30 and July 13, 1908."

# Boy's Back Raw

**From Shoulder to Shoulder. Scratched till Blood Ran. Cured by Cuticura.**

"My son's back was raw from shoulder to shoulder and the width of your hand. I really did not think he ever would be cured. He would scratch until the blood would run and he was like a raw piece of meat. I used different kinds of things but each kind made it worse until I read of the Cuticura Remedies, and one cake of Cuticura Soap and one box of Cuticura Ointment cured him like magic. I would not be without it in the house and I have recommended it to all my friends. Mrs. J. D. Maxwell, 6th St., Woodside, Long Island, N. Y., May 21, 1908."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults, consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

"ELEGANCE AT MODERATE COST"
Lycett's
Engraved Wedding Invitations;
Lycett's
Visiting and Announcement Cards;
Lycett's Stamped Stationery.
Write for samples to
THE SOCIETY STATIONER,
Lycett Engraver, Bookseller and Importer,
317 N. Charles St., BALTIMORE, MD.

## CHURCH EMBROIDERY
and
## Church Vestments,

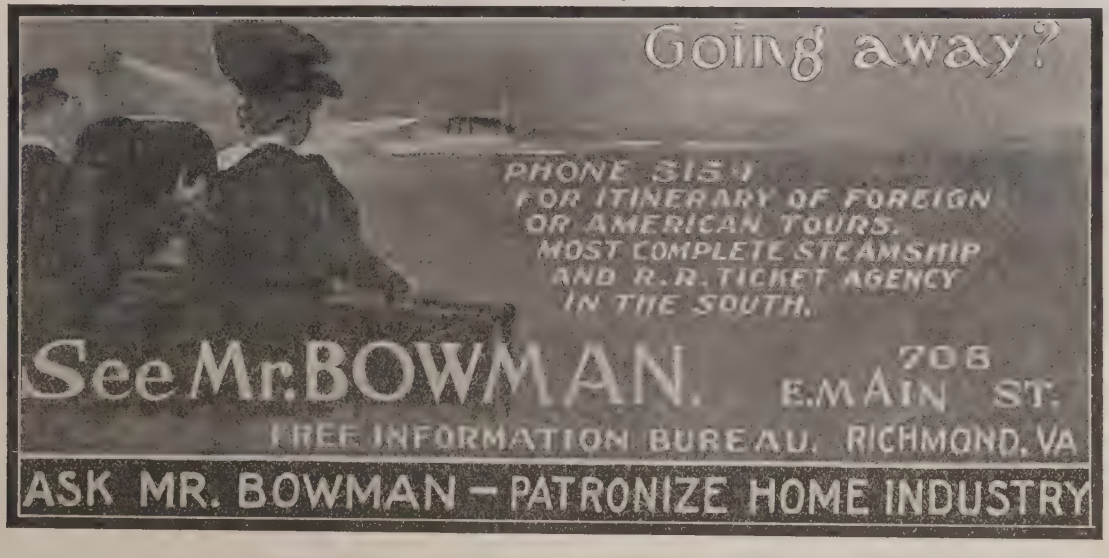
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS MIHI ADJUTOR NISI FRUSTRA 1835

VOL. LXXIII. RICHMOND, VA., MAY 15, 1909. No. 20.






Established 1846

**Geo. W. Anderson & Sons**

215 East Broad St.,

RICHMOND, VIRGINIA.

**Carpets, Rugs, Lace Curtains.**

**Church Work a Specialty.**

Write for Prices.

THE

**American National Bank**

RICHMOND, VA.

| | |
|---|---|
| Capital | $100,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## THREE TIMELY BOOKS

**ART AND MEET.** Counsels to candidates for Holy Orders at the Divinity School of the Pacific. By Rt. Rev William F. Nichols, D. D., Dean. 12mo, cloth, $1.00 net. Postage, 8 cents. These Counsels are in the form of short addresses to the students o the Church Divinity School, San Mateo . . . but it will be an infinite pity if the reading of it does not extend beyond candidates to clergy of every age and standing. For it is a book to rouse and inspire—Review.——**A PRIEST TO THE TEMPLE, or The Country Parson.** By G. Herbert. Introduction and Notes by the Bishop of North Carolina. 12mo. cloth, 75 cents. Postage, 8 cents. The publishers have done well to bring out ths editicn of Herbert's "Country Parson." It has been worth reading since the day it was written. It has outlived many treatises on pastoral theology and lives still with vigor undiminished.—The Cambridge Tribune.——**THE CURE OF SOULS, or Christ's Treatment of the Individual.** By Rev. W. H. Milton, D. D., Rector of St. John's Church, Roanoke, Va., with an introduction by Bishop Randolph. Lectures on the Religious Aspect of the Emmanuel Movement. 12mo. cloth, $1.00; by mail, $1.10. The sermons are strong and clear, nor is it surprising that Bishop Randolph should give the book the indorsement he has inscribed. Besides their merit as teachers, these sermons have the merit of being readable. Many a "shut-in" will find profit in them.—American Church S. S. Magazine.

**Thomas Whittaker, Inc.,** 2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL

FORMERLY

## Virginia Female Institute

STAUNTON, VIRGINIA.

Diocesan School of Virginia and Southern Virginia.

Bishop A. M. Randolph, President of Board of Trustees.

In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.

Sixty-Sixth session next September.

MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

## ST. AGNES SCHOOL

FOR GIRLS. ALBANY, N. Y.

Re-opens October 1st for its thirty-eighth year. Announcement on application.

**UNIVERSITY VIRGINIA SUMMER SCHOOL.**

For High School Teachers, Principals, College Teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. Mountain climate. Session June 18th—July 31st. Write for announcement to Director Summer School.

E. A. ALDERMAN, Pres., University, Virginia.

CENTRAL BUREAU OF EDUCATION, PARIS, KY.,

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.

Bumpass, Va., R. F. D., No. 1

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

## The General Theological Seminary.

Chelsea Square, New York.

The Academic Year begins on Wednesday, the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue. MR. and MRS. BEVERLEY R. MASON, Principal. MISS E. M. CLARK, LL. A., Associate Principal.

# Virginia College

## For Young Ladies,

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South for women and girls. Modern building. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Conservatory advantages in Art, Music and Elocution. Certificates received at Wellesley. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President, Roanoke, Va.**

**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

# FREE.

*To Teachers and School Committeemen:* Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.

The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

Write for

## The Schmidt Quarterly.

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

# COMMONWEALTH BANK

**12 North Ninth Street, RICHMOND, - VIRGINIA.**

**CAPITAL = = $200,000.00**

**4** PER CENT ON Savings

# R. L. Christian & Co.

**816-818 EAST MAIN STREET, Richmond, Va.**

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

**Special attention given to out-of-town orders. a talogue mailed on application.**

# National Pneumatic Water Supply



**FOR COUNTRY and SUBURBAN HOMES**

Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.

Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.

Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**

You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*

Address carefully as follows to insure prompt attention.

**GRAHAM DAVIDSON & CO.,**
623-627 E. Main St., Richmond, Va.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC

For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists 25c. to $1 00.

# N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *7.10 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MAY 15, 1909. No. 20

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### THE MISSIONARY SITUATION.

It is peculiarly timely and appropriate that just now Churchmen generally should take careful note of our missionary situation. It is the season in the ecclesiastical year when our Diocesan Councils are meeting and our annual accounts being closed, and any shortage just now will be more difficult to remedy than at almost any other time.

It may be most safely said that the missionary work of the Church is the most real and genuine test of its vitality, power and loyalty to principles; it is the specific work that goes down to root principles and testifies as to the position of the Church in the fundamental demands of Christianity. Hence, when we are settling our annual accounts and making our reports, and trying to ascertain the results of the year's work, it is pre-eminently worth while to take a careful view of the missionary situation.

As a means to this end, the record of the April meeting of the Board of Missions is worth careful study. But first, before studying that specific statement, it is well to recall one or two facts: The General Convention of 1907 was pre-eminently a missionary meeting; the gatherings for consideration of missionary questions were full of fervor, so much so that one enthusiastic missionary commented on it that "the missionary came into his own in Richmond"; and the keynote of the convention was "Forward."

But has the Church "made good" since then? Has she measured up to the high standard her leaders then set for her? It is sadly to be feared not. The Board acting on the expressions of enthusiasm, made an increase in appropriations and enlarged the scope of their work, but it looks almost now as though that increase was a mistake, and that some retrenchment would be necessary. Is it possible that the Church will permit any such disastrous an act as this? Yet, certainly, in the face of the reports at the April meeting of the Board, some specific action is necessary, and that action is confined to one of two things: Either an increase in interest and receipts, or retrenchment.

At that meeting the treasurer reported: "If the offerings from April 1 to September 1 show no marked increase over the income for the corresponding months of the last fiscal year, the Board will be confronted with a deficit of about two hundred and thirty thousand dollars." And since that report was written, the Church has lost the splendid layman who worked hardest and gave most largely to missions. So that the conditions are even worse now than when the report was written.

Mr. Thomas was literally a host within himself; his voice, his enthusiasm, his energy, his liberality constituted an asset for missions that will be more than hard to replace. We may very literally and truly quote the words of the presiding Bishop, when he heard of Mr. Thomas' death: "God's will be done! Alas, my Father, my Father, the chariot of Israel and the horsemen thereof! God mercifully have us in His holy care and keeping. Our greatest earthly missionary leader has fallen; nay, is exalted! God's peace is his, and what shall we do?"

What, indeed, shall we do? Why, simply this; show that a great and noble example has not been wasted on the Church, and raise to the great missionary treasurer the one monument he would surely appreciate, namely, the successful prosecution of the work in which he had put his love and his life. This the Church can do, and if she is true to herself and her mission, she will do.

Certainly, the Church is to-day face to face with a crisis in her mission work, and the test of faith and loyalty is laid on her. Shall she retrench? Well, listen to the words of the other faithful layman, the Corresponding Secretary of the Board:

Shall the Board retrench? That question must be decided on May 11th. At most, it can hardly do more than renew appropriations on the present scale. In any event, it must send to the mission staff everywhere the unwelcome message: "Do not undertake new work. You are getting too far ahead of us. Stop growing until the Church at home can catch up with you." What effect will such a message as that have in the mission field? It will not mean disaster or failure. The work has been too wisely planned and too efficiently conducted to lead to such dire results. There will, however, be very distinct and damaging results if retrenchment is made the order of the day. Some of the missionaries will feel themselves obliged to give more of their salaries than they now are doing for the maintenance of work which must not be suspended. Many native helpers will have their salaries reduced or retired altogether from the service. Communities at home, where our own people and others are asking for the ministrations of the Church, and great centres abroad, where the Church's message is practically unknown, will be compelled to wait. Doors of schools will have to be closed in the face of applicants for admission. Here and there a day-school may have to be abandoned altogether. Sick people will be turned away from hospitals because the appropriation is not sufficient to care for a larger number of persons. Men who might study for the ministry may be turned back because there is no money to train them or to provide for their support when trained.

All this means striking a chill to the hearts of the members of the mission staff. Courageously as they may face the work confronting them, they can hardly be expected to maintain that spirit of resolute determination to carry to a successful issue a task requiring more than human powers, when they feel that the Church at home is failing to give the necessary co-operation.

More serious than any damage to the cause in the field is the effect of retrenchment upon the Church at home. Failure to enter fully into the work and hopes of those who have been sent to represent the Church at home and abroad inevitably means that sympathy with their work and desire for the extension of the kingdom will be dulled. Young men and women in the colleges, seminaries and deaconess schools will be discouraged from offering to give their lives for the cause, because of the fear that the offer cannot be accepted.

It may be said that even though the Board cannot make appropriations the work may be provided for by "specials." This is only a possibility, and it is obvious to anyone at all familiar with missionary administration that no extensive work can be maintained with the gifts that may come as the result of special appeals. As a matter of fact every special appeal at a time like this simply aggravates the present serious condition. It means the substitution of sentiment for principle. It means giving to what interests us personally rather than to a great enterprise to which every baptized member of the Church is committed.

The present need is for the rallying of

the forces all along the line, for larger offerings from congregations and individuals for more prayer and greater willingness to make at home some measure of the sacrifice represented by our friends who are standing in the hard places in this country and abroad.

What shall we do then? Why, simply this: Set our faces to the rising sun; look our duty fairly in the face, and do that duty as God has so abundantly made us able to do.

It is a shame that this great and rich Church should even pause to ask a question; the way is so plain, the path is so clear, and the method of honest, self-denying giving is so definitely before us that only one answer is possible, and that answer the one that should ever be given in the face of any problem that confronts the Christian Church.

"Go, preach," is the reason for the Church's existence, and only by going and preaching "to all the world" can she justify her existence.

### IN THE MATTER OF CHURCH GOING.

From the Lynchburg News.

Somehow we have never especially relished the idea of associating the sense of obligation with the matter of church-going. It is quite widely contended, however, and indeed quite widely recognized that it is one's duty—especially the duty of professing Christians, to be regular in attendance upon divine worship. But after all, this notion ought to merge itself into the more exalted concept that it is a blessing to be afforded church advantages; and a privilege, too, of high order. The force of this proposition can well be illustrated by supposing a condition involving the complete abrogation of church facilities. Under such circumstances, what is now so lightly regarded by a large element of people, would suddenly assume proportions of absolute pricelessness; and profound, eager yearning would assert itself for an apportunity that is now all freely, lavishly offered. The closed church door would reflect not only a far-reaching affliction to the regular church goers. It would beside awaken in the mind and heart of hundreds who are not attendants the sense of an appalling calamity. So curious is human nature!—so prone to measure as of light consequence that without which disaster immeasurable would ensue—and all because of the very abundance of present blessings.

In speaking of this question, we are reminded that from pulpits throughout the country, the plaint is proceeding that men are too little interested in church affairs—too prone to stay at home" on Sundays, and neglect that sort of observance of the Holy day which is contemplated in divine intendment. It is regrettable that such a condition obtains. It is regrettable to have to conclude that commercialism; religious apathy; indifference or any other cause, is contributing to dull human sensibilities with respect to the church-going privilege. For regard it from whatever standpoint you may, the tendency speaks ill for the age in which we live. In order that one may reach and enjoy anything approaching that degree of spiritual uplift which is necessary to ennoble life and make it truly worth living the purifying influence of church worship must be sought. And he who fails to seek it, is deliberately refusing to take hold upon higher and better influences that are easily within reach. It's the dwarfing rather than the enlarging process that he is content to invoke for his spiritual welfare.

Aside from exclusively spiritual considerations, however, although not divorce from them, the maintenance of the church in place of absolutely commanding influence, is necessary to all proper degrees of material development and progress. Civilization depends upon Christianity as an essential prop—and Christianity upon the Church. One cannot suffer and the other thrive. Level your churches to the ground, and the light of civilization goes out—the entire structure of civilization topples into unending night. And in the degree that the churches are sustained; in the degree that they exercise influence; in the degree that men and women—men, mark you, as well as women—enlarge the radius of that influence by themselves, each establishing an example in the matter of attending church and evincing a lively interest in church affairs: in that degree, we say, is stimulated the true spirit of progress on all desirable lines of achievement, and the tendency promoted to advance the material growth in all directions that are at all worth while.

It seems that in the present busy age of money-getting, the laymen—or rather the lay spirit—stands in need of reminders of this sort—or sharp reminders that it will not do—that in the name of human happiness and human progress it will not do to permit the slothful disposition to creep in and destroy or impair a needful recognition of what church attendance means to the individual—to society—to the affairs of the world—how essential it is to the weal of all.

## Church Intelligence.

### CALENDAR.

MAY.

1—Sts. Philip and James.
2—Third Sunday after Easter.
9—Fourth Sunday after Easter.
16—Fifth Sunday after Easter.
20—ASCENSION DAY.
23—Sunday after Ascension.
30—WHITSUNDAY.
31—Whitsun Monday.

### Collect for the Fifth Sunday After Easter.

O Lord, from whom all good things do come; grant to us Thy humble servants, that by Thy holy inspiration, we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

### Collect for Ascension Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

## Foreign.

### Tolerance.

There was abundant evidence during the sessions of the Pan-Anglican Congress of the growth of the spirit of tolerance. Some further evidence of another kind now comes from across the Tweed. It is only a very few years since any official recognition of the Episcopal Church in Scotland would have been impossible. On Tuesday night the members of the Representative Council of the Scottish Episcopal Church, as a preliminary to its annual session in Glasgow, were the guests of the Lord Provost and the Corporation. This may seem a small matter, but it is indicative of a very remarkable change in public opinion, and probably has no precedent since the Revolution. The grandfather of a Scottish Bishop of our own time, although a thoroughly loyal subject, was committed to prison for six months for the heinous offence of celebrating in the presence of more than four persons Divine service according to the forms of the English Book of Common Prayer. This, of course, was prior to 1792, when the penal statutes were repealed. For a hundred years the Episcopal Church had suffered a persecution so severe that the fourteen Bishops and 1,000 clergy existing in 1688 had been reduced to four bishops and forty clergymen. Remembering that they were disqualified by law from officiating at any gathering of more than four persons, from preaching, baptizing or marrying, and were liable to heavy punishment for the least infringement of the law, it is surprising that there should have been found so large a faithful remnant. The position of the Scottish Episcopal Church is stronger to-day, and Bishops, like Charles Wordsworth, have taught even the Scottish Presbyterians to respect their Communion. Glasgow has done well in inaugurating a new era.

### A Great Missionary Exhibition.

The preparations for the great missionary exhibition to be held by the Church Missionary Society in the Agricultural Hall in June next, under the general title of "Africa and the East," are in a forward state, and the prospects for the success of the undertaking are most promising. A large amount of enthusiasm has been aroused both in London and all parts of the country, and the friends of the Society are everywhere entering whole-heartedly into the arrangements. An appeal was made for 10,000 stewards to undertake the manifold duties which such a large exhibition entails, and the response has been most satisfactory, over 6,000 having already offered to help. It is expected the exhibition will be the largest and most comprehensive missionary exhibition ever held in this country, and no pains are being spared to get every detail as complete and as accurate as possible. Every branch of the manifold and world-wide work of the Church Missionary Society will be represented on a scale never before attempted. It will be a splendid object lesson in Missionary enterprise, and visitors to the Agricultural Hall will realize to a greater extent than they have hitherto the scope and the extent of the Society's work, the sites and scenes amidst which the Missionaries labor, and the results which accrue from their efforts.

The collection of exhibits will be the largest ever gathered together under

one roof, and will be remarkable for its variety and interest. The chief features of the exhibition will include an African village, containing a realistic Yoruba compound, with native craftsmen at work; a Chinese street; an Indian bazaar; a pretty village in modern Japan; a facsimile of the Mission Hospital at Bannu on the Afghan frontier; a representative educational exhibit, with samples of work done by scholars in the Mission Schools; a gigantic raised map of Uganda, covering an area of over 2,000 square feet; Indian wigwams and Eskimo house, and a great foreign market, supplied with useful articles from many lands.

The Prince of Wales has shown his interest in the undertaking by graciously consenting to lend his valuable model of the Golden Temple at Amritsar for exhibition. This model of the house of the Sikh religion, together with the unique collection of other models, are sure to attract attention, and be inspected with great interest.

The Archbishop of Canterbury will open the exhibition on Tuesday, June 8, at noon, and it will remain open until Saturday, July 3.

### The New Primate of All Canada.

All who came into contact either in private life or the atmosphere of public meetings with the breezy and delightful personality of Dr. Matheson, the Archbishop of Rupertsland, in the course of his stay in England in connection with the Pan-Anglican Congress or on the occasion of his earlier visit to these shores at the season of the May meetings a year or two previously, will be interested in the news that he has been elected Primate of All Canada. He is a big man, in heart and mind and soul as well as in stature, and the Dominion may well be proud of him. Unfortunately for the interviewer, his modesty and his fear of being misrepresented in print are as big as the rest of him. It will be remembered that at a General Synod of the Church in the Dominion of Canada in 1867, when the constitution was settled and the Dominion was divided into two provinces, the Metropolitan of each to be entitled Archbishop, it was reserved to the Bishop of the Upper House of the General Synod to choose which of these two Metropolitans should be elecoed their president with the title of Primate of All Canada. So that the Canadian primacy does not go with either Archbishopric, but is a matter of separate election.

### The St. Anselm Celebration.

Impressive services were held in Canterbury cathedral, April 21, in connection with the 800th anniversary of the death of St. Anselm, consecrated thirty-fourth Archbishop of Canterbury in the year 1093. After the great fire of 1174, his remains were transferred from the north side of the cathedral, where he had been buried, to the southeastern chapel of Sts. Peter and Paul. Henceforth this chapel was known as St. Anslem's, and it was in this chapel that the Holy Communion was celebrated at 8 A. M. on Wednesday, in last week, by the present occupier of St. Augustine's See. The Primate was accompanied by Canon Mason (Vice Dean), the Bishop of Dover, the Archdeacon of Maidstone, Canon Moore, and Minor Canon Ryley (sacrist). The cathedral choir attended, and the members were accommodated with seats in the adjacent aisle, owing to the limited space in the chapel. At matins, for which special music was arranged, a fine sermon was preached by the Archbishop, from the text, Hebrews 13:7. After referring to the many years spent by Anselm in the monastery at Bec, where, as student and teacher and spiritual guide, he was nurtured and equipped for the great task and trust in front of him—that of standing up for the Church of God, the Kingdom and Society of Jesus Christ on earth against evil men in evil days—his Grace proceeded to discuss the practical bearing which the story of the saint's life had upon what is required in these modern times. After evensong, a lecture was given in the nave by the Vice Dean. The nave presented an unwonted appearance, a velarium having been suspended half-way up in order that the acoustic properties of the building might be improved. The attendance was an excellent one. The first portion of the lecture was mainly historical, while the second was devoted to a general study of Anselm's literary powers, especially as exemplified in his most important work, "Cur Deus Homo."

### Bishop Gore and Social Questions.

A great Christian Social Union meeting was held at the Town Hall, Newcastle-on-Tyne, on Tuesday evening, The Bishop of Birmingham pleaded for the rectification of the shocking outcome of the sweating system as being at least as important as any question before the British people. The Rev. W. Temple, Fellow of Queen's College, Oxford, urged that the Church should bring its influence to bear on questions on which both political parties were united. Only Bills out of which party capital could be made had a chance of being pushed to the front. Interest flagged where all were agreed, but the Church could apply the need stimulus.

## American.

### Church Summer Conference.

The Summer Conference, meeting this year at the Episcopal Theological School, Cambridge, July 12 to 25, has a soronger faculty than on any previous year. The people of Cambridge, including Harvard University arthorities, are showing much interest. It is found that rates for entertainment will be rather less than at first planned, owing to the large number of available rooms. Miss Emery will attend and will be given an evening in which to tell of her missionary tour of the world. Bishop Talbot, the Rev. Dr. Lloyd, the Rev. Dr. Hart and others will be among the preachers and teachers.

Two features, new this year, will be a Laymen's Conference on the afternoon and evening of July 13, and a Junior Conference on the same hours on July 14. In both cases local delegates will be sought, and they will be entertained at dinner. The mission study courses will be three and will be in charge of the educational secretary of the Diocese of New York. Heretofore they have been in charge of the same secretary of the Board of Missions. It may be stated that the Summer Conference, now in charge of the Seabury Society of New York, aims solely to help the missionary work of the Church. It is not official, but the Society is willing that it be taken over by an official organization and conducted in that way, if such course seem to be the wise one. This statement is made in answer to inquiries.

During the entire two weeks, July 12 to 23, speakers from the Conference and lay members of the Seabury Society, will maintain the noon-day services in St. Paul's church, Boston. These services are kept up all of the year save summer, and the rector is anxious to maintain them all of the twelve months. The experiment of the Society is therefore helpful, and is undertaken at the request of the rector and vestry. It is not expected that Conference people will attend, but that the general public will do so.

The programme is now ready and may be had upon application to the Seabury Society, 23 Union Square, New York.

### The Consecration of the Rt. Rev. Nathaniel S. Thomas.

There were about 175 vested clergy in the procession which entered the Church of the Holy Apostles, beside the ten Bishops, on the morning of May 6, for the consecration of the Rev. Nathaniel S. Thomas, as the first Bishop of Wyoming, while clergy unvested and lay people crowded every part of it. The processional hymns were 491, 490. The Presiding Bishop, the Rev. Dr. Daniel S. Tuttle, was the consecrator and celebrant of the Holy Communion. The consecrators were Bishops Whitaker and Peterkin, the Presenters, Bishops Funsten and Mackay-Smith. The attending presbyters were the Rev. Wm. P. Remington and the Rev. H. McKnight Moore, vicars of two of the chapels of the parish. The Deputy Registrar was the Rev. Huburt W. Wells. Bishop Peterkin read the Epistle and Bishop Scarborough the Gospel.

Following the Nicene Creed, recited by Bishop Tuttle, hymn 586 was sung. The sermon was preached by Bishop Talbot from St. John, 9:32. "When they were awake they saw his glory and the two men who stood with him." He showed how the Church had failed in the ages, to grasp her opportunities by not being awake. He made a strong plea for organic unity and the awakening of the laymen to the importance of missionary movements. The Rev. David William Howard read the certificate of election; Bishop Kinsman the canonical testimonial; Mr. George W. Jacobs the approval of the standing committees. In the absence of the associate rector, on account of serious illness, the curate of the parish, the Rev. W. S. Neill said the Litany. While the Bishop-elect was putting on the rest of the Episcopal Habit, hymn 290 was sung. It was a beautiful sight to see Mr. Thomas kneeling in the midst of the ten Bishops, while Bishop Olmstead, of Colorado, sang the Veni Creator Spiritus, and all joined in his consecration as the first Bishop of Wyoming.

The offertory anthem, "Ye shall go out with joy"—Barnby. The Communion hymn was 228, the recessional hymn 519. Luncheon was served in the Cooper Battalion Hall, after which the Rev. J. De Wolf Perry presented Bishop Thomas in behalf of the clergy of the Diocese, with a complete filing system, consisting of registration books and blanks, such as are in use in this Diocese. Bishop Thomas made a touching reply. Bishop Tuttle styled himself the grandfather Bishop, and called Bishop Thomas the baby Bishop, in a happy address which closed the consecration service, through which there ran a strain of sadness at the absence of Mr. George C. Thomas, and on ac-

count of what the parish has lost. The ladies of the parish presented him with his Episcopal robes, and the officers and teachers of the Spnday School gave him his ring.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

### 125th Annual Convention of the Diocese of Pennsylvania—Woman's Auxiliary.

The 125 annual Convention of the Diocese of Pennsylvania began with a celebration of the Holy Communion in old Christ church, on May 4, at which the old Queen Anne Communion, silver vessels were used. The nave of the church was filled with the vested clergy of the Diocese, while the lay deputies had seats in the aisles. Bishop Whitaker was present. The celebrant was Bishop Mackay-Smith. Bishop Whitehead read the Gospel and said the Nicene Creed. The sermon was by the Rev. Dean William M. Groton, S. T. D. His text was, "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions," Joel 2: 28. In it he pointed out the realization of Bishop White, to have the laity take part in the counsels of the church. He told of the gradual growth of the Diocese and of Bishop Potter's great work and regretted that there was a lack of due recognition to his remarkable work. Bishop Whitaker closed the service.

Upon theh Convention being called to order, Bishop Whitaker presided. The Rev. Thomas J. Garland was elected secretary and the Rev. C. L. Fulfort assistant secretary.

After the nominations were made and the regular committees were appointed the Convention adjourned for lunch, and then met in the Church of St. Luke and the Epiphany. Reports of various committees and institutions were presented until 3:30, when owing to the condition of Bishop Whitaker's eyes, Bishop Mackay-Smith read his address, from which we take the following extract:

Bishop Mackay-Smith read his address.

This was followed by the elections, among which were, standing committee: The Rev. James DeWolf Perry, D. D., the Rev. J. Andrews Harris, S. T. D., the Rev. C. M. Armstrong, the Rev. E M. Jeffreys, the Rev. Francis M. Taitt, Messrs. R. Francis Wood, W. W. Frazier, John E. Baird, S. F. Houston, E. H. Bonsall. Trustees of the Episcopal Fund, Francis A. Lewis, Ewing L. Miller; Stewards of the Sustentation Fund, the Rev. Jacob LeRoy, the Rev. Roberts Coles, A. E. Newbold, R. Francis Wood; Treasurer of the Diocese, Ewing L. Miller; Church Advocate, Lucius L. Landreth; Registrar, the Rev. S. F. Hotchkin. The present deputies to the General Conventien were elected to represent the Diocese in the Missionary Council of the Third District. The committee on the work among the Jews showed the importance of their work and said that two parish houses had been offered for the carrying on of the Jewish work.

The Rev. Nathaniel S. Thomas offered the following resolution, which was discussed on Wednesday morning, after the report of the Board of Missions, and was unanimously adopted:

Resolved, That a committee of fifteen, consisting of the Deans of Convocation, two other clergymen and seven laymen, be appointed to investigate and report at the next Diocesan Convention some plan, if it be deemed advisable, whereby this Convention may be brought into closer relation to the various activities, missionary and beneficient, now carried on by Churchmen of the Diocese..

The Rev. T. William Davidson, for the committee on parochial history, presented the following report:

The Committee on Parochial History has noted with satisfaction the awakening of the parishes to the importance of preserving an account of the events which happen from time to time in their work. This is evidenced in the increasing number of well illustrated year books which are being issued and in the publication of parish papers. It would suggest that the parishes having adopted a size and style, that style and size be adhered to so that they may be bound and kept in the Diocesan Library for three years and then carefully placed with the other documents of the Diocese, relating to its history. It would recommend that all parishes, able to do so, follow the example of those which have published them, also that copies of special services and programmes of Sunday School anniversaries be sent to the registrar for preservation. All such are of the highest value, and as they increase they will be more and more sought after, and the historian will find in them material for presenting in the proper form, the history of this great Diocese.

The report of the Board of Missions was the special order for the morning of Wednesday, when it was read by the secretary, the Rev. T. William Davidson.

It was followed by addresses by the Deans of the Convocation, the Convention manifesting greater interest in the missionary work of the Diocese than ever before. The resolution asking the parishes to contribute $18,500 for Diocesan Missions was passed.

Mr. George Wharton Pepper spoke of the great importance of each parish having its members aroused to take action for the raising money for missions, educating the people about missions, with a view to lifting the burden from the shoulders of the clergy.

The following minute was unanimously adopted by a rising vote:

The departure from this life of George C. Thomas, an irreparable loss to Christ's church, here upon earth, is an especially severe bereavement to the Diocese of Pennsylvania.

It has been well said of him, "that he gave himself with his alms," and in giving himself he gave not only an earnest, devoted and untiring service, but also an excellent judgment, founded on a wide experience in affairs, both ecclesiastical and secular, which was of the greatest value; so that large and generous as was his bounty, it was excelled in worth by his counsel and his service.

His range of activity in the work of the Church extended from the parochial Sunday School to the General Convention. He was warden of his parish, he was treasurer of the Board of Missions. He was equally active in the management of the Boys' Club at Kensington and in the management of the entire missionary work of this Church. He was part of the organic life of the Church in innumerable capacities, he was foremost among the laity and in the councils of the church, no voice commanded more attention and respect than his.

His service in the Diocese of Pennsylvania, as we all know, cannot be valued, for the seed which he planted will continue to bring forth fruit in all the years to come. His benefactions cannot be counted, for they were never all known. He responded loyally and heartily to every call of the Church, no duty was too small or too humble for his undertaking, and everything undertaken was performed with the greatest diligence and with the greatest thoroughness. To record his work would be to write a history of the Diocese for the past thirty years.

Everything he did was done with the single minded purpose of rendering to his Master the best he could give; his was the highest sense of stewardship which brought the largest increase to the talents which had been committed to his charge.

"His delight was in the Law of the Lord, and in His Law did he exercise himself day and night."

The missionary enthusiasm of the Convention further manifested itself in the adoption of the following:

Resolved, That in view of the increasing and pressing needs in the Church's missionary field, Diocesan, Domestic and Foreign, and in view of the requirement of a careful enlistment of the people of our parishes, their intelligent and devout co-operation in the great cause, a committee of five, two clergymen and three laymen, be appointed to consider and recommend to the next Convention, to this end, such plan and method as may be found in their judgment wise and practicable.

Various other reports were presented and after reading the rough minutes, Bishop Mackay-Smith said prayers and the Convention adjourned sine die.

---

The regular monthly meeting of the Foreign Branch of the Pennsylvania Woman's Auxiliary, will be held on Monday, May 17, at 11 A. M., at Church House, Philadelphia. All are cordially invited. Special speakers, Rev. Cameron McRae and Miss Parker, of Tsingpoo, China.

## NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

### Proceedings of the 137th Convention of the Diocese of New Jersey.

The 137th Convention, in the 124th year of the Diocese of New Jersey, was held in St. Mary's church, Burlington, on Tuesday and Wednesday, May 4th and 5th.

The setting of the Convention in the historic town and parish was most beautiful and impressive. The services were held in St. Mary's, perhaps the most stately of the New Jersey churches, and the business sessions were in the old St. Mary's church, now used for Sunday School and parish school purposes. Luncheon was served each day in another venerable building, the Guild House of the parish. There were early celebrations of the Holy Communion on Wednesday morning, at St. Mary's and St. Barnabas' churches. All the arrangements for the convention were admirable, and unstinted hospitality was offered by the clergy and people of Burlington.

At the opening service on Tuesday morning, the Bishop of the Diocese was celebrant of the Holy Communion, assisted by the Deans of the Convocations of Burlington and New Brunswick. The Bishop of Colorado was present and read the Gospel. He also addressed a few words of greeting to the Convention at the opening of the business session. The Convention preacher

was the Rev. William Dutton Dale, rector of the Church of St. John the Evangelist, New Brunswick. His text was St. John, 16:13. "Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that he shall speak and He will show you things to come."

After the divine service the Convention was called to order by the Bishop who is now restored to a large degree of his former health and vigor. This happy fact was recognized by a congratulatory resolution immediately presented by the Dean of the Convocation of New Brunswick, and adopted by a rising vote.

The roll-call showed a large attendance of clergy and lay deputies. The sessions throughout, as always in this favored Diocese, were characterized by the utmost good feeling amid debate and difference of opinion. There was absolutely no "firing of hot shot" falsely mentioned by sensational reporters of the secular press.

In succession to the Rev. Charles Fiske, now of the Diocese of Pennsylvania, the Rev. Howard E. Thompson, rector of St. Peter's church, Freehold, was elected secretary of the Diocese. He appointed as asistant secretary, the Rev. Charles B. Dubell, rector of St. Thomas' church, Glassboro. Much routine business as usual was rapidly transacted. Many committees were appointed, and many reports received from committees, trustees and diocesan institutions. Trust funds of the Diocese are most ably managed, and are all in good condition. The existing standing committee was re-elected, as were the majority of the existing trustees. The Rev. Messrs. E. B. Joyce, E. Vicars Stevenson, R. E. Brestell and R. Bowden Shepherd, and Messrs. Harry Humphreys, Franklin B. Levis, Augustus A. Devoe and Charles Townsend were elected representatives of the Diocese in the Missionary Council.

The Bishop's annual address, given in the afternoon of the first day, was as usual, a clear statement of the interests, achievements and conditions of the Diocese, with mention of important extra diocesan matters. Appended to the address is a complete summary of the official acts.

An important committee of five priests and five laymen were appointed by the Bishop to arrange for the approaching 125th anniversary of the Diocese. A committee of three priests and three laymen was appointed to cooperate with the General Secretary, of the Five Million Dollar Clergy Pension Fund. The latter, the Rev. Dr. Wilkins, was present, and made able addresses in behalf of the fund, at the missionary service on Tuesday evening and the business session of Wednesday.

In the realm of revision of canons, the most important actions were a new canon, providing for a permanent Sunday School Commissions of the Diocese; attempts, which, however, failed to radically change the missionary methods of the Diocese, and the basis of assessment of parishes for the support of the episcopate; and the preliminary steps toward establishing the cathedral system of the Diocese. The chairman of the committee upon this important matter is the Rev. Dr. Baker, of Princeton, Dean of the Convocation of New Brunswick. His able report and the ensuing discussion evidenced an almost unanimous desire of the Diocese for the establishment of the cathedral system.

Another significant action of the Convention was the expression of its sense of unwillingness to relinquish its Diocesan right of representation on the Board of Trustees of the General Theological Seminary. This was in answer to the suggestion sent out by the Board of Trustees, of the possibility of such a change.

As usual the missionary service on Tuesday evening was a prominent feature of the Convention. Beside the reports of the Deans and Treasurers of Convocations, addresses were made by the Bishop, the Rev. E. E. Matthews, of Lakewood, the Rev. Henry R. Gummey, D. D., of Haddonfield, and, as already mentioned, the Rev. Dr. Wilkins.

Early in the afternoon of the second day, after final prayers and the Bishop's blessing, the Convention adjourned sine die.

## IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

**Great Benefit From Irrigation—Good Work of the Indian School—Work Prospering in All Parts of the Diocese.**

The great Governmental and individual irrigation projects, which are being developed in Idaho, are transforming a country recently looked upon as almost hopelessly desert into a prosperous agricultural community. The result is a number of very interesting small towns are growing up which are occupied by an intelligent class of people. It seems almost like a dream to look over a region of country one year and be unable to observe anything which marks a promise of development and the next year find up-to-date small towns with handsome hotels, sidewalks, public schools, good stores, and above all, a community of people believing in themselves and zealously optimistic about their future. If you ask them the basis of their conviction of the permanency of this development, they will tell you "we have got the soil." The truth is, there is a wonderful fertility about the semi-volcanic soil of these semi-arid countries. This gives a real value to land and unfailing crops, which are secured through irrigation gives a cheerfulness to the whole situation and brings all kinds of people from the East to do their part in building up a new Northwest. It isn't astonishing that when the Bishop of this country beholds the hundreds of people coming in, that he desires to have the church take its part in this great work. The consequence is that the Bishop of Idaho has secured, where it was possible, suitable lots, and already we have churches under construction in the towns of Jerome, Wendell, and Gooding, which are in the center of a rich, but new country, and which seem likely to be permanent agricultural communities.

At Twin Falls, the church recently completed will be much helped by the rectory now under construction. The church in Buhl is now ready for occupancy, though it lacks some important articles of furniture, such as altar, pews, etc. Mrs. B. H. Buckingham has in a most liberal way given this church a handsome communion set. All this work, south of the Snake river, is under the charge of the Rev. Mr. Chamberlain. We are glad to report that the very important work in the Wood River Valley, which is centered in the town of Hailey and which has been vacant since the resignation of Archdeacon Stoy, has now been supplied by the acceptance of the Rev. Williard H. Roots.

Rev. S. W. Creasy, who has been doing successful work in Shoshone for the last two years, recently presented a class of nine persons for confirmation by the Bishop..

The Indian School, which has been under the charge of Mrs. P. R. Nelson, at Ross Fork, has taken care of 18 or 20 children and done most satisfactory work among the needy tribes. But the Bishop is much embarrassed on account of the lack of proper buildings and also the necessary clothes for the little Indian children. It does seem that no one who is willing to take an interest in the temporal and spiritual welfare of these poor people who have suffered so much, should lack the necessary equipment for accomplishing the work which this church is able to do in such a satisfactory manner.

St. Luke's Hospital continues to be crowded. We have taken care of 3,300 people in the last seven years, that is since it opened, but we need funds to enlarge the plant. The Bishop is too much occupied to be able to solicit them in person, especially because in the past he had charge of a hundred and eighty-five thousand square miles, which necessitated about thirty thousand miles of travel in Idaho and Wyoming in the last year, besides having no secretary, his correspondence and sermon work made it hard for him to secure the amount needed for the development of our splendid institutions such as the Hospital and St. Margaret's School.

While we have accomplished great things, the Church ought not allow its work in the new Northwest to suffer for the few thousand dollars that would give an equipment needed to meet absolute demands. We only wish that the good example of the one lady who gave a memorial free bed to St. Luke's Hospital could be imitated, and we believe that if the work of the school could be seen by those who have financial capacity, they would not allow it to be straitened for the lack of the few thousand dollars needed to erect its new school rooms and chapel. Some of these girls come from mining camps and ranches and quite a number a distance of 1,200 miles, from central Wyoming.

In northern Idaho, the work is progressing as well as could be expected, though the Bishop feels we ought to put up a church at Sandpoint, which has grown in a few years from a village of 700 to 7,000. The town of Walker, which is the center of a great gold and lead mining district of the Coeur d'Alene region, has been for some months without a rector, and it does seem very important that we should get a good man at an early date.

The Bishop needs at least ten more men to serve the country, for at last Idaho has only 16 workers at present, and we must remember that the State is twice as large as Pennsylvania, and is nothing like so compact or easily worked from a geographical standpoint.

We are glad to report that the vacancy at Moscow, where the University of Idaho is situated, has been supplied by a very effective man, who is coming to us from the Congregational Church.

The Rev. Mr. Jukes, who was sent last fall to Granger, by the Bishop, is making most satisfactory progress. The Panhandle of Idaho, which was detached from the district of Spokane by the late General Convention, and became a part of the District of Idaho, is as large as the State of West Vir-

ginia, but unfortunately along with the additional territory came no additional appropriation, so that it makes a difficult problem to meet the necessities of what is truly a wonderful country. In fact, all Idaho has a great future. Its great mountains have undeveloped mines, its vast rolling plains will furnish homes to numbers of settlers, its great grazing areas in the foot-hills furnish support for flocks of sheep and herds of cattle. It is a new country, and we must take hold of it vigorously, if we are in any adequate way to meet its spiritual necessities. We have seen great changes in the last ten years and still greater ones will come to pass in the near future.

The hospital and school will do their work, but they will not supplant what must be accomplished by the little mission church and the faithful missionary who will go forth into the widely separated communities and gather the people who are scattered abroad oftimes as sheep without a shepherd. The communicants have grown from 600 ten years ago, to 1,600. About forty buildings have been erected. Our contributions to missions have increased tenfold, but with it all, we have only made a beginning. We need strong help and we need it as soon as possible, for undoubtedly, this is the day of our opportunity, and the mighty Northwest cries out for the help that it needs in a spiritual way, while it is doing its gigantic work along material lines in the upbuilding of our nation.

## WYOMING.

Rt. Rev. J. B. Funsten, D. D., Bishop.

### Good Work Being Done—Rev. Mr. Whitmore is Moving Onward. Ready for the New Bishop.

The work in Dander has been making excellent progress. The new rectory property will add very much to the effectiveness of the plant. The whole property is situated in the center of the growing town of Dander, which has taken a decided movement forward since the advent of the railroad. Lander was a site of an old camp ground, and it was near this place that the Rev. Sherman Coolidge, our missionary to the Indians was captured by the Shoshones and given to the white soldiers many years ago. Lander is the center of quite a number of towns and under the earnest leadership of the Rev. John Roberts, churches have been established in Hudson, Milfort, Riverton, and DuBois. This whole country is experiencing a decided development under the influence of extensive irrigation improvements. The Rev. Dr. Schepp has recently taken charge of this work. The work in the Big Horn basin, which is centered at Cody, has been under the charge of the Rev. Mr. MacWilliams, who comes twice a month to have services. The Big Horn basin is a country which has been developed largely in the last few years. Bishop Funston, some years ago, had a very nice church erected in Cody, and we have a valuable property there entirely without debt.

The Rev. Mr. Whitehouse has been covering a large country with Sheridan as his headquarters, and is to be congratulated upon most efficient and successful work, but a missionary is badly needed to relieve him of the work at Newcastle, Cambria, Sundance, and Gillett. It is impossible for the church to do its best work when a man has to cover a country two hundred miles in extent. A most interesting work has been developed during many years past in the city of Cheyenne, where we have a handsome stone church, a large and commodious rectory. This church has suffered very much recently on account of the vacancy caused by the departure of the Rev. R. L. Harris, though the good and faithful rector emeritus, Rev. George Rafter, has done all that is possible for him, yet it is very necessary to have the place filled or else serious loss will come to the community.

The Rev. John S. Douglas, of Martinsburg, West Virginia, has been called, but has not yet signified what he has determined to do.

The work at Laramie, under Dean Bode, is making good progress and the Dean has especially had a most excellent influence over the students of the Wyoming University, which is located at this point. Good progress has been made in all the work of the district since its organization, about two years ago.

Bishop Funston has not attempted in the last few months to make visitations for confirmation, because he desired to leave that as far as possible, to the new Bishop. But the work is in good condition, and ready to welcome its new executive head. In taking care of this extensive district since its establishment, two years ago, the Bishop has had to travel about 22,000 miles, and to him as well as all the rest who are interested in the great State of Wyoming, is a great satisfaction and relief to have the new Bishop.

It will be remembered that for ten years after Bishop Talbot came East, the State of Wyoming was divided between southern Idaho and western Nebraska. The western half being under Bishop Funston, the eastern and more populous part of the State being under Bishop Gray. This division was a very wise one for the time being, but the immense growth of the Northwest in the last few years and the increasing loyalty to the individual States by its citizens, makes the return to State lines a most wise policy on the part of the general convention. Probably no State of the Northwest will see greater changes in a comparatively short time than Wyoming. Bishop Talbot recently made a brief journey through Wyoming and Idaho on his way to Spokane, as a representative of the Board of Missions, and he expressed himself astonished to see the wonderful development that has taken place all through this country, and it was certainly a great pleasure for the Bishop in charge and other friends to welcome him back to his old field of labor, even for so short a time as he could give.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Proposed Division of the Diocese of Alabama—Address of Bishop Beckwith is Gratifying.

The seventy-ninth annual Convention of the Episcopal Council of the Diocese of Alabama, which met in Birmingham, May 5, with a large attendance of clergy and laity, was made notable by the report of the special committee providing a plan for the division of the Alabama Diocese into Dioceses. The report, which was full and comprehensive, was distributed in pamphlet form with a map of the proposed Diocese. Practically all the Episcopal clergymen of the State were in attendance upon the Council and there was also in attendance a number of the most prominent laymen of the State. Great interest was manifested in the special committee's report on the proposed division of the Diocese.

In the opening service Bishop Beckwith was assisted by Rev. W. T. Allen, of Jacksonville, who delivered the Communion sermon. It was an able effort, complimented by all who heard it.

The entire membership of the Council was gratified by the report of Bishop Beckwith. By this report it was shown that there were more confirmations than in any year during the history of the Diocese. During the year the Bishop visited every section of the State, and to several counties he went more than once.

The committee to whom was referred the resolution adopted by the Council last year, relating to a division of the Diocese, is composed of Rev. T. J. Beard, D. D., of Birmingham; Rev. R. H. Cobbs, D. D., Greensboro; Rev. Matthew Brewster, Mobile; Rev. W. N. Claybrook, Birmingham, and Messrs. Pelham Agee, Anniston; D. M. Drennen, Birmingham; R. H. Mabry, Selma, and W. W. Screws, Montgomery.

The committee held two meetings prior to council, and agreed upon a report for a division of the Diocese, which would be as follows:

Division line to commence with the south line of Randolph county, and running due south of Clay, Talladega, Shelby, Bibb, Hale, Greene and Sumter. In the proposed Diocese north of that line would be the counties of Bibb, Blount, Calhoun, Cherokee, Clay, Cleburne, Colbert, Cullman, DeKalb, Etowah, Fayette, Franklin, Greene, Hale, Jackson, Jefferson, Lamar, Lauderbale, Lawrence, Limestone, Madison, Marion, Marshall, Morgan, Pickens, Randolph, St. Clair, Shelby, Sumter, Talladega, Tuscaloosa, Walker, Winston, numbering thirty-three.

The Diocese on the south side of the line would be composed of the counties of Autauga, Baldwin, Barbour, Bullock, Butler, Chambers, Chilton, Choctaw, Clarke, Coffee, Conecuh, Coosa, Covington, Crenshaw, Dale, Dallas, Elmore, Escambia, Geneva, Henry, Houston, Lee, Lowndes, Macon, Marengo, Mobile, Monroe, Montgomery, Perry, Pike, Russell, Tallapoosa, Washington, Wilcox. Number thirty-four.

The territorial area of the northern Diocese would be 24,639 square miles and that of the southern Diocese, 27,475 square miles. The total population of the northern, according to the census of 1900, was 882,825, of which 599,222 was white and 283,602 colored; that of the southern, according to same census was 943,761, of which 411,940 was white and 531,821 colored.

The report of committee on division of the Diocese was as follows:

Your committee, appointed by resolution at the last meeting of the Council, to take under consideration the entire matter of a possible division of the Diocese of Alabama, by the General Convention of 1910, beg leave to report that it met in Birmingham on the 19th day of January, 1909, and at such meeting all of the members of the committee were present.

Committee further report that at such meeting it was agreed to recommend to the Council:

First—That the Diocese be divided and that the line of division be the south line of the counties of Randolph, Clay, Talladega, Shelby, Bibb, Hale, Green and Sumter.

Second—That the Bishop's fund be divided equally between the two Dioceses.

Third—The Church Home of the

Orphans at Mobile be and remain the property of both Diocese——a majority of the trustees to be elected by the proposed southern Diocese, and all funds arising from any source to be used for the benefit of the Orphanage.

Fouth—That the Hammer Hall property in Montgomery be the property of, and under the control of, the southern Diocese, provided, however, that if at any time in the future the said Hammer Hall property, funds that have arisen therefrom, or the property in which the same have been invested, shall be diverted from the purposes declared at the Annual Council, held in Selma in May, 1908, the same and all said property shall revert to, and become the property of the two Dioceses jointly.

Fifth—That the John E. Moore Memorial Fund, having been established by a Huntsville woman solely for the benefit of the Confederate soldiers, shall be under the control of the northern Diocese.

And Sixth——That all other assets of the present Diocese shall be equally divided between the two Dioceses after the division shall have been made.

There is a statement showing the following in each of the proposed Dioceses: Number of counties, square miles and population, white and colored, Diocesan assessments paid 1907-8, Diocesan missionary contributions, number of clergymen and parishes, organized and unorganized missions, communicants, church families, and value of church property, together with general canons.

T. J. Beard, D. D., Chairman; Matthew Brewster, D. D., W. N. Claybrook, W. W. Screws, R. H. Maby, A. P. Agee, D. M. Drennen, secretary.

The following officers were appointed by the Woman's Auxiliary of the Board of Missions of the Church of the Diocese of Alabama: Mrs Frank Stollenwerck, Montgomery, president; Mrs. Ellen Peter-Bryce, Tuscaloosa, vice president; Mrs. Amelia B. Seelye, Montgomery; secretary-treasurer; Mrs. Fred Maxwell, Tuscaloosa, secretary of the junior branch; Mrs. J. K. Legare, Forkland, secretary of baby branch.

A secretary for each of the five Convocations of Alabama was named, this being a departure of the old plan.

The Junior Auxiliary held a session Wednesday afternoon, Mrs. Maxwell presiding.

---

The matter of the division of the Diocese was postponed to the next annual meeting.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

**Church of the Incarnation Consecrated. A St. Paul's Society Formed.**

The consecration of the Church of the Incarnation, Brooklyn, the Rev. Dr. John G. Bacchus, rector, took place on Sunday, May 9. In the morning the rector preached, recounting the work of the parish through nearly forty years. During all of this time the present rector has been at its head, and has come to be one of the foremost men in the Diocese, with the honor of deputy to the General Convention. In the afternoon Bishop Burgess conducted the service of consecration, and there were present among many others the Rev. Dr. Henry C. Swentzel, president of the Standing Committee, Dean Moses, of the cathedral, and the Rev. Dr. Townend G. Jackson, of Flatbush. On Monday evening there was a reception in the parish house.

There has been formed in Brooklyn, under approval of the Bishop of the Diocese, a St. Paul Society, intended for young men 17 to 25 years of age, and headed by a layman, Mr. B. Meredith Langstaff. In a formal statement the Society says that its aims are to reach and employ young men in the militant work of the Church. It says that the Brotherhood of St. Andrew and the Church Clubs, while doing admirable work in their way, do not reach young men in any numbers, and do not hold them to the work of the Church. The new organization is formed on broad lines, aiming to give each man work according to his taste and his ability.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Holy Trinity and St. Ignatius Anniversaries—The Bishop Addresses the Brotherhood—Elections and Clergy Changes—Two Hundredth Anniversary—Trinity Improvements.**

The anniversaries of Holy Trinity and St. Ignatius, the one, the tenth of the consecration of the foundation and the other, the twenty-fifth of the coming of the Rev. Dr. Arthur Ritchie to the parish, were continued last week, and brought to exceedingly successful conclusions. At the former there was a week filled with reunions and congratulations over the splendid progress of the decade, and at the other there was a reception, which was attended by the trustees of the Church of St. Mary the Virgin; as well as by members of St. Ignatius parish. In an address, the rector stated that the debt will be reduced by $10,000 at least.

Bishop Greer addressed the Brotherhood of St. Andrew in Grace church, on the evening of May 5, on the subject of the call to service, saying that too many people think the call to mere respectability is alone meant. He emphasied the call to actual service, and rejoiced in the new progress the organization is making in New York. The assembly tried the plan this winter of a series of eight addresses to men, announcing the entire number at the beginning of the season. The address of the Bishop was the closing one of the eight. Election of a new executive committee was had.

The Rev. Dr. Joseph G. H. Barry, of Nashotah House, has accepted the election to the Church of St. Mary the Virgin, succeeding the Rev. Dr. George M. Christian, and will enter upon his duties in June. A curate at St. Mary's, the Rev. Andrew Chalmers Wilson, has been elected rector of St. Paul's church, Brooklyn. The Rev. P. C. Pearson, of Trinity parish, has been elected rector of Christ church, Ridgewood, Diocese of Newark, and it is reported that the Rev. S. B. Blunt, Church of the Redeemer, Chicigo, has been invited to the vicarship of St. Luke's chapel of Trinity parish. There are no decided changes at old St. John's chapel as yet, beyond the dismissal of all the clergy, vicar and assistants, who had charge while the protests were being put in. Their salaries, it is stated, continue until August, the usual time in Trinity parish for clergy changes, but they are not being employed.

The old parish of Trinity, New Rochelle, is planning a celebration of its two hundredth aniversary, to begin May 30 and continue a week. The Archdeaconry of Westchester will meet one day, and the New York Churchmen's Association another day. The Church had to do with the early Huguenot history in America, and that fact will be observed. A clock will be placed in the church tower and there will be other memorials.

Trinity parish is entering upon improvement of some of its property with vigor. In the lower west side, once called Greenwich village, it is to erect two new warehouses at a cost of $600,000. The sites of them has for generations been occupied by one and two-family dwellings, some of them of none too good condition and reputation. They were, however, on ground leases and the parish was powerless to enter them. The leases expired on May 1 last, and at once summary action is taken.

Trinity School, not connected with Trinity parish, will observe its two hundredth anniversary on May 27 and 28. It is a school founded through the aid of the S. P. G. and now occupying a beautiful plant in Ninety-first street, adjoining St. Agnes' chapel.

On the afternoon of May 8, the Little Girls Choir Guild, two hundred strong, met in the hall of the Bronx church house and was addressed by Bishop Greer. The Guild's members are the Lenten choirs of many parishes, including Manhattan as well as the Bronx.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**American Guild of Organists—Cleveland Clericus—Death of a Prominent layman—Woman's Auxiliary—Other News.**

On Monday evening, May 3, the Ohio Chapter of the American Guild of Organists held a meeting at St. Paul's Parish House, Cleveland. Dr. George Whitfield Andrews, Dean of the Conservatory of Music of Oberlin College, delivered an address on "The Religious Aspect of Church Music," and Mr. J. Francis McDowell, of Columbus, Ohio, who is a composer of note and a concert organist, spoke on "Chamber Music." At the conclusion of these addresses, the members present adjourned to the chancel of St. Paul's church, where the organist and choirmaster, Prof. Charles E. Clemens, gave a demonstration on the great organ of a number of new string-toned pipes, which have recently been added to this instrument, one of the finest and richest in the Middle West.

With a large attendhnce of the clergy of the city present, the Cleveland Clericus met at Trinity Cathedral House, on Monday morning, May 3, to listen to a scholarly paper on "The Theological Ultimate," by the Rev. Samuel N. Watson, D. D., rector of St. Paul's church, Akron. This "Ultimate," according to the position of the Rev. Dr. Watson, is a personal loyalty to Jesus Christ. An animated discussion followed the reading of the paper, although none were found to differ from the position of the writer in his main contention, although there was a wide range of opinion as to the limits of application of this principle. In the absence of Dean DuMoulin, the Rev. Dr. Breed, of St. Paul's, occupied the chair. Bishop Leonard was also present and was among the speakers in the discussion. At the conclusion of the morning session the clergy lunched together in the Cathedral House, after which a business session was held.

St. Paul's church, Cleveland, Ohio, has sustained a great loss in the death, on April 27, of Captain Marco B. Cary, for thirty-five years a devoted member of the parish. He was a commissioned officer in the Union army during

the Civil War. The Rev. Dr. Breed, rector of St. Paul's church, and the Rev. Mr. Stearly, rector of Emmanuel church, officiated at his funeral, which was held on April 30. The interment was at Ashtabula, Ohio.

Since Easter the organ of St. Paul's church, Cleveland, Ohio, has been enriched by the addition of two new stops, which give the effect of stringed instruments. The work was done by the Skinner-Hope-Jones Company. The cost of the work was defrayed from the organ improvement fund of the parish.

Plans have already been secured by Archdeacon Abbott for a new church building at East Plymouth, Ohio, for St. Matthew's parish, to replace the seventy-year old structure, which was destroyed by the hurricane of April 21.

On Thursday afternoon, May 6, a general annual meeting of all the women's and girl's organizations of St. Paul's parish, Cleveland, Ohio, was held in the parish house. The Rev. Walter R. Breed, D. D., rector of the parish, opened the meeting with prayers and then introduced the Rev. Ransom Moore Church, rector of St. John's church, Cleveland, who spoke on "The Demoralizing Influences in China." These, he said, were three—selfishness, ignorance and superstition, and that Christianity could remove them and was the only force that could. Reports were then read by the officers of the Woman's Auxiliary, the Frederick Brooks Society, St. Monica's Guild, the Junior Auxiliary, St. Agnes' Guild, the Daughters of the Church and the Church Periodical Club. These showed a grand total of cash offerings for various missionary, charitable and philanthropic purposes of $1,850, besides boxes amounting to a total value of $1,468. The aggregate value in money of the women's work in this parish for the past year, is thus in excess of three thousand dollars.

Mr. Charles E. Clemens, organist and choirmaster of St. Paul's church, Cleveland, Ohio, continues his Sunday afternoon organ recitals at the Florence Harkness Memorial Chapel, of the College for Women, of the Western Reserve University, during the month of May. His progress during this month include compositions by Mendelssohn, Volstenholme, Guilmant, Joseph Callaerts, Josef Renner, Schumann, Faulkes, Henry Smart, Filippo Capooci, J. S. Bach, Brewer, Rheinberger, Lemmens, Emile Bernard, Bernard Johnson and Elgar. The attendance at these Sunday afternoon recitals continues to increase and there are certain indications that the general public is taking a keener and more intelligent interest in the work of Professor Clemens.

The annual convention of the Woman's Auxiliary of the Diocese of Ohio will be held at St. John's church, Cleveland (the Rev. Ransom Moore Church, rector), on Tuesday, May 18. The meeting will open with the celebration of the Holy Communion, at 10:30, at which Bishop Leonard will officiate. The principal address of the meeting will be delivered by the Rev. Geo. P. Mayo, of Charlottesville, Va.

On Monday evening, May 10, the Men's Club of Emmanuel church, Cleveland, Ohio, (the Rev. Wilson R. Stearly, rector), held its annual meeting in the parish house. The speaker of the evening was Mr. W. H. Hunt, who gave an account of a recent visit to Panama and Peru.

---

The State Convention of the Brotherhood of St. Andrew in New York will be held in Saratoga Springs, May 29 to 31.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Meeting of Eastern Convocation.

The Eastern Convocation of the Diocese of West Virginia met May 4-6, in Leetown, Rev. A. J. Willis, rector. At the preparatory service Tuesday evening the sermon was preached by the dean, Rev. A. G. Grinnan, of Berkeley Springs.

Important business meetings were held Wednesday morning and afternoon. At the latter session, Bishop Peterkin laid before the Convocation a plan for materially increasing our contributions to Diocesan and General Missions, which received a hearty approval and which, if launched successfully, ought not only to go far toward relieving the situation in our Diocese, but also blaze the way toward a proper solution of missionary finance for the Church at large. Bishop Peterkin preached at the morning service and celebrated the Holy Communion. The evening was devoted to the cause of Missions, the speakers being Rev. J. S. Alfriend, of Charlestown, and Rev. G. A. Gibbons, of Romney.

Thursday the business session was taken up chiefly in hearing reports from the various parishes and missions. It was with much pleasure and profit that we listened to addresses from our Bishop Coadjutor, Rt. Rev. W. L. Gravatt, and our guest, Rev. J. P. Tyler, of St. John's church, Hagerstown, Md., both of whom most earnestly urged the adoption of improved methods in conducting our Sunday Schools. It is hoped that this subject will be more thoroughly discussed at the fall meeting of Convocation, at Ripon, September 28-30.

At the morning service Thursday, the sermon was preached by Rev. J. S. Douglas, of Martinsburg, and in the evening Rev. J. P. Tyler delivered an address entitled "Some of the essential needs of the Church to-day."

The ladies of the parish served each day, a most bountiful luncheon to all the congregation. The services were largely attended, visitors coming from Shepherdstown, Charlestown, Martinsburg, Summit Point, etc.

With nature smiling upon us in that magnificent garden-spot of the world, favored with perfect weather, balmy days and moon-light nights, and enjoying real old Virginia hospitality, all had a most pleasant and profitable time, leaving for our homes with a feeling that it was good for us to have been there.

## MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.

### Diocesan Convention.

The 124th Annual Convention of the Diocese of Massachusetts was held in Trinity chapel, Boston, on April 28th. The opening sermon was preached by the Rev. Wm. H. Van Allen, D. D., rector of the Church of the Advent, Boston. He treated of the Church and her opportunities, and emphasized the importance of meeting them. The sermon was also a plea for right living, a stronger feeling of brotherly love, and a deeper respect for the rights of others.

Bishop Lawrence, in his address, paid a loving tribute to the clergy who had died during the year. He expressed his appreciation of the work of Archdeacon Babcock who is constantly relieving him by taking load after load from his shoulders. The City Mission had spent $29,000 during the year, and $29,632 had been given to general missions. He urged the importance of meeting the apportionment. Mr. Robert Treat Paine announced that the Fifteenth Anniversary of the Bishop's consecration had been recognized. The foundation of two funds had been begun. One of these is for Diocesan reinforcement, to be used by the Bishop at his discretion.

It now amounts to $4,235. The other is the Bishop's Trust Fund, the income also to be used by him at his discretion.

This amounts to $17,650.

The Bishop expressed his appreciation in a brief and graceful address. Reports from Diocesan Missions were made by the Rev. Messrs. W. H. Osborne, K. G. Forbes and Donald Brown and others from different localities indicating the health and progress of the Church.

Four new missions have been started, and $15,306 received by the Mission Board. At the usual missionary meeting in the evening, the Bishop presided. Addresses were made by the Rev. Messrs. G. Alexander McGuire, on his colored work, at Cambridge; Linden H. Smith, David B. Matthews and Alexander W. Kennedy. The next Convention preacher will be the Rev. Philo W. Sprague, with the Rev. George Hodges as alternate.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Interesting meeting—Men's Club of St. Philip's—Meeting of Spanish-American Veterans.

In connection with the 125th Annual Convention of the Diocese of Pennsylvania a most enthusiastic Mass-meeting was held in the Church of the Holy Trinity on Tuesday evening, May 4th, Bishop Mackay-Smith presided and in his opening address said that verse of the 145 Psalm, "One generation shall praise Thy works to another: and declare Thy power," was an appropriate text for the evening. He pointed out that we have many things for which we have reason to praise God, that we do well to take account of the very great mercies which have come to us in our history, that the status of the Church has greatly improved among those without. We have grown slowly because of antagonisms. He was reminiscent of the early history of the Church in the Diocese, especially of the work of Bishop Alonzo Potter and upon the great growth it had made on the foundations which he laid.

Bishop Whitehead as the representative of the oldest daughters told the story of the organization of the Diocese of Pittsburg, the visit of Bishop White to that city in 1825, of the growth and porgress of that Diocese. He compared what they had suffered from the lack of the Episcopate with that of the Church in the East and pointed out for what they might hope in Western Pennsylvania, and prayed for increased missionary activity.

In the absence of Bishop Talbot the Rev. Roger Israel spoke for Central Pennsylvania, saying that he came with congratulations on his lips and also spoke of the joy of being able to speak of what the old Mother Church had done for them, the gift of a diocese. He told of the growth in contributions for missions, of a University, Hospital, Boys and Girls schools and

an orphanage, of Leonard Hall for the preparation of men for the ministry and for the work of Diocesan Missions, the characteristics of her Bishops and the problem of dealing with the races which faces them.

Bishop Darlington being prevented from attending, this caused the granddaughter, Diocese of Harrisburg, to be presented by the Rev. C. George Foley, D. D., who labored in that diocese for thirty years. He spoke of the foundations laid by Bishops Howe, Rulison and Talbot and how Bishop Darlington was gathering a great body of men around him. The characteristics of this young diocese he declared to be, beside the strong body of men at the call of the Bishop, its homelike atmosphere and lack of partizanship.

The Men's Club of St. Philip's church held their annual dinner in the parish house on Thursday evening, May 6th, when about 100 sat down. The feature of the evening was the announcement of the liquidation of the debt on the parish house of $2,300 which had been raised during the year. Addresses were made by the Rev. Floyd W. Tomkins, S. T. D., George Wharton Pepper, Edward J. Swartz and Dr. Harry B. Hickman.

The annual service for the celebration of the Spanish-American War was held in St. John's church, Lower Merion, on Sunday afternoon, May 2nd. The sermon was preached by the Rev. Henry S. F. Hoyt, D. D., in which a tribute was paid to Captain J. Clayton Erb.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Organist Appreciated—Call Accepted. Bequests to the Church—Sunday School Institute.

Churchmen, scholars, musicians, business men and politicians of all beliefs and creeds have joined in sending a testimonial letter to Miles Farrow, organist and choirmaster at St. Paul's and Christ church and head master of St. Paul's Boys' school, asking him to remain in Baltimore. Mr. Farrow has been asked to become organist of the Cathedral of St. John the Divine, New York.

Since coming to Baltimore fifteen years ago Mr. Farrow has held at different times the position of organist at the Bornan Catholic Cathedral, Mount Calvary church, the Madison Avenue Synagogue and has been organist and choirmaster at St. Paul's and Christ churches. He was an instructor and member of the staff of the Peabody Conservatory.

Mr. Farrow has received the degree of bachelor of music from the University of Pennsylvania and is a member of the Royal College of Organists of London.

The Rev. Jesse Taylor for some years resident in Baltimore as a non-parochial clergyman, has accepted the rectorship of St. John's parish, Hillsboro, Caroline county, Md., Diocese of Easton. Mr. Taylor succeeds the late Rev. George F. Bearen, who was rector of St. John's parish for more than fifty years.

The will of Miss Frances Donaldson, of Baltimore, whose death was announced in the Southern Churchman of last week, disposing of an estate valued at $1,000,000, was probated in the Orphans' Court a few days ago. The bulk of the estate is bequeathed to institutions, but bequests are made to relatives, friends and servants.

Miss Elizabeth A. Claggett and the Safe Deposit and Trust Company are named as executors. Miss Claggett, who was excused in the will from giving bond, gave a nominal bond for $1,000, and the trust company gave bond for $1,500,000.

The largest single bequest is $200,000 to the School for Boys of Mount Calvary church, which institution Miss Donaldson founded in 1906, purchasing the premises at 810 Park avenue for the school building. This bequest is to be held in trust for the school for 20 years by the Safe Deposit and Trust Company. At the termination of the trust Miss Donaldson advises the school to have the trust company continue managing its financial affairs. In case the school goes out of existence the trust fund is to be converted into a trust fund for Nashotah House, which is also named as the residuary legatee of the estate.

The sum of $50,000 is bequeathed in trust to Grafton Hall, of the Diocese of Fond du Lac.

The convention of the Protestant Episcopal church of the Diocese of Maryland is willed $20,000 absolutely, with the request that it be invested and that the income be paid to the fund for Superannuated and Disabled Clergy.

The All Saints' Sisters of the Poor of Baltimore are bequeathed $30,000, with the request that $25,000 be used for its colored orphanage and $5,000 for its home for children, on Warwick avenue, Walbrook.

The Church Home and Infirmary is bequeathed $5,000, with the request that it be used as an endowment of a bed for patients designated by the rector of St. Paul's church, Baltimore.

The will suggests that Nashotah House, the residuary legatee, set aside a fund of $20,000, and that the income arising from it be used toward the education of men desiring to become clergymen.

It was expected that Miss Donaldson would be generous in her legacies to the various church institutions, but even so the announcement of the $200,000 endowment of the Mount Calvary school for Boys caused a stir of surprise throughout the city.

On the 14th of the month will be held the sixth annual meeting of the Sunday School Institute of the Diocese of Maryland. The program consists of, in addition to the routine work, three addresses, the subjects of which are, "The Educational and Devotional Use of Music in the Sunday School," with illustrations by a small choir of children, by the Rev. Cornelius S. Abbott, Jr., of Washington, D. C.; "Bird's-eye View of the Epistles," by the Rev. Percy Foster Hall, of Catonsville, Ind.; and "The Advanced Class," by the Rev. Scott Kidder, rector of Serem parish, Md. After each lecture, time is given for a discussion of the paper. Bishop Paret will preside at the meeting.

## SPOKANE.

Rt. Rev. L. H. Wells, D. D., Bishop.

### Annual Convocation.

The 17th annual Convocation of the missionary district of Spokane, was held in Holy Trinity church, Spokane, April 27. The Holy Communion was celebrated by the Bishop. Fifteen clergy were present. The Rev. E. W. Cooper was elected secretary.

The usual standing committees were appointed. Encouraging reports were read from the Diocesan School for Girls, Brunot Hall; the Church Home for Children, and from Houston Hall, the Church School for boys.

The Bishop reported the acquisition of much property for new missions, and urged the effort for self support in his address. The Convocation was well attended and the interest and enthusiasm were very encouraging.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Richmond Convocation.

The spring meeting of the Richmond Convocation was held in St. Paul church, Hanover Courthouse, on the 4th, 5th and 6th inst. The Rev. Thomas Semmes, of St. Andrew's church, Richmond, preached a strong and instructive sermon, Monday night in preparation for the following services. His subject was the Lord's Prayer.

The Convocation was opened Tuesday, ending with divine service and sermon by the Rev. G. Otis Meade of Christ church, Richmond, from Psalm 19, 10. Immediately after dinner the business session of the Convocation was called to order by the Dean, Dr. John Moncure, and our work was begun in earnest, five clergymen being present. In the afternoon the Convocation visited the Broad Neck school or Colored Reformatory, at which time was held, a most interesting and impressive service. Dr. John Moncure, the Archdeacon of Colored Work visits this place and conducts services from time to time. The boys have been so trained in the Church Catechism as to be able to recite the whole of it without a mistake. The singing led by one of the boys, without music, was hearty. Short addresses were made by the Rev. Messers. G. Otis Mead, T. C. Darst and David H. Lewis.

The night service in St. Paul's church was devoted to Sunday School work. It was remarked after service that this was one of the very best Sunday School services ever held at Convocation. The Rev. G. Otis Mead was the leading speaker, and presented his subject in a strong and masterful manner; setting forth the plan of our Diocesan Sunday School Commission.

He was followed by the Rev. T. C. Darst and the Rev. David K. Lewis, who made short addresses. Wednesday morning Rev. W. B. Lee, of Gloucester, conducted the quiet hour, taking for his subject Christ and the blind man.

In the business session of the Convocation, held immediately after this service, the Rev. S. S. Hepburn, one of three original founders of the Richmond Convocation, was present and was unanimously elected honorary member for life. In a few well-chosen words he expressed his appreciation for such action.

For many years Mr. Hepburn was rector in Hanover county, doing a great work, and only giving up so strenuous a work when compelled to do so on account of his health.

Morning prayer was read by Rev. J. F. Burks, of Trinity church, Hanover. The Convocation sermon was preached by Rev. T. C. Darst of St. Mark's church, Richmond, from Acts 19:19, He made a strong plea for entire consecration to God. Holy Communion was celebrated by the Dean, assisted by the Rev. Dr. Gravatt.

The reports from the clergy on their work, given in regular business session, were most encouraging, showing marked growth in every instance. About eleven hundred were confirmed

in the Diocese during the past year, of which six hundred and fifty were within the Richmond Convocation.

The Convocation subject, "What constitutes a communicant of the Church, was ably discussed by the Rev. Messrs. J. J. Gravatt, T. C. Darst, and L. R. Mason and Mr. Rosewell Page. The essayist, the Rev. Wm. Meade Clarke of St. James, Richmond, was unavoidably absent, much to the regret of all concerned. The missionary service, that night, presided over by the Rev. Dr. Gravatt of Holy Trinity, Richmond. was interesting and inspiriting." A very large and enthusiastic congregation was present. The speakers were the Rev. David H. Lewis, of Goochland, Convocation Missions, Rev. John Moncure, Diocesan Missions, the Rev. John F. Coleman, of Ashland, Foreign Missions.

Thursday morning, Divine service was conducted, by the Rev. W. B. Lee, and the sermon was preached by the Rev. J. J. Gravatt, from Gal. 6:9. Immediately after service the last report of work was made, by the Rev. John Moncure, Archdeacon of the Colored work and City Misionary. In a few characteristic remarks he expressed on behalf of the Convocation their pleasure at having met in St. Paul's church, and wished the Rector, the Rev. S. O. Southall, and his congregation God Speed. The Convocation hymn, 672, was then sung, and the Convocation adjourned to meet in the Church of St. James the Less, Ashland in the fall. The Convocation preacher will be the Rev. John H. Dickinson of Holy Comforter, Richmond, subject to be discussed, How can the pastoral office best be restored to its proper place. Essayist, the Rev. Frank Ridout, St. Thomas church, Ginter Park. Alternate, Rev. E. E. Osgood, Emanuel church, Brook Hill. Speakers, Rev. James W. Morris, D. D., Monumental church, Richmond, Rev. W. B. Lee, Gloucester.

Thursday night the Rev. Landon R. Mason of Grace church, Richmond, preached from I St. Peter 2:19, Psalm 461. This was the concluding service of one of the most helpful sessions of the Convocation ever held. The attendance of the clergy was good—thirteen being present. The congregations were large and the parish and the Convocation were mutually helped.

DAVID H. LEWIS.
Secretary.

### Albemarle Convocation.

The Spring meeting of the Albemarle Convocation was held at Mission Home, April 27-30th. The following members were present: Archdeacon Neve, the Reverend Messrs. H. B. Lee, McIlhany, H. H. Williams, Carter, Cleveland, Ellis, Bowie, Mayo and Mason; also Mr. Frank Rickaby.

The Rev. Mr. Carter preached the opening sermon and the Rev. Mr. Lee the Convocation sermon, after which there was a celebration of the Holy Communion.

On Thursday the Rev. H. M. McIlhany preached in the morning and the Rev. Russell Bowie at night.

The services were very well attended. The sermons able and helpful to the people, who love to see the preacher "feel in his heart that which he speaks with his lips."

The business meetings were very spirited and all the spare time was taken up in discussing the problems peculiar to this Missionary Convocation. One of the most interesting and helpful discussions was that of the Emmanuel movement. A history of this movement was given by the Archdeacon. He was followed by the Rev. W. M. Cleveland, who has spent a great deal of time in making a study of this subject. The discussion was closed by Mr. Bowie, who had the good fortune to hear Dr. Worchester himself on this subject, when he (Mr. Bowie) was a student at Harvard University; and therefore this matter was presented in a very clever and instructive manner to those of us who were not so fortunate or well-informed.

The little paper, "Our Mountain Work," published through the efforts of the Archdeacon and Rev. Mr. Ellis, was discussed, and the editor and business manager were congratulated on their success, in bringing about this much-needed agent, whose object it is to keep all the missions in touch with each other, and also to inform outsiders of this great and needy work of the Blue Ridge.

The following officers were elected: H. M. McIlhany, President; G. P. Mayo, Vice President; R. Carter, Treasurer; W. R. Mason, Secretary.

The next meeting will be held in St. Thomas's church, Orange, the Rev. Carter, rector.

### Colored Convocation.

The first Convocation of the Colored Jurisdiction of the Diocese was held in the Episcopal rooms, Richmond, on Friday, May 7th. Bishop Gibson presided and conducted devotional services. An organization was effected, and the Rev. Charles L. Somers of St. Philips' church, Richmond, was elected secretary, the Bishop being President Ex-Officio.

The Rev. Joseph F. Mitchell and the Rev. Charles L. Somers were elected delegates to the Diocesan Council, which will meet in St. James' church, Leesburg, May 26th.

It was decided to have annual meetings, and the next will be held in the parish building of St. Philips' church, Richmond, May 10, 1910. The membership of the Convocation includes all of the colored ministers in the Diocese, with lay delegates where there are regularly organized vestries, together with ministers having supervision of colored churches by appointment of the Bishop.

### St. James, Richmond—Parish meeting.

A parish meeting of great interest, not only local but diocesan, was held in St. James' church, Richmond, on Wednesday, May 5th.

In the language of a local paper, "A more delightful social gathering could hardly be held in a church; for the members of "the plain old church on a side street down town" are just like members of one large family." The Senior Warden, Mr. Edmund B. Addison, presided. Among those present who held places of peculiar honor in the hearts of all were: Mr. and Mrs. Frederick Gray and Miss Sally Tompkins, venerable and venerated members of the church, and Bishop Gibson, one time the assistant to the old rector, the Rev. Joshua Peterkin of Sainted Memory in the hearts of the Church and city. The report of the Treasurer, Mr. James R. Gordon, showed receipts for the year of nearly $11,000. Reports of a character to encourage all workers in the Church were read by the representatives of the parish organizations, including the Sunday-school, Choir, Woman's Auxiliary, Brotherhood of St. Andrew—Senior and Junior, and many others.

The Rector, Rev. Wm. Meade Clarke in his usual happy vein, spoke gratefully of God's blessings on his church and people.

Nearly $5,000 has passed through his hands during the year, in addition to the amounts reported by Mr. Gordon in direct beneficiences, showing that the 510 active communicants of St. James' had given a round sum of $15,000 for church work, in amounts from the smallest child's pennies to sums in the hundreds of dollars. After a hymn of praise and Benediction by the Bishop, the meeting resolved itself into a social gathering. By a happy coincidence the date of the meeting was also the rector's birthday, and Dr. John Upshur surprised him by presenting him with a handsome cake, adorned discreetly with one candle, after which refreshments were served.

So succesful was this meeting that it was suggested that one of the same character be held annually.

Among the gifts to the Richmond churches at Easter, was a beautiful Credence table, which was placed in St. James' church, as a thanksgiving memorial of the chancel chapter, for twenty-five years' service.

Archdeacon Colston, who some weeks ago was called to his former home in England by the serious illness of his wife, who died soon after he sailed from New York, has returned, and is again at work in the Diocese.

On the Fourth Sunday after Easter, May 9th, the Bishop visited Emmanuel church, Henrico, and confirmed ten candidates, presented by the rector, Rev. E. E. Osgood, and at night in St. Andrew's twenty-one were confirmed, presented by the rector, Rev. Thomas Semmes. This is the second class confirmed in this church within the past two months, the two aggregating one hundred and fifty-two candidates.

### Sunday School Meeting at Council in Leesburg.

A meeting in the interest of Sunday School work will be held in St. James' church, Leesburg, on Tuesday, May 25, at 8 P. M. The rector of the parish, Rev. W. H. Burkhardt, and the Sunday School Commission of the Diocese, have made full the arrangements. This meeting being on the eve of the opening day of the Council, it is hoped every member of the Council will reach Leesburg in time to attend.

The Rev. Llewellyn N. Caley, B. D., of Philadelphia, will make the principal address. Mr. Caley is an authority on Sunday School work and is a strong and helpful speaker.

The Rev. Thomas Semmes, of Richmond, will make a short address on the "Value of the Source Method of Sunday School Instruction."

There will be opportunity for questions, which should be sent or handed in before or at the meeting, and the president of the Commission, Rev. G. O. Mead, Rev. Mr. Semmes and Rev. Mr. Caley will endeavor to answer them after the addresses.

This will be a rare opportunity for all interested in Sunday School work.

Work among deaf-mutes has been carried on in Washington for twenty-five or thirty years. The mission which has hitherto been without a name has now been called "St. Barnabas's Mission to the Deaf," by the Bishop of Washington at the request of the minister and congregation. Services are held every Sunday morning in Trinity chapel, and the work is under the pastoral care of the Rev. Oliver J. Whildin, general missionary to the deaf in the South, who at Washington is assisted by a very able corps.

## CENTRAL PENNSYLVANIA.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Meeting of the Archdeaconry—Confirmations—Easter Offerings—Notes.

The spring session of the Archdeaconry of Scranton was held in Christ church, Towanda, Rev. E. A. Gernant, rector, May 3 and 4, with thirteen of the clergy present. Evening Prayer was said by the Rev. J. A. Brown and Rev. H. B. Smith. The Rev. E. D. Johnson preached the sermon from St. John, 8:32, "Ye shall know the truth and the truth shall make you free."

At 9:30 A. M., Tuesday, the usual business meeting was held, at which the report of the Commission on Deaf Mute work showed nearly all the funds needed in hand. Mr. A. A. Sterling, of St. Stephen's church, Wilkes-Barre, and Mr. H. H. Stoek, of St. Luke's church, Scranton, were elected as candidates from the Archdeaconry for the Board of Missions, to be elected by the Diocesan Convention.

The Rev. W. H. Stone having resigned the rectorship of St. Clement's church, Wilkes-Barre, also resigned his position as clerical member of the Board of Missions from this Archdeaconry, and the Rev. E. A. Gernant, rector of Christ church, Towanda, was selected to be elected at the Diocesan Convention.

At 10:30 the Holy Communion was celebrated by Archdeacon Coxe, assisted by Rev. E. A. Gernant and Archdeacon Thompson; the sermon being preached by the Rev. C. M. Gross, of Calvary church, Wilkes-Barre, from the text, "Righteousness exalteth a nation."

At the afternoon session, detailed reports of the missionary work in the Archdeaconry were made by Archdeacon Coxe and the General Missionary, showing the work everywhere to be in an unusual good condition.

A missionary service was held at night, the service being taken by the Rev. E. R. Noble and the Rev. E. D. Johnson.

The general topic was "Central Pennsylvania's Opportunities and Duty." The "Other Half of the Diocese" was taken by Rev. B. F. Thompson, Archdeacon of Reading; and "Our Half of the Diocese," was presented by the Rev. D. W. Coxe, Archdeacon of Scranton. Each of the speakers used a large map of the Diocese to illustrate the character and localities of their work. The clergy present thought that the addresses were the best setting forth they had ever heard, of the importance and needs of the missionary work in the Diocese.

The Archdeaconry adjourned to meet in St. Peter's church, Plymouth, in the fall.

A very large class was confirmed by the Bishop in St. Luke's church, Scranton, on the Sunday after Easter, Rev. Dr. Israel, rector. Ninety-five persons received the laying on of hands in the presence of a large congregation.

The Easter offering in St. Luke's, in response to an appeal from the vestry, amounted to $2,150.

The Rev. Sidney K. Evans, who was one of the chaplains of the Navy, on its memorable cruise around the world, being assigned to Admiral Thomas' flag ship, was to give, in St. Luke's Parish House, an illustrated lecture, April 30, on the subject "Around the World with the Great Fleet." The proceeds of the lecture were to go to missions and charities.

The April number of St. Luke's Churchman had an interesting letter from the Rev. R. E. Roe, now stationed at Ketchikan, Alaska. Mr. Roe was formerly curate in St. Luke's, and later rector at Troy, Pa.

The grand total of the Sunday School offering of St. Luke's parish and missions amounted to $444.35.

At the Easter election of warden's and vestrymen in the Church of the Nativity, South Bethlehem, the former vestry was re-elected, Mr. R. M. Bird being added to complete the number reduced by the death of Mr. W. H. Sayre. Mr. A. N. Cleaver was elected Senior Warden, and Mr. W. A. Wilbur, Junior Warden.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Churchman's League in Session—Annual Convention.

The annual meeting of the Churchman's League of the District of Columbia was held in St. John's Parish hall, Washington, May 4, 8 P. M. The delegates to the Diocesan Convention were the guests of the evening.

The election of officers for the ensuing year was held, resulting in the choice of Rear-Admiral, M. T. Endicott, president; Mr. Arthur S. Brown, vice president; Mr. John Lane Johns, secretary, and Mr. H. L. Rust, treasurer.

The executive committee elected for next year are, Rev. Dr. H. S. Smith, Rev. Charles E. Buck, Rev. W. G. Davenport and Mr. Percy Myers.

A resolution of thanks to the rector and choir of Ascension church, Washington, was passed, expressing the League's warm appreciation of their excellent work in the five League Lenten lecture services.

Canon Walpole, rector of Lambetn parish, England, in which the Archbishop of Canterbury and his family have their London homes, was present, and, invited by the League to address it, responded in a very cordial manner, and closed with a loving greeting to the League, from the Archbishop and Mrs. Davidson, who were the League's guests, in Washington, three or four years ago. The League returned a like greeting to the Archbishop and wife, by Dr. Walpole.

The last feature of the League meeting was an illustrated lecture on "Immigration, the making of America," given by the Rev. Dr. Bratenahl, rector of St. Alban's parish, which was rendered most painfully impressive by the photographs taken at Ellis' Island, New York harbor, and enlarged to heroic size.

On Wednesday, May 5, at 10 A. M., the fourteenth annual Convention of the Diocese of Washington, assembled in Epiphany church, Washington, opening with the Holy Communion, at which the Bishop, Dr. Harding, was celebrant, and the Rev. Messrs. McKim, Johns, Graham, La Roche, Pettis, and Peter, assistants.

Immediately after the Holy Supper, the Bishop took the chair, and called the Convention to order. Following preliminaries, the Bishop ascended the pulpit and delivered his address—his first public appearance before that body as Bishop and presiding officer. The address was a scholarly production, delivered in clear and earnest tones, and placed before the Convention in a very clear and hopeful manner, the state of the Church in the Diocese. From his point of view, the conditions were most encouraging, both in city and country, although there were three parishes reported vacant—All Faith, St. Mary's county; Trinity, Takoma Park, and Christ church, Kensington, Md.

After much routine business, the important feature of the first afternoon was the nomination of candidates, first, for the Diocesan Standing Committee, and then, the delegation to the Council of this Missionary District of the General Board, soon to be assembled in Washington. At 5 P. M., the Convention adjourned, under the rules of order, to meet at 7:30 P. M., for Evening Prayer, after which it assembled, at 8 P. M., as the Diocesan Board of Missions.

At the afternoon session, the Convention passed a resolution of thanks to Mrs. Thomas Ewing, for her liberal donation of land needed for the enlargement of the Episcopal Home, formerly called the Bell Home for children.

Promptly at the hour, the Convention assembled as the Board of Missions, and the big Church of the Epiphany was well filled by a deeply interested congregation, to hear the crucial question of our Diocesan meeting discussed. The Bishop made a forceful address, pleading for greater interest and more funds for the colored work founded and supported by Bishop Satterlee, urging the sum of nine thousand dollars as necessary for Diocesan Missions, in order to fully sustain the more feeble parishes in suburbs and country, which were prospering under the Board's fostering care, and would soon become self-supporting; and impressed the Convention with the necessity of rectories at Takoma Park, D. C., and Kensington, Md.

Following the Bishop, the Rev. Robert Talbot, successor to Dr. Harding, in the rectorship of St. Paul's parish, Washington, spoke on "Mission Work in General," and he, in turn, was followed by the Rev. F. V. Baer, rector of St. Paul's parish, Prince George's county, Maryland, in a stirring talk from the shoulder, about the call and needs of the Church in the Southern Maryland counties.

At ten o'clock A. M., the second day, May 6, the Convention assembled for Morning Prayer, which was followed by the Bishop's call to work.

To a full Convention, by special consent of the chair, the Rev. Mr. Barr, of Washington, introduced a resolution expressive of the Convention's cordial appreciation and approval of the Standing Committee's work during the time between Bishop Satterlee's death and Dr. Harding's election as his successor, and that the Convention's vote be given standing. The vote was unanimous.

The Rev. Dr. McKim, chairman of the Committee on Canons, presented his committee's report of two Canons, which were adopted, Canon 36, of the Committee of Records—whose duty should be, to have the charge of the preservation and orderly arrangement of the records of the Convention, of the historical matters of the Diocese, and of such records of parishes and separate congregations as may be committed unto it. It shall supervise the printing of the Convention Journal, and cause to be printed on superior paper, two copies of the Journal, which shall be carefully compared by said committee, with and corrected by the original and shall certify thereon all corrections, and said such certified copies shall constitute the official Journal. These copies shall be preserved in the fire-proof vault of the Diocese, which shall be in the custody of this committee; and the combination and keys of the vault shall be in the custody of the Bishop or of such deputy as he may appoint.

Continued on page 20.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Easter Services—Confirmations—Notes.

The Easter services at Christ church, Elizabeth City, began with the early celebration at 7:30 in the morning, which was largely attended. The regular Sunday School exercises took place at 9:30, and full morning service at 11 o'clock, with the children's service at 5 P. M. The church was exquisitely decorated in white and green, with graceful palms and ferns and masses of Easter lilies and spiraeas. The joyous chants and hymns were beautifully rendered by the choir. The rector's address to his people was full of hope, comfort and inspiration. A letter had been sent during Lent, to each member of the congregation, asking that a special effort be made on Easter to lift the debt of the Church. To the joy of all, the contributions amounted to $475.00, which not only liquidated the amount owed, but left almost $100.00 in the treasury. For the first time in thirty (30) years, the Church found itself absolutely unincumbered. There are now one hundred and ten communicants, and the parish is in a most healthy state. The next object for work is a large pipe organ, which it is hoped will be installed within the next twelve months.

The children's service was well attended by the parents and friends of the little ones. The classes, with flowers and Easter offerings, marched in procession up the aisle singing inspiring Easter carols. A large cross in the chancel was covered with flowers brought by the children. A contribution of $113.00 was offered, and was devoted as usual, to the general missions of the Church. The rector made a short address, reviewing the work of the Sunday School, and read the honor roll for the past month, and the names of those who had faithfully attended the children's Saturday Lenten services.

In the afternoon, the rector held services at St. Joseph's, Camden county, and St. John's, Weeksville, at 7:30 P. M. The latter service was attended by the Sunday School choir of Christ's church, Elizabeth City, which rendered the music upliftingly.

The Right Rev. Robert Strange, D. D., Bishop of the Diocese, made his annual visitation to Fayetteville and vicinity during the latter part of April.

Christ's church, Hope Mills, being too small for the congregation usually in attendance, the Methodists kindly offered the use of their house of worship. Their invitation was gratefully accepted. The unusual stress of the weather kept many away, still a very attentive congregation was present at the services on the night of the 23d of April.

The Bishop preached from Phil. 4:4, "Rejoice in the Lord always, and again I say rejoice." His sermon was practical and helpful. On the morning of the 24th, two persons were privately confirmed in St. John's parish, Fayetteville.

St. John's church was beautifully decorated for the services on the morning of the 25th of April. The altar glowed in the delicate light of the candles, while the reredos of white roses was exquisite in mass and design. An immense congregation was present. Taking for his text: "All things work together for good for them that love God," the Bishop preached a sermon of unusual directness, giving illustrations simple, but forceful and pertinent. He fixed the thought of the whole gathering upon the necessity of realizing that there is an ever present power, and that the love of God is in every part of life, and believing and thinking thus they will understand that all things can work for nothing other than good to them that truly love God. A class of nineteen (19) was presented for confirmation by the rector, Rev. Isaac Wayne Hughes.

In the afternoon the Bishop preached and confirmed in the parish mission, St. Philip the Apostle. The church was sweetly adorned and the music heartily rendered. Three candidates were presented for confirmation. A large congregation was in attendance at night at St. Joseph's (colored) church. The Rev. Wm. B. Southern presented three for confirmation. The Bishop's earnest sermon on faith was an able one.

On the night of Monday, the 26th, the Bishop made his visitation to St. Stephen's mission, Red Springs. While this beautiful little chapel, the third in point of construction, due to disastrous wind storms, was not quite completed, by special effort the services were held there. While no furnishings of the chancel had yet been secured, earnest hearts and busy hands had really beautifully adorned the chancel and relieved the otherwise bare effect by flowers and ferns and living vine. The church was literally packed to the vestibule, numbers standing.

The president of the Southern Presbyterian College had kindly loaned an organ for the occasion, and not only the hymns were heartily sung, but music of special beauty was provided for the offertory. A number of the members of St. John's parish, whose rector is minister-in-charge, went down to St. Stephen's for the occasion. The people of Red Springs and in its community have been most kindly toward the Church, and the Priest-in-Charge emphasized this fact and his appreciation in a few words during the service, especially thanking the good Baptist brethren who for more than half a year, have most heartily given their church for the monthly services. The Bishop added his appreciation to the rector's remarks. The large congregation gave undivided attention to the Bishop's compelling message, and all present felt the occasion to be a notable one.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Womans' Auxiliary.

The annual meeting of the Southern Virginia Board of the Womans' Auxiliary will be held this year in St. Luke's church, Norfolk, on Friday, May 28th.

On Thursday afternoon at 5 o'clock, a quiet hour will be conducted by Rev. Arthur S. Lloyd, D. D. There will be an informal reception given by Bishop and Mrs. Randolph to the delegates and the officers and leading workers of the various Norfolk Auxiliaries.

Auxiliary Day will commence with the administration of the Holy Communion at 9:30 A. M., in St. Luke's church, followed by the business session, lasting until 4 P. M. Lunch will be served by the ladies of St. Luke's St. Paul's and Christ church Auxiliaries. Addresses will be made during the day by Rev. A. S. Lloyd, D. D. General Secretary, Deaconess Charlotte Martin and Miss Davis, workers in the Southern Virginia mountains, are Miss Dodson, principal of St. Mary's school, Shanghai, China.

On Saturday morning the annual meeting of the Junior Auxiliary will be held in St. Luke's parish building.

### Calls Accepted—Notes.

The Rev. W. A. R. Goodwin, rector of old Bruton church, has accepted a call to the rectorship of St. Paul's church, Rochester, New York.

His departure will be a serious loss not only to his parish, but the Diocese and State in which, for a number of years, he has labored earnestly and effectively. His work of restoration of the venerable church in Williamsburg has become a matter of history in the annals of the American Church. Few who attended the deeply interesting service there during the sessions of the General Convention, will forget Mr. Goodwin and his parish.

The latter is now, as one of the consequences of his rectorship, strong and vigorous, the old life being revived to continue by God's blessing through many years. Mr. Goodwin has also been a power of usefulness in the colored work particularly in the Bishop Payne Divinity School, of which he is a trustee and whose financial support has represented one of his life's objects. St. Paul's, Rochester, is one of the strong churches in the North, and it has done wisely to call so strong a man.

The Rev. Henry L. Derby, of Lawrenceville, has for the first time, in a long and faithful ministry, succumbed to bad health, which it is hoped is only of a temporary character.

Such men represent the need of the Church, and it is prayed that God will grant him many more useful years.

The Rev. T. N. Lawrence, of St. James' parish, Accomac county, has, it is reported, accepted a call to Nottoway parish, Southampton county, which has been vacant for more than a year, and where excellent opportunities are awaiting him.

### Bishop Randolph's Visitations.

April 18—Williamsburg; confirmed 8. April 20—Emmanuel, Covington, confirmed 8. April 21—Emmanual, Eagle Rock, A. M.; confirmed 1. April 21—St. Andrew's, Clifton Forge, P. M.; confirmed 8. April 23—Chapel, Hot Springs; confirmed 1. April 25—Trinity, Staunton; confirmed 19. April 25—Emmanuel, Staunton; confirmed 29.

Bishop-Coadjutor Tucker visited Meade Memorial church, Manchester, on Friday, May 7th, and preached and confirmed a class of eleven, presented by the Rector, Rev. Benjamin Dennis.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Bishop Bratton is Making Visitations in Louisiana.

Bishop Bratton of Mississippi, has been making visitations in the Diocese of Louisiana recently. On May 4, he visited Grace church, St. Francisville, confirming six, and the morning of the 5th, he confirmed four at St. John's, Laurel Hill. That night he returned to Grace church and confirmed another candidate who could not be present the evening before. He preached strong, helpful sermons on each occasion.

On May 6th the Bishop filled an appointment in St. James, Baton Rouge, and confirmed eleven. His other appointments were: Friday, May 7, at Melville; May 9, at Alexandria and Bunkie; May 10, Marksville; May 11, Lakeland, where he will also confirm the candidates from New Roads; May 12, Houma, and May 13, Covington.

# Family Department.

## The Print of the Nails.

When you speak with the love of the Lord on your lips,
And the Cross with your conscience prevails;
When your song with the pathos of Calvary drips,
Can you show Him the print of the nails?
For the print of the nails is the Nazarene's test
Of your service as well as his own;
'Tis the unfailing test that excels all the rest
As you work from the cross to the throne.

His voice calls to-day for the true and the tried,
For the service that evil assails;
For the friends who are willing to stand by his side,
But he calls for the print of the nails!
O the print of the nails is the Nazarene's test,
'Tis the proof of your fellowship dear.
Can you go to the cross with the things you love best
And show Him the marks of the spear?

I know that you long to be true to His name,
And to serve with a faith that ne'er fails;
To stand in your lot, be it glory or shame,
Though it bring you the print of the nails.
Then tell me, my friend, what is that in thine hands?
Are the scars of your sacrifice there?
Have you yielded your life to the Saviour's commands?
Are you true to the name that you bear?
O the print of the nails is the mark that ne'er fails!
Is thy fellowship true?
Has His blood won for you?
Then where is the print of the nails?

—David Reed Miller in United Presbyterian.

## Sophie Wright Maker of Opportunities.

Down in New Orelans, a city which has been struggling ever since the war to get back its own; which has known poverty of men, of money, of hope, of everything which makes a city great, there is one little frail, crippled woman who has done so much for the upbuilding of the city that she is lovingly known as "Our Best Citizen."

Sophie Wright was born at the time when Southern poverty was at its worst, herself the daughter of a planter whose fortune had been dissipated by the war. As if misfortunes of inheritance and environment were not enough, she fell, at the age of three, injuring her back and hips so badly that for six years she had to be strapped in her chair. But she was not to be downed by misfortune. Her mother taught her lessons of cheerfulness and hope, and at the age of nine the little cripple hobbled away to school, as happily as might be, to get the first of her five brief years of education.

"Graduated at fourteen," people say, "means a life in factory or shop." Perhaps, for some, but for Sophie Wright, no. There were girls in New Orleans for whom even five years of education were not possible, in the poverty-stricken condition of the city. So Miss Sophie started out to pass her education along, borrowing some unused benches from a public school building to fit out a room in her mother's cottage, and bravely hanging out her sign: "Day School for Girls." The tuition was fifty cents a month for each pupil, and when the first girl arrived, Miss Sophie announced her intention to helping her family with her munificent income.

Neither the school nor the income, however, was stationary. Before the end of the first year the fourteen-year-old school-mistress had twenty pupils, and saw before her the probability that some of them would catch up to her small amount of advance education. As an experienced teacher, she succeeded in making a contract to teach the beginners in a Normal School, in return for instruction she herself was to receive, all this in hours when she was not busy at her own school. This went on until she found the day school outgrowing its quarters, and was obliged to rent a new building, at one hundred dollars a month, a sum she borrowed at exorbitant rates from a money-lender, in the serene confidence, afterwards justified, that she would be able to pay it back.

Then, when she was eighteen, there came to her the supreme appeal of her life. New Orleans was full of boys and men struggling in workshops and factories with the terrible handicap of an unschooled childhood. Hitherto her sympathies had gone out only to the girls. But one day there came to her door an athletic young fellow, six years her senior, ambitious to get a position through a Civil Service examination, and finding no place in New Orleans where he could acquire the necessary education. Being of similar stuff with Miss Sophie, he made an opportunity where he found none, and inquired for what he wanted at the "Day School for Girls." So, to her duties as teacher in the day school, and teacher and student at the Normal School, Miss Sophie added those of founder and instructor of evening school which soon outgrew the capacity of her school building, and her own capacity as teacher. She called for volunteers in the service, making the evening school absolutely free, and for those only who were too poor to pay.

Gradually the day school, which had been primarily for her own support, became a secondary consideration as she came to realize the needs of the poor boys of New Orleans. It prospered and grew, as did all of Miss Sophie's enterprises, but not for her own advancement. The income from it was used to pay for a building close to the mills and factories, where he, boys need waste no time in getting to and from their free night school. Again she had spent money in advance of its receipt and trusted to the prosperity of her work to meet her obligations. Then the distressing year of the yellow fever came, and schools were suspended during the time of the terrible plague. With her ordinary income and activities cut off, the little school teacher faced a troublous future. But there was never a time when there was no call for help for the needy, and there was Miss Sophie's line of work laid out before her. The school building became refuge, hospital, and dispensary, with Miss Sophie as nurse and comforter, and its doors did not close until the plague was over and the city had gone back to its ordinary work and activities.

When all was ended and she had time to review the situation, she found a rapidly accumulating debt, the wreck of her two schools, and no help, apparently, to be had in the impoverished city. The money lender from whom she had obtained funds for her night school building, might at any moment foreclose the mortgage, and her work in building up the school be thrown away. But at this moment of darkness, a banker of the city came forward with an offer of help, and, with assistance from another wealthy man, the school was again started.

There had been three hundred pupils in the night school. Within a year from the time the renovated building was opened, there were a thousand, and within six years Miss Wright was teaching fifteen hundred and turning away three hundred more because there was no room to squeeze them in. There were all nationalities. Whenever it was possible, Miss Wright would use one man's knowledge of a language to help some other man who could not otherwise have understood, and struggling together in mutual helpfulness, this conglomerate mass of humanity made some progress toward the desired education.

And what about the frail little teacher? Did this burden of work and responsibility prove too much for her? Hardly, for she added to her achievements the building of a Home for Crippled Children, and, directly or indirectly, had a hand in nearly every charity in the city. They gave her a grand, all-day festival, one day two or three years ago, in Audubon Park, to which crowded thousands and thousands of people to do honor to this beautiful, self-sacrificing life; and to crown her happiness they presented her with a check for ten thousand dollars to clear the mortgage from the Cripples' home.

She has had grief since then—the death of her dearly loved mother, and sickness. But she came back from the mountains of Colorado where she was struggling for her health, to care again for victims of yellow fever, and she is still at her post, giving her poor, suffering, priceless life for the good of others.—Everybody's Magazine.

## He Leadeth Me.

I have found in my career that when we have been brought almost to a standstill by difficulty it means that very soon we are going to make a great leap forward, and I follow the secret of it, I think. Difficulties bring us to our knees, and when we are in that attitude God leads us forward, and the difficulties are either removed or we are upborne and carried past them. After we have come through the fire and the water we generally come out into a wealthy place. Anything that brings us nearer to God must be good. I have seen flood and fire distress us; but when I have seen how they bring us nearer to God, I can afford to see some churches in flames if it makes hearts burn brighter. We can rebuild the material edifice, and in the sacrifice to be made to do it the soul is built up likewise. So we, having to face difficulties, face them with this conviction, that God would lead us through them, and make us more fit as instruments in fulfilling the purposes of his dear love. You remember that when the apostles entered the cloud they feared. I have entered many a cloud with fear; but the cloud was lighted up because Jesus was near, and it passed away and Jesus was dearer than ever and his face more glorious. But we must get up into the mountain, and it is hard climbing, but it leads us into purer air and finds us more vigorous.—Bishop of Caledonia.

### I Will Not Let Thee Go.

I [illegible] Thou help in time
[illegible]
[illegible]
I [illegible]
[illegible] though Thou wouldst
[illegible]
[illegible] wilt with me.
[illegible] to Thee.
[illegible] yet help in time of
[illegible]
I will not let Thee go.

I will not let Thee go; should I forsake my bliss?
No, Lord, Thou'rt mine,
And I am Thine.
Thee will I hold when all things else I miss;
Though dark and sad the night,
Joy cometh with Thy light,
O Thou my Sun; should I forsake my bliss?
I will not let Thee go!

I will not let Thee go, my God, my Life, my Lord!
Not Death can tear
Me from His care,
Who for my sake His soul in death outpour'd.
Thou diedst for love to me,
I say in love to Thee,
E'en when my heart shall break, my God, my Life, my Lord,
I will not let Thee go!

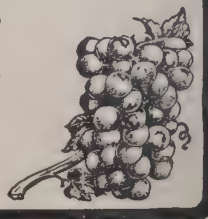
—Deszler. 1692. Tr. by Miss Winkworth.




**Royal**
**Baking Powder**
*Absolutely Pure*

Renders the food more wholesome and superior in lightness and flavor.

**The only baking powder made from Royal Grape Cream of Tartar.**




### Mother.

She was born in another country, and there spent her youth and her young womanhood. She and her husband came to America, bringing with them a group of children numbering a full half-dozen, and the number increased as the years in America went by, until there were twelve.

Before the youngest ones were out of the cradle, grandchildren began to appear; and when she died there were twelve living children and fifty grandchildren. Fifty-five years of married life, more than a half a century of motherhood, told most that was to be told of her life story.

Immediately on coming to America the husband had gone forth to work. He had learned the language of the new land, and read it as well as he spoke it. The children grew up in the public schools, and hardly remembered that they were of foreign blood, save as they talked the language of the Old World to mother in the home.

Mother never learned English. Mother never went out. The children were too many and too small. Mother washed a dozen faces, more or less, and got the children ready for school and for Sunday School, but never went herself.

Mother sewed on numberless little white frocks in which pieces were spoken and songs were sung, but mother never had any clothes of her own for public appearance. Mother looked at the pictures in the schoolbooks, and heard her children and granchildren read from them, and gradually came to know the meaning of the words they said, but she answered always in the speech of her childhood.

It would have been different if, at the outset, she could have gone forth into the new American life with her husband, and learned with him. But she had stayed with the babies while he was learning. And so the years went by till old age came on, and she slipped away as unobtrusively as she had lived.

They gathered at the funeral, the twelve children, the fifty grand-children, and a little group of those who had known her, and a much larger company of those who had known the family. They sang a hymn in the tongue she had known—a hymn she and her husband had sung together every night of their married life. The children knew all the verses, for they had heard it sung a thousand times and more. A friend played the piano, and the minister, who knew a little about foreign tongues, looked over with one of the sons, and sang as well as he could.

The minister had been in the home now and then for several years, and had come to know something of the old lady's life.

He spoke of it as best he could. He told how mother had denied herself that her children might learn and enjoy; how she had taught them honesty, piety, sincerity, and faith, and had lived her secluded life and passed on; and he exhorted them, as they had attained to what they were through her self-denial, to be true to the lessons she had taught. He spoke of her patience, her devotion, her prayers; he recalled her days of labor and her nights of watching, and above all, the daily, hourly love that found its life in losing it, and in the bearing of the burdens of others fulfilled the law of Christ.

It was a simple word, yet to those who heard, it seemed to set upon a pedestal of appreciation the poor and cramped little woman who had lived and died almost unnoticed.

One by one the children called at the parsonage to thank the minister for his words. The calls were not the perfunctory things that sometimes follow funerals. This was the substance of what they said:

"We thank you for the beautiful words you said about our mother. We knew, but we never realized. We let ourselves grow out of her life. We permitted her to remain behind while we pressed off. All the beautiful things you said of her were true, and a thousand others; yet we hardly realized it. She was so quiet, so uncomplaining! Oh, if we could only tell her, how beautiful her life appears to us now!"

The story is a simple one. If it enters any other home where daily love and self-denial pass almost unrecognized—love her, and tell her so.—Youth's Companion.

A religious life is not a thing that spends itself like a bright bubble on the river's surface. It is rather like the river itself, which widens continually and is never so broad or deep as where it rolls into the ocean of eternity.

### Don't Wait For Opportunities.

Do not wait for a change of outward circumstances; but take your circumstances as they are, and make the best of them. Goethe has changed the postulate of Archimedes, "Give me a standing place, and I will move the world," in the precept, "Make good thy standing place, and move the world." This is what he did throughout his life. So, too, was it that Luther moved the world, not by waiting for a favorable opportunity, but by doing his daily work, by doing God's will day by day, without thinking of anything beyond. We ought not to linger in inaction until Blucher comes up, but, the moment we catch sight of him in the distance, to hie and charge. Hercules must go to Atlas, and take his load off his shoulders perforce. This, too, is the meaning of the maxims in Wilhelm Meister: "Here or nowhere, is Herrnhut: Here or nowhere, is America." We are not to keep on looking out for the coming of the Kingdom of Heaven, but to believe firmly, and to acknowledge that it is come, and to live and act in that knowledge and assurance. Then will it indeed be come for us.—Hare.

### The Church Catechism.

Did it ever strike you that the simple, noble, old Church Catechism without one word about rewards and punishments, heaven or hell, begins to talk to the child like true English Catechism, as it is, about that glorious English key-word, Duty? It calls on the child to confess its own duty and teaches it that its duty is something, most human, simple, every-day, commonplace if you wish to call it so. And I rejoice in the thought that the Church Catechism teaches that the child's duty is commonplace. I rejoice that in what it says about our duty to God and our neighbor, it says not one word about counsels of perfections, or those frames and feelings which depend, believe me, principally on the state of people's bodily health, or the constitution of their nerves and the temper of their brain, but that it requires nothing except what a little child can do as well as a grown person, a laboring man as well as a divine, a plain farmer as well as the most refined, devout, imaginative lady.—Kingsley.

# Children's Department.

### God Knows Best.

If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife
And for each mystery find a key!

But not to-day. Then be content, poor heart!
God's plans like lilies pure and w...e unfold,
We must not tear the close-shut leaves apart!
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, "God knows the best."

—The Gateway.

### Why He Did Not Win.

It was the day for the public exhibition of athletic sports in Blank College. The grand stand was crowded with matrons and pretty maidens. Below, the faculty, the trustees and fathers of the boys unbent from their grave dignity, and laughed over baseball games, and races of fifty years ago. Around the ring were crowded the students from a rival college. The men who were to take part in the "events" of the day wore close-fitting flannel suits of the college colors, white and blue.

Two brothers stood near each other; the breast of one was covered with silver and gold medals, the other had not one.

"Champion, hundred yards dash." "First prize, L. L. tournament." "First prize, Mile Run," said a bystander, reading some of the inscriptions on the medals. "How many of these things have you, Joe?"

"He has over twenty at home," said his brother, eagerly.

"And you none, Tom? How is that?"

"Never could come in first. I think I shall take a gold bar to-day, though. There is one thing I can do—the hurdle race."

"Oh!" cried a child's voice behind him, in a tone of bitter disappointment.

Tom turned, and saw a little girl seated by a poorly dressed woman. Both were looking at him with startled, disappointed faces.

"Who are they?" Tom whispered to his friend.

"Bradford's mother and sister. One of the charity students. He's in the hurdle race. I suppose they thought the poor wretch would win the gold medal, and be asked to dinner with Prex to-night, along with the first-prize men."

"Yes," said Tom, thoughtfully, as he walked away.

Bradford was a dull fellow, he remembered, and neglected by most of the students who were better clothed and better bred than himself. If the boy won the prize, and appeared at the president's state dinner, it would certainly give him a standing, in future, among the boys. A moment later a lady who knew him called Tom to the grand-stand. "This will be the victor in the hurdle race," she said to the ladies near her, who smiled while Tom blushed and laughed.

The sports began. One event succeeded another. The hurdle race was called; Tom and Bradford started together, but Tom passed him easily. All of the hurdles were pased but one. Tom glanced aside, saw the strained face of the shabby woman, and the child's tearful eyes, and the next instant tripped and fell, while Bradford leaped past him.

The president himself gave the prizes. The band played, and the men shouted as he handed the gold medal to Bradford. Joe had, as usual, half a dozen prizes. Tom stood by, without any.

But the president said to a looker-on: "There was nothing to trip that boy. He fell purposely, that Bradford might win."

"Shall not you let him know that you know it?"

"No. The man who can conquer himself, even in a trifle, needs no other reward."

### The Tomato Story.

'Have another tomato, Johnny," said grandma, as she saw the last red slice disappear from Johnny's plate. "I think you like tomatoes."

"I do," said Johnny; "I like them raw and stewed and baked and 'most any way."

"Didn't you like tomatoes when you were little, grandma?" Johnny asked, as he saw grandma looking down at her plate with a smile in her eyes.

"No," grandma said, "but that was because I was a big girl before I ever tasted one. I never saw any until I was thirteen years old.

"I can remember it so well. A peddler who came by our farm once a month, bringing buttons and thread and such things to sell, brought the seed to mother.

"He used to carry seeds and cuttings of plants from one farmer's wife to the next, and they liked to see him come. He could tell all the news, too, from up the road and down.

"One spring morning he came, and after mother had bought all she needed from his big, red wagon, and he had fed his horse, and was sitting by the kitchen fire waiting for his dinner, he began fumbling about in his pockets for something. Finally he drew out a very small package, and handed it to mother.

"'I've brought you some love-apple seeds,' he said. 'I got them in the city, and gave my sister half, and brought half to you.'

"'Thank you kindly,' mother said, as she looked at the little yellow seeds. 'What kind of a plant is the love-apple?"

"'Well,' said the peddler, 'the man who gave the seeds to me had his plants last year in a sunny fence corner. The flowers are small, but the fruit is bright red, and is very pretty among the green leaves. You can't eat the fruit, though—it's poisonous. It's something new—the man who gave me the seed got them from a captain of a ship from South America. They grow wild there.'

"So mother planted her love-apple seed in a warm fence corner, and they grew, and the little yellow blossoms came, and after them the pretty fruit. We children would go out and look at it, and talk about it, and wonder if it would hurt us if we just tasted it.

"One day mother heard us talking about it, and she called us away, and told us if we could not be satisfied with the pretty red fruit just to look at, without wanting to eat it, she would have to pull up the love-apple vines, and throw them away, for the peddler had said they were poisonous.

"We knew she would hate to do that, for no one else about had them, so we kept away from the fence corner, and the vine grew and blossomed, and the red showed in new places every day. The birds did not seem to be at all afraid of the poison fruit, but ate all they wanted of it.

"One day, in the early fall, my uncle came from New York. When he went out in the garden he stopped in surprise. 'Why, Mary,' he said, 'what fine tomato vines you have!'

"'We call them love-apples,' mother said, and then she told him how the peddler had brought the seed. But when my uncle found that we were afraid to eat them, he had a hearty laugh. And then he showed mother how to get some ready for supper. And that was my first taste of tomato, Johnny," grandma said, and you shall have some fixed for supper, in the same way—with cream and sugar."—Youth's Companion.

### A Mother's Threat.

A lady returning from England on one of the great ocean steamers narrated a horrifying incident that occurred on the home journey. It amply illustrates the folly and danger of attempting to exact obedience from children by means of threats intended to inspire them with fear.

A mother was crossing with her three children, unattended. Being obliged to leave them alone in the state-room for a time, she warned them in a fashion common among mothers that she would throw the child who created any disturbance during her absence out of the porthole if any commotion among them was detected on her return. The children were all young, the oldest being under eight years. While the mother was away on her errand, the baby of the party began to cry. She was a tiny baby, less than six months old and easily handled by her sisters, who, finding their efforts to pacify her unavailing, promptly pushed her through the porthole and into the Atlantic Ocean, reasoning perhaps that they were saving their mother the trouble.

The mother returned and immediately missed her youngest. Wild questioning elicited the facts detailed above. The baby of course was never recovered, and the mother, lapsing into what was blessed unconsciousness at the time, awoke a raving maniac, and is considered hopelessly insane. An awful story, truly! Who is to profit by its lesson? The children are too young to be lastingly impressed by either the horror or the example in such an experience, although as a memory and occurrence that will always sadden their lives it may ultimately bear fruit. The mother is beyond benefit of any kind. Poor woman, she meant no more than do thousands of women who use the very same means to beguile quiet and good behavior from their little sons and daughters. Many women need to be brought to their senses in this respect, for it is a rare mother who does not use some form of persuasive argument that is not healthy for the child's ideas of why he should do as he is bidden by his parents.—Boston Journal.

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

—Our Dumb Animals.

### My Crucifix.

O Sacred Head decked out with thorns for me!
O Hands and Feet stabbed thro' with bitter pain.
O Sinless Heart my sins have pierced again.
Thrice-blessed wounds that set the sinner free!
O Suffering One, whose imaged frame I see,
Whose intercession is not made in vain,
Whose Blood alone can cleanse from every stain,
Help me to tread the way once trod by Thee!
How can I, gazing on that pain-racked form,
Forget whose sins have helped to so much woe;
Forget that all my earthly gain is loss;
Forget that though the world around me storm.
One lasting haven have I here below.
One only refuge—that my Saviour's Cross?

—Elsie M. Wood.

### The Heathen in Their Midst.

Baby Ethelyn was indignant. In the top of her Christmas stocking she found two Japanese dolls, one dressed in blue, the other in pink.

"No, no, mamma," she declared, "Baby no like them! Baby no want them! Put dolls in attic!"

There was scorn in her tones; scorn mixed with horror. In vain mother tried to persuade her small daughter to touch the dolls.

"No, no, mamma," Ethelyn insisted, keeping both hands behind her. "Baby no like them!"

So the heathen were banished while other Christmas dolls were loved and cuddled by their little mother. It is hard to say how long the Japanese twins might have been left in the attic if Aunt Edith had stayed in New York. It was Aunt Edith who sent the twins to baby Ethelyn in Southern California. She didn't know that the child on account of her dislike of the Japanese, would have sent every one of them sailing over seas to the Flowery Kingdom had such a thing been possible.

"No like heathens!" persisted baby.

The day Aunt Edith's letter was received a small Chinese boy knocked at mother's back door.

"Me all samee likee washee dishee," was his greeting. "Me likee lib Melican lady."

Mother shook her head. Of all Chinamen she had ever seen, this child was the most unattractive of his race. His face was dirty. His pigtail wasn't pretty. His clothes were soiled.

"No," replied mother, "I cannot take you."

"Me all samee likee washee dishee," repeated the boy, passing mother a bit of paper, "Me likee lib Melican lady."

Mother read the note. It was written by a city missionary who worked in Chinatown. This boy was Sing Loo. The missionary requested mother to let him work for his board and go to school. She was told that Sing Loo didn't understand English, but would quickly learn if she would kindly be his teacher.

"No," mother answered in decided tones, "No, Sing Loo, I cannot take you."

"It occurs to me," suggested father when he read Aunt Edith's letter, "that auntie will feel disappointed when she knows how Ethelyn feels about that Christmas gift."

"You mean the Japanese dolls in the attic?" observed mother. "Dear me, what shall we do!"

"Baby no like them," interrupted Ethelyn, hugging her golden haired German doll tighter than ever.

"But the poor little things in the attic," mother added.

"Me no like heathens!" responded the baby.

"God made the heathen," mother went on, "and God loves little Japanese children just as much as he loves American boys and girls. They are every bit as dear to Him."

"Baby no like dolls in attic," persisted Ethelyn. "Baby no touch them!"

"Poor little things," continued mother. "All alone in the attic. Nobody ever rocks them, nobody ever sings to them. I wonder what Aunt Edith would think if she knew that baby never plays with the Japanese dolls."

"Put dolls in attic! Baby don't want heathens!" was the reply.

"But, dearest, they are yours. They were sent to you, poor little things."

"Hawk-a-bye, hawk-a-bye, 'we are hawking in the light, we are hawking in the beautiful light of God,'" sang Ethelyn, kissing the doll in her arms. It seemed useless to talk to her about befriending the heathen. Weeks passed, father, mother and the neighbors talked to Ethelyn about the Japanese twins in the attic. Once the baby said. "Poor sings," but she wouldn't touch the dolls nor look at them.

"We'll have to explain to Aunt Edith," father remarked with a cheerful laugh. He thought it a good joke on Ethelyn's mother that her only daughter was not interested in the heathen. Baby's mother was president of the Foreign Missionary Society.

Twice every week Sing Loo knocked at the back door and said, "Me all samee likee washee dishee. Me likee lib Melican lady."

Twice each week mother made the same reply. "No, Sing Loo, I cannot take you." She wondered that the queer little Chinaman never looked hopeful nor disappointed. The expression of his face never changed.

"Muvver no like Sing Loo," suggested baby Ethelyn. "Muvver no like heathens. Baby no like heathens."

Mother gazed upon her small daughter in surprise. That was a new way of looking at the matter.

"Why, yes, dear," said she, taking the wee girl on her lap. "Mother does like the heathen. She is much interested in the heathen. God loves Sing Loo."

"Muvver no love him," objected the baby.

Mother wouldn't look in that honest face and say she loved Sing Loo.

"Well, you see, baby," she ventured, "Mother hasn't time to teach Sing Loo how to talk English. Mother hasn't time to show him how to keep clean, nor to teach him to wash dishes. Mother really hasn't a place in her house to keep a little Chinese boy."

"Put him in attic, poor sing," urged baby.

"With the lonesome dolls," added mother; but she didn't smile.

The day before Aunt Edith came, Sing Loo knocked for the last time at the kitchen door. There he stood, pigtail and all, no cleaner, no more attractive than the first time mother told him, "No."

"Well, Sing Loo?" she began.

"Me all samee likee washee dishee. Me likee lib Melican lady."

It was Sing Loo's only English, poor little heathen. He said it and waited.

Mother was preparing to say, "No, Sing Loo, I cannot take you," when she saw a smile brighten the dull face.

"What is it, Sing Loo?" she asked.

At that moment Ethelyn began crooning her old song, "Hawk-a-bye, hawk-a-bye."

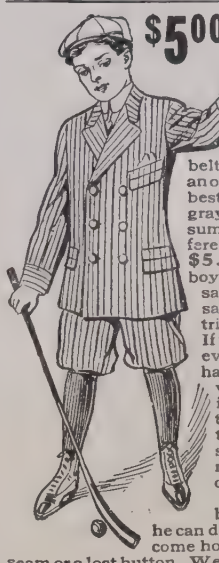
Mother looked. There among the roses in the garden was baby Ethelyn with a Japanese doll in each arm. She had gone to the attic and gathered them in. The Japanese dolls were no longer motherless.

"Me all samee likee washee dishee," repeated Sing Loo while Ethelyn continued her lullaby. "Me likee lib Melican lady."

"Sing Loo," said mother, "come in. You may live with me."—Frances Margaret Fox, in the Christian Observer.


## Berry Suits

**For Live, Active Boys!**



**$5.00** Absolutely Pure Wool. Tailored in the Best Manner. Will out-wear and out-look two cheaper ones! Double-breasted with or without belt; sizes 9 to 16. Here's an opportunity to buy the best suit of blue serge, gray or tan mixture in summer cheviots ever offered by any dealer at **$5.00.** Berry Suits for boys are made with the same care and of the same good fabrics and trimmings as the men's If that boy of yours is every inch a boy, he is hard on his clothes; he wouldn't be natural if he wasn't. He does the thousand-and-one things that burst seams, tear holes and rip off buttons from ordinary clothes.

By dressing your boy in a "Berry" suit he can do all these things and come home without a ripped seam or a lost button. We have headed him off by strong making and durable all-wool fabrics, and besides there's an air of style and refinement about "Berry" clothes that makes them exclusive in any company.

**Every Suit Guaranteed to wear the full period.**

**Send for Style Book, Samples, &c., FREE.**

Handsome illustrations of our beautiful styles of boys' and young men's suits, and a representative showing of the lovely new patterns. Juvenile suits, 2½ to 9 years, in Sailor and Russian Blouse, **$5** up. Wash Suits, **98c** up.

**O. H. BERRY & CO.**

The South's Largest Clothiery,

RICHMOND, VA.


### A Four-Legged Joker.

Everybody in North Amsterdam knew Caesar. He was a fine old black horse, the pet of Dr. Barton's family, and the intimate friend of all the boys in town. He had been a valuable animal in his prime, and when he grew old, his faithful service was rewarded by the best of care and a great many holidays.

Perhaps, like other old people, he had the rheumatism. Certainly he did at last come to have some very painful ailment about one knee, so that all his days had to be holidays. The doctor's man used to feed Caesar in the morning and clean him nicely—the stiff knee was carefully treated and nursed—and then Caesar had his liberty, like a dog, for the rest of the day. He might stay in the barn, or go out in the orchard, or take a walk down the village street, if he fancied society. The passers-by would stop to pat him or speak to him as he strolled down the street, for all the world like a respectable old gentleman with an overcoat and cane.

When his knee grew worse, he gave up taking long walks, and spent a good

deal of time lying on the grass between the sidewalk and the roadway before the doctor's house. The school children, going home at noon would hear him moan now and then over some painful twinge and would "poor" his long, black face and bring him bunches of clover; and Caesar enjoyed the petting as much as any invalid. Then, as warmer weather came on, the lameness grew less and less, and once more Caesar wandered about as he chose, returning home at meal-time for his food and his nursing. The sly fellow did not, however, wish to lose all the sympathy of the school children; and every day, when it was nearly time for Miss Adams to dismiss the primary across the street, Caesar would go, lie down in his old place on the grass, and begin to groan aloud. It was a naughty trick, but it secured him the pats and the clover every time!

One hot midsummer afternoon, Caesar was standing in the door-yard in the shade, whisking the flies off with his tail, and wishing somebody would come along to play with him. There was not a boy in sight all up and down the street. Only one old woman, very dusty and bent, and busy with her own thoughts, trudged slowly by in the middle of the road. A bright idea occurred to Caesar. The doctor's daughter was looking out of the parlor window and saw it all. Caesar crept up very softly behind the old woman—you would say he walked on tiptoes, if horses had any toes—and gently thrust his head in under the umbrella, close to the old woman's face. Then he gave one tremendous snort.

"For mercy sakes!" cried the old woman.

She dropped her umbrella, and clutched her sunbonnet wildly, as she turned in fright to see what bad boy had been so rude. But all she saw was Caesar, running away with a little toss of his heels, just as if he had indeed been a saucy boy afraid of a scolding.—Christian Register.

### Mrs. Mural's Hired Man.

"Please, Mrs. Mural, have you found a man to do your work yet?" asked Ben in what he thought was a very grown-up tone.

"No sonny," said the old lady, pleasantly, "men seem to be very scarce just now. Do you know of anyone wanting such a place?"

"Yes, Johny Hilt and me," said the visitor modestly. "You see Johnny is awfully poor and his mother cries all the time, so I thought I'd like to help him a little."

"How old is Johny, and what sort of a man is he?" asked Mrs. Mural. "I want someone who will be kind to the dog, and carry out ashes, and do Mary's errands, and all sorts of jobs."

"Johnny is ten, and he's the nicest boy in our class," said Ben promptly. "He's got a hundred in arithmetic most every day."

"But I want a man," said Mrs. Mural, "or a great, big boy of seventeen or eighteen."

"I asked papa, and he said a boy was only half a man," explained Ben, "so I thought mebby Johnny and I would do together. I don't want any of the money, because Johnny's mother needs it so much, but I'm willing to help a lot. I carry ashes at home, and mind the baby, and lots of other things. Johnny, he's ten, and me eight, so together we would be as good as an eighteen-year-old boy. Don't you think so?"

"Well, I really couldn't say about that," said Mrs. Mural. "I am very sorry for your little friend, and I want you to bring him to see me this evening. I will not promise to hire you boys, but we'll talk it over."

So in the evening Johnny came in his patched clothes, and Mrs. Mural was very much pleased with him. "Do you think he could do the work, Mary?" she asked of her faithful maid.

"With me to help," put in Ben before Mary could say a word.

"And me to help too, said Mary, heartily. "Yes, I think he'll do, ma'am. He don't come in with his cap on, nor forget to wipe his shoes, I notice, so I think he'll get along all right."

So Johnny and Ben faithfully did the work about the big house as best they could. Mrs. Hilt soon had a good and a warm fire through the efforts of the hired men, as her son and Ben always called themselves. "It takes both of us to make Mrs. Mural a hired man," they always said, "but we try to be a good one."

"We never had such clean walks and fine kindlings and good work all around before the hired men came, did we, Mary?" asked Mrs. Mural one day, looking at the porch newly scrubbed. "I didn't think those little chaps could do anything, but they are real workers."

"And worth all the rest that went before," said Mary, trying her iron to see if it was hot enough. "I thought sure they would soon give it up; but I guess they're going to stick."

And stick they did till Mrs. Hilt's father came to take her and Johnny to their old home. "I don't know how I am to get along without this half of my hired man," said Mrs. Mural, kissing Johnny goodby with tears in her eyes. "I am glad you are able to be so well taken care of, but we'll miss him, won't we, Bennie?"

"He was more than half of the hired man," said Ben, sadly. "He was most all of him. I'm sorry to see him go; he's promised to come back and visit us as soon as he can. I suppose you'll have a hired man in one piece now, Mrs. Mural."

"I think I'll have to," said the old lady gently, "but I'll never find a better man than my two-piece man has been."—Hilda Richmond, in Southwestern Presbyterian.

### The Diamond's Brightest Glow.

Can it be that the diamond ever loses its luster? We like to think that this precious stone always looks up into our faces with just the same fascinating glow, and always shines just the same, no matter where it is or how old it may be.

And yet, there comes to us the strange story that the wonderful Isabella diamond, said to be one of those pledged by the Queen of Spain when she wished to raise money for Columbus in the long ago, that even this precious jewel grew old and dull, so that it had to be recut. For days and days the lapidary had to hold its face close to the burning stone, until all the dust and the pale dimming of the years had been taken away, when the gem shone forth once more in all its old-time beauty.

It is when the diamond is freshly cut that it shines most brightly. Human hearts are like diamonds in this respect. They do sometimes lose their glow. It seems a pity, does it not? Why should it be that a soul redeemed, bought with a price, even the precious blood of Jesus, should ever fail to reflect into His face the glory wherewith we once were blessed.

This is the price we pay to the world for its poor promise of reward for services. "Do as I ask you to do," whispers the world, "and I will make you really happy." And then we try to follow the world's hot pace. Not that we would like to leave the Master and His service entirely. Oh no! That is farthest from our thoughts. "I will be true to Jesus," we tell ourselves. "Nothing can ever woo me away from Him. I will only walk a bit farther from Him for a while, always keeping Him in sight while I enjoy the world's best gifts."

So do we try to follow two masters. You know how that is. You have done it more than once. With how much of pain do you think of it now! And how disappointing it was, too! You proved the truth of our Lord's words when He said: "Ye cannot serve two masters!" Just stop and think how it was with you! Slowly but surely the glory faded out of your life. At first you did not realize the change. "I am doing all right!" you told yourself. "The lovelight is just as bright in my heart. I shall not let it ever fade!"

But it did fade, in spite of your resolutions. One day you awoke with a start to find that Jesus had passed almost out of your sight. Something else had come to take the place of the warm glow which once lighted up your soul. Then you realized how poor a thing was the promise of sin. With a cry you started up from your dream and called in an agony of spirit, "Oh my Blessed Lord! Let me see the King once more in His beauty!"

Do you remember the price you paid for that wandering? Pain? Oh you know all about it! Bitter tears? Have they not stained your pillow many and many a night? Sorrow and crying? You know all about them now. They have done their worst!

And this was the chiseling which brought back the glory of the days you used to know.—Edgar L. Vincent, in American Messenger.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

*Best Seal for Jelly Glasses*



The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY
(Incorporated)

## WASHINGTON.

Concluded from page 18.

Proposed changes of Article 2d, of the Constitution of the Diocese, given to a committee at the called Convention of October 1, 1908, were reported through Mr. Wm. H. Singleton, a member of said committee, and warmly discussed even to prolixity, by members of the Convention, pro and con. Concerned with the personnel of the Convention, it was, by some, and especially by that experienced and able "canoneer," Dr. McKim, to be too radical in some propositions, and was amended, and so sent on to the next Convention.

The proposition made and given to a committee, at last Convention, to change the Archdeaconry system of the Diocese, from three to two, was reported upon unfavorably through the chairman, Archdeacon Graham, of Charles. That committee reported its amended proposition, to leave the number as now existing, three, but changing boundaries very decidedly.

This proposed re-organization plea was rejected by Convention, and sent on to the next Convention for further action.

During these discussions, twelve o'clock arrived, and with it, the Bishop's bidding to noon-prayer for missions. These brief devotions over, the order of the day, the election of the standing committee was announced; the ballots were distributed, the chair appointed tellers for both orders (which vote concurrently), and the quiet struggle began.

On the first clerical ballot, Rev. Dr. McKim and Rev. R. P. Williams were chosen. No others were elected, and another ballot was ordered.

On the third ballot, Dr. Smith, of St. John's, Washington, was chosen; and none other being chosen, another ballot was ordered. From this time on, for long precious time, there was ballot after ballot, until seven or eight were had, the last resulting in the choice of the Rev. Chas. E. Buck, of Rock Creek parish, as fourth man, the Rev. Dr. Packard, of Rockville, being his nearest competitor.

The Laymen chosen were, Mr. Charles H. Singleton, of St. Phillip's, Laurel, Md.; Mr. Nelville Church, of St. Thomas', Washington, and Dr. Wm. C. Rives, of Ascension church, Washington.

The committee is considered to be representative of the Diocese, and composed of competent men.

Immediately after the election of the Standing Committee, as provided, the delegation to the Missionary Council was balloted for, and resulted as follows:

Clerical, four—the Rev. J. H. W. Blake, the Rev. T. A. Johnstone, the Rev. Dr. Bratenahl, and the Rev. Dr. Herbert Scott Smith. Laymen, four—Messrs. W. H. Singleton, James H. Taylor, S. E. Kramer, Arthur S. Browne.

The Diocesan Missions Board of Managers, chosen Thursday evening, at the last session, consists of the following clergymen and laymen: The Rev. J. A. Aspinwall, the Rev. C. E. Buck, the Rev. J. H. W. Blake, and the Rev. W. L. De Vries, John M. Wilson, Col. George Truesdell, Admiral M. T. Endicott, S. E. Kramer, James H. Taylor, W. D. Baldwin, the three arch-deacons, and the Bishop, ex-officio.

Owing to the protracted debates over canons, etc., and the frequent ballots for committees, the very unusual occurrence of a night session brought the small remnant of the Convention together again, and it did not adjourn until 10 P. M., when Bishop Harding, after devotions, declared it adjourned. It will meet next year in St. Mark's church.

A pleasant incident of the Thursday morning session of the Convention was the short address of Canon Walpole, of Southwark cathedral, London, who delivered greetings from the Archbishop of Canterbury, who had charged him with the pleasing duty. He closed with a loving tribute to Bishop Satterlee, whom he knew for several years, in New York.

At the suggestions of Bishop Harding, who made a felicitous reply to Canon Walpole's greeting, that clergyman was requested by the Convention to take the greetings of Bishop and Convention to the venerable Primate of All England.

So ended a Convention to be remembered for its brotherly spirit, its attention to work, and its hopeful closing hour.

After their usual delightful manner, the ladies of Epiphany, hospitably dispensed a delicious and bountiful luncheon each day. W.

## NOTICE.

I hereby give official notice, as provided by Canon 3, Section 2, that the seventeenth Annual Council of the Diocese of Southern Virginia will meet in St. Paul's church, Newport News, Va., on Tuesday, May 25, 1909, at 10 o'clock A. M.

It is necessary for the Secretary to have the parochial reports in hand some weeks before the meeting of the Council, in order that they may be tabulated.

The Bishop wishes all the reports sent this year to the secretary.

Faithfully yours,
Wm. A. R. Goodwin,
Secretary of the Council.

## PERSONAL AND NEWS NOTES.

The Bishop of Rhode Island is slowly recovering from a tedious illness which will necessitate his taking a prolonged rest.

The Rev. Leander C. Manchester, D. D., after more than thirty years of service, has resigned the rectorship of St. John's parish, Lowell, Mass.

The Easter offering in Christ church, Denton, (Rev. J. Gibson Gantt, rector), amounted to more than $600 and will be used to cancel all indebtedness upon the rectory.

The Rev. S. J. Jennings has resigned the charge of Grace church, Nampa, Ida., and will take up the work at the various mission stations in the western part of the district.

The Rev. S. Raymond Brinckerhoff, who for the past year has had charge of the services in St. Matthew's church, Newark, N. J., has accepted the call to the rectorship of that parish.

Mrs. Clarence W. Hunter, wife of the choirmaster at Trinity cathedral and an active church worker, died on April 19th of peritonitis, which followed an illness of several weeks of typhoid fever.

Mr. G. E. Ledson, pastor of the Baptist congregation at New Rockford, N. D., has resigned his charge and applied for confirmation. As early as possible he and his wife will be confirmed and his two children baptized. He will serve as lay reader while preparing for the ministry.

The resignation of the Rev. H. L. Burleson as Dean of Gethsemane Cathedral, Fargo, N. D., will take effect June 1st, when he will take up his duties on the staff of the Church Missions House.

The Rev. Wyllys Rede, D. D., rector of St. Paul's church, Trappe, and his wife, gave a delightful reception to the people of the town on April 21st, the occasion being the anniversary of their marriage.

On St. Mark's Day, the baccalaureate sermon to the graduating class of the South Carolina Medical College was preached at St. Paul's church, Charleston, by the Rev. W. W. Memminger, rector of the parish.

The Rev. Henry J. Brown in charge of Navasota and Hempstead, has declined the call extended to him by Trinity church, Marshall, Texas. Mr. Brown's address continues to be 3212 Louisiana street, Houston, Texas.

The Rev. W. P. Hill, rector of Trinity church, Steelton, Diocese of Harrisburg, Pa., has accepted a call to the associate rectorship of the Church of the Holy Communion, New York City. He will enter upon his new duties June 1st.

A building has been purchased and fully fitted as St. Agnes' chapel, Carrington. Though very small it is ample for present needs, and is entirely paid for. The parish house at Grand Forks will be pushed to completion in the immediate future.

The Rev. William Martin Sidener, after serving as special assistant in the Parish of the Incarnation, New York, during the winter, has accepted an appointment to Peckville and Nicholson, diocese of Central Pennsylvania. Post-office address: Peckville.

The Rev. W. Dutton Dale, after twelve years' association with the parish, has resigned the rectorship of the Church of St. John the Evangelist, New Brunswick, N. J., and asumed the rectorship of St. George's church, Rumson, N. J., on May 1.

Mrs. and Miss Wells of St. Mark's, Mineapolis, Minn., have recently given $1,000 to the diocesan Board of Missions to be used as a reserve fund, a most acceptable and useful gift. In order to meet salaries promptly as much as $2,000 has at times been borrowed at the bank.

The trustees of St. James' School, Faribault, Minn., have contracted for the erection of an addition to the present building which is to provide a dormitory and much other necessary room. Ground has been broken for the new building, which will be finished before the opening of the fall term.

The Rev. Henry N. Hyde, rector of Trinity church, Syracuse (Central New York), has accepted a call to the charge of Christ church, Little Rock, Ark., and left for his new field the first week in May. This parish is said to be the largest between St. Louis and New Orleans, having 800 communicants.

Birmingham, Alabama, Convocation met in the Church of the Holy Comforter, Gadsden, on April 20th, and was in session until the afternoon of the 22nd. On the evening of the 21st the Presbyterian minister dismissed his people from prayer meeting and brought them to the convocation service. A very pleasing feature of the meeting was the presence and talk of Mr. B. F. Finney, secretary of the B. S. A. for the southern field.

There was a very interesting service held in St. Paul's church, Hillsboro, on Sunday afternoon, April 18th. The Rev. J. Gibson Gantt, rector of Christ church, Denton, with seventy-five members of the Sunday-school and the vested choir, made a pilgrimage to Hillsboro and visited the grave of the Rev. George F. Beaven, for more than fifty years the saintly rector of St. Paul's, and covered it with flowers. They then proceeded to the church, which adjoins, and the Sunday School rendered the carol service, "The Victor King," before a large congregation. Mr. Gantt spoke briefly but feelingly of the object and spirit of the pilgrimage, and an offering was taken to secure a memorial to the late rector, to be unveiled on Sts. Simon and Jude's day.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

# Notices.

## DIED.

SIMS.—At her home in Halifax county, Va., April 10, 1909, JOHN SIMS, eldest son of the late William H. Sims.

EWING.—At her home, in Edenbridge, Kent, England, April 10, 1909, year, ANNE M. T. EWING, daughter of the late T. B. Washington, of Clay Mont, Jefferson county, West Virginia.

CRENSHAW.—Died at her home, Hawfield, Orange county, Va., on May 6, 1909, MARGARET WINIFRED CRENSHAW, daughter of the late William G. Crenshaw. "Blessed are the dead who die in the Lord."

## OBITUARY.

IN MEMORIAM.

FOWLER.—Entered into life eternal at the home of his brother, J. M. Fowler, 703 east Twenty-first street, Baltimore, on the evening of May 6, 1909, CHARLES HENRY, youngest son of J. H. and Susan P. Fowler, of Nottingham, Md.

There passes from earth and its pain and sorrow, into the rest of Paradise, a young Christian of an unusually sweet and gentle disposition, endearing him to all who really knew him.

On Saturday evening his pastor, Rev. Mr. Coupland, read the beautiful burial service of the Episcopal Church at his home in the presence of sorrowing friends and the remains were laid to rest by loving hands in the old churchyard of St. Thomas', Croome, Md., where he was baptized and confirmed.

"Tarry with him, O my Saviour,
Lay his head upon Thy breast,
'Till the morning, then awake him,
Morning of eternal rest."

G. E. M.

### Mrs. Martha B. Maury.

Fell asleep in Jesus, March 25, 1909, at her home in Richmond, Va., Mrs. MARTHA B. MAURY widow of the late Robert H. Maury, in the eighty-eighth year of her age. Mrs Manly was one of the oldest members of St. James' church, Richmond, and her life was a sweet savor of saintliness to all who came in contact with her. She grew up under the ministry of such men as Dr. Empie and Dr. Peterkin, and all her lifelong reflected in character and conduct the beauty of the teaching she had received. Gentle, kindly, loyal and true; beautiful in person and in character, she was a splendid example of Godly teaching and Christ-like practice. In her life she was a blessing and in her death a benediction to all who knew her.

### Mrs. Bettie A. Garrett.

Entered into rest, Sunday, May 2, 1909, at her home at Clover, Virginia, in the seventy-second year of her age, Mrs. BETTIE A. GARRETT, widow of the late B. F. Garrett, daughter of the late Rev. John T. Clark, and sister of the Rev. W. M. Clark, rector of St. James' church, Richmond, Virginia, and editor of the Southern Churchman.

"Blessed are the dead who die in the Lord. Even so, saith the Spirit, for they rest from their labors and their works do follow them."

### Captain William Macon Waller.

Departed this life, in the city of Lynchburg, Va., April 19, 1909, in the 82nd year of his age.

He was the eldest son of William M. Waller, of Amherst, and of Sarah Garland, his wife. He was educated at the Virginia Military Institute, and graduated in the class of 1852. On June 5, 1860, he was married to Miss Carrie Pettyjohn, of Amherst. He early enlisted in the Confederate Army as first lieutenant in Company H, 19th Virginia Infantry. On the death of his captain, he succeeded to the command of his company. He was desperately wounded at Petersburg by the bursting of a shell which tore his shoulder and laid him aside from service till the war ended. The explosion of the shell caused a deafness that largely separated him from society and prevented his being known by the public as he was to his intimate friends in all the excellencies of his character, and the culture of his mind. Retiring in disposition, he found in the occupation of a farmer, and in the quiet of his home circle, a congenial atmosphere. He drew the hearts of those who knew him to himself by the refinement of his manners, his general intelligence, his kindly disposition and his Christian integrity. He was confirmed in Ascension church, Amherst, by Bishop Whittle, and was for a time a member of the vestry; and his Christian consistency. A loving husband and father, he never spared himself when able to labor for their necessities. In his family, among brothers, sisters and their children, he was considerate, helpful, affectionate, and his absence leaves a great void in their sorrowing hearts. He was true to his ancestors—so well known in many lines—in the Colonial period of our history, and in after days. He was a true gentleman of the old school, and above all "an Israelite indeed in whom there was no guile."

"Thou shalt be crowned, but not alone—
No lonely pomp shall weigh thee down;
Crowned with the myriads round His throne,
And casting at His feet they crown."

R. J. McBryde.

## MINUTE.

### George C. Thomas.

At a meeting of the 125th Annual Convention of the Diocese of Pennsylvania, the following minute was adopted by a rising vote:

The departure from this life of G. C. THOMAS—an irreparable loss to Christ's Church here upon earth—is an especially severe bereavement to the Diocese of Pennsylvania.

It has been well said of him "that he gave himself with his alms" and in giving himself he gave not only an earnest, devoted and untiring service, but also an excellent judgment founded on a wide experience in affairs both ecclesiastical and secular, which was of the greatest value; so that large and generous as was his bounty, it was excelled in worth by his counsel and his service.

His range of activity in the work of the Church extended from the Parochial Sunday School to the General Convention. He was warden of his parish, he was treasurer of the Board of Missions. He was equally active in the management of the Boy's Club at Kensington and in the management of the entire missionary work of this Church. He was part of the organic life of the Church in innumerable capacities, he was foremost among the laity, and in the councils of the Church no voice commanded more attention and respect than his.

His service in the Diocese of Pennsylvania as we all know, cannot be valued, for the seed which he planted will continue to bring forth fruit in all the years to come. His benefactions cannot be counted, for they were never all known. He responded loyally and heartily to every call of the Church, no duty was too small or too humble for his undertaking, and everything undertaken was performed with the greatest diligence and with the greatest thoroughness. To record his work would be to write a history of the Diocese for the past thirty years.

Everything he did was done with the single-minded purpose of rendering to his Master the best he could give; his was the highest sense of stewardship which brought the largest increase to the talents which had been committed to his charge.

"His delight was in the Law of the Lord, and in His Law did he exercise himself day and night."

ROWLAND EVANS,
FRANCIS A. LEWIS,
EWING L. MILLER,
J. DeWOLF PERRY,
JOHN B. HARDING,
Committee.

## APPEALS.

### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pension for brave soldiers of the cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

The GENERAL CLERGY RELIEF FUND,
Church House, 12th and Walnut Sts.,
Philadelphia.

REV. ALFRED J. P. McCLURE, Asst. Treas.

### THE BOARD OF MISSIONS

**is the Church's Executive Body for carrying on its Missionary Work.**

**The Church is aided in 30 Home Dioceses, in 18 Domestic Missionary Districts, and in 8 Foreign Missionary Districts.**

**$850,000 are needed to meet the appropriations this year.**

**Full particulars about the Church's Mission can be had from**

**A. S. LLOYD, General Secretary.**
**GEORGE C. THOMAS, Treasurer.**

### LEGAL TITLE FOR USE IN MAKING WILLS.

**"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."**

SPIRIT OF MISSIONS, $1.00.

## WANTS.

WANTED—CHURCHWOMAN WISHES POsition to teach expression and physical culture. References: Bishop Tuttle, 80 Vandeventer Place; Mrs. J. H. Brooks, Bishop Robertson Hall, Washington Boul., St. Louis. Address Ida M. Moore, 4252 W. Belle Place, St. Louis. 1t

TEACHERS WANTED immediately for excellent Southern schools. Special guaranteed enrollment. Booklet free. Salaries from $40 to $200 monthly. Southern Teachers' Agency, Columbia, S. C. ma15-4t*

WANTED—POSITION AS BOARD house keeper, am absolutely clean. Know how to cook so as to teach the cook if necessary; $15 per month, board and laundry. Good references in Virginia and up north. Address 53, care Southern Churchman. 1t

WANTED—POSITION BY LADY OF REfinement, as nurse and companion to lady. Will keep house. References exchanged. Address Y, Box 312, Lexington, Va. 1t

WANTED—BY MIDDLE-AGED LADY POsition as housekeeper, nurse for convalescent, or would be generally useful. References exchanged. Address 54, care Southern Churchman.

WANTED—BY A YOUNG LADY, SITUAtion as companion to elderly lady or invalid. Would be willing to travel. Good nurse. Best references. Address Miss L. M. G., R. F. D. No. 1, Winchester, Va. 8may2t

WANTED— SEPT. 1, KINDERGARTNER (young Churchwoman), to organize and conduct Parochial Kindergarten in attractive town, 30 miles from San Antonio. Altitude, 1,500 feet. Healthful climate; exceptionally interesting field for service. Knowledge of German an advantage. Stated salary. Address, the Rector of Saint Helena's, Boerne, Kendall Co., Texas. 8may2t.

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. may1*

# The Household.

## Cleaning the Attic.

"We'll give all this trash to the ash man this afternoon," said Mrs Carter, as she and her maid began the annual housecleaning. "I shall be glad to get so much worthless stuff out of the house."

Helga first surrepitiously extracted a chromo entitled "Our Pets" from the overflowing basket which they had brought from the attic. The fact that the chromo had a hole punched through it did not alter her opinion that it was too good to throw away."

"Mother," exclaimed Elizabeth, rushing in from school and leaning over the basket, "you weren't really going to throw away my dear little Easter rabbit?"

"Why," said Mrs. Carter, "I did not suppose you cared for that old rabbit. One ear is broken and one foot gone—"

"Of course I care for it!" interrupted Elizabeth, and carefully brushing the dust from the dilapidated bunny, Elizabeth carried it to the dining room and deposited it tenderly in a cut-glass dish on the side-board.

"Hello!" called Bob. "Cleaning house? Say, don't throw that rug away! I shall want that when I go camping this summer."

"But, Bobby," remonstrated his mother, "the moths have ruined it. You don't want a rug that is full of great holes, do you?"

"S-u-r-e!" responded Bob. "And I want these old umbrellas too. There's a man down on Market Street that pays a good price for old umbrellas."

He proceeded to rescue also a broken clock and a piece of rusty chain, and promised to remove his possessions to the shed.

"Mother," said the elder daughter, coming downstairs a few minutes later, "I notice that Helga has carelessly thrown the note-book containing my essays that I wrote in my sophomore year into that basket of rubbish. Those essays were the results of a great deal of original research. Will you please tell Helga to put them back in the attic?"

"Yes, my dear," said her mother, with a sigh, "I'll attend to it myself."

"Been cleaning the attic?" asked the head of the household. "I hope you didn't throw away those old tan shoes. I want them this summer."

"But, Robert," protested Mrs. Carter, "those tan shoes are entirely worn out; one has a big hole in the side. I have saved two fairly decent old pairs for you."

"The others are all right, responded her husband, "but I want the tan shoes, too. Nothing like having plenty of shoes. Those tan shoes are the most comfortable things I ever had anwway."

Mrs. Carter went upstairs and took the shoes and the note-books out of the basket.

Nothing now remained except a half-roll of wall paper, which had been left when the parlor was papered the time before last. Mrs. Carter unrolled the paper and looked at it.

"This is such pretty paper," she said to herself. "it is a shame to throw it away." So she carried it back to the attic.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

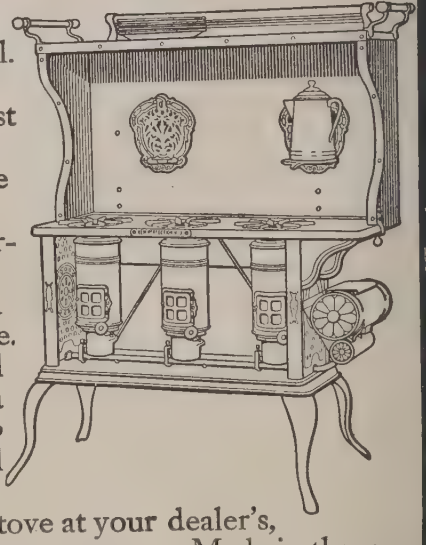
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA

**USE A**

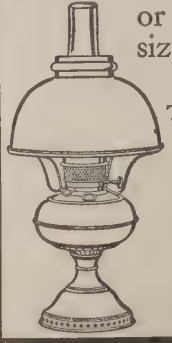
**NEW PERFECTION**

**Wick Blue Flame Oil Cook-Stove**

Because it's clean.
Because it's economical.
Because it saves time.
Because it gives best cooking results.
Because its flame can be regulated instantly.
Because it will not overheat your kitchen.
Because it is better than the coal or wood stove.
Because it's the only oil stove made with a useful *Cabinet Top* like the modern steel range.



For other reasons see stove at your dealer's, or write our nearest agency. Made in three sizes. Sold with or without Cabinet Top.



The *Rayo Lamp* cannot be equaled for its bright and steady light, simple construction and absolute safety. Equipped with latest improved burner. Made of brass throughout and beautifully nickeled. An ornament to any room, whether library, dining-room, parlor or bedroom.

Write to our nearest agency if not at your dealer's.

**STANDARD OIL COMPANY**
**(Incorporated)**

# Thoughts for the Thoughtful.

We are God's sons and daughters, sharing the infinite life.—E. E. Hale.

Service without confession is better than confession without service. But service is confession.

We thank our Father for our opportunities to serve Him and advance His kingdom.—Wm. M. Jones.

Patience means the readiness to wait God's time without doubting God's truth.—A. T. Hadley, LL. D.

Strike from mankind the principle of faith, and men would have no more history than a flock of sheep.—Bulwer Lytton.

Since murmuring is the seat of sin, help me, O my Father, to be cheerfully thankful for what Thou sendest me.—S. A. Nettles.

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—Madame Swetchine.

I don't care to meet the man who has never made a mistake, for that infallible individual has likely never made anything else.—H. Macaulay.

We rise on the wings of prayer above all that is worthless and perishable, and become greater—yea, more divine—as we do so. This is the power of prayer.—Zschokke.

Life is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.

We never reach the full joy of living until we learn the sweets of self-giving for Christ's sake; until we realize the privilege of making others happy and are ready, no matter what the cost or the sacrifice, to serve wherever we find opportunity.—Jennie Cassedy.

In the way that he shall choose,
He will teach us;
Not a lesson shall we lose,
All shall reach us.
All the lessons he shall send
Are the sweetest,
And his training in the end
Is completest.

He drives sins away as the wind drives the smoke. He casts them into the depths of the sea, that they may never reappear, however great and heavy they may have been. For when the sinners turn with their whole hearts from sin to God, God turns away wholly from their sins and looks with smiling face upon them.

Our business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

**Hicks' CAPUDINE Cures Sick Headache**

Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

1908 ANOTHER RECORD BREAKING YEAR FOR THE 1908

*Northwestern Mutual Life Insurance Company*

GROWTH OF COMPANY.

New Business Paid For. (Not Including Additions.)

| | |
|---|---|
| 1904 Largest Year in Previous History of the Company | $ 73,876,037.00 |
| 1905 Largest Year in Previous History of the Company | $ 90,334,038.00 |
| 1906 Largest Year in Previous History of the Company | $ 93,885,273.00 |
| 1907 Largest Year in Previous History of the Company | $102,242,289.00 |
| 1908 Largest Year in Previous History of the Company | $109,773,709.00 |

Surplus Account December 31st, 1908.

| | |
|---|---|
| Dividends apportioned for payment in 1909 | $11,199,411.56 |
| Deferred dividends on policies maturing after 1909 | $16,847,000.00 |
| Total Future (assigned) Dividends | $28,046,411.56 |
| Unassigned Surplus | $ 4,465,646.40 |
| Total surplus funds (on basis of values furnished by New York and Massachusetts Insurance Departments) | $32.5 357.96 |

T. ARCHIBALD CARY, GENERAL AGENT FO VIRGINIA AND NORTH CAROLINA.

601 Mutual Assurance Society Building, - - RICHMOND, VA.

MEMORIAL GIFTS FOR ASCENSION DAY AND WHITSUNDAY

MONUMENTS for the CEMETERY in Granite, Marble or Stone

ART GLASS, WINDOWS and TABLES of RECORD, CHURCH FURNISHINGS for the SACRED EDIFICE, Wood, Marble or Stone. Metal, Art Glass, Embroidery, etc.

Illustrated Handbook and Data on request.

J & R LAMB 23, 25, 27, Sixth Ave., NEW YORK.

PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT

RICHMOND, VA.

BE PREPARED FOR MISFORTUNE. Don't spend your money in foolish things, but save all those dollars you have been wasting and deposit them in a good strong bank where they will not only be safe but will begin to grow immediately. When the days of **misfortune** arrive you will be prepared if you deposit in the **PLANTER'S NATIONAL BANK,** which has the Largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,160,000

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

INCORPORATED 1882.

THE

VIRGINIA FIRE & MARINE Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**CLERGYMEN WANTED.**

Wanted.—Five Clergymen for the Diocese of Kansas City. Address Bishop E. R. ATWILL, 3146 Main St., Kansas City, Mo.
1may-3t.

**CHOIR EXCHANGE.**

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## Capon Springs and Baths

A most delightful Mountain Resort with large company every year. Capacity 600. 100 miles due west of Washington, D. C. For pamphlets, rates, etc, address
CHAS. F. NELSON, Capon Springs, W. Va.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK
OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## John L. Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.**
Ask for Booklet DI.
AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

## CHURCH FURNITURE
## STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. LUETKE ART WORKS 227-229 W. 29 NEW YORK

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING
BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## LET ME DO YOUR SHOPPING

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.
Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## A Room for Sick Working Girls

**"I was sick and ye ministered unto me."**

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

## ECZEMA FROM HEAD TO FOOT

For Six Months his Suffering was Beyond Words—One Mass of Irritation and Itching was Dreadful—Slept Only from Sheer Exhaustion—Almost Out of His Mind—After 24 Hours' Use of Cuticura Slept Like an Infant and Then was

## CURED IN ONE MONTH BY CUTICURA REMEDIES



"I am seventy-seven years old and one day, some years ago, I fell from a step-ladder, bruising my heel. In a few days I could not walk. I called in a doctor and inside of a week erysipelas set in. The doctor had not cured me of that when I was taken with eczema from head to foot. I was sick for six months and what I suffered tongue could not tell. I could not sleep day or night because of that dreadful itching; when I did sleep it was from sheer exhaustion. I was one mass of irritation; it was even in my scalp. The doctor's medicine seemed to make me worse and I was almost out of my mind. I read of Cuticura and sent my wife to the druggist, who was a member of my lodge of Odd Fellows, for a set of the Cuticura Soap, Cuticura Ointment and Cuticura Resolvent. I used them persistently for twenty-four hours. That night I slept like an infant, the first solid night's sleep I had had for six months. I was not afraid to use plenty of Cuticura Ointment and Cuticura Soap with hot water and in a week's time I was able to put on my clothes again. In a month I was cured. From that day to this I cannot praise the Cuticura Remedies too highly. I may add that I have a very heavy head of hair which I owe to Cuticura. W. Harrison Smith, R.F.D. 2, Mt. Kisco, N. Y., Feb. 3, '08."

A single set of the Cuticura Remedies is often sufficient for the treatment of the most torturing, disfiguring, itching, burning and scaly humors, eczemas, rashes and irritations, with loss of hair, from infancy to age, when all other remedies fail. Guaranteed absolutely pure and may be used from the hour of birth.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

**"ELEGANCE AT MODERATE COST"**
**Lycett's**
Engraved Wedding Invitations;
**Lycett's**
Visiting and Announcement Cards;
Lycett's Stamped Stationery.
Write for samples to
**THE SOCIETY STATIONER,**
**Lycett Engraver, Bookseller and Importer,**
317 N. Charles St., BALTIMORE, MD.

## CHURCH EMBROIDERY
and
**Church Vestments,**

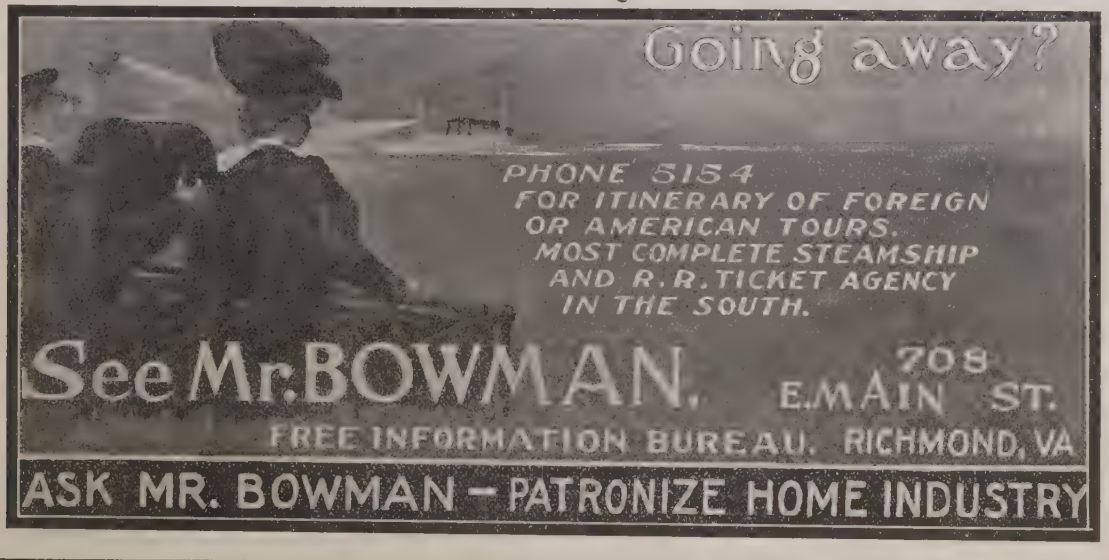
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS NISI FRUSTRA 1835

VOL. LXXIII. RICHMOND, VA., MAY 22, 1909. No. 21.






**The South's Largest Furniture HOUSE Wants to See You**

And we want you to see the most complete line of Furniture in the South.

—o—

BRIDAL FURNITURE

Is a specialty with us. Spring and June brides will have every opportunity for choosing from the richest assortments made.

Then you can save money in every department, Write us or visit our store.

**SYDNOR & HUNDLEY, Inc.**

709-11-13 E. Broad St.,
RICHMOND, VA.

*"Furniture for the Home Beautiful."*

THE

**American National Bank**

RICHMOND, VA.

—o—

| | |
|---|---|
| Capital | $100,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

# THREE TIMELY BOOKS

**APT AND MEET.** Counsels to candidates for Holy Orders at the Divinity School of the Pacific. By Rt. Rev William F. Nichols, D. D., Dean. 12mo, cloth, $1.00 net. Postage, 8 cents. "hese Counsels are in the form of short addresses to the students o the Church Divinity School, San Mateo . . . but it will be an infinite pity if the reading of it does not extend beyond candidates to clergy of every age and standing. For it is a book to rouse and inspire—Review.—— **A PRIEST TO THE TEMPLE, or The Country Parson,** By G. Herbert. Introduction and Notes by the Bishop of North Carolina. 12mo cloth, 75 cents. Postage, 8 cents. The publishers have done well to bring out ths editicn of Herbert's "Country Parson." It has been worth reading since the day it was written. It has outlived many treatises on pastoral theology and lives still with vigor undiminished.—The Cambridge Tribune.——**THE CURE OF SOULS, or Christ's Treatment of the Individual.** By Rev. W. H Milton. D. D., Rector of St. John's Church. Roanoke, Va., with an introduction by Bishop Randolph. Lectures on the Religious Aspect of the Emmanuel Movement. 12mo cloth, $1.00; by mail $1.10. The sermons are strong and clear, nor is it surprising that Bishop Randolph should give the book the indorsement he has inscribed. Besides their merit as teachers, these sermons have the merit of being readable. Many a "shut-in" will find profit in them.—American Church S. S. Magazine.

**Thomas Whittaker, Inc.,** 2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
...-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

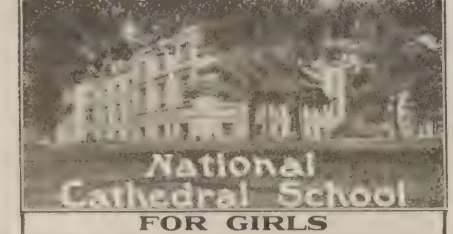
# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address, MISS M. GUNDRY, Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
MR. and MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A., Associate Principal.

CENTRAL BUREAU OF EDUCATION, PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

## BEL AIR SCHOOL,
NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1



**FOR GIRLS**
Mt. St. Alban, Washington, D. C.
Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.
THE BISHOP OF WASHINGTON, President Board of Trustees.
MRS. BARBOUR WALKER, M.A., Principal.

BRISTOL SCHOOL. An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

## ST. AGNES SCHOOL
FOR GIRLS. ALBANY, N. Y.
Re-opens September 28th for its thirty-ninth year. Announcement on application.

## FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

# Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

# R. L. Christian & Co.
816-818 EAST MAIN STREET,
Richmond, Va
## Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

# National Pneumatic Water Supply

FOR COUNTRY and SUBURBAN HOMES
Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.
Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.
Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**
You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*
Address carefully as follows to insure prompt attention.
GRAHAM DAVIDSON & CO.,
623-627 E. Main St., Richmond, Va.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists 25c, to $1 00.

# N. & W. R'Y.
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *7.10 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MAY 22, 1909. No. 21.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## INFORMATION VERSUS EXHORTATION.

If, as was suggested in the last issue of the Southern Churchman, there is the possibility of a deficit in the treasury of the Board of Missions at the close of this fiscal year, what is the real cause of that danger?

Of course, it is easy to attribute such conditions to the wrong cause and so increase the difficulty of correcting the trouble. The first step in the cure of any disease or the correction of any wrong conditions is a correct diagnosis, and the difficulty in missionary receipts is no exception to the rule. To attribute the depleted treasury to inability on the part of the Church to meet the demands made on it, or to the interference of other calls and demands, or to the unwillingness of Church People to contribute with sufficient liberality is simply to beg the question and to plead that the trouble is irremediable, or that the remedy is so far in the future as to make it hardly worth while, or that it is necessary to sacrifice one part of the Church's work in order to sustain another.

To any careful investigator it is evident that the Church has undertaken no more work than it can easily and thoroughly do, and it is equally evident that Church people are abundantly able and willing to sustain any good work that commends itself to their intelligence, conscience and good will. This fact has been demonstrated over and over again. Given a really wise and good work, and a thorough understanding of that work on the part of the laity and an actively aroused interest in it, and the work has always been sustained and pushed to success. But mere exhortation to do, without sufficient and satisfying information and reasons, will never lead intelligent men and women to active interest in any cause, however good.

An ounce of information is worth a pound of exhortation, any time, in any good cause.

The trouble with the situation in the missionary treasury to-day, is simply and solely a lack of information. Exhortation is so cheap and easy and costs so little thought and trouble, that it has been too often substituted, with disastrous results, for information. It is far better to give a man good and sufficient reasons for doing a work than to exhort him to do it "because it is his duty;" if he is a reasonable man, he will surely ask, "Why is it my duty?" And he has a perfect right to a satisfying answer to his question.

A layman, coming out of a missionary meeting, where he had listened patiently to three missionary addresses, remarked, with a good deal of exasperation, "Well, I've heard for the five hundredth time that if I'm a Christian, I'll sustain missions; but why don't somebody tell me all about missionary work, what the missionaries are doing and how they are doing it, and what they are accomplishing?" It was a righteous and fair plea, and entitled to just consideration.

The trouble with the missionary situation to-day, is want of information.

It is an open question whether forty per cent. of our Church people read any kind of current Church literature, or have any definite and exact information as to what the Church at large is doing, or how it purposes doing it. Under such circumstances, is it to be wondered at that so little interest is taken in our missionary work?

In one of the cities in this land where the Church is supposed to be most intelligent and where missionary work has always had an honorable place and hearing, and where missionaries, for many years, have had the "right of way" in the churches, and where the General Convention has very recently done most admirable educative work, an earnest and faithful missionary, in conversation with one of the richest and most active vestrymen of one of the most conspicuous churches in the city and Diocese, made this discovery: the good man did not even know what "the apportionment, for missions" was; he had no idea of the amount due from his own church, and he knew nothing as to whether or not his church had ever met or made any effort to meet its obligations! Is it any wonder that his church was in arrears on its apportionment, and was usually in that unhappy condition? He actually asked the missionary by what authority the apportionment was made, and who had any right to make an apportionment against his church!

Information—full, clear and explicit information—is what is needed, and is the only possible remedy for the conditions.

"Congregationalism" is the charge so often brought against our churches, but is the charge altogether fair or just! We are told that men and women will give thousands for the parish church and its need, and a bare pittance for missions; that an organ, or chancel furniture, or electric-light fixtures, or a new carpet, or a parish building will elicit prompt liberality, but that a deaf ear is turned to the plea for missions. Is that a fair charge? They give freely to the thing they know about. Information—not exhortation—has done the work. They can see the need for an organ, or a carpet, or furniture, or a parish building, and they are fully informed as to their use and purposes; and they know little or nothing of the work and value and accomplishments of missions. If they had the same clear and definite information as to the work of the general Church that they have as to the local church, doubtless their interest would be equally as great in the one case as in the other.

Where is the fault? Certainly not with the officers of the Board of Missions, or with the Church press. The Board has a most admirably conducted exponent in the "Spirit of Missions," a magazine that has few equals and no superiors in the realm of missionary work. It is full of timely, valuable, and interesting information, and will keep any reader in touch with all branches of the Church's missionary work.

There was never a time when the Church press generally gave greater space and prominence to missionary work than in the present. Its readers are kept fully in touch with all that

the Board is doing and purposing, and the needs of the treasury are kept constantly in evidence.

Furthermore, the Board officers are ready to supply full and accurate information to any inquirer as to any given field, work, or worker, and to answer any question as to any detail of missionary enterprise.

The trouble seems to be that our people, as a rule, are not readers of the Church's literature; are not in touch with their own sources of information. They subscribe to and read the daily papers, the magazines and the secular reviews, but they ignore their own Church press. Hence, a large and painful ignorance, and flowing from this, inertia and want of interest.

Any clergyman will find himself relieved of a large part of his burden of so-called "money raising" and find his people willing to give freely, if he will see that they are properly informed; kept in intelligent touch with the needs, requirements and outlook of missionary work.

A very small experiment will satisfy any doubting one that information will very far outweigh any amount of exhortation and produce vastly better and more enduring results with a much smaller outlay of time, effort and nervous strain.

## THE MISSIONARY SITUATION.

I cannot refrain from sending you a word of sincere congratulation on your fine editorial on the "Missionary Situation," in your issue of the 15th. I have just finished reading it, and say most earnestly and heartily that it presents the high ideals and the proper exhortation for all the clergy and laity of the Church to act upon.

"Go forward" is the note. Let it echo and re-echo and resound far and wide over the country, that the servants of our Lord Jesus Christ may renew their efforts and redouble their diligence towards extending Christ's Kingdom in the world.

We are living in stirring times. Increasing attention is being given to our branch of the Catholic Church by our brethren of the various denominations, and even by many priests of the Roman Communion. I believe that God has a great work to do for this branch of the Church, if the members thereof can realize it, and rise to the potentialities of the situation. Christ told His Apostles to call His Church Catholic, because it was for "all nations," "every creature." I thoroughly believe that the more such notes as you have sounded can be increased throughout our whole country, the sooner we will realize the truth of Christ's prophecy that "I, if I be lifted up, will draw all men unto me."

Yours faithfully for Christ and the Church,

WILLIAM CRANE GRAY.
Bishop of Southern Florida.

## THE ANGLICAN COMMUNION.

### In Relation to Other Christian Churches

By the Very Rev. Joseph Armitage Robinson, D. D., Dean of Westminster.

No one who is interested in the sacred cause of Christian unity can look back upon the past year without feeling that some true progress has been made. The Pan-Anglican Congress brought for the first time prominently before the minds of many English Christians the conception of the Anglican Communion. This conception had never expressed itself before in a practical shape which our practical imaginations could recognize. We all felt that something larger than we had been accustomed to was presented to us—larger unity closely connected with a larger mission and a deepened responsibility.

Moreover, the topic of Christian unity was treated with singular courage. The outlook was wide and generous. The spiritual work of Christian communions other than our own was not neglected or belittled. Never have we, as a whole, opened our eyes so widely to look at the facts.

Again, difficulties on all sides were recognized, and yet were not felt to be paralyzing or even depressing. Rather the feeling began to grow that these real difficulties were to be the means of initiating new thought on old problems; that there was much still to be learned in every direction, from present facts, from history, and, above all, from St. Paul.

For all this we must thank God. And then we have to ask, What next is to be done? And on this point I would wish to say two things.

First, we must give ourselves seriously to study, and then earnestly to proclaim, the ideal of the corporate life as it is set before us in the New Testament. This is quite the most important contribution that we can make during the next ten years. We are not in the least ripe—here in England, at all events—for practical schemes of unification. We must get a firmer hold on the truth which is expressed in the fifteenth chapter of St. John's Gospel—the vine and its branches; and in the First Epistle to the Corinthians and the Epistle to the Ephesians—the body and its members. We must familiarize ourselves with the ideal thus revealed to us, and we must insist on judging our whole lives and all our thoughts about the Christian Church in the light of it. Until we come to feel that we have been astonishingly blind and wrong we shall make no sound progress. Unity is to come through penitence first, and through practical wisdom second. We all see that if we were united we should be strong; we do not all see that in being divided we are wrong.

That is the first and chief thing I desire to urge. The second is this: A great step in advance would be taken if we would abandon the old maxim, "Mimimize your differences," and put in its place "Study your differences." If on all sides people would try to understand the points of difference which separate one Christian communion from another, to get at the underlying principles, to find out what the history of these differences has been and whether in practice they mean now what they meant once—then we should be on the way to that precious thing—a mutual understanding. Ignorance is our enemy. Our ignorance of others, and the ignorance which prevents others from understanding us. Therefore, I would urge, especially upon my younger brethren, on whom so much of the future depends, to study the past history of religion in this country—deeply and earnestly, always with a view to the future history of religion in this country. Why not study for a few plain lectures on this subject, which should treat historically and sympathetically the various forms of Christianity which are in our midst? And why not, with this in view, try to get into touch with some earnest representative of one or other of the chief of these forms, so as to learn the right sources of historical information and to get at their own view of their position? Such contact would, I believe, be not unwelcome, and it would help to remove much unreasonable prejudice. It would be a real advance towards a mutual understanding.

The propagation of ideas is in the end more powerful than any other form of effort. A great idea seeks its own embodiment, works towards it slowly but persistently. The thinking of to-day will influence tomorrow and the next day. Let us propagate the idea of Christian unity, and not be anxious to formulate schemes of reunion. If we can assure ourselves from the New Testament that it is the will of God, then let us go forward to proclaim that it is the will of God. From man to man let us propagate that conviction. The whole of Europe was moved by those words once—"It is the will of God"—and the First Crusade was the result. With how much more certainty of truth may we use them to-day of the realization of the corporate life of Christian men! "His will"—in the most true and noble sense—"His will is our peace."

# Church Intelligence.

## CALENDAR.

MAY.

1—Sts. Philip and James.
2—Third Sunday after Easter.
9—Fourth Sunday after Easter.
16—Fifth Sunday after Easter.
20—ASCENSION DAY.
23—Sunday after Ascension.
30—WHITSUNDAY.
31—Whitsun Monday.

### Collect for Sunday after Ascension Day.

O God, the King of Glory, who hast exalted Thine only Son, Jesus Christ, with great triumph unto Thy Kingdom in Heaven; we beseech Thee leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us into the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. **Amen.**

# Foreign.

### "The Lie So Oft O'erthrown."

One of the most absurd and persistent of delusions is the belief entertained by vast numbers of simple people, and fostered by a good many people who are not simple, that the Bishops and clergy of the Church of England are State paid. A correspondent, the verger of Hucknall Torkard Parish church, sends us a hand-bill containing replies received from eminent Liberal statesmen to the question as to whether the Bishops and clergy of the Church are paid by the State. Two of the replies, one from Mr. Asquith and one

from Mr. Lloyd George, are quite recent. The replies are as follows: The late Mr. Gladstone (May 21, 1884): "Sir,—In reply to your letter, Mr. Gladstone desires me to inform you that the Bishops and clergy are not paid directly or indirectly by taxes." The late Duke of Devonshire (February 26, 1885): "In reply to your letter of the 20th inst., I am desired by the Marquis of Hartington, to inform you that no money received by taxation is used towards paying any income or stipend received by any Bishop or clergyman of the Church of England as such." Lord Rosebery (July 19, 1894): "I am desired by Lord Rosebery to say, in reply to your letter of the 15th inst., that the Bishops and clergy of the Church of England are not paid by the State." The Right Hon. H. H. Asquith (February 28, 1908): "In answer to your letter of the 18th inst., I am desired by the Chancellor of the Exchequer to say that with the exception of those in the direct employment of the State as chaplains, the stipends of the Bishops and clergy of the Church of England are not paid out of public funds." The Right Hon. David Lloyd-George (December 8, 1908): "In reply to your letter of the 27th inst., I am desired by the Chancellor of the Exchequer to say that with the exception of those in the direct employment of the State as chaplains, the stipends of clergymen of the Church of England are not paid out of the public funds." The above letters were all received by a Hucknall Torkard correspondent. Our correspondent tells us that 2,000 copies of the above have been distributed in his parish, and he suggests that other parishes—particularly in Wales—might like to make use of them.

### Church Property and the Budget.

Attention has been called to the fact that the Budget proposals, if adopted by Parliament, will impose a considerable added burden upon the property of the Church. The Ecclesiastical Commissioners are exceedingly large land owners as well as income-tax payers, and they will be affected by the new taxes. The Standard stated that "those who deal with Church finance are seriously alarmed at the possibilities that have been raised." This is somewhat of an exaggeration. We made inquiries at the headquarters of the Ecclesiastical Commissioners this week and found no alarm on the subject, but some amount of speculation as to how things may turn out. With regard to the proposed tax on "undeveloped land," glebe land as well as other land owned by the Commissioners, would be affected, and of course, the same must be said regarding the unearned increment tax on land that has been very much developed. But until a survey, which would probably take a long time, has been made, it would be impossible to form any estimate as to the extent to which the Church would be affected. The Ecclesiastical Commissioners and other Church Corporations, such as Queen Ann's Bounty, would be in precisely the same position as other landowners. With regard to the increased income-tax on incomes above £3,000 but not above £5,000, the Ecclesiastical Commissioners now pay tax on a yearly income of some two millions. Their annual income-tax cheque is about £97,000, of which much comes back in the form of abatement. They will have to pay the extra 2d. in the pound, but they understand that the super-tax is not to apply to corporations, and therefore they will not have to pay the extra 6d. in the case of incomes over £5,000.

## American.

### Abstract of Proceedings of the Board of Missions.

The usual monthly meeting of the Board of Missions was held at the Church Missions House on Tuesday, May 11, with an attendance of eight Bishops, twelve presbyters, and twelve laymen. Bishop Doane presided. In calling the session to order he announced the great loss sustained by the Church through the death of the Board's treasurer, Mr. George C. Thomas. It was decided to defer action upon the election of a treasurer until a subsequent meeting. In the meantime a committee of five was appointed to take the question under consideration and to report in June.

The assistant treasurer reported that during April there was a serious decrease in income. The month began with the income showing an increase of $26,000 as compared with April 1, 1908, but it closed with an increase of only $7,740, as compared with May 1, 1908. The decrease in parish and individual offerings was largely accounted for by the non-receipt of certain large individual offerings made during April, 1908.

The general secretary announced that the Rev. Hugh L. Burleson had accepted his election as one of the Board's secretaries. He also reported the receipt of a large number of letters from Bishops, clergy, lay people and organizations conveying their sympathy for the loss sustained in Mr. Thomas' death.

The commission of seven, appointed at the April meeting to devise plans to secure the funds necessary to meet the Board's appropriations, reported that they had held two meetings and had adopted a plan for inaugurating a campaign to provide the needed funds and to prepare the Church for the responsibilities of the next fiscal year. The commission recorded its "unanimous conviction that if their appeal to the Church is made with intelligence and faith, it will not be in vain. They believe that the Church is able and will prove itself willing to provide for the support of our missionary work and for its healthy and normal growth."

The Board then turned to the important work of making the appropriations for the next fiscal year. It was found that the increases recommended by the committee totaled $71,000, of which $29,000 was asked for by the committee on work among the negroes; $25,000 by the committee on Domestic Missions, and $17,000 by the three committees having supervision of work in the distant fields. After prolonged discussion it was decided to delay until the October meeting action upon the proposed increase for work within the limits of the United States. On the other hand it was decided to recommend the immediate adoption of the estimates for the distant missions after the several committees had reduced the requests of the Bishops to the lowest possible limit. The budget as adopted for the fiscal year beginning September 1, 1909, aggregates at present, $1,114,859.69. This is an increase of less than two per cent., as compared with the present fiscal year.

The Rev. A. M. Hildebrand, as Archdeacon of Tennessee, was appointed for work among colored people; the Rev. Guy Douglas Christian to be missionary at Nome, Alaska; Miss Emma Greer, of West Virginia, as a Woman's Auxiliary United Offering missionary.

The Rev. Robert A. Griesser, of the Diocese of Western New York; Mr. Joseph L. Meade, a candidate for orders from the Diocese of Alabama; Miss Annie W. Cheshire, a daughter of the Bishop of North Carolina, and Miss Edith C. Piper were appointed to the staff of the Missionary District of Shanghai.

The Bishop of Honolulu reported Miss Emery's safe arrival on April 16, in excellent health. On April 18, she attended ten services between 7 A. M. and 10 P. M., speaking at two of them. In the evening, eight of the Honolulu Sunday Schools of various nationalities crowded the cathedral for their Easter Offering service. The offering amounted to $461, or $100 in excess of the amount given by all the schools in the Islands last year. The total from all the schools will be nearly $600.

### Clergymen's Retiring Fund Society.

The semi-annual meeting of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, May 14, the Bishop of Long Island, president, in the chair, and the Honorable J. Van Vechten Olcott being secretary.

The report of Mr. Elihu Chauncey, treasurer, showed that $17,992.41 had been paid out in annuities, that current receipts had amounted to $24,070.79, and that $10,000 had been added to the Permanent Fund. Present clerical membership, including 55 of the Bishops, is 803. A legacy of $5,000 is expected to be paid into the treasury within sixty days, and notice has been received of a legacy of $1,000, to be paid later, from one of the Society's deceased members, the Rev. Thomas E. Pattison, of Baltimore, who also generously names the Society as his residuary legatee. It is earnestly hoped that others will be moved to remember th Society in their wills. The financial secretary, the Rev. Dr. Henry Anstice, presented his report of the half year's work and proposed methods by which the interests of the Society might be promoted, which were approved by the Board and ordered to be made known to the members. H. A.

### Semi-Annual Dinner of Virginia Seminary Alumni.

The Philadelphia Association of the students of the Virginia Seminary held their 34th semi-annual dinner at the Huntington Valley Country Club, a few miles north of the city, on May 13.

Rev. H. L. Duhring, president of the Association, was in the chair, and the Rev. Roberts Coles, rector of the church near by, was guest of honor. Others present were Rev. Messrs. Hammond, Snead, Beagen, Windley, Laird, Griffith, Burch, Remington, Cole, McHenry, Williams, Dr. Harrison, Mr. Childs and Prof. Remington.

To the delight of all present, the Dean of the Seminary, Dr. Crawford, appeared before the meeting was over and all lingered to hear the "Story of To-day" with "Our Most Dear Mother," as Bishop Potter wrote the name in his books given to the Library.

The Rev. W. H. Laird read an essay on "Justification by Faith," which the President announced was fashioned as to time on the model of the Sermon on the Mount, requiring just twenty minutes in rendering. And those of the Alumni who remembered the grandfather of the essayist heard now and then a sentence which brought back to our mind's eye the words of dear Doctor Packard.

An appreciation of Bishop Potter's connection with the Association was read, and the last message from the

venerated and faithful Dr. Marple, who shortly after the message was sent, fell on sleep.

Affectionate greetings were sent to Rev. S. E. Appleton, now lying in great weakness of body.

Several addresses were made full of loving recollection of the past and appreciation of the present work and life of the Seminary.

The Dean's visit was most timely, for the Seminary seen through his eyes is a joy and a help.

It was resolved that as many as can shall attend the Commencement next June, and the resolution is commended to like action on the part of all the Alumni who read this.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Ninety-third Annual Convention.

The Convention assembled in Christ church, Raleigh, at 11 A. M., Wednesday, May 12, and opened with the Litany, led by the Rev. Alfred R. Berkley, of Mayodan, followed by the celebration of the Holy Communion, the Bishop being the celebrant; epistoller, Rev. I. McK. Pittenger, of Raleigh; gospeller, Rev. F. W. Hilliard, of Oxford. The Bishop was assisted in the administration by Rev. Julian E. Ingle, of Raleigh, and Rev. Milton R. Barber, rector of Christ church. The preacher was Rev. S. R. Guignard, of Greensboro, his text being Exodus 25:21-22, his subject, "The Privilege and Responsibility of the Clergy as Ark-bearers of the Gospel."

At 4 P. M., the Convention assembled for business, and was called to order by the Bishop. The roll being called by the secretary, Rev. J. E. Ingle, about sixty clerical and lay delegates were in attendance. Rev. E. A. Osborne, Archdeacon of Charlotte, was elected president. The Bishop appointed the regular committees and received the reports of the Standing Committee, the Trustees of the Diocese, the principal of St. Augustine's School, the managers of the Thompson Orphanage, the Trustees of St. Mary's School, and the treasurer of the Diocese.

The Convention adjourned at 5 o'clock and the members went in special trolley cars to visit St. Saviour's Mission of Christ church parish, and inspect the chapel and new parish house; from there going to St. Mary's School, where a reception and garden party was held from 6 to 8 o'clock.

Beginning at 8:30 P. M., three services were held: At Christ church, a missionary meeting, presided over by the Bishop. Archdeacon Hughes spoke on Work in the Mission Field; Rev. S. J. Brown, of Cooleemee, on Work in Cotton Mill Towns; Mr. Jas. Ker, Jr., on Work in Cities and their Suburbs, and Rev. R. W. Hogue, of Chapel Hill, on Work Among Students of the University. At the Church of the Good Shepherd, a service for the Junior Auxiliary, was presided over by Rev. Dr. Pittenger and addressed by Rev. T. G. Faulkner, of Greensboro, and Rev. T. L. Trott, of Durham; at St. Ambrose church, a service for the colored people, addressed by Rev. P. P. Allston, of Charlotte.

Thursday, May 13, the Holy Communion was celebrated in Christ church at 7:30 A. M., and at 9:30 the Convention opened with Morning Prayer, followed by the Bishop's annual address. At 10 o'clock, following the address, committees were appointed to prepare suitable resolutions on the deaths of Rev. Charles Fetter, Rev. J. H. M. Pollard, Mr. George C. Thomas, treasurer of the General Board of Missions, and Mr. John Wilkes, deputy to General Convention. The report of the Committee on Church Work at the University of North Carolina, was presented by Rev. F. M. Osborne, of Charlotte. This committee was then made one of the regular committees of the Convention. The report of the Committee on St. Mary's School was presented by Rev. H. Mallinkrodt, of Charlotte; and the Rev. Geo. W. Lay, the rector of the school, addressed the Convention. The Convention then took a recess until 4 P. M., when the discussion on St. Mary's School was resumed and Mr. Charles E. Johnson, of Raleigh, made an address on behalf of the trustees. Then followed the election as trustees for the School of Rev. F. J. Murdoch, Rev. M. A. Barber, C. E. Johnson, and W. A. Irvin. The Convention surrendered its right to elect a member of the Board of Trustees of the General Theological Seminary, to enable the General Convention to reorganize the Seminary.

The Convention then elected the Standing Committee and delegates to the Fourth District Missionary Council.

The report of the trustee for the University of Sewanee was presented by Rev. F. J. Murdoch; the report of the committee on Sunday School Organization was received from Rev. R. B. Owens, of Rocky Mount, advocating a plan modeled after the New York Commission.

The executive committees of the Convocations of Raleigh and Charlotte were authorized to employ a financial agent to raise funds for Diocesan missionary work.

Invitations were received from St. Paul's church, Winston, and St. Barnabas' church, Greensboro, to entertain the Convention in 1910. Winston was chosen.

The Committee on Canons presented its report and proposed an amendment to the Canon on Parishes, denying the right of delegates voting at Convention when the parish had failed for two consecutive years to pay its minister's salary or Diocesan assessment.

The Convention adjourned at 6 P. M., when a reception and garden party was given by Christ church parish, from 6 to 8 o'clock, on the parish lawn.

At 8:30, there was held, in Christ church, a conference on Sunday Schools. Evening Prayer being said by the Bishop and rector and addresses made by Rev. T. A. Cheatham, on The Needs of the Work of Sunday Schools, by Rev. T. G. Faulkner, on Trained Teachers, and by Hon. J. T. Henderson, of Salisbury, on Bible Classes for Men. Also at 8:30 a missionary meeting was held at St. Ambrose church for colored workers, addressed by Rev. J. W. Perry, Rev. J. E. King, Dr. J. O. Plummer and Mr. V. N. Bond.

On Friday, the 14th, Holy Communion was celebrated at 7:30 A. M., in Christ church. The Convention reconvened at 9:30 with Morning Prayer. A resolution, offered by Rev. B. S. Bronson, was adopted, providing that the Bishop assign to each examining chaplain the subject for examination of candidates for Holy Orders, and that the board of chaplains should each year recommend certain books to be purchased and added to the Diocesan Library, and that the Library should be systematically catalogued.

Rev. Mr. Hogue proposed a committee headed by the Bishop, to arrange a summer conference of the clergy and invited them to the University at Chapel Hill.

The committee on Thompson Orphanage made its report, and addresses on the Orphanage work were made by Archdeacon Osborne, Superintendent Rev. W. J. Smith, Rev. Edward L. Ogilby and Rev. H. Mallinkrodt.

On motion of Rev. M. A. Barber, the Bishop was authorized to appoint a committee of laymen to organize the laymen of the Diocese to work for new Orphanage buildings.

Resolutions were presented by Rev. Mr. Hilliard on the death of Rev. Charles Fetter; by Archdeacon Osborne on the death of Rev. J. M. Pollard; by Rev. E. L. Ogilby on the death of Mr. George C. Thomas, and by Mr. S. S. Nash on the death of Mr. John Wilkes.

The report of the Woman's Auxiliary was read by Rev. F. M. Osborne, showing aggregate offerings of $4,710 during the year. The report of the finance committee was presented by Rev. S. S. Bost, of Durham; the report of committee on State of the Church by Rev. S. R. Guignard, and the Convention then took a recess until 4 P. M., when the report of the committee on State of the Church was considered.

Mr. C. E. Johnson was re-elected treasurer of the Diocese.

The matter of a Diocesan paper was discussed and it was decided to appoint a committee to confer with similar committees of the Diocese of East Carolina and the District of Asheville to arrange for the publication of a Church paper for the whole State.

After the thanks of the Convention were tendered to Christ church parish, the Church of the Good Shepherd and St. Ambrose, and the people and press of Raleigh, the Convention adjourned at 5:30 P. M.

The delegates were conveyed by trolley cars to St. Augustine's School and St. Agnes' Hospital, which were inspected, and a luncheon on the lawn partaken of.

The last meeting of the Convention was held in Christ church, at 8:30 P. M. A missionary meeting with addresses on the work of the Woman's Auxiliary, by Rev. S. M. Hanff, of Duke, and Rev. B. E. Brown, of Tarboro. The Bishop then dismissed the congregation, declaring the ninety-third Convention closed, and returned thanks for the success of the work of the Convention.

### The Woman's Auxiliary.

The 27th annual meeting of the Woman's Auxiliary of the Diocese, was held on Thursday and Friday, May 13 and 14, in the chapel of Christ church. A business meeting of the officers being held Thursday morning, a business meeting of the delegates Friday morning and Friday afternoon. Their annual report being presented to the Convention Friday afternoon, showing a most successful years' work.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Annual Council—Proposed Division of the Diocese—Ordination.

The seventy-eighth annual Council of the Diocese of Alabama met in the Church of the Advent, Birmingham, the Rev. W. E. Evans, D. D., rector, on May 5, 1909. In accordance with the usual custom in this Diocese, the Bishop met in conference with the clergy of the Diocese on the day preceding Council, in order that the clergy themselves might know each other better, and also that they might informally discuss matters of interest and importance to the Diocese in their own fields of work in a way that the more formal discussions of the Council do not per-

mit. Most of the clergy were present. In the Council itself, the keynote was missions, missions, missions—and in connection with this, expansion, which means division of the Diocese. It is conceded that the building up of the mission work of this Diocese is the certain forerunner of successful work in other fields of activity. The cities are largely drawing from the country districts now, and unless efforts are put forth to strengthen the country parish and mission, the very life will be drawn out of the smaller parish. Perhaps in no Diocese in the South is this work meeting with greater success than in Alabama, and the laymen of the Diocese are supporting it with a splendid generosity. In 1908 there was pledged $6,000 to the mission board for this work, and at the missionary session of this Council, $7,200 was pledged for the coming year, an advance of $1,200. The sky line is bright throughout the Diocese—hard work of the most telling kind is being done, and the Bishop is the leader in the onward progress.

The Committee on the State of the Church reports 556 confirmations, the largest number confirmed in any one single normal year in the history of the Diocese. And yet there were many places calling for a second and even third visitation from the Bishop which had to await his coming until another year. There was also reported $100,000 expended and being expended on new church buildings and additions, in the past two years, and proposed in the coming year.

The question of most vital interest to the Diocese under discussion in this Council was the proposed division of the Diocese. On this subject, the Bishop said in his address:

1. "In your consideration of the subject, you are privileged to exclude the interests of your present Bishop, so far as the question of labor is involved. Since I have been in your midst, I have made physical endurance the limit of the amount of work done. Should the Council, in its wisdom, request the Bishop's consent to a division, the limit of my work in the portion of the field to be chosen, will still be my power of physical endurance.

2. "I do not anticipate that we will have any serious trouble in determining the line of division. I believe each portion of the Diocese will enter into a consideration of this question in the spirit of giving, as well as taking.

3. "In my judgment, the whole matter is involved in the question of support. Should division take place, is the Church strong enough in each part to support itself? This question will be taken up, and I trust considered by you in a business-like manner."

The committee appointed to report upon the matter advocated the division, and suggested at the same time the line of division and the disposition of certain church property owned by the Diocese. The entire matter was fully discussed, and the Council adopted the following resolutions:

"Resolved, That the report of the committee on the division of the Diocese be received, but that final action be not taken until after the report of a committee to the next Council, said committee to be appointed by the Bishop and to take into consideration the financial equities and assets of the two Dioceses and the support of the Episcopate in each Diocese."

"Resolved, That this Council expresses its earnest hope that in the providence of God the way may be opened to successfully and happily complete the work of the committee on the proposed division."

The same officers were elected as in the last Council; the time and place of meeting for the next Council was Mobile, May 11, 1910.

Mrs. L. M. Little, of Montgomery, offered to the Council $5,000 towards the building of a $10,000 church at Auburn, if the Diocese would raise the other $5,000. It is hoped her offer will be accepted.

Great interest was shown by many rectors in the cause of the Orphans' Home of the Church, in Mobile, and it was recommended that the Diocese at large support this home. Heretofore the support of it has been confined to Mobile. The cause is the most worthy in the Diocese, and a number of clerical and lay delegates have pledged themselves to do more than has been done for this institution.

On Sunday morning, May 9, 1909, being the Fourth Sunday after Easter, at Grace church, Anniston, Ala., the Bishop of Alabama ordained to the Diaconate, Joseph Lyons Meade. The candidate was presented by the rector of the parish, the Rev. James G. Glass, and the sermon was preached by the Rev. W. N. Claybrook, rector of the church of St. Mary's, Birmingham. The Rev. Mr. Meade has offered himself to the Board of Missions for the foreign field, and will sail the latter part of June, after his graduation at Sewanee, for either Japan or China, probably to Shanghai.

On the night of May 4, the Bishop confirmed twenty-six persons at the Church of the Advent, Birmingham, Dr. Evans, rector. All of this class excepting three were grown people.

At St. Mark's church, Birmingham, the Bishop lately confirmed a class of ten adults, all of whom came from other denominations. This was the second visit of the Bishop to this parish for confirmation. The Bishop has confirmed nearly one hundred and sixty people in the City of Birmingham this past year.

Two beautiful memorials were presented to St. Stephen's parish, Eutaw, by Mrs. Roberta McQueen, in memory of her husband and daughter. One was a pair of brass seven-prong candlesticks in memory of J. P. McQueen, a former vestryman, the other a brass altar desk, in memory of Sadie McQueen.

Rev. Wyatt Brown has taken charge of all Saints' mission, Mobile, and St. Paul's, Spring Hill.

The parish at Jacksonville is growing under the leadership of Rev. W. T. Allen. Rev. Mr. Allen was the Council preacher.

## NEW MEXICO.

Rt. Rev. J. M. Kendrick, D. D., Bishop.

### The Convocation of the Missionary District of New Mexico Including Texas West of the Pecos River.

Convocation was held in St. Paul's Memorial church, East Las Vegas, N. M., Rev. J. S. Moore, rector, on Wednesday and Thursday, May 5 and 6, 1909.

The services at Convocation were: Wednesday, A. M., Holy Communion and sermon, the Bishop celebrant, assisted by the rector of the parish; preacher, the Rev. Wm. E. Warren.

At 7:30 P. M., Auxiliary service, Evening Prayer and sermon by Rev. Henry Easter, rector of St. Clement's, El Paso, Texas.

Holy Communion on Thursday A. M., at 7:30; celebrant, the Rev. Harvey M. Shields, of Dawson.

The appointments and elections resulted as follows: Secretary, the Rev. J. S. Moon, East Las Vegas, New Mexico; treasurer, Mr. Wm. J. Johnson, Albuquerque, New Mexico; the council of advice, the Rev. Henry Easter, El Paso, president; the Rev. W. Fletcher Cook, Mr. J. Stoney Porcher, Mr. D. Pope Holland; examining chaplains, the Rev. W. R. Dye, the Rev. J. S. Moore, the Rev. Wm. E. Warren. Chancellor, the Hon. L. B. Prince, Santa Fe. Registrar, Mr. Arthur Boyle, Santa Fe. Treasurer of the District, Mr. R. J. Palen, Santa Fe. District secretary of the Woman's Auxiliary, Mrs. Elizabeth J. Linsay, Victoria, New Mexico. Delegates to the Missionary Council of the South West, 1910, the Rev. Harvey M. Shields, the Rev. Henry Easter, the Hon. L. B. Prince, the Hon. Wm. J. Mills. Committee on General Clergy Relief Fund, and General Clergy Relief Pension Fund, the Rev. Harvey M. Shields, Dawson, New Mexico, official correspondent; the Rev. J. S. Moon, Las Vegas, New Mexico.

All reports presented were adopted with recommendations attached. An advance is noted all along the line, in every department. In submitting the report of the Committee on State of the Church, the Rev. W. Fletcher Cook, chairman of the committee, spoke with vigor of the needs and conditions of the District, eulogized the men who were doing such efficient work against such odds, and declared that as compared with the clergy of any diocese or district with which he was acquainted, the men who were doing the work in the Missionary District of New Mexico, ranked far above them, in ability, in energy, in overcoming obstacles, in amount of work accomplished.

The Bishop having spoken of the transient character of the clergy who come here, and of the causes that brought them, was followed by the Rev. Wm. E. Warren, who suggested that one cause of the constantly changing clergy list might be found in the fact of the high cost of living, faced by small remuneration. The distance between places are great and travel is expensive, and so it is no little hardship on men so far from Convocation, to attend. The return trip for the Rev. W. H. Doggett, Farmington; the Rev. N. F. Marshall, Carlsbad; the Rev. Charles Maltas, Roswell, means eight hundred miles, while for the Rev. F. W. Pratt, Marfa, Texas, it means nearly fourteen hundred miles of travel.

The most enjoyable and pleasing feature of Convocation was the adoption of the following resolutions of congratulation, and the unanimous expressions of affection and esteem for our dear Bishop, which were spoken:

Whereas, This is the 20th anniversary of the consecration of the Rt. Rev. John Mills Kendrick, D. D., as Bishop of New Mexico; therefore, be it

Resolved, That the members of this Convocation hereby express their loving appreciation of the noble self-sacrificing character of their Bishop, of his unfailing faithfulness, of his untiring toil, of his deep devotion, of his able administration, of his exceeding loving kindness to his people and clergy.

Be it further resolved, That we express, as far as words can, our devout gratitude and great gladness, that we have him with us on this, his 20th anniversary, and that God in His goodness has preserved him with all his powers unabated, and we pray that many years may be added to his self-sacrificing devotion to the Church.

The Bishop's response was happy and appreciative. The occasion was blessed for all present.

The next Convocation will meet at 10:30 o'clock, on Tuesday, April 19, 1910, in St. John's church, Albuquerque, New Mexico.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Fifth Annual Convention.

The fifth annual Convention met in Trinity church, Shamokin, on the 11th and 12th inst. The Bishop read his address after Evening Prayer had been said. The address had reference to progress made in the Diocese during the year. He spoke somewhat on the subject of Church Unity, with special reference to the Greek Church. Toward the close of his address, he spoke of the absence of Rev. Charles Morison, occasioned by serious illness.

The Convention organized just after the address, by electing Mr. C. M. Clement, of Sunbury, secretary, who, with the consent of the Bishop, appointed Rev. William Dorwart, assistant secretary. Mr. C. Larue Munson was elected Chancellor and Mr. W. K. Alrick was elected treasurer. The usual committees were appointed, and nominations made for elective committees on the following day.

On Wednesday, the second day of the Convention, the Holy Communion was celebrated by the Bishop, assisted by the two archdeacons and the General Missionary of the Diocese. At the business session reports were read. That of the treasurer of the Diocese showing a balance in the treasury sufficient to warrant the finance committee in lowering the rate of percentage of assessment on four of the six groups of parishes in the Diocese. The report of the treasurer of Diocesan Missions also showed a balance in the treasury about equal to that of last year. The standing committee was elected, consisting of the Rev. Messrs. Sawyer, Browne, Eastment, Diggles and Baker, Messrs. Huber, Meredith, Meyers, Page and Nelson.

Rev. John Hewitt spoke of the importance of having a church building at State College. The State College is located there, having at present about thirteen hundred students and growing rapidly from year to year. A lot has been secured, 162x171 feet in size. There are about eighty communicants among the students from every Diocese in the State. Prof. Espenshade, lay delegate from State College, also spoke of the great importance of the work there. Rev. Frederic Gardiner spoke of the Yeates School for boys, at Lancaster. Rev. Mr. Montgomery spoke of the Church Home for children at Jonestown, and Rev. Lyman Wheaton presented the subject of the Church Temperance Society. The Convention adjourned shortly after noon.

A reception was given to the delegates at the Windsor Hotel, on the evening of the first day at the close of the business session. It was largely attended. An automobile ride was given the members of the Convention on the afternoon of the second day. These courtesies on the part of the parish were heartily enjoyed.

The Church Club of the Diocese of Harrisburg banqueted at the Windsor Hotel, on the evening of May 12. About two hundred were present. The ruler of the feast was Mr. W. H. M. Dram, Esq., of Shamokin. Mr. C. K. Morganroth made the address of welcome. Rev. Thomas J. Garland, secretary of the Third Department, spoke on "The Third Department." Mr. Hubert Carleton, general secretary of the Brotherhood of Saint Andrew, spoke on "How a man Can Help a Boy." Bishop Darlington spoke on "The Outlook in this Diocese."

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### General Seminary Alumni Newspaper. For Improvement of the Conditions of Labor—Mission Church's Tenth Anniversary—Work of the Deacons.

The Associate Alumni of the General Seminary have ventured into journalism with "The Chelsean," a small but neat newspaper that says it will appear five times during each Seminary year, and that the Alumni committee in charge of it consists of the Rev. Messrs. C. R. Stetson and John Keller, and the Rev. Dr. F. B. Reazor. The aim is to bring graduates of the Seminary into touch with it as they have not always been, and to publish the news of the Seminary as it is not always published by other periodicals. The initial number, just appearing at the term end, states that the Rev. Dr. Francis J. Hall, of the Western Seminary, has accepted the Paddock lectureship for 1910. It also states that there are during the year, 108 students, a decrease over some years, but adds that West Point is 23 per cent. under the number required, and medical colleges show a similar decline.

The annual meeting of the Church Association for the Improvement of the Conditions of Labor was held in Synod Hall, with a dinner in Madison avenue. Bishop Greer was chosen president, succeeding the late Bishop Potter, and Miss Harriet Keyser, so long the secretary, retires in favor of Miss M. S. Lawrence. The sessions in the day time were fairly attended, and at night there were 187 at dinner. Archdeacon Burch told of conditions among the news boys, and reports were made of hatter and baker strikes. Discussion was had of the relation of the Association to the new Social Service Committee created by the Diocesan Convention, but without concluding what relation might be brought about.

The monthly meeting of the executive committee of the Sunday School Federation was attended by eight members, who went over the manuscript of a new publication intending to show the importance of mission instruction in the Sunday School, and means to effect it. Discussion was also had of the educational secretary, and it was reported that subscriptions from Dioceses now amount to $1,400, out of a total of $3,000 per year required to support such official. It is the desire of the Federation, it was stated, to create departments in Sunday School work on the lines of the mission departments, and to provide for them a literature that shall equal the best ideas of pedagogy.

One of the first of the missions established by laymen in the Bronx, working under direction of the Archdeaconry of New York, has reached the period of its tenth anniversary. It is the Church of the Advocate, Tremont, the Rev. George N. Deyo, rector, and the celebration occurred Ascension Day, with a sermon by the Rev. Dr. W. H. Vibbert, for many years member of the Archdeaconry board. Archdeacon Nelson was present, and one of the laymen instrumental in the early work, gave reminiscences. Started in the rear of a real estate office just ten years ago, with nineteen Sunday School scholars and about a dozen communicants, its total monthly expenses amounted to about $12. This sum the people themselves paid, and so the work, as in the case of all of the eleven others in the Bronx, was self-supporting from the very beginning. The work was compelled to move four times in a year and a half, its plan being to occupy vacant stores until such time as they should be rented at regular rentals, and then remove to another one. Once, two weeks elapsed before a new place could be found. Trinity parish granted $13,250 on mortgage without interest, but beyond this very little help was ever given. The record of ten years, from nothing at all, is: 250 in the Sunday School, 225 communicants, a parish house and parish hall on a lot 25 by 100, a vacant lot 50 by 100 for the church to be, and a parish in union with the Diocesan Convention that is wholly self-supporting. The property is worth $35,000, and the only debt is that of Trinity, which bears no interest. The neighborhood is a growing one, and the location of the Advocate is on a corner, fronting the best avenue. Others with even a better property record, started by these laymen, under Archdeaconry direction, and that are now rounding out their first decade of existence, are St. Margaret's, St. Alban's, and St. Simeon's, while the Holy Nativity is nearing the end of its first decade with a property worth $25,000 to $30,000.

Bishop Greer requires such of his deacons as he may have need for to give him a year's service in the Bronx, he maintaining them in comfortable quarters in the Bronx Church House. When priested at the end of the year they go elsewhere, to make room for new men. Their work is in the Bronx parish and missions, in the latter especially when they have grown too large to make it possible for busy laymen to care for them. One, the Rev. Duncan H. Browne, who is in charge of the Church House, will remain another year, and another, the Rev. F. T. Ashton, is not yet certain of his plans. The Rev. Theodore Andrews goes to Asheville, under Bishop Horner; the Rev. Brown-Sermon returns to the General Seminary for a post graduate course, and the Rev. H. L. R. Palmer goes assistant at Trinity church, Mt. Vernon. The new men to come in their places are the Messrs. K. A. Bro- Dwight Graham, Wilbur L. Caswell and Victor Mori, all of them from the General. A Sunday School started at the Bronx Church House a year ago, makes excellent progress, and all other departments of the work there are booming, so the superintendent reports.

St. George's church, the Rev. Hugh Birckhead, rector, will not enter upon Emmanuel work in the way that St. Mark's parish has done, but it will put upon its clergy staff for the coming year, one assistant who has studied the work and may be able to administer it, as might some other assistant, another phase of parish work. The new man comes from Cambridge, and is Mr. W. J. Scarlett, an Ohio man, educated at Harvard. Another assistant coming to St. George's from Cambridge, is the Rev. A. S. Payzant, already in deacon's orders, a native of Nova Scotia.

---

The Rev. Virgil Boyer will become the rector of the new parish of Christ church, Cleveland, Ohio, which succeeds the former Mission of the Redeemer, of which the Rev. Mr. Boyer has been in charge for the past year. A new church building will be erected in the near future.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Annual Convention of the Diocese.

The annual Convention was held May 11 and 12 in St. John's church, Youngstown, which parish this year celebrates its fiftieth anniversary.

With perfect weather favoring, the Convention was one of most important and well attended in recent years. Its transactions were of a far-reaching and most important character. The chief features being the adoption of a new Constitution and several canons and the adoption of a new Constitution for Kenyon College.

At the opening service of the Convention, the celebration of the Holy Communion, at 10:30 o'clock, on Tuesday, Bishop Leonard was assisted by the Rev. Messrs. DuMoulin, Abbott, Avery, Gunnell, Cooke and Young. Over eighty other clergymen were vested and in the procession. St. John's church is admirably adapted for the purposes of a Diocesan Convention and this and the other services were most impressive.

At the conclusion of the service of Holy Communion the Bishop delivered his annual address. He spoke of the fields of opportunity in the diocese awaiting the clergy, as well as the opportunities open to laymen. He expressed his personal gratitude to the corps of lay readers. He said that they, in a number of instances, "have saved weak and feeble places." Referring to the Bishops who had died during the past year, he named Bishop Potter, as the most conspicuous and influential citizen of the great metropolis, whose influence was so extended that it is difficult to render any adequate testimony to his abilities." He also spoke in high terms of the characters and work of Bishops Knight and Gillespie. Besides the deaths of these destinguished leaders the Church "has been shocked by the deaths of these distinguished leadlayman, Mr. George C. Thomas." None of the clergy of the diocese had died during the past year but there was a long roll of deceased lay people, which the Bishop read, after which he called the Convention to prayer. Continuing his address he gave the record of his official acts during the year. He had made ninety-four visitations in the diocese and had confirmed 1,112 candidates. The postulants for holy orders number six and there are fifteen candidates. The licensed lay-readers number 45. One candidate has been ordained to the diaconate and three deacons advanced to the priesthood, besides which one woman has been admitted to the work of a deaconess. Two churches have been consecrated and a chapel secularized. The number of the clergy remains, practically, with ten received and nine dismissed to other dioceses. In general there has been a marked material and spiritual improvement throughout the diocese. He made mention of the fact that the Convention met under auspicious influences, to celebrate the fiftieth anniversary of St. John's parish and the one hundredth anniversary of St. James' parish, Boardman. Referring to the proposed new constitution for Kenyon College he said that it had been made necessary by the change in the conditions surrounding the institution, but the latter must never become secularized but must always continue to do its work under Episcopal control.

The Mission of the Redeemer was formally admitted to Convention as a parish, with the name of Christ church, Cleveland.

Tuesday evening the missionary session was held in St. John's church. Bishop Leonard presided. Addresses were made by the Rev. George Gunnell, rector of Trinity church, Toledo, on "The General Missionary Work of the Church;" by the Rev. Wilson R. Stearly, rector of Emmanuel church, Cleveland, representing the Bishop's Committee on Missions, and by the Rev. Dr. Walter R. Breed, rector of St. Paul's church, Cleveland, on "Diocesan Missions." Bishop Leonard stated that $15,000 were needed for missionary work in the diocese during the coming year. The roll of parishes and missions was called and pledges made for the coming year. As the result of stirring volunteer missionary addresses made by the Rev. Mr. Wright, of Geneva, and the Rev. Mr. Atwater, of Akron, extra individual pledges for missions, amounting in the aggregate to five hundred dollars, were made towards the deficit of the past year, which amounts to about one thousand dollars.

At the conclusion of the missionary session the Convention considered the proposed new Constitution and Canons of the Diocese.

There was a great deal of discussion over a proposed Canon on the removal of names of lapsed communicants. Bishop Leonard expressed himself as in favor of suspension from communion and ex-communication, rather than any attempt to regulate the matter by Canon.

On Wednesday morning the new Standing Committee was elected, as follows:

Clerical—the Rev. Messrs. A. L. Frazer and H. E. Cooke and the Rev. Drs. S. N. Watson and W. R. Breed. Lay—Messrs. Wm. G. Mather, T. M. Sloan, A. A. Strong and Robert West.

After earnest addresses by the Rev. Dr. Wm. F. Pierce, President of Kenyon College, the Rev. Geo. F. Atwater, Dean Jones and the Rev. Dr. Streibert, of Bexley Hall, the Convention voted to adopt the new Constitution of Kenyon College. The new Constitution of the Diocese and the first three of the proposed Canons were also adopted.

Following the adjournment of the Convention, the clergy and lay-delegates were taken by special electric cars to the little village of Boardman, six miles distant, to attend the celebration of the one hundredth anniversary of St. James' parish. The delegates and village people together made a congregation which filled the little church to the doors and overflowed out into the church lawn. Bishop Leonard, assisted by Dean DuMoulin, Archdeacon Abbott, the Rev. A. L. Frazer, rector of St. John's, Youngstown, of which the Boardman church is a chapel, and the Rev. Gilbert P. Symons, curate of St. John's and in charge at Boardman, conducted the service. The Prayer Book used by the Bishop was one which had been in use in the church for over eighty-five years. At the conclusion of a brief service of thanksgiving, addresses were made by Bishop Leonard, who mentioned a number of personal ties which bound him to the parish, among them the fact that he is a descendant of the Boardman family, who had founded the parish and from whom the village takes its name; by Mr. L. A. Woodard, a member of the parish, who read a history of it, compiled by himself; by Mr. M. C. McNab, of Youngstown, who told of the relationship subsisting between St. John's and the mother church of Boardman, for many years past under the protection of the daughter church; by Dean DuMoulin, who spoke of the relation of the Boardman family to Trinity cathedral, Cleveland.

The Rev. Mr. Frazer expressed his thanks to the clergy and delegates to the Convention who had assisted by their presence and interest in conmemorating the centennial of the venerable parish. A luncheon was served on the lawn at the close of the service.

Under the direction of the Rev. George P. Atwater, rector of the Church of the Saviour, Akron, Ohio, an auxiliary chapel and parish house is being erected in the rapidly-growing residence section in the western portion of the parish. The new chapel, which will be known as St. Saviour's, is situated about one mile from the parish church. Construction is proceeding rapidly and it is hoped that the building will be ready for occupancy by the middle of July.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Meeting of Alumni—Church Club. Celebration of July Fourth by Sunday Schools—Church Club Dinner. Proposed Thomas Memorial Fund for Missions—Bishop Thomas' First Official Act—Bishop Whitaker's 79th Birthday.

The Philadelphia Alumni of the Alexandria Divinity School held their annual meeting at the Huntingdon Valley club house, on Thursday evening, May 13. The Rev. Herman L. Duhring, D. D., was elected president, and the Rev. J. Thompson Cole, secretary and treasurer. The Rev. W. H. Laird read an essay on Justification by Faith. Addresses were made by Dean Crawford, the Rev. Herman L. Duhring and the Rev. H. Cresson McHenry.

The annual meeting of the Church Club of Philadelphia, was held in the club rooms in the Church House, on Monday evening, May 10. The first vice president, Mr. John E. Baird, presided in the absence of the president, Mr. George Wharton Pepper. The annual report shows that there are now 319 members. It is suggested that the annual dues be reduced so that the membership of the club might be made more thoroughly representative of all sorts and conditions of men in the Church. Its committees on The Church Club Bulletin, Diocesan Missions, City Missions and Church Music presented interesting reports. The elections resulted in the choice of the following: President, George Wharton Pepper; first vice president, John E. Baird; second vice president, S. F. Houston; recording secretary, Louis B. Runk; corresponding secretary, John N. Frazier; treasurer, Major Moses. Veale; board of governors for the term expiring May, 1913, Robert R. P. Bradford, Horace A. Doan, David D. Lupton, Roland L. Taylor; committee on admissions: Ewing L. Miller, George W. Jacobs, Wm. R. Chapman, Samuel B. Van Dusen, Allen Evans; C. L. S. Tingley, Harry G. Tyson.

Mrs. R. R. P. Bradford made an interesting address, after the report of the Boys' Club had been read, and three boys told what it had done for them. The president in a special letter suggested the purchase of a plot of ground in Kensington for the Boys' Club, to be known as the Thomas Memorial Field.

At its meeting in New York, on Wednesday, May 12, the Joint Commission of the General Convention on Sunday School Instruction, adopted the following resolution, urging all the Sunday Schools of the Church to commemorate the anniversary of the Declaration of Independance, Sunday, July 4, in a religious way.

"Resolved. That this Commission recommend to the clergy, the officers and teachers of the Church Sunday Schools, that on the coming Fourth of July there be an effort made to introduce into the exercises of the day such prayers, hymns, Scriptures and addresses as will show our young people the religious significance of the Declaration of Independence, and also of a benign Providence in the making and development of the American Colonies into a nation with wonderful possibilities for its aiding the coming of the Kingdom of God."

The Men's Club of the Church of the Atonement held its annual dinner in the parish house, on Wednesday evening, May 12. About sixty sat down to the well-furnished tables. Edgar M. Black acted as toast-master. Among the speakers were Edwin O. Lewis, Dr. H. B. Morse, the Rev. Simeon C. Hill and the Rev. George C. Foley, D. D.

The forty-sixth meeting of the Local Assembly of the Daughters of the King will be held in Christ church, Germantown, on Monday, May 24. The speaker for the afternoon is the Rev. Charles Campbell Pierce, D. D., the preacher in the evening, the Rev. Floyd W. Tomkins, S. T. D.

Larger fixtures and burners have been substituted for the former ones in the Church of the Ascension that it may be the better lighted for the night services. The unoccupied portion of the grounds are to be fenced off and ornamented with flower beds. This will give a bright spot in a section of the city where such are few and much needed.

The new St. Paul's Memorial church, which was built by the late George C. Thomas as a memorial to his parents, has sent to the Rev. Arthur S. Lloyd a contribution of $50, to start a fund to be known as the George C. Thomas Memorial Fund for General Missions.

Mr. Roy Winchell Magoon, who has for several years been the rector's assistant at St. Matthew's church, has tendered his resignation, to accept an appointment under the Bishop of Oklahoma.

On Sunday afternoon, May 9, Troop A, National Guard of Pennsylvania, attended service in the Church of the Holy Trinity, in full uniform. The occasion marked the eleventh anniversary of the mustering in of Light Battery A, into the U. S. Volunteers, and the sixth anniversary of Troop A, N. G. P. In his sermon the Rev. Floyd W. Tomkins, S. T. D., expressed his opinion that army men should be permitted to take an active part in civic and State affairs.

Bishop Thomas administered the rite of Confirmation in the Church of the Holy Apostles to a class of sixty-five, which himself had prepared, on Sunday, May 9.

The Rt. Rev. Ozi William Whitaker, D. D., LL. D., spent the seventy-ninth anniversary of his birth quietly at his home, on May 10. He is gradually recovering the use of his right eye, from which a cataract was removed a few weeks since. No man could be held in higher esteem by all classes in the Diocese than is this venerable Bishop.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### The Diocesan Convocation.

The Forty-Fourth Annual Convention of the Diocese, took place in St. Andrew's church, Pittsburgh, the Rev. Dr. Vance, rector. The parish buildings, consisting of church, parish house and rectory, costing over $132,000, make a handsome ecclesiastical equipment.

At 9 A. M., Bishop Whitehead, assisted by several of the clergy, celebrated the Holy Eucharist, a large number of clergy and laity receiving. Immediately after this service the Bishop took the chair and the business sessions began. With few exceptions all officers and committees were re-elected. The Bishop's address, after remembering local and Diocesan losses by death, as well as losses from the same cause outside of the diocese, especially noting that of George C. Thomas, dwelt upon the need of the division of his enormous diocese, saying even when divided he should require a Coadjutor in the Southern half. Before the Convention closed it was unanimously decided that the Archdeaconry of Erie should appoint some one to go all through the proposed new diocese and find out what the people on the ground could or would do to assist this great need; later still the Hon. H. A. Hall, of Ridgeway; Hon. Josiah Howard, of Emporium, and Mr. T. W. Shacklett, of Erie, were appointed a committee to select this special agent. The Bishop announced with great pleasure, that after some years' of idleness (as it has never yet been opened) the Episcopal Hospital in Pittsburgh, will very soon be opened; the site upon which it stands cost $58,000. The hospital building itself cost $308,000 more, and the furnishings $50,000, still in addition.

Dr. Whitehead expressed the hope that all clergymen would see that their confirmation candidates wore plain suitable veils when brought forward for that apostolic rite, and this was most necessary in these days of wonderful and extraordinary "creations," as they are called, in ladies head-gear. The Bishop expressed a hope that in the present excellent system of vested choirs ladies should not dress like men. The Cotta and Cassock belong to the men, and capes and skirts belong to the other sex.

The clergy and Sunday School superintendents should see to it that the children show proper respect during devotions, bowing at the sacred name of Jesus, etc. These outward expressions help us to grasp, in some degree, the greatness of Our God.

The report of the finance committee shows an increase of $518.64 on the permanent Episcopal Fund, the whole amount on that fund now being $58,096.43.

Archdeacon Coles' report shows his usual activity and hard work, his special and greatest need at present being money for the colored work in or near Pittsburgh. $2,500 can keep up the present work; $7,000 can make it permanent.

Archdeacon Meade, who is chaplain of that useful "Layman's League," comprising twenty-six lay readers and evangelists, and twelve lady evangelists, with fifty places to work in, the success of this special work depends on kind friends in or near Pittsburgh. The children of the Sunday Schools belonging to the league number 800, and the League has 750 communicants. The report of Mr. H. I. Shacklett, treasurer of the Diocesan Mission Fund, was $8,297.12, showing a balance, after all stipends paid, of $117. This fund should at least be $10,000.

Several vacancies are reported in the parishes and missions of the Diocese, which we hope will be filled shortly.

The Rev. Dr. Wilkins made a fine impression upon all the members of our Convention, in his presentation of the Five Million Dollar Fund for the relief of the clergy who are worn out by old age or disease. His instructions must be kept up and great good must be the result, and finally complete success. The second Sunday in October has been arranged as the day when all our clergy will refer to this matter. The Convention closed with a reception at the Bishop's House, when the Bishop, Mrs. and Miss Whitehead received a large number of the clergy and others. Next year the Convention will meet at old Trinity.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### The 119th Annual Council.

The Annual Council assembled in the Church of the Advent, Spartanburg, on Tuesday, May 11, Bishop Guerry presiding. The opening sermon was by the Rev. A. R. Mitchell, of Greenville, whose text was: "Launch out into the deep; let down thy net for a draught." The Holy Communion was celebrated, after which the Council was organized, and the roll called by the secretary, the Rev. A. S. Thomas, of Darlington.

The Rev. W. H. K. Pendleton, rector of the Church of the Advent, made an appropriate address of welcome to members of the Council and visitors.

The following committees were appointed by Bishop Guerry:

On admission of new parishes—Rev. J. H. Tillinghast, of Eastover, Hartwell M. Ayer, of Florence, and H. M. Turbefill.

On constitution and canons—Rev. Jno. Kershaw, of Charleston, Rev. H. H. Covington, of Sumter, Rev. P. H. Whaley, of Charleston, Robert W. Shand and A. M. Lee.

On the State of the Church—Rev. C. W. Boyd, of Mount Pleasant, Rev. W. S. Holmes, of Orangeburg Rev. C. H. Jordan, of Union, L. H. Meares, of Florence; J. I. Waring and G. W. S. Hart, of Yorkville.

On Unfinished Business—Rev. A. E. Evison, of Barnwell; W. G. Hinson and E. P. Long, of Greenville.

On Finance—Richard I. Manning, of Sumter; H. P. Duvall, of Cheraw, and Walter Hazard.

On Credentials—Rev. R. C. Jeter, of Anderson; Rev. C. H. Jordan, of Union; Rev. S. E. Prentiss, of Abbeville; W. D. Dehorn, of Summerville; Judge Aldrich, of Aiken, and W. S. Manning, of Spartanburg.

The Rev. Albert S. Thomas, was unanimously re-elected secretary and Mr. A. J. Holmes, of Clemson College, assistant secretary.

On Wednesday, Mr. William Godfrey, of Cheraw, was elected treasurer.

The following additional committees were appointed by Bishop Guerry:

On Bishop Capers' Memorial: Messrs. Thomas, Lucas and Seabrooks.

On Diocesan paper: Rev. Mr. Covington, H. M. Ayer, Rev. W. P. Holmes, C. M. Bissel and A. M. Lee.

On Memorial of Colored Convocations: Rev. A. E. Cornish, Rev. K. G. Finlay and R. I. Manning.

Bishop Guerry then read his address to the Council. The address was a lengthy document, but it was full of good suggestions. The principal features were the suggestions for the mission work among the mill population, the financial statement and the separation of the colored Episcopal Church.

It was moved and carried, That all special recommendations in the Bishop's report be referred to special committees.

The registrar of the Council made his report and suggested that an assistant registrar be appointed to help him.

This suggestion was seconded by the Bishop and the report was adopted.

Dr. W. B. Gordon said that he had been requested by the Columbia Convocation to offer a resolution before council that a special committee be appointed, consisting of one clergyman and one layman from each Convocation, to look into the desirability and the feasibility of dividing the Diocese and report back to Council Thursday morning.

This resolution created a stir. Bishop Guerry said:

"I am not opposed to the division of the Diocese," still I don't want to appear as an advocate of the matter. I believe the committee should be appointed. I think the health of the Bishop or the amount of his work should not be regarded as a primary reason for the division."

The matter was finally referred to a committee, to be appointed by the Bishop, to report at the next meeting of the Council.

Reports were read, including one from the Rev. A. R. Mitchell, of the Committee on Episcopal Residence, in which the committee declared it a shame that the Diocese did not have a permanent residence for its Bishop.

The Council determined to hold its next session in Sumter, May 3, 1910.

At its session on Thursday, the Council, after spirited discussion, decided that women could vote on certain church matters.

Several amendments were made to the Canons, and St. Mark's church, Yorkville, was admitted into union with the Council. The Rev. C. W. Boyd, of the Committee on the State of the Church, read a report, in which a good deal was said about the Emmanuel Movement, and much discussion ensued.

The report of the Committee on the Bishop Capers' memorial was read by the Rev. Rev. A. R. Mitchell, chairman. Opposition was made to the erection of a chapel at Yorkville, as the memorial, and it was finally settled that the proposed memorial should be an industrial hall.

The Rev. R. W. Patton, secretary of the Fourth Missionary Department, spoke eloquently on the laymen's missionary movement; the Rev. Dr. W. Haskell DuBose, vice-dean of the University of the South, at Sewanee, made an earnest plea for that institution; the Rev. Walter Mitchell, rector of Porter Military Academy, set forth its advantages; and A. M. Lee reported on the condition of the Church Home Orphanage.

Bishop Guerry announced the following committee on the division of the Diocese, which will report at the next annual meeting of council, May 3, 1910: Dr. W. B. Gordon, Dr. John Kershaw, Rev. A. R. Mitchell, Rev. L. G. Wood, Rev. H. H. Covington, Messrs. A. M. Lee, P. T. Hayne, H. P. Duvall, John P. Thomas, Walter Hazard and R. I. Manning.

## DELAWARE.

Rt. Rev. F. J. Kinsman. D. D., Bishop.

### Junior Auxiliary Meeting—Clerical Brotherhood—Diocesan Convention to Meet June 1.

The Junior Auxiliary held its annual meeting in St. John's church, Wilmington. Mrs. George C. Hall, the president, presided at the business meeting in the morning. Mrs. McIlvaine, president of the Woman's Auxiliary, and Miss Kinsman made addresses. These were elected: Mrs. G. C. Hall, president; Miss Louise Van Trump, secretary; Miss Lucy Primrose, in New Castle; Mrs. A. E. Jardine, in Kent, and Miss Jennie Prettyman, in Sussex, as organizing secretaries for the three counties. Pledges were received for the Bishop Coleman memorial.

At the general session in the afternoon, the Bishop made the address. He spoke of making the most of opportunities; results being in proportion to the faithful use of these rather than of ability. Mr. George C. Thomas was a man who did this, used opportunities where others let theirs slip by. Every one has some to use. Redeeming the time is the way the Bible states it. As practical suggestions, he asked for a set of Communion linen for St. Matthew's (colored) mission, Wilmington, and a box of helpful books for a North Carolina mission. For this he brought a book as a beginning.

The parish secretaries read reports from the various branches, aggregating several hundred dollars. The Babies' Branch report was read, presenting an offering of $64.06 for the year. The Rev. Mr. Holmead, the new rector of Smyrna, brought greeting as well as a delegation from his parish. He said missions sometimes frighten people, but really missions are helping people. They make people realize Christian duty and fellowship, and God's Fatherhood.

The Bishop recently confirmed a deaf-mute in the chapel at Bishopstead, presented by the Rev. Mr. Dantzer. They and friends present were much gratified to find the Bishop could address them in the sign language.

The Clerical Brotherhood met in May in Trinity rectory, Elkton, Maryland, the Rev. Mr. Schouler being one of the senior members of the Delaware Clericus, and most regular in attendance for many years. There were present the Bishop of Delaware, and the Rev. Messrs. Clay, Donaghay, Grantham, Hammond, Kirkus, Laird, Rigg, of the Diocese, and Dr. Murphy of the Diocese of Easton. After enjoying the rector's hospitality at dinner, the business session was held, at which the Bishop read a most thoughtful and complete essay on "Religion for Humanity." The subject was discussed by those present, and the Brotherhood adjourned to meet the second Tuesday in September.

The Diocesan Convention will meet in St. Peter's, Smyrna, on the first Wednesday in June. The Rev. K. J. Hammond will preach the Convention sermon.

The Bishop dedicated the new organ in "Old Swedes," Wilmington, recently, and confirmed a class of a dozen, making the additions to the communicants for the year number fifty in that wide-awake congregation.

The Rev. W. H. Laird read the essay at the last semi-annual meeting of the Philadelphia Association of the Alumni of the Virginia Seminary, on the Philosophy of Justification by Faith. He will also edit the next number of the Delaware Churchman.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

### Rev. J. H. Gibbons Removes to Kentucky—Sunday School Institute. Eastern Convocation.

Rev. J. Howard Gibbons leaves the diocese after eight years of faithful service as rector of Christ church, Point Pleasant, to become, on June 15, minister of Calvary church, Ashland, Ky. The local daily paper at Point Pleasant voiced the regret felt not only by the Church people but by all classes in the community at the removal of Mr. Gibbons and his family who are greatly beloved for their work's sake.

The semi-annual meeting of the Ohio Valley Sunday School Institute, an organization of the Episcopal schools in the vicinity of Wheeling, was held at St. Matthew's, Wheeling, on April 27, with fifteen schools represented by rectors and teachers, and Mr. Arnold, the State Sunday School Superintendent was a welcome guest. The meeting opened with a celebration of the Holy Communion and sermon by Rev. A. H. Beaven, of Fairmont.

The annual election of officers resulted in the re-election of Rev. W. P. Chrisman as president, and Mr. Samuel Martin as secretary-treasurer.

The topics discussed were: "Financial Support of the Sunday School," introduced by Dr. G. A. Aschman; "Why More Attend Sunday School at Six than at Sixteen," by Rev. J. Brittingham; and "The Value of the Club Idea as Applied to the Sunday School Class," by Rev. L. W. S. Strykes." It was reported that two new schools had been organized since the last meeting, one in Wheeling and one in Moundsville.

The Eastern Convocation met May 4-6, with Rev. A. J. Willis and his people, at St. Bartholomew's, Leetown, with Bishops Peterkin and Gravatt, and the membership present, and Rev. J. P. Tyler, of Hagerstown, a welcome visitor, who in the progress of the meeting, gave an address on "Some Essential Needs of the Church of To-day." There were sermons, preached to large congregations, by the Bishop, the Dean, and Rev. J. S. Douglas, and missionary addresses by Revs. G. A. Gibbons and J. S. Alfriend. The hospitality of the people was freely offered, and the daily luncheon served by the ladies of the parish to one hundred persons, a most enjoyable feature of it.

Rev. Dr. Roller, of Charleston, has been appointed by the Governor of West Virginia, one of the five members of the State Board of Charities.

We learn that Rev. J. S. Douglas, of Martinsburg, has been called to the important parish of St. Mark's, Cheyenne, Wyoming, and think we see therein the hand of the Church's newest Bishop, who from his residence in West Virginia, learned the value of some of her workers.

Michigan also offers to deprive us of Rev. A. M. Lewis, wishing him for work in Detroit. J. S. G.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop

### To the Virginia Branch of the Woman's Auxiliary.

My Dear Friends:—The call goes up all along the line of the mission field for more earnest efforts to carry on the work undertaken by the Board of Missions. A large measure of responsibility rests upon us, as we are pledged to its support. The Triennial Offering is one of our greatest agents for its accomplishment. The time for its ingathering is already half gone. Miss Emery asks us to make the offering of 1910 one third larger than the last, in order to keep the increased number of our women in the field, who are doing our work as well as their own. It has been suggested that one practical means of accomplishing this is to ask every baptized woman and girl in the parish to aid us.

I am sending out leaflets from the Church Missions House to the secretaries of each branch, as I get their addresses, and will be glad to furnish

them with more for circulation, when notified.

Faithfully yours,
MRS. BUCKNER M. RANDOLPH,
Custodian United Offering, the Virginia Branch.
Casanova, Va., May 1, 1909.

### Rev. F. W. Neve's Work in the Blue Ridge Mountains.

May 10, was the twenty-first anniversary of the rectorship of the Rev. F. W. Neve at St. Paul's church, Ivy. The occasion was fittingly observed by his congregation. The attendance at the church was very large, Mr. Neve, whose great work as Archdeacon of the Blue Ridge Mountains, being lovingly known by all in his home parish. He preached an eloquent and moving sermon, reviewing his work, and showing the blessing of God in the strength that had been imparted to it, by which what was considered a small beginning had grown into a strong and vigorous organization, the influence of which is felt far and near. He expressed his gratitude for the way in which his hands had been upheld by his people, and his great love for them, all of whom he regarded as his children in God.

At the conclusion of the service, Mr. Neve was presented, through his vestry, with an address expressive of the love and appreciation in which he is held by his entire congregation. It was inscribed on parchment with illuminated heading, and referred to his great work not only as rector at Ivy, but as Archdeacon of a vast field in the mountains.

This was a great surprise to the Archdeacon, and his acknowledgement was expressive of the deepest appreciation. He assured the presenters that it would be cherished among his greatest measures.

### St. Paul's School, Gordonsville.

The closing exercises of St. Paul's Church School, at Gordonsville, were held on Friday, May 14. The address was made by the Rev. John Moncure, D. D., Archdeacon of the colored work. The school, which represents one of the important works among the colored people in the Diocese, has had a successful year and the prospects for the future are bright.

### Brotherhood Meeting.

The regular quarterly meeting of the Richmond Local Assembly of the Brotherhood of St. Andrew was held in the lecture room of Grace church, on M. 17. The opening services was conducted by the chaplain. The president, Mr Charles L. Cooke, called the meeting to order, and the roll call showed representatives from most of the city churches.

Two subjects of great interest in Brotherhood work were presented and discussed: The Work of the Laurel Reformatory, by Mr. Eugene C. Massie, of Grace church, and the Duty of the Brotherhood Man in Confirmation Classes, by Mr. C. E. Shepherd, of St. Andrew's.

A meeting called by Mr. John George, of the Armenian Citizens' Club, was held in Saenger Hall, Richmond, on May 16. Its object was to intercede the President of the United States to ask for American intervention in the massacres of Armenian Christians by the Turks in the East. The Rev. R. W. Forsyth, rector of St. Paul's church, presided, and addresses were made by Governor Swanson, Mayor David C. Richardson and others.

The annual sermon to the students of the University College of Medicine, at Richmond, was preached in St. Paul's church, in that city, on Sunday, May 16, by the rector, the Rev. Robert Wright Forsyth.

The Rev. Roger Atkinson Walke, of St. Paul's College, Tokyo, Japan, is returning to the United States on leave, and will reach his home at Richmond early in June.

The annual meeting of the Virginia Assembly of the Daughters of the King will be held in St. Mark's church, Richmond, the Rev. Thomas C. Darst, rector, on Tuesday, June 1.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Washington Clericus—Southern Maryland Clericus—Tri-Diocesan Convention—Other News.

The Washington Clericus, the Rev. E. M. Mott, president, met on April 27, in the rectory of Rock Creek parish, the Rev. Chas. E. Buck, rector. The Rev. Henry Thomas, of Hyattsville, Md., read a paper on "Sponsorial Obligation." The subject was treated in a strong and earnest manner and elicited one of the most spirited and interesting discussions in the history of the Clericus. This question is treated very much, by many, as that of "What is a Communicant?" and, too, nearly every one after his own way of thinking, and especially of acting.

The Southern Maryland Clericus met on April 28, in St. Barnabas' rectory, Queen Anne's parish, Leeland, Md., the rector, the Rev. W. J. Williams, being host. Rev. Messrs. Baker, of Charles, and Kirkpatrick, of Prince George's, conducted Morning Prayer. Mr. Baker, of Trinity, Charles county, read a paper on "The Proper Observance of the Lord's Day." It was timely and helpful. Each member spoke of the great need, now so little heeded, of rest and of the worship of Almighty God. In the neglect of the Holy Day, so precious to the fathers and mothers of the past generations, the country is a too willing follower of the city.

The next two meetings will be held on May 26, and June 16, respectively, and the May meeting will be the guests at La Plata, Charles county, of the Rev. Mr. Cogley, of William and Mary parish, Charles county.

All officers of the Diocesan Convention were re-elected: The Rev. Arthur S. Johns, secretary, this being his seventeenth session as such; treasurer, William H. Singleton, a most orderly and efficient officer; and Mr. Charles H. Stanley, chancellor, who has held that important office during the existence of the Convention of Washington. The secretary's two assistants, re-appointed by him, the Rev. H. Allen Griffith and Mr. John Lane Johns, have held those onerous positions in several Conventions, and have always done most satisfactory work.

The question before the Convention for several years, as to whether it would merge Washington's Superannuated and Disabled Clergy Fund with the General Clergy Relief Fund, was reported upon by its committee, and passed on to the next session of Convention for further consideration. Many are in favor of merging, which between forty and fifty Conventions of the Church have done.

There is great rejoicing among us, over two munificent gifts to our Episcopal Home for Children, Anacostia, formerly the Bell Home, very recently made by Mrs. Thomas Ewing, of New York. She first gave a handsome addition to the ground already possessed by the Home, and later gave $35,000 for the erection of much-needed new buildings. At a meeting of the board of managers, Monday, of last week, Messrs. Henry Blair, William H. Singleton, and John L. Weaver, all busy professional men, but devoted Churchmen, were appointed the building committee.

The Woman's Auxiliary of the Diocese met, May 4, at St. John's church, Washington. The Bishop was celebrant at Holy Communion, and addressed the Auxiliary.

Election of officers was had, and other routine business transacted. The secetary, Miss MacLeod, reported to the Bishop, the very gratifying result of the year's work, in money and boxes, as nearly six thousand dollars.

It is proper to state that there will be no pro-Cathedral, so far as is known now, the Bethlehem chapel, probably supplying that needed house for the Bishop's chair; and his private chapel, in his house, meantime, supplying him with a place of worship.

On Saturday, May 15, at 11 A. M., Bishop Harding delivered a charge to the Tri-Diocesan St. Andrew's Brotherhood Convention, in St. Paul's church, Washington, his former parish. With a brief address, he bid them go on their way of ingathering of souls for Christ and His Church.

This ninth Convention of the Brotherhood of St. Andrew met in St. Paul's church, at eleven A. M., Saturday, and closed on Sunday night. The rector, the Rev. Robert Talbot, welcomed them, two hundred in number; and, after the Bishop's charge they were marshalled into the parish hall, to luncheon. At 1:30 P. M., the delegates assembled for work, under the presidency of Mr. Edwin H. Brown, Jr., which session was followed by a general talk, by seniors and juniors, on "The National Convention, Providence, 1909."

At the evening service, in St. Paul's, the sermon was by the Rev. Edward Deering Evans, of Newcastle-on-Tyne, England.

On Sunday, at 7 A. M., the Corporate Communion service was held, when the Rev. William L. Devries, rector of St. Mark's, Washington, was celebrant.

The eleven A. M. Sunday Convention service was at the Church of the Ascension, the Rev. J. Henning Nelms, rector, when the Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, was the preacher.

The afternoon service, in St. Paul's, was a mass meeting, at which Mr. George Otis Smith, president of the Washington Y. M. C. Association, presided. The great question discussed, con amore, was, "What Wilt Thou Have Me to do?"

## FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

### Sixty-sixth Annual Council—Woman's Auxiliary.

The sixty-sixth annual Council of the Diocese of Florida met May 12 and 13, in Trinity church, St. Augustine, Rev. L. F. Hindry, rector. Bishop Weed presided. On the evening of May 11, a service for the Daughters of the King was held, in Trinity parish hall, and on Thursday morning, at 9 o'clock, they made their annual corporate Communion. The opening service and corporate Communion for the Woman's Auxiliary was held at 9 o'clock Wednesday morning, Bishop Gray, of Southern Florida being celebrant, and Bishop

Weed making the address. The Auxiliary holds a larger place in Florida than in any other portion of the Church, since, in both Dioceses, in addition to its work for General Missions it is the collecting agency through which is given about three-fourths of the parochial contributions for Diocesan Missions.

At the opening service of the Council on Wednesday morning, at eleven o'clock, Bishop Weed was celebrant and Bishop Gray preached the sermon, his theme being the present opportunity of the Church. Rev. C. M. Niles, D. D., was the preacher at the annual missionary service on the evening of May 12.

Bishop Weed's address was read at the first business session of the Council, and was composed largely of memorials to the prominent Churchmen, who have died during the past year. Among these were the treasurer, Mr. Raymond D. Knight; the chancellor, Ex-Governor Francis P. Fleming, and Mr. George C. Thomas. The remainder of the address was occupied chiefly with local matters, only reference to the general work of the Church being in connection with the organization, under the new Canon, of the Missionary Department of Sewanee. Of this he said: "The organization of this Missionary Council is the first step toward the division of the Church into Provinces," and he advised great care and watchfulness in the shaping of its legislation and the formation of new precedents. The statistical appendix to the address showed a total of 260 confirmations—one more than for the year previous.

The Council listened to the reports of its representatives at the Pan Anglican Congress and the Missionary Council, and, by invitation, Mr. B. F. Finney, travelling secretary, made an address on the work of St. Andrew's Brotherhood, and prepared the way for a tour of the Diocese in the fall.

Among the forward steps in Diocesan affairs were the adoption of a percentage basis of assessment in place of the old system of assessing according to willingness rather than ability; the inauguration of a movement for the accumulation of a Diocesan endowment, and a change of the fiscal year and date of vestry elections from Easter Monday to May 1.

A gratifying report was that work has been begun on the erection of our Episcopal residence, which is to cost $10,000.

Possibly the most important piece of legislation was the adoption of Miss Tebeau's school, at Gainesville, as the official Diocesan school for girls. This institution has a long and honorable record of successful work, but its patronage has hitherto been chiefly local. It is now proposed to enlarge its already excellent facilities and give it a wider scope and usefulness, under Diocesan auspices. A board of visitors, consisting of the Bishop, two clergymen and two laymen, was chosen to represent the Diocese in the conduct of the school.

In the annual elections, Rev. Walter T. Cavell was again chosen secretary, and also continues as editor of the Florida Church News. Mr. W. W. Hampton becomes chancellor, in succession to Gov. Fleming, and Mr. Telfair Knight succeeds his father as treasurer. Messrs. George R. DeSaussure and George C. Bedell were elected to fill vacancies on the standing committee and Mr. W. W. Hampton becomes a member of the finance committee and executive board. Mr. George R. De Saussure serves for the first time as one of the trustees of his alma mater, Sewanee.

The sixty-seventh annual Council will meet May 11, 1910, in St. Mark's church, Palatka, Rev. William Wyllie, rector.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Norfolk Convocation.

The spring meeting of the Norfolk Convocation was held May 4-5, in Emmanuel church, Phoebus, the Rev. H. J. Geiger, minister-in-charge.

On Tuesday, at 11 A. M., after the celebration of Holy Communion, a sermon was preached by the Rev. Dr. Reverdy Estill, rector of the parish, his text being Numbers 4:19.

At 3:15 P. M., officers were elected as follows: Dean, Rev. C. E. Woodson; secretary, Rev. James M. Owens, treasurer, Rev. E. W. Cowling. Finance Committee—Rev. W. A. R. Goodwin, Rev. Reverdy Estill, D. D., and Rev. John Cornick. Committee on Missions. Rev. Dr. Estill, Rev. W. G. Pendleton and Rev. T. N. Lawrence. Essay Committee—Rev. R. A. Benton and Rev. E. W. Cowling.

The secretary was asked to write the Rev. H. L. Derby, expressing the sympathy of the members of the Convocation in his sickness.

After discussion the Commission on Vacant Rural Parishes was continued, with Dean Woodson as chairman.

It was suggested that the clergy preach to their congregations, from time to time, upon the subject of the Ministry.

At 8 P. M., Evening Prayer was said with sermon by the Rev. Mr. Owens, from St. Matt. 11:19.

On Wednesday, at 9:50 A. M., the Quiet Hour service for the clergy began. It was conducted by the Rev. W. A. R. Goodwin.

At 11 A. M., Morning Prayer was read by the Rev. Harold Arrowsmith and the Rev. W. G. Pendleton, the Convocation sermon being preached by the Rev. E. W. Cowling.

At 3:10 P. M., the Convocation reassembled, the report of the finance committee being read.

The Rev. John C. Cornick invited the Convocation to hold its next meeting at Onancock. The invitation was accepted.

The Dean made an address, in which he welcomed the following named clergymen, who had recently come within our midst: Rev. Sylvester L. Smith, Rev. Harold Arrowsmith, chaplain W. R. Scott, U. S. Army, and retired chaplain, George W. Dunbar, U. S. Army. The Dean also expressed regret at the loss of Chaplain C. S. Walkley, U. S. Army; Rev. Edwin B. Snead, Rev. James G. Buskey, and Rev. J. M. B. Gill, from the Convocation. Rev. W. A. R. Goodwin, having announced his intention to leave the Convocation and Diocese in July next, the Dean thanked him for his many kind offices and expressed the regret of the Convocation at his expected departure.

A resolution was adopted providing for a lay delegate to the Convocation from each congregation. Also that the expenses of the lay delegates thus attending be paid from the Convocation funds, as is the present custom in the case of the clergy.

Parochial reports were read, showing active work on the part of the clergy and gratifying results. A synopsis of these will appear later.

The Rev. James M. Owens was appointed essayist and the Rev. Thomas N. Lawrence, alternate, for the fall meeting, the subject chosen being "How Best to Increase Interest in the Laymen's Forward Movement in Missions, Church Extension," etc.

The thanks of the Convocation were extended to the clergy, vestry and choir of Emmanuel church and to the good people of Phoebus, for their kindness and hospitality during this meeting of the Convocation.

At 8 P. M., the closing missionary service was held, at which addresses were made by the Rev. T. N. Lawrence, on Diocesan Missions, and by the Rev. E. P. Miner, on Missions in General.

On Thursday, May 6, the Sunday School Institute of Norfolk Convocation held an all-day meeting in St. John's church and parish house, Hampton.

### Notice.

I hereby give official notice, as provided by Canon 3, Section 2, that the seventeenth Annual Council of the Diocese of Southern Virginia will meet in St. Paul's church, Newport News, Va., on Tuesday, May 25, 1909, at 10 o'clock A. M.

It is necessary for the Secretary to have the parochial reports in hand some weeks before the meeting of the Council, in order that they may be tabulated.

The Bishop wishes all the reports sent this year to the secretary.

Faithfully yours,
WM. A. R. GOODWIN.
Secretary of the Council.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Council Proceedings.

The 37th annual Council of the Diocese convened in Trinity cathedral, Little Rock, on Wednesday, May 12. Morning Prayer having been said, the Bishop proceeded with the ordination to the diaconate of three catechists of the Diocese, viz.: Thomas Booth, of Clarendon mission; Oscar Homburger, in charge of the work at Siloam Springs, and Frederick Gowenlock, curate at the cathedral.

The Rev. Dr. Bowers, Dean of the Arkansas School of Theology, preached a very helpful and able sermon, from the words, "A sower went forth to sow."

In the celebration of the Holy Communion, the Bishop was assisted by the Dean of the cathedral, the Very Rev. Dr. Hartley.

A feature of this service was the dedication and blessing of a beautiful chapel window, recently placed in the cathedral in memory of the Rt. Rev. Henry Niles Pierce, D. D., LL. D.

The entire congregation stood for fifteen minutes while the Rev. C. H. Lockwood, D. D., who for more than twenty years, has been rector of St. John's, Helena, and the Rev. J. J. Vaulx, another venerable priest of the Diocese, paid eloquent and touching tribute to the fourth Bishop of Arkansas, who entered into rest nine years ago.

Archdeacon Du Hammel was made secretary of the Diocese and Major P. K. Roots was re-elected treasurer.

The Council transacted an immense amount of routine business of purely local interest, a chief item of which was the starting of a new Convocational system and the making of three new Archdeacons, viz.: Lockwood, of Helena; Murry, of Fort Smith, and Hyde, of Little Rock. Both the Council and the annual meeting of the Woman's Auxiliary were declared to be the most largely attended, most enthusiastic and uplifting in the history of the Diocese.

## WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

### A Clergyman's Silver Wedding.

May 6, 1909, being the 25th anniversary of the wedding of the Rev. Geo. D. and Mrs. Harris, a reception was tendered them by the parishioners The Bishop of the Diocese, some of the city clergy, and a large number of parishioners and friends gathered at the Garden Academy to offer congratulations and to present a testimonial and gift.

The following testimonial, beautifully engrossed, was read by Prof. J. F. Howard, of the West Texas Military Academy, and signed by him, and Col. John L. Clem, of Fort Sam Houston, by Mrs. Garden and Mrs. Russell Caffery, on behalf of the congregation.

To the Rev. Geo. D. and Mrs. Harris:

We, the members of the congregation of St. Paul's church, San Antonio, desire, on this, the twenty-fifth anniversary of your marriage, to express our most hearty congratulations and affectionate regard, coupled with the earnest prayer that you may be spared for many years' service together in the Master's cause.

During the four years that you have been with us, the work and influence of the Church have been greatly strengthened; the spiritual life of the parish has been deepened; the services are more impressively rendered; extensive improvements have been made to the church property, and the affairs of the parish have never been in such a satisfactory condition as they are now. Your self-sacrificing devotion to the parish and the sympathy you have always shown in the joys and sorrows of your parishioners have brought you very closely into our hearts and lives, and we trust you will accept the accompanying gift as a token of the love and esteem of your grateful and appreciative fellow-workers in the church.

The gift consisted of three cases of beautiful sterling flat silver of some sixty-five pieces, each piece engraved "H., May 6, 1909," and a large amount of silver money.

The whole reception was a complete surprise to Mr. and Mrs. Harris, and though taken so unaware, Mr. Harris made a very pleasing and impromptu response.

Many telegrams, letters and other gifts have contributed to make this a very memorable occasion, long to be remembered for the love and great will so cordially shown.

Mr. and Mrs. Harris were married in St. John's church, Lunenburg, Nova Scotia, on May 6, 1884, by the Rev. W. E. Gelling, Rural Dean, and came to Texas in September, 1905.

### Bishop Darlington to the Diocese of Harrisburg, on "Church Reunion."

In his address to the Convention of the Diocese of Harrisburg, in Trinity church, Shamokin, May 11, 1909, Bishop Darlington said: At the Pan Anglican Congress, where we were fully represented by clergy and laity last summer, perhaps the greatest enthusiasm was aroused by the papers and speakers, first on missionary topics, and second on "Church Reunion." I have spoken sufficiently on the call to missions at home and abroad, and perhaps a few words as to the second topic may be in order.

There are three great sections of baptized Christians with whom it is possible to unite: the Roman Church, the great Protestant Communions, and the great Orthodox Catholic Church of the East. The first of these is bitterly hostile and unfair, treating every overture with contempt, while she apparently, every day, is becoming more papal and less catholic in spirit.

Protestantism, the second, is made up of different sects which cannot agree among themselves, and while earnest in Bible study, and an example to all in missionary zeal, lacks Apostolic Order and does not as yet seem to appreciate its value or necessity.

It is in the third direction, to the partiarchates of the East, who still hold to the primitive Ecumenical Councils, and to no alterations or additions to the Apostolic teaching that we may turn at the present time, it seems to me, if we desire to further our Lord's prayer, "that they all may be one."

May I quote Dean Stanley, when he says, "In it (Rome), we usually see the chief impersonation of high ecclesiastical pretentions of an elaborate ritual of outward devotion, of wide dominion, of venerable tradition. It is close at hand, and therefore, whether we attack or admire, it fills the whole of our view. But this effect is considerably modified with the apparition of the Eastern Church.

Turn from the Tiber to the Bosphorus! We shall see there are two kings in the field. Two suns in the heavens. That figure which seemed so imposing when it was the only one which met our view, changes all its proportions, when we see that it is over-topped by a vaster, loftier, darker figure behind.

If we are bent on having dogmatical belief, and conservative traditions to its fullest extent, we must not go to the Church which calls itself Catholic, but to the Church which calls itself Orthodox—to the Church which will die, but never surrender the minutest point which Council or Father has bequeathed to it. If we are to have the ancient theory of sacramental forms carried to its extreme limits, we must not halt half way with a Church which has curtailed the waters of baptism, and deferred confirmation to years of discretion; we must take refuge in the ancient Eastern Ritual, which still retains the threefold immersion, which still offers the rights of Christ and of the Eucharist to the unconscious touch of infants.

At the last meeting of the House of Bishops, I was appointed with the Bishop Coadjutor of New Hampshire, to prepare a reply to the kindly greeting of the Archbishop of the Orthodox Russian Church in America, and have since received a most affectionate communication from him, about the receipt of our communication.

In several places in this Diocese, priests of the Greek Catholic Communion have called to meet me on my visit for confirmation to our own Church in their neighborhood. A number of Greek boys from Tripoli, came one Sunday night to my home in Williamsport, and sang hymns in their native tongue, afterwards reciting the Creed and Prayers, while being entertained in my house. Several times I have been received socially by special invitation, in the home of Archbishop Platon, of New York, and been treated with all possible honor, while fully robed as a Bishop, in St. Nicholas' cathedral.

In the Church of the Transfiguration, New York, Bishop Raphael, of the Diocese of Brooklyn, read the final prayers and gave the benediction at a service called by the Anglican and Eastern Orthodox Union, in which several of our Bishops and other clergy had taken part. This union formed in England, has a large and successful branch in this country. A magazine published with alternate pages in Greek and English, tells of the Union's work. The president is the Bishop of Gibraltar, and the vice presidents are Bishops of Greek and English Diocese. It would be well for as many of our clergy and laity as possible to subscribe for this magazine, and to begin a study of this most important subject.

Last summer, in Luzerne, Switzerland, I met several times, Pfarrar Schneider, the Old Catholic priest of the Church there. Our own Church and the Old Catholic Church use the same building, which is mutually owned by them. It was told me that Bishop Doane, when Bishop in charge of the Churches on the Continent of Europe, saw that the Old Catholics who would not accept the new doctrines of the papacy, were being persecuted, and with generosity and foresight, raised the money which made the Church possible.

An Old Catholic Bishop, Bishop Hodor, has been consecrated for the United States, and has his seat in the city of Scranton, this State. The old Catholics, like ourselves, feel warmly drawn towards the Eastern Churches, and at the Synod of Bishops this fall, from Germany, Switzerland and Holland, passed resolutions, which seem to point to closer relations with the Churches of the East. Under these circumstances, it seems to me, that all Churchmen should make earnest efforts to learn more of that great Communion, which numbers over 100,000,000 souls, spread over many countries, and which presents, like ourselves, a strong front against both papalism and sectarianism.

Members of the Greek churches are coming in increasing numbers to our cities, and especially to the coal mining regions. The question of their treatment by us, is, therefore, not an academic one, but of practical importance. Several of the clergy, with my approval, have allowed the use of our churches to Orthodox priests, at times which did not interfere with our service. I would urge upon our clergy the reading of a little book, by the Rev. F. G. Cole, Vicar of Bilton-in-Holderness, called "The Mother of all Churches," which can be found in most of our libraries.

Last fall I joined with Archbishop Platon, in sending copies of the Russian-Greek service book, translated into English, by an earnest Churchwoman, Miss Hapgood, to all the Bishops of England, Ireland, Scotland, Wales and the United States. This work has been but recently translated into English, and now almost for the first time can one see exactly just what the service of the Orthodox Church means.

I received scores of replies from Bishops at home and abroad, speaking of the interest with which they are studying this book. There is nothing that perhaps can be done just at present, except for the Churches of the East and the West to patiently study the doctrines and customs of each, until a better understanding is reached. May God hasten the day, and help each one of us to do our part to bring together these two ancient Catholic Communions, which have for so many centuries been forced by their loyalty to Apostolic truth and order, to resist the unscriptural and unauthorized pretenses and claims of the Roman Church.

# Family Department.

### Unanswered Prayer.

'Twas long ago,
When I was young. Alas! I did not know
A better way. I said, "It must be so,
Or God cannot be good."
Alas! alas! my poor, weak human pride;
How differently would I have quickly cried
If I had understood!

And now I bear
A thankful heart for that unanswered prayer,
And so I think it will be when, up there
Where all is known,
We look upon the things we longed for so,
And see how little were they worth and know
How soon they were outgrown.

### Suffering Perfectly.

To suffer is the high privilege of every one. To escape from this privilege is the passion and purpose of weaker souls who do not know what suffering means. To suffer is to bear up, to carry the burden given to us to carry, without shirking. Its essence is not in pain as an affliction, a scourge, but in the bearing of pain as a challenge to courage and endurance.

Suffering in the truest sense cannot fairly be pictured by a crushed and baffled pain-smitten wreck of a man, but rather by the vision of a form erect and competent, sturdily set up for the lifting of loads and the carrying of cares, pushing on enduringly as conqueror and not as captive. To suffer is to bear up into the teeth of things, painfully if need be, but with no unstringing of fiber, no liquefying of the bones, no shuddering lapse, into a mere quiver of aches and pains.

Suffering is not the debased and trivial thing that we count it, when it spells to us nothing higher than painful sensations. In its true meaning, suffering is not what we feel in the sensitive nerves of body or spirit, but the upbearing by which we meet the painful and the burdensome. The word is made up of two Latin words, sub—under, and fero—carry, or bear, which when taken together have the significance of bearing up from under, as when one carries a burden. It is therefore a word the emphasis of which is altogether on the way by which we meet, or carry, the burden, rather than on the pain or stress caused by the burden.

And when we place the emphasis where it belongs, when we count it a joy to be pushing on with our shoulders under the load, when we must throw all our powers into severest action until the doing hurts,—then we begin to catch the meaning of suffering as a privilege in the school of character.

For this root-meaning of suffering by no means takes away its hardness, or shifts it over into the group of popular objects of mild and amiable desire. To bear up is a terrible severe gymnastic for body and soul. To suffer as nobly and as thoroughly as we know how is an achievement of no mean proportions. It is less taxing to the fiber of character to drop back into the commonplace "suffering" which reposes on the sympathy of friends, and awakens a brooding and comfortable self-pity. To bear up, and to do it hourly, daily, endlessly; to bear up under a weight of sorrow, and chagrin, and sense of failure; to do the thing we must do, whether we feel like it or not—all this has its part in the up-bearing of body and spirit that suffering implies. The hardness does not disappear, but works out its mission in a character better fitted to endure hardness to the very end.

Every true life is the story of achievement in suffering, in bearing up. It is the glory of every such life that it meets its obligations sturdily, bears its burdens with steady gains in poise and deep serenity of soul, and makes no compromise with the thing that is hard to do or to bear. Even the sickening sense of failure, reaching for the very heart of us with its choking death-grip on the springs of life, cannot master the man who will suffer courageously, who will bear up under the consciousness of his own shortcomings, in the unswerving purpose and trust of a soul that dares to be disciplined by upbearing. The ocean derelict, down by the head, with decks awash, and pounded and tossed and buffeted up and down the seven seas, is not in the likeness of the soul that knows how to bear up under a sense of failure. That soul is the liner laboring up the slope of the world, staggering under the tons of tumbling seas that bury her for the moment, and leaping out of the smother, under the irresistible drive of her forty-thousand horsepower, to hold her course to port. To suffer under a sense of failure is not to become swamped in failure, but to push on and up and out of the weight of past failures into buoyancy and progress straight through the buffetings we are sure to encounter.

When disappointment comes, when the cherished hope fades, it is then, too, that we need to read suffering aright. Not the pain of it, but the upbearing under it, ought to be in our thought. The sermon we meant to preach, when we had the clear vision alone with God, was not the one that the people heard from the pulpit; the business plan that looked so well on paper, and that was so carefully worked out, did not result in practise as it did in prospect; the dinner so carefully arranged for the guest of honor did not come through wholly unscathed; the dream of a college course was changed by new obligations to the drudgery of the store. In all these issues of life, none of them trivial to the responsible actor in them, the bearing-up under disappointment is a duty and a discipline. Some are embittered by such dashing of their hopes, and some grow surly and ill-natured and cynical. But those who understand the uplift of suffering come triumphantly out of such experiences by up-bearing in them.

Those who do not know suffering in its real essence can do but little to help others. So many of us who know what pain is might be immensely more useful to others who know pain, if we could grasp the meaning of suffering, and accept its disciplinary work in us. It is not enough, in helping others, to have had pain, and illness, and sorrow, and to say so in an attempt at sympathy. For sympathy is "suffering with"—bearing up with others, as we would if we should put our shoulder under a load too heavy for a fellow-traveler on the road, and bear up with him. And unless we do better than recount our pains and our sorrows in our effort to help others, thinking thereby to relieve the hurt by the information of another's pain, we simply add to the story of the world's grief, which has no real cheer in it for any sufferer. But if we can enter understandingly into another's distress, and help him to bear it by emphasizing the blessings of upbearing as we have known them, we have sympathized, suffered with, upborne with him in his hour of trial.

The pathos of the failing companionship in Gethsemane was in the word "with." Could ye not enter understandingly into my agony, be with me in it, share it with me for just a little while, and with me bear up the burden? The utter loneliness of Jesus among his chosen friends is painfully clear in that hour of his need. And it may be that loneliness has gripped the soul of one who is counting upon you, because you never do enter fully into the upbearing of his burdens with him, suffering with him for even a little while.

There are some of us who lose great opportunities because we sit lost in contemplation of what we call the mystery of suffering in the world. There is no mystery about it. All life is a struggle against death. Nothing lives without fighting for life. And suffering is nothing more than the meeting, with up-straining muscles, the onset of the breaking-down factors in the life we live. Pain crushes unless it is up-borne. Disappointment embitters unless we bear up under it. Failure breeds failure unless we refuse to have it so, in God-reliant courage and up-bearing in all our being. Suffering is not a mystery, but a means. By it we survive. Without it we wither.

And in the up-bearing under burdens we are limited to this life. If we are to suffer with others for their uplifting, or alone, as a child of God in his sure keeping, it must be accomplished here. It is this thought that Ugo Bassi set forth in his "Sermon in the Hospital," and the truth of it is a background against which the solemn glory of the achievement of suffering shines forth upon all life.

"One thought has often stayed by me
In the night-watches, which has brought at least
The patience for the hour, and made the pain
No more a burden which I groaned to leave,
But something precious which I feared to lose.

* * * * * *

But if, impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone,
Is given thee to suffer for God's sake.
In other words we shall more perfectly
Serve him and love him, praise him, work for him.
Grow near and nearer him with all delight;
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then one hour,—or two?
If he should call thee from thy cross to-day,
Saying, It is finished!—that hard cross of thine
From which thou prayest for deliverance,
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say, 'So soon?
Let me go back and suffer yet awhile
More patiently;—I have not yet praised God.'
And he might answer to thee.—'Never more.
All pain is done with.' Whenso'er it comes,
That summons that we look for, it will seem
Soon, yea too soon. Let us take heed in time
That God may now be gloried in us;
And while we suffer, let us set our souls
To suffer perfectly; since this alone,
The suffering, which is this world's special grace,
May here be perfected and left behind."

—S. S. Times.

It is a mistake to think that we can find good without first being right with God.

The closest walk with God is the sweetest heaven that can be enjoyed on earth.—Brainerd.

### There Shall Be a Resurrection.

Jesus speaks in time of [illegible].
And his blessed peace imparts,
In the desolated homestead
He will comfort broken hearts
Praise the Lord! 'tis not forever
That the friends of life shall sever,
There shall be a resurrection by and by.

There are buds that have been blighted—
There are hopes that have been killed—
Many wrongs are still unrighted
Many longings unfulfilled,
For the treasure that was cherished
For the beautious bud that perished
There shall be a resurrection by and by.

Tho' the heart with grief be broken
And the lips with sorrow dumb
Faithful is the promise spoken,
Resurrection time shall come,
Every comfort that was taken
Shall to life and love awaken
There shall be a resurrection by and by.

Look beyond the night of sorrow
There shall come a blessed day,
There shall be a glad tomorrow
When the night has passed away,
Weakness, loneliness and sadness,
Shall be changed to strength and gladness,
There shall be a resurrection by and by






For the Southern Churchman.

### Ascension-tide.

Very brief is the account of the Ascension of our Blessed Saviour, as given by St. Luke in the last chapter of his Gospel, and in the first chapter of the Acts of the Apostles. Yet there is the beauty and power of simplicity in the words which he chooses to describe the closing scene in the one perfect and beautiful life:

"And it came to pass while He blessed them, He was parted from them, and carried up into heaven. And a cloud received Him out of their sight."

The rejoicing of Ascension Day has in it a note of fulfilment, of consummation, of glorious victory attained through infinite suffering.

"Lift your heads, eternal gates!
He hath conquered death and sin;
Take the King of Glory in!"

Those who truly love the Precious Sufferer could never dwell on the agony of "His cross and passion," fully realizing the depth of His awful loneliness and the cruel, cruel pangs that tortured His sacred body and His tender heart. A solemn hush falls upon the soul—shaken to its depth by the emotions of Holy Week—in contemplating "His precious death and burial." And upon this silence, breaks the splendors of "His mighty Resurrection," the greatest of all great events since time began; with its wonder and its amazing joy and its eternal, unconquerable hope, opening for all mankind "the gate of everlasting life."

Yet we feel, with the Easter Alleluias thrilling our hearts, that the Risen Christ has not yet entered into His glory. It is, perhaps, this feeling that gives to the story so simply, yet vividly told by St. Luke, its distinguishing elements of comfort and "great joy;" not so much for ourselves as for the Beloved One whose transcendent labors and sorrows are over; whose spotless soul has returned to its native element of purity and beauty and holiness.

We love to linger on the scene the Apostle brings to the imagination,—this amazing picture of the King of Glory ascending the heavens, upborne in ineffable majesty and beauty, by a cloud of wondrous whiteness whose splendor enfolds Him as He mounts higher and higher into the blue. Reverently seeing this spiritual vision, one catches something of the rapture of the Apostles, from which they were recalled by angels.

"Ye men of Galilee," they said, "why stand ye gazing up into heaven? This same Jesus, which is taken up from you, shall so come, in like manner, as ye have seen Him go into heaven."

The second coming of the Son of God to judge the world is a part of our Creed.. "From thence He shall come to judge the quick and the dead." Our Saviour Himself gives us this solemn warning: "Be ye, therefore, also ready; for the Son of Man cometh at an hour when ye think not."

The early Christians thought and spoke much of the Second Coming of the Christ, and looked forward to it with great longing. But Christians of to-day seem to give it but little thought, or think of it only as "a far-off divine event" not likely to come in our time. To some, the thought of it is full of terror; and many do not think of it at all.

Let us take these thoughts for Ascension-tide Meditation.

To those who love the Holy Christ, and who follow, however haltingly, in His footsteps, there need be no "fearful looking forward" to His Coming—whether to judge the world, or to admit us to Paradise. Love casts out fear, and love will be our refuge in that hour. There is a physical dread of death which most people must have felt, at times. But in the last hour, as many have borne witness, the all-loving Father comes to His children, and then all fear vanishes.

A happy young wife who was told after a short illness, that she had only a few hours to live, called a friend to her bedside. "I have something wonderful to tell you," she said happily: "You and I have dreaded death; but it is so much easier to die than we thought! His Presence changes everything. I am glad to go!"

Another dying woman could not wonder enough at being willing to leave her little children, and at having no fear of the hour she had once so dreaded. "I hope to meet my Pilot face to face," she whispered with her last breath. And that was the secret of her happiness.

Let us learn to think of His Coming as of the coming of our dearest Friend, who, simply by being with us, will make everything beautiful.

The Collect for Ascension Day gives another subject for meditation: "Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also, in heart and mind, thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end."

It is the miracle of holy living, that Christians may do this wonderful thing; that they may "continually dwell" with God, and yet remain on earth; that the human heart and mind may keep in touch with the great heart and mind of the Sinless One. How? By pure thinking and pure living; by loving all God's creatures; by joy in our daily tasks; by spontaneous prayer and praise for every need and every blessing of the day.

So may "His Glorious Ascension" mean for His children sweeter companionship with the Ascended Christ. So, even in this world, they may "live the eternal life * * * the life of the higher vision."

S. L. J.

### The Happiness of Heaven.

While the goal, the resting place, the perfect work, is indeed beyond our scrutiny, we know enough to teach us which are those blessings of our present life wherein the purest foretaste of the life to come is granted to us. I shall always remember with gratitude the words which a poor woman used to me not long after her husband's death, in speaking of her difficulty in thinking clearly about heaven. Her husband had borne with very beautiful and steadfast patience an illness of many years' duration; and she in the intervals of hard work, had tended him with constant gentleness. And, having spoken quite simply of her privilege in this, as she felt about in her mind for the thought that might come nearest to her hope about the rest that remaineth for God's people—"Sometimes," she said, "I think, sir, that being very happy with some one as you know is living a good life, must be more like it than anything else." Surely she was not wrong. A writer of fine culture and penetration . . . . has spoken of "the earthly rudiments of the eternal happiness." "We think," he writes, "there is a divine love which shall be our happiness in heaven; we think it has been manifested on earth, and that earth still retains traces of it, which are foretastes to those who find them." The two minds trained so differently meet exactly in owning the same simple truth; in recognizing the same line of continuity between the purest happiness that is known on earth and the happiness of heaven that can not yet be known—Bishop Paget.

# Children's Department.

### "My Son, Give Me Thy Heart."

There is no simpler, sweeter love,
  Than that of children here;
And God the Father asks our love,
  For children's love is dear.

Like as an earthly father's heart
  Yearns for an erring son,
His tender pity never fails,
  While love may yet be won.

What gentleness the Father shows,
  As we to one we pet,
And as a mother comforteth,
  He never will forget.

He tells us in His holy Word,
  The love that he would find;
The child-like and obedient love
  Of heart and soul and mind.

He only asks obedience,
  That we may prove our love;
For they who love not never reach
  The Father's House above.

O, be a loving child of God,
  By faith in Christ the Lord;
Thy mortal life will then become
  Immortal life with God.

—Alfred L. Edwards in New York Observer.

### The Rebellion of Patty Ann.

By Frances Margaret Fox.

Patty Ann sat on the table thinking about bread-crusts. There is no reason why a little girl shouldn't think about bread-crusts; but she should have eaten them at the same time. The mere name bread-crusts reminds one of days gone by when fathers and mothers gave unappreciated talks on the subject. They said, those fathers and mothers of long ago, that the best part of the bread is in the crust and that children who wished to be strong and have good teeth must eat their bread-crusts. Then there was the tiresome visitor who insisted that burned crusts were best of all and the child who ate them would have curly hair.

Patty Ann knew all the stories of bread-crusts so well she would repeat every one. It seems there had always been unwelcome bread-crusts in the family because great-grandmother's favorite tale began: "When I was a little girl I didn't like to eat my bread-crusts until one day," etc.

It was at luncheon Patty Ann sat thinking of the disagreeable problems; how to get rid of your bread-crusts without making every one unhappy. She had tried throwing them away, tossing them under the table and hiding them around her plate. She wished that bread might be baked without a sign of bottom crust or top crust; but, of course, wishes are vain.

The bread that day was particularly good. Patty Ann ate two slices; they were fresh, new crusts, brown and delicious. The brownest crust would not keep out of sight. Several times Patty Ann bent it in a curving shape and tucked it under the edge of her plate; but the crust would straighten its little brown back and poke its head out to remind Patty Ann of her sins. At last the three other crusts followed its example and Patty Ann could not keep them hidden.

It was time for pie, custard pie, when mother said: "Patty Ann, I have talked and talked and talked to you about eating your crusts, yet what do I see?"

Patty Ann looked at her plate. There were the four bread-crusts sticking out straight. After an uncomfortable silence mother went on: "Patty Ann, you must eat those crusts before you have anything more."

"Custard pie?" questioned Patty Ann.

"Bread-crusts first," was the answer.

Patty Ann wouldn't eat the crusts. She refused in a few polite words. More than once during the afternoon the child remembered the custard pie; it was a deep one and Patty Ann liked custard pie. An hour before dinner the little girl saw mother and Aunt Katie eating oranges on the porch.

"Oh, goody!" she exclaimed, running up the steps and standing with outstretched hands beside her mother. "I'm hungry as a bear. Big piece, please, mother."

"Have you forgotten the bread-crusts, dear? You know you can't have anything until you eat them."

"But, mother, I'm not going to eat those bread-crusts."

"Then run away, little one, mother doesn't like to see you hungry."

Patty Ann turned and walked slowly down the step. She would not eat the bread-crusts; this she told herself over and over. It seemed to the child that she was nearly famished when dinner was announced. She followed mother into the dining-room and took her place at the table. Beside her plate on a rosebud saucer, were the four bread-crusts. They looked hard and dry.

"I will not eat them," declared Patty Ann.

"Please do, little girl," urged mother; "we have such a good dinner, and I know you are hungry."

"Im hungry," agreed Patty Ann; "but I'm not going to eat the bread-crusts, not if I sit here two hours."

"Then you may leave the table," said mother, "and go directly to bed."

"I don't want to go to bed," objected Patty Ann; "I'm not sleepy."

"You must go," mother insisted; "bed is the only place for a little girl who has had nothing to eat since noon."

It is hard to undress and go to bed before sunset. Patty Ann wept bitterly when she put on her nightdress and crept between the sheets. She didn't say her prayers. Some way it seemed as if no one loved her.

"I don't suppose anybody'd care if I starve to death," she sobbed, " and I s'pose that is what will happen."

Scarcely had Patty Ann reached this conclusion when Norah appeared with the rosebud saucer and a silver bell.

"Your mother says, Miss Patty, that you're to eat these crusts."

"But I'm not go-going to eat them," was the protest.

"I beg your pardon, Miss, your mother says that when you eat the crusts you're to ring the bell and you'll get something more to eat immediately."

Norah was gone before Patty Ann could tell her that she expected to starve to death before morning.

In fifteen minutes the child was dreaming of four bread-crusts. Every time she touched the crusts they disappeared. The only trouble was they would not remain out of sight, but kept intruding upon her wherever she turned in the land of dreams.

The moon was shining when Patty Ann awoke. Its light streamed through the window upon the four bread-crusts in the rosebud saucer. Patty Ann was hungry. Remembering her dream she touched a bread-crust.

"I wish it would disappear," she whispered.

A crumb broke off in Patty Ann's fingers and without thinking what she was doing the child ate it. Patty Ann touched another crust and it, too, crumbled in her fingers.

"What if I were starving," she argued, "and there wasn't anything left in the world to eat 'cept these four bread-crusts. I suppose I wouldn't want them to disappear, I s'pose. I'd eat just a crumb every day."

Bit by bit Patty Ann ate the bread-crusts until they were gone.

"Dear me!" she exclaimed, gazing at the rosebud saucer, "I didn't intend to do it. I'm hungry—dreadfully hungry, but I think I won't ring that bell."

As Patty Ann cuddled down in bed her hand touched the handle of the bell and it dropped jangling to the floor. Then a strange thing happened. The bell had scarcely stopped sounding when mother appeared with a tray.

"You must have had it all ready," laughed Patty Ann, when her mother turned on the light, "or else it's magic."

Mother smiled. "I'm so glad," said she, "to see my little Patty Ann once more. Of course I had the tray all ready. Here's hot chocolate for you to drink and bread and milk and custard pie."

"Mother," whispered Patty Ann, "I wish I had eaten those old crusts at the table. I'll never let bread-crusts get me into such starving trouble again.'

Patty Ann was hungry. Mother had to ring for more bread and milk.

This is what the little girl said after she repeated her prayers and snuggled down to sleep: "There is just one comfort about it, mother, and that is, some time I'll tell a story that will begin: 'When grandma was a little girl' and I'll be the grandmother in it; 'When grandma was a little girl she didn't like bread-crusts until one night she was so hungry they tasted better than chocolate candy.' And, mother, that's to-night."—The Presbyterian Banner.

### The Meaning of a Standstill.

"Show me no more," the doctor's voice uttered the words reluctantly. "It is scarlet fever," he continued, and our hearts were smitten.

The father looked at me, his eyes betraying the unspoken fear felt by each of us, as I held in my arms our only son—a golden-haired darling of less than two years. While he lay in a fevered sleep, the good doctor, in his quick, professional way, helped us make plans for the nursing of him, and for the protection of the other children.

I was to be isolated with him, for we could not afford a trained nurse. And could his mother give him up to the care of another?

I was stunned. The props and stays, the necessary settings of my life were suddenly withdrawn, and left me numbed and bewildered.

I looked up and there was the little jacket he had worn in the morning. It was night now, and my heart ached. The little jacket was like a living thing, suddenly becoming of priceless value.

The father came for his good-bye before we were closed in room quarantine. Our eyes met in unspoken question. How shall it be when we meet again? How shall it fare with our baby toddler?

We had been shut in a good many days—days of ceaseless anxiety and

watching for me: to my child, days of suffering and pain.

"Muvver," and the blue eyes were big and wistful. "Yes, darling," and two little arms were held up imploringly.

The battle had been fought and won. The doctor had made his farewell visit, saying that, with careful nursing all would be well.

I now had time to think, to wonder what lessons this pause in my busy life held for me.

There were always duties that filled every hour, with their unceasing demand on strength, brain and heart. Could it be that I had been too much occupied with doing the things that perish with the day?

Did the crown of motherhood sometimes press so hard that I failed to wear it with the grace and the sweetness that belonged to it?

Yes, I needed a vision—a clearer view into my own soul, and the tonic effect of this standstill.

The voices of my little girls came to me as they rang out in merry play downstairs. Ah! the wise training that their active young lives must have, the tender guidance needed for their busy little feet. Surely, nothing but the power of God was sufficient for these things. Of course I had thought all this many times before, but it seemed to me then that never had I felt it so keenly, so overwhelmingly insistent. And the little prattler in the room with me, was his life to count for good or for evil? My purposeful, my earnest prayer was that his young voice should proclaim the Gospel news and his willing feet carry the message of Peace.

"It largely depends upon the mother," a dear old lady had once said to me, "whether the boy makes a fighting Ishmael or a praying Samuel." I walked to the window and looked out at the mountains which were now bathed in their sunset glory. To-morrow the quarantine would be raised, and baby and I would be welcomed into the family life once more. To my eyes it seemed as though out there lay the Delectable Mountains, so magically had twilight turned all into the softest tints of violet. And out there, too, I knew lay Vanity Fair.—Grace B. Howard in Christian Observer.

---

Winning your way in life very much depends on not losing heart.

---

### Do You S'pose?

Do you s'pose little flies with their thousands of eyes,
When their mamma is busy with tea,
Ever climb on the chair and get in her way,
And cry, "Lemme see, lem me see!"

Do you s'pose little fish, when their mammas wish
To take a short nap—just a wink—
Ever pound on the floor with their soft little fins,
And whimper, "Please give me a d'ink!"

Do you s'pose little quails, as they creep through the rails
And into the reeds where they stay,
Ever ask mamma dear, when her head aches so hard,
"But why can't I whistle to-day?"

Do you s'pose little bees, as they hum in the trees,
And find where the honey sweets lurk,
Ever ask of their papa, who is busy near by,
"I know—but what for must I work?"

Do you s'pose, do you s'pose that any one knows
Of a small boy who might think a while
Of all this and more? You do? So I thought—
And now let us see if he'll smile!

—Babyland.

### The Cow that Liked Compositions.

Caro had never written a composition. At the city school nothing had ever been said about them. But here in the country, where they had lately come to live, every Friday was composition day, and Caro was expected to write something on the subject printed upon the blackboard. "Cows" she read, and felt perplexed at once.

"Make your compositions this week humorous, or funny, if possible," the teacher said, which sent Caro home in a puzzle. What was funny about a cow?

After school the little girl took a paper and pencil, and went out into the pasture back of the house to study their cow, and to write her composition.

Billy Carpenter had told her that cows sometimes chased people; but this cow that her father had just bought looked too clumsy and too lazy to run after anybody. So Caro sat down upon a big stone, and wrote "Cows" in big letters at the top of her sheet.

The cow switched her tail from side to side, to drive off the flies; so presently Caro wrote:

"Cows are big animals, with long tails that go wigglety-waggle."

Then she watched to see the cow do something funny; but all she did was to nibble at the grass.

Pretty soon this went down on Caro's paper:

"Cows eat all the time, and never stop. They have big eyes that stare at you, and they have horns to let down the bars with, when they go home at night. Our cow is reddish, and isn't funny at all."

Just then the cow walked off under a tree, and lay down chewing her cud.

"Oh," thought Caro, "that is funny! They do their eating first and then they go and chew and chew!" So she wrote down her discovery, adding. "I wish I could do that way; but mamma makes me chew as I go along."

A railway passed near the farm, and just then a whistle sounded shrilly not far away. It frightened the cow, and getting on her feet in a hurry she came bounding in Caro's direction at a lively pace.

"Oh!" screamed Caro, dropping paper and pencil she scampered away toward the fence. Safely on the other side, she ventured to look back.

The cow was inspecting the composition.

"Oh!" cried Caro again, and then louder, "Oh, my!" for the paper had vanished in the cow's mouth!

Caro went sadly home, to re-write her composition in a safe place, and she added this to the first part:

"Cows like compositions, for ours ate mine up."

The next Friday afternoon, when all the twenty compositions were read, the scholars voted Caro Clyde's the very funniest one there.—Emma C. Dowd in the Sunday School Times.

---

No great soul can come to its highest development without hours of quiet thought. When Moses went to the wilderness about Horeb, he did not bury himself for naught. Those were years of deep thought. As he watched the flocks he lifted his soul up to God. He thought over his whole life in Egypt. No doubt he grew stronger as the years went by. When at last the call came to go down to Egypt to deliver God's people, he was prepared for the task. Are you ready for yours?






### The Thimble Biscuit.

Once upon a time, Polly's mamma was making biscuit for supper.

She sifted the flour so fine, and white,
And kneaded the dough till it was light,
And rolled it out with the rolling-pin,
And cut the biscuit round and thin.

Polly watched her do everything; and, when the last biscuit was in the biscuit pan, mamma said:

"Here is a little piece of dough left on my biscuit board. I wonder if there is a little girl in this kitchen who would like to make some little biscuit?"

"Yes, yes," said Polly, clapping her hands with delight; for, of course, she knew her mamma meant her. "I'd like to make little biscuit all by myself."

So mamma tied a napkin around her waist for an apron, and Polly rolled up her sleeves just as mamma did when she cooked, and climbed into the kitchen chair so that she could reach the biscuit board. Then she was ready to begin her biscuit.

"May I sift flour, too?" she asked.

"Yes, indeed," said mamma. "You must always sift flour on your board if you want your biscuit to be smooth and nice."

So Polly sifted the flour so fine and white,
And kneaded the bit of dough so light,
And rolled it out with the rolling-pin,

And—

What do you think? Mamma's biscuit cutter was larger than Polly's piece of dough!

"I think you will have to borrow grandmother's thimble for a biscuit cutter," said mamma. A thimble biscuit cutter! Was there ever anything

so funny as that? Polly laughed about it all the way up stairs to grandmother's room; but, when she told grandmother what she wanted, grandmother did not think it was strange at all.

"I used to make thimble biscuits when I was a little girl," she said; and she made haste to get the thimble out of her work-bag for Polly.

Grandmother's thimble was made of shining gold; and oh! what a fine biscuit cutter it made. The biscuits were as small and as round as buttons, and Polly cut enough for grandmother and papa and mamma and Brother Ned and herself, each to have one for supper that night.

"I think it is fun to make thimble biscuit," she said as she handed them round in her own blue saucer; and, if you don't believe she was right, make some yourself, and see.—Kindergarten Review.

### A Queer World.

A pin has a head, but has no hair;
A clock has a face, but no mouth there;
Needles have eyes, but they cannot see;
A fly has a trunk without lock or key;
A timepiece may lose, but connot win;
A cornfield dimples within a chin;
A hill has no leg, but has a foot;
A wineglass a stem, but not a root;
A watch has hands, but no thumb or finger;
A boot has a tongue, but is no singer;
Rivers run, though they have no feet;
A saw has teeth, but it does not eat;
Ash trees have keys, yet never a lock;
And baby crows, without being a cock.

—Christini Rossetti.

### The Star Game.

"We came to the country to live out-of-doors, and it has rained two days!" said Grace. And then all the children broke out together:

"What can we do?"

Mamma put down her book and smiled. "Why not make up a game?"

"You make it up and we'll play it," said Mary, sagely.

Mamma looked thoughtfully at the five yellow heads clustered round her chair. "I have it, chicks!" she cried. "We'll play the star game."

"What is it?" cried the five.

"You shall see. Bess, bring me my scissors and that large sheet of gold paper in my top bureau drawer. Mary, ask Bridget for a candle and candlestick. Grace, make a tiny bit of flour plaste."

Away they all flew except Dotty and Daisy, who jumped up and down, crying, "Are you going to leave us out 'cause we're young?"

"You're to be the best part of the star game," said mamma.

Bess brought the scissors and gold paper, and the little girls watched mamma curiously while she cut out a sun with rays, two stars, and a crescent moon.

Then Grace brought the paste, and the fun began.

On Bessie's white forehead mamma pasted the sun; on Grace's the moon; on Dotty's and Daisy's a wonderful star.

"I can't imagine this game," said Grace. But mamma only laughed.

Then came Mary with the candle, and in a moment was told to light it. By this time five little girls were much excited.

"Now Bessie stands in the center of the room, holding the lighted candle; Mary stands at a little distance from Bessie."

"And what shall we do?" begged Dotty and Daisy.

"You may stand in this corner, dears, until I tell you to come out; and Grace may stand in the opposite corner. Now we're ready to begin. Bessie is the sun, Mary the moon, Dotty and Daisy are stars. Bessie must stand still while Mary revolves round her in a circle, very slowly indeed.

"When Mary turns her back to the sun—the candle-light—you will know it is night, and Grace and Dotty and Daisy—and the moon and stars—must come out and shine."

All the little girls clapped their hands. The game went splendidly.

After awhile they added more to the game. Mary divided the chalk circle into four parts, and in one Bess scattered bits of paper for winter snow; in another Dotty and Daisy sprinkled red clovers out of mamma's vase, for summer days; in the third Grace placed a rosy apple for autumn; and Bridget came with a piece of maple-sugar on a plate for spring.

Mary stopped at the close of each season. Bess put down the candle and they "make believe" some more.

When it was the summer season they went to the ocean for a dip and a frolic, when it was winter they went skating and snow-shoeing over the hills; in fall they were off on a nutting expedition. Bridget watched the game with arms crossed, her honest face amazed.

"Who would think," she said, "that the old earth was creeping around the sun like that!"—K. B. Walker in Youth's Companion.

### Who Was Mr. Binks?

Aunt Kate was baking pies when the postman rang, but when she heard the swish of a letter sliding down the slit in the door to the hall floor she set the rolling pin down and hurried for the letter. It was only from a little nephew, as she could tell at once by the irregular address, but with a fond smile she returned to the kitchen and sat right down to open it.

"Darling Aunt Kate," it ran, "I thought I would now take my pen in hand and write you a few lines to say we are all well and have got an addition to the family and hope you are the same."

"Dear me!" exclaimed Aunt Kate, much surprised. "I wonder what it is."

"Its hair is soft as silk, its eyes are like velvet, its teeth like pearls, its kisses like sugar. That's Maggie's talk, but of course boys wouldn't talk about it that way."

Aunt Kate gasped. "Why, Nephew Jack must have a baby sister," she said to herself, but when she read a little further that the new pet had been named "Mr. Binks" she knew she was wrong.

"Papa came home yesterday and brought Mr. Binks with him. Mr. Binks looked all over the house the first thing. He tried all kinds of playthings and chose as his favorite a pink bag with a big stone in it, which mother had against the door that won't stay open. He was so determined to have this that we took off the fancy cover and the pink ribbons and put the stone into a ticking sack and tied it up tight with a string and Mr. Binks just drags it all over after him, up on the chairs and the sofa and he likes to take it to the highest place he can climb to and let it fall off, so it bumps kerwack on the floor. Then he jumps down and gets it again. He is very strong in the mouth."

"Oh, I see," guessed the reader of the letter; "it is a cat."

"Mr. Binks talks to himself in a very cross voice sometimes."

"Oh, a parrot, is it?" Aunt Kate asked herself.

"He scolds himself and gets very angry at his tail, which is too short for him to reach with those long alligator jaws. I tell you, you'd think you were in Florida if you ever got your fingers between those jaws with the rows of shining teeth all along the edges. It hurts awful."

"Well, now, wouldn't you think the boy was talking about a young crocodile?" mused Aunt Kate." "But neither crocodiles or alligators have hair as soft as silk, nor do they play with bags with stones in them."

"Baby Binks we call him sometimes, when Maggie wants to use him for her doll. We talk baby talk to him and he will talk back in the cunningest way. He will curl up so roguishly and seems to know how to play the part. His eyes, which are pink around the edges, will shine with playfulness."

"Now do you suppose that nephew of mine has a rabbit?" the puzzled auntie inquired as she turned a page of this very funny description.

"I think Mr. Binks is the biggest snapping turtle I ever saw," was the next sentence.

"A snapping turtle," exclaimed the surprised auntie, "I wonder what those children's father will get them next."

"He just snaps at you all the time but he doesn't always bite. Just shows his teeth and lunges his head towards you in a sort of 'Will you take a dare?' way. Sometimes he is just like a kitten, for he will paw around the floor after a spool like a playful cat, and chase it from room to room."

"Why, it isn't a snapping turtle after all," said Aunt Kate, as she hurriedly pullel two pies from the oven and put in another and hastened back to her letter.

"Mr. Binks is not making a collection of postal cards or souvenir spoons, but he is gathering mittens and most of them he puts in his nest where he sleeps, and we don't know whom they belong to. One day we saw a little boy crying in the street and he said our Binks took his mitten, so we went around to the back shed and the little boy picked out his red mitten from quite a pile."

"Oh, I know now!" smiled Aunt Kate, in a satisfied way. "Mr. Binks is a crow. Crows steal everything they can get hold of."

"We never had a white one before," the letter went on. "He is just like snow or ice cream, only when he gets dirty, of course. He sits up on his hind legs sometimes and chews crackers in mother's apron. And he does love to run up and down over any person lying on the sofa by the fire. He will get his nose right into their back hair and root it all down. And he likes to nestle down among the fringe on a shawl beside the person, but if you don't watch out he will gnaw all the fringe off."

Aunt Katie had another guess now and decided "Mr. Binks" must be a white rat. But the letter ended: "Goodbye, with love, your nephew, Jack.

"P. S.—I forgot to say that 'Mr. Binks' is a pure English Bedington Terrier."

"Well," said Aunt Kate, as she folded the letter and went to take out her pie, "I never would have thought it."—S. Presbyterian.

## PERSONAL AND NEWS NOTES.

The Rev. N. F. Chapman has become rector of Trinity church, Kirkville, Mo.

The Rev. John W. Areson, formerly of Bloomington, Ill., has taken charge of [illegible] church, Waynesville, N. C.

The Rev. Roger A. Walke, of Tokyo, returning on furlough, is expected home some time in late June or early July.

Bishop Johnson confirmed a large class in St. Paul's pro-cathedral, Los Angeles, Cal., on Sunday night, May 2.

St Gabriel's, the Jubilee Memorial chapel, at Selma, N. C., was consecrated by Bishop Cheshire, on Sunday, May 16.

The Rev. Thomas Bensley has been appointed by Bishop Leonard to the charge of St. Luke's Mission, Niles, Ohio.

The Rev. J. A. Baynton, recently of Belding, Mich., has accepted a call to the rectorship of St. Paul's church, St. Joseph, Mich.

The Rev. R. T. Jefferson has returned from Jacksonville, Fla., to his home in Darien, Conn., and may be addressed there until further notice.

The Rev. Marion D. Wilson has taken charge of St. Philip's church, Fruitvale, Cal., a suburb of San Francisco. His official address will be as heretofore

The Rev. William Allen Johnson, D. D., a venerable priest of the Diocese of Connecticut, died at Littleton, Colo., on the 8th inst., at the age of 78 years.

The Rev. E. H. J. Andrews, rector of Trinity church, Florence, Ala., will sail for England, about June 1. He expects to return the middle of September.

The Rev. G. D. B. Miller has resigned St. Augustine's parish, St. Louis, Mo. He retains his duty as Bishop's secretary and editor of The Church News.

The Rev. Jesse Taylor, of Baltimore, succeeds the late Rev. George F. Beaven, as rector of St. John's church, Hillsboro, Caroline county, Md., Diocese of Easton.

Bishop Walker, of Western New York, on April 23, confirmed twenty persons, in St. James' church, Buffalo. Thirteen of the men and two boys were Syrians.

A handsome pair of candelabra have been given to St. John's church, Crisfield, Diocese of Easton, in memory of Mrs. Helen E. Dashiell of Porter, who died September 7, 1907.

At a recent visitation of the Church of the Saviour, Arkon, Ohio, Bishop Leonard confirmed a class of forty-two candidates, presented by the rector, the Rev. George P. Atwater.

A Bishop Coadjutor will probably be chosen at the Diocesan Council of Colorado, which meets June 2. Bishop Olmsted's health is said to have been impaired in the high attitude of his Diocese.

Mrs. Herbert E. Bowers, wife of the Dean of the Theological School, has been unanimously elected directress of the Junior Auxiliary of the Diocese of Arkansas. She held a similar office for five years, under Bishop Kinsolving, of Texas, and the Diocese is to be congratulated upon her acceptance of the position.

The Rev. Arthur P. Gray, rector of Cople parish, Hague, Va., has been critically ill for more than two weeks. His son, Mr. Arthur P. Gray, Jr., of the Virginia Theological Seminary, is with him.

The Rev. Charles F. Walker, curate of St. Paul's church, Cleveland, Ohio, has been unanimously elected rector of the Church of the Good Shepherd, Buffalo, N. Y. (Diocese of Western New York.)

The Rev. Joseph P. Gibson, of St. Joseph's mission, Port Allegheny, Pa., has accepted a call to become the rector of Deer Creek parish, Harford county, Md., and entered upon his work there on May 9.

The Rev. Wythe L. Kinsolving, who for eight weeks past has served as assistant at St. Paul's church, Baltimore, during the sickness of the Rev. J. W. Sutton, has received a call to St. George's church, Harford county, Md.

On Wednesday, May 12, the Rev. James M. Forbes, rector of St. Peter's church, Ashtabula, Ohio, and Mrs. Josephine Whitsey, a member of his parish, were married by the Rev. Robert J. Freeborn, rector of St. James' church, Painesville.

The new Saint Agnes Hospital on the grounds of Saint Augustine's School, Raleigh, N. C., will be dedicated to its use for the care of the sick and the training of nurses, by the Right Rev. J. B. Cheshire, D. D., on Tuesday, May 25, at ten o'clock A. M.

The closing exercises of St. Paul Normal and Industrial School, Lawrenceville, Va., will begin on Sunday, May 23. The baccalaureate sermon will be preached by the Rev. Charles L. Somers, of Richmond, Va. The year now ended has been one of the most successful in the history of the school.

The Industrial School for Mountain Girls at Sewanee, Tenn., was destroyed by fire, recently. The property is a total loss, the children and teachers escaping in their night clothes. The insurance, which is $3,000, will not cover the loss. The Rev. W. S. Claiborne, of Sewanee, is travelling over the State, soliciting money to rebuild the useful and important work. Contributions may be sent to the Bishop of Tennessee or to the Rev. Mr. Claiborne.

Mrs. B. R. Allabough, wife of the lay reader of St. Margaret's Deaf-Mute mission and candidate for Orders, died on Sunday, May 9, at Wilkinsburg, a suburb of Pittsburgh. On the following Tuesday, the Rev. Austin W. Mann and the Rev. Joseph Speers, of St. Stephen's church, conducted the funeral service. Like her husband, who is a teacher of the Western Pennsylvania Institution, she graduated from Gallaudet College, named for the founder of deaf-mute education in America.

Encouraging growth is shown by the annual report of Emmanuel church, Cleveland, Ohio, (the Rev. Wilson R. Stearly, rector). The parish now numbers 804 resident communicants. During the past year 25 letters of transfer have been received and fifty-one persons confirmed. The baptisms have numbered fifty-two and there have been 102 celebrations of the Holy Communion. The total receipts have been $20,434.84, of which amount $7,190.91 was received from pew rentals. A total of $2,348.89 has been given to objects outside of the parish.

### Chastisement.

One of the greatest evidences of God's love to those that love Him is to send them afflictions, with grace to bear them.—Wesley.

God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.—St. Augustine.

When the blast cometh, then fleeth the chaff; but the wheat remaineth chaosed, and known to be wheat.—I. Bradford.

As when the storm ariseth the good mariner is known, so in affliction, God's children are easily known from Satan's servants.—Anon.

In affliction see the necessity of it and be humbled; see the use of it, improve it; see the love there is in it, and be thankful.—Adam.

We are not yet mature for sufferings, while allowed to stand at a distance and view the sufferings of others.—Rawbach.

The mother makes a pretence of casting to the ground the dear child in her arms, so that the child may cling more closely to her.—St. Ambrose.

# Notices.

## APPEALS.

### Anent the Circular Letter to the Non-Contributing Clergy.

A prominent Clergyman writes:

"Rev. and dear Brother,—Your letter with reference to the General Clergy Relief Fund has been received. I hasten to tell you that I shall make it a matter of duty and conscience to take an offering for this fund once annually hereafter wherever I may be privileged to serve. N—— has made a poor showing, but each one of us who has neglected his duty in this regard, is responsible for this humiliating record. With others I must say Peccavi. But confession without amendment is fruitless. I shall amend and see that an offering is taken soon and forwarded to you.

Believe me, with gratitude for the work that you are so earnestly and faithfully doing for me and for my brethren and companions' sake.

Sincerely and gratefully yours,"

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

New Name and Will Title: GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, 12th and Walnut Streets, Philadelphia.

THE SPIRIT OF MISSIONS.

is the Monthly Magazine published by

THE BOARD OF MISSIONS.

as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.

$1.00 a year.

Full particulars about the Church's work in the Mission Field can be had from

A. S. LLOYD, General Secretary.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## WANTS.

TEACHERS WANTED immediately for excellent Southern schools. Special guaranteed enrollment. Booklet free. Salaries from $40 to $200 monthly. Southern Teachers' Agency, Columbia, S. C. ma15-4t*

WANTED—AN EXPERIENCED, ELDERLY lady wishes employment; would like one particular duty to perform. Address 51, Southern Churchman. 1t*

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### CLERGYMAN WANTED.

The vestry of this parish would like to communicate with a clergyman, Evangelical preferred. This is a strong, growing parish, with splendid prospects for a strong, vigorous church. Good, healthy climate. Fine inducements and plenty of work for one who loves the Church.

W. C. ARMSTRONG. Secretary
may22-4t San Angelo, Texas.

### Organists and Choirmasters.

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

### Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, will meet in the Library at the Seminary at noon on TUESDAY, June 15, 1909.

S. SCOLLAY MOORE, Secretary.
may22-3t

### CHOIR EXCHANGE.

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice

### CLERGYMEN WANTED.

Wanted.—Five Clergymen for the Diocese of Kansas City. Address Bishop E. R. ATWILL, 3146 Main St., Kansas City. Mo.
1may-3t.

### Boarders Wanted

in a quiet home in the Valley of Virginia, on Norfolk and Western Railroad. Terms $5.00 and $6.00 per week.

L. S. LEWIS, Lynnwood, Va.

### For Sale.

Two very desirable Lots, opposite the grounds of the Episcopal Theological Seminary, near Alexandria, Virginia. For terms, address A. R. FLEET,
22may-2t Ashland, Va.

### THE FARMINGTON SUMMER SCHOOL

Offers a healtful outing to city boys. Country life, situation beautiful, climate healthy. Good altitude, and boys happy. Write for Prospectus.

R. WARNER WOOD,
University of Virginia.

### Church League of the Baptized.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For further particulars of this work the women of the Church are invited to communicate with the president of the League. MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

### DIED.

SCAIFE.—Entered into rest, Mexico City, April 12, 1909, Mrs. MARY F. SCAIFE, of Union, South Carolina.

"We asked life for her, and Thou gavest her life for evermore."

MATTHEWS.—At Inglewood, May 14, 1909, BETTIE WILLIS, infant daughter of Rev. Nathan Matthews and Margaret Etta Cabell Matthews; aged one day.

HALL.—In Cleveland, Ohio, of pneumonia, April 30, 1909, ABEEL NEILSON, youngest son of G. Abeel and Alice Haxall Carpender, aged 21 months; grandson of Charles J. and Alice B. Carpender.

## OBITUARY.

### Mr. George C. Thomas.

A Minute adopted by The Missionary Council of the Eighth Department, at the Second Annual Meeting held in Spokane, Washington, April 28, 1909.

The representatives of the Eighth Missionary Department, in council assembled, have been saddened by the intelligence which has reached them, as they met together, of the death of the late Treasurer of the Domestic and Foreign Missionary Society of the Church, Mr. GEORGE C. THOMAS.

They would place here on record, as if each of them had lost a personal friend, since the Department has found in him a succourer of many Church enterprises, their sense of the great missionary example with which Mr. Thomas endowed the Church of his generation. It was an example of large wealth held as a trust from God; of the signal ability, as a very captain of finance in his time which has accumulated that wealth, turned devotedly to the administration of the Missionary Treasurership of the Church; and of the life and Christian manhood back of all, which by eloquent word and quiet deed consecrated itself to the spread of the kingdom of Christ.

We extend our deep sympathy to his family, and at the opening service, our Council has, at God's altar, had him in special remembrance, as we have adopted these words: "We bless Thy Holy Name for this Thy servant departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow his good example, that with him we may be partakers of the heavenly kingdom."

Resolved, That a copy of this minute be published in the Church press and be sent to the family.

For the Council:

WILLIAM F. NICHOLS.
WILLIAM S. SHORT.
GEORGE S. BROOKS.

### Jaquelin A. Marshall.

In the early morning of May 2d, from "The Crag," near Markham, there entered into eternal life, Mr. JAQUELIN A. MARSHALL, for many years an active vestryman and liberal supporter of Leeds church. The honest, charitable, Christian gentleman, in the strictest meaning of the words, the true and faithful friend, the humble, unselfish, unobtrusive follower of the Lord whom he loved.

In early manhood he was an extensive land holder, and managed large estates besides for his parents, but he was unable to adapt himself to the changed conditions of the Civil War, and so lost all, but left no debt behind. Without murmuring a complaint he accepted his altered fortune, and in the 81st year of his age, without ache or pain, with his beloved family around him, he fell quietly asleep, and entered into the rest that remaineth for the people of God.

P. D. T.

### Medical Inspector, Henry Tucker Percy, U. S. Navy.

In the death of Doctor H. T. PERCY, the service has lost a valuable officer, whose every action and zealous performance of duty endeared him to all who knew him. He was loyal to Church and State. He was a chivalrous and tender guardian of her to whom he was a loving husband. He was a friend devoted and just. He was affable and generous; of joyous nature, imparting to others happiness he would not hold alone, and winning all by his gracious manners. A Soldier of the Cross, in service of his country, he had, among the clergy, warm and loving friends.

Exposure and roughness of the sea had hardened muscle and strengthened nerve, and brawn of arm was added to the intellect of the surgeon, but there was no change of the gentle nature, nor did the heart beat with less warmth.

At the close of the Spanish-American War he returned from Manila upon the Flagship Olympia, with the Admiral whom men, then, most delighted to honor.

After two years of later service in Japan, friends again rejoiced to greet him in Washington, when he was promoted to rank of Medical Inspector.

There, stationed at his home in the Navy Yard, he dispensed generous hospitality, when not summoned to the sick, for "he loved his fellow men."

When the bravery of his manhood succumbed to the march of disease, his step was never slow in obedience, without complaint, to every call, though suffering from approach of that foe which rapidly undermined the bold physique.

He remained faithful, untiring, at his post, unselfish, doing more than duty, until, from his happy home, he was removed to the Naval Hospital, upon the afternoon of March 28.

The shadows lengthened "because man goeth to his long home," and, upon the early morn of March 31, he received his last summons from that dire messenger, Death!

He who, "in sickness and in health," had tenderly nursed others, now awaited another home. He was borne to brighter abode above the seas, beyond the starry clouds, where the sun or the light or the moon or the stars, be not darkened to "the life that knows no ending."

"For he who dies believing,
Dies safely through His love.
* * * * *My sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—My Guide."

"There anchored safe my weary soul, shall find eternal rest." S. R. F.

### Anthony Bargamin.

Grace P. E. Church, May 2d, 1909.

A meeting of the Vestry of Grace P. E. church is called to take action upon the death of our associate and senior warden, ANTHONY BARGAMIN, Esq., which occurred at his residence, No. 203 East Cary street, Richmond, Va., on May 1, 1909.

Mr. Bargamin was born in Richmond, August 3, 1824, and spent his long and useful life in the city of his birth. He was always a notable figure in the business life of his city, conducting an extensive and successful business for more than half a century, and admired by all of his associates for his frankness and honesty. Living in a time of stress and trial for his city; often encompassed about with armies, and at last burned with fire, he was cheerful and helpful and built again his broken fortunes by laborious energy and industry, taking his full share in every good work not alone for its material advancement but for the elevation of its people. The Mozart Society was the object of his care, and Hollywood is beautified largely through his efforts.

But it is chiefly in connection with this church that we have to speak of his devotion and untiring labors. He was at its foundation in 1855; its treasurer, superintendent of its Sunday School, and at every call upon his time or purse he responded, and led the way. He was an example in promptness, in attendance on all the offices of the church and meetings, and he did not flag in church interest after passing the allotted period of life, according to the Psalmist; but spent his last strength in the service of his Lord and Master.

O Conqueror of the grave, be thou our guide.
Be thou our light in death's dark eventide;
Then in our mortal hour will be no gloom.
No sting in death, no terror in the tomb.

Therefore be it Resolved, That in the death of our senior warden, this church has lost a faithful officer, an example to this vestry and congregation.

Resolved, That we sympathize deeply with his family in their affliction.

Resolved, That we attend his funeral in a body.

Resolved, That a copy of these resolutions be spread on our minutes, and that a copy be sent to the family and that they be published in the Southern Churchman.

WM. H. PALMER.
J. M. FOURQUREAN,
CHARLES COOKE.
Committee.

## WANTS.

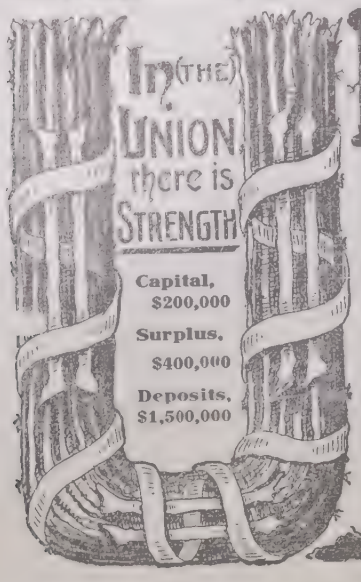
WANTED—BY A LADY EXPERI[illegible] in public and private school teaching, a position for the coming session, to teach in private family. Primary work a specialty. Address No. 56, care of Southern Churchman. 22may-4t

WANTED—ANY CLERGYMAN OR PERson knowing of a middle-aged white or colored woman who desires position as working housekeeper in family of three adults, please address 109 South Maple avenue, Martinsburg, W. Va. References exchanged. 22may-3t

WANTED—POSITION TO TEACH FOR the coming session in a school, parish school preferred. Address J. 518 Monteiro avenue, Barton Heights, Va. 1t*

WANTED—A POSITION BY A SETTLED lady of experience to nurse an invalid, or assist in nursing a sick infant for parties expecting to go to or near the Roanoke, Red Sulphur or Blue Ridge Springs, Virginia. References given. Address 51, care Southern Churchman. may 22-3t*

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. mav1*




# UNION BANK

## Make Your Savings Safe

Deposit them in a place where they will not only be "safe," but will begin to increase from the time the first deposit is made, and in a short time your savings will accumulate into a nice Bank Account.

Don't wait; make a deposit to-day in THE OLDEST, STRONGEST AND SAFEST SAVINGS BANK IN THE SOUTH.

3

ays Interest at 3 Per Cent., compounded twice a year.

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.


## The Household.

### A Chapter on Stains.

Acid stains, such as vinegar, sour wine, and fruit, can be removed from white cotton or linen cloth by pouring boiling water through it. This method is also efficacious in removing coffee stains.

For chocolate and cocoa stains use cold water first, then pour boiling water through the stained portion.

To eradicate cream stains use household ammonia or aqua ammonia diluted with four parts of water. Dampen the spots with the ammonia, lay fresh blotting paper over them, and iron lightly. This also removes grease from white goods.

For linen badly stained with sweet cream try the following: Mix five parts of glycerine with five parts of water, and add one-fourth part ammonia. Apply to the stain with a soft brush, allow it to remain six or eight hours, then rub with a clean cloth. Remove the remaining dry substance with a knife. The stained places should then be brushed over with clean water, pressed between cloths, and dried. If the stain still remains, a rubbing with dry bread may take it off.

Grass stains on white dresses may be removed by washing the spots first in alcohol, then in clear water.

To remove grease spots from carpets or cloth fabrics, place fresh blotting paper over the spots, and iron with a hot iron. If the spots are very large and obstinate, use a paste made of fuller's earth brushing it off when dry and renewing until the stain is removed. Use gall in the paste to preserve the colors of the fabric treated. —Farm and Fireside.

### Marzipan.

A simple recipe for marzipan is the following: Mix well together half a pound ground almonds and half a pound of icing sugar, add essence vanilla, lemon, or orange flower for flavoring, binding together with sufficient white of egg, stiffly beaten, to make into a smooth, dry dough. It does not always take the whole of the white of one egg. When well mixed, roll out into different shapes, or use in different ways, for this is the basis of many marzipan dainties.


YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.


### Walnut Taffy.

Melt half a pound of butter in a sauce-pan; when melted, stir in a pound of golden syrup and two pounds of brown sugar; bring to the boil, and keep it boiling for about twenty minutes. It should be stirred frequently to prevent sticking or burning, but do not stir all the time. A few minutes before it is ready stir in half a pound of walnuts, peeled and chopped. Try the mixture by the cold water test, and if it becomes hard at once, it is ready to remove from the fire. If flavoring is liked, either instead of or in addition to the walnuts, add it just before lifting from the fire. Pour on to buttered dishes or plates, and mark out into sections when nearly cold.

This recipe for taffy can be varied in many ways, either by adding blanched and split almonds instead of the walnuts, or by adding ground ginger (half a teaspoonful), lemon or almond flavoring, or essence of peppermint.

### Remedy For Nose Bleed.

For obstinate and persistent nose bleeding either put an ice pack or a cloth wrung out of ice water at the back of the neck just at the base of the brain, or drop cold water from a sponge held well above the head so that it will strike the crown of the head with considerable force.

The head should be kept well elevated; even in cases of extreme weakness do not allow the patient to lie down, and small wads of absorbent cotton wet with a weak solution of carbolic acid should be used to plug the nostrils.

If the arms are held above the head for five or ten minutes the bleeding, if not severe, will usually stop.—Phila. Ledger.


For HEADACHE—Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.



Church Organs

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.


### What Wouldst Thou Have Me To Do?

For each one of us, whether on a bed of pain, in feebleness and uncertainty of purpose such as comes with ill-health or overstrained nerves, or whatever else may be our immediate condition, nothing is more urgent, nothing more behooves us than to ask, "What wouldst Thou have me to do?" For, whatever our state, however helpless and incapable, however little service to God or to our neighbor seems within our power, there is no doubt at all as to His willing us to do something. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from general kindness and pity; it may be even only in humble patience to stand and wait till He makes His will plain, abstaining the while from murmur and fretfulness; but, in some shape or other, be certain that your Master and Lord hears and will answer your question, "What wouldst Thou have me to do?"—H. L. Sidney Lear.

God does direct the path of his faithful servants. They may go here and there, and seem to be very much at random, but there is a guiding hand; not simply a principle or a purpose, but a guiding hand which leads them.

## Thoughts for the Thoughtful.

Our unwatchfulness is Satan's opportunity.

It is the little rift within the lute
That soon will make the music mute.

No one who does not enjoy work can truly enjoy anything else.—President Raymond.

A good deed is an inspiration to thine own soul as well as a blessing to the life of another.

One of the very first purposes in life should be useful. Goodness is not enough: be good for something.

Good prayers never came creeping home. I am sure I shall receive either what I ask or what I should ask.—Bishop Hall.

Accept, dear Lord, our grateful thanks,
For this thy promise true;
To those who've made the Christ their strength,
Through Him, may all things do.

Anything is better than the stillness of death, however aesthetic and beautiful, however reverential and devout a mere outward ceremonial may appear.

Imposing pageants or religious displays may excite enthusiastic religiosity or devotionalism; but they do not, and never can, promote spiritual vitality. Far from this.—Haslem.

Truth is the salvation of the world. It is the friend of all, even of whom it strikes. Wounds made by truth heal and cleanse; caresses of falsehood poison and kill.—Charles Wagner.

Is thy soul athirst? athirst for peace, pardon, life, salvation, for grace, strength? Here is a Fountain for thee, come and drink—buying frightens; therefore come freely.—Philip Henry.

The way to have a growing faith in God, is to find out what He has promised, and then ask Him for it. The problem of life is not to make life easier, but to make men stronger.—David Starr Jordan.

This I saw, that when a soul loves God with a supreme love, God's interests and his are become one. It is no matter when nor where nor how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will.—David Brainerd.

Be careful to obey God promptly when his call comes for action. It was sinful in Moses to hesitate and debate his call with God. In consequence of his disobedience, he was deprived of a part of the glory of the work. Obey God at once, without a moment's delay, or a single protest.

Every great movement for the betterment of men originates in the loving heart of God, and is often first communicated to those who are steadily giving him their attention. It is significant that both Peter and Cornelius were keeping the regular prayer hour when God spoke to them.—E. I. Bosforth.

**For COLDS and GRIP.**
Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

FUNDAMENTAL TRUTHS AND TEACHINGS OF THE CHURCH

THE UNIVERSITY PRESS, Sewanee, Tenn.

Presented in a most practical way in a new series of text-books and reference guides being published as part of the Sewanee Theological Library.
The first of the series, "The Doctrine of the Church," by A. C. L. Hall, Bishop of Vermont, is now ready for distribution at book stores, or write us direct.
Price $1.25 postpaid.
The second book in the series on The Book of Common Prayer, by Samuel Hart, Custodian of The Book of Common Prayer, will be published next.

MEMORIAL GIFTS FOR ASCENSION DAY AND WHITSUNDAY

MONUMENTS for the CEMETERY in Granite, Marble or Stone

ART GLASS, WINDOWS and TABLES of RECORD, CHURCH FURNISHINGS for the SACRED EDIFICE, Wood, Marble or Stone. Metal, Art Glass, Embroidery, etc.

Illustrated Handbook and Data on request.

J & R LAMB 23, 25, 27, Sixth Ave., NEW YORK.



PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

BE PREPARED FOR MISFORTUNE. Don't spend your money in foolish things, but save all those dollars you have been wasting and deposit them in a good strong bank where they will not only be safe but will begin to grow immediately. When the days of **misfortune** arrive you will be prepared if you deposit in the **PLANTER'S NATIONAL BANK,** which has the Largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,160,000

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## Capon Springs and Baths

A delightful Mountain Resort with large company every year. Capacity 600. 100 miles due west of Washington, D. C. For pamphlets, rates, etc, address

CHAS. F. NELSON, Capon Springs, W. Va.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

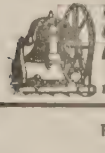
**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY.
22-24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## John L. Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS .....

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON
CHURCH WORK WOOD GLASS MARBLE
O. LIETKE, ART WORKS 227-229 W. 13 S. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

INCORPORATED 1892.

THE

## VIRGINIA FIRE & MARINE

Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## FAMILY CURED OF SKIN TROUBLES

### Two Little Girls had Eczema Very Badly—In One Case Child's Hair Came Out and Left Bare Patches—Father's Head Sore from Childhood—In All Three Cases

### CUTICURA MET WITH ITS USUAL SUCCESS

"I have two little girls who have been troubled very badly with eczema. One of them had it on her lower limbs. I did everything that I could hear of for her, but it did not give in until warm weather when it seemingly subsided. The next winter when it became cold weather the eczema started again and also in her head where it would take the hair out and leave bare patches as large as a quarter of a dollar. At the same time her arms were sore the whole length of them. I took her to a physician and he said that she had two distinct types of eczema. I continued with him for several weeks and the child grew worse all of the time. Her sister's arms were also affected in the same way. My husband came home one day with a box of Cuticura Ointment and a cake of Cuticura Soap. I began using them and also the Cuticura Pills and by the time the second lot was used their skin was soft and smooth as it had not been before for the winter. We keep the Cuticura Soap and Cuticura Ointment constantly by us and when any little roughness or irritation appears on their skin I quickly dispel it with the Cuticura Remedies. My husband has used them with most satisfactory results for a sore head which has troubled him from childhood. Mrs. Charles Baker, Albion, Me., Sept. 21, 1908."

Cuticura Ointment is one of the most successful remedies for torturing, disfiguring humors of the skin and scalp, including loss of hair, of infants, children and adults, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, and followed by mild doses of Cuticura Pills, is often sufficient to afford immediate relief in the most distressing forms of itching, burning and scaly humors, eczemas, irritations and inflammations, permit rest and sleep and point to a speedy cure when all else fails.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

"ELEGANCE AT MODERATE COST"

Lycett's

Engraved Wedding Invitations;

Lycett's

Visiting and Announcement Cards;

Lycett's Stamped Stationery.

Write for samples to

THE SOCIETY STATIONER,
Lycett Engraver, Bookseller and Importer,
317 N. Charles St., BALTIMORE, MD.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

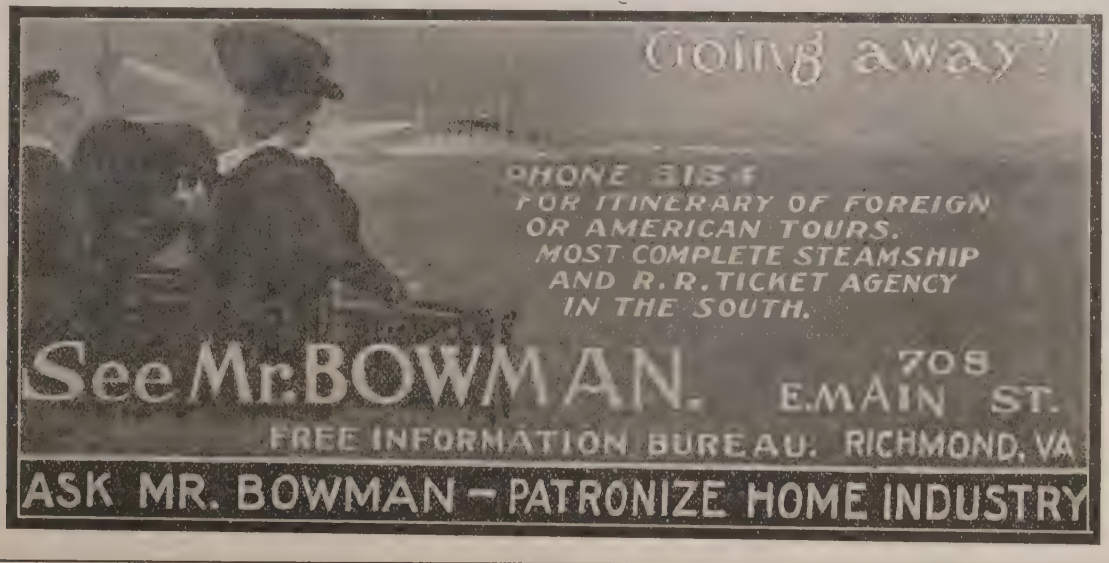
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

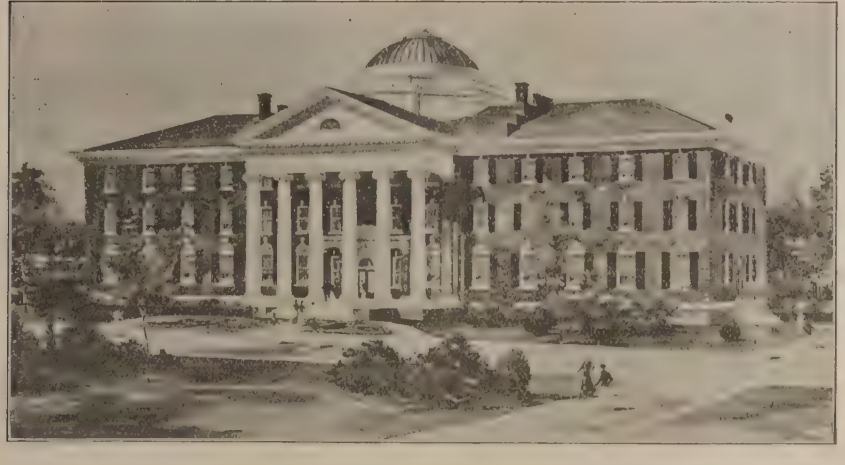
1835 DOMINUS NISI FRUSTRA

VOL. LXXIII. RICHMOND, VA., MAY 29, 1909. No. 22.






## The Chatham Episcopal Institute
### FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough**
**INSTRUCTION**
**AT**
**Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

## THREE TIMELY BOOKS

**APT AND MEET.** Counsels to candidates for Holy Orders at the Divinity School of the Pacific. By Rt. Rev William F. Nichols, D. D., Dean. 12mo, cloth, $1.00 net. Postage, 8 cents. These Counsels are in the form of short addresses to the students o the Church Divinity School, San Mateo . . . but it will be an infinite pity if the reading of it does not extend beyond candidates to clergy of every age and standing. For it is a book to rouse and inspire—Review.—— **A PRIEST TO THE TEMPLE, or The Country Parson,** By G. Herbert. Introduction and Notes by the Bishop of North Carolina. 12mo cloth, 75 cents. Postage, 8 cents. The publishers have done well to bring out this edition of Herbert's "Country Parson." It has been worth reading since the day it was written. It has outlived many treatises on pastoral theology and lives still with vigor undiminished.—The Cambridge Tribune.—— **THE CURE OF SOULS, or Christ's Treatment of the Individual.** By Rev. W. H. Milton, D. D., Rector of St. John's Church. Roanoke, Va., with an introduction by Bishop Randolph. Lectures on the Religious Aspect of the Emmanuel Movement. 12mo. cloth, $1.00; by mail. $1.10. The sermons are strong and clear, nor is it surprising that Bishop Randolph should give the book the indorsement he has inscribed. Besides their merit as teachers, these sermons have the merit of being readable. Many a "shut-in" will find profit in them.—American Church S. S. Magazine.

**Thomas Whittaker, Inc.,** 2 and 3 Bible House, NEW YORK.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# STUART HALL
FORMERLY
## Virginia Female Institute
STAUNTON, VIRGINIA.
Diocesan School of Virginia and Southern Virginia.
Bishop A. M. Randolph, President of Board of Trustees.
In the Blue Ridge Mountains, four hours from Washington and Richmond. Intermediate and College Preparatory Course.
Sixty-Sixth session next September.
MISS MARIA PENDLETON DUVAL, Principal.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

## The Virginian Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
MR. and MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A., Associate Principal.

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# BEL AIR SCHOOL,
NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## St. Agnes School FOR GIRLS
ALBANY, NEW YORK.
Re-opens Sept. 28th. Not a graded School. Average number in class, seven. Individual attention in studies and in household. Announcement sent on application.

## The Divinity School of the Protestant Episcopal Church in Philadelphia.
Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

## The General Theological Seminary.
Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

# Virginia College
## For Young Ladies,
**Roanoke, Virginia.**
Opens Sept. 28th, 1909. One of the leading Schools in the South for women and girls. Modern building. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Conservatory advantages in Art, Music and Elocution. Certificates received at Wellesley. Students from 30 States. Moderate rates. For catalogue address
**MATTIE P. HARRIS, President, Roanoke, Va.**
**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

# THE FARMINGTON SUMMER SCHOOL
Offers a healtful outing to city boys. Country life, situation beautiful, climate healthy. Good altitude, and boys happy. Write for Prospectus.
R. WARNER WOOD,
University of Virginia.

# FREE.
*To Teachers and School Committeemen:*
Our thirty-two page Educational Pocket Kalendar and Memorandum Note Book. Send postal card request, stating location of school.
The SOUTHERN EDUCATIONAL BUREAU,
Raleigh, North Carolina.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

# COMMONWEALTH BANK
**12 North Ninth Street,**
**RICHMOND, - VIRGINIA.**
CAPITAL = = $200,000.00
4 PER CENT ON Savings

# R. L. Christian & Co.
**816-818 EAST MAIN STREET,**
**Richmond, Va**
## Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders talogue mailed on application.

# National Pneumatic Water Supply

## FOR COUNTRY and SUBURBAN HOMES
Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.
Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.
Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**
You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*
Address carefully as follows to insure prompt attention.
**GRAHAM DAVIDSON & CO.,**
623-627 E. Main St., Richmond, Va.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00.

# N. & W. R'Y.
**ONLY ALL-RAIL LINE TO NORFOLK.**
Quickest and Best Service.
PULLMAN PARLOR CARS.
**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Richmond, Fredericksb'g & Potomac R. R.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *7.10 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., MAY 29, 1909. No. 22.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-cless mail matter.

## MISSIONS: CRISIS AND OPPORTUNITY.

Looked at from one point of view, a crisis is a very alarming condition of affairs, and one which is apt to bring dread and only dread to a certain type of mind; but looked at from another and more reasonable point of view, a crisis denotes a condition in any work which offers an unusual opportunity. And after all, "the point of view" often has more to do with given conditions than anything else. It is a great thing, at times, to reverse our "point of view." Some years ago, D. L. Moody offered to his Northfield pupils, a prize of five hundred dollars for the "best Thought." The prize was awarded for the following: "Men grumble because God put thorns with roses. Would it not be better to thank God that He put roses with thorns?" This was simply a reversal of the usual "point of view," but it reverses also the mental condition and all subsequent conduct flowing from it.

So with regard to a "Crisis." It may, of course, be looked upon simply as a threat and a danger, involving a possibility of serious disaster; but the viewpoint may be changed and it may be looked on as a fine opportunity, an opening for a new departure, enlarged and expansive outlook and greater effort.

From certain present appearances, the Church seems to have reached a crisis in its Missionary Work. That work is expanding rapidly and in promising fashion at home and abroad. New openings are presenting themselves, and more men and money are needed; and at the same time we have lost one of our most notable leaders and the treasury is threatened with a deficit.

How is this crisis to be viewed? If the Church looks on it as a hopeless condition and shrinks from the responsibility, then nothing but harm can follow.

But if the Church accepts it as a great opportunity to force new men to the front; to call on her younger generation to take the place of the elders, to put new energy and new loyalty and new faith into her missionary work; to enlarge her gifts and her enterprises, then the crisis will prove a blessing and only a blessing.

It is absolutely in the hands of the Church to do as she should under the circumstances. To question the existence of new leaders to take the place of the old, is to question the wisdom of God's providence, or to doubt if the work be of God. The same God who raised up leaders in the past can continue to inspire men of noble mind and self-denying zeal. A thousand times in the Church's history death or disaster has made some awful gap in her ranks, and a thousand times the ranks have closed up and continued their onward march to victory; and it is the same Lord over all, yesterday, to-day and forever.

The Church's crisis now, as always, is the Church's opportunity, if she will only keep her face to the day, and her faith in God and the rightness of her cause undimmed.

Not only is there the opportunity, but there is every means for meeting and using the opportunity. There are men in plenty and money in plenty, if the Church will only see not only her duty, but the splendid opportunity which lies before her.

For this great and rich and influential Church to contract her work and diminish her gifts in the face of the present world-call, would be not only a disaster, but a disgrace. She must lengthen her cords and strengthen her stakes, and remember that there is no place for retrenchment or retreat in the work of God.

History says that in one of the great Corsican's fiercest battles in Italy his ranks were broken and demoralized and seemed on the verge of flight. He called one of his most famous generals into consultation and asked what he thought. "Sire," he said, "there is but one thing to do: fall back to a better position and reform our ranks." Napoleon called a little bugler to him and said, "Sound a retreat." The little fellow looked up at his great commander and said, "Sire, I have never learned to sound a retreat; I only know how to sound a charge." "Then sound a charge," came the quick reply, and sound a charge he did, with might and main, and the history of Italy and Europe was changed then and there.

The Church ought never to have learned to sound a retreat, but only a charge, and that lesson well learned, every Crisis in Missions or anywhere else, becomes a splendid opportunity.

## THE WHITSUNTIDE MESSAGE.

We are nigh unto Pentecost. The great outpouring of the Holy Spirit of God upon the Disciples, when they were all with one accord in one place, can never be forgotten, and the history of successive ages has shown that the Church has been a spiritual power only in proportion to the fulness with which the Divine gift has been appropriated. God has never left Himself without a witness, but there have been times and seasons when the life of the Church has been cold and impotent because the inspiring power of the Holy Ghost has not been realized. How is it with the Church to-day? Are we controlled, guided and inspired by the Spirit as was the Primitive Church; or are we conscious of a lack of spiritual power? If the Church is not enjoying the fulness of the Spirit's grace, what is the explanation? There is but one answer: "Ye have not, because ye ask not."

The need, the greatest need of the Church to-day, is for a deeper realization of the power of the Holy Ghost. We need it that our worship may be truly acceptable, that our faith and practice may be fruitful in God's sight. We live in days when bright and hearty services are the rule, and we should rejoice that it is so. Yet is there no danger lest we mistake what, after all, are only the outward accidents of worship for the manifestation of spirituality of heart and mind? An ornate service, from which the devotion of the heart is absent, is merely the husk, without the kernel of worship. We believe that there is abundant cause

for the most searching examination that we may see and know whether the advance which has taken place in the character of congregational worship—in bringing it up to date, as the phrase goes, and in adapting it to the æsthetic spirit of the age—has been marked by a corresponding development in the spiritual life of the people. It needs to be remembered that true worship consists in the adoration of the heart, and where this is wanting, the void is one which cannot be filled by material and mechanical means. This truth is so elementary that we almost apologize for mentioning it; and we would not dwell upon it were we not persuaded from experience of the times that it is largely a forgotten truth. Spirituality of public worship is no mean ideal to aim at, and spiritually-minded clergymen in charge of congregations will count no effort too great to bring it about. Yet what effort will avail for the purpose? There is one without which all other efforts must be in vain. It is the earnest supplication before God in prayer for the outpouring of the Holy Spirit upon themselves—for it is an awful truth that they can rarely, if ever, lead their congregations to any higher level of spiritual life than that to which they themselves have attained—and upon the hearts of their people. We are sure that there is a wholesome exercise of this spirit of intercession, but does not the season of Whitsuntide suggest to us that we should be still more insistent in prayer for this sacred purpose, and that clergy should invite their people to join them in it? With a deeper and ever-deepening growth in true spirituality of worship we shall find the remedy for many of those unhappy divisions which are disturbing the peace of the Church at the present day. And with it will come relief in other directions. We need to have "a right judgment in all things," and, as the Collect for Whitsunday reminds us, the early Church was granted this grace by the light or the Holy Spirit. It is the same Spirit Who alone can teach the hearts of the faithful to-day; and who is there among us, from the highest down to the humblest believer in the humblest congregation, who does not need His illuminating grace and guidance? The duty of controversy—and there are times and occasions when it is an urgent duty which cannot be neglected—is not without its peril. The controversial spirit is too often congenial to the natural heart of man; but controversy for merely partisan purposes can only end in disaster. It is a condition precedent in "contending for the faith" that we should seek to place ourselves under the controlling power of the Divine Spirit; and when religious controversy becomes—as, unhappily, sometimes it does become—embittered, may it not be due to the fact that the disputants are being led by their own wayward imagination rather than by the Spirit of God? The fruit of the Spirit is love, and the Christian who shows not charity in controversy falls far short of the mark of his high calling. The season of Whitsuntide specially calls us to prayer for guidance; and if we neglect to use it loyally, heartily, and believingly, we do so at our own peril. And with the right judgment" which is promised in answer to prayer will come greater freedom and greater power in service. Much of our work is fruitless because our "judgment" is so often wrong. We develop our parochial organizations; we perfect our parochial machinery, and—we fail. Why? Because we forget that spiritual success cometh not by might, but "by My Spirit," saith the Lord." If the first disciples had to tarry at Jerusalem until the power came, can we presume to work for God until we are in like manner endued? The promise of the Father is for these days, and the season of Whitsuntide should find us waiting for its fulfilment in our own hearts and lives. "Ye shall receive power, after that the Holy Ghost has come upon you."

What, then, is the Whitsuntide message? It is that the Church in its corporate capacity, and every member of it individually, should be found praying for a fresh outpouring of the Holy Spirit of God. The nation needs it, for in spite of every Christianizing agency, evil is still rampant. The Church needs it, for there is much coldness of worship, slackness of service, and worldliness of spirit. The individual believer needs it, for faith grows weak, hope grows dim, and love grows cold. These needs can be met and satisfied, if only we seek in humble prayer the promised gift.

## JUNE MAGAZINES.

**The Century.**—Leading place is given in the June Century to a curious piece of fiction, called "With the Coin of Her Life," the first of three stories turning on the popular superstition of thirteen at table. The authorship of these stories is not now announced, further than to say that Dr. S. Weir Mitchell, Owen Wister and Margaret Deland are the contributors to this symposium—which was suggested by a private discussion of the influence of point of view on human judgment. The stories were written without any one of the three having knowledge of the plots to be worked out by the other two.

Among the other notable contributors to the fiction of the number will be found "Aunt Amity's Silver Wedding," a delightfully humorous story by Ruth McEnery Stuart.

The serious articles cover a wide range, and include a paper by Dr. Grenfell on his work in Labrador; "President Taft's Opportunity," as William Garrott Brown sees it; an authoritative account of a new Egyptian discovery; a description of the finding and cutting of the world's two largest diamonds, by George F. Kunz, the well-known expert on gems; "The Power of the Speaker" discussed by the present Speaker of the House of Representatives, and an essay on "The American Business Man," by A. Barton Hepburn, president of the Chase National Bank, New York.

Mr. Hepburn's article is specially timely and suggestive. He feels that too often the pursuit of wealth separates the American man of business from the old-fashioned relish of books and society; and that he pays a disproportionate price in time and strength for wealth and commercial prominence. He urges upon men of means the obligation of public service, in which ripe experience and wise enjoyment of life shall largely enter.

**Lippincott's Magazine** for June is, as usual, filled with popular reading. It begins with a complete novel, by Grace McGowan Cooke, called "The Royal Line," which is a story full of love and excitement and adventure, which leads ultimately to the still waters of simple and satisfied love. The second article from Ouida's pen, on the Woman Problem, appears under the caption, "Love versus Avarice," and is in the usual style of that once famous writer.

There are seven short stories by popular authors, and Walnuts and Wine is, as usual, by far the best humorous department of any magazine in the country. In fact, this department in Lippincott's occupies almost, if not quite, a unique position in current literature.

**The Outlook.**—The June magazine number of the Outlook is of unusual interest. Besides its current notes and excellent editorials, it has many articles that will attract attention and hold interest from their timeliness as well as their ability. Dr. W. S. Rainsford, under the caption "A Morning Ride to Kenia" has a capital account of hunting in Africa. Elbert F. Baldwin tells of the Life and Work and Character of "The New Secretary of War." Robert Watchern commands and holds painful attention in a contribution on "The Cost of Coal in Human Life." A. W. Dimock writes of that present-day fad "Wild Life" and does it well. Edwin Asa Dix has an interesting article on "A First Experience in the Alpine Ice World," which will attract many readers. A most thoroughly interesting article is the one by Arthur Hewit, entitled "The Safer Seas," and giving an account of the safety devices of modern Trans-Atlantic Passenger steamers.

**Scribner's Magazine** for June opens with an admirably written and beautifully illustrated article on The Portraiture of Ingres, in which justice is done to the fine work of this painter. Edith Wharton contributes the second of her "Tales of Men," which she calls His Father's Son, and which is written with the usual force and vigor of this popular writer. Thomas Nelson Page continues his serial novel, John Marvel, Assistant. Probably, just at the present juncture, the most readable article in this number is A Turkish Village, by H. G. Dwight, which is an entertaining account of Turkish village life. James Ford Rhodes has a most appreciative article on Edward Gibbon, the great historian of the Decline and Fall of the Roman Empire. J. Lawrence Laughlin writes on the perennial topic of The Abolition of Poverty; and General W. T. Sherman's Letters Home enter into their third instalment. The fiction of this number is by popular authors, and the editorials are, as usual, good and timely.

## THE VIRGINIA DIOCESAN COUNCIL.

### The Rev. Arthur S. Lloyd Elected Bishop-Coadjutor.

The 114th annual Council of the Diocese of Virginia met in Leesburg, May 26, Bishop Gibson presiding. Committees were appointed, the Bishop's address was read, and the Rev. E. L. Goodwin elected secretary of the Diocese, in place of Rev. Everard Meade, who resigned after sixteen years of service in the position.

At the evening session the Rev. Arthur S. Lloyd, D. D., now Secretary of the Board of Missions of the Church, was chosen as Bishop-Coadjutor of the Diocese.

### The Bishop-Coadjutor-Elect.

The Rev. Arthur Selden Lloyd, D. D., was born in Fairfax county, Va., and was educated in the schools of his native county, the University of Virginia and the Virginia Theological Seminary; graduating from the latter in the class of 1880. The same year



**THE REV, A. S. LLOYD, D. D.. Bishop-Coadjutor-Elect of the Diocese of Virginia,**

he was ordered deacon by Bishop Whittle, who likewise ordained him to the priesthood in 1881. His first charge was Johns Memorial church, Farmville, Va. In 1885 he became rector of St. Luke's church, Norfolk, Va., succeeding the late Rev. Dr. John B. Newton, who became Bishop-Coadjutor of Virginia in 1894.

Dr. Lloyd, after a successful ministry of seventeen years at St. Luke's, during which time that church developed into one of the strongest in the South, he accepted the position of Secretary to the General Board of Missions of the Church in the United States, succeeding the late Rev. Dr. Langford. Dr. Lloyd's arduous and splendid work in behalf of the missions of the Church are well known, and his praise is in all the churches. He is about 53 years of age, active and vigorous, fully qualified by education, experience, and religious zeal tempered by wisdom, for the exalted office of Bishop. His wife is a daughter of Col. William Blackford, of Lynchburg, Va.

This is the fifth time Dr. Lloyd has been called to the bishopric, having declined when elected by Mississippi, Kentucky, Southern Virginia and Maryland.

# Church Intelligence.

### CALENDAR.

MAY.

1—Sts. Philip and James.
2—Third Sunday after Easter.
9—Fourth Sunday after Easter.
16—Fifth Sunday after Easter.
20—ASCENSION DAY.
23—Sunday after Ascension.
30—WHITSUNDAY.
31—Whitsun Monday.

### Collect for Whit-Sunday.

O God, Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

# Foreign.

### The Future of Sunday Schools.

The festival service of Church Sunday School teachers was held on Monday night in St. Paul's cathedral, when the preacher was the Bishop of Manchester, who delivered a helpful sermon on the text "Feed My Lambs" (St. John 12:15).

After recounting the circumstances under which the words were spoken by our Lord, the Bishop said: "We are met as Sunday School teachers, and we cannot but admit and deplore a marked decline both in the attendance at Sunday Schools and in the number of Sunday School teachers. The decline is not local, not confined to any one denomination, nor is there any sign that it is merely transitional. The causes which produce it are not obscure. They may be summed up in one phrase—faith in the power of secular education. We are bidden to trust the work of feeding Christ's lambs to purely secular authorities. Sunday Schools have, only a few years ago, celebrated the centenary of their institution. They formed no indispensable part of the machinery of the Church, since the Church existed for 1,800 years without them; but the work of Christian instruction has been a primary duty of the Church in all ages, and can never be superseded by any form of State education. It may be necessary to enlarge, to re-adapt, even as men say to 'scrap' our machinery, but we cannot give up our work. Christ has laid it upon us; to abandon it would be nothing but disobedience."

After comparing the Sunday Schools of the North and South the Bishop said: "The work which lies before the Church is to strengthen, at once, her spirit of brotherhood and her methods of religious instruction. In a new and a bold development of the Sunday School lies the hope of effecting this double aim. It is impossible in this connection to refrain from expressing gratitude to the leaders of our Church of England Sunday School Institute for the new lines which they have already struck out, and especially for the training college for Sunday School teachers. But even now, if we are wise, we shall confess that we are only at the beginning of our work. If it is to be done at all, the Church must once more rally her whole force to do it, and Churchmen must learn to support their own agencies."

After emphasizing the need for unity in the Church the Bishop said: "Prophecy is dangerous, but circumstances are, at all events, conceivable in which the Sunday School will enlarge its borders into the week days. . . . Is it too bold to imagine that the State may learn wisdom and find means for encouraging such schools for its own benefit?"

### Christianity in Japan.

The Bishop of Gloucester presided over a meeting held at the Church House, in connection with the North China and Shantung Association, the Guild of St. Paul, South Tokyo, Japan; and the Church of England Mission to Korea.

Sir Ernest Satow, late minister in Japan and at Peking, said that fifty years ago Christianity was regarded in Japan as a pernicious sect. Prominent notices were displayed throughout the country denouncing Christianity and offering rewards for the captivity of converts and catechist missionaries. In 1866 the descendants of the ancient Japanese Christians who were believed to have been entirely extirpated in the seventeenth century, again showed their heads. Four or five thousand Christians were discovered and banished from the country, but as the result of the intervention of other nations they were allowed to return, and there was a gradual toleration of Christianity, and subsequently religious liberty was awarded to the Japanese people. Great was the contrast now with the days of fifty years ago. Roman Catholics and members of every Protestant sect were increasing in numbers every day. In Japan Christianity had come to be recognized as a very great moral force in the national life, leading to the practice of higher morality in every department of life. Even among many Japanese who had not actively joined any Christian body there was a great belief in the necessity of a higher morality, though this was a matter which could not be successfully reduced to statistics. Christianity in Japan, he was inclined to think, had a great future before it. Since he had taken up his residence in England he had been struck by the general ignorance here as to what missionary work really was. He heard of good people, charitable to their neighbors, maintaining the opinion that for Orientals, such religions as they already possessed were good enough for them, which was as much as to say that there was no such thing as an absolute religion. He thought that was rather a pernicious doctrine. For those in that gathering there could only be one form of religion.

The Rev. H. Mathews, missionary at Ping-yin, Shantung, North China, and Mr. H. H. Weir, of the Church of England Hospital at Chemulpo, Korea, gave interesting accounts of the growth of the missionary work in those countries.

### Nonconformist Endowment.

There was much in the proceedings of the Congregational Union on Tuesday to give rise to comment. Congregationalists have found that it is impossible for their adherents in many rural districts to support adequately their ministers, many of whom,

if not "passing rich," have certainly been living on little more than "forty pounds a year." To remove their reproach, the central body suggested the establishment of a fund which should be so administered that every minister should at once receive as much as £100 a year, and that ultimately the minimum should be at least £120. To the credit of the body, the proposal was so well supported that the fund was founded on Tuesday under such conditions as led to the prophecy that the amount of £250,000 would be soon realized. But two comments are inevitable: What becomes of the theory of the advocates of disestablishment and disendowment of the Church of England, many of whom are to be found among Congregationalists, that endowment is wrong? If from some central fund the Congregational minister may be assured of an income of £100, why should not the Church clergymen enjoy the £80 a year left by some donor a few centuries ago for the similar purpose? And what becomes of the Congregational theory that every church should be self-supporting, and that no central body should in any way be concerned in its affairs?

### Taxation of the Clergy.

The Inland Revenue authorities are evidently determined to insist upon their full rights—and, many of us think, something beyond their full rights—from the clergy. Their insistence upon the payment of income-tax with regard to Easter offerings was ungenerous. But what seems to us a worse case is now reported. Canon Willink, the Vicar of Yarmouth, conducts, as many of our readers well know, a highly successful parish magazine. Fortunately, it yields a profit which amounts to £100 a year. The Canon has been in the habit of dividing this £100 among the eight district churches, but he has now been met with a demand for income-tax upon the profits so made for the past two years. We are not surprised to find the Canon vigorously protesting against such a monstrous claim. Nor can we believe that, were the courts to be appealed to, the action of the Inland Revenue authorities would be supported; but, unfortunately, appeals in matters of this kind are extremely costly.

### New Bishop for China.

The Archbishop of Canterbury has appointed the Ven. Archdeacon William Banister, who has been a missionary of the Church Missionary Society in South China since 1880, to the new bishopric which is to be formed in the Province of Hu-nan, in Central China, out of the present Diocese of Victoria (Hong-kong). The new Bishop was trained at the C. M. S. College, Islington, and was ordained in 1879 to the curacy of Balderstone, and the following year he went to Fuh-Chow, China. It was only in 1906 that the Diocese of Fuh-Kien was formed out of the Diocese of Victoria.

The Bishop of Liverpool presided on Monday evening at a great C. M. S. meeting at St. George's Hall, Liverpool, at which the Bishop of Derry was the principal deputation. Bishop Chavasse said that the evangelization of China would transform the course of history in the Far East in the next century.

## American.

### Joint Commission of the General Convention on Sunday School Instruction.

The Joint Commission of the General Convention on Sunday School Instruction met in New York City, at the Church Missions House, on Wednesday, May 12, at 11 A. M. There were present three Bishops, four presbyters and two laymen, making nine in all. Official delegates from the American Church Sunday School Institute, the Joint Diocesan Lesson Committee and the Sunday School Federation were also in attendance.

After the calling of the roll and the passing of the minutes, Bishop Talbot, the chairman, called attention to the great loss that had come to the Commission by the sudden death of Mr. George C. Thomas, the treasurer of the Board of Missions and our leading layman in Sunday School work. A special committee presented the following minute, which was passed by the Commission with a rising vote, and which it is hoped will be circulated widely throughout the whole Church:

"In an important sense, the existence of this organization as a Joint Commission on Sunday School Instruction is due very largely to the efforts of Mr. George C. Thomas. It was he who for years called the attention of the American Church to the great propriety of recognizing the Sunday School as an important agency of the Church for the training of young people in the truths of our religion and for inspiring them to become helpers in the work of Church extension.

"It was Mr. Thomas who presented and advocated the resolution in the General Convention of 1904, whereby this Commission was appointed; and it was also Mr. Thomas at whose expense the first report of the Commission was printed and widely distributed at the time of the next Convention, of 1907; so that when that body met everyone had full opportunity to study anew the principles of religious education and the recommendations set forth in that report.

"Recalling thus how he stood for a number of years appealing to the Church to give official recognition to the Sunday School and to devote every needed effort to improving the methods and the aims of Sunday School instruction, we cannot but be filled with sorrow when we realize that he is no longer with us and that we must come together to-day for the work assigned us without his helpful presence.

"While other organizations will set forth their estimate of the character of the man and the work he did in their fields, it is for us to bear testimony to his eminent services in the work of Christian Education.

"He had fine training as a boy and as a young man in Sunday School work, having been pupil and teacher under Dr. Newton, of Philadelphia, when the Sunday School of St. Paul's church was a model of enthusiasm and efficiency.

"When Mr. Thomas organized the Sunday School work in the new parish of the Church of the Holy Apostles, he carried with him good training, some experience and unquenchable earnestness.

"His successes there have been registered not only in the present prosperity and the great size of that school, but in the lives of many hundreds of devout and useful graduates who are serving their Lord with all fidelity and cheerfulness to-day.

"But Mr. Thomas did not confine his efforts to his own school. He was active in the formation and development of the Sunday School Association of the Diocese of Pennsylvania, active too in the efforts of the Joint Diocesan Lesson Committee, whose work has gone into every Diocese and Missionary Jurisdiction in the land, and he was generous in the expenditure of money for the creation of a helpful literature in Sunday School methods and work.

"All of these varied activities extending over a long period of years not only made him eager to have the Sunday School become a well recognized and favored institution of the Church, but fitted him to become the agent for proposing and pressing the measures which led to the formation of this Commission.

"It has been a great joy to us to labor with him in securing one of the objects so dear to his heart, and which he was so fully convinced would greatly advance the Church's interest. His intense earnestness and his oneness of aim have been a perpetual reminder to us of the vast importance of the work which was given us to do. We could not think lightly of that work when we heard him pleading for the best Christian education that could be given the young people of the Church, nor could we think such an education was the mere development of the intellectual faculties of children when he ever urged so strongly that we do all that could be done to train them up in the fear and love of God, and not to rest satisfied until they were the joyous disciples of the Divine Master and the true hearted friends of His Church.

"We could not but feel that we had one with us in our membership before whom the cause of Christian Education presented itself in its vast importance, and who realized that the future of this American Church depended upon how the young people were being trained now.

"While we knew he was interested in many other branches of Church work, his deep interest in this led us to think that, in his judgment, nothing could be more important than the right training of our young people. We gladly recognize our obligations to the man whose own definite convictions as to the importance of the work given the Commission made it impossible for us to think lightly of any of its details.

"Most thankful would we have been had it pleased God to continue our brother's stay among us, for we loved him and trusted him and we know that he would have continued to be an agent of inspiration and helpfulness to us in carrying on our work.

"But inasmuch as it has pleased God in His wise providence to take out of this world the soul of our deceased brother, we try to bow submissively to God's will and to feel that he who was so intensely alive here must be still engaged in loving service for his Lord, but now in higher ministrations, in Paradise.

"To us who remain there comes today the call to a deeper consecration to our work and a greater determination to carry it on with vigor, first of all, and most of all, because it will advance the interests of the Church in this and in future generations, but also because we shall never be able to forget the good example of the noble friend, the brother beloved, the faithful disciple of the Great Teacher, the joyous worker who counted it a high privilege and a great duty to train others to love and serve his Lord."

All the committees made their usual reports, which showed a continued and increasing interest in the work of the Commission.

The Committee on Teachers and Teacher Training called attention to the fact that the different institutes and commissions would help more effectually if they forwarded all the information that the Committee has asked for more than once. We simply mention this to call attention to the fact that the more local associations co-operate with the Joint Commission, the more speedily will results be reached. The Commission is satisfied that good progress is being made along all lines.

The Rev. Dr. George W. Shinn presented the following resolution, which was unanimously passed by the Commission, which we publish with pleasure and hope it will be spread broadcast not only by the religious, but by the secular press. It is in reference to the observance of Independence Day, which this year falls on Sunday.

"Resolved, That this Commission recommend to the clergy, the officers and teachers of the Church Sunday Schools, that on the coming Fourth of July there be some effort made to introduce into the exercises of the day such prayers, hymns, Scriptures and addresses as will show our young people the religious significance of the Declaration of Independence, and also the hand of a benign Providence in the making and development of the American colonies into a nation with wonderful possibilities for its aiding the coming of the Kingdom of God."

The next meeting of the Commission will be held in New York City, at the Church Missions House, on October 13.

HERMAN L. DUHRING, Secretary.

### Disastrous Fire at Sewanee.

Last Monday night, St. Mary's on the Mountain, Industrial School for Mountain Girls, at Sewanee, Tennessee, was totally destroyed by fire; not one thing saved. The Bishop is making an appeal to the General Church for funds to rebuild this most important work for mountain girls in Tennessee. All checks should be made payable to Thos. F. Gailor, Bishop of Tennessee.

Signed, W. S. CLAIBORNE, Rector,
Sewanee.

### Church Missions Publishing Company.

The fifteenth annual meeting of the Church Missions Publishing Company was held in Hartford, Conn., May 19. The secretary presented the report of the year's work, showing the publications to have been five papers on the work of the Church of England in China, four sketches of the Anglican Church in Africa, and four reprints of questions and digest on Dr. Bradner's work, "The Kingdom Growing;" also four quarterly "Round Robins," telling the story of medical work in China, a trade school in Ichang, a summer trip in Alaska, and the Seminole and Cheyenne Indians, and four new numbers of the "Soldier and Servant Series," including a bibliography of African missions. The report contained also a note of the death of Harry Huet, the recording secretary of the society. The treasurer's report showed an income of $1,020 from sales and $257 from gifts, which, with a balance from last year, covered the somewhat heavy expenses of publication and left a balance of nearly $100 on hand.

Officers were elected for the new year as follows: Bishop Tuttle, of Missouri being president as presiding Bishop; vice president, Rev. Dr. Samuel Hart; corresponding secretary, Miss Mary E. Beach; recording secretary, Willis B. Hawk, of Berkeley Divinity School; treasurer, Ward C. Powell; auditor, Robert W. Huntington, Jr. A board of twelve editors was also chosen and assigned to different departments of the work.

### Berkley Divinity School.

The alumni gathering and ordination at Berkeley Divinity School, Middletown, Conn., will begin on Tuesday, June 1. At 5:30 P. M. the alumni service will be held in St. Luke's chapel, when certificates and degrees will be conferred; the preacher being the Rev. Arthur T. Randall, of the class of 1880. Wednesday, June 2, the 55th annual ordination to the diaconate, by the Bishop of Connecticut will take place, and the sermon preached by the Rev. John B. Harding, '82, of Philadelphia.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**Washington Memorial Chapel, Valley Forge—Alumni Day Philadelphia Divinity School—Woman's Auxiliary of Norristown Convocation—The New Probation Act—Trinity and St. Stephen's to Unite—Raising Funds for Episcopal Hospital—Death of the Rev. Dr. Appleton.**

In its annual report the Board of Missions strongly endorsed the plan of completing the Washington Memorial chapel at Valley Forge, when it said, "The Board in this connection would suggest in this anniversary year the completion of the Valley Forge Memorial chapel, an undertaking which should especially appeal to Churchmen of this Diocese. To erect a church where the patience and endurance of one of our members bore its splendid fruition would well mark the 125th anniversary of our Diocese." In his annual report and in his address to the Convention, Dean Coles presented the importance of the Board's recommendation. Mr. Alan D. Wilson, of Philadelphia, has given a pew in memory of his grandfather, General James Potter. And Mrs. Charles Custis Harrison, wife of the provost of the University of Pennsylvania, has given another in memory of her forefather, Col. John Nixon, who on the State House steps read and proclaimed publicly, for the first time, the Declaration of Independence on July 8, 1776. The Colonial chapter of the Daughters of the Revolution, by whom the replica of the soldiers' hut near the chapel was built, has decided to give the front door of the chapel. It will be of heavy oak, on which will be carved the arms of Washington, the United States and the Daughters of the Revolution. The metal work will be of heavy cast bronze.

Alumni Day of the Divinity School in Philadelphia will be kept on Wednesday, June 2. At the Holy Communion at 10 the sermon will be preached by the Rev. Hezekiah Usher Monroe, '81. The Associate Alumni will meet at 12 noon, to nominate two for membership in the board of overseers. Dinner at 1, annual meeting 3 supper 6, Evening Prayer and essay by the Rev. Frederick Amaziah Wright, '98, 7:30. The commencement service with the conferring of degrees, will be in the Church of the Holy Apostles, on Thursday, June 3. The sermon will be preacher by the Rev. Henry Mottet, D. D.

The Woman's Auxiliary of the Convocation of Norristown met at the Valley Forge Memorial chapel, on Wednesday, May 19. The Rev. Roberts Cole, Dean, said the service, and the Rev. W. Herbert Burk made the address. Luncheon was served in the parish house, after which the chapel and its memorials were inspected, also the relics in the Museum of American History. Reports of the work for the past two years were presented. Miss Frances L. Dern, president, presided; Dean Coles made the address, giving an account of the Missions of the Convocation. A drive over the boulevard was taken, during which the Rev. Mr. Burk told of the historic importance of each noted place.

The new probation act, known as the Tustin suspended sentence and indeterminate sentence act passed at the last session of the Legislature, was largely the outcome of the work of the Philadelphia City Mission and kindred organizations. The first meeting of the committee was held at the house of a member of the board of council of the City Mission, and the bill was drafted by another member of the same.

Since the Rev. George Gunnell resigned the rectorship of St. Andrew's church, to become the rector of Trinity church, Toledo, Ohio, it has been rumored that it would unite with some nearby parish. This now seems to be assured, and the union with St. Stephen's brought about, both congregations worshipping at St. Stephen's, and a large institutional work being carried on at St. Andrew's, for which it is admirably located. This is what has been so successfully done at St. Timothy's chapel, under the guidance of St. James' church. The endowment of St. Andrew's, of $80,000, and the much larger one of St. Stephen's, would be ample to carry on a strong work.

A garden party, attended by more than 200 prominent women, who acted as patronesses, was given on the lawn of the Episcopal Hospital, on Saturday afternoon and evening, May 15, from which it is hoped that $5,000 may be secured to provide music at the Sunday services for the patients. An organ recital was given in the chapel in the afternoon and the Corinthian Orchestra furnished music in the evening.

After an illness lasting a month, the Rev. Samuel E. Appleton, D. D., passed into life on Sunday, May 16, in his 76th year. He was born at Bedford Springs, Pa., March 30, 1834, being a twin brother of the late Rev. Edward W. Appleton, D. D. He studied at the University of Pennsylvania and graduated from Rutgers College, in 1852, from which he received his degree of D. D. in 1876, and from the Alexandria Seminary in 1857. He was rector of St. Paul's church, Columbia, 1857-1860, in which year he became rector of the Church of the Mediator. In 1905 this church became a chapel of St. Mark's church and Dr. Appleton associate rector of the Church of the Holy Apostles, of which he was one of the organizers. He was buried from that church on Wednesday afternoon, May 19. Bishops Mackay-Smith and Thomas and the Rev. Dr. Herman L. Duhring and George C. Foley, officiating. The interment was in Laurel Hill cemetery.

The Rev. Edward M. Jefferys will preach the baccalaureate sermon before the graduating classes of the University of Pennsylvania in St. Peter's church, on Sunday, June 13.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Seventy-Seventh Annual Convention.

The seventy-seventh Convention of the Diocese of Tennessee was held in Calvary church, Memphis, Rev. J. R. Winchester, D. D., rector, on May 4, 5, and 6. The Auxiliary bodies meeting with the Convention proper were the Woman's Auxiliary to the Board of Missions, the State Assembly of the Brotherhood of St. Andrew, and the Sunday School Institute of the Diocese. Altogether these meetings brought together a very aggressive and most representative body of the men and women of the Diocese, and the sessions were marked by a spirit of earnestness and determination which speaks well for the future prospects of the Diocese.

The meeting of the Woman's Auxiliary was opened with a corporate Communion in Calvary church, the Bishop being celebrant, assisted by Rev. J. R. Winchester, and after the service, Rev. Father S. C. Hughson, from Sewanee, conducted a quiet hour. The business meetings were well attended and the reports show an advance over the work of any other year. The pledges to Diocesan Missions this year amount to $1,400. In the evening, at the parish house, Rev. Dr. Winchester delivered an address to the members of the Auxiliary and their friends, upon the subject, "The Oriental Woman," his address being most interesting, as he had just returned from a trip to the Holy Land. Mrs. John Shortridge, of Memphis, was appointed president of the Auxiliary and Mrs. W. H. DuBose, of Sewanee, secretary.

The Sunday School Commission of the Diocese had its annual meeting Tuesday night, at which time Rev. Herman L. Duhring, of Philadelphia, was the guest of honor, and delivered a most instructive and interesting address to a large audience. Rev. Mercer P. Logan was chairman of the Institute, and Dr. Duhring was introduced by Bishop Gailor.

The Brotherhood of St. Andrew held the first annual meeting of the State Assembly, Tuesday morning and afternoon. The morning meeting was given over to organization and routine business. Mr. J. W. Bachelor, of Calvary, Memphis, as president, called the meeting to order; Mr. E. A. Fusch, of Christ church, Nashville, read the minutes of the last evening, and reports were received from the vice presidents for the three sections of the State. Progress was indicated in the work, and the establishment of the State Assembly was fully justified by the reports.

In the afternoon Rev. W. C. Robertson, after leading short devotions, addressed the Assembly on the subject of "The Brotherhood Man's Duty." At the Conference, addresses were made as follows: The Brotherhood in its Work in the Chapter, by Messrs. Martin, of Memphis, Judge Chalkley, of Sewanee, and Mr. B. J. Finney, traveling secretary for the Southern States; Work in the Parish, by D. W. DeHaven and Mr. Osborne; Work in Missions, by Mr. McMiligray, of Memphis, and Dr. M. P. Logan, of Nashville; Work in Institutions, Rev. T. S. Russell and Rev. S. J. Loaring Clark, of St. Paul's, Chattanooga. Upon the subject of the Brotherhood Man and His Responsibilities, addresses were made by Messrs. I. N. Chambers, of Memphis; E. A. Fusch, of Nashville, and B. J. Finney. The election of officers resulted in Mr. Bachelor being chosen president; secretary, E. A. Fusch, of Nashville; chaplain, Rev. Mercer P. Logan, D. D., of Nashville; vice president for East Tennessee, Mr. J. E. Parke; Middle Tennessee, Mr. John B. Brown, of Nashville; and East Tennessee, Mr. W. I. Moody, of Memphis.

The Convention proper was opened Wednesday morning, at 11 o'clock, by the celebration of the Holy Communion by the Bishop, assisted by Rev. Samuel Ringgold, senior Presbyter of the Diocese, and rector emeritus of St. John's church, Knoxville, and Rev. J. R. Winchester, of Calvary, Memphis. The Convention sermon was preached by Rev. Mercer P. Logan, D. D. After the service organization was taken up, a quorum of both clergy and laity being present.. Rev. A. H. Noll was elected secretary and he appointed Rev. Russell K. Smith, assistant secretary. Hours of meeting and order of business being adopted, all visiting clergy were invited to seats, which invitation was accepted by Rev. Herman L. Duhring, of Philadelphia; Rev. C. A. McCabe, Ph. D., of Alabama; Rev. T. D. Windiate, of Fayetteville, Arkansas, and Rev. F. N. Cullen, of Arkansas.

Resolutions of sympathy to the Sisters of St. Mary were adopted for the loss sustained the night before in the loss by fire of St. Mary's on the Mountain.

After lunch the Bishop announced the appointment of committees, and the report of Mr. George M. Darrow, treasurer of the Diocese, was read, this being the best report ever rendered to a Tennessee Convention.

It was decided that the Missionary Apportionment for Diocesan Missions should be made upon the basis of parochial expenditures, and Rev. H. J. Mikell, Rev. S. J. Loaring Clark, and Messrs. B. L. Wiggins, LL. D., J. H. Latimer and A. S. Baldwin were appointed a committee to make the assessment.

Mr. W. E. Stansbury, missionary treasurer for the Diocese, made his report, and offered his resignation, and the Bishop appointed Mr. W. B. Cleveland as his successor. Holy Trinity, Memphis, was admitted as a new parish, to the Diocese, Rev. P. A. Pugh, rector.

Resolutions were passed instructing the delegates to the Missionary Conference of the District of Sewanee, to invite the Conference to hold its next meeting at Knoxville.

Mr. George M. Darrow was unanimously elected treasurer for the Diocese, as was also Dr. B. L. Wiggins, as registrar. Upon nomination of the Bishop, Mr. S. J. Shepherd, of Memphis, was elected chancellor of the Diocese. The following gentlemen were elected members of the Standing Committee of the Diocese: Rev. J. R. Winchester, Rev. J. C. Morris, Rev. H. W. Wells, and Messrs. M. B. Trezevant and R. H. Allen. Rev. W. C. Robertson's report as treasurer for the Diocese was very good, a larger amount being collected than was necessary to pay the year's apportionment, and a balance of last year. Rev. R. W. Rhames was elected trustee of St. Katharine's School, Bolivar, and Messrs. Henry Yeatman, B. L. Wiggins, Wm. M. Biddle, Walter Woolridge, James A. Smizer and Geo. M. Darrow, trustees for Columbia Institute, at Columbia. Messrs. C. S. Martin, Geo. W. Jackson and Geo. B. Davidson were elected trustees of the Episcopal endowment fund.

Resolutions of respect were adopted upon the death of Rev. P. A. Rodriguez and Rev. F. P. Davenport. Dr. S. Dickson was appointed by the Bishop as a trustee to St. Katharine's School, Bolivar.

The Bishop appointed Rev. Mercer P. Logan, D. D., and Rev. H. J. Mikell, of Nashville, and Messrs. W. A. Webster, C. B. Campbell, and E. M. Fisher, of the same city, to serve as the Sunday School Commission of the Diocese.

An effort to have the Diocese adopt the rotary vestry canon was defeated.

St Ann's church, Nashville, was adopted as the place for the meeting of the next Convention and the time May 11 and 12. Delegates to the next meting of the Department of Sewanee were elected as follows: Revs. H. J. Mikell, W. C. Whitaker, H. W. Wells, and Messrs. W. B. Bachelor, I. N. Chambers, and R. H. Allen.

A committee was appointed to revise the form of parochial report, Rev. A. H. Noll and Rev. P. A. Pugh being appointed.

Resolutions of sympathy were extended to Rev. J. H. Ilsley, in his illness, and hopes for a speedy and complete recovery.

The Bishop's address was read Wednesday evening to a large and appreciative congregation. It was a most practical and helpful address, and on Thursday night the Convention closed with a missionary meeting, at which Rev. Herman L. Durhing made an address in memory of Mr. George C. Thomas, late treasurer of the General Missionary Society.

## VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop.

### The Piedmont Convocation.

The eighty-fifth semi-annual meeting of the Piedmont Convocation was held in St. Paul's church, Haymarket, the Rev. Cary Gamble, rector, May 4, 5 and 6. It was preceded by a service on the night before, at which the preacher was the Rev. Alexander Stuart Gibson.

The Convocation organized for business, with the president, Rev. J. W. Ware, in the chair. At morning service, on the first day, the sermon was preached by the Rev. Dr. Angus Crawford. At the business sessions, during the afternoon, verbal reports were made of the work in the several parts of the field within the bounds of the Convocation.

Dr. Crawford gave a full and interesting statement of the affairs at the Virginia Theological Seminary, and emphasized the need of more men for the ministry, urging the rectors to bear this supremely in mind. A resolution moved by Rev. Messrs. Goodwin and Meade was adopted, setting forth these needs and bringing the same to the careful and prayerful attention of both clergy and laity in the parishes.

Parochial reports were read. The Rev. Mr. Gamble serves six churches and is assisted by five laymen from his vestry. A parish house is in prospect. The Rev. E. L. Goodwin made an interesting report of the work at Vienna. The Rev. Mr. Meade reported that old Pohick is nearly restored to its Colonial condition. The remains of "Parson" Massie, who was its rector in 1768, had been exhumed and removed to the church yard, where they have been re-interred. The original grave stone has also been removed there.

The Rev. W. E. Callender preached at evening service.

The quiet hour, on Wednesday, was conducted by the Rev. E. L. Goodwin, and the Convocation sermon preached by the Rev. S. R. Tyler, and the Holy Communion celebrated.

The following officers were chosen for the ensuing year: President, Rev. J. W. Ware; secretary, Rev. W. N. Tillinghast; treasurer, Rev. W. H. Burkhardt.

The invitation from Bromfield parish, Rappahannock county, for the next meeting of the Convocation, was accepted. A missionary service was held in the evening, at which the following made addresses: Convocation Missions, Rev. J. J. Norwood; Diocesan Missions, Rev. E. L. Goodwin; Foreign Missions, Rev. C. F. McRae. The latter spoke specially of his work in China. An offering was taken for Foreign Missions.

Parochial reports were continued on Thursday. Sermons were preached at the morning and evening services by the Rev. Messrs. Tillinghast and Hinks, respectively.

Rev. Mr. Callender made a request for any old silver which was available, to be melted and made into an alms basin for Falls church. A motion endorsing this by Rev. Mr. Tillinghast, was adopted.

Rev. Mr. McRae addressed the Convocation further, concerning his work.

After a resolution of thanks to the rector and congregation of St. Paul's, Haymarket, and the mayor of the town, and an address of appreciation by the president, the Convocation adjourned with benediction.

The following clergy were in attendance: The Rev. Messrs. E. L. Goodwin, J. W. Ware, A. S. Gibson, J. J. Norwood, W. E. Callender, Wm. J. Morton, Everard Meade, Angus Crawford, D. D.; Berryman Green, D. D., E. S. Hinks, D. Campbell Mayers, W. H. Burkhardt, Cameron McRae, Cary Gamble, S. R. Tyler, and W. N. Tillinghast.

### Upper Truro Parish.

St. Timothy's church, Herndon, was visited by Bishop Gibson on the evening of April 12 (Easter Monday), the Bishop preaching to a large and attentive congregation, and administering the rite of confirmation to a class of six young persons, presented by the rector, Rev. G. M. Tolson, but lately come to Virginia from the Diocese of North Carolina.

On Monday, May 10, at 8 P. M., Miss Stuart, our beloved diocesan officer, addressed the Woman's Auxiliary of St. Timothy's, her enthusiasm and words of encouragement inspiring the little band to greater effort. The year's report showed some fifty dollars for the cause, chiefly devoted to the work in the mountain missions of Virginia, under Rev. Mr. Neve.

Upper Truro is to be congratulated upon securing as its rector one who, in his short ministry of six months and in the face of many difficulties, has won the respect and good will of the community, not neglecting to emphasize the beauty and dignity of the Church's services and teachings. As a preacher of unusual ability, Mr. Tolson is attracting attention, and there are signs of a coming spiritual growth, both at St. Timothy's, Herndon, and at Christ church, Chantilly.

### The Bishop's Acts.

On April 30, the Bishop visited St. John's church, Tappahannock, and had a very interesting service, confirming one candidate. On the next day, at St. Paul's, Essex, he confirmed two, presented by the Rev. Wm. N. Meade, who is rector of both churches.

In the afternoon the Bishop drove to Rose Hill, the residence of Dr. Peyton Hundley, and the next day (May 2), he preached and confirmed one in St. Luke's, Essex, and in the afternoon he preached in Emmanuel, King and Queen.

On the next day he returned to Richmond, via Sweet Hall, and on May 4, attended the meeting of the Executive Committee of the Diocesan Missionary Society.

On Wednesday, May 12, he attended a meeting of Trustees of Diocesan Funds, and on May 13, of the trustees of Stuart Hall, at Staunton. The trustees were asked to inspect the new building, which is nearing completion, and which is admirable in every detail, containing gymnasium, dining room, library, infirmary, and sixteen rooms for pupils.

The reports to the Board were very encouraging, and the meeting was most satisfactory, the institution being in excellent condition, with prospects of increased patronage and growth.

On Sunday, May 16, the Bishop preached in St. Paul's church, Goochland, and confirmed seven candidates, among whom were some of the leading citizens of the county, presented by the rector, Rev. David H. Lewis. At night he preached in the Baptist church, nearby.

On the next day he went to Palmyra, the county seat of Fluvanna county. A new church is to be built at this point, to be modeled after Whittle Hall, at the Virginia Theological Seminary. The Bishop met a number of Church people, also the Rev. Robert S. Carter, of Orange, who came to offer his services to assist Mr. Lewis in this important work, and efforts will be made to have two services monthly at Palmyra.

Returning to Strathmore, after baptism by Mr. Lewis, at Grace church, Bremo Bluff, he confirmed two candidates. Mr. H. B. Bird, a lay reader at Ashland, had come over to confer about lay services at Bremo. A reading room for the public is one of the phases of Church work contemplated at this point in the near future.

### Colonial Beach.

We are advised by the Rev. Mr. Phelps, of Washington parish, Westmoreland, that a mistake was made by our correspondent from King George. The work at Colonial Beach was started more than fifteen years ago by the Rev. Wm. C. Latane. Faithful efforts are being made at that point now by Miss Colton, which it is hoped will be richly blessed. A new church is badly needed there, it being a place of growth and promise, though the Sunday School, from lack of attendance, has been discontinued.

### Brotherhood Meeting at Charlottesville.

A largely attended meeting of the five chapters of the Brotherhood of St. Andrew, in Albemarle county, was held on May 18, in the chapter room at Christ church, Charlottesville, for the consideration of the matter of forming a local assembly in this district, so as to facilitate the mission work in this and the adjoining counties, and also for the furtherance of fraternal relations among the members. After a full discussion, the assembly was organized and the following officers selected: President, H. L. Lyman; vice president, Horace Haden; secretary, C. S. Woods; treasurer, Keith Lee; chaplain, Archdeacon Neve.

### Sunday School Institute.

The regular meeting of the Church Sunday School Institute of Henrico county was held in Grace church, Richmond, on Monday, May 24. Opening service was conducted by the Rev. John Moncure, D.D.

Officers for the ensuing year were elected as follows: President, Mr. F. D. Beveridge; vice president, Mr. T. E. Poindexter; secretary, Mr. R. H. Meade; treasurer, Dr. John R. Wheat.

Interesting and instructive papers were read and brief addresses made by Misses Florence Peple, Meyer, Dean and Mrs. Powers; Rev. G. O. Mead, Messrs. Poindexter and Boyer.

On Sunday, May 23, Bishop Gibson held a special confirmation service at St. James' church, Richmond, confirming one candidate, presented by the rector, the Rev. Wm. M. Clark.

## CENTRAL PENNSYLVANIA.

**Rt. Rev. Ethelbert Talbot, D. D., Bishop.**

### Memorial Tablet Unveiled.

On Sunday morning, May 16, at the celebration of the Holy Communion, by the rector, Rev. A. B. Putnam, there was unveiled a memorial tablet in St. Mark's church, Mauch Chunk, in memory of William Heysham Sayre, the founder of St. Mark's parish.

The tablet was presented by the Rev. M. A. Tolman, representing the donor, Mr. William Heysham Sayre, whose death occurred after he had given the order for the tablet in memory of his father. Mr. Tolman also preached an historical sermon, showing the importance of the Church work done by Mr. Sayre in founding St. Mark's church, which has proved to be the mother of so many churches.

The tablet is very beautiful. It is of Caen stone, and was made by R. Geissler, of New York. It is placed on the South wall of the transept near the lectern, and bears the following inscription:

"To the Glory of God and in loving memory of William Heysham Sayre, who began in 1829, as lay-reader, the Church work which has extended throughout the Valley of the Lehigh. He founded St. Mark's parish, A. D., 1833, and was Senior Warden 27 years. Born 1794—Died 1872.

"Their works do follow them." Erected by his son, William Heysham Sayre.

### Christian Social Union Officers Elected.

President, Clinton Rogers Woodruff; vice-president, the Rt. Rev. Alexander Mackay-Smith, D. D.; second vice president, the Rt. Rev. Nathaniel S. Thomas; corresponding secretary, Rev. A. J. Arkin; recording secretary, Philip H. Brice; treasurer, Rev. Frederick A. MacMillen.

Executive Committee.—Paul S. Atkins, Rev. George G. Bartlett, R. R. P. Bradford, Rev. William L. Bull, Rt. Rev. F. Courtney, D. D., Rev. William M. Groton, S. T. D., Rev. Frank DuMoulin, LL. D., Dr. Richard T. Ely, Rev. Charles Fiske, Harry B. French, Rev. N. B. W. Gallwey, Robert H. Gardiner, Rev. Thomas J. Garland, Miss S. Elizabeth Gilpin, Rev. James Biddle Halsey, Rev. G. Woolsey Hodge, Very Rev. George Hodges, D. D., Miss Sophy D. Irwin, Rev. Alfred Lockwood, Rev. Endicott Peabody, Rev. Ralph B. Pomeroy, Rev. George Lynde Richardson, Amzi W. Strong, Rev. Floyd W. Tomkins, Rev. Louis C. Washburn, D. D., Rev. Hubert W. Wells, Robert A. Woods, Rev. Alfred J. P. McClure.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### The Mission Chapel of Christ Church, Williamsport — Trinity Parish Smoker.

The new and beautiful mission chapel of Christ church, Williamsport, Pa., the Rev. W. Northey Jones, rector, was consecrated on Ascension Day morning, by Bishop Darlington in the presence of a full congregation. This church is a memorial of Rev. Richard Channing Moore, who was the son of the first Bishop of Virginia, and was from 1856-1866, rector of the parish of Christ church. The chapel is the gift of the late G. Bedell Moore, of San Antonio, Texas, in memory of his father. The church is of brown stone with white stone trimmings, and is from the drawings of Messrs. Duhring, Okie and Ziegler, architects, Philadelphia. Its cost was over $2,000. During the erection of the fabric, Mr. Moore, the donor, died, but there was no stop in the building operations. The widow of Mr. G. Bedell Moore has seen that the church has had everything to make it complete. The rood, the sedilia, the altar and reredos have been given by her as her memorial to her husband. A $2,000 chancel window from the D'Ascenzo Studios, Philadelphia, has been given by the Misses Moore, of Washington, D. C., in memory of their brother, G. Bedell Moore.

The chancel window is of English antique glass, and has six scenes or events in the life of St. John the Divine. His taking the mother of Our Lord to his home; his apocalyptic vision, his writing the Fourth Gospel, his call while casting his net, his being first at the tomb, and his leaning on Jesus' breast.

The rest of the glass, in variegated olive and amber tints, has been placed by this same firm. The most striking features about the church are perhaps the Tudor gothic triple windows and the open timber roof, finished in natural chestnut. The nave will seat 288 persons. The electric fixtures are of wrought iron finish and are very beautiful. The church stands a good height above the ground, so that the basement is light. It has been cemented and will be used as the Sunday School room and for meetings and social gatherings.

This mission was founded by Dr. John Henry Hopikns, when he was the rector of Christ church and was called to St. John's. The people have been worshipping in a small frame building in a very undesirable location, for the twenty-five years of the mission's history. It is situated in what is known as South Williamsport, among plain people. It now has 100 in regular attendance at Sunday School and a communicant list of 92. The mission has grown under the rectorate of Mr. W. Northey Jones, and during the incumbency of the Rev. Thomas R. Yates, the present curate.

At the close of the service the out-of-town visitors were entertained at luncheon by Mr. C. Larue Munson.

A smoker for the men of Trinity parish, Williamsport, was held in the parish house in the evening of May 19. Rev. D. T. Huntington, of Ichang, China, made an address on the Customs of the Chinese People.

Officers were elected as follows: President, Mrs. John W. B. Bausman, Lancaster; vice president, Mrs. George Douglas Ramsey, Harrisburg; secretary, Mrs. William Crocker, Williamsport; treasurer, Mrs. E. Marshall, Newport; directress of the Junior branch, Mrs. George D. Ramsey; directress of the Babies' branch, Mrs. Robert F. Gibson, Williamsport; correspondent of the Church Periodical Club, Mrs. R. A. Lamberton, Harrisburg. Addresses were made by Rev. Dr. Irvine H. Correll; Rev. Mr. Tsu, Japan; Rev. D. T. Huntington, Ichang, China, and Miss Katherine Lowndes, Washington, D. C., who spoke of the Girls' Friendly Society.

A meeting of the Girls' Friendly Society was addressed by Miss Lowndes. Officers were elected as follows: President, Mrs. Arthur R. Taylor, York; vice-presidents, Miss Baird, Mrs. F. T. Eastment; secretary-treasurer, Mrs. Robert Hughes. There are eight branches of this organization in the diocese.




**Christ Church Mission Chapel, Williamsport, Pa.**

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Outdoor Religious Work—Protectory for Children—Daughters of the King. Convention of Sunday School Association—Improvements at Christ Church, Staten Island.

Outdoor work will be the feature of New York's religious work this summer. Plans are very extensive. The Wall street work, long famous, is to be extended by the employment of a second worker, and the hour from one to two o'clock will be added to the one from twelve to one. St. John's chapel will be employed and Trinity clergy will supplement the work of the Rev. William Wilkinson. Grace parish will start outdoor work on the vacant lot at Tenth street and Broadway, and parish clergy will maintain it. This is a new part of the work of this parish. The lot has been put into attractive condition. The General Seminary students started a work in a hall in West Twenty-eighth street, under direction of the rector of the Holy Apostles church. This will be maintained out of doors by some students who stay at the Seminary this summer, by Brotherhood men of Holy Apostles, and volunteers from the Seabury Society.

Intercession chapel of Trinity parish, on the upper west side, employs in its religious work a vacant lot and a big sand pile. Here come children who cannot go to the shore. There are swings as well as sand, and an attendant to watch all. In the hall of the parish house, which is cool, a kindergarten will be maintained. A further part of the summer work will be visits to children of janitors who are ill. The tenement law of New York is strict for all save janitors. These are compelled by owners to live in cellars. A consequence is disease, especially of the throat and eye of children. Three physicians and two nurses will represent Intercession summer work, while it has already started a movement to secure amendment to the tenement house law.

St. Batholomew's church will have Bishop Williams, of Michigan, as

preacher during July, and the Rev. J. Stuart Holden, of St. Paul's church, Portman Square, London, during August. Christ church will have its second Sunday service again this year, maintained by laymen. It was a conspicuous success last year, although without choir or clergy. The National Bible Institute, with a Churchman at its head, has already started its summer outdoor work. This work will be more extensive than has ever been attempted in this city. About forty difference places will be maintained. These include street corners, parks and shops, even the famous Bowery. The work costs far less than the tent work, for which appeal is made for $40,000 to be spent this year, and reaches more people, because there are more places and because men will gather in a park crowd who will not enter a tent.

Fifth avenue from Twenty-third street to Forty-seventh street, is to be widened to the extent of requiring the removal of porches that project beyond the building line. Many business blocks are affected, and so are five churches, two of them seriously. The Church of the Heavenly Rest, at Forty-fifth street, is compelled to close throughout the summer and to expend several thousands of dollars altering its front and rebuilding its vestibule. The work must be completed by September 1.

Some months ago wealthy women of the Colony Club offered to help Bishop Greer with some of his burdens. At his suggestion, an effort was made to raise money for Hope Farm, the Bishop's project of a Protestant Protectory for children—not Church children alone, but all those coming from the Children's Court. A vacant lot on upper Madison avenue was transformed into a flower garden, with restaurant and concert stage attachments, and society folk in vast numbers visited it. Many more would have done so had it not been for the cold weather. Heavy expense was involved, and an insurance policy was taken out with the Lloyds of London, against failure owing to rain. It is not possible as yet to state the profits, but there will be, it is said, about $6,000 for the Farm, and the amount may run as high as $10,000.

The progress made by the Daughters of the King, whose national headquarters are in New York, during the past eighteen months, is most gratifying. Forty new chapters have been founded, with nearly six hundred members. The order is extending to England and Canada, and there has just been founded a local assembly in Hayti. The president of the order is now, Mrs. Adam Denmead, of Baltimore, and the general secretary, Miss Sara D. Bluxome, of Brooklyn.

The Sunday School Association held the largest Convention in its five years' history on May 18. About one hundred and fifty were present, all of them leaders. The constitution was changed, trebling the number of clergy and layman delegates from the Archdeaconries. In his report the secretary pointed out the progress making in most of the schools that are using new methods and modern lesson helps. Asked concerning the showing of 5,000 fewer scholars in New York schools to-day, than ten years ago, he said the causes are the closing of three mission schools that had large memberships, the better transportation facilities that take families to the country and to resorts on Sundays, and the fact that many Manhattan families remove to Long Island and New Jersey, retaining their membership in New York parishes, but sending their children to suburban schools. New York City, and especially Manhattan, is coming more and more to be the business centre, with people living in apartment hotels, and changes in population and Church conditions must be looked for. That there are changes does not imply that the Church is failing in its work or in its duty.

Christ church, Staten Island, the Rev. Dr. F. W. Crowder, has constructed during the last five or six years, one of the most beautiful and also one of the most convenient parish foundations in this or any other city. The church and parish house, both of stone, have been built and paid for, and the church consecrated. It has been the idea till now to tear down the rectory and build a stone one. It is found, however, that the rectory can be moved to complete the group, its lower story covered with stone and its upper with stucco, at a cost considerably less than a stone rectory would be. This is to be done this summer, the outlay being $11,000.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Woman's Auxiliary Convention—Opening of St. Paul's, Akron—Missionary Rally, May 30.

At St. John's church, Cleveland, on Tuesday, May 18, the Woman's Auxiliary of the Diocese of Ohio began its annual Convention at 10:30 A. M., by the celebration of the Holy Communion by Bishop Leonard, assisted by the Rev. Ransom M. Church, rector of St. John's, Archdeacon Abbott and the Rev. John R. Stalker, rector of St. Luke's. This was the first time in many years that the Convention of the Auxiliary had met on the west side of Cleveland and the wisdom of the departure was shown by the fact that the largest attendance of delegates was present in the history of the organization in the Diocese. The Bishop made a happy address taking as his text, "Well done, good and faithful servant." The thought of the address was connected with the two key words, Efficiency and Faithfulness. Following the service came the business session, at which Mrs. Leonard, president of the Ohio Branch, presided. Reports were received from the various officers, including Mrs. C. S. Bates, as secretary; Mrs. Knapp, for the Junior Auxiliary; Miss Miriam Norton, for the Babies' Branch; Mrs. Hatch, for the United Offering, and Miss Jean Backus, for the Church Periodical Club. All of these reports showed the organization to be in a most healthful and thriving condition. The total amount of the work done during the previous year was $15,000.

The afternoon session was begun by the reading of a remarkably thoughtful and spiritual paper, entitled "How to Run a Junior Auxiliary Chapter," by Miss Marietta Atwood, a Junior from Calvary church, Sandusky. Following this the Convention listened to an interesting missionary address, by the Rev. George P. Mayo, of Charlottesville, Va., who spoke upon the subject of work now being done for white mountaineers in the Blue Ridge district of Virginia. Pledges aggregating $20,000 were then received by the secretary, from the delegates present, towards the work of the Auxiliary during the coming year. At four-thirty o'clock, the Convention adjourned and led by the Bishop and Mrs. Leonard, the delegates walked to St. John's Orphanage, at Franklin Circle, where the building, but recently opened, was thoroughly inspected.

On the evening of Ascension Day, May 20, at 7:30 P. M., the new Tudor gothic church building of St. Paul's church, Akron, of which the Rev. Samuel N. Watson, D. D., is the rector, was formally blessed and opened for services by the Bishop. Several addresses were made. Bishop Leonard spoke of his deep gratitude at the completion of the work which had been planned for so long and congratulated the people of St. Paul's upon its happy consummation. He was followed by the Very Rev. Frank DuMoulin, LL. D., Dean of Trinity cathedral, Cleveland, who said that two factors were always necessary for the satisfactory completion of any projected work. First there must be a leader, and second, there must be a willing people to be led. These factors had both been present in this case to a remarkable degree. The final address was made by the Rev. Walter Russell Breed, D. D., rector of St. Paul's church, Cleveland, who came to bring the congratulations of a sister parish of the same name. He referred to the appropriate name borne by the parish, St. Paul's, as the apostle was a lover of and dweller in cities, and in such a dedication there was an inspiration from the life of the apostle, about which we are well informed, which cannot come in the case of saints whose lives are unknown to us, many of them being almost or quite mythical personages. The service concluded with the offertory, Mendelssohn's "How lovely are the messengers," the benediction by Bishop Leonard and the singing of the recessional hymn. In addition to the above named clergy, the Rev. Messrs. Abbott, Atwater and Washington were vested and in the chancel. Although a new church had long been projected for this parish, the present building has been wholly planned and erected during the rectorship of the Rev. Dr. Watson, which began five years ago last November. This church, which cost $85,000, is the third edifice which the congregation has occupied during the seventy-four years of its history. In number of communicants, St. Paul's parish ranks eighth in the Diocese.

Bishop Leonard has issued a circular letter "To the Sunday School Children of the City of Cleveland," summoning them to meet at Trinity cathedral, on the afternoon of Whitsunday, May 30, for the great missionary rally, which has previously been referred to in these columns. The service wil begin at four o'clock. The music will be led by a great choir made up of the vested choirs of the city parishes. The Sunday Schools attending will assemble in the Cathedral House and at the appointed hour, march into the cathedral. The Rev. Charles Wilson Baker, rector of the Church of St. Philip the Apostle, has been appointed the general marshal and will have a staff of aides, composed of marshals from the various schools. The Rev. Leslie E. Sunderland, of the cathedral staff, will have charge of the details of the service. The address will be delivered by the Very Rev. Frank DuMoulin, LL. D., Dean of the cathedral, and Bishop Leonard will also catechize the children. The Lenten Offering for Missions will be presented.

---

On May 6 the wardens and vestrymen of Grace church, Astoria, Oregon, met and passed resolutions of regret and esteem on the removal from the city of the Rev. William S. Short, the rector for twenty-two years, who is to take up work in Honolulu.

## IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

### Death of the Rev. S. R. J. Hoyt, D. D.

Suddenly, without prolonged illness or suffering, God called to Himself, on the afternoon of Wednesday, May 5, one whose name is a household word in the Church families of the Diocese, and whose lovable personality has long been known to Iowa Churchmen, the Rev. Samuel Roosevelt Johnson Hoyt, S. T. D. Dr. Hoyt had a notable career, and the greater part of his life was more or less intimately connected with the Episcopal Church in Davenport and Iowa. The Church in Iowa has lost one of her most honored and devoted priests whose ministry, save for a few years in China, was spent in this Diocese, and whose labors have been greatly blessed wherever he has ministered. His weeping people at Harlan crowded the church when the burial service was read by the Rev. John W. Jones, of Council Bluffs. They were also represented by two of their number in Davenport, when on the following day, Saturday, May 8, a requiem celebration of the Holy Communion was said at the cathedral, and where, in the afternoon, after a beautiful service, conducted by the Bishop and Dr. Hare, the mortal remains of this beloved priest were laid to rest in Trinity church cemetery. A number of the clergy were present and representatives of the Knights Templar and the G. A. R. took part in the service at the grave.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Washington Clericus—Open Air Services at the Cathedral Close—Knights Templar Commanderies at St. Mark's Church — Sunday Schools Rally. School Commencements—St. Monica's, Colored, to Have a New Church.

The Washington Clericus met on Tuesday afternoon, May 18, at the Dunbarton Club, Georgetown Heights, as the guests of the Rev. Messrs. J. W. H. Blake and J. Henning Nelms.

Mr. Silas McBee, editor of the New York Churchman, was the guest of the Clericus, and delivered an address replete with interest, on the theme of "The Laymen's Missionary Movement, its original History and Aims." It was eloquent and pointed, with reminiscences, illustrations and descriptions of persons, places and events; was deeply spiritual, and showed the greatest loyalty to the Church, as well as a true appreciation of her great opportunities and responsibilities.

The Clericus manifested its high appreciation of Mr. McBee's address by a unanimous rising vote of thanks.

Ascension day was accentuated for Washington Churchmen by the open-air service around the Peace Cross, on the Cathedral Close, at 4 P. M. This was no new thing, because it has been the Bishop's special service on the great Festival for years past; but was the first in which Bishop Harding has appeared as head of the Diocese of Washington.

St. Mark's church, Capitol Hill, the Rev. Wm. L. Devries, rector, was the scene, on the evening of Ascension Day, of the gathering of the five Washington Knights Templar commanderies, assembled after their habit, on the great Feast, for worship and the hearing of a sermon. The preacher was Bishop Harding, who said to the Sir Knights that, "as Christ was the first to teach and exemplify, by His life, the fellowship of God and man, it was, therefore, especially appropriate that the Knights Templar, that blessed Brotherhood which draws us together, and is a means to a better life of noble deeds, should so celebrate the occasion of the Ascension."

The first of the open air services on the Cathedral Close, Mt. St. Albans, D. C., was held on Sunday afternoon, the Sunday after Ascension, with the Rev. George F. Dudley, of St. Stephen's church, Washington, as preacher.

The twelfth annual May rally of the Sunday Schools of the District of Columbia occurred on Sunday last, those of Georgetown assembling in St. John's church, Georgetown, and the Washington and suburban schools at Epiphany church, Washington. At St. John's, Georgetown, the pastor, the Rev. Mr. Howden, conducted the service, and the address was by the Rev. George F. Dudley, of St. Stephen's, Washington, at 9:45 in the morning. In Epiphany church, where a thousand children and teachers assembled, at 3:45 P. M., the service was under charge of the Rev. Mr. Abbott, of the Chapel of the Good Shepherd, North East Washington. The Rev. Mr. Peter, curate of Epiphany, read the service; the Rev. Dr. McKim, rector of Epiphany, delivered the greeting, in which he told of the founding and organization of the Sunday School Institute, in which the Rev. Louis G. Wood, then first assistant minister in Epiphany parish, and now rector of St. Paul's church, Charleston, S. C., was the leading and efficient spirit; and the Rev. Robert Talbot, of St. Paul's church, Washington, was the preacher.

Bishop Harding made the address to the graduating class of the Stuart Female School, Washington, at the Commencement, on May 19, P. M., held in Gunton Temple Memorial Presbyterian church.

The Bishop also presented the diplomas to the five young ladies whom Miss Stuart has thus started on their life course.

On Sunday night, last, in Epiphany church, Washington, the Rev. Dr. McKim preached the baccalaureate sermon to the graduating students of the Hamilton Female School, Washington.

To the young lady pupils of Belcourt Seminary, assembled in St. Thomas' church, Sunday evening last, the Rev. Canon Austin, assistant minister, delivered the address, "In the quest for knowledge," said the Rev. Englishman, "do not forget that the greatest of all knowledge is that of a perfect Christian home!"

In St. Margaret's church, last Sunday evening, the Rev. Dr. Roland Cotton Smith, of St. John's, Washington, preached to the young ladies of Washington College, Gunston Hall Seminary and Bristol School. He, also, accentuated the home, declaring it to be "woman's highest sphere of endeavor, and, that there could be no more divine nor up-lifting work than the rearing of God's little ones."

An unusually interesting and instructive missionary meeting was held, on Sunday night of last week, in St. Thomas' church, Washington, the Rev. Dr. C. Ernest Smith, rector. The first speaker was Mr. Joseph E. Thropp, who gave an account of the Church's work among the families of working men in the West. He, himself, is a large employer of labor in the iron and steel furnaces of Western Pennsylvania, and spoke as an eye-witness and fellow-worker among them.

Canon Austin spoke of work in Jamaica, and Mr. John W. Wood, of the General Board of Missions, gave a graphic account of the Church's doings in the far West.

Through the great generosity of a layman, whose name has not been made known, St. Monica's colored mission, in South Washington, will, ere long, be worshipping and working in its own house. "Coming to its help against the mighty" numbers of the negro race in that section of the Capital city, in which it was greatly hindered through lack of means and a suitable working and teaching plant, this liberal minded Churchman has given the land upon which the church will be erected, and also furninshed the money for the building—"a somewhat unusual combination," as another describes it. W.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Memorial Lectern Given to Trinity, Huntington—Sheltering Arms Hospital—Missionary League Organized. Brotherhood Men Organize at Wheeling.

Trinity church, Huntington, through the vestry, has accepted from Mr. John W. Ensign, the gift of a very beautiful and finely-wrought angel lectern, in bronze and brass, the work of the Gorham Company, to be the memorial of his wife. It bears the simple inscription:

"To the Glory of God and in loving memory of Lena Lobban Ensign. 1875-1908."

By order of the executive committee of the Sheltering Arms Hospital, there has been placed on its walls, a brass tablet to commemorate the fact that the present five buildings and their equipment are due to the efforts of Bishop Peterkin and Rev. B. M. Spurr.

The annual meeting of the incorporators of the hospital met there on May 18, and with them many friends of the work from Charleston and other nearby places. The business transacted included the receiving of the annual reports, which showed healthy conditions to exist; the expression of gratification to Dr. J. Ross Hunter, by the incorporators, for his faithful work; the increase of Miss Parry's the head nurse salary, and the purchase of a new ambulance. There took place that day, also, the graduation of two nurses, Misses Allen and Brooks, upon whom, after an address by the Rev. P. N. MacDonald, Bishop Peterkin conferred the diploma of the institution.

Bishop Peterkin has organized in the Diocese a League called "The West Virginia Missionary League for 1909," the object of which is to supply additional funds for Diocesan and General Missions to those assessed and apportioned. The present membership of fifteen persons—who have paid $100—is to be increased to at least 1,000, each of whom will pay at once $1, or as much more as the liberality and ability of each member chooses.

A forward movement in the work of the Brotherhood of St. Andrew, in the vicinity of Wheeling, was inaugurated at St. Matthew's, Wheeling, on the evening of the Thursday before Ascension. A local chapter was organized consisting of representatives from each of the Wheeling churches, from Holy Trinity, Bellaire, Ohio, and St. Paul's, Martin's Ferry, Ohio. The officers are Robert Lee Boyd, Wheeling, president; T. C. Nicholson, Bellaire, vice president; R. C. Crawford, Wheeling, secretary; V. C. Brinkman, Wheeling, treasurer, and Rev. E. A. Powell, Bellaire, chaplain. There was also elected an executive committee, consisting of one

member from each church represented. The meeting in Wheeling was addressed by Bishop Thomas, of Wyoming, and several gentlemen of the organization. The Brotherhood hopes in this way to greatly promote the efficiency and permanency of its work.

We learn with regret that Rev. H. Hardy Phelps has resigned Christ church, Wellsburg, to return to North Carolina. J. S. G.

## PERSONAL AND NEWS NOTES.

The Rev. W. F. Parsons, of St. Andrew's church, Darlen, Ga., will take charge of the Church of the Incarnation, West End, Atlanta, on June 1.

The Rev. Thomas D. Windiate has been appointed department secretary of the Seventh Department for the Anglican-Eastern-Orthodox Churches Union.

The address of the Rev. John R. Logan, Box 59, Charles Town, W. Va., is changed to 1430 South Twenty-Second street, Philadelphia, Pa., after May 16.

The Rev. Russell K. Smith, rector of St. Paul's church, Franklin, Tenn., has accepted a call to the Church of the Epiphany, Atlanta, and will remove there about July 1.

The Rev. James A. Baynton has accepted a call to St. Paul's church, St. Joseph, in the Diocese of Western Michigan. His address will be 1005 State street, St. Joseph, Mich.

The Rev. Cary Gamble, rector of the Church of Our Saviour, Haymarket, Va., has accepted a call to the Church of the Nativity, Huntsville, Ala., and will take charge of his new work on July 1.

The Rev. Henry S. Foster has received an unanimous call to become dean of St. Mark's cathedral, Salt Lake, Utah, in succession of the Very Rev. Benjamin Brewster, Bishop-elect of Western Colorado.

The Rev. Nelson P. Dame, of St. Paul's church, Ossining-on-Hudson, will have charge of the Wall street meetings of the Tent, Open Air and Shop Campaign, to be held in front of the City Bank on the site of the old Custom House.

Mr. Joseph Lyons Meade was ordained to the diaconate by Bishop Beckwith, on May 9, in Grace church, Anniston, Ala. The candidate was presented by the rector, the Rev. James G. Glass, the Rev. W. N. Claybrook preaching the sermon. Mr. Meade, after his graduation at Sewanee, will work in the foreign field, either in Japan or China.

Rev. Bertram Albert Warren, B. A., of the Diocese of New York, was advanced to the priesthood on Friday, May 14, at St. Paul's church, the Dalles, Eastern Oregon, by Rt. Rev. Robert L. Paddock, D. D., acting for Bishop Greer. Mr. Warren was formerly a Congregational minister and was ordered deacon December 20, 1908.

St. Paul's church, Akron, Ohio, the Rev. S. N. Watson, D. D., rector, was consecrated on Ascension Day, by Bishop Leonard. The corner-stone was laid by Dr. Watson, Nov. 10, 1907. The building, which cost $85,000, is complete in all its appointments, and its interior furnishings are said to be more magnificent than in any Episcopal church on this continent.

The annual Council of the Diocese of Lexington will meet at St. Paul's church, Newport, Ky., on Tuesday night, June 8, 1909. The Woman's Auxiliary of the Diocese will meet there the previous day and the morning of June 8.

On the Third Sunday after Easter, following the session of the Sunday School of the parish, ground was broken for the $14,000 memorial chancel to be erected at Christ church, Trenton, N. J., in memory of Bishop Edward J. Knight, who was rector of the parish for sixteen years.

Grace church, Louisville, was mentioned by a Kentucky correspondent as having paid its apportionment in full to the middle of April, and therefore the only church on the roll of honor. Immediately after the statement was made several other parishes paid in full and became entitled to a place on the honor roll.

An old English oak pulpit with brass rail has been put in place at St. Luke's church, Atlanta, the gift, with the sounding-board, of St. Elizabeth's guild of the parish. The work is very elegant and chaste, in keeping with the architecture and other furnishings of the church, which has been recently built and almost paid for. The first $1,000 accumulated for the pulpit by this guild was generously given for the choir stalls.

Continued on page 14.

### Literary Note.

Mrs. Mary Newton Stanard, of Richmond, Va., author of "The Story of Bacon's Rebellion," has written a new book, "The Dreamer: A Romantic Rendering of the Life-Story of Edgar Allan Poe."

In this thoughtful study of the life and character of Edgar Allan Poe, Mrs. Stanard has endeavored to make a finished picture of the shadowy sketch the biographers give us—to make Poe real. She has kept close to the proved facts, but has filled them out with impressions drawn from the poet's own work, and has used the story-teller's license to present them in picturesque form. She has told a true story—true to the spirit if not always to the letter—for it is believed that she made The Dreamer and the other persons of the drama do nothing they may not have done, say nothing they may not have said, and feel nothing they may not have felt.

12-mo., cloth, $1.50 net. The Bell Book and Stationery Co., Richmond, Va., publishers.

"Prayer is the rope up in the belfry: we pull it, and it rings the bell up in heaven," so said Christmas Evans, the great Welsh preacher. To know that the bell rings, and to have its music flood our lives, this is indeed a great comfort to Christians. What a never-failing source of comfort prayer is! The history of each individual Christian and of the amount of comfort and blessedness he has received could almost accurately be recorded by a statement of his habits of prayer. Children in their disappointments and youths in making their choices, mothers in their careworn lives and fathers in their toil, statesmen in their heavy tasks and pastors with their perplexities, Christians of all ages and all classes and in every variety of circumstances have tested and attested to the wonderful comforting power there is in prayer.—Rev. G. B. F. Hallock, D. D.

### Abiding in Christ.

There is but one way to know God, and that is by obedience. There is but one way to His presence, and that is the way of holiness. Without holiness no can can see the Lord. The first step in this way is to believe in Christ. The next is to abide in Him. There are difficult things in the Bible which require the wisdom of the wise; there are very simple things which the wise never learn, which can only be learned by obedience. "If any man will do His will, he shall know of the doctrine." Holiness opens the eyes not only to see God, but to understand the Bible—not in its philosophical distinctions, nor in its history or geography, but in its spiritual truths.

### Pax Cake.

In the little Herefordshire village of Sellack, in England, a curious custom still exists. On Palm Sunday every member of the congregation is given a "Pax Cake" on leaving church, to be eaten in the churchyard, in token that they are all at peace with each other. The Pax Cake now takes the form of an ordinary halfpenny bun, and it is to be feared that the old custom has lost its meaning, though the outward observance remains.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### Information versus Exhortation.

Mr. Editor: I have just been reading with much interest, your editorial "Information versus Exhortation," referring to the possible deficit in the treasury of the Board of Missions. I think it is very true, indeed, that because our people do not read Church literature, as a whole, and are not thus informed, we are very likely to end the year with a large deficit. Something should be done at once which will awaken the people to their responsibility of giving for Missions; but as you say, the majority of our people know very little of what is being done in the name of missions, and judging from the way the money comes in—from such a few—they evidently care less.

I really wish it were posible for me give all my time to getting our people to reading the Church press. I love to read the papers myself—all of them—and I get a lot of inspiration from them. As it is now, whenever I get a chance to send a subscription in for your paper, I gladly do it; there is lots in it each week which should be read by many of our people. I wish you all success.

FRANKLIN H. SPENCER.

Elizabeth, N. J.

## WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

### Council Proceedings—Woman's Auxiliary.

The annual Council of the Diocese assembled in St. Mark's church, San Antonio (the Rev. J. Lindsay Patton, rector), on Wednesday morning, May 12, for the opening service of Holy Communion. The Bishop read his annual address at this time, and after the service called the Council to order. The Rev. A. J. Holworthy, of Corpus Christi, was re-elected secretary, and the list of special committees was announced.

The afternoon was given over to the annual meeting of the Woman's Auxiliary, at which the various diocesan officers read their reports. Special interest was shown in the report of the president of the West Texas branch, Mrs. Joseph Muir, who, after fourteen years' service in this office, had signified her determination to decline re-election.

The Rev. Mercer G. Johnston, (the Bishop's son, lately returned from the Philippines), made a stirring address on "The Five Cs" of Missions—Commandment, Common Sense, Compassion, Courtesy and Courage.

The Auxiliary met also on the following day for Corporate Communion, and afterward elected officers who, by an amendment to the by-laws, are to serve for three years. Mrs. Duval West was chosen president; Mrs. J. Lindsay Patton, and Mrs. J. T. Woodhull, vice-presidents, all of San Antonio. The president appointed Mrs. Albert Massey to again serve as president of the Junior Auxiliary.

On Thursday, the Council met for business, and commenced consideration of the amendments reported by the Committee on Constitution and Canons, (the Rev. L. L. Williams, chairman), which was, in large part, adopted on the following day.

On Friday, resolutions in memory of the Rev. Walker Raleigh Richardson, Dr. Roger Atkinson and Mr. Gregory Bedell Moore, were passed, and a Diocesan Sunday School Commission established.

The following officers and committees were then elected by the Council:

Standing Committee.—The Rev. J. T. Hutcheson, D. D., the Rev. A. W. Burroughs, of San Antonio, and the Rev. A. J. Holworthy, Corpus Christi; Messrs. J. S. Lockwood, O. J. Woodhull and A. W. Seeligson, San Antonio.

Board of Trustees.—The Rev. J. Lindsay Patton, Messrs. A. W. Houston and H. Partee, all of San Antonio.

Treasurer, Wm. Kendall, San Antonio; registrar, the Rev. A. W. S. Garden, San Antonio; legal adviser, Reagan Houston, San Antonio.

Diocesan School Board.—The Rev. Messrs. J. Lindsay Patton, San Antonio; Albert Massey, Boerne, and Richard Mercer, Ft. McKavett; Messrs. Carlos Bee, and J. Muir, Jr., San Antonio, and E. Galbraith, Kerrville.

Finance Committee.—The Rev. Messrs. S. F. Reade, Seguin; R. Y. Barber, Victoria, and John Ridout, San Marcos; Messrs. E. G. Hicks, Victoria; L. W. King, Boerne, and Col. J. L. Clem, U. S. Army.

Lay Trustee, University of the South.—T. B. Palfrey, San Antonio.

Sunday School Commission.—The Rev. Messrs. Albert Massey, Boerne, and John Ridout, San Marcos; Messrs. E. G. Hicks, Victoria; C. S. Brodbent, E. S. Taylor, San Antonio, and E. Galbraith, Kerrville.

Delegates to Department Missionary Council.—The Rev. Messrs. Geo. D. Harris, San Antonio; L. L. Williams, Gonzales; S. F. Reade, Seguin, and Albert Massey, Boerne; Messrs. R. W. Lay, Arthur Muir, J. Stephenson, San Antonio; A. G. Gilliat, Boerne.

Committee on Constitution and Canons.—The Rev. Messrs. L. L. Williams, Gonzales; J. L. Patton and George D. Harris, Messrs Carlos Bee and Elias Edmonds, all of San Antonio.

Committee on the State of the Church.—The Rev. Messrs. George D. Harris, San Antonio, and R. Young Barber, Victoria, and Prof. J. F. Howard, San Antonio.

The sermons during Council were by the following special preachers:

The Rev. U. B. Bowden, of Cuero, on Wednesday evening; the Rev. S. F. Reade, on Thursday; the Rev. W. J. Ehrhard, of Brownsville, on Friday; the Rev. John Ridout, of San Marcos, on Sunday morning, and the Rev. M. G. Johnston, of San Antonio, on Sunday evening.

The next annual Council was appointed for May 18, 1910, in St. Mark's church, San Antonio.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

### Convocation of Morganton—Thompson Orphanage—Confirmation.

The Convocation of Morganton convened in St. Mark's church, Gastonia, the Rev. N. H. Hardin, rector. The following clergymen were present: The Very Rev. J. S. Moody, Dean, of Hickory; the Rev. Messrs. A. D. R. Means, of Old Fort; F. C. Lobdell, Rutherfordton; J. N. Adkins, Valle Crucis; McNeely DuBose, Morganton; M. S. Taylor, St. Paul's; Glen Alpine, and the Rev. Mr. Smith, representing the Thompson Orphanage, the Home Diocesan Institution.

The next meeting of the Convocation will be held at Valle Crucis, in August. A resolution was adopted at the Convocation in the following terms: "In view of the recent action of the Bishop of Asheville, laying the responsibility of the financial support of each group of missions upon the priest in charge, the Convocation of Morganton offers the following, asking the co-operation of the Waynesville Convocation."

The resolutions advocate the appointment of a financial agent, with the title of Archdeacon, who shall present the needs of the Diocese and raise funds for school and missionary purposes; his salary to be guaranteed by the District.

The matter to be determined at the next meeting of the District Convention which convenes in Trinity church, Asheville, June 16.

The trustees of the Thompson Orphanage, representing all the Dioceses in North Carolina, held their annual meeting in Charlotte, the Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of North Carolina, in the chair. The annual report of the trustees was read by the Rev. Armand DeR. Means, of the District of Asheville. The board resolved to continue the Orphanage in the city instead of moving it to the country as proposed. There are sixty-five children in the Orphanage and there is also a farm of eighty-three acres in the Orphanage grounds. A most worthy work and a valuable property. The superintendent, the Rev. Mr. Smith, was complimented by an increase of salary from June 1, 1908.

The meeting of the board was preceded by an enthusiastic meeting of the Federation of Orphanage Guilds, composed of ladies representing different parishes throughout the the State of North Carolina.

The purpose of the organization is to secure funds to improve the present buildings and erect new ones.

The trustees of the Jurisdiction at their last meeting elected the Rev. M. S. Taylor, principal of "Patterson School," located in the Yadkin Valley near Lenoir.

Lenoir.—The vestry of St. James' church has called the Rev. G. P. Rapp, who is to graduate in June from the Cambridge Massachusetts Seminary.

Saluda.—The Church of the Transfiguration have secured clergymen for the services during July and August. The Rev. Augustine J. Smith, of Lancaster, Ohio, who served there so acceptably last year, will return this summer.

The Bishop confirmed at the following places recently: Hickory, 4; Valle Crucis, 21; Waynesville, 9; Bat Cave, 1; Edneyville, 3.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Middle Convocation

An interesting and largely-attended meeting of the Middle Convocation was held in Christ church, St. Michael's, on Tuesday, Wednesday and Thursday, May 11, 12 and 13. The Bishop of the Diocese and twelve of the members of the Convocation were present. Besides the Dean of the Southern Convocation, Rev. F. B. Adkins was present one day, and the Venerable Rev. John W. Chesley, of the Diocese of Washington, now retired and living in St. Michael's.

During the evening service, the topics discussed were: "Citizenship in the Kingdom of God," "Easter: a Call to Preach the Gospel," and, "Work and Workers in the Church." At the morning services the Rev. W. Y. Beaven and Dean Rich were the preachers.

The rector, with Rev. Messrs. Gantt, Williams and Stehl went to Claiborne, Wednesday evening, and held a mission service.

Wednesday noon the whole Convocation lunched at the rectory, after which there was held a business meeting. The Rev. E. R. Rich read a special essay for the Clergy, which opened up a most interesting discussion.

The officers elected for the ensuing year were: Rev. James A. Mitchell, Dean; Rev. J. Gibson Gantt, vice president; and Rev. W. B. Stehl, secretary and treasurer.

A committee was appointed to draft resolution of respect upon the death of the Rev. George Francis Beaven and the Rev. John B. Gray, both for many years members of the Convocation.

The people of St. Michael's hospitably entertained the clergy.

The rector of Christ church, Denton, the Rev. J. Gibson Gantt, had the satisfaction of receiving the offering of $600 on Easter Day. This offering completes payment on the handsome rectory recently erected by the congregation.

The Rev. Jesse Taylor has accepted a call to St. Paul's, Hillsboro, and has entered upon his duties as rector. This parish was made vacant by the death, in January last, of the Rev. George Francis Beaven, who had filled the position for fifty-one years.

The Rev. Mr. Gantt, of Denton, has since been giving services to the congregation every Sunday afternoon.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Parochial Reports at Norfolk Convocation.

Among the parochial reports made at the recent meeting of the Norfolk Convocation were the following:

Old St. Paul's, Norfolk.—The Rev. James M. Owens reported the Endowment Fund growing and plans in hand for a new parish house. The Sunday School has increased from 88 to 212.

Grace Church, Newport News.—The Rev. Henry J. Geiger reported general progress at Grace church and at the colored church, East Newport News, and at Emmanuel church, Phœbus. Grace church has recently received a gift of chancel furniture from St. Luke's church, Norfolk; other furniture to match having been supplied by the congregation.

St. John's, Hampton.—Rev. Reverdy Estill, D. D., stated that Rev. H. J. Geiger had been too modest in making his report, and so reported for him, telling of the extensive and extremely encouraging work that he had accomplished in the parish. Dr. Estill reported progress at the parish church (Old St. John's, in Hampton), but stated that of the forty-six persons who had recently been confirmed in the parish, over half of them had been presented by the Rev. H. J. Geiger, at the other churches.

Bruton Parish Church, Williamsburg.—The Rev. W. A. R. Goodwin said the endowment had reached the nine thousand dollar mark, and that twenty-two candidates had recently been confirmed. He told of well-attended special night services for students of William and Mary College, and said that the work among the college students is becoming more and more encouraging.

All Saints', Portsmouth.—The Rev. Harold Arrowsmith thanked the Convocation for the welcome extended him, and said he had been temporarily filling the vacancy at All Saints'. He had come to Virginia solely for rest from his parochial work in Lenox, Mass.

St. Luke's, Norfolk.—The Rev. E. P. Miner reported progress at St. Luke's church, in Norfolk. The people at St. Mark's church, Lambert's Point, in addition to meeting all current expenses this year, had paid him $100 to apply on the shortage in salary prior to four years ago. The actual attendance at St. Mark's Sunday School had been as high as 104. The choir had been doing excellent work under the able and faithful leadership of Mr. Frank Bain. The recent confirmation class of seven adults (all married people), at St. Mark's, had been very encouraging. The vestry had been increased from three to five members.

At Galilee church, Virginia Beach, the confirmation class of eleven had been very gratifying. The vested choir under Miss Lister had been progressing.. The Rev. Sylvester L. Smith had been of great assistance during the winter and spring, and the winter services had been unusually well attended. The vestry had been increased from three to five members.

At the Glebe church, Driver, things had been moving along in the even tenor of their way. Some buildings on the Glebe farm had been burned and rebuilt.

Mr. Miner reported that he had held services in St. John's church, Chuckatuck, in February, and had helped the work along by supplying occasionally at Grace church, Norfolk; at All Saints' church, Portsmouth, and other places.

Christ Church, Norfolk.—The Rev. F. C. Steinmetz reported that the work of building the new Christ church, Norfolk, would be commenced next week, and that the rectory and parish house would be built after the church was finished.

Christ Church, Eastville.—The Rev. William G. Pendleton reported the establishment of a vested choir, the completion of a new rectory, in which he is now living. He said that there is an unusually promising outlook for the Church at Cape Charles. The ladies there have been hard at work and have raised a good deal of money. He said the time is ripe for him to give up Cape Charles and confine himself to the other end of the parish, and to have a new man take charge at Cape Charles separately.

Holy Trinity, Onancock.—Rev. John C. Cornick told of splendid work on the part of the Sunday School at Onancock. The Lenten Mite Box Offering from the thirty-five members of the Sunday School amounted this year to $100.13. He also reported that a new rectory had been bought at Onancock, and that the Convocation would see other marks of progress there at the meeting next fall.

St. Peter's, Norfolk.—The Rev. C. E. Woodson reported progress and said a parish paper has recently been started, with good results. Dean Woodson also reported that he had supplied, from time to time, at Grace church, Norfolk, and at other places.

The Rev. Thomas H. Lawrence reported that he was soon to give up his work in Accomac county, and to take charge of the work in Southampton county.

The Rev. Edward W. Cowling reported progress at St. Thomas' church, in Berkley.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### General Diocesan News.

At a recent second visitation of the Bishop of the Diocese to St. Mark's (colored), Wilmington, 16 were confirmed, making 27 presented this year by the Rev. Mr. Bennett. The services at St. Mark's are always inspiringly rendered.

The mission held by the Bishop at Goldsboro, St. Stephen's church, the last ten days of Lent, was in every way a most helpful one. The congregations were continuously excellent, and at the last service, Easter night, 18 were confirmed. The Rev. Mr. Buskie, who has been but a short time in the parish, has taken strong hold of the work, and the outlook is auspicious.

The Rev. Henry H. Covington, of Sumter, S. C., has declined the call to St. James', Wilmington. The Rev. Thomas P. Noe, rector of the Church of the Good Shepherd, still serves the parish in addition to his own work, and presented at the Bishop's recent visitation, 9 for confirmation.

At the Church of the Good Shepherd, Mr. Noe presented 12.

So far as reported, the children's offerings have shown a tendency upward. There is no work, perhaps, that means more for the Church's future than this annual instruction of her children to think and do and give for others. And they respond with ever-increasing zeal when properly watched over and taught.

Under the devoted and able leadership of the Rev. B. F. Huske, St. Paul's, Greenville, has most strikingly developed in the year just past. A chapter of the Brotherhood has been organized, the Sunday School has improved, the finances have increased, and the whole spirit of the parish has been quickened.

The Girls' Friendly of Christ church, Newbern, reports good results for the year. Besides that deep spiritual growth that can not be measured or computed, there have been added two associates and eight regular members.

Although the work of the Girls' Friendly of St. John's, Fayetteville, began in the fall, it was thought best to defer the admission of members until they had a fitting period of probation. This service was held on the night of Tuesday, May 11. The work is carried on among the factory folk. Besides those to be admitted a number had gathered at the Mission Chapel of St. Philip the Apostle. After the singing of the G. F. S. hymn, Creed and prayers, five associates and thirteen probationers were admitted into the order.

The Committee on Canons has recently sent out its report to be acted upon at the Council which meets at Washington, St. Peter's, on Saturday, May 22. The parts of it which will probably call forth especial discussion are those relating to rotation in the vestry, election of the delegates for the next Council at the time of the election of the vestry at Advent, and the change in the manner of election of the Bishop from nomination by the clergy and concurrence by the laity, to nomination by any proper elector in joint sessions, and concurrent majority of both orders.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

### Opening of Grace Church, Okolona.

On the first Sunday after Easter, Grace church, (the Rev. J. L. Sykes, priest-in-charge), was opened for Divine worship with an early celebration of the Holy Communion. The vested choir of the Associate Mission at West Point rendered the music at this service as well as at the second service at 10:30 A. M.

The first Grace church, built in 1851, by the Rev. Dr. Ingraham, author of "The Prince of the House of David," was destroyed in 1877, since which time the scattered Church folk in Okolona have had no church building until the completion of the new Grace church, a replica of the Bishop's chapel at Jackson. It is of white brick; has a seating capacity of one hundred and seventy-five, and has been erected at a cost of about $5,300, including furnishings. A gift from the American Church Building Fund Commission has enabled its completion without any indebtedness upon the fabric. Handsome altar brasses, a marble font and other memorials have been presented.

It is hoped that the erection of this edifice and of the Church of the Nativity, at Macon, (recently opened), will tend to promote the growth of the Church in a section of the Diocese where she has need to lengthen the cords.

The two churches have been built under the leadership of the Rev. J. L. Sykes, a native of that portion of the State, in which his entire ministry has been exercised.

# Family Department.

### Descent of the Holy Ghost.

He comes! that mighty breath
From heaven's eternal shores;
His uncreated freshness fills
His bride as she adores.

Earth quakes before that rushing blast,
Heaven echoes back the sound,
And mightily the tempest wheels
That upper room around.

One moment—and the silentness
Was breathless as the grave;
The fluttered earth forgot to quake,
The troubled trees to wave.

One moment and the Spirit hung
O'er them with dread desire;
Then broke upon the heads of all
In cloven tongues of fire.

What gifts He gave those chosen men
Past ages can display;
Nay more, their vigor still inspires
The weakness of to-day.

Those tongues which speak within the church,
That Fire is undecayed;
It's well-spring was that upper room,
Where the disciples met and prayed.

The Spirit came into the church
With His unfailing power;
He is the living heart that beats
Within her at this hour.

Speak gently, then, of church and saints
Lest you His ways reprove;
The heat, the pulses of the church
Are God's eternal love.

Oh let us fall and worship Him,
The love of Sire and Son,
The consubstantial breath of God,
The co-eternal One!

Oh! see how the Incarnate Word,
His blessed self he lowers,
To dwell with us invisibly,
And make His riches ours.

Most tender spirit! mighty God!
Sweet must Thy presence be,
If loss of Jesus can be gain
So long as we have Thee?

—Faber.

### Whit-Sunday.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."—St. John xvi. 7.

The Master has gone. A cloud has received Him out of our sight. From that sacred Mount of Olives, whither He had often retired to pray, whence He had wept over Jerusalem, overhanging the Garden of Gethsemane, where He had agonized in His suffering, He had ascended to His Heavenly Home. It was not merely that He had ceased to visit them, and they were left to infer His Ascension from His absence, but they had seen Him go into Heaven. No longer could they meet together in the upper room with the expectation that, perhaps, before they separated, the Master Himself might stand in the midst of them.

No; He was gone. The Voice of the Teacher was forever silent; the seat at the table was forever empty; no longer would they congregate on the mountain-side to hear Him preach to the multitudes hanging on His lips; and they returned to their desolated homes. We would imagine that they were overwhelmed with sorrow; we know how sorrowfully they had anticipated the departure, even in the previous verse, because Christ had foretold this: "Sorrow had filled their hearts." But no, we read in St. Luke 24:52, they returned to Jerusalem with great joy.

It was a magnificent triumph of faith. They had seen Him enter the cloud, they believed that beyond the cloud His ascending Body was met by ten thousand times ten thousand angels, and escorted to the central throne of the Universe of God. They had seen Him despised and rejected of men, and now by faith they "saw Jesus crowned with glory and honor," and, as they thought of their beloved Lord receiving the honor due unto His Name, they rejoiced with exceeding great joy; and, further they had the assurance that He would come again; though parted; it was not to be forever! And, in the meantime, they had His promise that "it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you," and, wondering what form the blessing would take, they waited until on this Whit-Sunday the fire fell.

"It is expedient for you that I go away." It is difficult for us, even to-day, to imagine that this can be true. We sometimes think what a glorious thing it would be to have the bodily presence of Jesus Christ with us. Why, suppose, if instead of the clergyman it were announced that Jesus Christ Himself would occupy the pulpit some Sunday, what a rapture, what a joy, there would be, and not only what a joy, but what a blessing! What an answer to the skeptic, if we were able to point to Christ Himself, and what a centre of unity—there would be no room for divisions or denominations if Jesus Christ were visibly present, and what an infallible Guide—if ever we were in perplexity we could ask Him. And yet we can see that it would never do, for Christ, being most truly man, could only, as far as His manhood was concerned, inhabit a certain place, and, therefore, if we wished to see Him we must have travelled to His place of residence. We know the horrors and abuses of pilgrimages, whether Roman or Mohammedan, but if Christ were present at some one spot there would be some reason for the pilgrimage; but this is not now necessary, for, through the Holy Spirit, Christ is everywhere present. No; the Ascension of Jesus Christ has terminated the carnal and visible and established the spiritual and the true. Hitherto there had always been a visible presence of God, where man was able to worship God. When man was expelled from Eden, the Cherubim were placed at the gate, and Adam seems to have offered his sacrifices there; the Patriarchs, wherever they journeyed, built their altars, and there God appeared to them. Then came the Tabernacle and the Temple, where God manifested Himself in the Shekinah glory, and then the Word was made flesh and tabernacled amongst us, for it was only thus, by these successive localizations of the Deity, that man could be brought to believe in the presence of God with him in his daily life. But still God was always wanting to wean man from this localization of God, and now the Ascension of Jesus Christ teaches us to look, not for a visible local presence, but for a spiritual. The Most High dwells not in temples made with hands:

Where'er we see Thee Thou art found,
And every place is hallowed ground.

— Rev. E. A. Stuart in the Church Monthly.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty, in whatever sphere.—Rev. F. B. Meyer.

For the Southern Churchman.

### Our Obligations.

The average man lives for what he get out of life. To him the riches of the world are spread out before him, and in striving to acquire them he puts forth every energy, uses up the natural forces with which he has been endowed and recklessly dissipates the highest qualities of his manhood in the acquisition of them. To this man Christ asks, "What shall it profit a man if he gain the whole world and lose his own soul?"

The Christ set the world the very opposite method of action. To Him every opportunity in which He could be of service to others was the opportunity He seized. He came to give Himself and all that He had to the service of His fellowmen. He gave so freely that He gave all; and after Him the apostles, following His example, giving all to the service in which He had enlisted them,—the service of their fellowmen. In this service they were misunderstood, and, like their Divine Master, were put to death by the very ones whom they were trying to save. Yet they accounted the love of Christ greater riches than all the treasures of this world, and died happy that they were accounted worthy to suffer for His sake. They died poor and misunderstood of many, yet they not only preserved the noblest qualities of manhood, but they developed them so that in their death they were spiritual princes and rich in heavenly treasure.

To the man of the world and to the man of God death comes alike; but from the one death takes all that he has, from the other death can take nothing, for he has nothing that death can destroy. "The soul of the righteous are in the hands of God. In the sight of men they seem to die but they are in peace."

### To Those Who Tarry at Home.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. . . . They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work that is. The toils of the hand and brain are nothing to it; these yield a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain.

I am there, at least, in the company of my fellow men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but the burden of one great cross; this is the trial of life—this is the trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens upon him, and left him alone to bear them. He bowed his head in the garden, but he fainted not. He emptied his glory on the cross, but his love remained full. Stand beside him, oh, my soul; watch him in the lonely garden; help him to bear his cross up the via dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him, "He shall divide the spoil with the strong."—George Matheson.

# Children's Department.

## A Tale of Tails.

Everybody knows that doggy uses his to say,
"I'm glad;"
And that tabby, near the doggy, uses hers
to say, "I'm mad."

Strange to say, the monkey uses his to help
him climb a tree;
While the peacock seems to have his just
to show his vanity.

Squirrels hopping through the tree tops have
theirs simply for a show;
Fishes in the purling brooklet need theirs
just to make them go.

Brindle also has one, and it serves to keep
the flies away;
Bobby put one on his kite to make it fly the
other day.

Scores of animals possess them, from a lion
to a mouse,
Or a beaver, strange to say, who uses his to
build a house.

Still, 'tis puzzling; look at bunny; his is
very, very small.
Then consider why a bullfrog hasn't one at
all, at all.

## The Burden Bearer.

The King had sent forth a summons to all of high degree to meet on the plain near Mount Salvat. He meant to wage a war upon the enemies of his faith in the adjoining kingdom, to recover the knights whom they held imprisoned. In former years this general call would not have been necessary; for the comrades of his arms were able to overcome even greater foes by their united strength. That day had now gone far by, and each had since departed on individual quests. They were worthy aims which they followed, but, alone, each had found his power insufficient and, one by one, they had fallen under the might of this neighboring king.

Now it was that, left desolate of his mightiest, the ruler sent forth his call. It was proclaimed that he who brought the greatest retinue should be rewarded with all the unoccupied land which lay between that realm and the neighboring territory.

This was a shadowy place where the deepest streams ran silently, and the long grass offered rest to men, and food for beasts. Because of its very beauty and fertility it was the greater menace. Men wandered unarmed far through it, and came thus unaware upon the enemy. The King had, then, two thoughts in his mind: one was to reward him who proved the worthiest, the other to make of this debatable land a fair and stable possession, held in fief to him.

Among those who answered the call was Edmund, the Lonely. Not even a knight, he came with no thought of reward, eager to aid in reclaiming the fair land on whose borders he had dwelt so long. Not a peasant, he had none of the skill at toil which would have bound him to one place, and, as we have said, he had no knightly vows to hasten him. He was, in fact, the son of the clerk of the former ruler, and he had learned from him the skill of the pen. His father had died long since, and Edmund dwelt alone, amusing his fancy by illustrating the manuscripts he remembered reading while in the palace.

He had now a great many of these, and since, he was too poor to buy much parchment, he had traced his characters upon thin bits of bark, and even cut them deep into the walls of his hut.

Once, when he was wandering through the forest, he had traced upon the trunk of a tree the figure of a trumpeter sounding a summons abroad. This was when first he heard the King's call, and when he had idly carved the figure he looked at it in irony. What had he, who was no knight, to do with such things? In mockery of his own vague longings he traced another figure on the nearest tree. It was a weaker body, bent now under heavy burdens, that his fancy figured; and, while his skilful fingers worked the mockery fell away.

It was the figure of a burden-bearer that he formed, and the thought rose unbidden: many of the burden-bearers must leave their tasks if the power were to come again into the hands of the dwellers on Mount Salvat. The burdens must be carried, for he had noted that when one man casts from him what he has been appointed to carry, the load attaches itself to the nearest man as though it were a living thing, and so is borne to its journey's end.

His shoulders straightened at the thought. He had no burden, save an unconfessed longing for the knighthood which he was too poor to win. Knights need horses, armor, and gay trappings, the like of which he could never know.

This was but a weak burden for strong shoulders. The youth's hand involuntarily traced the outline of a young figure hastening toward the bent form he had finished.

At his hut were the sketches he had made, and an armful of these were the only treasures he cared to carry with him. It was toward the plain near Mount Salvat that Edmund turned his steps, for there he could find many whose burdens were heavy, indeed, in this time of war.

It was well for him that he went forth with no thought of knightly achievement, for the first of his tasks was lowly enough. He found an old man by the roadside, chopping away at a fallen tree. The feeble hands were scarcely strong enough to hold the ax, and the weakly-aimed blow hacked at the wood it was not firm enough to cut. Edmund stopped at the sight.

"Why is it, sir, that you attempt such a task? Is there none around more fit? Have you no son?"

The question came hurrying fast as he took the ax from the man's hand, and observed that the face and form were knightly, not those of a peasant, as he had supposed.

The old man's head lifted high.

"Blame not my son. The King has sent his summons, and they who refuse him obedience are craven cowards. May none of my line so fail! My son will not leave me until he knows his old father will not suffer. The men must go with him; it is my command, and he is now working with them to harvest the grain in the fields. He may not return for a twelvemonth, and he said all must be in readiness for the cold winter before he left us. So it is I am striving to aid, that the line of Long Spear may not be tardy on the day named."

Edmund's arm rose and fell with mighty strokes as the tale was told. Here he could help. For a week he stayed. Then the hard labor was over, and it would be easy enough for the men to finish the tasks in time.

No more than before did he dream of the possibility of knightly achievement for himself, he only sought to give aid where it was needed. When the Knight of the Long Spear was free to make ready for departure, he went silently on his way. Others might have gaudy trappings and prancing steeds; there were none for him.

He rested that night in the forest, and in the morning started toward Mount Salvat. Soon he came upon a young man standing exhausted in the path. He was taking a dozen fine horses as a present to the King. They were spirited beasts, and ever and anon they broke away from the youth. Much time had been lost, and the task seemed daily more impossible. Edmund offered him assistance, and, between them the horses were kept in the path and driven to the King.

So the time passed. Many of his deeds were so slight that no record of them has been kept, but in all the days remaining he strove to carry a portion of the world's burden.

When the day for the great muster of the troops arrived, Edmund was with the humbler sort, on the outskirt of the crowd thronging the plain of Mount Salvat. The King was seated on a dais whence he could survey all the scene. On the herald's announcement, the knights were free to come forward and show what array they had mustered.

The list as given in the chronicle is too long to repeat, the names of many have been forgotten. As they pointed with pride to well-trained lines, a record was made of the showing of each.

Edmund, unwitting, had drawn near, attracted by the noble faces he saw. One knight came who gave not his name.

"Who are you who come in response to the King's summons?" questioned the herald.

"Nay, I came not in response to the King's summons. I dwelt in a safe portion of our kingdom, and, indifferent, I thought to let those who had need defend themselves." It was not easy for the proud knight to humble himself, but he paused a moment and then proceeded: "As I was riding on a hunt through the forest, I came upon a quaint device, carved deep upon the bark of a tree. It was of a man bearing upon his back a burden so heavy that he tottered beneath its weight. At one side was another figure; this of youth, strong, erect, rejoicing in his strength and freedom, but giving no aid to his toiling brother. It was a sorrowful sight, Sir King; my heart felt full heavy as I gazed upon it, but no hint of its meaning reached me. Farther on was another tree with graven bark. There appeared a herald, and in letters of quaint device were these words: 'The King's Summons.' It came upon me that I was even as the insolent youth who stood reckless by his toiling brother. I come, Sir King, not to strive for lofty rank, but to aid in bearing the burdens."

With lowered visor he stepped aside, and the next advanced to tell his tale.

"I, too, must pay my tribute to another. I am the Knight of the Long Spear. These, my men, were busied with the work of our land. We are not many, and the tasks were long. There came to us one who called himself the Lonely; he aided us, and roused our courage. We finished our tasks and came hither by his power."

The King's interest was excited.

"Where are these men who have encouraged others, but come not themselves?"

There was a commotion in the crowd,

and the herald, having sought the cause, reported to the King:

"There is one among the humbler ranks who brings news of this Burden-Bearer."

"Have him brought before us."

It was the man who had tried to drive the horses to Mount Salvat. He told of one, who had called himself the Lonely, who had come upon him in his difficulty, and had aided him to his journey's end.

"Once I asked him what was in the bundle he carried so carefully; and he said that it was all which remained to him of a higher life. I begged of him a sight of these treasures, and when he found I knew the secrets of the written page, he consented. There was much to show his clerkly skill, but ever and anon came that strange device of the burdened figure. When I asked him what it meant, he told me of his fancy: There was much of toil and woe in the world, and what one man refused and cast off, another must bear. There came over his face a look of wondrous sweetness, and I marvelled what it meant, but he would say no more."

The King questioned as to his whereabouts, but none could tell him. Edmund, in shame at hearing so publicly of his modest efforts, would have crept away; but the lad who had told his tale, saw him departing.

"Here he is, O King!"

Amid the applause of the assembled knights, he was brought forward to the King.

"Your rank?" he questioned.

"Edmund the Lonely, son of the clerk of your Majesty's father."

"How came you to lead the life they tell of?"

Simply he repeated the tale; the great summons, his knowledge that it came not to such humble folk as he, and the thought that he might help others to what he longed for.

For a moment there was deathly silence as he finished; then the hum of a mighty applause. The King's lifted hand commanded quiet, and something in the majesty of his face so moved Edmund that he sank to his knees.

The awed multitude swayed toward them as the King bent forward, sword in hand.

"Arise, Sir Knight, the Burden-Bearer!"

Edmund was scarce conscious that the coveted honor of knighthood had come to him. He heard the voice of the herald repeating the words of the King, and saying that to Edmund, Knight and Burden-Bearer, fell the leadership in the war, and the ruling of whatever land was recovered.

He protested:

"Sir King, I brought no men!"

"Half these mighty ranks appeared because of you!"

The Knights spoke eager assent.

The unwillingness and shrinking did not disappear from Edmund's face. The King bent forward.

"Wilt aid all others, but leave thy King to bear his burden alone?"

The shouts of the multitude drowned Edmund's low reply, but history records the faithfulness of many of the line of the Burden-Bearer.—Rea McCain, in the Young Churchman.

### Paul's Agates.

"Somebody stole my agates!" cried Paul as the tears rolled down his dirty little face. "I had them here just a few moments ago, and now they're gone."

"What are agates?" asked his grandmother coming to the porch to find out what all the noise was about.

"Marbles!" wailed Paul. "Aunt Emma gave them to me in a little leather bag with my initial on it last Christmas. Oh, dear! What will she say when I tell her they're stolen?"

But when the matter was sifted down, Paul remembered that he had not seen the marbles for a day or two. He thought he had seen the bag a few minutes before he began weeping, but was mistaken. Grandmother and mamma and Aunt Emma and even little Bess joined in the search, but the marbles could not be found.

"Never mind!" said Aunt Emma, "I will buy some new marbles for you, dear, don't cry!"

"I don't want any new agates. I want my own!" howled Paul, louder and louder. "They were the nicest ones in the whole world."

But when the weeks went by, and no trace of the agates could be found, Paul tried to console himself with the new ones that were not half so pretty. He felt sure some one had stolen the pretty bag, and every day he hoped the thief might bring the agates back to him. All this happened when he was about six years old, but he never forgot the gift that disappeared so mysteriously.

When Paul was eight, he went with his papa and mamma to the West, and while they were there his mamma took him to visit a missionary school for little Indian children. The dusky little boys and girls looked very strange to Paul, but they did their lessons so well that he thought the white children would have to work hard to get ahead of their fine grades.

"Mamma! mamma! There are my agates!" cried Paul as they watched the children on the playground after lessons.

"Why, Paul! They will hear you!" said his mother. "Of course they are not your marbles."

"Maybe they are," said the matron with a smile. "They came in a box of supplies from Ohio a few years ago, and the boys have carefully kept them ever since."

"There is the very leather bag that Aunt Emma made for me!" cried Paul, pointing to a worn and soiled little bag lying on a bench near where the game was going on. "Isn't it, mamma?"

The Indian boys generously offered to give up the pretty marbles, but Paul would not take them back. "I will soon be too big for such games," he said in a manly way that pleased all the teachers, "and I want you to have them."

When they got home they asked the lady who packed the box for the Indian school if she remembered the marbles, and she said at once, "Why, yes, of course I remember them. They were in the pocket of that coat Paul had outgrown, and I thought he was sending them for the children. I never heard that he thought they were stolen."

"I do remember now," said Paul, "I took off the little coat to give to Mrs. Porter, and the bag was in the pocket. Well, I'm not sorry now, but I was then. The Indian boys have only a few playthings, so I'm glad they got the agates."—Hilda Richmond, in S. S. Times.

Life is a burden, bear it;
Life is a duty, dare it;
Life is a thorn crown, wear it;
Though it break your heart in twain;
Though the burden crush you down,
Close your lip, and hide your pain,
First the cross, and then, the crown.

—Father Ryan.


## Berry Suits

**For Live, Active Boys!**



**$5.00** Absolutely Pure Wool. Tailored in the Best Manner. Will out-wear and out-look two cheaper ones! Double-breasted with or without belt; sizes 9 to 16. Here's an opportunity to buy the best suit of blue serge, gray or tan mixture in summer cheviots ever offered by any dealer at $5.00. Berry Suits for boys are made with the same care and of the same good fabrics and trimmings as the men's If that boy of yours is every inch a boy, he is hard on his clothes; he wouldn't be natural if he wasn't. He does the thousand-and-one things that burst seams, tear holes and rip off buttons from ordinary clothes.

By dressing your boy in a "Berry" suit he can do all these things and come home without a ripped seam or a lost button. We have headed him off by strong making and durable all-wool fabrics, and besides there's an air of style and refinement about "Berry" clothes that makes them exclusive in any company.

**Every Suit Guaranteed to wear the full period.**

**Send for Style Book, Samples, &c., FREE.**

Handsome illustrations of our beautiful styles of boys' and young men's suits, and a representative showing of the lovely new patterns. Juvenile suits, 2½ to 9 years, in Sailor and Russian Blouse, $5 up. Wash Suits, 98c up.

**O. H. BERRY & CO.**

The South's Largest Clothiery,

RICHMOND, VA.


### Doing the Same Things Over and Over.

It was mother who spoke, and this is what she said: "I was greatly helped last Sunday by something in the sermon I heard. The clergyman referred to the monotony of much of our work, and said that few of us were called upon to do great things. We were occupied with seemingly little things over and over. He told us that if we thought of God as appointing our tasks, and if we could feel that what we did was for Him, and that a religious spirit carried thus into work made even commonplace things holy, we would not complain but take up our tasks gladly and do them the best we could.

"Now," she continued, "I apply all this to my daily work in my own home, for my family. If I can do these simple tasks that come every day and feel that the Lord accepts them as religious duties done, then I need not ask for great things to do as if the little things were unworthy of His notice. Whatever is done for Him ceases to be insignificant."

The only hope that is reasonable for the future of the Church of Christ is found in the death of Christ. This is the only thing that lifts me above discouragement and apprehension in view of the many undesirable and unhappy circumstances that attend the life of the church in the present day. Her worldly conformity, her sad dissensions, the breaking up of her unity—all of these things would seem to me utterly to destroy hope if one were not held fast by that blessed word. The death of Christ is the covenant of hope for the church.—Charles Cuthbert Hall. Hall.

"Thou, who hast given so much to me,
Give one thing more—a grateful heart."

—Jas. H. Carlisle.

### Alphabet of Summer.

A is for the Apple-blossoms
Coming with the spring.
B is for the Buttercups
The merry May will bring.
C is for the Crocus buds
Pushing through the mold.
D is for the Dendelions
With their crowns of gold.
E is for the Elder-blossoms,
White as driven snow.
F is for the Flower-de-luce
That 'mid the rushes grow.
G is for the meadow Grasses
Waving everywhere.
H is for Honeysuckle,
Scenting all the air.
I is for the idle hours
Spent in gathering posies.
J is for the lovely June
With her wreath of roses.
K is for the Katydids
And their endless chatter.
L is for the Lily pads
Floating on the water.
M is for the Morning-glories,
Flowering high and low.
N is for the downy nests
Where the birdies grow.
O is for the Orioles gay,
Singing loud and sweet.
P is for the Poppy-heads
Flashing through the wheat.
Q is for the Quinces hanging
Golden in the sun.
R is for the Rills,
Laughing as they run.
S is for Silver glory
Of the harvest moon.
T is for the Tender light
Of Nature's afternoon.
U is for the Underbrush
Where hazel-nuts are browning,
V is for the luscious Vines
With their purple crowning.
W is for Woodbine, when
The green and golden blend.
X is for the Exodus
Of robins and of wrens.
Y is for the Yellow leaves
That set the woods aglow.
Z is for the gentle Zephyrs
Vanished long ago.

—The Intelligencer.

### Miss Mattie's Birthday Gift.

By L. M. Montgomery.

The Third Class was going up to the well in Miss Mattie's yard for a pail of water. Not that it needed the whole ten of the Third Class to do this; Teddy Ragland and Bobby Foster, who were the only boys in it, carried the pail and headed the procession, and behind them came four pairs of little girls, arm in arm, and each little girl wore a gay print sunbonnet and had bare plump feet.

The Third Class was always glad of an excuse to go over to Miss Mattie's. Miss Mattie lived in a little brown house just across the road from the schoolhouse. It looked like nothing so much as a bird's nest, a little larger than common, among its apple trees and lilac bushes.

When the Third Class was recrossing the yard after its visit to the well, Miss Mattie came to her gate and called to it. She had two jelly cookies apiece for each member of it, and, besides, she gave each of the little girls a bunch of lilies of the valley from the bed under the lilac bushes.

"Isn't Miss Mattie lovely?" said Rosella Brown, as they went down the lane.

"I wish we could do something real nice for her to show her how much we like her," said Tessie Baker.

Everyone looked at Nannie Miller. They were sure Nannie would have an idea if anyone would. Nannie was famous in the school for her ideas.

Nannie felt that the occasion called for reflection. She thought very hard all the way back to the schoolhouse and the others were careful not to disturb her.

During the afternoon she continued thinking hard to the neglect of her fractions and spelling. She lost five marks in dictation, but she had her reward elsewhere. By the time school was out Nannie had her idea, and the Third Class, understanding this by reason of her triumphant expression, surrounded her on the playground.

"Let us make Miss Mattie a jar of potpourri," said Nannie.

"What on earth is that?" said Teddy.

"I know," said Rosella, nodding sagaciously; "it's a rose jar."

"Yes; and this is my plan," said Nannie. "You know Miss Mattie is always so good to us. Well, every time she gives one of us anything, or does anything nice for one of us, let that one give a big handful of rose leaves for the jar as long as the roses last. Then, when her birthday comes in November, we can give it to her and tell her it's just all the nice things she did for us coming back to her in a rose jar."

The Third Class beamed. Nannie had sustained her reputation. Little Ruth Clark sighed privately with relief. She had been so afraid that Nannie's plan might call for some money and she was so very poor. She was all right now. There were ever so many big pink cabbage rose bushes in the Clark yard.

"Of course we must keep it a dead secret until the time comes to give it to Miss Mattie," warned Tessie.

It was agreed that the jar should be in Nannie's charge because she lived in a central place. Mothers and sisters, being told of the plan, approved of it. Mrs. Brown said she would give them a jar, and she sent one over to Nannie, a quaint, dainty, old-fashioned one of blue and gold. And Nannie's big sister, Jessie, said she would give the necessary spices and oils, and attend to the curing of the rose leaves as they were gathered.

The roses were just beginning to bloom when the rose jar started, and from that time for the next two months scarcely a day passed that a chubby little fistful of rose leaves, rich red, or creamy white, or pale pink, or yellow as sunshine was not dropped into the blue and gold jar on the Millar sitting-room table.

Little Ruth Clark put in the very first one, because Miss Mattie had helped her learn her lessons at noon one day when she was just ready to cry because of the big, hopeless words. And two months later, Teddy Raglan dropped in the last one on the day that Miss Mattie sewed up a big rent in his jacket, torn in climbing a tree behind the schoolhouse. Teddy had hard work to find his rose leaves, for the season was almost over. He tramped all over the village Saturday afternoon, looking for them and at last found just one pale white rose in Aunt Melinda Moore's garden. And Aunt Melinda let him have it with a right good will when she was told what it was for.

Then Jessie Millar took the rose jar in charge and put in dear knows what delightful things, and the lid was shut down and the jar put away to ripen for two months.

Miss Mattie's birthday came on the first of November. It was very cold and bleak, and the flowers in her garden were all dead. Miss Mattie sat in her little kitchen and sighed. She felt very lonely and sad. There was nobody to remember her birthday, she thought. She could not keep the tears out of her soft brown eyes.

Just then a rap came at the door. Miss Mattie opened it and there stood the whole Third Class, looking more important than ever a Third Class had looked before.

Nannie Millar stood in front carrying a big blue and gold jar.

"We've brought you a birthday present, Miss Mattie," said Nannie politely, "and we wish you many happy returns of the day."

Nannie felt relieved when she had got her little speech off. She had rehearsed it a great many times, but she had been afraid she would forget it at the critical moment.

"Deary me!" said Miss Mattie.

She opened the little note on the top of the rose jar and read it. Miss Wright, the teacher, had written it.

"Dear Miss Mattie," ran the note, "you have been so good to the girls and boys of the Third Class that they wish to show their gratitude by giving you this jar of potpourri. For every kindness you showed one of them a handful of roses went into the jar. The idea was their own, and I think it a very sweet one, and I am sure every breath of perfume that comes from it will speak to you of the affection and gratitude of your little friends."

"Deary me!" said Miss Mattie again. She lifted the lid of the jar and it seemed as if the room were filled with the sweetness of a hundred summers. Miss Mattie had tears in her eyes again, but they were tears of happiness. She felt lonely and sad no longer.

She made the members of the Third Class come in and treated them to cake and raspberry shrub in honor of her birthday. When they had gone she read the note again and took a long, deep sniff of her rose jar.

"The dear little souls," she said very lovingly."

**Hicks' CAPUDINE Cures Sick Headache**

**Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.**

Some people live looking within their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny South.—Mark Guy Pearse.

*A Housekeeping Necessity*

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash *easier*—mix a little into hot starch and have *better-looking* linens.

Pure Refined
**PARAFFINE**

gives a durable polish to wood floors, and when preserving time comes it's the *best* air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

**STANDARD OIL CO.**
(Incorporated)



THE REV. JOHN GARDNER MURRAY, D. D.,
Bishop-Coadjutor-Elect of Maryland.



The Maryland Diocesan Convention, on May 26, on the first formal ballot, elected as Bishop-Coadjutor of the Diocese, the Rev. John Gardner Murray, D. D. Dr. Murray was ordained deacon in 1893, and priest in 1894. He was rector of the Church of the Advent, Birmingham, Alabama, and succeeded the Rev. C. Ernest Smith, D. D., as rector of the Church of St. Michael and All Angels, Baltimore, the work of which he has prosecuted with great vigor and success.

He declined election to the Bishopric of Mississippi, in 1903, and to Kentucky in 1904.

### Unseen Angels.

Dr. Doddridge dreamed that he died, and, clad in seraphic form, was borne by an angelic attendant to a glorious palace in one of the rooms of which he left him, saying: "Rest here. The lord of the mansion will soon be with you; meanwhile, study the apartment." The next moment he was alone; and, upon casting his eyes round the room, he saw that the walls were adorned with a series of pictures. To his great astonishment, he found that it was his past life delineated there. From the moment when he had come into the world a helpless infant, and God had breathed into him the breath of life, until the present hour when he dreamed he died, his whole existence was marked down there; every event which had happened to him shone conspicuously on the walls. Some he remembered as perfectly as though they had occurred but yesterday; others had passed from memory into oblivion, until thus recalled. Things obscure in life, which had caused him pain, doubt, perplexity, uneasiness, were rendered clear now. The perils of his life were there—the accidents which had overtaken him in his mortal state, from all of which he had escaped untouched or but slightly hurt. One in particular caught his attention—a fall from his horse—for he recollected the circumstances well; it had been a perilous fall, and his escape was marvelous. But scattered in every picture, all along his whole career, he saw merciful, guiding, shielding angels, who had been with him unsuspected throughout his life, never quitting him, always watching over him to guard him from danger. He continued to gaze on these wonderful pictures; and the more he gazed, the greater grew his awe, his reverence, his admiration of the unbounded goodness of God. Not a turn did his life take, but it rested on some merciful act of interposition for him. Love, gratitude, joy, filled his heart to overflowing.

### First or Last.

First or last! If God is not first, He is last. To choose anything with God is to set up an idol with Him, and He has said, "Thou shalt have none other gods but Me." . . . To choose anything wilfully which God wills not, is to dethrone God and to set up an idol in His stead. What is anyone's God but that from which he seeks his good? It seems to us strange when Darius forbade any prayers to be made for thirty days, save to himself. But what else do they, who hang upon the favor of men, who find their happiness in man's praise, who do wrong things to please man or for fear of man, or omit what is right in God's sight; what do they but make man their God, and, so far, fall under the curse of God? "Cursed be the man that trusteth in man, and maketh flesh his arm, and in his heart departeth from the Lord." We think it strange that men should have fallen down before stocks and stones, and worshipped "images made like unto corruptible man, and four-footed beasts, and creeping things." If a man covet, "covetousness," said Holy Scripture, "is idolatry." . . . Whatsoever a man desireth out of God, apart from God, that is his god. If a man steal, what he steals is that from which he looks for contentment, or good; it is his god. If a man heaps up luxuries to himself, and his soul takes rest therein, they are his good; that is his, his god.—E. B. Pusey.

## Notices.

### WANTS.

WANTED—MIDDLE-AGED WOMAN AS working housekeeper in private family. Address with references, &c., 418 Juliana street, Parkersburg, West Virginia. 29may-3t*

WANTED—A LADY GRADUATE OF EXperience desires a position to teach Latin, French, mathematics, in a public or private school. References exchanged. Address Miss Gay Shepperson, 1411 Grove avenue, Richmond, Va. 29may-2t

WANTED—A FEW BOARDERS FOR THE summer, in pleasant country home, near Blue Ridge Mountains. Home comforts. Fine shade, attractive surroundings. Terms moderate. The Misses Pendleton, Delaplane, Fauquier county, Va. 1t*

WANTED — POSITION BY EDUCATED young woman as useful companion, or to assist in housekeeping and sewing, also musical. Miss E. H. Smith, Berryville, Va. 1t

WANTED—CHURCHWOMAN WISHES POsition to teach expression and physical culture. References: Bishop Tuttle, 90 Vandeventer Place; Mrs. J. H. Brooks, Bishop Robertson Hall, Washington Boul., St. Louis. Address Ida M. Moore, 4252 W. Belle Place, St. Louis. 1t

WANTED—BY A LADY EXPERIENCED in public and private school teaching, a position for the coming session, to teach in private family. Primary work a specialty. Address No. 56, care of Southern Churchman. 22may-4t

WANTED—ANY CLERGYMAN OR PERson knowing of a middle-aged white or colored woman who desires position as working housekeeper in family of three adults, please address 109 South Maple avenue, Martinsburg, W. Va. References exchanged. 22may-3t

WANTED—A POSITION BY A SETTLED lady of experience to nurse an invalid, or assist in nursing a sick infant for parties expecting to go to or near the Roanoke, Red Sulphur or Blue Ridge Springs, Virginia. References given. Address 51, care Southern Churchman. may 22-3t*

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. mav1*

TEACHERS WANTED immediately for excellent Southern schools. Special guaranteed enrollment. Booklet free. Salaries from $40 to $200 monthly. Southern Teachers' Agency, Columbia, S. C. ma15-4t*

MRS. TALBOT, of 132 West 80th street, New York City, will receive guests with references.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### SUMMER BOARDERS.

Wanted—Summer Boarders, in a pleasant country home one mile from town. References. Mrs. WALTER RUAN, Bedford City, Va. 29may-6t*

### TEACHERS WANTED.

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

### CLERGYMAN WANTED.

The vestry of this parish would like to communicate with a clergyman, Evangelical preferred. This is a strong, growing parish, with splendid prospects for a strong, vigorous church. Good, healthy climate. Fine inducements and plenty of work for one who loves the Church.

W. C. ARMSTRONG. Secretary
may22-4t San Angelo, Texas.

### Organists and Choirmasters.

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

### Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, will meet in the Library at the Seminary at noon on TUESDAY, June 15, 1909.

S. SCOLLAY MOORE, Secretary.
may22-3t

### CHOIR EXCHANGE.

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

## ACKNOWLEDGMENTS.

### Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund from April 30th to May 21, 1909:

| | |
|---|---|
| St. James' church, Richmond | $100.00 |
| Upper Truro church, Herndon | 1.00 |
| St. Mark's church, Richmond | 14.56 |
| Christ church, Henrico county | 3.05 |
| Christ church, Charlottesville | 25.00 |
| Christ church, Gordonsville | 2.73 |
| Emmanuel church, Harrisonburg | 7.25 |
| Abingdon church, Abingdon Parish | 2.93 |
| St. Paul's church, Ivy Depot | 2.25 |
| Grace church, Albemarle county | 5.00 |
| St. Andrew's church, Richmond | 25.81 |

WILLIAM H. PALMER, Treasurer.
Richmond, Va.

## DIED.

FRED.—Entered into rest, Friday, May 14, 1909, MATTIE SMITH FRED, beloved wife of Mr. F. L. Fred, of Middleburg, Loudoun county, Virginia.

"Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

MORRIS.—Entered into life eternal, at Biltmore, N. C., during the night of Ascension Day, the anniversary of sixty years in the sacred ministry, and the 89th year of his age, REV. THOMAS ALEXANDER MORRIS, of Skyland, N. C.

"To be numbered with Thy saints in glory everlasting."

CORBIN.—At his home in Caroline county, Virginia, Sunday, May 2, 1909, CHARLES M. CORBIN, aged fifty-eight years, son of the late Colonel Robert B. Corbin, of "The Reeds," and grandson of the late Nicholas Mills, of Richmond, Va.

"Blessed are the dead who die in the Lord."

## OBITUARY.

### Charles G. Watson.

On morning of 29th ultimo, Miss S. F. WATSON, daughter of the late Major R. G. and Ann M. Watson, of Charles county, Md., in the 63d year of her age.

She was a consistent member of the Episcopal Church, having been confirmed in St. Peter's, Oak Grove, Va., by Bishop Whittle, thirty-eight years ago. She was a woman of rare, good qualities, of quiet demeanor, kind, gentle, charitable and self-sacrificing. Her whole life was devoted to her people. She was one of the kindest of sisters; one of the truest of women.

### Margaret Mitchell.

Entered into rest, Thursday, May 13, 1909, at the residence of Mr. T. G. Baylor, in Charles Town, Jefferson county, West Virginia, MARGARET MITCHELL, in the eighty-second year of her age.

So few of the faithful old family servants remain that when one of this rare type passes away it seems fitting that some note should be made of it. Born a slave in the family of Dr. Samuel Scollay, of Middleway, West Virginia, she grew up with his daughters in that close association that existed at that period between the colored maids and their young mistresses, and formed for them an attachment that ended only with her life. In the division of the servants, on the death of Dr. Scollay in 1857, she fell to his daughter, Mrs. George H. Beckwith, and for more than half a century she served this family with the greatest loyalty, her faithfulness and devotion extending to the children and grandchildren, being ever watchful of their comfort in every detail. She was a member of the Episcopal Church and took great interest in it.

"Faithful unto death."

S. S. P.

### George C. Thomas.

At a called meeting of the officers of the Woman's Auxiliary in the city of Richmond, held in the Parish House of the Church of the Holy Trinity, May 19, 1909, the following resolutions were adopted:

Resolved, That in the death of Mr. George C. Thomas the Woman's Auxiliary of Richmond feels that it has sustained a personal loss.

Mr. Thomas' interest in missions was not only general but particular. Since his residence in Richmond during the General Convention of 1907, each of our branches has felt that Mr. Thomas was its personal friend. Those of us who came in contact with him were cheered and helped by his ready sympathy and interest in our work, and each one who heard his speeches on the floor of the Convention felt a new inspiration to take up her work in a truer spirit of service.

We feel that it was a privilege to have had such a man to dwell among us for a time, and we believe that his influence will remain and abide with us.

We extend to Mr. Thomas' bereaved family our profound sympathy praying that God will give comfort to their hearts.

Resolved, That copies of these resolutions be sent to the family of Mr. Thomas, to the Spirit of Missions, the Churchman and Southern Churchman, and that they be spread upon the minutes of each branch of the Woman's Auxiliary in the city of Richmond.

Signed,

MRS. E. T. D. MYERS, Jr., Holy Trinity church.
MISS REBECCA NORWOOD, St. Paul's church.
MRS. FITZHUGH MAYO, All Saints' church.
MRS. ALICE RUFFIN, Epiphany church.
MRS. ROBERT CARTER, St. Mark's church.
MRS. MORDECAI, Emmanuel church.
MRS. SUTTON, Monumental church.
MISS LUCY GIBSON,

Committee for the Richmond Branches Woman's Auxiliary.

### Church League of the Baptized.



A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For further particulars of this work the women of the Church are invited to communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## APPEALS.

### Anent the Circular Letter to the Non-Contributing Clergy.

A prominent Clergyman writes:

"Rev. and dear Brother,—Your letter with reference to the General Clergy Relief Fund has been received. I hasten to tell you that I shall make it a matter of duty and conscience to take an offering for this fund once annually hereafter wherever I may be privileged to serve. N—— has made a poor showing, but each one of us who has neglected his duty in this regard, is responsible for this humiliating record. With others I must say Peccavi. But confession without amendment is fruitless. I shall amend and see that an offering is taken soon and forwarded to you.

Believe me, with gratitude for the work that you are so earnestly and faithfully doing for me and for my brethren and companions' sake.

Sincerely and gratefully yours,"

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

New Name and Will Title: GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, 12th and Walnut Streets, Philadelphia.

For Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

**THE BOARD OF MISSIONS**

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary.
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1.


### Boarders Wanted

in a quiet home in the Valley of Virginia, on Norfolk and Western Railroad. Terms $5.00 and $6.00 per week.

L. S. LEWIS, Lynnwood, Va.

### For Sale.

Two very desirable Lots, opposite the grounds of the Episcopal Theological Seminary, near Alexandria, Virginia. For terms, address A. R. FLEET,
22may-2t Ashland, Va.

# Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

INCORPORATED 1882.

THE

# VIRGINIA FIRE & MARINE Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# The Household.

### To Remove Grease From Wallpaper.

Rub the spots very gently with a small piece of soft white flannel dipped in alcohol. As soon as the flannel becomes at all soiled, take a fresh corner of it. If the paper is very badly spotted it may be necessary to put a fresh piece over it, but the grease must be removed first, or it will, of course, come through the new. If the accident is quite a recent one, Fuller's earth, or powdered starch applied and gently rubbed in will do a great deal towards restoring the paper. Let the powder remain on for from twelve to twenty-four hours, then gently brush off.

### Chocolate Taffy.

This is a delicious and nourishing sweet for children and grown-ups too. Place in a saucepan half a pound of good, finely-grated chocolate, a pound of granulated sugar, and quarter of a pint of thick cream. Stir until it comes to the boil, then add a pinch of salt and an ounce of fresh butter. Boil up and keep boiling until, when a little is dropped into cold water, it forms a solid mass. Pour on to a buttered tin, or dish, and before it is quite cold, mark out into squares or fingers, according to fancy. Do not cut, though, until the mixture is quite cold. This must be kept in a cool, dry place.

### To Clean White Sheepskin Rugs.

Make some strong suds with white soap and hot water, and to each gallon add a tablespoonful of borax dissolved in half-a-pint of boiling water. When the soappy water is only warm, put the rug in and let it soak for from thirty to forty-five minutes, then wash well. Lift out into fresh suds, but not so soapy, and wash again, and finally rinse well in cold water to which only a little soap has been added. Press the water out, and hang up in a shady, breezy spot to dry. When the water has been blown out, and the rug is half dry, rub it between the hands to take the stiffness out of it, and let it remain till quite dry, then comb carefully with a rake comb.

### Caramels.

Boil a pound of brown sugar in quarter of a pint of water, then add a pinch of cream tartar and an ounce of fresh butter. Boil until it begins to show a little color, add any flavoring desired. The caramel should be boiled until it proves quite brittle when a little is dropped into cold water. Care must be taken not to boil too long, or it will become very dark. When ready, pour up into greased dishes, and before it is cold mark it out in small squares, cut, and wrap each caramel in oiled paper.

### Nougat.

Boil a pound of loaf sugar in quarter of a pint of cold water, until it breaks crisply when a few drops are dropped in cold water in the usual way. Add some flavoring—pure lemon juice is one of the nicest—stir in a quarter of a pound of chopped almonds, which have been browned in the oven. Pour upon greased tins or dishes, and divide before the mixture is quite cold.

1908 ANOTHER RECORD BREAKING YEAR FOR THE 1908

Northwestern Mutual Life Insurance Company

GROWTH OF COMPANY.

New Business Paid For. (Not Including Additions.)

| | |
|---|---|
| 1904 Largest Year in Previous History of the Company | $ 73,876,037.00 |
| 1905 Largest Year in Previous History of the Company | $ 90,334,038.00 |
| 1906 Largest Year in Previous History of the Company | $ 93,885,273.00 |
| 1907 Largest Year in Previous History of the Company | $102,242,289.00 |
| 1908 Largest Year in Previous History of the Company | $109,773,709.00 |

Surplus Account December 31st, 1908.

| | |
|---|---|
| Dividends apportioned for payment in 1909 | $11,199,411.56 |
| Deferred dividends on policies maturing after 1909 | $16,847,000.00 |
| Total Future (assigned) Dividends | $28,046,411.56 |
| Unassigned Surplus | $ 4,465,646.40 |
| Total surplus funds (on basis of values furnished by New York and Massachusetts Insurance Departments) | $32.5 057.96 |

T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.

601 Mutual Assurance Society Building, - - RICHMOND, VA.

AMERICAN NATIONAL BANK

RICHMOND, VA.

Capital and Surplus, - - - - - - - - - - - $600.000

OLIVER J. SANDS, President, C. E. WINGO, W. C. CAMP, } Vice Presidents.
O. B. HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

Some Facts About This Bank.

It is under the supervision of the United States Government.

Its affairs are guided by a strong, active Board of Directors.

Its resources amount to over Four Million Dollars.

It pays interest on savings accounts at the rate of 3% per annum.

It invites accounts subject to check—small as well as large—extending every courtesy to all patrons.

Correspondence or Interviews Solicited

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, JR., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.



PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

BE PREPARED FOR MISFORTUNE. ✠ Don't spend your money in foolish things, but save all those dollars you have been wasting and deposit them in a good strong bank where they will not only be safe but will begin to grow immediately. When the days of **misfortune** arrive you will be prepared if you deposit in the **PLANTER'S NATIONAL BANK**, which has the Largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $800,000 Surplus and Profits $1,160,000

## Thoughts for the Thoughtful.

Be noble in every thought and every deed.—Longfellow.

Scaffolding is no benefit to Christ if the building is making no progress behind it.

Brother, aspire to that which is ennobling and worthy. Your life will be no higher than your aim.

Only when present duties are well discharged have we the right to feel elated over prospective joys.

'Tis ours to labor on in faith and wait God's will. A resting time is promised when the sun goes down.

Keep true; never be ashamed of doing right; decide on what you think is right, and stick to it.—George Eliot.

"If the man has much of the Spirit of God, he will be sure to have great conflicts with the tempter."—Moody.

"Only those temptations which we encounter in the path of duty did our Lord promise we should conquer."—Brooks.

The reformer, so-called, whose conversion is sudden and whose denunciations are notably bitter, is not always a helper to the right side.

We shall one day forget all about duty and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—George Mac Donald.

"It is no more a sin to hear these whispers of evil in our souls than to hear the wicked talk of bad men as we walk along the street. The sin comes only by our stopping and joining in with them."—Smith.

I do not know when or how it may please God to give you the quiet of mind that you need, but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting God even for this.—George MacDonald.

The mysteries of God are beautiful to the believing soul, like tender lights and shadows of the dawn which promise growing day. They are tokens of unexhausted and inexhaustible riches of acquaintance with our Father in his house forevermore.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything He gives you to do, you must do as well as you can, and that is the best possible preparation for what He may want you to do next. If people would but do what they have to do, they would always find themselves ready for what came next.—George MacDonald.

How often do we look upon God as our last and feeblest resource. We go to him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven; that we have been compelled, as to the last remaining, so to the best, the only, the central help, the causing cause of all the helps to which we had turned aside as nearer and better.—George MacDonald.

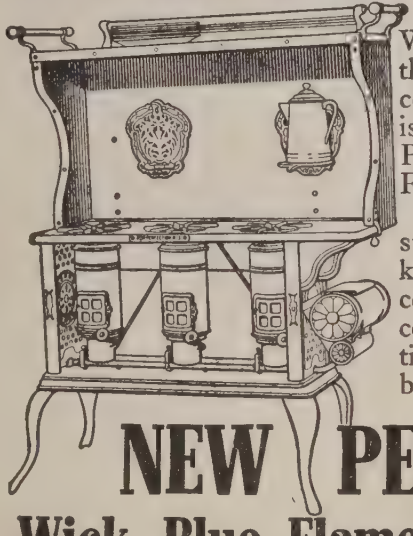
**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

MEMORIAL GIFTS FOR ASCENSION DAY AND WHITSUNDAY
MONUMENTS
for the CEMETERY in Granite, Marble or Stone
ART GLASS, WINDOWS and TABLES of RECORD, CHURCH FURNISHINGS for the SACRED EDIFICE, Wood, Marble or Stone. Metal, Art Glass, Embroidery, etc.
Illustrated Handbook and Data on request.
J & R LAMB
23, 25, 27, Sixth Ave., NEW YORK.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.
Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nickeled racks for towels. A marvel of comfort, simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.



The Rayo Lamp Just such a lamp as every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.
Standard Oil Company
(Incorporated)

## Capon Springs and Baths

A most delightful Mountain Resort with large company every year. Capacity 600. 100 miles due west of Washington, D. C. For pamphlets, rates, etc, address
CHAS. F. NELSON, Capon Springs, W. Va.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

## CITY BANK
OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## John L. Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***
Ask for Booklet DI.
AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits
HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER-BRONZE-BRASS-IRON
CHURCH WORK WOOD-GLASS MARBLE
O. LYCETT, ART WORKS 317-319 W. 36 St. NEW YORK

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING
BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## LET ME DO YOUR SHOPPING

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.
Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

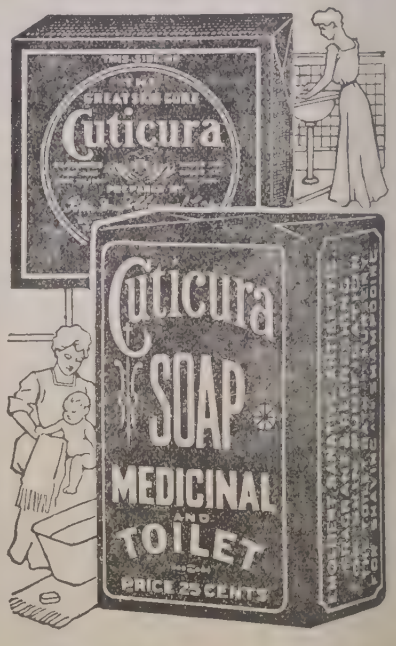
## A Room for Sick Working Girls

**"I was sick and ye ministered unto me."**

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

## MILLIONS




## OF WOMEN

Regard Cuticura Soap and Cuticura Ointment as unrivaled for Preserving, Purifying and Beautifying the Skin, Scalp, Hair and Hands, for Sanative, Antiseptic Cleansing and for the Nursery.

Sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; India, B. K. Paul, Calcutta; China, Hong Kong Drug Co.; Japan, Maruya, Ltd., Tokio; Russia, Ferrein, Moscow; So. Africa, Lennon, Ltd., Cape Town, etc.; U.S.A., Potter Drug & Chem. Corp., Sole Props., Boston.
Post Free, Cuticura Booklet on the Skin

WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

LYCETT STATIONERS,
317 N. Charles St., BALTIMORE, MD.
Engravers and Stationers to Society.

## CHURCH EMBROIDERY
and
Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., JUNE 5, 1909. No. 23





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

THE

## South's Largest Furniture House

**Wants to See You**

And we want you to see the most complete line of Furniture in the South.

—o—

BRIDAL FURNITURE

Is a specialty with us. Spring and June brides will have every opportunity for choosing from the richest assortments made.

Then you can save money in every department, Write us or visit our store.

## SYDNOR & HUNDLEY, Inc.

709-11-13 E. Broad St.,

RICHMOND, VA.

*"Furniture for the Home Beautiful."*

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

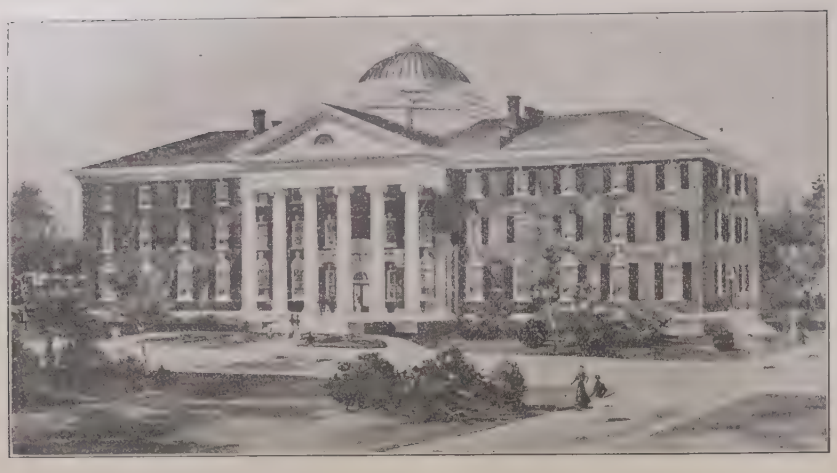
## Colonial Churches in the Original Colony of Virginia

**New and Revised Edition.** **Thirty-Five Half-Tone Engravings.**

¶ These Sketches, written by persons especially qualified for the task, supply the best available information concerning the founding of the Church in America; and are valuable to every family on the South Atlantic Seaboard claiming Colonial ancestry, much family history being interwoven with the sketches. ¶ 320 pp. Price by mail, $1.35. Address

## SOUTHERN CHURCHMAN CO., RICHMOND, VA.

# The Chatham Episcopal Institute
## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157, CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

---

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

**MEDICINE—DENTISTRY—PHARMACY**

**STUART McGUIRE, M.D., President.**

First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
**Three free catalogues—Specify Department.**

---

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

---

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

---

**The Virginian Home and Training School**

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

---

DISTRICT OF COLUMBIA, **Washington,**

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue.
MR. and MRS. BEVERLEY R. MASON, Principal.
MISS E. M. CLARK, LL. A., Associate Principal.

---

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

---

**ST. AGNES SCHOOL**

**FOR GIRLS. ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

---

## THE FARMINGTON SUMMER SCHOOL

Offers a healtful outing to city boys. Country life, situation beautiful, climate healthy. Good altitude, and boys happy. Write for Prospectus.

R. WARNER WOOD,
University of Virginia.

---

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

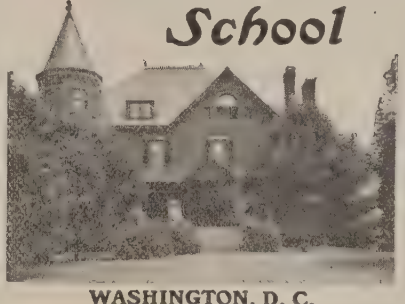
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

---

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

---

## *Bristol School*



**WASHINGTON, D. C.**

An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantages in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address

**Miss ALICE A. BRISTOL, Principal,**
**Mintwood Place and 19th St., Washington, D. C.**

---

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

---

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC

For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists 25c. to $1 00.

---

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

---

## National Pneumatic Water Supply



**FOR COUNTRY and SUBURBAN HOMES**

Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.

Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.

Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**

You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*

Address carefully as follows to insure prompt attention.

**GRAHAM DAVIDSON & CO.,**
623-627 E. Main St., Richmond, Va.

---

MRS. TALBOT, of 132 West 80th street, New York City, will receive guests with references.

---

## R. L. Christian & Co.

**816-818 EAST MAIN STREET,**

**Richmond, Va**

---

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

**Special attention given to out-of-town orders. Catalogue mailed on application.**

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JUNE 5, 1909. No. 23.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### COADJUTOR-BISHOP-ELECT LLOYD.

On Wednesday, May 26, the representatives of the Church in the Diocese of Virginia, in Council assembled, on the first ballot, elected the Reverend Arthur Selden Lloyd, D. D., Coadjutor-Bishop of the Diocese of Virginia.

Doctor Lloyd is so well and widely known by the Church at large and has so thoroughly commended himself by the great work he has done, that it is quite impossible to say of him anything that is not already known to all intelligent and well-informed Churchmen. He has been tried in all types of Church work, as country missionary, city rector, and leader in the missionary councils of the National Church, and in each case he has proved himself fully fitted for the work intrusted to him. Though only in the prime of life, he has done a work that would more than fill an ordinary life-time, and, in the good Providence of God, still has many years of active energy and sound wisdom to devote to the destinies of his old Mother Diocese.

The Diocese has, for years, freely given him to the Church at large, and now, when she recalls him to the responsibilities of her own great work, he can justly lay aside all else and return to the work in which he began his career.

A record such as Doctor Lloyd has made is an honorable and splendid possession for any man, and one to be treasured far above any material gain, but this possession, in his case, is but the earnest of what is to come, and the foundation on which will be built a far greater and more enduring work for Diocese and Church at large.

The Diocese of Virginia is to be congratulated on the wisdom of her choice, and the fair record of the old name and history was never committed into surer and wiser and more skillful hands than is now done.

To pay compliments to Dr. Lloyd would be idle; to commend his good qualities would be "to paint the lily or gild refined gold;" his thousands of friends can but pray that an ever-watchful Providence will continue to bless and guide him in the future as in the past.

### CHRIST WAITING.

There is a beautiful touch in the story of Christ and the woman of Samaria. When their marvellous conversation ended she left her water-pot, and went away into the city, and said to the men, "Come, see a Man which told me all things that ever I did. Is not this the Christ?" The story goes on to tell how they accompanied her, and sought the Saviour. She left her pitcher, forgetting, says one commentator, the object of her going in the greater discovery she had made, and also unconsciously showing that she meant to return. Westcott says: "This time the woman's answer is in action. The Lord had set aside her want; she set aside her own purpose. But she showed that her absence was to be but for a brief space by leaving her waterpot, and meanwhile the message which she bore to the city was for all, for the men, the inhabitants generally, and not for her husband only."

Another commentator has suggested that she left her water-pot because the disciples had come up while He and she were talking. She knew that the disciples were longing for a draught. She might not care or dare to offer it to a Jew, but she could leave her pitcher, and if they chose they could help themselves. More beautiful is the suggestion made by a recent writer that the pitcher was a pledge that she would return, and that Christ would remain. Something had passed between them never to be forgotten, never to be undone. The best she could do was to tell her story of grace, and she left her pitcher, as if to say that she was bound to come back, and had given hostages for her return. But by leaving her pitcher she engaged Christ to wait for her. She trusted Him. It was the way of Christ to keep that which was committed unto Him. The pitcher was a symbol of the soul. She had trusted Him with the greatest thing, and she could trust Him with the least. Uncomplainingly, nay, joyfully He accepted that trust. She could detain Him by her silent appeal, though the great stone, and the seal, and the guards, and the priests could not detain Him in the grave where they laid Him. He smote the gates of brass, and burst the bars of iron in sunder. More than twelve legions of angels were ready at His call. He could take His way through sea and air as He chose, but the weakest, the humblest, the most stained of suppliants could detain Him. He took heed to their touch, to their tears, to their cry, to their unspoken wistfulness. He was at their command—He whose going forth is from the end of the world, and His return to the end of it again.

This is Christ waiting to be gracious. If we seek Him He will be found of us. He is never far away. We cannot sigh but He hears us; we cannot shed a tear but He longs to console us. We cannot whisper a prayer but He bends His ears to listen.

### BOOK REVIEWS.

**The Way:** A Devotional Book for Boys. By George Wharton Pepper: Longmans, Green & Co., New York. Price $1.

Mr. Pepper has put his heart into the work he has set himself to do, and he has done it well. He has written a devotional book that boys can and will read, and it will help and teach and strengthen every boy who reads it. It will clarify his views; strengthen his hold on truth; increase his respect for religion; make his religious life more real, and make him stronger to lead and help other boys. It would be well for the Brotherhood of St. Andrew to put this book into the hands of every Junior Brotherhood boy, and the Seniors themselves will be the better for reading and studying it. Such subjects as Friendship with God; Communion with God; Daily Devotions; Devotions for Holy Communion; Devotions for Confirmation; The Choice of a Life Work, and Occasional Prayers, show the nature of the scope of the work embraced in this book.

No higher compliment can be paid it than to say it is a healthy book.

# Church Intelligence.

## CALENDAR.

**June.**

1—Whitsun Tuesday.
6—Trinity Sunday.
11—St. Barnabas.
13—First Sunday after Trinity.
20—Second Sunday after Trinity.
24—Nativity St. John Baptist.
27—Third Sunday after Trinity.
29—St. Peter, Apostle.

### Collect for Trinity Sunday.

Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

### Collect for St. Barnabas' Day.

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. Amen.

# American.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Diocesan Convention—Rev. John Gardner Murray, D. D., Chosen Bishop-Coadjutor.

Because of the expected difficulty of electing a Bishop-Coadjutor of the Diocese, it was thought that the 126th annual Convention would continue to an unusual length; but very much to the surprise of everyone, the proceedings, including the election, required only the usual two days. Of course the most important business before the body was the choice of a coadjutor who should succeed in office the present Bishop. That this was accomplished on the first formal ballot, and that the result was the election to the office of the Rev. John Gardner Murray, rector of the Church of St. Michael and All Angels, Baltimore, has been since a matter of congratulation with Church people throughout the Diocese. The value of the three informal ballots taken while the Convention sat as a committee of the whole, was demonstrated beyond question in this election.

The nominations were begun by the Rev. J. S. B. Hodges, S. T. D., who put before the Convention the name of the Rev. William F. Faber, of Detroit. He was followed by the Rev. Edward T. Helfenstein, who nominated the Rev. John G. Murray. The Rev. Wm. H. H. Powers then named the Rev. Charles L. Slattery, of Springfield, Mass., and Dr. Thomas E. Bond named the Rev. Robert S. Coupland, of Baltimore. These gentlemen were the only ones who were nominated viva voce, but during the voting, the following additional names appeared on the ballots: the Rev. Messrs. A. C. Powell, Wm. C. Hicks, P. F. Hall, J. H. Eccleston, Hobart Smith and J. P. McComas.

When the third informal ballot had been taken, Mr. Joseph Packard, who presided over the Committee of the whole, rose and reported the result of the voting, which showed a decided drift of the sentiment of the Convention towards Mr. Murray. Upon this, their nominators withdrew the names of the other candidates, and the Convention proceeded to the first formal vote.

Vote of Clergy.

| Revs. | Test | | | |
|---|---|---|---|---|
| John Gardner Murray. | 38 | 46 | *54 | 80 |
| Dr. C. L. Slattery..... | 30 | 29 | 25 | 4 |
| Robert S. Coupland... | 8 | 6 | 3 | .. |
| Arthur Chilton Powell. | 2 | 2 | 1 | 2 |
| T. C. Hicks ..... | 2 | .. | .. | .. |
| Percy F. Hall ..... | 1 | 1 | 1 | .. |
| Dr. J. F. McComas..... | .. | 1 | 2 | .. |
| Wm. F. Faber..... | 6 | 1 | 1 | . |
| Blank ballot ..... | .. | .. | .. | 1 |
| Total cast .....87 | | 86 | 87 | 87 |

Qualified to vote, 102.
Majority to elect, 52.

Vote of Laity.

| Revs. | Test | | | |
|---|---|---|---|---|
| John Gardner Murray.. | 42 | 49 | *55 | 73 |
| Dr. C. L. Slattery ... | 26 | 24 | 17 | 5 |
| Robert S. Coupland .. | 9 | 5 | 4 | .. |
| Dr. J. H. Eccleston... | 1 | 1 | 1 | .. |
| Hobart Smith ..... | 1 | .. | .. | .. |
| Dr. Satterlee ..... | 1 | .. | .. | .. |
| Wm. F. Faber ..... | 1 | .. | .. | .. |
| J. G. Gardner ..... | 1 | 1 | 1 | .. |
| Total cast .....81 | | 80 | 78 | 78 |

Qualified to vote, 101.
Majority to elect, 51.

*Although Rev. Mr. Murray received a majority on the third ballot, he was not declared elected, because the first three ballots are only preliminary.

The result of this was the receipt by the Rev. John G. Murray of 80 clerical and 73 lay votes, there being present 87 of the one order and 78 of the other; 52 clerical and 51 lay votes were necessary to an election. Mr. Murray was then declared elected Bishop-Coadjutor of the Diocese of Maryland by a concurrent majority vote of all entitled to a voice in Convention.

The Rev. John Gardner Murray was born in Lonaconing, Alleghany county, Maryland, on the 31st of August, 1857. He was in training at Drew Theological Seminary of Madison, N. J., for the ministry of the Methodist Episcopal Church, when the death of his father called him to the head of a large business in Kansas. In the year 1886, being then engaged in business in Alabama, he was confirmed by Bishop Richard Hooker Wilmer, and for the next seven years he served the Church as Sunday School superintendent, vestryman and lay reader. In 1893, being then a postulant for orders, he was placed in charge of the eight Alabama River Missions, and in the same year, he was ordained to the diaconate by the Rt. Rev. Henry Melville Jackson, Bishop-Coadjutor of Alabama. He was admitted to priest's orders in April of 1894, by Bishop Wilmer. In November of 1896, he left his mission stations to become rector of the Church of the Advent, Birmingham, and in March, 1903, he came to Baltimore as rector of the Church of St. Michael and All Angels, succeeding there the Rev. C. Ernest Smith, D. D. As Archdeacon of Baltimore, and member of the Standing Committee, to which offices he soon attained, he made a place for himself in the esteem of the clergy and laity in the Diocese.

Mr. Murray has been a successful pastor, preacher and administrator, but his widespread popularity is due to these not as much as to his manliness and quick sympathy, and the deep spirituality of his nature. Before this election, his acceptance of which is assured, Mr. Murray has been twice chosen to the Episcopal office, having been elected Bishop of Mississippi in 1903, and Bishop of Kentucky in 1904. He is married and the father of five children.

There were several interesting reports brought in by the different boards and committees. The Church of the Transfiguration at West Arlington, on motion of the Committee on New Parishes, was admitted into union with the Convention. The committee on the Increase of the Episcopal Fund announced that the amounts necessary to bring the Fund up to the desired $100,000, had been obtained.

In their report the trustees of the Cathedral Foundation summarized as follows their first year's work: First, that the land had been secured and the first of three yearly payments made upon it; second, that the architect, Mr. Henry Vaughan, had prepared a design for the pro-cathedral church of St. Barnabas and St. George and was now at work upon a sketch for episcopal residence, library and office; and third, that the granite which formerly was in the old Baltimore Court House, and which was to be used in the erection of the pro-cathedral, had been purchased from the government at a low figure. It was further announced that when finished, this church, which was the future synod hall, would seat 635 persons, and would have a dining hall, kitchen and subcellar. The committee appointed at the last Convention to assist in raising the $5,000,000 pension fund, reported and moved that the Diocese of Maryland should raise $25,000 a year for the next five years, and after a spirited debate the motion was carried.

One of the events of the Convention was the resolution offered by a lay delegate in connection with the fact that this was the twenty-fifth Convention over which, in the words of the resolution, Bishop Paret had presided with "impartial fairness and even-handed justice." Another resolution was passed commendatory of Mr. Samuel J. Hough's twenty-five years of service as treasurer of the Committee of Missions.

By motion the Committee on Sunday Schools, appointed at the last Convention, was made a permanent one, and its membership increased to four of each order.

The committee appointed at the request of the Diocese of New York, to consider the advisability of the relinquishment of their trustees on the board of the General Seminary by those Dioceses entitled to them, reported favorably of the plan and it was voted that Maryland should give up her one member.

The Rev. Messrs. Atkinson, A. B. Kinsolving, Hicks, and Messrs. John Glenn, Jr., Julian Leroy White and John Black were added to the trustees of the Cathedral Foundation, and the Rev. Messrs. Wm. M. Dame, Eccleston, Hodges, Murray, Powell, Wm. H. H. Powers and P. Wroth were elected as the standing committee. Mr. Blanchard Randall was elected treasurer of the Convention, and Mr. A. DeRussy Sappington was re-elected to the secretaryship.

The repors of committees unnoticed here showed on the whole an encouraging and healthful condition of affairs.

The Bishop closed the Convention with a short address of congratulation upon its work and of thanks for its consideration of him.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Twenty-Sixth Annual Council.

The 26th annual Council of the Diocese of East Carolina, held in Washington, N. C., May 22 to 25, was one of the largest ever held in the Diocese. Twenty-four of the twenty-seven clergymen engaged in active work in the Diocese were present, and 26 of the 39 parishes were represented by 54 delegates, and four delegates were present from four organized missions.

At the meeting of the Women's Parochial and Missionary Society, held Tuesday, more than 100 women and girls were present, and these took part in the services of the Council and attended its sessions Sunday and Monday.

All the officers of the Council were re-elected, and but little change was made in the personnel of the committees.

Sunday was devoted to religious services in St. Peter's, the parish church, and in St. Paul's, the church [illegible] congregation. The conciliar sermon was by the Rev. Claudius F. Smith, rector of Christ church, Elizabeth City, [illegible] text Romans 8:9.

A Quiet Hour was held by the Bishop from 5:30 to 7 P. M., and at the 8:30 P. M. service, the Bishop read his address. The summary of work there given is: Visitations, 101; sermons and addresses (not including confirmation addresses), 208; held three missions of eight days each—one in Winton, in October; in Aurora in January, in Goldsboro in April; ordained 3 deacons, 3 priests; confirmed 391 persons. Two clergymen have been received into the Diocese; three have taken letters dimissory to their fields; present number of clergy, 1 Bishop, 25 priests, 7 deacons. Of these clergymen, 6 are non-parochial.

Of the negro work, the Bishop says: "The work is steadily going forward. We are at work in some way in every important town in East Carolina. * * * I have preached to large congregations and more than one-fourth of the persons confirmed this year in the Diocese are negroes. We have reason to hope that the simple truth of the Apostolic Church, with its dignified worship and its setting forth of the Christian religion, as the power of God to help men towards righteous living, is attracting the attention of the best and wisest of our colored brethren."

After speaking of what many thought would occupy the greater part of the time of the Council—the report of the committee appointed to revise and amend the Constitution and Canons of the Diocese—and of the work of the Sunday School Commission, the Bishop directed the attention of the Council to the Clergy Pension Fund, and the Laymen's Missionary Movement, and closed with these words: "The two together—pensions for the aged clergy, and men's forward movement into missionary enterprise—are the work of the Church for this and for all ages. The one, providing for the infirm workers, takes off burdens and lays aside the weights which pull her down in running her race. It strips the Church, like some great ship getting ready for the battle, which she must wage against sin and Satan. The other, the missionary advance, shows what is the battle to be fought. No defensive warfare, no mere police service; for Christ is on the quarter-deck, and His command, 'Go ye into all the world and preach the Gospel to every creature,' sounds the trumpet forward and out, carry the war into the enemy's country, beat out sin, selfishness and hate from their last stronghold, and let righteousness and love, faith and hope cover the earth as the waters cover the sea."

Monday and Tuesday were devoted to the routine work of the Council, which was enlivened by debates on two special orders—the revision of the Constitution and Canons, and the report of the Sunday School Commission—and by a resolution introduced by Rev. Thomas P. Noe, that every clergyman of parishes having regular services should give one Sunday service monthly to some point outside of his parish. The discussion of this resolution fired every heart and brought forth or enkindled much enthusiasm. An amendment, offered by a layman, "that $4,000 be raised this year for Diocesan Missions," was one result. As finally adopted, the resolution was

"Resolved, That it is the sense of this Council that every parish having frequent regular services should endeavor to enable its rector to give at least one Sunday service per month for Diocesan Missions, under the Bishop's direction,

"Resolved, 2, That this Council heartily endorses any action on the part of the laity to further this Forward Move[illegible]ising $4,000 per year for Diocesan Missions."

To further and lead this work, the Bishop appointed a strong committee of three laymen from each of the three Convocations of the Diocese.

The report of the committee to revise the Constitution and Canons of the Diocese was made the special order for Monday afternoon, and later, of Tuesday morning. The most radical changes proposed were: In the Constitution, in the election of delegates to the Council in parish meetings, instead of by the vestry; and in the election of a [illegible] concurrent vote of clergy and laity, instead of the clergy nominating and the laity confirming the nomination, as at present. All the changes in [illegible] for adoption and ratification next year.

The changes proposed in the Canons, which are cognate to the constitutional amendments, were postponed to next year.

One other most important amendment proposed related to the rotation in the membership of the vestry. After long and earnest debate, first this section of the proposed new Canon, then the whole of the proposed new Canon on the vestry, was tabled by an overwhelming majority, on a vote by orders, the vote being, clergy voting aye, 13; voting no 5. Parishes voting aye 15, voting no 3; divided 1.

The report of the Sunday School Commission recommended and the Council adopted as the approved curriculum of Sunday School instruction in this Diocese the graded system of the New York Sunday School Commission. The Bishop appointed a permanent chairman of the Commission, who is to be the Diocesan Sunday School Secretary, to visit the several Sunday Schools of the Diocese, explain to them the advantage of this system, and to install the same. The secretary is required to go to New York and acquaint himself thoroughly with all the workings of the course under the direction of the secretary of the New York Commission, and provision was made for the payment of his expenses.

Most interesting addresses were made to the Council by Rev. G. W. Lay, rector of St. Mary's School, Raleigh; Rev. Walter J. Smith, superintendent of the Thompson Orphanage; and Rev. R. W. Hogue, rector of the parish at Chapel Hill—the seat of the State University—on the work and needs of their respective charges.

The Council came to a close Tuesday evening after a most thrilling and eloquent address by Rev. R. W. Patton, secretary of the Department of Sewanee, on the Laymen's Missionary Movement.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Southern Convocation.

The Southern Convocation, Rev. F. B. Adkins, Dean, held its spring meeting in St. Mary's chapel, Tyaskin, Stepney parish. The Dean is rector of this church and is doing a splendid work there. At every service of the convocation it was filled to the doors, each time a number of persons being obliged to stand.

On Tuesday, May 4, the opening service began, the Bishop making an address on the words, "He was made man." Rev. Wm. B. Guion then spoke on the Ascension.

On Wednesday morning, the Rev. A. M. Rich was the preacher, the sermon was from Prov. 11:24. Bishop Adams then confirmed a class of fifteen, and addressed them.

At 3 P. M. a business meeting was held, at which the Rev. Thomas B. Barlow read an essay on the Antiquity of the Church. At the evening service the Rev. L. I. Insley spoke on Christianity as the Church Teaches It, and the Rev. W. W. Greene spoke on Convocations: their Importance and Use.

The forty-first annual Convention of the Diocese will assemble in Christ church, Cambridge, Tuesday, June 1. The clergy and lay delegates number over 70.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Annual Convention—Fifteenth Anniversary of St. Matthew's.

The annual Convention of the Diocese met in the Cathedral at Garden City on May 25 and 26. A feature of the opening service was the unveiling and blessing by Bishop Burgess, of a bust and tablet in memory of Bishop Littlejohn. The sermon was preached by the Rev. Dr. Henry C. Swentzel. The address by Bishop Burgess dealt wholly with diocesan matters. There has been a growth of the Diocese during the year, because bridges and tunnels are opening between the Island and Manhattan and people come over them by the thousands. The Church has made some progress commensurate with this growth, but not as much as it ought. Two churches have been consecrated, two men advanced to the priesthood and three ordered deacon.

There has been some talk of division of the Diocese, but the Bishop thought such course would be unwise. He rejoiced in the growth of parish houses and their increase in number, but inveighed against chances at fairs, and against those that are kept open beyond half past ten o'clock at night. Speaking of missions, he recommended the appointment of a commission that shall work in the Diocese. Action by the Convention strongly backing up certain city reforms was hearty, and was taken against the advice of some conservatives. In social service the Diocese has always been a leader, and these questions about gambling, Sunday recitals, labor and license came within its leadership. Bishop Burgess was a member of a committee on the preamble to the constitution, presented and adopted at Richmond in 1907, and as

such urged the recommital of the matter, with recommendation that it be much changed. The Convention, however, reversed the committee, and passed the preamble in the form it came from the General Convention. The financial affairs of the Diocese, including the Charity Foundation, were reported in prosperous shape. There was little demand for pensions by aged clergy and some accumulated funds were ordered invested. It was reported that the Garden City schools show a deficit for the year exceeding $20,000. The Rev. Dr. St. Clair Hester and Mr. Henry E. Pierrepont were re-elected members of the standing committee.

St. Matthew's church, the Rev. F. W. Norris, rector, celebrated on the Sunday following Ascension, the fiftieth anniversary of its founding. There were sermons by the rector and by the Rev. Dr. James Clarence Jones. St. Matthew's is in one of the best of Brooklyn neighborhoods, and is a consolidation of the old church of that name and the parish of the Epiphany. Under the present rector, who came nine years ago, progress has been rapid. At one time it looked as if the parish property would be lost through the foreclosure of mortgages, but the storm was weathered, and it is now one of the strong parishes of the borough.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop

### General Seminary Commencement. 200th Anniversary of Trinity School. Court Decides in Favor of Trinity.

Commencement at the General Seminary had delightful weather and the interesting buildings and beautiful campus never looked more attractive. Bishop Whitehead of Pittsburg gave the baccalaureate sermon on the evening of May 24. At the meeting of the trustees, on May 25, the Rev. Dr. Charles L. Slattery, of Christ church, Springfield, was elected to the chair of ecclesiastical history in succession to Bishop Kinsman, of Delaware. The chair has been filled during the past year by the Rev. H. P. Scratchley. Dean Robbins presented his report, and in it stated that common action is under way by the Eastern seminaries, Chicago included, looking to the securing of better correlation between seminary curricula and examinations, and the condition imposed upon candidates by diocesan examiners. He said there is now no correlation at all. He also pointed out larger needs of the Seminary, among them for a hall for the holding of meetings, and for more recitation rooms. On one morning during Commencement, Bishop Francis, of Indianapolis, acting for the Bishop of California, ordered deacon Mr. Arch Perrin, of this year's class.

Commencement day saw the usual procession from the library to the chapel, but a rather smaller number of spectators. The number of men to graduate was twenty-four. Bishop Whitehead presided, and assisting him in the service were Bishop Hall, of Vermont, and Bishop Francis, of Indianapolis. The Dean conferred the degree of Bachelor in Divinity upon six candidates. The address to the students was made by Bishop Francis. The dinner of the alumni was as enjoyable as in former years.

Trinity School celebrated, on May 27 and 28, the two hundredth anniversary of its founding. This school started as a charity of Trinity parish, in 1709, and for more than a hundred years received girls as well as boys. In its early days it was fostered also by the S. P. G., and its record of work through two centuries is one long story of splendid achievement. Trinity parish set it off with its own board of trustees and a property that has enhanced enormously in value, making it now one of the wealthy educational institutions, as well as one of the old institutions of New York. Save only a Reformed Church School, attached to the Collegiate Church, in the basement of which Trinity parish itself began its services, Trinity is the oldest school of any kind in the State. Even Kings College, now Columbia University, borrowed its rooms for some of its early classes. It has now a finely equipped plant in Ninety-first street, adjoining St. Agnes chapel, and a study body of about three hundred boys. Ten years ago the trustees returned to the plan of receiving girls, but provided a separate school for them. It is called St. Agatha's, and occupies an almost perfect building in West End Avenue. Its study body consists of nearly two hundred girls. The celebration of the anniversary took the form of a service in Trinity church, and a historical sermon by the rector, the Rev. Dr. William T. Manning. In the evening there was an alumni dinner, with Bishop Greer, President Butler, of Columbia, and others as speakers. The second day was devoted to sports by the students at Columbia Oval.

On the Sunday after Ascension, Bishop Harding, of Washington, preached in Zion church, Wappingers Falls, and blessed a rector's stall, inscribed in memory of the late Bishop Satterlee. The late Bishop's daughter, his brother and his sister-in-law were present. Bishop Satterlee was rector of Zion church before going to Calvary, New York. In the evening the sermon was preached by the Rev. Prescott Evarts, of Cambridge, son of the former Secretary of State, and who was once rector of Zion church.

The Archdeaconry of Dutchess, in session in St. James' church, Hyde Park, discussed at some length a proposition to transfer missions from the care of the Archdeaconry to particular parishes. Both sides were represented as to the wisdom of the plan, and decision concerning it went over to October. The Archdeaconry was organized as a part of the Social Service Commission of the Diocese, in accordance with plans made by the last Convention.

Bishop Greer will change his summer vacation plans to the extent of leaving Easthampton, on the eastern end of Long Island, where he has been for some years, and go, on June 22, to North East Harbor, Maine, where he will take a long rest till October. He has performed the almost incredible task of personally visiting almost all of the parishes and missions of the Diocese, rural and city, during the working year. He has done, in short, what has not been done before in many years. He will have for company at the Maine resort, Bishop Doane, of Albany, the Rev. Dr. W. R. Huntington, of Grace church, and the Rev. Dr. William T. Manning, of Trinity church.

The final act in the St. John's chapel controversy was taken on Whitsunday, the court having decided in Trinity's favor on all points. Services were ended, and the work will be transferred to St. Luke's. The Rev. William Wilkinson began there and also in Wall street, in the latter place audiences of about one thousand greeting him each day, in each of two places in the famous street. Practically all are men, most of them go to no other religious service, and all of them are invariably respectful and attentive. Many of the same men attend day after day. There has never been anything like it in the money centre of America, a place where scores of preachers have met their Waterloo in open air work. Mr. Wilkinson follows up the preaching, and has come into personal touch with some of the most famous men in the street. The moral tone of many of the counting houses has been wholly changed. This is the testimony not only of the men themselves, but of officers of the financial institutions.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Seventeenth Annual Council.

The seventeenth annual Council of the Diocese of Southern Virginia assembled in St. Paul's church, Newport News, Rev. W. B. Allen, rector, May 25, 26, 27, Bishops Randolph and Tucker presiding. At the opening service, Rev. F. C. Steinmetz and Rev. R. C. Jett read Morning Prayer, and Rev. W. A. R. Goodwin the Litany. The Holy Communion was administered by Rt. Rev. A. M. Randolph, D. D., assisted by Rt. Rev. B. D. Tucker, D. D., Bishop-Coadjutor. The sermon was preached by Rev. J. M. Owens, rector of St. Paul's church, Norfolk, his text being Acts 17:19-21. Mr. Owens referred to the intellectual restlessness of the men of Athens at the time that St. Paul preached his remarkable sermon there, and compared it with the like restlessness of the present day; giving, however, the Athenians the greater praise in that they were seeking for the truth as to things spiritual and invisible, while we are bending our energies towards the attainment of things material. St. Paul's lesson to the Athenians, the eternal presence and power and love of God in this world, as shown forth in His Incarnate Son, is the lesson for this present age. The sermon was a strong protest against the continual search after new things in doctrine and morals and substituting them for the plain truths of the blessed old Gospel.

After the Communion service, the Council was called to order by the Rt. Rev. A. M. Randolph. The roll call showed sixty clerical and thirty-eight lay delegates present, which being more than a quorum of both orders, the Bishop declared the Council was ready for business. The Standing Committees appointed by the Bishop were as follows:

State of the Church—Rev. Messrs. W. A. Barr, C. E. Woodson, F. G. Ribble, W. Q. Hullihen, C. E. Rogers; Messrs. J. W. Asheton, A. C. Garrett, C. J. Colonna, J. P. Carson, A. O. Burks.

Assessment for Diocesan Expenses—Rev. Messrs. J. M. Owens, E. S. Carter; Messrs. R. B. Tunstall, W. W. Robertson, R. O. Egerton.

Widows and Orphans' Fund.—Rev. Messrs. E. B. Snead, W. G. Pendleton; Dr. E. B. Finney, Mr. C. E. Pretlow.

Disabled Clergy Fund.—Rev. Messrs. J. S. Meredith, Chiswell Dabney, Mr. C. S. Hutter, Dr. W. H. Ribble.

Bruce Fund.—Rev. B. D. Tucker, Jr., Mr. W. M. Boyd.

Accounts of Diocesan Missionary Society.—Rev. E. P. Miner, Mr. J. R. Davidson.

Parochial Reports Committee.—Rev. Messrs. W. A. R. Goodwin, J. G. Scott; Messrs. J. M. Willis, J. W. Carter.

New Parishes.—Rev. Messrs. R. C. Jett, W. A. Brown, Luke White; Messrs. E. W. Saunders, George Mason, W. E. Deal.

Sunday Schools.—Rev. Messrs. W. H. Milton, D. D., F. C. Steinmetz, J. F. Ribble; Messrs. Taylor Gleaves, Mr. T. H. Wilcox, Mr. W E. Mingea.

Constitution and Canons.—Rev. Messrs. C. B. Bryan, D. D., J. B. Dunn, W. E. Rollins; Messrs. E. W. Saunders, L. R. Watts, W. W. Old.

Elections.—Rev. Messrs. J. C. Hall, Frank Mezick, Messrs. W. B. Martin, A. C. Garrett.

Finance.—Messrs. W. W. Old, T. S. Davant, L. R. Watts, W. L. Zimmer, C. J. Faulkner.

Clerical Support.—Messrs. R. B. Tunstall, Dr. Van F. Garrett, R. S. Thomas, O. C. Bell, J. L. Belote, Alex. E. Robertson, Wm. Hill, W. U. Kennon, T. N. Williamson, J. W. Clements.

After the appointment of the standing committees, Rev. W. A. R. Goodwin presented his report as Secretary of the Diocese, which was received and ordered to be printed. Mr. Goodwin then offered his resignation as Secretary of the Diocese as follows: "In view of my intention to move to another Diocese, I hereby tender my resignation as Secretary of the Diocese of Southern Virginia. In doing so I desire to express my sincere appreciation of its kindly courtesy and patient forbearance shown to me during my tenure of office."

Mr. Goodwin's resignation was accepted with the greatest reluctance, and as expressive of the feeling of the Council, Mr. W. W. Old offered the following resolution, which, on motion, was adopted by a rising vote: "Resolved, That the Council hereby expresses its sincere regret at the announcement of the retirement from the office of Secretary, by Rev. W. A. R. Goodwin, who has filled the office so efficiently and acceptably for the past four years, and hereby wishes him Godspeed in his new field of labor, with the assurance that our prayers shall be for him and his success."

After a motion by Rev. W. B. Allen as to the hours of meeting, and the reading of two proposed Canons, by Rev. W. H. Milton, D. D., which were referred to the Committee on Constitution and Canons, Rev. R. C. Jett, the representative of the Third Missionary Department in this Diocese, invited the Council to attend a missionary conference to be held in the church that afternoon, at which addresses would be made by Rev. A. S. Lloyd, D. D., and Rev. T. J. Garland, D. D., Secretary of the Third Missionary Department. The Council adjourned for luncheon, which was tastefully and lavishly served by the ladies in the Presbyterian Sunday School building.

### Missionary Conference.

At four o'clock a large number of the clerical and lay delegates met in the church to attend the missionary conference. Rev. R. C. Jett, in a brief address, explained the object of the meeting, which was to arouse interest in general missions, and to introduce to the Council Rev. T. J. Garland, D. D., Secretary of the Third Missionary Department, to which this Diocese belongs. Dr. Garland then addressed the meeting. He is an ideal missionary speaker, full of zeal and enthusiasm and consecrated common-sense. He was full of his subject, so full that facts and figures and suggestions followed each other with a rapidity that was wonderful.

After explaining the work of the Third Missionary Department, and showing that Pennsylvania and Virginia had always set the standard for missionary enthusiasm, he pled for more missionary activity among the men of the Church. He said that lack of interest was due to lack of knowledge of the work done by the missions of the Church, and so the people must be kept informed as to the progress and needs of the work. How this can best be done was the topic proposed by him for general discussion, which was immediately entered into with enthusiasm by several of the clergy and laity, and which was exceedingly interesting and suggestive. The Conference was a great success, and no doubt it will mark an era in the missionary spirit in this Diocese.

### Annual Missionary Meeting.

At eight o'clock the annual meeting in interest of General Missions was held in the church, with a large congregation present. After Evening Prayer, Bishop Randolph spoke of the influence of missions, and introduced the speakers for the evening, who were Archdeacon Lloyd, Dr. T. J. Garland, and Dr. A. S. Lloyd. Archdeacon Lloyd, as was natural, emphasized Diocesan Missions, and earnestly pressed home the truth that if we did not let our light shine forth at home, we would have no light to shed abroad. What we have received, we must pass on to others. Our fathers laid the foundations of the work that we are doing, and we look back with pride upon their work. Let us so work that our children can look back with more pride still upon the work that we are doing. The one great thing that the Church stands for is to proclaim far and wide that God is our Father.

Dr. Garland emphasized Domestic Missions, and especially the stupendous work that confronted the Third Missionary Department and the problems before it for solution—the evangelization of the colored race, the miners, child labor, foreigners, capital and labor. Some of these are national problems, but the Church has a part in their solution that she must perform. Dr. Garland spoke of the position of those who said they favored home but not foreign missions. If that had been the position of the Christians of old, America would be a heathen country. He then showed by many proofs that missions paid, and earnestly pled that more be done for them, that results in the future may be even greater than those in the past.

Dr. A. S. Lloyd with the earnestness and simplicity that is so peculiar to him, and so captivating, spoke especially of Foreign Missions. He referred most feelingly to the men in the foreign field, how faithful they were and how successful, and that not one of them needed to be apologized for; he spoke of the Japanese politician whom he had recently met, who, though a heathen, said he loved the American Church and wished all his people could be brought under its influence, "because," he said, "your Church brings religion that makes for your civilization, and that is what we need." In the course of his address he referred to the missionary zeal and activity of the late George C. Thomas, who had multiplied the power that God had given him by what he had, and urged other laymen to do likewise.

### Wednesday Morning.

After Morning Prayer, read by Bishop Tucker, assisted by Rev. W. A. Brown and Rev. J. F. Ribble, the Council elected the Rev. W. A. Brown secretary, in place of the Rev. W. A. R. Goodwin, resigned. Other clergymen voted for were Rev. Messrs. A. C. Thomson, and J. F. Ribble.

Rev. J. C. Hall offered the following amendment to Article II of the Constitution:

"Resolved, That Article II of the Constitution in the first sentence, be so amended as to read "on the Tuesday after the second Monday in every year." Referred to the Committee on Constitutions and Canons. (Action on this amendment was subsequently deferred until next year.)

A memorial from the Colored Convocation was read by Mr. H. L. Jackson, colored, in behalf of better salaries for the colored clergymen. The memorial was straightforward and manly, and aroused the sympathy and interest of the Council. It based its position upon the fact that the men were leaving the Diocese because they did not receive a living support, and better salaries would hold them in the Diocese. The memorial was referred to Committee on Clerical Support and the State of the Church.

Rev. W. A. R. Goodwin offered a resolution, which was adopted, referring to a committee, to report at the next meeting of the Council, the advisability of suggesting a revision of the general Canon regulating the course of study for candidates for the ministry, with the view of providing a substitute course in place of Hebrew, a substitute course for those who are dispensed from the study of Greek, and also making it possible for men to take a three years' course in Greek at the Seminary, if they have had no opportunity to study it before going there.

Rev. A. C. Thomson offered the following resolution, which was adopted: "Whereas it is made the duty of every clergyman of the Diocese to attend Council unless excused by the Bishop; and whereas both clerical and lay delegates are representative of the parishes and not of their own interests; and whereas many of the delegates are prevented from attending Council every year because of their inability to pay their own expenses, thereby depriving their parishes of representation and the Council of their presence and participation in its work,

"Be it Resolved, That the Secretary of the Diocese be directed to communicate to all vestries that the sense of this Council is that these expenses be borne by the parishes, and requesting them to make said expenses a fixed charge to the parishes."

At this point Bishop Tucker announced that Rev. Reuben Meredith, of Dinwiddie county, had lost a member of his family by death, and moved that a message of sympathy be sent to him.

A telegram of fraternal greeting was ordered to be sent to the Council of the Diocese of Virginia then in session at Leesburg.

Then followed the report of the two Bishops of the Diocese, Bishop Tucker reading his first. He confirmed during the year 402 persons; exactly the same as last year. He had assisted in the consecration of two churches, and had ordained five persons to the diaconate. He referred to his visit to London last summer to attend the Lambeth Conference, and thanked the Council for the privilege. He also commended most earnestly the work of Archdeacon Lloyd, in Southwest Virginia.

Bishop Randolph reported that he had confirmed 580 persons. Five clergymen had left the Diocese during the year, and the same number had been received from other Dioceses. Postulants for the ministry: 9 white, 4 colored; candidates for deacon's orders 1; for priest's orders, white 1, colored 1; ordained to the diaconate 3. The Bishop spoke lovingly of the late Bishop

Potter, who had been one of his closest friends. He referred to his visit to London, the pleasure that it had given him, and the many courtesies that had been extended to the Bishops of America. He spoke of the schools for girls at Chatham and Staunton, and commended both to the hearty support of the people of the Diocese.

Rev. W. A. Barr offered the following resolution, which was referred to a committee for consideration:

"Resolved, That in the event that a vacancy occur in any of the parishes deriving aid from the Diocesan Missionary Society, the vestries of such parishes failing to fill such vacancy within a period of six months immediately succeeding the resignation of the last incumbent, the power of appointment be vested in the Bishop until such time as the existing vacancy shall be filled. "Resolved, further, That the Diocesan Missionary Society be directed to notify such parishes of such action at the time of annual appropriations."

Rev. W. H. Milton, D. D., read the report of the Committee on Sunday Schools. The committee was of the opinion that the whole system of Sunday School instruction was defective, and that reform was sadly needed. The report was received, and the appended Canon "Of the Sunday School Commission" was referred to the Committee on Constitutions and Canons.

Rev. Reverdy Estill, D. D., moved that a committee of four or more, to be known as a Board of Church Building and Architecture, be appointed to provide plans and specifications for satisfactory church buildings and furniture, which motion was adopted, and the committee appointed.

The following were elected members of the Standing Committee: Rev. W. H. Milton, D. D., Rev. W. A. Barr, D. D, Rev. J. M. Owens; Messrs. W. C. N. Randolph, D. H. Payne, C. S. Hutter.

Chancellor of the Diocese, Mr. W. W. Old; register, Rev. C. B. Bryan, D. D.; treasurer, Mr. Fortescue Whittle.

**Wednesday Afternoon.**

Mr. W. W. Old read the report of the Finance Committee, which was accepted and ordered to be printed. The following is a summary of the financial situation:

Receipts, $11,187.51; disbursements, $11,239.19. Deficit, $51.68.

Amount of assessment, $8,343; amount collected, $7,349. Deficit $894.

Rev. W. A. R. Goodwin submitted the report of the Committee on Parochial Reports, which was received and ordered to be printed:

Number of families, 7,648: baptized persons, 19,322; baptisms, infants, 582; adults, 256; confirmed, 815; marriages, 261; burials, 445; communicants added, 1,279; communicants lost by death or otherwise, 611; number of communicants at present, 15,201; colored communicants, included above, 1,223; lay readers, 80; Sunday School teachers, 848; Sunday School scholars, 8,379.

Receipts.

Amount of communion alms, $4,745.-99; from all other sources in parish, $200,057.37; of other receipts during the year, $36,996.33; total receipts during the year $249,507.66.

Disbursements.

Parochial current expenses, $94, 648.-82; other parochial expenses, $96,592.-51. Total parochial expenses, $191,-241.33.

Diocesan Contributions.

Paid on assessments for Diocesan expenses, $7,027.88; paid for Episcopal Endowment Fund, $158.09; for Diocesan Missionary Society, $8,016.70; for Convocation Missions, $1,269.45; for Disabled Clergy Fund, $581.75; for Widows and Orphans of clergymen, $1,-573.28; for other Diocesan purposes, $3,125.67. Total Diocesan contributions, $21,752.82.

Contributions for General Purposes.—Domestic, $2,796.14; Foreign, $4,-160.36. Total, $6,956.40. For missions to colored people $442.10; for education for ministry, $753.48; for Virginia Bible Society, $102.88; for all other general purposes, $2,331.45. Total for general purposes, $11,086.51. Total for disbursements during the year, $224,080.66.

Total value of Church property, $1,-443.123.80. Amount of debt, $87,181.-34.

Rev. Dr. Barr moved that a committee be appointed to revise the list of churches, and that a list of "dormant" and "defunct" churches be preserved in the Journal. On motion of Rev. Dr. Estill, the privilege of the floor was granted Mr. C. W. Bain, acting corresponding Secretary of the Virginia State Sunday School Association, who made a brief address inviting the Council to attend the State Sunday School Convention, which meets in Charlottesville the last of June. Mr. Bain gave some very distressing statistics, showing the small percentage of children that attend the Sunday Schools of the State, and urged the members of the Council to do all in their power to arouse interest in Sunday School work.

Mr. R. B. Tunstall submitted the report of the Committee on Clerical Support, which, with appended resolutions relating to a better support for the colored clergy, was adopted. Out of 116 reports from treasurers, 98 had paid salaries in full, 8 had overpaid, and ten showed a deficit. Rev. Dr. Milton moved that the Secretary call the roll and secure pledges for the support of the Archdeacon's work. The motion was adopted, and pledges to the amount of $1,290 were secured. Rev. Dr. Barr invited the Council to meet next year in St. Paul's church, Lynchburg. Dr. Barr's invitation was accepted. The Council then adjourned to meet at eight o'clock to attend the Diocesan Missionary meeting.

**Diocesan Missionary Meeting.**

The services were conducted by Bishop Tucker, assisted by Dr. W. H. Milton, Rev. R. W. Barnwell, and Rev. C. E. Woodson. Mr. Woodson sumbitted the report of the Diocesan Missionary Society, the financial part of which was as follows:

Received from churches, $6,303.12; received from Children's Easter Offering, $2,360.12; received from other sources, $904.63. Total, $10,567.87. Balance on hand at last report, $2,-470.19. Grand total, $12,038.06. Disbursements, $9,971.43. Balance, $2,-066.63.

In addition to the amount on hand, there are certificates of $2,916.33 for missionary work. The committee expressed its gratification that during a year of great financial depression, more money had been raised for diocesan missions than ever before. The committee commended the work of all of its missionaries, and made special mention of the faithful work of Dr. Lloyd and his assistants in Southwest Virginia. It urged to Church to raise next year $11,000 for diocesan missions, and begged that the Diocesan Journal, the missionary organ of the Diocese, be continued as a most valuable aid in furthering the cause of missions.

The report was discussed by Bishop Tucker, Dr. Lloyd and others. Dr. Lloyd gave a most encouraging and interesting report of his work in the Southwest. With his three lady assistants and his one Deacon, Rev. Mr. Sydnor, he was covering an immense territory, and was not only holding the Church together, but was also extending her influence. The statistics read showed great gain materially and spiritually.

Rev. R. W. Barnwell, in a most able and striking address, showed that the weak point in the work of the Church was the lack of men. Opportunities were abundant, but they could not be taken advantage of for the lack of men. The Church, he said, was not hampered by its standards, but by the scarcity of men, and we should move heaven and earth to place more men in the field.

Rev. Dr. Milton, the last speaker, called for greater self-sacrifice on the part of Christians. He compared the Christian in this respect with the business man, and wondered if the Christian did not think as much of his religion as the business man of his business; if he did, he should show it by his zeal for missions.

**Thursday Morning.**

Morning Prayer was read by Bishop Tucker, assisted by Rev. E. P. Miner. Bishop Tucker read a telegram of greeting from the Council of the Diocese of Virginia, and announced that Rev. A. S. Lloyd, D. D., had been elected Bishop-Coadjutor of that Diocese. The secretary was directed to send to Dr. Lloyd a message of congratulation.

Dr. Barr then submitted the report of the Committee on the State of the Church. The report in the main was optimistic, and noted advance along all lines. It discussed at some length the sad falling off in the attendance of children on church worship, and the lack of clergymen in the Diocese. It was suggested that the clergy could, in part, remedy both of these discouraging facts by more earnest work with the parents, on one hand, and on the other, by personal work with the young men of their parishes. The Sunday Schools showed a most encouraging increase in scholars. The work of the Archdeacon was especially commended, and the memorial from the Colored Convocation was referred to as most worthy of the careful consideration of the whole Diocese.

Rev. W. E. Rollins submitted the report of the editors of the Diocesan Journal. 4,500 had been sent out each month. The cost of the paper for the year had been $1,096.97; subscriptions and advertisements amounted to $855.-88; there was, therefore, a deficit of $841.09. The report aroused considerable discussion, which showed clearly that it was the sense of the Council that the paper be continued, as it was a most valuable aid to the missionary work of the Diocese. After a long debate, a motion by Judge L. R. Watts, that the Journal be under the continued care and direction of the Diocesan Missionary Society, was carried.

The Canon "Of the Sunday School Commission" was taken up for discussion at the beginning of the afternoon session. After a long debate, it was finally accepted in the following form:

"At each annual Council the Bishop shall appoint a Sunday School Commission of two clergymen and two laymen, whose duty it shall be to aid the work of the Sunday Schools of the Diocese.

"Sec. 2. The said Commission shall have authority to arrange and put into effect in the parish or congregation, as

far as practicable, with the consent of the rector, a uniform system of instruction, and to call to their aid such assistance as in their judgment may be necessary to make effective the work of the Commission.

"Sec. 3. It shall be the duty of the Commission to make an annual report of its work to the Council, and its members shall hold office until their successors are appointed as hereinbefore provided."

The following Canon "On the Increase of the Ministry," was unanimously carried: "There shall be a standing committee, to consist of the Bishop and the Bishop-Coadjutor, if there be one, and three clergymen to be appointed by the Bishop, to be known as the Committee on the Increase of the Ministry, who shall continue until their successors are appointed as hereinafter provided.

"Sec. 2. It shall be the duty of the said committee, either in person or by representatives, to present the claims of the ministry to students at the Institutions in the State; to ascertain from the rectors of parishes within the Diocese, the names of those who, in their judgment, are fit persons for the ministry, and by other means, as may from time to time suggest themselves to the committee, to give all diligence to secure fit candidates for Holy Orders.

"See. 3. Vacancies in said committee, occurring by death, removal, or otherwise, shall be supplied by the Bishop from time to time as they may occur.

"Sec. 4. The said committee shall make report annually to the Council of the progress and aims of their work during the preceding year."

Mr. W. W. Old made the following statement with regard to the Endowment Fund:

Last report, $47,790.80. Balance on hand, $66.01. Collected during year, $66.09. Total, $47,922.90.

Dr. Bryan, as Register of the Diocese, reported that the Church Historical Exhibit had been placed in the parish house of St. Luke's church, Norfolk, that he had on hand $19.64 belonging to the fund. As principal of the Bishop Payne Divinity School, Mr. Bryan reported 18 students in the school, 11 of whom were from the British possessions. Two were being educated for the work in Africa, and seven would graduate in June. He spoke of the fine library donated to the School by the daughter of the late Dr. Langford. For the treasurer of the Robert Hunt Memorial Fund, Dr. Bryan stated that $216 was still due the Gorham Company, and urged the clergy to take action with regard to the deficit.

Rev. Mr. Jett called the attention of the Council to the Missionary Conference of the Third Missionary Department, which will be held in Washington next November. Mr. Jett then gave a most interesting and encouraging report of Stuart Hall at Staunton. Rev. Flournoy Bouldin moved that most hearty thanks be voted to the rector, vestry and congregation of St. Paul's church, for their cordial hospitality; also to the choir for the delightful music, and to the Presbyterian pastor and congregation for the use of their building, in which a delightful luncheon was served each day by the ladies.

The clerical and lay delegates to the Missionary Conference at Washington, which meets next November, were as follows:

Rev. J. J. Lloyd, D. D., Rev. R. W. Barnwell, Rev. W. A. Barr, D. D., Rev. C. B. Bryan, D. D., Mr. Jacob Heffelfinger, Mr. W. W. Robertson, Mr. J. Edward Cole, Mr. W. B. Martin.

After singing the hymn, "Blest be the tie that binds," and after prayer and the benediction by Bishop Tucker, the Council adjourned to meet in St. Paul's church, Lynchburg, next May.

### Ordination.

The Rev. Charles William Sydnor, deacon, was ordained to the priesthood, in Grace church, Petersburg, on Sunday, May 25, by Bishop Tucker, who was assisted in the ceremony by the rector of the church, the Rev. C. B. Bryan, D. D., and the Rev. J. F. Ribble. The sermon was by the Rev. R. W. Barnwell, of St. Paul's, Petersburg. Mr. Sydnor has had charge of work in Tazewell county, under Archdeacon Lloyd, where he has done good service to the Church.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Annual Convention of the Diocese.

The 35th annual Convention of the Diocese of Newark was held in Trinity church, Newark, on May 27 and 28. The chief interest centered in the report of the Committee on Constitution and Canons in regard to the formation of a permanent Ecclesiastical Court, and in the report of a special joint committee on a new plan for meeting diocesan expenses. Both were adopted, substantially as reported.

By the new plan the court of six presbyters and a lay assessor are elected by the Convention, the latter for three years; the former for from one to six years, respectively, and hereafter one vacancy to be filled every year.

Vacancies occurring while the Convention is not in session are to be filled temporarily by the Standing Committee.

The purpose of the change is in the main to relieve the Bishop from the responsibility for the personnel of a court, before which he may be called to summon a clergyman for trial, and to avoid the difficulties of either appointing or electing the members of a court when it is known who is to be tried by the court.

The changes in the matter of Diocesan Assessments were: First, the including of Diocesan Missions as an equal liability of the parishes, with the support of the Episcopate and Convention expenses. Second, making the basis of assessment the current expenses of the parish or mission, instead of the rector's salary, as heretofore. Third, the formation of a board of adjustment, consisting of the Bishop and the treasurer of the Diocese, ex-officio, and three clerical and three lay members, to be appointed (after the first year), two each year, to serve three years. To this Board of Adjustment is expressly delegated power "to remit or postpone payment in whole or in part of any assessment, etc."

A very touching incident was the presentation to the Convention of the senior presbyter of the Diocese, the Rev. Joseph H. Smith, whose admission to the Diocese in 1855, outdates the division of the original Diocese of New Jersey by nearly twenty years.

The elections resulted as follows: The Standing Committee (all members reelected), the Rev. L. S. Osborne, the Rev. W. W. Holley, D. D., the Rev. F. B. Reazor, D. D., the Rev. W. R. Jenvey, D. D.: Messrs. D. Smith Wood, John R. Emery, Hamilton W. Mabie, G. Wisner Thorne.

Secretary, the Rev. John Keller. Treasurer, Mr. Edwin A. Stevens. Registrar, Mr. F. E. Hodge.

Delegates to Missionary Council, The Rev. Chas. T. Walkley, the Rev. Lewis Cameron, the Rev. Philemon F. Sturges, the Rev. Geo. S. Bennitt, D. D.: Messrs. Decatur M. Sawyer, Wm. Fellowes Morgan, Arthur E. Barlow, Francis H. Holmes.

Missionary Board—The Rev. Geo. S. bennitt, D. D., the Rev. Walker Gwynne, the Rev. F. B. Carter, the Rev. D. S. Hamilton, the Rev. W. M. Hughes, the Rev. C. L. Steele; Archdeacon Lewis Cameron, ex-officio; Archdeacon Wm. R. Jenvey, ex-officio; Messrs. R. F. Stevens, W. M. Franklin, J. E. Bathgate, Jr., F. H. Holmes, C. A. Burhass, G. W. T. Bond.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### 114th Annual Council.

The 114th annual Council of the Diocese of Virginia met in St. James' church, Leesburg, May 26, 1909. Holy Communion was celebrated by Bishop Gibson, assisted by Rev. James W. Morris, D. D., after which the Council organized for business. Fifty-nine clerical and forty-nine lay delegates answered to their names.

The Bishop then announced the following committee on credentials: Rev. R. A. Goodwin, Messrs. H. C. Marchant and Mr. Rosewell Page.

The Rev. Everard Meade, secretary of the Council for sixteen years, tendered his resignation, which was accepted with propound expressions of regret and appreciation.

The Rev. E. L. Goodwin was elected to fill the vacancy.

Committees were appointed as follows:

State of Church—Rev. R. W. Forsyth, Rev. E. S. Osgood, Rev. R. K. Massie, Messrs. John Graves, R. P. Page and Dr. W. P. McGuire.

Widows and Orphans' Fund—Rev. Thomas D. Lewis and Dr. W. P. McGuire.

Episcopal Fund—Rev. Cary Gamble, C. H. Goldsborough.

Brotherhood—Rev. J. M. Robeson and R. W. Hilleary.

Disabled Clergy—Rev. T. C. Darst and John P. Burke.

Bruce Fund—Rev. John F. Coleman and James Ashby.

Special Funds of Churches—Rev. W. N. Tillinghast and John L. Bouldin.

Diocesan Missionary Society—Rev. G. Otis Mead and Mr. Robert Beverley.

Parochial Reports—Rev. J. H. Dickinson, Rev. B. T. Turner, George Jackson and L. A. Kellar.

New Parishes—Rev. E. L. Goodwin, Judge A. W. Wallace.

Clerical Support—Dr. H. M. Clarkson, H. C. Corbett, Dr. E. L. Detweiler, Corbin Thompson, P. H. Mayo, W. Gordon Merrick, George W. Olivier, John Rutherford, Captain W. C. Marshall and S. Byrne Downing.

Sunday Schools—Rev. G. Otis Mead, Rev. Berryman Green, D. D., Edgar McCray, E. A. Palmer.

Prayer Book Disribution Society—Rev. William B. Lee and Mr. T. C. Ruffin.

Increase of the Ministry—Rev. R. J. McBryde, D. D., and John L. Wiliams.

Colonial Churches—Rev. E. L. Goodwin, Rev. John Moncure, D. D., John William Chowning and Dr. A. C. Fisher.

Unfinished Business—Rev. H. M. McIlhaney, Ph. D., Rev. J. M. Robeson, William A. Trigg and R. C. Wellford.

### Bishop's Address.

The Bishop then read his address: He invoked the blessings of God upon the work of the Council. Thanks were expressed for the generous provision made

by the late Council for his visit abroad, when he attended the Pan Anglican Congress and the Lambeth Conference, which were occasions of great enjoyment and profit.

The report of his visitations and official acts, which included the calling of the Special Council for the election of a Bishop Coadjutor and the holding of the same, showed a year of great activity and accomplishment. The following are among the statistics presented:

Visitations, 116; sermons and addresses, 162; Holy Communions, 11; Confirmations, 1,083; deaconesses set apart, 1; depositions, 1; deacons ordained, 2; priests ordained, 6; candidates for Holy Orders received, 2; postulants, 2; letters dimissory given, 4; letters dimissory received, 8.

Interesting reference was made to the matter of Colonial churches, and it was instanced as a mark of encouragement, the improvements which have been made on old Lamb's Creek church, in King George, and its reclamation from a long period of inactivity. Tender and grateful reference was made to Mr. Joseph Bryan, who for so many years has been great in the Councils of the Diocese, as in other vital matters, and Mr. George C. Thomas, whose name in the annals of the general Church will never be effaced, and whose friendship for Virginia was so pronounced, and who during the year nave entered into that rest which "remaineth for the people of God." Words of warm commendation were uttered for Archdeacon Colston and his work in the Diocese during the year, as well as for other accomplishments in the cause of Christ. Gratitude was expressed for the interest manifested in the cause of missions, as shown in the reports of the Archdeacons, which formed a part of the address. The aggregate offerings for Missions in the Diocese amounted to $23,-994. Commendatory mention was made of the efforts being made to increase the revenues of the Diocese, on the part of the finance committee, in sending a statement of conditions to the clergy and laity of the Diocese.

A telegram of greeting was read from the Council of the Diocese of Southern Virginia, at Newport News, which was lovingly acknowledged. The Rev. J. W. Ware moved that greetings be sent to the Diocesan Convention of Maryland, in session at Baltimore, referring it to the Collect for Whitsunday.

Rev. R. A. Goodwin presented the reports from the Bible and Prayer Book Distribution Society, the Diocesan Missionary Society, the Bruce Fund, the Disabled Clergy and Widows and Orphans' Fund, Episcopal Fund, Fork church, Pohick church and Monumental church Funds, and moved their reference to the proper committees.

The Rev. Thomas Semmes presented a proposed Canon on Sunday School Work in the Diocese, providing for a more compact organization and the appointment by the Council annually of a commission, with a field secretary in the future.

This was properly referred.

Rev. Dr. Crawford moved that the Council go into executive session. This was opposed by Rev. Messrs. W. M. Clark and J. W. Ware and was lost.

Mr. James Caskie reported from the Finance Committee that the accounts of the treasurer had been examined and found correct. The receipts for the last year have been $8,330.48, and the expenses $7,660.80. This was not as good an exhibit as those of the past two years, and he recommended that greater effort be made to increase the contributions, expressing the belief that the income can thus be largely augmented. Acting on this belief the committee had sent a communication to the Church within the past few months. Eleven churches only have paid their full contingent fund on the basis of one dollar per communicant.

The report recommends changes in the form of parochial reports to be printed in the Journal, by which expenses can be curtailed. $1,025 will be required to pay the expenses of the Diocese in the event of the election of a Coadjutor, or about $2,250 in addition to what was paid last year. If the delinquent churches will pay up better than in the past there will be no difficulty in meeting the deficiency. The report advocates the present method of raising money rather than that of assessment, and refers to a letter from the treasurer of the Diocese of Southern Virginia justifying the same.

Mr. John L. Williams, Mr. Rosewell Page and others spoke to the report, which was accepted and filed.

**Nominations for Bishop Coadjutor.**

Mr. John L. Williams moved that the Council at once proceed to the election of a Bishop Coadjutor. This was seconded by Mr. Rosewell Page, who urged the importance of a Coadjutor for the care of the country parishes, which the one Bishop cannot attend to adequately.

The election of a Bishop Coadjutor being in order, the Rev. William Meade Clark, of St. James' church, Richmond, in an eloquent speech placed in nomination the Rev. Dr. Arthur Selden Lloyd, General Secretary of the Board of Domestic and Foreign Missions. The nomination was seconded by Rev. J. Y. Downman, D. D., Messrs. Rosewell Page, and John L. Williams.

The Rev. Dr. Angus Crawford spoke in opposition to the election of Dr. Lloyd on the ground that he did not believe he would accept, and placed in nomination the Rev. Robert S. Coupland, rector of Ascension church, Baltimore.

The Rev. Landon R. Mason seconded the nomination of Dr. Lloyd.

Dr. M. M. Walker spoke in advocacy of Dr. Lloyd as did the Rev. W. N. Callender.

Rev. James W. Morris, D. D., placed in nomination the Rev. William Cabell Brown, D. D., of Brazil. The Rev. John Coleman urged that Dr. Brown be left undisturbed in his great work in Brazil, bringing a message from a Methodist missionary, who knows and loves him in that important field.

The Rev. Cary Gamble urged the election of Dr. Lloyd.

Mr. H. C. Marchant asked for some definite proof that Dr. Lloyd would accept an election.

He was followed by the Rev. J. W. Ware in a strong speech in advocacy of Dr. Lloyd.

The Rev. Messrs. H. B. Lee and William J. Morton made eloquent appeals for the election of Dr. Brown.

On motion of the Rev. Landon R. Mason the Council was bidden to prayer for God's guidance, the Bishop leading in the devotions, after which adjournment was had, a resolution being adopted that the regular order be suspended, and that the election should continue at the night session.

On reassembling of the Council Mr. H. C. Marchant placed in nomination the Rev. H. B. Lee, of Charlottesville, showing his ability as a worker through his accomplishments as a rector and missionary.

The Rev. J. M. Robeson presented the name of the Rev. William D. Smith, of Winchester, and Colonel James Baker seconded the nomination.

The Rev. E. S. Hinks seconded the nomination of the Rev. William Cabell Brown, D. D.

Rev. H. B. Lee requested that his name be withdrawn in favor of Dr. Brown.

Rev. R. A. Goodwin seconded Dr. Lloyd's nomination.

The time for the election having arrived, the Bishop appointed the following tellers:

For Clerical Vote—Rev. G. Otis Mead, and Mr. N. L. Turner; for Lay Vote—Rev. Morris Eagle and Dr. M. M. Walker.

While the vote was being counted the Rev. Dr. R. K. Massie moved that after the payment of the annuities due the beneficiaries of the Disabled Clergy and Widows and Orphans' Fund of the Diocese, five hundred dollars from the former and one hundred from the latter be sent annually to the General Clergy Relief Fund of the Church, provided that none of the invested funds of the Diocesan organizations be disturbed.

Reports from the committee on Church Property and the Prayer Book Distribution Society were read by the Rev. R. A. Goodwin. The latter society has distributed many Prayer Books and Hymnals to needy churches and missions, and money contributions to its work are earnestly solicited.

The report from Stuart Hall was presented by Mr. H. C. Marchant.

**The Rev. Dr. Lloyd Elected.**

The report of the tellers was then received as follows:

Clerical Vote—Rev. Dr. Lloyd, 37; Rev. Dr. C. B. Bryan, 1; Rev. R. C. Coupland, 4; Rev. W. D. Smith, 4; Rev. Dr. Brown, 17. Lay Vote—Lloyd, 29; Smith, 5; Brown, 14; Lee, 1. Necessary to a choice, 32 clerical and 26 lay.

The Rev. Dr. Lloyd, having received a majority of the clerical and lay votes, was declared elected. The credentials of the Bishop-elect were then signed by the members of the Council.

The Rev. P. P. Phillips presented the reports of the Standing Committee.

Consent has been given to the consecration of the Rev. Frederick Joseph Kinsman as Bishop of Delaware; the Rev. Alfred Harding, D. D., of Washington; the Rev. Nathaniel Seymour Thomas, of the Missionary District of Wyoming; and the Rev. Benjamin Brewster, of Western Colorado.

The Rev. Messrs. W. Roy Mason, Alexander Stuart Gibson, Lorenzo Davenport Vaughn, David Henry Lewis, Lewis Carter Harrison and Ivan Marshall Green have been recommended for priest's orders; W. Russell Bowie and John James Gravatt, Jr., for deacon's orders, and L. B. Franck and George P. Christian for Holy Orders. Six meetings of the committee have been held.

**Thursday Morning.**

Devotional services were conducted by the Rev. J. W. Ware.

The Rev. W. H. Burkhardt read the report of Miss Sallie Stuart, Diocesan Secretary of the Woman's Auxiliary. It gives a resume of the work of the year, referring in an appreciative way to the successful meeting at Warrenton and the visits and addresses by missionaries from different parts of the field. Three new branches have been organized and a dormant one revived. The disbursements for the year amounted to $5,865.-34, with $153.69 additional from the Junior and Babies' branches. The report expressed gratitude for interest shown, the fidelity of the officers, and urged renewed effort.

The Rev. Thomas D. Lewis read the report of the Widows and Orphans' Fund. Messrs. P. H. Mayo, James Caskie and Judge R. Carter Scott were

nominated by Judge Wallace as members of the Finance Committee.

Rev. Messrs. P. P. Phillips, Berryman Green, D. D., J. J. Gravatt, D. D., and Messrs. Arthur Herbert, L. M. Blackford, and John R. Zimmerman were elected members of the Standing Committee. The Executive Committee of the Diocesan Missionary Society was re-elected with the exception of one member, Rev. G. P. Mayo, of the Albemarle Convocation, in succession to the Rev. Morris Eagle. The Bishop Coadjutor shall be a member ex-officio.

Mr. John Stewart Bryan was elected to fill the vacancy on the committee on Church Property, occasioned by the death of his father, Mr. Joseph Bryan.

Rev. John Moncure, D. D., moved that the prayers of the Council be offered for the recovery of the Rev. A. P. Gray, now critically ill at his home in Westmoreland county.

Mr. Rosewell Page presented the report of the Bethany Institute, showing that $1,083.88 is now in the treasury.

The report on special funds of the Diocese was read by the Rev. W. N. Tillinghast, and the Rev. T. C. Darst that of the Disabled Clergy Fund.

The Rev. F. A. Meade presented a petition to set apart Christ church, Gordonsville; Barbour Memorial, Barboursville, and the Church at Somerset in Orange county, from St. Thomas', Orange, to form a separate parish.

Rev. Cary Gamble presented the report from the Episcopal Fund.

The Rev. E. L. Goodwin read the report of committee on the proposed amendments to the Constitution of the General Church given to it at the last Council. The amendments as a whole were endorsed by the Committee.

The Council adjourned for divine service, with sermon by the Rev. William J. Morton. On reassembling, Rev. R. A. Goodwin moved that a committee of five be appointed by the chair to take under consideration that portion of the Bishop's address relating to the Five Million Dollar Clergy Relief Fund.

The following committee was appointed on that portion of the Bishop's address referring to the Joseph Bryan memorial. Rev. Berryman Green, D. D., Rev. John Moncure, D. D., P. H. Mayo and Joseph Wilmer.

Rev. William Meade Clark moved that the recommendation of the Finance Committee, striking from the Journal all duplicate matter, be adopted, thus saving much expense in printing. This was amended by a motion that the same be referred to a committee consisting of the Bishop, Secretary, Statistician and Finance Committee of the Diocese, with power to act.

The Bishop announced the committee on the Five Million Dollar Fund as follows: Rev. Messrs. R. A. Goodwin, T. C. Darst, Messrs. R. C. Marchant, James Caskie, and Judge A. W. Wallace.

The Finance Committee reported a recommendation that all of the necessary expenses of the Diocese be paid. Adopted.

Rev. William Meade Clark and Mr. John B. Minor were appointed a committee to notify the Rev. Dr. Lloyd of his election as Bishop Coadjutor.

The Rev. William B. Lee reported from the committee on the Bible and Prayer Book Society, and also from that on Colonial Churches, which showed that while a number of these venerable buildings have passed from the Church, many new churches have been built near the sites of the old ones, and efforts are being made to recover and keep in good condition as many of the same as possible. Mr. Churchill Cook, of King William county, and the Rev. John Moncure, D. D., spoke of the importance of reclaiming old St. John's church, near West Point.

Judge R. Carter Scott and Mr. Rosewell Page suggested a legal transfer of this property to the trustees of St. John's, West Point. Council adjourned.

On reassembling Rev. W. N. Callender, of Falls church, from the committee on that part of the Bishop's address relating to the Diocesan Archdeacon, reported a recommendation for the continuance of the Rev. A. V. Colston in that office for another year.

Rev. J. Y. Downman, D. D., moved, as an amendment, that the office be continued until the Coadjutor Bishop shall be consecrated.

The amendment was opposed by Mr. John L. Williams and Rev. W. N. Callender. Rev. Messrs. William J. Morton and S. S. Ware spoke in its favor. The Rev. L. Carter Harrison spoke against the amendment as did Rev. Messrs. W. N. Meade and William B. Lee. Rev. J. F. Burks spoke in favor of the amendment, and the Rev. Giles B. Cooke and Mr. H. C. Marchant against it. Rev. W. M. Clark favored giving the country clergy what they wish in the matter, and Mr. Churchill Cooke favored the report.

The Bishop addressed the Council and stated that he had not requested an Archdeacon, but that such an officer was very beneficial, and without a Coadjutor a necessity. There was a position which the Archdeacon could fill, and which is beyond the province of a Bishop. The vote being taken the amendment was adopted.

The Rev. R. W. Forsyth read the report from the Committee on the State of the Church. Encouraging reference was made to the Church, which necessitated the election of a Bishop Coadjutor, the very large number of confirmations, and other matters were causes for deep gratitude. More clergy have been received into than transferred from the Diocese. Earnest effort is urged for the furtherance of the cause.

A telegram from the Diocese of Maryland was read, returning the greetings sent at the opening day, and stating that the Rev. John Gardner Murray, D. D., had been elected Bishop Coadjutor of that Diocese, and expressing gratitude that Virginia had also elected one, and praying God's blessing.

The Rev. G. O. Mead, president of the Diocesan Sunday School Commission, made the report from the same, showing much progress in its work during the year.

Rev. G. O. Mead read a report of receipts of the Diocesan Missionary Society.

### 125th Anniversary of First Convention of the Diocese.

The Rev. E. L. Goodwin made a motion that, in view of the fact that the date of the next annual meeting of the Council will fall upon the 125th anniversary of that of the first Convention of the Church in Virginia, and the organization of the Diocese, and by a happy coincidence the Council will meet on the same day of the week of that illustrious Convention of May 18, 1785, that a committee, consisting of the Bishop, the Bishop Coadjutor, if there be one, two other clergymen and two lay men be appointed to arrange for such an observance of this anniversary in connection with the next Council as may seem to them appropriate and desirable, with full power to act in the premises.

Mr. John B. Minor extended an invitation from Holy Trinity church, Richmond, to have the next meeting of the Council there. The invitation was cordially seconded by the rector, the Rev. J. J. Gravatt, D. D. The Rev. R. A. Goodwin, rector of St. John's church, Richmond, invited the Council to hold the memorial service in that church, that being one of the oldest churches in the Diocese, and one around which centres many and sacred asociations. Mr. P. H. Mayo offered All Saints' church, Richmond, for the use of the Council. Rev. Dr. J. Y. Downman cordially seconded this.

As Winchester is the next regular place of meeting, the rector there waived its claims until the following year. With this understanding, the invitations from Holy Trinity and St. John's, Richmond, were accepted.

The Rev. G. O. Mead presented the report of the Diocesan Missionary Society, and the Rev. W. N. Tillinghast read a petition from the Piedmont Convocation, urging the clergy throughout the Diocese to bring the matter of the claims of the ministry on young men more prominently before the Church.

The Rev. Dr. Angus Crawford presented the report on the proposed Sunday School Canon, and the Rev. Thomas Semmes moved its adoption.

The Rev. G. O. Mead read the report of the committee on the Diocesan Sunday School Commission.

The Rev. J. M. Robeson read the report of the Brotherhood, recommending the merging of its funds into those of the Widows and Orphans' Fund of the Diocese.

### The Missionary Meeting.

Council adjourned and reassembled at night, sitting as a board of missions. After Evening Prayer, read by the Rev. Messrs. F. W. Neve and Cary Gamble, the Bishop introduced the speakers. Rev. R. A. Goodwin, secretary of the Diocesan Missionary Society, read the report of the same. The Sunday Schools of the Diocese have contributed during the year $2,922.94, and churches and individuals, $7,425.78, making a total of $10,348.72, and there have been disbursements amounting to $10,935.59. Appropriations have been made to forty missionaries. This includes salaries to the Archdeacon of the colored work and the Rev. O. J. Whildin, missionary to the deaf and dumb. Forty-eight points are now being served by Archdeacon Neve and his assistants, and four new churches will soon be built there, and $20,914.85 has been spent for salaries and equipments. Archdeacon Colston's excellent work in increasing salaries and strengthening weak points in the Diocese was referred to in an appreciative manner, and loving words were said in reference to Mr. Joseph Bryan, late member of the Executive Committee, now gone home.

Archdeacon Colston made a strong and eloquent address on the needs of the Diocese and how they are to be met by the grace of God.

Archdeacon Neve made one of his interesting and effective speeches on the work in the mountains, and Archdeacon Moncure spoke on the colored work, and gave instances to show that it was God's work in its fullest sense, and made an appeal for help in building a new church in Alexandria. The offerings of the evening were devoted to this purpose.

The Rev. Edward J. Lee, of China, spoke ably of the needs of that great field, and pointing out its great possibilities if the great opportunities now presenting themselves shall be utilized. The change in the Constitution recommended by the last Council providing for the annual election of secretary of the body was ratified.

**Friday Morning.**

Council opened with prayer by the Rev. Dr. R. K. Massie. The Rev. John [illegible] Robinson presented the report on Parochial Reports, which contained the following statistics: Communicants, [illegible] confirmed persons, 15,486; confirmations, 1,083 as against 660 in [illegible] baptisms, 1,085; marriages, 290; burials, 562; services, 8,190; Woman's Auxiliary, 1,745 members; Juniors, 720; Brotherhood of St. Andrew, 322 members; Sunday School officers and teachers, 1,194; scholars, 11,754; contributions from Sunday Schools, $8,-104.80. Total contributions, $238,895.-66. Value of church property, including church buildings, rectories and parish buildings, $1,414,385.90. There are 229 white churches and chapels and 16 colored, making a total of 245.

The Diocese shows an increase of 1,007 over last year.

The Sunday School Canon, being the order of the day, after much discussion was postponed for the consideration of the next Council. Council adjourned for divine service. The sermon was preached by the Rev. R. W. Forsyth.

On reassembling Rev. Dr. Crawford moved that the word Domestic precede the words Foreign in the objects for annual offerings.

Dr. Crawford also moved that the time for offering for the Virginia Theological Seminary be designated, making it the month of May.

Rev. Dr. McBryde offered the report on Increase of the Ministry. The Rev. Dr. Berryman Green read the report of the committee to consider that part of the Bishop's address relating to the death of Mr. Joseph Bryan, expressive of the deep sense of love and appreciation in which he was held by the Church, and on motion it was resolved to send these to the Southern Churchman for publication in full.

Motions expressive of the hearty appreciation to the rector, vestry and other kind friends for their hopitality in entertaining the Council, the use of the church and all other courtesies, and congratulating them on their new church, good condition of their work and wishing them God's blessing, were offered by the Rev. Messrs. John Moucure, D. D., and J. W. Ware, and passed by a rising vote.

On motion of the Rev. George P. Mayo $100 was appropriated for the use of the Sunday School Commission during the coming year.

The committee on New Parishes reported favorably the petition for one in Orange county, but objected to the boundary lines, recommending that the matter be postponed for the consideration of the next Council. This was adopted.

Rev. E. L. Goodwin read the report of the committee on Clerical Support.

Rev. W. J. Morton offered a resolution providing for the appointment of the committee on the State of the Church one year in advance of the Council. The report of the special committee on the Brotherhood was postponed until next Council.

The matter of a Diocesan paper was deferred to next Council.

Rev. Dr. Crawford offered a resolution expressive of gratitude for God's blessing in the progress of the matter of Church Unity, and that a committee, consisting of the Bishop and three clergymen and three laymen to co-operate with other Christian bodies to that end. Rev. Dr. McBryde spoke to this resolution, which was unanimously adopted. The Southern Churchman was requested to publish the report. The committee named by the Bishop consists of the following: Bishop Gibson, Rev. Messrs. A. Crawford, D. D., R. J. McBryde, D. D., and J. W. Morris, D. D., and Messrs. John B. Minor, Rosewell Page and John Rutherford.

The Rev. E. L. Goodwin read his report as Registrar and Historiographer, showing activity in examining records, and the acquisition of some valuable papers.

Council adjourned for lunch. On reassembling, the following were elected representatives to the Missionary Conference of the Third District: Rev. Messrs. F. W. Neve, H. B. Lee, and W. D. Smith, and Messrs. Rosewell Page, John B. Minor, H. C. Marchant and W. W. Chamblin. In the event of any of these being unable to attend the one receiving the next highest vote will serve.

The Bishop expressed his gratification for the attendance of the delegates present, so many having returned home before the work of the Council had been completed.

After reading the minutes, and the singing of Hymn 692 with Prayers and benediction by the Bishop the Council adjourned sine die.

It is felt that no more successful meeting of its kind has been held in Virginia for years. The charming hospitality of the people in Leesburg as shown in the beautiful midday lunches given by the ladies each day in the City Hall, as well as the social enjoyment in homes and elsewhere will long be remembered.

## CENTRAL PENNSYLVANIA.

**Rt. Rev. Ethelbert Talbot, D. D., Bishop.**

### Thirty-Eighth Annual Convention. Nam. of Diocese Changed to "Bethlehem."

The thirty-eighth annual Convention of the Diocese of Central Pennsylvania, and the last to meet under that name which has been its title ever since it was set off from the mother Diocese of Pennsylvania in 1871, the name with which the records of Bishops Howe and Rulison of blessed memory shall always be associated, met in the old town and parish of Easton. Easton is beautiful for situation on the banks of the Delaware river, where the Lehigh joins it, and the delegates found the journey thereto a delight through the valleys green and glorious in their fresh spring garb.

After Evening Prayer in Trinity church, Bishop Talbot read his annual address, which was confined more largely than usual to the affairs of the Diocese. He paid a tribute to the late W. H. Sayre, warden of the Church of the Nativity, South Bethlehem, and to Mr. Joseph S. Rodenbaugh, warden of Trinity church, Easton, whose deaths are a great loss. He reported the number of confirmations to have already exceeded last year's number, with several places yet to visit. The Bishop has received four more priests than he has dismissed and has ordained three. There is a larger number of candidates and postulants than ever before. All the parishes and missions of the Diocese are at present supplied. Since the last Convention, Leonard Hall, the Associate Mission, has begun its work, establishing fine new missions besides the work it has done among the old missions of the Diocese. Its endowment now amounts to $17,000, which, with the title to the property, is vested in the Board of Incorporated Trustees.

The Bishop urged the Diocese to meet the Apportionment for both Diocesan and General Missions, in both of which we had fallen short this year.

He discussed a plan by which, as in the Diocese of Massachusetts, the present "Diocesan Record" might be made the organ of the "Diocesan Board of Missions, in keeping its work in constant touch with all the families of the Diocese. The Bishop thought that the Sunday School work of the Diocese had improved under the influence of the Sunday School Commission, and he expected still greater results from its future plans and work.

"Mrs. Mary Packer Cummings, of St. Mark's, Mauch Chunk, who built the beautiful Church of the Redeemer at Sayre in memory of her brother, and has been helping to support the work, has now added to its equipment a most complete and commodious parish house in memory of Bishop Coleman, the late Bishop of Delaware, her former pastor and dear friend. This building will probably cost when finished about $50,-000, and we congratulate the Diocese on this last munificent gift from one to whom we were already so deeply indebted." The Bishop informed the Diocese that, through the generosity of Mr. W. A. Wilbur, of the Pro-Cathedral parish, South Bethlehem, a room had been fitted up in the memorial tower of the Cathedral for the archives of the Diocese, where the registrar can keep them in order and ready for use. He reminded the Convention that the two schools in Bethlehem, Bishopthorpe, for girls, and the preparatory school for boys were both prospering and doing most excellent work.

Closing the address the Bishop said: "It will remain for this Convention to ratify by its action the constitutional amendment changing the name of our Diocese to that of Bethlehem. * * * There have been honest differences of opinion, but the utmost courtesy and Christian consideration have prevailed, and the final result has been reached in peace and good-will. The past year has been one of steady progress and we face the future with confident hope."

The business sessions of the Convention were characterized by harmony and dispatch, a great amount of detail being attended to, with some time being given to speakers from outside the Diocese. The Rev. Dr. Lester Bradner, of Providence, R. I., addressed the Convention on behalf of the Sunday School Commission, on the subject "The Corporate Responsibility of the Church for Religious Education."

Mr. E. H. Bonsall, of Philadelphia, addressed the Convention on the work and plans of the Brotherhood of St. Andrew.

Mr. O. C. Foster, of West Pittston, was re-elected Secretary of the Convention and he appointed his rector, Rev. E. D. Johnson, assistant secretary.

The business of special interest was the enactment of a Canon giving greater authority and standing to the Sunday School Commission, whose membership was enlarged; the change of name of the Diocese to "Bethlehem;" the appointment of a Commission for the promotion of work among the Italians of the Diocese; and the hour given to the consideration of the Missionary work of the Diocese.

The report of the treasurer of the Board of Missions showed a deficit of about $2,800, a part of which was received from last year. The work has cost $700 more this year than last, and many small parishes had not paid their apportionment.

The newly elected Board of Missions is as follows: Archdeacons B. F. Thompson, and D. W. Coxe; Rev. Messrs. E. H. Gernant, and A. A Bresee; Messrs. A. A. Sterling, H. H. Stoek, W. A. Wilbur, W. R. Butler, and Leonard Peckett.

The newly elected Sunday School Commission is as follows: Rev. Messrs. S. U. Mitman, Ph. D., H W. Diller, M. A. Shipley, E. A. Gernant, E. R. Noble, H P. Walter, H. Hannah, and Messrs. H. H. Stoek, William Warner and Jas. I. Blakslee.

The Standing Committee is as follows: Rev. Messrs. M. A. Tolman, W. P. Orrick, D. D., S. L. Jones, S. T. D., A. B. Putnam, and J. P. Ware; Messrs. Guy E. Farquhar, A. N. Cleaver, Everett Warren, A. G. Mercur and J. N. Welsh.

The following delegates were elected to the Missionary Council of the Third Department: Rev. Messrs. H. W. Diller, D. W. Coxe, D. D., B. F. Thompson, and E. D. Johnson; Messrs. W. R. Butler, E. G. Radford, H. W. Kinsbury, and J. N. Welsn.

Commission on Italian Work: Rev. Messrs. M. A. Shipley, J. B. May, A. L. Whittaker, and J. A. Brown; Messrs. R. M. Bird, and Paul Gardner.

The Committee on the Increase of Episcopal Endowment reported an increase in the Fund amounting to $9,000, which was obtained by its agent, the Rev. H. E. Robbins, of Massachusetts. The committee was continued and the work of Mr. Robbins is to be continued for a time.

The Convention acknowledged with heartiest thanks the generous hospitality of the rector, Rev. P. M. Kerridge, of Trinity church, and of its people, and adjourned to meet in 1910 in St. Stephen's church, Wilkes-Barre, when the rector, Rev. H. L. Jones, S. T. D., will celebrate his thirty-fifth anniversary.

According to the action of the Convention it will be known from the close of this Convention as "The Diocese of Bethlehem."

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**To Consider Christian Social Service—Graduating Exercises of Church Training and Deaconess House—Convocation of Chester—The Bishops' Pastoral—Annual Service for First Regiment—Bequest to the Episcopal Hospital—"Composers' Night.**

At the 125th annual Convention of the Diocese of Pennsylvania a resolution was adopted referring that portion of the address of the Bishop Coadjutor which related to Christian Social Service to a committee of five; to report at the next Convention. The Bishop Coadjutor has appointed as that committee, Clinton Rogers Woodruff, chairman, Samuel F. Houston, the Rev. William M. Groton, S. T. D., the Rev. Charles Fiske, the Rev. Louis C. Washburn, D. D.

On Tuesday morning, May 25, the Church Training and Deaconess House held its graduating exercises in the assembly room of the Church House. Eleven were graduated. Four are to go to China under the appointment of the Board of Missions; the rest will take positions offered before their graduation. Two of last year's graduates were admitted to the order of deaconesses by Bishop Whitaker. Others will be made such by their own Bishops. The Rev. Arthur Rodgers preached the sermon. The diplomas were presented to the graduates by the warden, the Rev. J. De Wolf Perry, D. D. Besides the two Bishops of the Diocese and the warden, there were present, vested and taking part, the Rev. William M. Groton, S. T. D., the Rev. L. M. Robinson, S. T. D., the Rev. James A. Montgomery, S. T. D., the Rev. Andrew Duff Heffern, D. D., and the Rev. Norman V. P. Levis, who presented a candidate from his own parish. There were nine dioceses represented in the class.

The Convocation of Chester held its post convention meeting at the Church of the Good Shepherd, Paoli, on Tuesday, May 25. The Rev. Francis M. Taitt, Dean, celebrated the Holy Communion, assisted by the rector, the Rev. Horace A. Walton, who was also the Epistoler. After luncheon was served, elections were held with the following results: Dean, the Rev. Francis M. Taitt; secretary, Mr. W. F. R. Whittington; treasurer, Mr. R. Francis Wood; lay delegrate to the Board of Missions, Mr. Rowland Evans. In order to avoid conflict with other meetings the time of the April meeting was made subject to the appointment of the Dean. The appropriations to and apportionments upon the parishes were made. The Rev. R. L. Stevens spoke of the Adaptability of Church Teaching to the International Series of Leaflets. The Rev. Thomas J. Taylor told of his having found no difficulty in presenting Church teaching in a chapel, which he had opened where eight distinct religious bodies were represented, in such a way that it was not offensive.

The Church of the Good Samaritan has recently added ten acres of land to its property, a portion of which is to be used as a cemetery and the house upon it for parish purposes.

The Bishops of the Diocese have issued the following pastoral:

"Rev. and Dear Brother: As you are aware, there is a crisis confronting the Church in her Missionary work, and in hope that we may realize our opportunities and do our duty, and make a more systematic effort to adequately support the work of the Church at home and abroad, we call a meeting for prayer and consultation in the Church House on Monday, June 7, at 11:30 A. M. In the earnest hope that you will be present and heartily co-operate in this effort, we are affectionately,

Yours,

O. W. Whitaker.
Alex. Mackay-Smith."

The Rev. Frederick B. Keable, who has done such important work as the vicar of St. Timothy's chapel, has resigned that charge and has accepted a call to the Church of St. Luke the Beloved Physician, Bustleton, succeeding the Rev. S. T. Hotchkin, who was the rector for thirty-one years.

The First Regiment, N. G. P., attended their annual service in the Church of the Holy Trinity on Sunday afternoon, May 23. They were accompanied by the Brigadier-General commanding the brigade to which the regiment is attached, and the Veteran Corps of the Regiment. The rector, the Rev. Floyd W. Tompkins, S. T. D., who is the chaplain, preached the sermon. He belittled the inheritance which rich men left to their children in comparison with what the soldiers of the Civil War had left to their descendants.

The late Rev. Samuel E. Appleton, D. D., bequeathed to the Episcopal Hospital $10,000 as a memorial to his wife, to endow two beds which are to be used by such persons as may be designated by the rector of the Church of the Holy Apostles.

An audience which manifested the keenest interest in programme presented thronged Trinity Memorial chapel, on Thursday evening, May 27. The occasion being "Composers' Night," when only the works of local musicians were presented. The leading number was The Conversion, by Harry Alexander Matthews, organist and choirmaster of St. Paul's church, Cheltenham. Another prominent number was a processional hymn, "Laudate Dominum," by Herbert J. Tily, organist of St. John's church, Lower Merion. The programme was under the direction of Henry S. Fry, organist and choirmaster of Holy Trinity Memorial chapel. The Philadelphia composers represented were Herbert J. Tily, Philip Goepp, the Rev. Julius G. Bierk; David Wood, Frederick Maxson, William Stansfield, George Alexander West, L. Wesley Lears, Ernest Felix Potter, and David Edward Crozier.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Toledo Convocation—Ordination—Memorial Library Established—Men's Club of Emmanuel Church, Cleveland—Holiday Home for Poor Girls. Resolutions of Respect to the Late George C. Thomas.**

The spring meeting of the Toledo Convocation was held at St. Paul's church, East Toledo, the Rev. J. C. Ferrier, rector, on Monday and Tuesday, May 24 and 25. The Rev. Thomas G. C. McCalla, of Bellefontaine, Dean, presided. At the opening session, Bishop Leonard addressed the clergy on the subject of Missions. The Rev. Robert Harris, rector of St. Mark's church, Toledo, read a paper on "The Power of Personality in the Ministry," which was followed by an interesting discussion of the subject. The evening session was merged in celebration of the twentieth anniversary of the parish. Eleven candidates were confirmed by Bishop Leonard, one being from the mother church, Trinity, Toledo, the others members of the parish. The rector of Trinity, Toledo, the Rev. George Gunnell, and the Rev. Dr. Hopkins, a former rector of St. Paul's, joined with Bishop Leonard in making congratulatory addresses.

Tuesday was begun with a celebration of the Holy Communion, the rector of the parish officiating. Reports were then received from the missionaries of the Convocation. Steady progress was everywhere reported. At the afternoon session, the Venerable A. A. Abbott, Archdeacon of Ohio, gave an address on "The Motive and Plan of the Diocesan Mission Board," the Rev. George Gunnell on "Convocations and Their Methods," and the Very Rev. Frank DuMoulin, LL. D., Dean of Trinity cathedral, Cleveland, spoke upon the subject of "The Preacher and His Message." An interesting discussion followed each paper.

At Grace church, Ravenna, on Thursday, May 27, Bishop Leonard ordained to the priesthood the Rev. Samuel Edward Thompson, rector of the church. The sermon was by the Rev. George P. Atwater, of Akron, whose subject was "The Church: the Body of Christ." The candidate was presented by the Rev. William Washington, Ph. D., of Cuyahoga Falls, the clergy present in the chancel joining with the Bishop in the laying on of hands. Archdeacon Abbott assisted Bishop Leonard in the administration of the Holy Communion.

Following the service a luncheon was served to the clergy and visitors, by the local circle of King's Daughters, at the residence of Mrs. W. H. Marsh. About sixty guests were present. The Rev. Mr. Thompson is a graduate of Kenyon College, in the class of 1905, and of Bexley Hall, from which he holds the degree of Bachelor of Divinity, in the class of 1908. He has been in charge of Grace church, Ravenna, of which he now becomes the rector, since his ordination to the diaconate last June. On May 5, Bishop Leonard visited the parish and confirmed a class

of twenty, presented by the Rev. Mr. Thompson.

The Cleveland Local Assembly of the Brotherhood of St. Andrew held its quarterly meeting on Friday evening, May 28, at the Church of the Incarnation, Cleveland, the Rev. G. F. Patterson, rector. The principal address of the evening was made by the Rev. Walter Russell Breed, D. D., rector of St. Paul's church, whose subject was "Waiting for the Spirit."

As a memorial to the late Rev. Edward William Worthington, for many years rector of Grace church, Cleveland, the "Worthington Library" has been established as a branch of the Cleveland Public Library system. Through the liberality of Mr. and Mrs. Frank E. Abbott, members of the parish, a large room in the basement of the parish house has been suitably equipped and furnished for the purpose. The library was formally opened on May 22. This new enterprise is expected to quickly become an important factor in the institutional work which is now being carried on in this parish, under the leadership of the rector, the Rev. Charles C. Bubb.

On Monday evening, May 24, the Men's Club of Emmanuel church, Cleveland, the Rev. Wilson R. Stearly, rector, held its final meeting for this year and elected officers for the coming year. The Rev. Edward J. Owen, curate of the parish, gave an interesting lecture on "Jerusalem and the Holy Land," illustrated with the stereopticon.

Emmanuel church introduced for the first time this year the custom of holding a daily service during Lent. The daily attendance was highest upon Tuesday and Thursday afternoons and Friday evenings, with the averages of 55, 126 and 97, respectively. The average total number of persons ministered to each week approximates 450, not including Sundays, which would bring the total to 1,120, and if to this were added the Sunday School, the weekly average during Lent would be 1,376.

Last summer the Holiday House of the Girls' Friendly Society was opened at Salida Beach, Ohio, twenty miles east of Cleveland, on the shore of Lake Erie. The results were all that the promotors of the enterprise had hoped and a large number of self-supporting girls and young women were enabled to secure a two weeks' outing at small expense. The formal opening for the season of 1909 will be held on Saturday afternoon, June 26, at which time the Bishop and clergy, the diocesan officers and house committee will hold a reception and welcome all who are interested in the work of the society. The vacation house is conducted by a permanent house committee, consisting of Mrs. Ralph King, chairman; Miss Hazel Whitelaw, secretary, and Mrs. H. B. Strong, treasurer. Mrs. Mary S. Paddock is the house mother.

The annual Convention held at Youngstown, May 11 and 12, adopted resolutions of respect to the memory of Mr. George C. Thomas, late Treasurer of the Board of Missions.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Church Destroyed by Fire.

St. John's mission church for colored people, the Rev. C. B. Pritchett, rector, with its entire contents, even the vestments of the minister, was destroyed by an incendiary fire on the morning of May 17. It caught from an ice cream parlor near by. The miscreant was bent on destroying the parlor, not realizing that in doing so he might destroy the church.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### The Church Club—Sermon to Knights Templar — Hospital for Babies. Woman's Auxiliary Meeting.

The Delaware Church Club sat down to its forty-third semi-annual dinner in the home of the Country Club of Wilmington, with a very full attendance of members, and a number of visitors. Among these besides the speakers of the evening were the Rev. Messrs. A. E. Clay, Chas. B. Dubell, F. M. Kirkus, W. H. Laird, John Rigg and H. W. Wells. Mr. Laussat R. Rogers, of Emmanuel parish, New Castle, was elected president; and on his introduction by the retiring president, Mr. Chas. R. Miller, was warmly welcomed. Messrs. Chas. M. Curtis and Victor B. Wolley, active members of the Club, received many congratulations on their new honors, having been recently appointed Chancellor and Judge at large, respectively.

After an appetizing dinner was enjoyed, the president called for the speakers, first for the Bishop, who in his address made two suggestions: one for the Junior Churchmen, the establishment of a boys' summer camp, by the Junior Brotherhood of St. Andrew; the other for adult Churchmen, that the men in all the parishes draw more closely together, a thing he thought in a small Diocese quite possible. Mr. Robert L. Harrison, of New York, the next speaker, emphasized this last idea, telling of its advantages in broadening men and familiarizing them with matters of interest to the Church at large. Mr. Joseph Packard, of Baltimore, spoke for Church Unity. He described the advantage of knowing those not of us, and found the real test of a Church's vitality in what it did for those outside of its fold. The Rev. J. J. Wilkins, of Los Angeles, described the Pension Fund of the General Clergy Relief Fund, and pictured the need for it. Several popular songs were sung during the evening.

St. John's Commandery, No. 1, Knight's Templar, worshipped on the evening of Ascension Day, in St. John's, Wilmington. The Rev. Dr. Hall, rector, preached the sermon, from the text, "Lord wilt Thou at this time restore again the Kingdom to Israel?" He made an earnest plea for a recognition of that Kingdom now, and work for it here.

The Diocesan Hospital for Babies has made its annual report. Ninety-four cases of illness have been cared for, averaging seventeen each month, and taxing the capacity and resources of the building and those in charge. The house next door has been secured, and it is hoped that with the help of its friends, it can soon be paid for and put in order; so that a day nursery and kindergarten can increase the usefulness of the Institution. The receipts for the year were $4,740; expenses, $3,765.

The Woman's Auxiliary of Delaware held its annual and important meeting of the year on May 27, in Christ church, Christiana Hundred, with a large attendance of delegates and others, in spite of a rainy day. The Bishop celebrated the Holy Communion, with Archdeacon Hall as Gospeller and the rector, the Rev. W. H. Laird, reading the Epistle. In a brief address, the Bishop asked the interest of the Auxiliary in St. Matthew's, Wilmington, and then introduced the Rev. Mr. Huntington, of the China Mission. He described his work especially in the schools and asked help for them, while giving a general account of the present situation in China. All present were gracefully and hospitably entertained at luncheon by rector and people. The business session was then held. The old officers were re-elected: Mrs. C. L. McIlvaine, president; vice presidents for the three counties—New Castle, Miss A. E. Hunter; Kent, Mrs. M. B. K. Eldinger; Sussex, Mrs. Daniel Short; directress of Domestic Missions, Mrs. F. Bringhurst; of Foreign Missions, Miss M. Shearman; secretary, Miss M. Lafferty; treasurer, Mrs. Wm. C. Lodge; treasurer of the United Offering, Mrs. F. G. Tallman. Four Missionary Study Classes were reported in Wilmington; one in Dover and one in Lewes. The receipts for the year were $1,227.10: for the United Offering, $575.87. Pledges were renewed for the Bishop Lee Scholarship in Mexico; the Leighton Coleman Memorial, Dr. Briggs, foreign insurance, general missions, and in Wilmington, the Hospital for Babies and St. Matthew's mission. Two scholarships were also given to the Rev. Mr. Huntington.

## EASTERN OREGON.

Rt. Rev. R. L. Paddock, D. D., Bishop.

### Second Annual Convocation.

The second annual Convocation of the District assembled, on May 19, in St. Stephen's church, Baker City, the Rev. J. Neilson Barry, rector.

Morning Prayer was said by the Rev. James Henderson, the Rev. Charles Quinney reading the Gospel and the Rev. Mr. Barry the Epistle.

The Holy Communion was celebrated, Bishop Paddock being celebrant. The Convocation sermon was by the Rev. Louis C. Sanford.

Bishop Paddock delivered his address at the afternoon session.

Officers were elected as follows: Secretary, Rev. J. Neilson Barry; treasurer, Mr. Frederick Warner. Council of Advice—Rev. Charles Quinney, Rev. Upton H. Gibbs; Mr. Joseph T. Peters and Judge William Smith. Finance Committee—Rev. Mr. Quinney; Messrs. Peters and Warner. Elections—Rev. Mr. Gibbs and Mr. Oxborrow. Committee on Assessments—Bishop Paddock, the secretary and the treasurer.

The Woman's Auxiliary met, Mrs. Charles Breck presiding. Every parish was represented.

With a vote of thanks to St. Stephen's parish for its entertainment, the Second Convocation for the District of Eastern Oregon was brought to a close Thursday evening. The Convocation was remarkable for the splendid feeling that existed and the growth of the jurisdiction as manifested in the reports. One of the most pleasing features was the elaborate dinner served in Nevius Hall, during which, with Bishop Paddock presiding as toastmaster, clever little talks were made by Hon. C. A. Johns, Judge White, J. F. Robinson and Mark Moorehouse, of Pendleton, and Charles Breck and the rector of St. Stephen's.

Dr. Nevius who followed Bishop Paddock, told of his life work in the missionary field, sketching his boyhood in Northern New York, whence he went into church work in Alabama, thence to Pennsylvania, where he built several churches, and, after a return to Alabama, out to Portland, where he became rector to Trinity church. It was while he was rector of Trinity that Dr. Nevius volunteered for missionary work in the gold fields of Eastern Oregon, and several churches yet standing are monuments to his endeavors.

From here he went into Eastern Washington to Spokane, the Palouse and Big Bend countries and thence to the Sound and up into Alaska and across to China; everywhere building churches and doing Christian work.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Bishop Sessums Restored to Health and Returned from Abroad.

We are glad to report that Bishop Sessums has arrived in New York, and that he is feeling quite well. He is remaining in New York a few days, to attend to some business concerning the Diocese. After that he will return to New Orleans.

In keeping with their custom for many years, Indivisible Friends Commandery No. 1, Knights Templar, the highest order among the York Rite Masons, observed Ascension day with a religious service at five o'clock in the afternoon. The service was held at Mt. Olivet church, Algiers. The sermon was preached by Rev. W. S. Slack, rector of the church, assisted by the Rev. C. C. Craemer, priest in charge of Christ church cathedral. The service and sermon were very inspiring.

Rev. C. C. Craemer has been called to Trinity church, Marshall, Texas.

The Sunday School Institute of the Diocese will meet in New Orleans next week.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Bishop Harding's Appointments for June.

Bishop Harding's appointments for June are as follows:

June 6—Ordinations; 9—Poolesville, Md.; 10—Christ church, Barnesville, Md.; 11—St. John's, Olney, Md.; 13—St. Bartholomew's, Montgomery county; 14—Unity chapel, Unity, Md.; 15—St. Luke's, Brighton, Md.; 16—Conference with Montgomery county clergy, at Rockville; 17—Holy Trinity, Collington, Md.; 18—St. George's, Glendale, Md.; 20—St. Barnabas church, Leeland, Md.; 21—St. Barnabas chapel, Hall's station, Md.; 22—Conference with Prince George's county clergy, at Upper Marlboro, Md.; 23—Trinity, Upper Marlboro; 24—Atonement, Prince George's county, Md.; 25—St. Simon's, Prince George's county, Md.; 28—St. Thomas' church, St. Thomas' parish, Prince George's county, Md.; 28—St. Philip's, Woodville, Md.; 29—St. Paul's, Prince George's county, Md.; 30—St. Mary's, Woodville, Md.

The Bishop will rest during July; and in August will take up again his country visitations. Verily, a busy man is our new Diocesan!. W.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Memorials to the Late Rev. John Ambler—Rev. A. M. Lewis Will Remain in the Diocese.

On the Sunday after Ascension, there were presented to Trinity church, Morgantown, by several of the elder members of the congregation, a credence and brass collection plates and receiving basin, all in affectionate memory of the late Rev. John Ambler, who ministered there, 1887-1891. Bishop Peterkin was present and made an address of appreciation of Mr. Ambler, who after faithful service in the Church, went to his reward some years ago, leaving behind him in the Church, sons and daughters who in important places, illustrate the blessedness of pious parentage.

Rev. Arthur M. Lewis has returned to the Diocese, after a short trip to Detroit, Mich., where he went to look at the work offered by the parish and rector of Christ church. He will remain with us in West Virginia, so far as going either to Michigan or the Jurisdiction of Spokane are concerned.

The Churchman, New York, this week perpetrates the error of the Living Church Annual, 1909, on its 332d page, by stating under "Forthcoming Events," that on June 2, West Virginia will hold its "fifteenth annual Convention." It is our thirty-second, if you please. We are young, but have attained our majority among American Dioceses.

J. S. G.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Diocesan Notes.

The sympathy of Church people in the Diocese goes out to the Rev. W. W. Raymond, a most worthy retired priest, living at Baldwinsville, in the death of his wife on May 24. The funeral was held from the village church (Grace), the Bishop officiating, assisted by the rector of the parish, Rev. James Malcolm-Smith.

Plans have been drawn and approved for a parish house for St. Andrew's parish, New Berlin. The estimated cost, to be of the same kind of local stone of which the church is built, is $5,000.

The Rev. Henry N. Hyde, rector of Trinity church, Syracuse, has accepted a call to Christ church, Little Rock, Arkansas.

Preparations are already under way for the Council of the Second Missionary Department, to be held in Utica, October 26 and following days. Committees have been appointed which will meet and organize during the session of the annual Convention of the Diocese in Utica, June 1 and 3.

## PERSONAL AND NEWS NOTES.

The Rev. John B. Gibble has been called to the rectorship of the Church of the Holy Innocents, Henderson, N. C.

The Rev. G. C. Abbitt, rector of Grace church, Hopkinsville, Ky., has declined a call to Meade parish, Fauquier county, Va.

The Rev. Arthur E. Whatham, rector of St. Peter's, Louisville, Ky., has gone to Baltimore, to undergo treatment, at the Johns Hopkins Hospital. He expects to be away a month.

The Rev. Elliott B. Meredith, rector of Botetourt parish, Fincastle, Va., has accepted a call to Montgomery parish, Christiansburg, Diocese of Southern Virginia. He will assume his new duties June 1.

The Rt. Rev. William C. Gray, Bishop of Southern Florida, on Ascension Day, observed the 49th anniversary of his ordination to the priesthood, by celebration of Holy Communion at Christ church, Fort Meade, Florida.

The eighty-fourth meeting of the Archdeaconry of Albany will be held in St. Luke's church, N. Y., Catskill, on Monday, June 14, and Tuesday, June 15. Among the speakers will be the Rev. Angus M. Porter, of Albany; the Rev. Dr. B. W. R. Tayler, of Schenectady; Archdeacon Battershall; the Rev. Charles L. Adams, of Hudson, and the Rev. John A. Bevington, of Albany.

The Rev. John V. Quinn, a priest of the Church of Rome, was received into lay communion by the Bishop of Washington at his chapel on Ascension Day. Upon his admission to the ministry he will become an assistant at Ascension church, Washington.

The Rev. Guy D. Christian, who has been on the staff of Grace church, New York, for the past year, has been appointed by the Board of Missions for work in Alaska. He will have charge, during June and July, of Epiphany church, Barton Heights, Richmond, Va.

The ladies of St. Philip's congregation, Durham, N. C., had assumed $3,000 of the debt of $8,000 on the church, each agreeing to save one car fare a day until the required sum was raised. The men of the congregation raised $4,200 towards the debt, and on May 11, the ladies met, with about forty-five men and women present, when about $3,800 was subscribed—sufficient to clear the handsome new church of debt.

The Rev. Dr. Roland Cotton Smith, rector of St. John's church, Washington, D. C., is to preach the sermon at the Ordination of Deacons, graduates of Bexley Hall, Gambier, on Sunday, June 20, in the Church of the Holy Spirit, being the Chapel of Kenyon College, Gambier, Ohio. On the evening of this day, the Baccalaureate sermon for the Senior Class of Kenyon College will be preached in the same place, by the Very Rev. Frank Du Moulin, Dean of Trinity cathedral, Cleveland, Ohio.

The Rev. Thomas J. Bensley, formerly a priest of the Church of Rome, was admitted to the ministry and exercise of his priesthood in the communion of this Church, in Trinity cathedral, Cleveland, Ohio, Saturday, May 8, in the presence of a number of the clergy. Rev. Mr. Bensley took the oath of conformity, and the promise of allegiance under the Canon required. His ministry had previously been exercised in England.

St. Andrew's, Louisville, Ky., the Rev. J. K. Mason, rector, has adopted the plan of a double offering every week, one for the general parochial expenses, and one for missions; $1,700, a sum considerably above their apportionment, has already been promised by the regular weekly giving, and it is expected that $2,000 will be finally pledged. Grace church has adopted a similar method and proportionately has already met with equal success. The sum total of all monies raised by St. Andrew's for all purposes was $32,000. This parish has only 484 communicants, most of them being in moderate circumstances.

The closing exercises of the St. Paul Normal and Industrial School, Lawrenceville, Va., which began Sunday, May 23, with the preaching of the baccalaureate sermon by the Rev. Charles L. Somers, rector of St. Philip's church, Richmond, Va., ended Thursday night, with an alumni reception and re-union, were among the best and most brilliant from every point in the history of the school. Friends from the North and from various parts of Virginia were present, and the exercises were highly creditable to the pupils as well as to the able principal of the school, the Rev. James S. Russell, and his assistants. There were eighteen trade graduates and thirty-five normal graduates, to whom diplomas were presented by the Rev. Samuel R. Bishop, of New York, general agent of the Church Institute for Negroes. Mr. Bishop also made a sympathetic and helpful address.

# Family Department.

### The Unanswered Prayer.

Unanswered yet! The prayer your lips have pleaded,
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer?
Your need will be supplied some time, somewhere.

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Tho' years have passed since then, do not despair;
The Lord will answer you some time, somewhere.

Unanswered yet? Nay, do not say "ungranted";
Perhaps your part is not yet wholly done,
The work begun when first your prayer was uttered,
And God will finish what he has begun,
If you will keep the incense burning there,
His glory you shall see some time, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence has heard her prayer,
And cries: "It shall be done," some time, somewhere.
—Church Life.

### A Cure For Disunity.

By the Rev. E. H. J. Andrews.

However much good Christianity in its divided condition, may be doing in the world—and it is doing a great deal—the fact remains that a divided Christendom is neither consistent with the spirit of the New Testament, nor primitive; and must be a source of constant disappointment and pain to its divine Founder, whose earnest prayer was that all might be one in Him as He was one in the Father.

The evil of it may be seen in various effects, but chiefly in the weak front the divided army is exhibiting to the enemy of all—nowhere more clearly evident than in foreign lands where efforts are being made to evangelize the heathen. For instance, the Chinese and Japanese are thinking peoples and mentally alert. Our Christian missionaries go to them with the message that the God of the Christians is the only true God—a fact that might soon be demonstrated to their complete satisfaction did Christianity but approach them as an united body, declaring facts in agreement with one another.

But Christianity does not so do. It comes to them in the form of a hundred sects, whose conflicting claims are bewildering in the extreme. They are told by this one that Baptism is necessary to salvation; by that one that they have only to believe; on the one hand, that they are validly baptized if water is poured upon their heads; on the other, that they must be immersed. We teach them that confirmation is an Apostolic ordinance, a statement others deny by both precept and example; that except they eat and drink the Lord's Body and Blood in the Sacrament of the Altar they have no life in them, a claim set at naught by others who assure them that they need only to live virtuous and righteous lives. One declares the Apostolic form of Church government to be Episcopal, another Presbyterian, another Congregational. The ministers of one body of Christians appear before them in official robes, others repudiate the necessity and make light of the custom.

And so it goes; and, as a consequence, the poor benighted heathen is bewildered and discouraged, baffled and dismayed. Is it any wonder if in the face of such confusion he prefers his own religion, as being not worse, if not better and more consistent?

Nor is this the case only with the Chinese, Japanese and other peoples we are accustomed to speak of as heathen. Everywhere men are groping in the darkness for light—travelling men on the cars, business men on the streets—men little suspected of having any interest in such things—pondering upon spiritual problems and weighing the claims of the "churches" with sane and practical minds—groping for light in the tangle of confusion, looking for divine order in human chaos!

We cannot blind our eyes to the existence of this condition, nor can we deny its unfortunate effect on those we, in obedience to the Master's command, are trying to reach; and so every little while we offer the Church prayer for unity, and conferences of men, representative of the various denominations of Christians, assemble and deliberate, in the hope that something may be done to minimize the evil and bring about the end desired.

Now, to heal a disease we must go to the seat of it and discover its cause. What cause do we find at the seat of the disease of disunity? We find the defection of unstable members of the Church!—men who at the crucial time did not stand fast in the faith! If every one ever admitted into the fellowship of Christ's religion had stood fast in the faith from the beginning there would be but one body of Christians to-day. All have not continued steadfast, and, as a consequence, we have over a hundred sects, all calling themselves Christian; all, perhaps, technically Christian; all, perhaps, sincere in their love of the Master; all, perhaps, zealous for the upbuilding of His Kingdom on the earth—yet, all rivals one of another; all sowers of discord; all spreaders of confusion.

In the meantime, the thinking masses, open to conviction, ripe for Christian conquest, are standing off in doubt and perplexity. "How," they are asking, "can these bodies all be Christian, contradict one another, as they do? They cannot all be Christian! Which, then, of the many is the Church of the Living God?"

There are three things every Churchman can do in the desire to bring about the unity of the Christian forces.

In the first place he can continue to pray the Master's prayer that all may be one—that it may please the Almighty Father to take away from His people all hatred and prejudice and whatsoever else may hinder them from godly union and concord; that, as there is "but one Body and one Spirit, and one hope of our calling; one Lord, one Faith, one Baptism; one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity," and may glorify God "with one mind and one mouth."

In the second place, he can help, in one way or another, to set forth the divine character of the historic Church—her Apostolic Ministry, her indispensable Sacraments, her incomparable Liturgy, the solemn grandeur of her services! He can proclaim: "Here, friends, is what you are looking for. This is none other than the House of God!—this is the Gate of Heaven!"

In the third place, he, himself, can stand fast in the faith. By so doing, while he may not succeed in obliterating the disunity of the past, he may spare the Church any further disunity in the future. Should he see the need of reformation—and, God knows, much need exists—let him spend himself untiringly in the effort to bring about the reformation needed; but, let him do it from within, and not from without! Let him do it as a steadfast member of the Body Corporate.

Nothing has ever justified anybody in separating himself from the Church of the Living God. Nothing can ever justify anybody in so doing. Individuals will, from time to time, spring up and dazzle men's minds with new and fascinating theories, and organizations built upon them will astonish the world with the signs and wonders they exhibit; but this must needs be. The Master foresaw the time and warned men against it. "Many," said He, "shall come in My Name, saying 'I am Christ,' and shall deceive many. There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect. If any man shall say unto you: "Lo, here is Christ, or there, believe it not. Behold, he is in the desert, go not forth. Behold, he is in the secret chambers, believe it not."

Let Christianity become an united force and there will be no delay in the winning of the world for Christ.

### How to Preach.

"If there be any requirement demanded of preachers, it is that they prepare; for preparation is the first essential to good preaching. Don't mistake me, now. Preparation does not imply heaviness of matter; and similarly, one cannot speak lightly on a definite topic without first undergoing 'heavy' preparation. Literary men well know the most brilliantly lucid and witty passages often take the longest to write; but reams of weary prose may be thrown off as rapidly as words can be written."

"Preparation is everything," emphatically repeated Mr. Black. "For ten years I wrote every sermon I preached; but before putting pen to paper I had in my own mind each one thought out, arranged and even preached. The typing, which I did myself, only made the subject all the clearer; taking the manuscript into the pulpit lent me assurance. If the preacher have mastery of his thoughts, and a well-defined and certain message, he need never fear not being listened to. Still, he cannot either read his sermons all the time, or preach them extemporaneously every Sunday, for variety is the greatest need in delivery. It is the demand and desert of every congregation; it should constantly warn preachers against growing stale."—Hugh Black.

We are sometimes constrained to ask, Does higher civilization lead to higher demoralization? If Christ goes out of the home all the art that comes into it leads inevitably to moral retrogression.

### His Mother's Songs.

Beneath the hot midsummer sun
The men had marched all day;
And now beside a rippling stream
Upon the grass they lay.

Tiring of games and idle jests,
As swept the hours along,
They called to one who mused apart,
"Come, friend, give us a song."

"I fear I cannot please," he said;
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried,
"There's none but true men here;
To every mother's son of us
A mother's songs are dear."

Then sweetly rose the singer's voice
Amid unwonted calm,
"Am I a soldier of the cross,
A follower of the Lamb?

"And shall I fear to own His cause?"
The very stream was stilled,
And hearts that never throbbed with fear
With tender thoughts were filled.

Ended the song; the singer said,
As to his feet he rose,
"Thanks to you all, my friends; good night,
God grant us sweet repose."

### A House Blessing.

We have been receiving messages of truth the last year or two in a new guise—little cards suitable to post up on our walls or desk and bearing short, pithy sayings, or such polished gems as Van Dyke's "Footpath to Peace" or Channing's "Symphony," printed in large type which can be easily read. The other day a new one came to me—"A House Blessing." This is what it said: "The Beauty of the House is Order; the Blessing of the House is Contentment; the Glory of the House is Hospitality; the Crown of the House in Godliness."

It was a compact summing up of four of the greatest virtues which go to the making of a good home, and how unfortunate a dwelling any place is which lacks one of them!

The first is that which perhaps comes most readily into the mind of the young wife who thinks anxiously of the new duties before her. She must keep the house in order all the rest of her days—such a long vista of dusting and sweeping and cleaning stretching out into the years before her! How prosaic it seems compared with the career of the college friend who has become an artist! But observe, this, too, is a task of beauty, for "The Beauty of the House is Order." And did you ever stop to think that the House is one of the most important things in the world—the shelter of those you love most, the place which is to become the paradise of you and yours upon this busy earth? The House! It is the bulwark of the nation; it is the place where the kingdom of God must grow and prosper if it is ever to come to pass. The house is most important, and "The Beauty of the House is Order."

"The Blessing of the House is Contentment." Blessing means the thing that brings happiness. You may have thought it to be the new piano which you are to buy in a year or two, or the new paper which you hope to have on the walls. But they will bring happiness only as they bring satisfaction and contentment with them, and you might just as well be enjoying that while you are waiting. The blessing is really always Continent after all and it may be had without money without debts. Mrs. Wiggs never waited until after she had received Miss Lucy's gift. She was one of the people who enjoy the Blessing of the House all the time.

But the house is capable of something greater even than beauty or happiness. It may be glorified by Hospitality. I wonder if the writer was thinking of a reception like that I attended last winter. There were soft lights, and music and the rustle of beautiful gowns everywhere. The people were all gracious, and many of them very winsome and wise. There was no thought of anything harsh or disagreeable, everybody looked glad or happy, and the House that night seemed a very wonderful place.

Or did the author think of some one like two old people I know who took a little Dutch boy, ill with tuberculosis, into their home and kept him all one summer because there was no other suitable place for him to live? In one case the House was all ablaze with light and joy and beauty; in the other, it was poor and bare and crowded with signs of toil; but both Houses alike were glorified, for both were filled with Hospitality.

There are a few Houses whose floors are spotless, whose inmates are contented, satisfied with the common daily pleasures which come within their honest possession, glorified with occasional festivals, and the friendships of the guests who are made glad by the hospitality of the owners. And yet all is not quite perfect. There is a little cloud sometimes, and there may be a day when darkness will hang over the House. Then it is that the last great virtue is needed sadly. For the Crown of the whole is Godliness. A House where the father is the priest, teaching his little company to see above the sheltering roof up into the invisible land where the darkness becomes light; where the mother is the priestess, purer and more womanly than the vestals who guarded the sacred fire beside the Palatine Hill; a House where there is Godlikeness—this is the House built upon a rock, and this House has received its coronation.

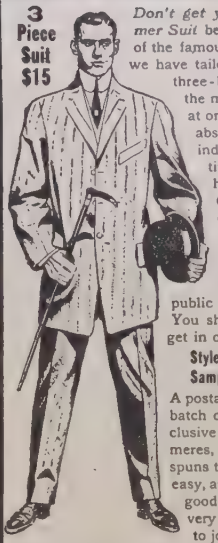
There are houses built of precious stone, with high walls and costly adornings, great houses for the rich and wise, made beautiful by every device of man; and there are plain little houses, cheaply made, and some which have only a single room. But whoever you are, rich or poor, you have a House—the roof which covers you from the sun and storm, and the walls which make your little place of rest and retirement in the great world. Your House may have all these splendid things—beauty and blessing and glory and a crown.—Zion's Herald.

### The Comfort of Love.

Two young men roomed together in college, and a very strong attachment was formed between them. Later they entered business in the same city, and their affection continued and deepened until they were both gray-haired. The hour came when one of them was waiting in agony at a telegraph station for news from a dying son. His friend of the years stood by his side. He spoke no word nor offered any sympathy, save that he returned the handclasp of the broken-hearted father. He did not need to speak. His was the silent comfort of love.

If in some deep trouble we seem to see no sign of Divine love, we need not doubt that it is there. He who has loved us always is at our side. His presence is the comfort of our broken hearts.


SPECIAL SUMMER SERGE SUIT $15 OF BERRY MAKE




*Don't get your Spring or Summer Suit* before you see a sample of the famous *Berry Serge* which we have tailored up into two and three-buttoned Sack Suits of the most fashionable models at only $15.00. The serge is absolutely pure worsted of indigo-dyed blue and positively *will not fade*. The high character of *Berry Clothing* is known wherever good dressers go. *There is no better.* We guarantee this Serge suit to be the best suit ever offered the public anywhere at **$15.00!** You should make it a point to get in on this special offering.

**Style Card, Measure Blanks, Samples, Etc., FREE.**

A postal will bring to you a big batch of samples from our exclusive stock of Serges, Cassimeres, Cheviots and Homespuns that will make selection easy, and our method of selling goods by mail makes it a very simple matter for you to join our army of enthusiastic mail-order patrons—men of discriminating taste.

*You have much to gain and nothing to lose by wearing Berry Clothes.* We guarantee the fit, fabric and finish, and we guarantee an *air of grace and style* rarely seen in garments costing under $50.00. We ship goods C. O. D. with privilege of examination before paying a penny. *We know Berry Suits never fail to make good.*

Write now—take the first step towards getting in touch with the *South's Largest Clothiery.*

O. H. BERRY & COMPANY
RICHMOND VIRGINIA


### Precious Faith.

It is "precious faith," costly in itself, priceless in the blessings it brings. And how does it bring them? Not by any virtue or worthiness of its own. There is no merit in faith; how can there be when it comes from simply trusting the trustworthy? Is there anything virtuous in the fact that we have "fled for refuge," and have found safety in the cleft of the Rock? No, faith is not in the least a recommendation of goodness before God. It is the clasp of the life-belt when the man is drowning; the rest of the rescued in the arms that bear him to the shore; the standing in peace behind the shield which our champion presents to the foe. It is the very opposite of merit; it is our recourse to mercy. But just because it is all this, it is "precious" in the blessings it brings. Cowper calls faith "the blood receiving grace." So it is, and it is the "receiving grace" also for all the circle of the blessings of God in Christ, purchased for us with his blood, stored up for us in his fullness, conveyed to us by his Spirit. Cherish, then, this "precious faith." But do so, not by continually looking at the faith, and as it were pulling it up to see if it is growing. Do so rather by often looking at its object, and by continually putting faith into use, as you meet each reality of life, relying upon him. By faith Jesus Christ becomes, not only an outside fact, but an inward power to make all things new, and in you and so abound.—Dr. Moule.

Empty hours, empty hands, empty companions, empty words and empty hearts draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil.—William Arnot.

# Children's Department.

## Grumble Corner.

I knew a man whose name was Horner,
Who used to live at Grumble Corner,
Grumble Corner in Crosspatch Town,
And never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog, he growled at the cat;
He growled in the morning, he growled at night,
And to grumble and growl were his chill delight.
He grumbled so much at his wife, that she
Began to grumble as well as he,
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain
Mr. Horner was sure to complain,
And if there was not a cloud about
He grumbled because of a threatened drought.
His meals were not to suit his taste,
He grumbled at having to eat in haste.
The bread was poor, the meat was tough,
Or else he hadn't had half enough,
No matter how hard a wife might try
To please her husband with scornful eye
He looks around and then with a scowl,
At something or other he has to growl.

One day as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown it used to wear.
"I may be mistaken, perhaps," I said,
And after saluting I turned my head,
"Why, it is, and it isn't Mr. Horner
Who used to live in Grumble Corner!"
I met him next day, I met him again
In melting weather, in pouring rain,
When stocks were up, when stocks were down,
But a smile, somehow, had replaced the frown.
It puzzled me much, and so one day
I seized his hand in a friendly way
And said, "Mr. Horner, I'd like to know
What can ever have changed you so?"
He laughed a laugh that was good to hear,
It told of a consience calm and clear,
And said, with none of the old-time drawl,
"I've changed my residence, that is all."
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy in Grumble Corner,
We all were needing a change complete,
And you'll find me now on Thanksgiving Street."

Now every day as I move along
The streets so filled with busy throngs
I watch each face and can always tell
Where men, women and children dwell—
And many a discontented mourner
Is spending his days in Grumble Corner
Sore and sad, whom I long to entreat
To take a house in Thanksgiving Street.

## That Pet Chicken.

Elizabeth Roberts Burton.

Peter was a queer name for a chicken, wasn't it? But Peter was such a funny chicken that everyone thought he should have a queer name.

In the beginning, Peter was an accident, and this is how it happened. There was a nest in the corner of the woodshed, and of course there was a nest-egg in it. Now, a nest-egg is one that is left in the nest for weeks and months to remind the hens to lay eggs. It happened that this nest-egg was good, which was the queerest part of it all. When Molly went out to hunt the eggs one evening, she heard a faint "Peep, peep," in Spotty's nest. "What can this mean?" Molly thought.

She looked into the nest, and there, to be sure, she saw what had happened —the nest-egg had hatched. As he had no mother to take care of him, Molly put him in a basket in the kitchen, and kept him there until he was strong enough to run about. That wasn't long, of course, and then what fun he was!

"He is such a pretty, soft, little, yellow, fluffy ball, and is so cunning that every one makes a pet of him," Molly explained to visitors, when she told of his little tricks.

And, really, there was no end to Peter's tricks. When Molly put him on the key-board of the piano, he loved to run up and down over the keys to make that beautiful tinkling sound, and he looked so self-important and happy when he was doing it. Whenever he found a newspaper he was delighted, for he thought the little black letters printed on it were lovely little bugs for him to eat, and he would give the tiniest and merriest little cluck, cluck, cluck to his friends to come to the splendid feast. In the kitchen, he followed the cook as she moved about, so that he could catch the crumbs that dropped from her apron, and when he bobbled up and down to catch flies, he looked like a little ball of yellow yarn.

Well, Peter's tricks were all very cunning so long as he was a baby, but, like other babies, he grew up, and very fast, too.

"Why, my dear, I have no peace in reading my newspaper at all," Molly's papa would say to her. "Each time I move, that good-for-nothing chicken jumps up and plucks at my paper, and bothers me so that I can't read."

Poor Molly! Just as though she was to blame for Peter's tricks.

Hadn't she more trouble with him herself than any one else had? It had been very funny, of course, to have a dear little chicken running up and down over the white piano keys, but to have a big chicken that had just walked through a mud-puddle do it—that wasn't a bit funny. And Peter could not understand why he shouldn't do the same things now that he had always done.

Why, poor Molly found footprints on her fancy work, on the table covers, and sometimes even on her bed. And Peter simply wouldn't stay out of the house.

If the boys carried him out and dropped him over the fence into the orchard twenty times a day, he was sure to be back in the house again as soon as they were.

"We really must get rid of that chicken," Molly's mother said. "Shall we give him away, or shall we put him in a pot-pie?"

They were talking it over at the table, and Peter must have heard them, for just then he appeared and spoke for himself. No one knew how he had gotten into the dining-room, but then no one ever did know how Peter got into places. The first thing they heard was a little chuckling sound, and looking up, they saw Peter just as he landed in the potato dish.

"Well, that settles it," said Mr. Martin. "I'm sorry, Molly, but we'll have to send him over to Mr. McKay. He has a chicken-yard with a high fence around it, so Peter can't bother any one there."

Peter left the same afternoon.

Every one was sorry to see him go, too, but they knew they never could live in peace and comfort while he was about.

And now, when any one speaks to the Martin family about pets, all say, "Don't ever have a pet chicken, but if you must have one, give him away before he grows up."—Elizabeth Roberts Burton in S. S. Times.

## A Word to Girls.

Girls in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of city life. But life in the city is not the bublic holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working girls in the city have an infinitely more monotonous existence than the country girls ever dreamed of. You get up early and work hard, it is true, but the picnics you attend in summer and the sleigh rides and parties that enliven your winter give you social recreation and change while there is always the keenest enjoyment for those who know how to read mother nature's book.

Think of spending every day working in a dingy office, writing and figuring constantly, with but half a day's vacation in three year's, as one girl I know of has done! Think of spending all the hot dusty summer days at a sewing machine in a factory with the ceaseless clatter of hundreds of other machines all about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel as a villian ought to feel, and again walking home at night! All these things thousands of girls in big cities do.

One girl I know stands and irons ready-made shirtwaists all day, week in and week out. What is the variety of her life? How would you like to exchange your duties with her? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake, and sweep before the hottest part of the day, peel the potatoes for dinner out under the shade of a tree, and after dinner is over to sit out in the cool and shady yard, or rest in the hammock, or take a canter on a pony; or in the fall go to the woods in search of nuts, and at night lie down and breathe in the sweet-scented air of the country instead of amid sewer smells and effluvia or dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why, if you live in the city, you would pay for fruit that you will not pick up from the ground now. How would you like the ever-present possibility of losing your "job" and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of these things before you give up the quiet and peaceful life of the country with the certainty of a comfortable home, even if you do not have ice cream and oysters every day. To make the best of what you have is better than to rush into evils that you know not of.—Metropolitan and Rural Home.

---

If Jesus had walked in paths that were without stone or thorn, and with eyes that were never tear-stained and a heart that was never grief-rent, he might be to us a vision of radiant beauty, but we could never understand Him, nor feel that He understood us. But the wound in the hand which He extends to us and the sorrow underlying the smile of the face which He turns towards us give us mutual understanding. Now we can believe that he understands our tears and our heartaches and our agonies. It is the deep-laid cable of sorrow which runs under the great salt sea of fears and along which throb flashes of pain that bind together the continents of life.

### A Hundred Years From Now.

There's a picture in the window
  Of a little shop I know,
With boys and girls dressed as they were
  A hundred years ago.
And since I saw it, I have thought,
  And keep on thinking how
The children, maybe, will be dressed
  A hundred years from now.

Will girls wear caps or farthingales,
  Or hoops in grand array?
Will they wear bows like butterflies,
  Just as they do to-day?
Will boys wear jackets short, or tie
  Their hair in queues? Just how
They'll really look, I'd like to know—,
  A hundred years from now.

What do you think the girls and boys
  Will eat in those far days?
Will they be fed with breakfast foods
  In many sorts of ways?
Will all the good and tasty things
  Be worse for them than rice?
Will ice-cream soda make them sick,
  And everything that's nice?

Will children's books have pictures then,
  Or just all reading be?
Perhaps they'll be hand-painted and
  Most beautiful to see,
But when I think of those I have,
  I truly don't see how
They can be any prettier
  A hundred years from now.

Sarah Noble-Ives in St. Nicholas.

### The Angels that Watch Over us.

Little Mary Allen was afraid of the dark at night when she was put to bed. To be sure, the door of her room opened into her grandmother's; but that was not like having a light and somebody to talk to.

One night there was a storm. The thunder crashed, and every time the lightning flashed she could see through her window the lilies in the garden bending and falling in the gale like tall white ladies. Then she turned over and saw through the open door a candle lighted on her grandmother's table, and the old lady in her easy-chair placidly knitting.

"Grandmother," she called, "I am coming!"

And before Mrs. Allen could answer a little white figure dashed across the floor, flung itself upon her, and was now closely wrapped in her skirts.

"Mary," said the old lady, lookly down at the scared face, "you have run away from your angel. Do you feel safer with a poor old woman in a storm than with the angels that have guarded you every moment since you were born?"

"I can see you, and I cannot see them," replied Mary.

"Yes, but they can see you when I cannot. They are with you when I am asleep or absent."

"Grandmother, what are angels anyhow?"

"They are the watchers from Heaven that attend us. Sometimes you may be far from home and from those who love you; but always your angels are with you. It is written: 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' So just now, if you had stayed in your bed and believed in your angels, you would not have been lonely and you would have been delivered from your fear. Once when Peter lay in prison awaiting his death an angel came, struck off his chains, and led him through the doors out of the gate into the city. That was long ago; but every day the angels come still to deliver us from the prison of our fears."

"Grandmother, I wish we could see our angels."

"If we could see them, we would not need to believe; and it is faith that draws us up to God and to the angels. Are you afraid of the dark now?"

"No, grandmother," said the little girl as she arose, put her arms about the old lady's neck, and kissed her. Then she went back to her bed in the next room. A few moments later she called out: "Grandmother, the angels are here; I can feel that they are."

"That is because you believe," said her grandmother.—Boys and Girls.

### The Saucer Pie.

Once upon a time there was a saucer pie. A saucer pie is a pie that is baked in a saucer instead of a pan; and if you have never seen one, I hope you will before you are a hundred years old.

This pie was baked in a saucer that belonged to a little girl named Polly. Her grandmother had given her the saucer, and it was as blue as the sky.

When her mamma took the pie out of the oven and put it on the table to cool, she said:

"Here is a nice little, brown little pie,
Baked in a saucer as blue as the sky"

The pie belonged to Polly as well as the saucer. Her mamma had baked it for her because it was her birthday, and she was very proud of it. "Tell me about it again," she said as she stood on tiptoe by the table to see it. Then her mamma said:

"Here is a pie that is dainty and sweet,
Baked in a saucer, for Polly to eat."

But Polly did not want to eat her saucer pie by herself. "I will have a party," she said; and away she went with dancing feet to call her neighbors in.

There was Martin and Margaret and little boy John, and all of them came to Polly's party. When they got there the table was set with Polly's doll dishes, and in the middle of the table was the pie.

"A nice little pie, in a saucer blue,
Baked in the oven for Polly and you."

said Mamma as she cut the pie once across this way and once across that. Each child had a slice; and then, nibble, nibble—

All that was left of the saucer pie
Was a crumb in the saucer as blue as the sky.

—Maud Lindsay, in Kindergarten Review.

### Shooting Stars.

Shooting stars are not real stars at all, but are small bodies which the earth runs into and which are made so hot by friction in the atmosphere that they are burned up. The real stars, as those of the dipper, are very, very far away, so far that no one knows the distance. They are bright bodies like our sun, but seem like points of light because they are so far off. As the earth moves about the sun, it frequently meets little bodies. It is moving so fast that when it strikes them the friction in the air is very great and usually they are burned up. They seem like moving stars, but are really only a few miles above us in our atmosphere. Sometimes one is so large that it comes through the air, without being wholly burned up, and falls on the ground.

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

INCORPORATED 1882.
THE VIRGINIA FIRE & MARINE Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

Richmond, Fredericksb'g & Potomac R. R.
TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *7.10 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

N. & W. R'Y.
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

### Conscience and Future Judgment.

I sat alone with my conscience,
In a place where time had ceased,
And we talked of my former living
In the land where the years increased,
And I felt I should have to answer
The questions it put to me,
And to face the answers and questions
Throughout an eternity.

The ghosts of forgotten actions
Came floating before my sight;
And things that I thought were dead things
Were alive with a terrible might,
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

As I thought of my former living,
And the judgment day to be—
Sitting alone with my conscience
Seemed judgment enough for me.
And I wondered if there was a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.

Then I woke from my timely dreaming
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.

So I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future
In the land where time will cease.
And I know of the future judgment,
How dreadful so e'er it be,
That to sit alone with my conscience
Will be judgment enough for me.

—Charles W. Stubbs.

### Trinity Sunday.

The beautiful month of June comes to us with its eleven special days of devotion. The first one is the Tuesday after Whitsunday, prolonging the strain of rejoicing over the outpouring of the blessed Spirit. Then follow the Ember Days, when we are called upon to pray for those who are to be ordained to any office and ministry in the Church.

In many places at this time there will be those whose minds and hearts are deeply impressed with the importance of the work to which they are to be admitted by the authority of the Church. The Ember Day prayer for those to be ordained should be offered with great fervency this week, for Trinity Sunday is one of the special times for admitting men to the Diaconate and of promoting from the Diaconate to the Priesthohod those who have won for themselves a good degree.

Trinity Sunday brings before us not a mere theological dogma devised by men, but a most blessed fact revealed by God. He has told us that He is our Father, our Redeemer and our Sanctifier.

There has been much controversy as to the nature of Deity, but what we really can know about God is what He Himself has made known. Do not think, then, of Trinity Sunday as reviving old discussions, perplexing each other with definitions, but rather as the time for urging all to rejoice that He who is the Maker of heaven and earth is the Redeemer of the world and the Sanctifier of all those who believe.—American Church S. S. Magazine.

The Rev. Wm. H. Milton, D. D., rector of St. John's church, Roanoke, Va., has been called to St. James' church, Wilmington, Diocese of East Carolina.

The Rev. J. Howard Gibbons, for the past eight years rector of Christ church, Point Pleasant, W. Va., has accepted a call to Ashland, Ky.




CHURCH CHANGES

**ENRICHMENT** and **DECORATION** Designed and Executed or Estimated on for ANY PART of the COUNTRY. **THE TRINITY SEASON** affords a convenient opportunity fo the carrying out of such work, and the erection of **MEMORIAL GIFTS** to your **PARISH CHURCH.**

Write us for Information and Illustrated Handbook.

J&R LAMB 23, 25, 27, Sixth Ave., NEW YORK.


### Keep the Child-Heart.

Children are pleased with little things. Grown-up people may be dissatisfied and captious because their plans go wrong, but children live in a beautiful land where grains of yellow sand are better than golden coins, and flowers in a daisied meadow are worth more than the treasures men most prize. Blessed beyond all others are the men and women who keep to the end of life the sweet and trustful spirit of childhood.

Jesus once said to his disciples, "The kingdom of heaven is within you." I think we do not understand this fully until life has taught us some of its lessons. But let me explain to young people that they have only to remember certain days when they were out of tune with everyone, and certain other days when their aim was to make everyone happy, to know precisely what our Saviour meant. Let us believe that we have the kingdom of heaven within us, and say daily with the children,

"Jesus loves me, this I know,
For the Bible tells me so."

The consciousness of belonging to Jesus brings heaven into every heart.

To go a step farther. Suppose that day by day we stop at intervals, and send a prayer up to the Lord for heavenly calm amid agitations. You and I might say, "What would Jesus do if he were here? What would He wish me to do, to be?" Younger or older, let us be as children in His service.

Jesus is still extending His arms to encircle you. He still says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

And still the most blessed of all people, even if they have silver hair, are those who have kept the child-heart in touch with Jesus, through the years.

Here is another thought for you. Jesus blessed each little child. He does not look at you as if you were a stranger. He knows who you are, and where you live, and what your name is. When you have had a hard time over your lessons, and have been discouraged, it is worth while to tell Him. When you have made a mistake, when you have had a disappointment, tell Jesus. The greatest wisdom in the world is to tell Jesus everything.—From "That Sweet Story of Old."

Set yourself earnestly to see what you were made to do; and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

The address of the Rev. H. H. Phelps has been changed from Wellsburg, W. Va., to Weldon, N. C.

### The Meaning of "Churchman."

I have received a letter from a communicant member of the Church, asking my answer to a question, "What does the word Churchman mean? What ought I to mean when I call myself a Churchman?" And I answered as follows:

What does the word mean? Does it mean anything? It used to have a real and very definite meaning. But it seems now to be indefinite—to be fading away. Twenty-five years ago, if a man called himself a Churchman, it was understood that he was a member of the Protestant Episcopal Church, who, when he said "I believe in the Holy Catholic Church," did not mean that he believed in "all who call themselves Christians;" but that he believed that Christ Himself had established among men a society or organization to be His instrument in maintaining and propagating on earth the knowledge of His word and truth in His Gospel, to uphold and teach the true faith, and to minister with authority, through His sacraments, the blessings for which He had made them His instruments; that in that Church He instituted and ordained a ministry, which by His promise was to continue "till the end of the world;" that this His promise is still fulfilled, and that by direct succession from the first Apostles that ministry is still acting with authority in His name. When then one called himself a Churchman, he did not mean that he was a member of a sect or of a denomination or of a church, but that he in firm love and trust was a member of the Church, as represented in this country by this body which had direct historical descent from, and continuous identity with the Church which was in the beginning. He believed that it was his duty to abide in the unity of that Church, to conform to its discipline, in it to fulfill his Christian obligations, and to seek and receive Christ's grace and blessing.

That was the old-fashioned meaning of Churchmanship.—Bishop Paret.

### Wesley's Cure for Trouble.

It is said that John Wesley once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone wall to a meadow, over which a cow was looking.

"Do you know," asked Wesley, "why that cow looks over that wall?"

"No," replied the one in trouble.

"I will tell you," said Wesley. "Because she cannot look through it; and that is what you must do with your troubles—look over and above them."

The Rev. W. Cosby Bell, rector of the R. E. Lee Memorial church, Lexington, Va., preached the baccalaureate sermon before the graduates of Stuart Hall, formerly the Virginia Female Institute, at Staunton, Va., Sunday morning, May 30.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### COUNTRY BOARD AT LEGO.

Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

### THE SEATTLE EXPOSITION.

Mrs. PENDLETON BROOKE, of Virginia, also formerly of St. Louis, will furnish accommodations for P. E. visitors at 1532 Belmont avenue, Seattle, Washington. On direct car line to Exposition. Take Broadway and Pike car at Union Station, and get off at corner of Belmont and Pine streets. 5je-4t*

### SUMMER BOARDERS.

Wanted—Summer Boarders, in a pleasant country home one mile from town. References. Mrs. WALTER RUAN, Bedford City, Va. 29may-6t*

### CLERGYMAN WANTED.

The vestry of this parish would like to communicate with a clergyman, Evangelical preferred. This is a strong, growing parish, with splendid prospects for a strong, vigorous church. Good, healthy climate. Fine inducements and plenty of work for one who loves the Church.

W. C. ARMSTRONG. Secretary
may22-4t San Angelo, Texas.

### Organists and Choirmasters.

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

### CHOIR EXCHANGE.

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

### Boarders Wanted

in a quiet home in the Valley of Virginia, on Norfolk and Western Railroad. Terms $5.00 and $6.00 per week.

L. S. LEWIS, Lynnwood, Va.

### ACKNOWLEDGMENTS.

#### Educational Society in Virginia.

Please acknowledge the following contributions to the Educational Society in Virginia during May:

| | |
|---|---|
| Holy Trinity, Richmond | $36.73 |
| St. Mark's, Richmond | 4.25 |
| Fort Spring, W. Va. | 4.00 |
| Incarnation, Roncevert, W. Va. | 5.50 |
| St. Peter's, Port Royal | 2.00 |
| St. Paul's, Richmond | 2.55 |
| Whittle Memorial, Mission Home | 5.00 |
| Christ, Richmond | 7.29 |
| Christ, Charlottesville | 25.00 |
| Trinity, Victoria, Texas | 7 50 |
| Grace, Petersburg | 10.00 |
| Incarnation, Mineral | 15.00 |
| Rev. E. P. Miner | 10.00 |
| St. John's, City Point | 5.00 |
| St. Paul's, Ivy | 5.00 |
| Grace, Albemarle | 8.50 |
| St. John's, Louisa | 2.86 |
| St. Andrew's, Richmond | 14.89 |
| Rev. J. B. Walker | 10.00 |
| Diocese of W. Va. | 126.72 |

P. P. PHILLIPS, Treasurer.

Alexandria, Va., May 31, 1909.

### MARRIED.

WEADON—FAULCONER.—At Mont Carbon, W. Va., on May 20, Dr. WILLIAM LEE WEADON, of Fauquier county, Va., and Miss MABEL C. FAULCONER, of Low Moor, Va., the Rev. P. N. McDonald, officiating.

### DIED.

FISHER.—Entered into rest, Bluefield, W. Va., May 22, 1909, Mrs. SARA ALICE FISHER, member of Christ church, Bluefield, West Virginia.

"We asked life for her, and Thou gavest her life for evermore."

### WANTS.

WANTED—BY A REFINED YOUNG LADY, position as nursery governess, mother's helper or companion. References exchanged. Address Box 103, Berlin, Md. 1t*

WANTED—FOUR OR FIVE BOARDERS, in a country home four miles from Orange. Address Mrs. W. B. WILLIS, R. F. D. No. 1, Orange, Va. 5je-4t

WANTED—POSITION BY EDUCATED young woman as useful companion, or to assist in housekeeping and sewing, also musical. Box 202, Berryville, Va. 2je2t*

WANTED—A LADY OF REFINEMENT wishes a position as nurse and companion to invalid or elderly lady; will keep home, care for linen room. References exchanged. Address Y, Sherwood, Va. 1t*

WANTED—MIDDLE-AGED WOMAN AS working housekeeper in private family. Address with references, &c., 418 Juliana street, Parkersburg, West Virginia. 29may-3t*

WANTED—A LADY GRADUATE OF EXperience desires a position to teach Latin, French, mathematics, in a public or private school. References exchanged. Address Miss Gay Shepperson, 1411 Grove avenue, Richmond, Va. 29may-2t

WANTED—BY A LADY EXPERIENCED in public and private school teaching, a position for the coming session, to teach in private family. Primary work a specialty. Address No. 56, care of Southern Churchman. 22may-4t

WANTED—ANY CLERGYMAN OR PERson knowing of a middle-aged white or colored woman who desires position as working housekeeper in family of three adults, please address 109 South Maple avenue, Martinsburg, W. Va. References exchanged. 22may-3t

WANTED—A POSITION BY A SETTLED lady of experience to nurse an invalid, or assist in nursing a sick infant for parties expecting to go to or near the Roanoke, Red Sulphur or Blue Ridge Springs, Virginia. References given. Address 51, care Southern Churchman. may 22-3t*

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. mav1*

TEACHERS WANTED immediately for excellent Southern schools. Special guaranteed enrollment. Booklet free. Salaries from $40 to $200 monthly. Southern Teachers' Agency, Columbia, S. C. ma15-4t*


## Converse College

**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.

ROB'T P. PELL, Litt. D., President.

## THE MONEY SCHOOL

**Home School for Sons of Gentlemen.**

**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals, at a moderate cost. On estate of 36 acres in Albemarle County, Va. Limited number. Booklet. W. E. MONEY, Headmaster. Box 20.


### APPEALS.

#### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)

THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

#### Anent the Circular Letter to the Non-Contributing Clergy.

A prominent Clergyman writes:

"Rev. and dear Brother,—Your letter with reference to the General Clergy Relief Fund has been received. I hasten to tell you that I shall make it a matter of duty and conscience to take an offering for this fund once annually hereafter wherever I may be privileged to serve. N—— has made a poor showing, but each one of us who has neglected his duty in this regard, is responsible for this humiliating record. With others I must say Peccavi. But confession without amendment is fruitless. I shall amend and see that an offering is taken soon and forwarded to you.

Believe me, with gratitude for the work that you are so earnestly and faithfully doing for me and for my brethren and companions' sake.

Sincerely and gratefully yours,"

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

New Name and Will Title: GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, 12th and Walnut Streets, Philadelphia.

THE APPROPRIATION OF

**THE BOARD OF MISSIONS**

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses, and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $850,000.

Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provide the amount.

Full particulars from

A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE for us in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."


## State Normal School

HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.

First session begins September 28, 1909.

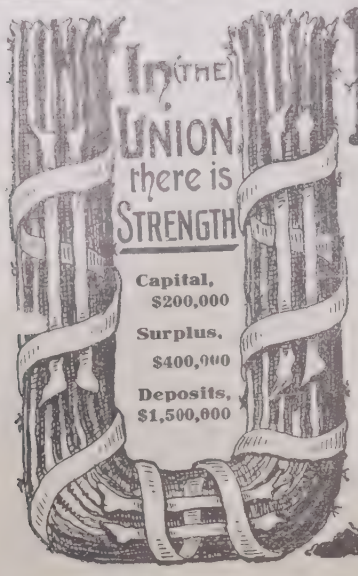
Send for free illustrated announcement to

JULIAN A. BURRUSS, President,
Harrisonburg, Virginia.


#### Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, will meet in the Library at the Seminary at noon on TUESDAY, June 15, 1909.

S. SCOLLAY MOORE, Secretary.
may22-3t




# UNION BANK

BE A SUCCESS IN LIFE.

You wish to be a SUCCESS, and yet wishing will not accomplish this end. Why don't you start now to save up your income, and keep it in a good strong savings bank?

It will grow and you will be successful if you make your deposits in

3%

**The Oldest, Strongest and Safest Savings Bank in the South.**

**Which Pays Interest at 3%, compounded twice a year.**

UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**

Write for our method of **"BANNING BY MAIL."**—Mention this paper


## The Household.

### Removes Ink, Not Pink.

"I had a sheer pink silk waist, on which I unfortunately spilled some ink. I took some peroxide of hydrogen and wet the goods with it, then put it in the sun for a little while.

"In about half an hour ink spots were gone and the color remained intact. Peroxide of hydrogen can be used on the most delicate color and it will take stains out admirably. I have also used it with great success on my fine white lawn waists."—Harper's Bazaar.

### Petersburg Taffy.

Place half a pound of butter, half a pint of cream, and a pound of loaf sugar in a saucepan, and stir until the mixture thickens. Add lemon, vanilla or other flavoring just as it is being removed from the fire. Pour on to buttered tins or dishes, let it remain till nearly cold before marking in sections, and let it be quite cold before cutting in squares.

### Faded Coverings, etc.

These can have their colors greatly restored by a dip in alum water. All loose dust must be removed by brushing; the articles must then be washed in a lather made of castile soap. After which they must be rinsed well in two or more clean cold waters, then dipped in alum water, and dried out of the sun.

### For Spring Cleaning.

Plaster of Paris ornaments, busts, etc., very often much perplex the mind of the housekeeper as to how to clean them. It can be quite easily done by covering them thickly with made starch, cold. Let it dry thoroughly and remain on a little while, then brush off by means of a stiff brush.

### To Clean Gold or Silver Braid.

Put some powdered alum in the oven, and bake until a deep brown. Put this in a jar or bottle to keep for use. Rub the braid with it, then rub with a soft clean white rag or cloth.


*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

# BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, JR., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.



# PLANTERS NATIONAL BANK

SAVINGS DEPARTMENT
RICHMOND, VA.

**THE BEST AND SUREST WAY.** ✝ The BEST way to meet ill fortune is to prepare for it in the days of good fortune. This is a well known fact. And the SUREST way to prepare is to save up and deposit your money in the **PLANTERS' NATIONAL BANK,** which has the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,160,000


### To Clean Varnished Paint.

Collect the tea-leaves of the house for a day or so, then steep them in hot water for half-an-hour. Strain off the water, and use it for washing the varnished paint. This is much better than soap and water.


**For COLDS and GRIP.**

Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.

# Church Organs

**Latest Improved Methods. Highest Grade Only. Established 1827.**

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

**Correspondence Solicited.**

## Thoughts for the Thoughtful.

"If you are in Christ, you are in the one under whose feet the devil is."—Meyer.

All the beautiful sentiments in the world weigh less than a single lovely action.—Lowell.

"Christ being raised from the dead, dieth no more; death hath no more dominion over Him."

It is never too late to make a thing right that has been wrong, though that wrong were a thousand years old.

God so loveth us that he would make all things channels to us, and messengers of his love. Still thyself, thy own cares, thy own thoughts for him and he will speak to thy heart.—E. B. Pusey.

If one sign surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The least look, the faintest expression, the casual act, may tell more of the secret power of Jesus in the soul, than wirldfamed acts of self-devotion.—T. T. Carter.

Service, not acquisition, is the end of life, and he who does everything he can for the betterment of his fellow men, whether he be rich or poor, is the one who most enjoys life. That service should be rendered in the process of the acquisition of wealth, not merely in its distribution; and that is a service which any man can render, be he rich or poor.—The Outlook.

To live in love is to live everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mrs. Mary A. Livermore.

And so, being lifted up, God still draws us to Himself and still proves Himself able to come between us and our past. Whatever we may flee from he keeps it away, so that, although to the last, for penitence, we may be reminded of our sins, and our enemies come again and again to the open door of memory, in Him we are secure. He is our defense, and our peace is impregnable.—George Adam Smith.

The old have lost physical strength and energy, the gladness of abounding physical life. This is a loss hard to bear. Bodily strength is a great good. Strength of soul is better. Who would go back from what he now thinks to what he used to think? Who would barter a chastened spirit for a strong arm and leaping blood? * * * I love the young, but the old are better. It is good to talk with a boy or girl of twenty; it is better to talk with a man or woman of forty; better still with a man or woman of eighty.—Mary Emily Case.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

WHAT ALL CANDIDATES FOR HOLY ORDERS MUST KNOW.

—o—

WHAT ALL LAYMEN SHOULD KNOW.

In the new series of text-books and reference guides being published as part of the Sewanee Theological Library.

The first of the series, "The Doctrine of the Church," by A. C. A. Hall, Bishop of Vermont, is now ready for distribution at book stores, or write us direct.

Price $1.25 postpaid.

The second book in the series on The Book of Common Prayer, by Samuel Hart, Custodian of The Book of Common Prayer, will be published next.

THE UNIVERSITY PRESS, Sewanee, Tenn.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**



**Shopping**

Rushed—tired—nervous—thirsty. Buying desperately and with less care the wearier you become. Pause in your mad career—find a soda fountain. Sit down and drink a glass of cooling, refreshing

Coca-Cola

Now go back to your shopping with your thirst quenched—your fatigue relieved and your nerves calmer. So that you won't forget, put Coca-Cola on your shopping list.

Refreshing --- Wholesome
Thirst-Quenching

**5c Everywhere**

Whenever you see an Arrow think of Coca-Cola.

[illegible] League of the Baptized.

[illegible]'s Organization to [illegible]ring Pensions for [illegible] and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., and 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## John L. Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
OLIVETTE ART WORKS 227-229 W. 29th St. NEW YORK

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

Write for

The Schmidt Quarterly.

HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

# TORE HIS SKIN OFF IN SHREDS

Itching was Intense—Humor Spread from Hands to Body—Work Interrupted and Sleep Often Impossible—Disease Resisted Treatment

## BUT CUTICURA CURED HIM IN THREE WEEKS



"My trouble commenced about two years ago and consisted, at first, of an eruption of small pustules on my hands. These spread later to other parts of my body, and the itching at times was intense, so much so that I literally tore the skin off in shreds in seeking relief. The awful itching interfered with my work considerably, and also kept me awake nights. I tried several doctors and used a number of different ointments and lotions but received practically no benefit. Finally I settled down to the use of Cuticura Soap, Cuticura Ointment and Cuticura Resolvent Pills, with the result that in a few days all itching had ceased and in about three weeks' time all traces of my eruption had disappeared. I have had no trouble of this kind since. H. A. Krutskoff, 5714 Wabash Ave., Chicago, Ill., November 18 and 28, 1907."

## SKIN HEALTH

**Effected by Cuticura Soap, Ointment and Resolvent.**

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in acne and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in tetter, or salt rheum — all demand a remedy of extraordinary virtues to successfully cope with them. That Cuticura Soap, Ointment and Resolvent (liquid or pills) are such stands proven by unquestioned testimonials.

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

**WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.**

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

LYCETT STATIONERS,
317 N. Charles St., BALTIMORE, MD.
Engravers and Stationers to Society.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

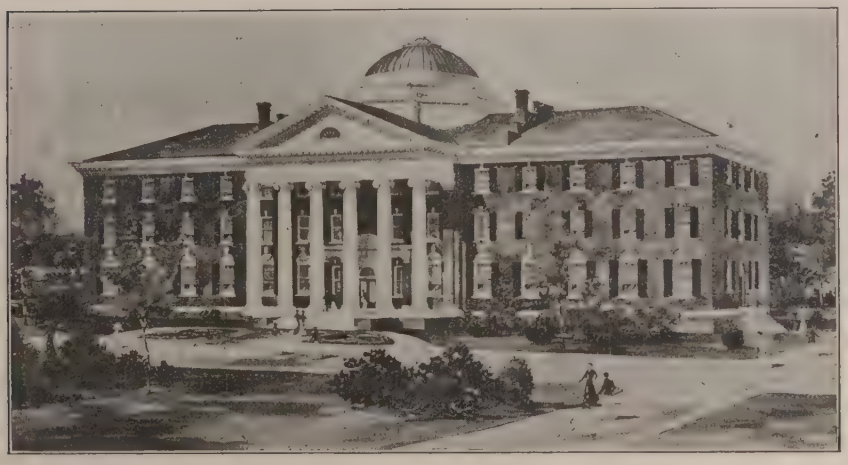
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., JUNE 12, 1909. No. 24



## The Chatham Episcopal Institute
FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

**Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

## In Ordering a Gown or a Suit



the buyer is careful to select a maker who is thoroughly competent. How much more important it is, that in selecting the maker of a Monument, which is to be perpetual, the selection be of one thoroughly competent in the knowledge of good lines, proportions, styles, and details.

The making of correct Monuments has been our life study, and we erect them in all parts of the country (distance being no obstacle) at mutually satisfactory prices.

CELTIC CROSSES
**And Other**
Churchly Monuments
**A Specialty.**

Send for a Free Booklet about Monuments

**CHAS. G. BLAKE & CO.**

**720 Woman's Temple** ⁘ **CHICAGO, ILLINOIS**

THE
## American National Bank
**RICHMOND, VA.**

Capital . . . . . **$400,000**
Surplus and Profits . . . . . **200,000**
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier
Waller Holladay, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Religious and Memorial Art

FOR THE CHURCH in Wood, Metal, Stone or Marble, ART GLASS, EMBROIDERY, etc.

CHURCH CHANGES, DECORATION or ENLARGEMENT, Designed and executed or estimated on. MONUMENTS for the CEMETERY in Granite, Marble or Stone.

Write Specifically and ask for Illustrated Handbook and Data of any Department.

**J. & R. Lamb** 23, 25, 27 Sixth Ave., N. Y.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

Two Courses in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# ST. MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## The Virginian Home and Training School

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## St. Agnes School FOR GIRLS

ALBANY, NEW YORK.
Re-opens Sept. 28th. Not a graded School. Average number in class, seven. Individual attention in studies and in household. Announcement sent on application.

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# THE FARMINGTON SUMMER SCHOOL

Offers a healtful outing to city boys. Country life, situation beautiful, climate healthy. Good altitude, and boys happy. Write for Prospectus.
R. WARNER WOOD,
University of Virginia.

# BEL AIR SCHOOL,

NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The General Theological Seminary.

Chelsea Square, New York.
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

# STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

# UNIVERSITY OF VIRGINIA

HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
**Loan Funds Available**
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

# Converse College

Spartanburg, S. C.
A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

# THE MONEY SCHOOL

Home School for Sons of Gentlemen.
CAMPBELL, VA.
THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County, Va. Limited number. Booklet. W. E. MONEY, Headmaster. Box 20.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.



## RANDOLPH-MACON ACADEMY

For BOYS and YOUNG MEN
Bedford City, Va.
Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address
E. SUMTER SMITH, Principal.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00.

INCORPORATED 1882.
THE
# VIRGINIA FIRE & MARINE
## Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

*Gives a Fine Finish to Starched Things*



Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.

# Pure Refined PARAFFINE

applied hot is the *surest* way to seal fruit jars and jelly glasses.
Nothing makes a better floor finish than Pure Refined Paraffine.
A little of it added to wash water helps loosen dirt from soiled clothes.
Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.
STANDARD OIL COMPANY,
(Incorporated).

# National Pneumatic Water Supply



## FOR COUNTRY and SUBURBAN HOMES

Gives all the advantages of a city water works, and furnishes fire protection, which reduces insurance rates.
Systems furnished for use with hydraulic rams from spring or branch, or any kind of power pump from well. Capacity 140 gallons up.
Send sketch of your building similar to illustration, giving depth of well or fall to spring or branch, and we will estimate as to cost.

**HERE IS OUR GUARANTEE:**
You purchase a National Water Supply System, install it according to directions furnished by us, operate it for one year, and if at the end of that time you are not satisfied in every particular, you can return the System to us, and we will pay the freight charges and refund to you in cash every dollar you have paid us.

*Write now while you think of it. The cost is small compared to the comfort it will give you.*
Address carefully as follows to insure prompt attention.
GRAHAM DAVIDSON & CO.,
623-627 E. Main St., Richmond, Va.

# R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. talogue mailed on application.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JUNE 12, 1909. No. 24.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 804 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### THE DECADENCE OF FAMILY PRAYER.

One of the "signs of the times," which has been noted and commented upon and lamented by all Christian workers, is the falling into disuse of family prayer. The acknowledgment and regret as to this fact comes not from any one section or body of Christians, or class of life, or set of surroundings, but is quite universal and shows a widespread and quite general condition. As to the value of family prayer, the testimony is absolutely unanimous, and all Christians will agree with a recent writer when he says:

"Where the patriarchs pitched the tent there they builded an altar, and worshipped God. Family religion was established, bound the family together, sanctified the daily life, sought and found the blessing of the covenant-keeping God. When our fathers penetrated the American wilderness and built their first rude cabins of logs, they also built their altars and called upon the name of the Lord. If the family is the unit of human society, family religion is the obvious and essential element, and daily family worship in some form is the necessary expression and the means of its cultivation and its abiding power.

"The importance seems so great that the obligation is imperative. The daily gathering of the household before God, in some brief and simple way making acknowledgment, bringing thanks, asking protection, guidance, help, has values beyond estimate. It sanctifies the home and consecrates the love. It magnifies the Word as a lamp unto our feet. It brings the old and young to the recognition of the highest things in life. It exalts religion above labor and business and pleasure. It lightens care and sweetens even irksome duty and weary drudgery. It blesses all the day. It writes good and wholesome memories to go with the young into many far off places, and into new homes, far out in the temptations and perils of the unknown sea of life."

And to this testimony can be added that of thousands of earnest and devout and consistent Christians that the foundations of the life that counts with them and has made them useful and helpful were laid in the teaching of home religion, and that the centre around which all home religion gathered and was nourished and flourished was family prayer. There came from this manner of home religion a type of Christian life—profound in conviction, clear in instruction, and fearless in practise—which cannot be duplicated in any other way; and the loss of this kind of life and teaching takes out of the Christian life something that cannot be replaced. There was a cordial, loving sweetness and a strong bond of fellowship, cordiality and unity of thought and purpose born in the practise of family prayer and reared in the atmosphere of home religion that can find no substitutional method in any other manner of teaching and practise. And the results of such practise of family worship proved more abiding, for many reasons, than any other form of teaching. For a child, in the formative and responsive and imitative period of life, with a mind unoccupied by pre-conceptions and prejudices, to see the most admired and respected man in the world—the father of the family—lead in the reading of God's Holy Word and the practise of public prayer, made an ineffaceable impression and produced indelible results.

Yet, with all this to be said in its favor, the sad confession comes from all sides that the godly custom is fast passing into disuse.

Can Christian people do anything to stay the trouble and remove the danger?

First of all, it is absolutely essential, if any good is to be done, to recognize the facts in the case, and to speak justly before indiscriminately blaming the men who are usually held responsible for the present conditions. It is too sadly common, in religious gatherings, in discussion and resolutions, to speak as if the present conditions were purely and solely the result of perversity; a wilful and intentional discontinuance of a plain duty, and cheap reprimand and exhortation are substituted for what might be helpful discussion.

As a matter of fact, the present conditions as to family prayer are largely owing to changed conditions in our manner of life. The writer previously quoted well says:

"It must be known to all that the conditions of family life have been changed extensively. There are fewer homes in which life is normal, the father and mother and their children in a home with regular hours and without haste. Life is very busy and strenuous and exacting nowadays, and nearly every household, especially in the towns and often in the country, too, is invaded by irregularity and haste. Fathers are absent for days and sometimes for weeks, and the number increases, occasional business travel, commercial travellers, employees of railroads and navigation lines, and not forgetting evangelists and missionaries. Sons are off to work at early hours. Children are hurried off to school. There are many homes where the family does not and can not sit down together at a leisurely breakfast table and there are few that can then gather about the hearth for a chapter from the Word of God, and together kneel for the heavenly Father's blessing."

Every intelligent Church worker knows, or ought to know, that the foregoing is an understatement and not an over-statement of the case; and that in large numbers of cases, in every community, and in every great congregation, family prayer has fallen into abeyance, not from wilful neglect, but on account of these and similar conditions. It is easy, for instance, for the clergyman, largely commanding the ordering of his own morning hours, to make the mistake of scolding in such case, instead of helping; but all he accomplishes is the alienating of the persons unreasonably scolded, and the producing of the impression that he is out of sympathy with their burdens and peculiar difficulties.

What is needed is help and instruction and sympathy, and not scolding or fault-finding.

Can anything be done? Certainly. Where there is cordial sympathy, an earnest desire to help, and prayerful determination, something can always be done. There is no incurable condition in spiritual matters; such a condition would argue limitation in the power of the Spirit. So we quote again:

[illegible] follow that the family altar shall be neglected. Some [illegible] care will find ways of adaptation. Let the Bible be on the breakfast table and father or mother or sister read a few verses reverently, and kneeling or standing at the chairs a brief prayer be offered. In some homes we know, where a fuller gathering is at the supper table, then is the worship of the household. Sometimes the school boy reads the Scripture passage, and sometimes his sister. We have known a home in which the elder sister, fatherless and motherless, leads the little flock "lest they forget." And many a widowed mother takes a father's place and keeps the flame bright upon the altar.

"Suppose a good pastor who never scolds makes it his duty to know conditions in each home, and kindly finds some way to build the altar, and invite and persuade the daily family remembrance of God's mercies, and the daily seeking for "the blessing that maketh rich and addeth no sorrow.' Suppose the minister and the session unite in a definite and loving purpose to have the Church established in every household. How large and rich the blessing that will follow!"

And in addition to this: The mother of the family has come to the rescue over and over again in the history of the Christian Church. Here, again, she may make her power and influence felt and reestablish the worship so fast passing from the family life. The father or sons may be bound by obligations over which they have no control; their time may be bought and paid for, and the proceeds may be essential to the family comfort, and even life. They are under obligation and must go and come as in honor and duty bound.

But the mother may see that the old custom is maintained and the old teaching continued, and the old influence perpetuated. She has stood for the right over and over again in the Christian experience, and here she may find one more field for honest and Christ-like endeavor.

In these days of Woman's Auxiliaries and guilds, might there not be well added one more: a Guild or Auxiliary for the Restoration of Family Prayer; each member pledged to practise it in her own person and household? It might prove wise and useful.

## BOOK REVIEWS.

**Helps Towards Nobler Living,** or "Unto the Hills." By Floyd W. Tomkins, D. D., LL. D., Author of "Beacons on Life's Vovage," "Following Christ," etc. Philadelphia: George W. Jacobs & Co.

It would be sufficient commendation for this book merely to call attention to the name of its author, for Dr. Tomkins is known throughout the Church as a man of clear thought, deep piety, profound earnestness, and of great intellectual ability.

It is a useful and helpful little book; suggestive of good ways and strong purposes; clear perceptions and definite instructions; a loyal will, and an earnest effort. The author treats such themes as How Christ Transforms our Lives; Christ for the World and for Me; Little Things that Christ makes Great; Lives that Endure; Answered Prayers; Rising above Discouragement; How to Choose a Life Work; Humility, the Foundation of Virtue; the Right Use of Ability; God's Leading in our Lives; Constant Companionship; A Searching Question; and he treats them all wisely and helpfully and well.

**Legal and Historical Status of the Dred Scott Decision:** A History of the Case, and an Examination of the Opinion delivered by the Supreme Court of the United States, March 6, 1857. By Elbert William R. Ewing, LL. B., Attorney and Counsellor of the Supreme Court of the United States; Author of "Northern Rebellion and Southern Secession," etc. Washington, D. C.: Cobden Publishing Company.

This is a full history and discussion of one of the most important, noted and widely-discussed opinions that the Supreme Court ever delivered; a decision that is rarely ever correctly quoted, and rarely ever temperately discussed. It is the work of a trained legal mind, and it is a rash layman who would undertake to criticise it.

The decision affected the fundamentals of the Constitution and the course of the history of the country and will always be a subject of interest to the student of history. The book is full to the minutest detail and the utmost research, and seems to be fair and just.

**Religious Education:** A Comprehensive Text Book. Illustrated. By the Rev. William Walter Smith, A. B., A. M., M. D., General Secretary of the Sunday School Federation of the Church; Secretary of the Sunday School Commission, Diocese of New York; Author of "The History and Use of the Prayer Book," "Sunday School Teaching," etc. With Foreword by Charles William Stoughton. Milwaukee: The Young Churchman Co. Price, $2.

Whatever the point of view of the reader, and whether he agree with the author or not, Dr. Smith has written an interesting book. It is also a helpful and valuable book in many ways, although the Southern Churchman does not always agree with either the writer's premises or conclusions. So far as this reviewer knows, it is the first effort made, by any Sunday School worker in this Church, to thoroughly and exhaustively cover the ground that is gone over.

The author literally "begins at the beginning," which is far more than many of our would-be instructors can be accused of doing. His starting point is "The Scope and Aim of Religious Instruction," and from this point of departure he goes on and systematically and logically covers the whole ground. Instead of treating first, as has so often been mistakenly done, the Teacher, or the Material of Teaching, he gives the place of prime importance to the child who is to be taught and whose character is to be formed. "The Child and Child-Study, or the Process of Mind Growth" forms a very important section of the work and is fully and competently treated. Now and then the author seems to accept the statements of others as his own, but does not make it absolutely clear that he does so. He distinctly adopts Professor's Thring's admirable definition—which cannot be improved on—as his own, namely, "The Purpose of Religious Education is to build up a character efficient for the best." No teacher or clergyman can have a higher and nobler ideal than this. But he also seems to adopt as his own, Dr. James' definition of Character, namely, "A bundle of habits," and with this definition the Southern Churchman most decidedly takes issue; as it would, on general principles, with very many of Dr. James' statements. The Southern Churchman would preferably define character as "A Congeries of Principles:" the habits being the outward and visible sign of the inward and spiritual principles.

After a full discussion of the Child and Child-Study, the author passes on to what, it is sadly to be feared, the average Sunday School teacher will consider the most important part of the book: "The Lesson and its Preparation." And here full help is given to the conscientious instructor, in both preparation for and execution of the work. Especially good is the chapter on "The Point of Contact in Teaching."

That very difficult subject, "The Curriculum," is given very just treatment, and a clear statement is made of the principles underlying any practical scheme of the kind.

Part 6—"The Class—The How of Teaching," is a very important part of the work, and contains chapters on Order, The Art of Securing Attention, The Proper and Improper Use of Interest, The Art of Questioning, How to Use Stories and Illustrations, Manual Work in the Sunday School, Memory and its Training, The Inculcation and Training of Habits, The Will in Sunday School Teaching, and Proper Recitation Balance: the very titles of the chapters showing how full and complete is this part of the book. The work closes with certain chapters on "The School and its Organization," and "The History of Religious Education."

The lazy and indifferent Sunday School teacher cannot be helped by any book of instruction, but the conscientious and faithful teacher will find very much in this book to illuminate and instruct and guide and help in all departments of Sunday School work.

While this reviewer finds in it many points of difference of opinion, and matters of more or less disagreement, he also finds it very valuable for suggestions and guidance, and most cordially recommends it to the careful study of every conscientious Sunday School teacher.

## Bearing Fruit.

Surely, it is a great deal to avoid wrong-doing; but what would you account that husbandry to be worth which succeeded only in keeping down weeds? A man goes on ploughing and ploughing, harrowing and harrowing, hoeing and hoeing; and he rejoices, as July comes on, saying, "There is not a weed on my farm—not a weed." Round and round he goes, looking into every corner, and under every hedge, to spy out any weeds that may have been left; and he says, "Not one weed shall grow on this farm." But where is thy corn, O farmer? "I have no corn." Where is thy wheat? "I have no wheat." Where are thy fruits? "I have no fruits." What hast thou? No weeds!

# Church Intelligence.

### CALENDAR.

**June.**

1—Whitsun Tuesday.
6—Trinity Sunday.
11—St. Barnabas.
13—First Sunday after Trinity.
20—Second Sunday after Trinity.
24—Nativity St. John Baptist.
27—Third Sunday after Trinity.
29—St. Peter, Apostle.

### Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee; mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy Commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

## Foreign.

### An Invaluable Society.

"I must say there is no society I can back up with a better heart and a better conscience than this old society of the S. P. C. K." This was the testimony the Bishop of London bore in his address as chairman of the annual meeting of the Society for the Promotion of Christian Knowledge, held at the Church House on Wednesday afternoon. The Bishop pointed out that, although so old, the S. P. C. K. was able to adapt itself to all the changing conditions of modern life. He had learnt that 500 of its 10,000 members changed every year. That almost reminded him of the entire change of the cells of the body every seven years. He concluded his allusions to the good work done by its publications, its Lay Workers' College at Stepney, and St. Katherine's College at Tottenham, by exclaiming: "Thus you will see why this Society has been called the 'Handmaid of the Church.'"

The Bishop of Stepney, who took the chair during the latter part of the proceedings, rounded off the occasion with a further warm Episcopal tribute. He spoke in particular of that linking of religious with other knowledge which is so helped forward by the S. P. C. K., a union which, he believed, gave just that sort of scientific basis so useful for religious study; of the Society's extraordinarily increased artistic output, instancing the reproduction of Tissot's pictures; and, above all, of the splendid work of its institutions. In a brief allusion to Monday's fire he declared that he could not think but that, in a sort of way, the loss of stock might be a real benefit, if it helped to show them how very little of the S. P. C. K.'s wealth depended upon their actual stock. Their real wealth lay in the work achieved at their two colleges and in the books that had gone out into all quarters of the world, and their results in the hearts of those whom they had reached. Earl Beauchamp, Sir Harry Johnston, and Dr. Eugene Stock delivered most sympathetic speeches.

The expenditure for the past year has been nearly £6,000 in excess of the income. Out of this the endowment funds of the four new bishoprics of North-West Australia, Kootenay, North-East Rhodesia, and Argentina, have been started by grants of £1,000 each. In Canada grants for eighty new churches have been given to say nothing of similar grants to the West Indies, South Africa, etc. Also, £1,000 has been promised for the Cathedral at Khartoum, associated for ever with the name of Gordon. Additional subscribers and donors are earnestly pleaded for.

### A Futile Bill.

Strongly as we feel as to the injustice of the Welsh Disestablishment Bill, we confess to a certain amount of sympathy with the Radical Welsh members. They now know that the Government do not intend to carry their scheme for the spoliation of the Church in Wales further than the second reading; indeed, it is very doubtful if even a second reading of the Bill is proposed. It therefore becomes clear that the introduction of the Bill was intended merely as a sop to the Welsh Radical members. Most of us anticipated this when the Prime Minister brought in the Bill, but it naturally makes the Welsh members very indignant, and the signs of revolt exhibited at their recent meeting are not surprising. It also brings ridicule upon the Government itself. It was foolish of the Premier to yield to the demands of Mr. Lloyd George that his spoliation scheme should be unfolded before the report of the Royal Commission on the Church in Wales was received.

The Archbishop of York preached twice at Holy Trinity, Hull, on Sunday. In the afternoon he addressed a congregation of 2,000 members of the Boys' Brigade. It is interesting to note that the Lesson at the service was read by a Presbyterian minister, the Rev. J. G. Train.

## American.

### Berkeley Divinity School.

The 55th annual ordination for the Berkeley Divinity School,, Middletown. Conn., was held on Tuesday, June 1. Officers were elected as follows: President, Bishop Brewster, of Connecticut, '72; honorary vice presidents, Bishops Niles, of New Hampshire, '61; Vincent, of Southern Ohio, '71; Leonard, of Ohio, '71; Nichols, of California, '73; Nelson, of Atlanta, '76; Wells, of Spokane, '69; White, of Michigan City, '75; Moreland, of Sacramento, '84; Partridge, of Kyoto, '84; Van Buren, of Porto Rico, '76; Olmsted, of Central New York, '68; Beckwith, of Alabama, '81; Lines, of Newark, '74; Nelson, of Albany (coadjutor), '83; Strange, of East Carolina, '83; Woodcock, of Kentucky, '82; Johnson, of South Dakota (assistant), '97; Webb, of Milwaukee, '85; Paddock, of Eastern Oregon, '97; Reese, of Georgia, '78; Harding, of Washington, '82, and Kinsman, of Delaware, elected as honorary member of the alumni. Vice presidents, Revs. Drs. Samuel Hart, '69, and W. W. Vibbert, '62; secretary, Rev. S. R. Colladay, '94; treasurer, Rev. P. L. Shepard, '55. On the nomination of a committee, Rt. Rev. Robert Strange, '83, of East Carolina, was elected preacher for next year, and Rev. Seaver M. Holden, '85, of Philadelphia, was elected substitute. Mr. Charles H. Nettleton, of Derby, was elected to fill a vacancy on the board of trustees.

Dean Hart reported a gift of $500 from a member of the class of '84, to help needy students at the school, as he himself had been helped. Also that the legacy of $20,000, from Mrs. Lucy Boardman, of New Haven, had nearly all been paid. Other gifts for special purposes were reported.

The sermon was by the Rev. John B. Harding, '82, rector of St. Mark's church, Frankford, Philadelphia. His text was Acts 26:16: "Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister."

Four candidates for the diaconate were then presented to the Bishop of Connecticut: Leonard Enos Todd, B. A., Francis Blackman Barnett, B. D., both graduates this year of the Berkeley Divinity School; David Bowen, a graduate this year of the General Theological Seminary, and Henry Claude Abbott, formerly a Baptist minister, who has been for the past half-year at Berkeley. One candidate was presented to Bishop Lines, of Newark, Samuel McKibbin, who also nas pursued studies at Berkeley.

The annual reunion of alumni was held on Tuesday, June 1, at 7:30 P. M., the sermon being preached by the Rev. Arthur T. Randall, of the class of 1880, rector of St. Andrew's church, Meriden, from the text, St. John 7:17: "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself."

After the sermon the dean, Dr. Samuel Hart, gave certificates of graduation to four members of the class of 1909, who had completed full courses of study: Francis Blackman Barnett, B. A., Yale; Henry deWolfe de Mauriac, B. A., Trinity; Leonard Enos Todd, B. A., Yale, and William Treacey Weston, B. A., St. Stephen's. He then presented to Bishop Brewster for the degree of Bachelor of Divinity in course, Mr. Barnett and Mr. de Mauriac, and also the Rev. William Henry Jepson, of Redding Ridge, of the class of 1889. After conferring these degrees the Bishop made formal announcement of the degree of Doctor of Divinity conferred by the trustees in January last, upon the Rt. Rev. Frederick Joseph Kinsman, professor in the school from 1900 to 1903, and now Bishop of Delaware. An offering was then made for the fraternal fund of the association, which provides for relief of alumni in special distress; and before the final benediction, Bishop Brewster read the necrology of the year, as follows:

The Rev. William Allen Johnson, D. D., professor from 1883 to 1900, professor emeritus since 1900, died May 9, 1909.

The Rev. William Robert Harris, of the class of 1861, died October 12, 1908.

The Rev. Walter Raleigh Richardson, of the class of 1861, died April 8, 1909.

The Rev. Francis Windsor Brathwaite, of the class of 1862, died October 29, 1908.

Harry Huet, of the class of 1909, died February 7, 1909.

At the annual banquet, some seventy-five of the alumni and students were present. Speeches were made by Bishop Brewster, who presided; by Dean Hart, who spoke of the work of this first year of his administration and of that which lies before the school in the future; by Bishop Lines, of Newark, '74; Rev. Dr. L. C. Washburn, '84, rector of Christ church, Philadelphia, who spoke for the alumni of Philadelphia; Rev. Dr. Trumbull Huntington, '95, a missionary to China, who spoke of his work there; Rev. Herman Lilienthal, class of '89; Rev. Stephen Greene, of '71, Mt. Desert Island, Me.

### Two Hundredth Anniversary of Trinity Church, New Rochelle, New York.

The anniversary celebration of the founding, in 1709, of Trinity church, New Rochelle, N. Y., began on May 30, (Pioneer Day) closing on Trinity Sunday, May 6. An elaborate programme was prepared by the rector, the Rev. Dr. Charles F. Canedy. Three religious services were held each day throughout the week, the clergy of neighboring parishes of Westchester county officiating.

On Whitsunday services were held at eight, nine, ten and eleven o'clock in the morning. Bishop Greer held a confirmation service and made an address at ten o'clock. At the mid-day service, the Rev. John H. Watson, a former rector of Trinity, officiated and an historical sermon was preached by the Rev. Dr. F. M. Clendening, rector of St. Peter's church, Westchester. At three in the afternoon historical addresses were made by H. Ernest Schmid, M. D., president of the Westchester Historical Society and Montgomery Schuyler, Esq. Huguenot Lodge, of which the Rev. Dr. Canedy is chaplain, came in a body to the church on Sunday evening when the Venerable Frederick B. Van Kleeck, D. D., Archdeacon of Westchester county, and Grand Chaplain of the State Grand Lodge of Masons, spoke on "Trinity Church in Masonic History."

On Monday morning, a tablet commemorating the ancient uses of the old Boston Post Road was unveiled; in the afternoon the Daughters of the Revolution held a meeting, when an address on the Use of Post Roads was made by Mrs. D. P. Ingraham, and one on the early history of post roads, by Col. Wm. de H. Washington. At night, the Grand Army men had an interesting memorial meeting, in Trinity House.

Tuesday was Huguenot Day. The New Rochelle Huguenot Association and invited guests visited the Thomas Payne House at Lyncroft in the forenoon, and in the afternoon and evening addresses were made by the Rev. B. T. Marshall, pastor of the First Presbyterian church; Archdeacon Burch, Henry M. Lester and Charles Pryor.

The Woman's Auxiliary of the county held their annual service and meeting on Wednesday in Trinity church. Archdeacon Van Kleeck presided; the Rev. Dr. Reese F. Alsop preached a sermon. Bishop Courtney made a humorous and instructive address on "Queen Anne and Trinity church, New Rochelle."

The Archdeaconry of Westchester, on Thursday morning, listened to an historical sermon on the work of the Venerable Society for the Propagation of the Gospel in Foreign Parts by the Rev. Wm. C. Prout, of Herkimer, New York.

On Friday morning, the New York Churchmen's Association and the New York Clericus went to New Rochelle, and the Rev. Dr. Manning, of Trinity church, New York, made an address on "Trinity Corporation of New York City and Trinity Corporation of New Rochelle in Colonial Days." On Friday, after luncheon to the visitors, in the parish house, when the rector had finished his speech of welcome, one of the ladies presented him with congratulations on his birthday, and further presented Dr. and Mrs. Canedy with a purse this being also the anniversary of their wedding.

The historical pageant had to be postponed on Saturday for one week on account of heavy rain.

A new clock with striking apparatus and illuminated dials has been placed in the tower of Trinity church, in commemoration of the 200th birthday of the parish. The fund was started about five years ago by a little girl, Aneita Smith, and amounted to almost the entire cost of the handsome improvement, which was $1,000.

### The Sunday School Federation.

The Executive Committee of the Sunday School Federation of the American Churc held its spring meeting in the Diocesan House, New York, on May 14, 1909. The Rev. Carlton P. Mills, chairman, presided, and eight members of the committee were present. The following resolutions were adopted as the result of the report of the Committee on Music and Worship in the Sunday School:

1. Resolved, That in the opinion of this committee, the time has come for a revision of the Hymnal of the Church, with a view, first, to its including a larger number of hymns suitable to children and youth; and second, that the music and worship of the Church make it necessary to provide a smaller hymnal with music properly chosen and arranged for young people and children; and, further, that the attention of our Sunday Schools is called to the importance of training our children in part-singing, and avoiding what is known as unison-singing; thus furthering the interest of church music, and enriching the worship of the Church.

2. Resolved, That the Committee of the General Convention on the Revision of the Lectionary be requested to give attention to the presence of young people, especially at our evening services; and that lessons should be shortened, and care given to select such lessons as will prove most helpful to the worshipper.

### Closing Exercises at Stuart Hall.

The commencement at Stuart Hall, Staunton, Va., formerly the Virginia Female Institute, the Church school for young ladies, occurred on June 1. The session which has just closed has been a very successful one, under the able management of Miss Maria P. Duval, the principal, who has made a name for herself among the female educators of the Southland. The exercises were in charge of the Rev. Robert C. Jett, rector of Emmanuel church, the Rev. W. Q. Hullihen, rector of Trinity church, who was to have taken part, being unexpectedly detained away.

An attractive musical programme marked the opening exercises, at which the attendance of students and visitors was very large.

The honors of the school were conferred by Judge H. W. Hold, Captain T. D. Ranson, and Messrs. J. S. Cochran, and Charles Catlett. Mr. Catlett delivering the diplomas. The speeches of these gentlemen were able and suggestive, and will be long remembered.

Scholarship in the academic school for the highest general average in English, Mathematics, Latin, and Modern Languages was awarded to Miss Helen McHenry Holliday. A like average was made by Miss Martha Barton Taylor, but having won the honor last session, she was not eligible for the honor the second time.

The following received diplomas as graduates in the several departments: Misses Juliet Lyle Chermside, Gladys Maxwell and Sue Eaton Pretlow, academic; Misses Marion McMorine Moore and Lettice Lee Woodward in Instrumental Music; Miss Lettice Lee Woodward in Vocal Music; Miss Marie Virginia Burwell in Stenography and Typewriting; Miss Amelia Harrison Brooke, for one years' course in Bookkeeping.

The prize for the greatest improvement in the primary school was won by Miss Gladys Walter; the Bessie Hunton prize in composition by Miss Mary Langhorne Evans; the Colonial Dames' essay prize of forty dollars in gold, by Miss Margaret Douglas Gordon. This prize was an honor to the school as well as to the winner, as it is offered by the Colonial Dames and is open to seven of the leading schools for girls in Virginia. The medal for excellence in physical training was won by Miss Frances Reno.

A largely attended meeting of the Alumnae Association was held on the evening of May 31. Miss Duval gave an interesting account of the beginning of the organization, and of what has been done through it in the founding of a scholarship.

A portrait of the late Bishop Whittle, of sainted memory, a gift to the school by Mr. John R. Taylor, was exhibited and much admired.

The annual concert by the young ladies of the school, also held on May 31, was also the occasion of very great enjoyment by a large audience.

The prospects for Stuart Hall are very bright. The new building, which will be in use during the coming session, will add much to its accommodations, and enlarged usefulness.

### Conference of the Anglican Communion in China.

The following resolution was passed by the Conference, held in Shanghai, March 27-April 6, 1909:

"That copies of the Chinese letter presented by the Chinese delegates for transmission to the Home Churches, together with an English translation of the same, be sent to the authorities of those Churches."

The translation that follows has an added interest as being the work of one of the Chinese delegates:

"To our Mother Churches in England and America:

"We, the Chinese delegates present at this Conference, representing the Chinese clergy and laity of the various Dioceses of China, in full Communion with the Church of England and with the Protestant Episcopal Church in the United States of America, beg to take this opportunity of expressing our sincere gratitude for the planting, care and protection given to the Church in China during the past sixty years or more, which have brought her to her present position.

"In view of the political and social changes which are going on in our country, and of the fact that the minds of the people are more enlightened and more ready to accept the true religion, we appeal to our Mother Churches to send us more missionaries to help us in building up the Church of Christ, and in propagating the Gospel in places where our Church has not yet been represented.

"On behalf of all the Chinese delegates to the Conference. Respectfully submitted."

---

The 81st commencement exercises of Kenyon College, Gambier, Ohio, will take place June 19 to 23. The ordination sermon will be preached on Sunday, June 20, at 10:30 A. M., by the Rev. Roland Cotton Smith, of Washington, and at 7:30 P. M., the baccalaureate sermon by the Very Rev. Frank DuMoulin, D. D., of Trinity cathedral, Cleveland, Ohio.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### 123d Annual Convention.

The one hundred and twenty-third annual Convention of the Diocese began in St. Peter's church, Smyrna, on the first Wednesday in June, with a celebration of the Holy Communion. The Bithop officiated, with Archdeacon Hall as Gospeller and Archdeacon Turner Epistoller. The sermon was preached by the Rev. Kensey J. Hammond, from the text: "Whereunto I also labor, striving according to his working, which worketh in me mightily." Cols. 1:29. It was a plea for dependence upon the Spirit's power through conscience, knowledge and love, against all indifference and selfishness.

The Convention proceeded then to business, electing Mr. John S. Grohe, secretary, who appointed Mr. Wm. D. Brinckle assistant. The reports of the Standing Committee, Archdeacon, Missionary and Education Committee, Diocesan Trustees, Treasurer and Registrar of the Convention were made, and the Bishop's address. After referring to the likeness of his entrance on his work to that of Bishop Lee's, in 1842, in many ways, he said the time was too short yet to learn all he needed to know, and too crowded to see due proportions. But he wished to speak of some practical matters. (1) Salaries: The Diocesan minimum should be a thousand dollars and a home. (2). Vacations were needed from the strain. The clergyman's fitness depended on due rest. Four Sundays at least should be given. (3). The Missionary and Education Committee should encourage self-help in all the stations. (4). His report on the organized missions was a great pleasure in the encouragement he found in all three of them, Camden, Marshallton and Delmar. (5). Parishes giving up their duties presented a problem the Canons did not cover, and for which a remedy was needed. (6). Greater interest was asked for in the Diocesan paper and its support.

Every church has been visited, except Old St. Anne's, Middletown, which has only an annual service; some of them several times. 242 persons have been confirmed; 141 sermons preached; 5 candidates baptized. He took part in the consecration of the Rev. N. S. Thomas and ordained the Rev. Mr. Gateson, deacon, who has been put in charge of St. Paul's, Georgetown. The Rev. Messrs. Drumm and Jesse Taylor have been transferred from, and the Rev. Messrs. Rigg, Barker and Holmead received into the Diocese. Mr. Holmead has been instituted at St. Peter's, Smyrna. Among the non-parochial clergy, though living in the Diocese, is the Rev. John Lynn McKim, ninety-seven years old next month, and ordained seventy-three years ago, a patriarch among the clergy.

The Bishop expressed his sincere thanks for the many kindnesses received and thoughtfulness shown at and since his consecration.. While knowing the weak points of the Diocese, he wished to take hopeful views of the work. With sober, resolute co-operation, God would allow no failure.

The Standing Committee was re-elected and organized immediately after the Convention with the Rev. Kensey J. Hammond as president, and Mr. Charles M. Curtis as secretary. The Rev. Messrs. Turner, Rigg, Sparks and Kirkus and Judge Bradford, with Messrs. G. Elliott, F. Bringhurst and J. W. Macklem, were elected delegates to this Department of the Missionary Council. The missionary and education committee was re-elected: The Rev. Messrs. Kirkus and Laird and Messrs. Dubell and Grohe. Mr. Frederick Bringhurst was re-elected treasurer, and the Rev. H. B. Phelps registrar. The Archdeacons were re-elected for two years—Dr. Geo. C. Hall, of Wilmington, and Mr. C. H. B. Turner, of Dover.

Laurel was chosen for the next place of meeting. A telegram of greeting was sent to the Convention of Easton, in session in Cambridge, and one was received from them. Quite a number of the clergy and laity enjoyed the trip to Smyrna, through the Delaware bay, on a private yacht. Others arrived in an automobile. Everything in the parish was arranged for the comfort and convenience of the members of the Convention, and they were most hospitably entertained.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Forty-first Annual Convention.

The forty-first annual Convention of the Diocese was held in Calvary church, Utica, June 1 and 2. After Evening Prayer had been said at 4:30 o'clock, on Tuesday, organization for the transaction of business was effected in the usual way, by roll call of the clergy and lay delegates. A good working majority being found in attendance, the session got down to business at once, and the entire meeting was marked by celerity, most gratifying to the many who have endeavored to get the annual meetings out of the ruts of methods of nearly half a century.

Rev. James K. Parker was re-elected secretary for the twelfth time. He had previously served as assistant six years. Rev. J. W. Clarke was selected as assistant. Standing committees and special ones were speedily appointed by the Bishop, and many resolutions, canonical changes, etc., were passed or referred to proper committees.

For the first time in the over forty years history of the Convention, a decided innovation was provided for the evening, in the form of a "missionary rally," to be of an inspiring nature. This had been worked for for a number of years by some of the more progressive members of the Convention, both clerical and lay, and was looked forward to with eagerness. The spacious edifice of Calvary was filled at eight o'clock and the departure was regarded as a success, although some felt that too many bites had been allowed to be made at one small cherry. For besides the fine address of the Bishop, on Missions, and that of the Rev. Dr. A. S. Lloyd, a number of other addresses were made on the Five Million Dollar Fund for pensions of the clergy. While the addresses were able appeals, they kept the vast assembly in tension for nearly three hours. The result was a sense of relief, rather than pleasure, when it was over.

On Wednesday, June 2, after a early Eucharist in several of the Utica churches, all assembled for the Litany and Holy Communion at the place of meeting, at 9 A. M., and listened to the address of the Bishop of the Diocese. After reviewing his own official acts and the ordinary affairs of the Diocese, including a reference to the proposed changes in the status of the General Theological Seminary, in which he recommended that a committee be appointed to consider the whole matter (which was subsequently done), he spoke timely words as to the religious conditions of the present, with an appeal for an injection into the affairs of the Church as much method and statesmanship as is marked in the business world, with, however, a fair recognition of how far short of the ideals of Christ and His religion is the business of the world to-day. He spoke first of the present-day development, demanding that business be recognized as subjected to the rules of the Christian religion, and pointed out that there must be a corresponding awakening on the part of the members of the Church to sacrifice and service on the part of individuals in the Church, citing the late George C. Thomas as a conspicuous example of one who had realized and met his opportunities as well as his duties. He recommended the formation of some kind of a Church Club or similar organization to focus the energies of the men of the Diocese, and this, too, met with hearty response by the Convention, a committee being appointed to form a Layman's League by autumn.

The old members of the standing committee were re-elected, viz.: Rev. John Harding, D. D., Rev. E. H. Coley, Rev. W. DeL. Wilson, Rev. Robert M. Duff, D. D., and Messrs. William D. Dunning, John R. Van Wagenen, Geo. T. Jack and Hon. E. C. Emerson. The Rev. Henry H. Hyde having removed from the Diocese, Rev. F. W. Eason, rector of Trinity church, Watertown, was elected as delegate to the Missionary Council of the Second Department.

Probably the most radical resolution introduced was that by the Rev. W. E. Clarke, looking towards the legalizing of women's votes on the same standing as men, at parish meetings. A viva voce was first taken, but a division of the house was demanded, and it was defeated by a narrow margin.

The treasurer, F. L. Lyman (who was re-elected), reported that a total of $28,842.23 had been handled by him during the year. The sum of $13,056 was appropriated for the missions of the Diocese, and $11,500 of this amount assessed on the parishes of the Diocese; the balance coming from the permanent missionary fund. A committee was appointed to make an effort to raise the permanent missionary fund up to $50,000, and thus relieve the parishes of the large assessments of the present.

A decided change in the order of business, which will be welcomed by all, was adopted, facilitating the ascertaining if a quorum is present at the opening of Convention, instead of the cumbersome roll call of heretofore, taking over half an hour. Hereafter the clergy and lay delegates will deposit their names in boxes, which will be counted during the opening service by a special committee and be ready to report immediately afterwards.

The Bishop has not yet announced his appointments of committees called for by resolutions. But concerning the matter of the General Theological Seminary, whatever the report of the committee may be next year, it seemed to be the opinion of the clergy, as expressed in private conversation with your correspondent, that this and other Dioceses ought not to surrender their original rights to election of trustees to that institution.

---

The Alumni Associations of the General, Berkeley, and St. Andrew's Theological Seminaries held meetings and banquets on Tuesday, June 1. That of the General was held in Trinity church parish house. Rev. John A. Staunton

was re-elected president, Rev. Robert M. Duff, D. D., vice president. Rev. Jesse Higgins was elected secretary-treasurer.

The Berkeley men met at Bragg's hotel. Rev. John Brainard, D. D., was continued as president; Rev. James K. Parker vice president, and Rev. C. D. Broughton secretary-treasurer. A telegram of greeting was sent to the Alumni meeting at Middletown, at the same time and day.

The men of St. Andrew's met at the Butterfield Hotel. Rev. William Cooke was elected president; Rev. C. T. Raynor, vice president, and Rev. H. H. Hubbard was re-elected secretary-treasurer.

On Thursday, June 3, at 11 o'clock, in Grace church, Utica, the Bishop ordained to the priesthood the Rev. Albert Broadhurst. Owing to its being the day after the adjournment of the Convention, a large number of clergy were present, as well as a large congregation. Rev. W. W. Way preached the sermon, and Rev. John R. Harding presented the candidate. As the moment of ordination approached, the scene was most impressive and striking, as the large number of priests, wearing their scarlet Whitsuntide stoles, surrounded the Bishop and candidate and sang antiphonally with the Bishop, the Veni Creator Spiritus, and united in the laying on of hands. The scene, the intoneing, the prayer and words of authorization reminded one of the days of Pentecost and the coming of God the Holy Ghost with His flames of fire.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

### The Diocesan Convention.

The Diocesan Convention passed off quietly. The business was entirely of a routine nature. A motion to merge the Diocesan funds for the relief of the clergy with the General Clergy Relief Fund was lost. The Bishop's address was chiefly a history of the past with some local references. All the committees were re-elected. All the pledges for Diocesan Missions for last year were paid; but there was a marked falling off in the amounts pledged this year. According to the report of the Diocesan Missionary the situation in Missouri is depressing. There are 3,577 towns in the Diocese where the Church is unknown. The number of communicants in the country is rapidly decreasing, and in St. Louis the Church is not keeping pace with the increasing population. Many parts of the city are quite untouched. The chief centres of activity are the Cathedral, St. John's, St. Peter's and Ascension parishes.

Two notable features of the Convention were the dinner given the country delegates by the Churchmen of St. Louis, and the missionary meeting. The dinner was given at the Mercantile Club, the number present being 340. The speakers were Rev. A. A. V. Binnington, of the Ascension parish, whose topic was : "Should the Clergy Know Life;" the Hon. Frank Wyman, who spoke on the "Labor Question," and Rev. Beverley Warner, D. D., of New Orleans, who spoke on "Missions."

At the missionary meeting held in the Cathedral, Dr. Warner preached a most eloquent sermon, on "The World for Christ." Fully 1,200 persons were present. The music by the combined choirs of the city churches, was particularly fine.

Rev. B. T. Kemerer, vicar of St. George's chapel, has broken down under the strain of hard work, and been sent to England by his grateful parishioners.

Rev. James Wise, of Omaha, has been called to the parish of the Holy Communion.

Rev. T. Johnson, curate of Christ church cathedral, has accepted a call to St. Philip's church, St. Louis.

The parish of Rolla (Rev. F. W. Weddel), is now out of debt. Plans are now being drawn for a three story parish house for the Church of the Ascension.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Gathering of Men of St. John's, Montgomery.

A social gathering of the men of St. John's church was held, on the evening of May 31, at the residence of Mr. E. C. Moulton, Montgomery. Mr. Frank Stollenwerck presided. Mr. Hardwick Ruth delivered an address on the "Employer and Employee."

Major W. W. Screws spoke of the largely increased attendance at the church services, especially by men, and of the notable increase of interest, on the part of men of the Church, in various fields of parochial work. Major Screws paid a deserved tribute to the work of the Brotherhood of St. Andrew, in furthering the interests of St. John's.

Addresses were also made by the Rev. Stewart McQueen and the Rev. E. E. Cobbs.

Judge Thomas G. Jones, of the United States District Court at Montgomery; was announced to deliver a lecture at Prattville, June 1, for the benefit of the new St. Mark's church at that place. His subject was "The Last Days of the Army of Northern Virginia."

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Huguenot Anniversary—Services in Wall Street—Ordinations.

Trinity church, New Rochelle, the Rev. Dr. C. E. Canedy, rector, joined with the city of New Rochelle, in celebrating during the week of Whitsunday to Trinity Sunday, the two hundredth anniversary of the landing of the Hugenots and the founding of the parish. The new city of the name was christened after the old city of the same name in France, although some of the settlers came first to New York, and some to the West Indies. The anniversary of their coming in search of religious liberty, denied them in Catholic France, filled the week. Many visiting clergy and some laymen were heard. There was on one day a meeting of the Westchester Archdeaconry, on another a meeting of the Woman's Auxiliary, and on still another, a meeting of the Churchmen's Association and of the New York Clericus.

Town people entered heartily into the festivities. There was a tablet unveiled, recording the use of the old Boston post road, the Mayor receiving it and making an address. On the final week day a carnival of the type of two centuries ago landed on Davenport's Neck, where the first one anchored, and it was filled with people wearing the French Protestant peasant dress of the earlier period. For two days the weather had been unpleasant, but on Saturday it cleared long enough for the celebration and the landing. There was, of course, a vast concourse of people to witness the event, and there were many congratulations to the rector of Trinity, who planned practically all of it.

Trinity parish, as a Protestant religious work, dates from 1688, and for nearly twenty years its services were in French, and after the liturgy of the French Reformed Church, the pastor having been trained in Geneva. The young people early objected to services in French, with the result that the second pastor, and afterwards the first rector, gave an afternoon service in English, in which he used the Book of Common Prayer. The outcome was that the pastor and the entire congregation applied for union with the Established Church, and the S. P. G. began to lend it aid. Queen Anne included it in her many benefactions.

The present rector, the Rev. Dr. Canedy, is a native of Illinois, graduating from Yale in 1869, and from the General Seminary in 1873. He held two small mission charges in the Diocese of New York, and went to New Rochelle in 1876. Under him Trinity church became the strong parish it now is, with its splendid equipment. He is and long has been prominent in many Diocesan organiations of the Church, master of the Huguenot Lodge of New Rochelle and a past grand chaplain of the Masons of New York.

The Rev. Nelson P. Dame, of St. Paul's church, Ossining, will begin on June 14, regular noonday addresses in Wall street, doing so under a denominational committee, but upon the nomination of Bishop Greer. The work is a continuation of that done by the Rev. William Wilkinson, although the latter will remain in the street, representing Trinity parish. It is felt there is plenty of work for both. Below Chambers street, six days each week, there are one hundred and fifty thousand men, an hour each day—the greatest field in America in which to reach men.

The Rev. Canon George W. Douglas, D. D., was the preacher at the ordinations, Diocese of New York, which were held in the crypt of the Cathedral of St. John the Divine, by Bishop Greer, on Trinity Sunday morning. Eleven men were ordered deacon. They were William I. Hemphill, who will assist the Rev. Dr. John Campbell at the Mediator, Kingsbridge: Victor Wm. Mori, Wilbur L. Caswell and Kenneth A. Bray, who go to the Bronx Church House; Charles P. Tinker and Alvin P. Knell, formerly Methodist ministers, and the first named taking service with the New York City Mission Society; James S. Holland, M. D., of the Diocese of Missouri, but who is to go upon the staff of St. George's church, New York; Samuel A. Chapman, of the District of Salina, who goes to Kansas in September to take up work; and Dwight W. Graham, Robert E. Campbell, and Richard W. Baxter.

Ten deacons were advanced to the priesthood as follows: The Rev. Frederick E. Whitney, St. Agnes' chapel, Balmville, N. Y.; Theodore Andrews, who goes to the District of Asheville; Harold L. R. Thomas, who becomes curate at Trinity chapel, Trinity parish; Frederick T. Ashton, who begins as curate at the Epiphany, New York, at once; Samuel R. Brinckerhoff, the new rector of St. Matthew's church, Newark; James G. Wilson, curate at St. George's, New York; Duncan H. Brown, superintendent of the Bronx Church House; George E. Talmage, formerly a Reformed Church minister

and nephew of the famous Presbyterian divine of Brooklyn, a member of Grace staff and in charge of Emmanuel Mission in the Bronx; William Brown Lusk, of the Chapel of the Intercession; and William Porkess. For some years it was the custom of the late Bishop Potter to visit the Chapel of the Good Shepherd, Blackwell's Island, on the afternoon of Trinity Sunday, and to take with him some of the deacons ordained at the morning service. Bishop Greer has continued the custom and this year visited the Island, four of the deacons, including the Rev. Charles P. Tinker, accompanying him. One of the new deacons located at the Bronx Church House will succeed the Rev. Stanley Brown-Serman, in charge of Atonement mission, and the others will be assigned as assistants at Bronx parishes.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Eighty-first Annual Council.

The eighty-first Council of the Diocese of Kentucky was held in St. Paul's church, Henderson, on Tuesday and Wednesday, May 25 and 26. The Council seldom meets outside of the city of Louisville, and the warm-hearted and courteous hospitality shown the delegates by the people of Henderson, was greatly appreciated, and the delegates wished they could go more frequently out in the State to hold their Council.

There was nothing of special importance before the Council. The Bishop in his address explained the reason for the increase of $1,000 in the apportionment for the Diocese, made by the General Missionary Society. The Diocese has always been one of the few to occupy a place on the honor roll, and has not failed at any time within the past ten years, to pay its apportionment in full. Strange as it may seem, this has been virtually the cause of the increase in the apportionment. The Bishop also expressed great satisfaction that every parish and mission station had paid in full the assessment for the Episcopate and contingent expenses of the Diocese, and all but three mission stations had paid in full the expectations for Diocesan Missions.

The Bishop also recognized the faithful services of Mr. William A. Robinson, who has been the valued treasurer of the Board of Diocesan Missions for thirty-four years, ever since its organization. Mr. Charles H. Pettet has also served on the committee the same length of time, and the next Journal will contain a page set aside especially in commendation of the services of these two constant and faithful workers on the board.

During the year two new missions have been built, the new mission of St. Thomas', on the Bardstown road, also the mission of St. Thomas', at Lyndon Station. A new church is being erected at Anchorage and a new rectory at Pewee Valley; also the new mission of the Good Shepherd at Paducah.

The Bishop talked at some length in protest against the evils of the modern stage. Said he, "Never was a time when our sense of the pure and good has been so grossly insulted." He made a strong appeal for decent and clean minded recreation.

In speaking of the Emmanuel movement, he said it had not yet passed the experimental stage, and wondered whether the time has come for the Church to endorse and undertake it as part of her regular work. He spoke in high appreciation of the splendid spirit possessed by both the clergy and the laity, and of their united efforts for the up-building of the church.

The same old officers of the Diocese were re-elected; the Standing Committee remaining as formerly.

After trying other plans, it was decided to go back to the old method in carrying on the Clergymens' Life Insurance Association. The Diocese adopted a seal. This subject has been under discussion for some years.

A Diocesan commission of general clergy relief was created. The Sunday School board now consists of ten members, of which two are ladies.

The mission of the Epiphany was received into union with the Council as a parish.

The Bishop's Letter, the Diocesan paper, was the subject of much discussion, and all the clergy and delegates promised material assistance in increasing the subscription list.

Telegrams of regret at their absence and sympathy in their affliction were sent to the Rev. Messrs. A. E. Whatham, Charles P. Rodefer and Cassius Lee Price, who were unable to be present at the Council, through illness and infirmities.

The Council adopted a plan for systematic offerings in Sunday Schools, with a view of increasing the interest of the children in missions. The offering on the four Sundays in Advent will be devoted to missions in the Diocese, while the six Sundays in Lent and on Easter day will be devoted to the general missions of the Church at large.

The expectations from the Diocese for the University of Sewanee were met in full.

The Council next year will meet at St. Mark's church, in Louisville, on May 24.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

### Convocation of Norristown—Decorating the Grave of George C. Thomas. Divinity School Alumni Day—Brotherhood of St. Andrew—209th Anniversary of Old Swedes—Retirement of Rev. Samuel H. Boyer.

The Convocation of Norristown held its post convention meeting in Trinity church, Ambler, on Thursday, May 27. The service began with the Litany, it being said by the rector, the Rev. G. Berkeley Griffith. The Holy Communion was celebrated by the Dean, the Rev. Robert Coles, assisted by the secretary of the Convocation, the Rev. Francis T. H. Finn. The Rev. W. C. Emhart, of the Convocation of Germantown, made an address on the methods of that Convocation in the rural districts. Luncheon was served in the gymnasium. Addresses were made by Bishop Mackay-Smith and others. At 2:30, the business meeting was called to order in the chapel, the Bishop presiding. The Rev. Mr. Finn was re-elected secretary, as were Mr. William Drayton, lay delegate to the Board of Missions, and Mr. John D. Newbold, treasurer. Reports were presented by the clergy in charge of the various missions, the Rev. W. Herbert Burk and the Rev. Mr. Finn speaking of the need of funds to complete the Washington Memorial Chapel at Valley Forge. The Dean spoke on the effort to bring the Church and her services into closer touch with the rural population.

The Cooper Battalion of the Church of the Holy Apostles decorated the grave of the late George C. Thomas in Laurel Hill Cemetery, on May 31. Bishop Thomas of Wyoming said the service; the Adjutant, Joseph L. Bailey, laid a wreath on the grave, and the battalion fired a salute over it. It was Mr. Thomas, who organized the Battalion and built it the large and well-appointed armory on Christian street near 23d. Mrs. Thomas has recently presented to it a handsome stand of colors.

Alumni Day of the Divinity School in Philadelphia was greatly interfered with by the trolleymen's strike, so that there was a much smaller attendance on Wednesday, June 2, than usual. The Rev. Arthur C. Powell, president, was the celebrant at the Holy Communion, and the Rev. H. U. Munro, the preacher. At the noon meeting, the Rev. H. P. Nichols, D. D., and the Rev. G. Woolsey Hodge were nominated as the Alumni's representatives on board of overseers. The Alumni were the guests of the joint boards at dinner. At the annual meeting, at 3 o'clock, the Rev. Wm. L. Bull urged the appointing of a committee to consider the advisability of introducing a course of Sociology in the school. A revised constitution and by laws were adopted. The following were elected: President, the Rev. J. De Wolf Perry, D. D.; vice presidents, the Rev. N. V. P. Levis, the Rev. C. W. Biskham, the Rev. Percy Robbins Stockman; secretary, the Rev. A. J. P. McClure; treasurer, the Rev. R. J. Morris; executive committee, the Rev. A. D. Heffern, D. D., the Rev. A. R. Van Meter, the Rev. Llewellyn N. Caley, and the Rv. F. A. Millen; recorder, the Rev. L. M. Robinson, S. T. D.; essayist, the Rev. Wm. Levi Bull; alternate, the Rev. Fleming James, Ph. D.; preacher, the Rev. A. J. P. McClure; alternate, the Rev. W. Arthur Warner. In the evening, the Rev. F. A. Wright read an essay on the Kenosis. The commencement was held in the Church of the Holy Apostles on Thursday, June 2. The diplomas of the school were given to Robert Magee Becket, Thomas J. Bigham, James Hardin George, John Robinson Huggins, James McClintock, Henry Stewart Paynter, and Albert Stork, by Bishop Whitaker, who conferred the degree of Bachelor of Divinity upon the Rev. H. H. K. B. Ogle, the Rev. B. N. Bird, and the Rev. L. N. Tucker; and the degree of Doctor of Divinity on the Rt. Rev. N. S. Thomas, Bishop of Wyoming. The sermon was preached by the Rev. Henry Mottet, D. D., on the Secret Power in the Ministry, as Shown in the Life of Daniel. The reunion was held after lunch in the gymnasium, Bishop Mackay-Smith presiding. The first speaker was Clinton Rogers Woodruff, on a recent article in The Outlook, concerning Theological Training, pointing out the need of the Clergy Knowing life. The Rev. H. P. Nichols, D. D., told of the sociological work carried on in his parish and how the men may the best be fitted to carry on their work. Mr. Morris Earle pointed out the obligations which an alumnus owes to his alma mater. Bishop Thomas appealed for a strong esprit among the alumni and at the school. The Rev. H. K. B. Ogle, on the Post Graduate Course.

The annual spring meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in St. Peter's church, Germantown, on Thursday afternoon and evening, June 3. After a short Evening Prayer an address was made by Mr. James L. Houteling. At 8 P. M., a conference was held in the parish house on "Our Sole Object," upon which some thirty

made brief addresses, speaking to Sunday School Work, Big Brother Work, Car Barn Services and the Galilee Mission.

Old Swedes, Gloria Dei, church, will observe the 209th anniversary of its consecration on Sunday, June 13. In the morning, the rector, the Rev. Snyder B. Simes will preach a historical sermon, as will the Rev. Louis C. Washburn, D. D., in the afternoon at four o'clock, after an organ recital by the organist of the church, Miss Jennie M. Carroll.

After forty-three years of service, nineteen of which was spent at the Church of the Holy Spirit, which he organized, the Rev. Samuel H. Boyer retired from active work on Sunday, May 30. He is now seventy-two years old and in his ministry he has established churches at Zenia, and Cincinnati, Ohio. This parish has been merged into All Saints' church, Moyamensing, and will henceforth be so known, the rector of which became the rector of the joint parishes on Trinity Sunday. The former All Saints' church was sold some months ago to the Greek Orthodox church.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Sunday School Rally—An Outing for the Boys—Cornerstone of St. Saviour's, Akron, Laid by the Bishop.

On Whitsunday afternoon, under the auspices of the Ohio Sunday School Commission, was held the first annual Whitsunday Rally of the Sunday Schools of the Diocese, at Trinity cathedral Cleveland. At this service was presented the Sunday School Lenten Offering for general missions. It is planned to make it an annual event in the future. The experiment was a magnificent success for the cathedral was filled to the doors and many persons were unable to gain admittance to the service. The Rev. Charles Wilson Baker, rector of St. Philip the Apostle, was the general marshal and was assisted by aides from the different schools. The Rev. Leslie E. Sunderland, junior curate of the cathedral, was in charge of the details of the service. The service, which was very simple, consisted of the Apostles' Creed, versicles and responses, collects and Lord's Prayer, which were read by the Rev. George Fred. Williams, rector of the Church of the Ascension, Lakewood, and hymns. Addresses were made by Dean DuMoulin and Bishop Leonard. The former took for his subject three pictures: the first, the Tower of Babel, when men tried to work out a plan of salvation, without taking God into account, and so their plans were frustrated and the people were scattered; the second, the upper room in Jerusalem, with the doors locked and barred, when the Holy Spirit came, causing them to immediately unbar the doors and hurry forth to proclaim Jesus as Lord and King; the third, the vision which St. John saw in Patmos, the far-off divine event towards which the whole creation moves, the Church Militant made the Church triumphant, with a great multitude standing before the throne in white robes. Bishop Leonard followed welcoming the children to the cathedral in the following words: "This hour is the realization of my fondest anticipation and desire. I have looked forward to the time when all you children could gather in your church, for this is your cathedral. You have left your various tents and have come up to this your headquarters. I welcome you with all my love." He also thanked the choirs which had come to participate in the service. The Bishop then catechised the children in a most happy manner.

After the Bishop's talk the roll of Sunday Schools was called and the offerings presented. The total amount received was $1,610, all of which goes towards general missions. This amount will be increased by offerings from schools which have not yet reported. The "Ohio Missionary Banner," which is carried by the Sunday School which makes the largest proportionate offering, went to Emmanuel Sunday School, Cleveland, with a per capita offering of eighty cents and a total of $269.

Immediately after the conclusion of the Whitsunday Rally of Sunday Schools at Trinity cathedral, fifty-eight members of the Knights of King Arthur from Trinity, St. Paul's, Emmanuel, St. John's and St. Philip the Apostle parishes, in that city, were taken on an electric car to Akron, a distance of forty miles, where they attended a special service for the order, in St. Paul's church, in the evening. Castles from Cuyahoga Falls and Kent, besides the one in the entertaining parish, increased the total number of boys to 125, who were seated together in the front pews of the nave. The Rev. Samuel N. Watson, D. D., rector of St. Paul's, was assisted in the service by Archdeacon Norton, of Montreal, who preached the sermon, on the text: "Ye are the light of the world," and the Rev. Messrs. Atwater, Owen and Walker.

On Monday morning, at eight o'clock, there was a corporate celebration of the Holy Communion, at which more than eighty members of the order made their communions. The Rev. Dr. Watson was the celebrant and was assisted by Archdeacon Norton. Following this service, the boys tramped six miles to a lake, where all enjoyed dinner together. It being Decoration Day and a holiday, the afternoon was given up to baseball and other sports.

Monday afternoon, May 30, the cornerstone of the new St. Saviour's chapel, Akron, Ohio, was laid by Bishop Leonard, assisted by the Venerable A. A. Abbott, Archdeacon of Ohio; the Rev. George P. Atwater, rector of the Church of Our Saviour, of which the new chapel is an auxiliary—the Rev. Dr. S. N. Watson, rector of St. Paul's, Akron; the Rev. Messrs. Mathison, Washington and Symons, and Archdeacon Norton, of Montreal, Canada. Addresses were made by Bishop Leonard and Archdeacon Norton.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### St. Mary's School, Raleigh, N. C.

The Commencement exercises of St. Mary's School were held on Thursday morning, May 27. The address to the school and graduating class was by the Rt. Rev. W. A. Guerry, Bishop of South Carolina. Education, he said, was not merely to equip one for breadwinning, but to prepare one to live the highest life. True education reached body, mind and soul. Consecration of life precedes vocation. One who desired to do God's will and be of service to humanity would soon find what he could do best. Finally Bishop Guerry pleaded for a broader conception of life and of the duties of citizenship. The school has had a prosperous year, and the addition of wings to the main building, providing for sixty or seventy-five more pupils, promises greater usefulness in the future. These new parts of the building will be ready for occupancy by Sept. 1.

The prospect of more pupils next year has made imperative the erection of a new dining room for the school and the trustees have authorized the erection at once of a new building, consisting of a dining room and gymnasium, to cost about $20,000.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Forty-First Annual Convention.

The forty-first annual Convention of the Diocese of Easton assembled in Christ church, Cambridge, Maryland, at 10:30 A. M., Tuesday, June 1. It was well attended by clergy and laity, only two of the clerical members being absent, and they, on account of sickness. The Convention began with Morning Prayer, the Rev. W. A. Coale being the preacher. The sermon was from I Cor. 4:4, and was on the Ministry, an excellent and timely discourse, for which a vote of thanks was given during the Convention. The Bishop was celebrant, and a number participated.

In the afternoon, the Convention organized for business, the usual reports were received, and committees appointed.

At 8 P. M., after Evening Prayer, the Bishop delivered his annual address. He paid a tribute to the clergy, who died during the year—the Rev. Chesley Gantt, the Rev. John B. Gray, and the Rev. George Francis Beaven. The force of clergy has been augmented by the Rev. Mr. Seabreese, at work in Port Deposit, Md.; Rev. Mr. Huff, serving both Chesapeake and Andora; the Rev. Wyllys Rede, D. D., now rector of Whitemarsh parish, and the Rev. Jesse Taylor, rector of St. John's, Caroline. The Rev. M. Karcher is to leave Greensboro, in August. There was one ordination to the priesthood, the Rev. Levin Insley, rector of East New Market and Vienna. He recommended to the laity regular monthly meetings of the vestry to ensure better business in parish matters; and the payment of the clergy monthly. He called attention to the $5,000,000 Clergy Relief Fund. The Baptismal League has contributed $232.51 to the General Clergy Relief; the Diocese has given $4,437.59 to General Missions, of which the Woman's Auxiliary contributed $1,423.

After singing hymn 500, the Rev. J. J. Wilkins, D. D., representative and secretary of the Five Million Dollar General Clergy Relief Fund Commission made a most forcible appeal in behalf of clerical reunions. Could the appeal have been followed at once by the effort, quite a number of pledges could have been secured; but the work of the Diocesan Commission will begin from this time. The Diocesan Commission is composed of the Rev. James A. Mitchell, chairman; the Rev. Messrs Coale and Howard, and Messrs. E. B. Hardcastle, treasurers; Thomas Perry and Professor Cain.

Dr. Wilkins has spoken in Centreville, and is expected to fill appointments, Trinity Sunday, in Salisbury and Princess Anne.

The report on Diocesan Missions followed, and pledges made for the next year amounting to $1.290.

After Morning Prayer, on Wednesday, the reports of the Deans of Convocation were made: Mr. Kirbin, chair-

man of the Commission on the Layman's Clergy Relief Fund for families of deceased clergy in the Diocese, reported and secured enough new pledges to make 100 contributors. Mr. Kirbin is the originator of this move. At the death of a clergyman, $5 is paid by each contributor, thus making a sum of $500, which is paid to the widow.

A petition was presented from North Elk parish, requesting a division of this large parish into two, the Southern end having Perryville as its centre. The matter was deferred until next Convention. The same Standing Committee and other officers were elected.

At the afternoon session, the Rev. Messrs. Stehl, Weaver, Barlow and Dean Rich; and Gen. Muse, Col. Gibson, Mr. Cooper and Judge Adkins, were elected to attend the Missionary Council. After prayer and benediction by the Bishop, the Convention adjourned to meet next June, in St. Peter's church, Salisbury.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Church Consecrated—Sunday Night Attendance at St. Ann's.

Bishop Burgess, on May 31, consecrated the Church of the Holy Apostles, Brooklyn, the Rev. Frederick A. Wright, rector. There were addresses of congratulation by several visiting rectors, including some from Manhattan. The work was started twenty years ago, the outgrowth of the missionary zeal of the rector of St. Paul's church, Flatbush. It had the usual number of struggles, partly growing out of location and partly from management, but for the past ten years its growth has been steady. A church costing about $5,000 was erected, and under the present rectorship, which dates from 1904, debts have been paid, an endowment of $5,000 accumulated, and there are 350 communicants. The location, an unusual one, is on a comparatively narrow strip of land between Prospect Park and Greenwood Cemetery.

St. Ann's church on the Heights, the Rev. C. Campbell Walker, rector, has successfully solved the Sunday night attendance plan by a choir of very large size, and a sermon by the rector that adapts itself to the music, yet does not omit the evangelistic tone. All winter an average attendance of 400 has obtained, and on Easter Sunday night, the number present was 1,500. On Trinity Sunday night, Gaul's "Holy City" was rendered to a very large congregation. It was to celebrate the close of a successful year. Besides the soloists, who numbered five, there was a chorus of ninety.

## FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

### Diocesan School for Girls—Proposed Church Work by Laymen.

On Friday, May 28, Miss Tebeau's School, at Gainesville, now the Diocesan School for girls, celebrated the close of its thirty-fifth scholastic year. The occasion marked also the beginning of its formal relationship to the Diocese, and all the members of the newly-elected board of visitors were in attendance. The Bishop presented the medals and prizes and highly complimented teachers and pupils on the general excellence displayed in all departments and particularly on the unusual quality and excellence of the English he had heard. After a delightful luncheon in the school dining room the visitors inspected the buildings and the spacious and notably beautiful grounds, and then met with the Faculty to become acquainted with the curriculum and methods of the school and to learn what plans had been formed by the principal for its future conduct. All were enthusiastic over the good fortune of the Diocese in securing without cost and on such advantageous terms, the practical use of so excellent a school, and Miss Tebeau was heartily thanked for her generous offer. A large enrollment is assured for the coming year, and the prospects are excellent for a larger field of usefulness for this school, which has already been for many years one of the strongest agencies for the upbuilding of the Church in this section.

One of the most hopeful of recent movements in the Diocese is a local adaptation of the Laymen's Forward Movement, which had its origin in the minds of laymen and is being engineered by them. A meeting is being planned for the latter part of June, at which it is hoped that Dr. Warner, of New Orleans, will be the principal speaker. An effort will be made to have lay representatives from every parish and mission in the Diocese, and it is planned to pay the expenses of all the clergy to and from Jacksonville for the occasion. The organization is being projected on broad lines, and it is hoped that much good will result.

Rev. F. E. Aitkins, Dean of Trinity cathedral, Michigan City, has been called to take charge of the important work at St. Andrew's church, Jacksonville, but has not yet signified his intention. This church has been vacant since the death of Rev. F. St. George MacLean, but is in excellent condition and is ready to continue the aggressive and successful work which characterized his too brief rectorship.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

### Dr. Lloyd Accepts.

HIS FORMAL LETTER TO THE COMMITTEE.

New York, May 31, 1909.

To the Rev. Wm. Meade Clark and John B. Minor, Esq., Committee:

Gentlemen: Your favor of May 29th is before me, informing me of my election as Bishop-Coadjutor of the Diocese of Virginia. It were useless for me to say I appreciate the honor, or that I value the confidence in me that such action on the part of the Church in Virginia shows. May it be given me to justify it.

It seems to me right that I should accept this election. If, therefore, the General Church sees fit to confirm the action of your Council, I am ready; depending on the Head of the Church to enable me, by His Spirit, for so high and holy an office; reassured by the knowledge that the help and kindly forbearance of my brethren will be generously accorded me.

Faithfully yours,
A. S. Lloyd.

### The Late Joseph Bryan.

Minute of the Council of the Diocese of Virginia on the late Joseph Bryan, LL. D.:

We, your committee, wish to spread upon the minutes of this Council some permanent record of the deep sense of the loss sustained by the Diocese of Virginia in the death of Joseph Bryan. His life as one of the State's foremost citizens is well known to all here present. We need not speak of the brilliant heroism of his youth, when as a mere boy he left the nurturing care of home to be brought up under the stern tutelage of the army. We need not tell of the achievements of his mature years, which illustrated so well the truth that

"Peace hath her victories
No less renowned than war."

And it is hardly necessary to repeat the story of his deeds as one of Virginia's greatest philanthropists. In this presence we wish to refer to him only as the devoted and able layman of this Diocese.

The positions he filled in the Church make a remarkable list of religious activities for any one man: twenty-five years the superintendent of the Sunday School of Emmanuel church, Brook Hill; thirty-five years a vestryman; twenty-five years a lay delegate to this Council; eight sessions a deputy to the General Convention; for many years a member of the Executive Committee of the Diocesan Missionary Society.

With what splendid fidelity and ability he discharged the duties of all these positions is a matter of diocesan record. Mr. Bryan was in the truest sense a man, a gentleman, and a Christian. In him the moral integrity of true manhood, the spirit of ancient chivalry, and the loyalty of the true disciple of Christ were strikingly and beautifully blended. He held in wonderful equilibrium sound judgment and sublime faith. Many men possess the cool, calculating sense, and many others the strong faith; but few are gifted with the two qualities to such a marked degree, and yet so well balanced. His strong religious sentiment, inspired his judgment, and his clear judgment poised his faith. His opinions were a mighty bulwark to his local church, and proved an unfailing tower of strength in this Diocesan Council. His quick, deep insight was relied upon for the clear solution of so many of the most perplexing subjects of discussion.

But above all, in business, in home, in society, and in the Church, his sublime faith in God and unswerving loyalty to his Saviour, compelled the respect of the careless and irreverent, and inspired the faith of the weak-hearted. His religion was his life. His passing away left a vacancy in the work of this Diocese and in the religious life of this State which will not be filled, we fear, for a long while.

Berryman Green,
Joseph Wilmer,
P. H. Mayo,
John Moncure.

### Church Unity.

The Rev. Angus Crawford's resolutions, as adopted by the Council in Alexandria, on May 28, are as follows:

Whereas, the Church of Christ today in all parts of the world is manifestly impressed by the serious results of our unhappy divisions, and in view of the leading part taken by our beloved Church in America, towards the reunion of the Churches as expressed by the Chicago Quadrilateral basis of Union, afterwards confirmed by the Conference at Lambeth, England, by all branches of the Anglican Communion, and know since as the Chicago-Lambeth basis of Union, which has stimulated all the Churches to prayer that these divisions may in some way

be healed and that the Master's prayer, "That they all may be one," may be realized, and considered the general and hopeful efforts that are being made by the Protestant Churches to accomplish this object, not only by conference and council, but by federation when possible, and in some cases by actual organic union.

Resolved, That this Council expresses its grateful acknowledgments to Almighty God for the progress made towards a united Brotherhood in Christ, and its earnest prayer for further expressions of unity, until the re-united Church, the Body of Christ, as our blessed Lord conceived it, be fully accomplished; and

Resolved further, That in an humble effort to do our part to help on this happy consummation we do appoint a Committee of Conference consisting of the Bishop of the Diocese, three clergymen and three laymen, to confer with our brethren of the other Churches lookly towards methods and suggestions for further affiliation, that this Committee meet at least twice a year for Conference, and that it report to the annual Council of the Diocese.

### Daughters of the King.

The annual Convention of the Diocesan organization of the Daughters of the King was held in St. Mark's church, Richmond, on June 1. The Holy Communion was celebrated by the rector, the Rev. Thomas C. Darst, assisted by the Rev John Moncure, D. D. Mr. Darst also preached the sermon, which was most comforting and suggestive, his subject being the Every-day Duties which make up the Life of a Christian.

The work of the Daughters of the King in bearing the Cross bravely for His sake, is strikingly illustrative of this.

The Convention was called to order in the lecture room of the church, in the afternoon. About forty delegates were in attendance. Encouraging reports were made by the president and secretary, which presaged growth and much usefulness for the order during the coming year.

A paper of a very helpful character on the work of the Daughter of the King was read by Miss Ada Arundel, of Monumental Chapter, Richmond.

The following officers were elected for the ensuing year: President, Mrs. John Moncure; vice-president, Miss M. A. Fulton; secretary and treasurer, Mrs. C. R. Kuyk.

An invitation from the Chapter of Epiphany church, Barton Heights, to have the next meeting there was accepted.

The delegates and visitors were hospitably entertained at lunch by the members of St. Mark's chapter.

---

Mr. Luke Harvey died at his home in Richmond, on June 7th. He was a gentleman widely esteemed; a Confederate veteran, and for more than twenty years a vestryman of Monumental church.

In the account of the Diocesan Council, at Leesburg, through mistake, the name of the Rev. Dr. R. K. Massie was omitted from those elected as representatives to the Missionary Conference of the Third Department.

During the month of May, the Rev. Robert A. Griesser, of the Diocese of Western New York, made a week's visit to the rector of Westover parish. Rev. Mr. Griesser preached for the rector on the third Sunday in May.

On Sunday, May 16, 1909, Daniel Arthur Landon Vaughan, the infant son of the rector, was baptized in Westover church, by the Rev. Robert A. Griesser, of the Diocese of Western New York.

The work of the restoration of Westover church was revived on last Wednesday, June 2. The Rev. Dr. Colston, Archdeacon, met those who are interested and could be present, and the matter was thoroughly discussed. The meeting elected Messrs. Herbert Saunders, Wm. Harrison, J. L. Williams and the rector as building committee, and instructed them to secure properly made plans of the scheme, which was adopted, and to secure bids on the work. The work will be begun as soon as possible and carried on as the funds will permit. Lack of sufficient funds to do all the work at once has kept the work from being either finished or well on the way to completion. There is now about $2,000 assured. It will take about $3,000 to complete the work.

## WEST VIRGINIA.

**Rt. Rev. G. W. Peterkin, D. D., Bishop.**
**Rt. Rev. W. L. Gravatt, D. D., Coadjutor**

### Council Proceedings.

The thirty-second annual Council met in St. Paul's, Weston, Rev. J. J. Clopton, rector, June 2-6. The Council opened with Morning Prayer and Holy Communion, the Bishops celebrating, and the sermon was by Rev. L. W. S. Stryker, rector of St. Matthew's, Wheeling, from 1 Cor. 15:44: "There is a natural body, and there is a spiritual body." The offering was devoted to the building fund of the proposed church at Keyser, W. Va., and amounted to $200.

After divine service, the Council was called to order by Bishop Peterkin, and the roll call by the secretary, Rev. Dr. Boller, showed a good attendance of both clergy and laity.

Objection being raised as to the right of Rev. W. M. Jefferis, D. D., to a seat the Bishop appointed, Revs. John S. Gibson, S. S. Moore, D. D., and George W. Easter, a committee "On the Right of Clergy to Seats," who reported that Dr. Jefferis was not entitled to a seat, for while canonically resident in West Virginia, he is not actually so, which latter is required by the Constitution for membership in the Council. This report was adopted unanimously.

The Council adopted, by a rising vote, a series of memorial resolutions of the late treasurer of the Domestic and Foreign Missionary Society, Mr. George C. Thomas, introduced by Rev. J. J. Clopton, ordering them spread upon the minutes and a copy sent to Mr. Thomas' family.

It was resolved to refer such matters as it is customary to send to a committee on finance to the Committee on Episcopal and Permanent Funds, for consideration and report.

The Bishop read his annual report and address, beginning with a brief review of the progress of the local Church, the fact of this being the third meeting of Council in Weston during his Episcopate, directing special attention thereto. He spoke most appreciatively of Mr. George C. Thomas, his consecrated spirit and his noble service to the Church and her Lord.

The special burden of his address was the need to come to the relief of our missionary treasuries both Diocesan and General, and of the West Virginia Missionary League of 1909, as an effective means of meeting the emergency.

His works during the year included: 132 confirmed, 167 sermons preached and 106 visitations made. The "Special Fund" had received $1,396; $323 of which had come from without the Diocese, and of a total available fund of $1,877.25, there had been disbursed $1,767.55.

Immediately upon the close of the Bishop's address, the portion thereof referring to the West Virginia Missionary League—for which the Bishop had asked the endorsement and co-operation of the Council—was taken up, and after some speeches the Council passed a resolution offered by Rev. John S. Gibson, approving the Bishop's plan of a League as an effective means of helping the missionary treasuries in the imminent emergency, and pledging the hearty co-operation of clerical and lay members of the Council to bring the work to a successful issue. The Council voted standing on this. The special committee, consisting of Revs. Dr. Moore and Jno. S. Gibson and Mr. F. Fowler, appointed at the last Council to consider and report upon the proposed amendments to the Constitution sent down to us from the General Convention, reported in the form of a series of resolutions:

a. Concerning the Election of the Presiding Bishop for a period of six years, that it be adopted.

b. Concerning verbal changes in Prayer Book in Foreign Languages, that it be rejected.

c. Concerning Suffragan Bishops, that it do not pass.

d. Concerning the Preamble to the Constitution, that it do not pass.

e. Concerning making a Canon for the Trial of a Clergyman in the Diocese where offence is committed, that it do pass.

These were presented one by one for debate and gave rise to considerable discussion. The Council expressed its agreement with its committee on some of its resolutions, and deferred further consideration of the remainder until the next session, which will be in Christ church, Fairmont, June, 1910.

A special committee to suggest a plan to lessen the bulk of the Journal, as it is made by the printing of the very full parochial reports, presented its report, recommending a tabulation of all vital and financial statistics; the printing of the officials and necessary data of date of organization, church property, etc., of parishes and missions, in a few short paragraphs, under a proper heading. This, with certain reports of the Diocesan treasurers printed, when made ready for binding in the Journal, will materially reduce its cost.

Bishop Gravatt's report and address to Council dealt at length with the problems confronting us in the maintenance and development of our Diocesan Missionary work. Bishop Gravatt was asked by resolution, to prepare a memorial page for General William P. Craighill, of blessed memory, for insertion in the Journal.

Application was made by St. Andrew's Mission, Wheeling, for admission into union with the Council as a parish, and Mr. Brittingham, the chairman of the committee on New Parishes, reporting, in his second report upon the subject, that the Constitutional provisions had been complied with, it was admitted as a parish, under the name of St. Andrew's.

Rev. A. M. Lewis, of the Parochial Reports committee, presented a well-digested summary of statistics for the year: Baptized—infants 306, adults 87; confirmed 301, 81 less than in

1908; communicants, 5,632, 388 more than in 1908; Sunday School teachers 431, increase of 28; Sunday School scholars 3,324, increase of 728; Sunday School offerings, Advent, $532.95; Easter, $957.93; other offerings of Sunday Schools, $2,033.74. Financial statistics—current expenses, $60,264.11; parochial contributions, $39,267; diocesan contributions, $13,476; outside contributions, $6,950.

At the night service of June 2, Rev. G. Otis Mead, of Richmond, Va., speaking under the auspices of our Diocesan Sunday School Committee, Rev. Mr. Chrisman, chairman, made a clear and forceful presentation of the "Font Roll" and "Home Department" work.

On Thursday night, a very attentive and interested congregation heard a fine presentation of the Diocesan Missionary Work, by Rev. Messrs. J. T. Crowe, E. P. Dandridge, and M. Clark; and on Friday night, the subject of General Missions was presented by the secretary of the Third Department, Rev. Thos. J. Garland, of Philadelphia.

Each morning during the session there was service and sermon by one of the clergy, and on Sunday the clergy were preachers in the pulpits of the other churches of the thriving little cities.

As has been his custom for years, the Bishop preached a special sermon to the Council, at the closing service on Sunday, and dismissed the members to their homes and future work with his benediction.

Rev. Mr. Clopton and his kindly people gave us hearty welcome and good cheer, and will long be remembered by those who were fortunate enough to attend the Weston Council of 1909.

J. S. G.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop

### National Cathedral School Commencement—Southern Relief Society—Ordination.

The commencement exercises of the National Cathedral School took place on Wednesday, June 2, in St. Alban's church. The adddress, the parting word of wisdom and loving interest, was made by the eloquent Bishop of Tennessee, Dr. Thomas F. Gailor; and Dr. Harding, Bishop of Washington, delivered the diplomas and gave the charge to the twenty-three young women graduates, who had earned the coveted "sheep skins" by good work and Christian deportment.

The homes of the graduates only, given after their names, will convey some idea of the wide-spread influence and hold which the Cathedral School has secured throughout the Church:

Miss Mildred Fuller Auberry, of Washington; Miss Helen Green Baldwin, of Baltimore; Miss Mary Foster Barber, of Mauch Chunk, Pa.; Miss Ellen Witherspoon Bond, of Lawrenceburg, Ky.; Miss Christine Fox, of Washington; Miss Eleanore Edwards Gate, of Washington; Miss Lucy Pierpont Gilbert, of St. Paul, Minn.; Miss Alice Gertrude Gordon, of Washington; Miss Lucia Beverly Hollerith, of Randolph, Md.; Miss Emily Louise Holt, of Charlotte, N. C.; Miss Helen Brelsford Hood, of Palm Beach, Fla.; Miss Miriam Warren Hubbard, of Chestertown, Md.; Miss Edith Angeline Huff, of Greensburg, Pa.; Miss Ruth Oswald Kalbfleisch, of Rochester, N. Y.; Miss Ruth Parker Larner, of Washington; Miss Frances Millan, of St. Joseph, Mo.; Miss Helen Lea Miner, of Wilkesbarre, Pa.; Miss Dorothy Burns Myers, of Jacksonville, Fla.; Miss Virena Marjorie Palmer, of Pontiac, Mich.; Miss Julia Richardson, of Atlanta, Ga.; Miss Marguerite Eugenia Skinner, of Kansas City, Mo., Miss Rebecca Henderson Thorn, of Pittsburg, and Miss Roberta Willard, of Newport, R. I.

The day closed with a musical treat, by several of the young ladies, in St. Hilida's Hall, followed by refreshments.

The June monthly meeting of the Southern Relief Society of Washington occurred on the evening of June 1, in the red room of the New Willard Hotel, with Miss Nancy Randolph Heth, daughter of Virginia's beloved soldier, Gen. Harry Heth, president, in the chair. The guest of honor, Mrs. J. D. Guinn, of San Antonio, Texas, made an address. Before its adjournment, until October, the Society appropriated $215 towards the support of its pensioners in and about the District of Columbia, and, also, most thoughtfully arranged for ice and car-fare for them during the summer.

The Rev William H. Morrison, rector of Trinity church, Bristol, R. I., has accepted an invitation to become assistant to the Rev. Robert Talbot, as rector of St. Paul's church, Washington, and will enter upon his duties on June 15.

The Standing Committee of the Diocese is constituted as follows: President, the Rev. R. H. McKim, D. D., secretary, the Rev. Richard P. Williams; the Rev. Roland Cotton Smith, D. D.; and the Rev. Charles E. Buck. There are also three lay members.

The Rev. R. P. Williams, who has been disabled from overwork, has returned from the seaside much improved, but has been advised not to attempt to work until the fall. He will go to Richfield Springs, New York, for the summer; and his parish will be under the charge of the Rev. S. B. Pond.

The Trinity ordinations, by Bishop Harding, were made in Trinity church, Washington, on Trinity Sunday. Mr. C. W. Whitmore, of Trinity parish, was made deacon, and the Rev. A. S. Wright, (colored) was ordained priest.

The sermon was by the Rev. Prof. Hayes, of the General Theological Seminary, who with the Rev. Mr. Williams, rector of Trinity, the Rev. Mr. Dalloway, of Washington, and the Rev. Mr. Pond, joined the Bishop in the laying on of hands.

Mr. Whitmore will serve in St. Agnes chapel and Mr. Wright will officiate in St. John's chapel, Georgetown parish, the Rev. F. B. Howden, rector.

Owing to the pressure of duties, Bishop Harding has been compelled to revise his Southern Maryland visitations. He will make several of them in July, after his regular June visitations, and the remainder in October. This arrangement will enable him to rest from the middle of July to the end of September.

W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### An Adjunct Choir—Parish Hall for Christ Church, Calvert County—Rev. Dr. Powell Will Visit Egypt and the Holy Land.

As an adjunct to the regular singers, twenty-four of the ladies of Emmanuel church, Cumberland, have been formed into an auxiliary choir. They are robed in the regular St. Cecilia vestments and occupy seats in the rear of the congregation, the regular choir being seated in the chancel. In this way a marked increase in volume is noted in the congregational singing.

The rector of St. John's church, Westernport, has rented an unoccupied store building in the mining town of Franklin, Alleghany county, where he is about to start a mission. Franklin is a growing town, where there are held almost no religious services. The Archdeaconry of Cumberland will meet on the 22d and 23d of June, in St. James' church.

Christ church parish, Calvert county, is building a parish hall, which will cost about $800, and St. Paul's parish, in the same county, which has the same rector, the Rev. B. B. Lovett, has recently put in a chancel window, a memorial to the first rector and vestry of the parish.

The Rev. A. C. Powell, D. D., rector of Grace church, Baltimore, has been granted, by his vestry, eight months leave of absence. Dr. Powell will spend the greater part of this time in a trip to Egypt and the Holy Land. During his absence, his pulpit will be filled by his assistant and various ones of the city clergy.

The Rev. Paul E. Hoffman, the curate of the Chapel of the Advent, Baltimore, has resigned that work to accept a call to the rectorship of the Church of the Good Shepherd, Atlantic City, N. J.

As assistant minister of Grace church, Baltimore, has been called, the Rev. Henry V. Saunders, whose ordination to the priesthood will take place this week. Mr. Saunders served the year of his diaconate in charge of the chapels at Alberton and Jonestown, Howard county.

The vestry of Memorial church, Baltimore, have asked the Rev. Wm. Page Dame, to become associate rector of the Church with his father, the Rev. Wm. M. Dame, D. D. The Rev. Page Dame has accepted the call, and in doing so left vacant the rectorship of St. Bartholomew's, Baltimore, which he has held for the past six years.

The Rev. Marcellus Karchner, rector of Holy Trinity parish, Greensboro, Diocese of Easton, has resigned that charge to accept the rectorship of All Hallow's parish, Anne Arundel county, Diocese of Maryland. Mr. Karchner's charge of All Hallows' will begin about the first of August.

The Rev. Wythe L. Kinsolving, formerly of the Diocese of Virginia, has accepted a call to the rectorship of St. George's (Spesutia), parish, Harford county. Mr. Kinsolving is a brother of the rector of St. Paul's parish, Baltimore, and of the Bishops of Southern Brazil and Texas.

The Church of the Messiah, Baltimore, which during the past winter has been undergoing extensive repairs, is now once more in use. The walls have been frescoed, seats for the choir placed in the chancel, and the choir of mixed voices put into vestments. On the first Sunday in June, the congregation worshipped in the body of the church for the first time in six months, and the improvements and innovations met with every mark of approval.

---

A thousand pound bell has been placed in the tower of the Church of the Good Shepherd, Forest Hill, Va., by Mr. Edward Banks, of Wilmington, Del. The bell is a memorial to his wife, Mrs. Margaret Banks, who died May 12, 1909. It was arranged that the bell should be tolled by her godchild, Guy Banks, of Forest Hill, while the funeral services were being held at Cavajoharie, N. Y., on Saturday, June 12.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Margaret College Commencement.

The Margaret College commencement, at Versailles, Kentucky, has been a matter of great public interest. Only a year ago this Church institution received its charter as a college, and of course has as yet no college graduates of its own training to present. But there were three young ladies who had completed the school course, and received their diplomas on Tuesday, June 1, at the hands of Bishop Burton.

Preparatory to this final event there was a charming performance given on Saturday evening by the children of the primary department, trained during the year by Miss Williams, the music teacher. Those who had the privilege of being present give unstinted praise to the performances of the little ones, and great credit to their teacher.

On Whitsunday morning the Rt. Rev. C. C. Penick, D. D., rector of Ascension church, Frankfort, preached the baccaleaureate sermon at St. John's church, Versailles, which was listened to with rapt attention by a large congregation, including, of course, the children of Margaret College, who listened to every word of this earnest and eloquent preacher. The discourse abounded in original thoughts, as his sermons always do, and compel attention from even the careless. The subject was the inquiry made by Pontius Pilate, the Roman Governor, at the trial of our dear Saviour, "What shall I do then with Jesus which is called Christ?" Pilate had declared he could find no fault in him as to the matters of which the prosecution had declared him guilty. The people had the right to liberate one prisoner at the Passover, and Pilate's suggestion that Jesus should be that one to be liberated was unanimously rejected. It would have seemed that in any well conducted court of justice there was only one thing to be done to a prisoner whom the judge had officially pronounced innocent, viz.: to be set free. But Pilate feared the people, and was unwilling to act according to the dictates of his own conscience, or even the rules of the court. He would not take the responsibility which belonged to him as judge; and which all his washing his hands in water before the people could not remove from him. "What shall I do then with Jesus?" A judge had no business to ask such a question; nor had the assembled crowd any business to answer it. It was for him as judge to do whatever the heathen Roman laws required him to do: to set Jesus free. But he was moved by dictates of policy rather than law; as many a judge has been since his time; he wished to please the people; and the whole Christian world has shown its abhorrence of his criminal act ever since, by repeating his name and stamping it with opprobrium in the Creed, when we say that Jesus "suffered under Pontius Pilate." When he asked the opinion of the few hundreds assembled at Gabbatha, the Pavement, he did not think of the opinion of the millions and tens of millions to the end of the world, who should stamp his name with opprobrium as a cowardly villain, ready to condemn one whom he pronounced innocent, at the word of a persistent multitude.

Pilate had plenty of excuses with which to salve his conscience, no doubt; but they would be of no avail before the great Judge of all the world. But Pilate was not alone in his difficult position. All of us are in like position from time to time; where we have to decide for ourselves what we will do with Jesus. Jesus is ever at hand; we cannot escape from him, either in our work or our pleasures, at home or abroad. The question is, what shall I do with Him, and the responsibility rests upon us individually to answer it, and the tendency is generally to let others decide the question, and to be guided by their answer, whereas we have ourselves a superior power of deciding than they have. And especially Bishop Penick pressed this thought upon those about to graduate from our Church School for girls and young ladies. They are about to go forth from the protecting guardianship of this excellent school, where all the refining influences of Christian culture and education have been theirs; where various questions of duty and conduct have been solved for them; but now they are going forth into the world and will have to solve them themselves, and that promptly, often on the spur of the moment, and will have to decide at once, "What shall I do then with Jesus?" Let them make up their decision now, and not wait until the time for immediate action comes, in the midst of friends and companions, careless and frivolous, perhaps, few of them serious and earnest, with any thought of the future. The decision to always acknowledge Jesus should be made now, and the grace of God sought to adhere to whatever comes to pass.

The earnestness of the preacher's appeal will long be remembered, and his words will surely bring forth much fruit to the glory of God in the hearts of the large congregation, and especially the faculty and pupils of Margaret College.

On Monday night, May 31, a students' recital was given in the large gymnasium by the pupils instructed by Miss Williams and her associates in the musical training. One who was present as a guest remarked that in no school in our largest Eastern cities could better instrumental skill be manifested, nor clearer and truer musical enunciation be heard than that evening at Margaret College. The brightness and happiness of all concerned was a marked feature too; all seemed like one happy family together.

On Tuesday morning, the closing exercises of the school were conducted in the gymnasium, which was filled with teachers, pupils and guests, Bishop Burton being present to bestow the diplomas; also the Rev. Archdeacon Caswall, M. A., of Lexington; the Rev. R. E. Abraham, of Middlesboro, and the Rev. A. C. Hensley, chaplain of the College and rector of St. John's, Versailles. The commencement address was given to the graduates by the Rev. John Mockridge, rector of St. Paul's, Louisville, Ky. It was a delightful and charming effort by a most pleasing speaker, which held everyone's attention from beginning to end; he took his text (so to say), from Oliver Wendell Holmes' "Autocrat of the Breakfast Table," in which the author claims that everybody is three persons in one: first, the man as he is in God's sight (and God sees him not only as his fellowman sees him, but also as the man would be if his own serious purposes and ideals were fully carried out by him); then, secondly, the man as he sees himself, with his own ideals partially attained to, but which, perhaps, he imagines are being actually entirely carried out by him; then, thirdly, there is the man as everyone else around him sees him to be.

The audience had also the pleasure of hearing some choice selections of music, vocal and instrumental; a quartette of violins with piano accompaniment; a solo on the piano and a sweet song sweetly sung by a young lady who was the very first pupil of the school when it started in Versailles, in 1902, and still retains her pupilship there by continuing special studies. Bishop Burton having spoken words of earnest counsel, dismissed the large audience with the Apostolic Benediction.

## INDIANAPOLIS.

Rt. Rev. J. M. Francis, D. D., Bishop.

### Seventy-second Annual Council.

The annual Council of the Diocese met in Grace church, Indianapolis, May 12 and 13. The Holy Communion was celebrated on the first day, Bishop Francis being celebrant. The sermon was by the Rev. James D. Stanley, rector of Christ church, Indianapolis. A missionary service was held in the evening, when addresses were made by the Rev. William C. Otto, of Bedford; the Rev. Paul Faude, of Lafayette, and the Rev. William Burrows, of Bloomington.

Bishop Francis read his annual address at the morning session. Various reports were read. The treasurer reported marked improvement in the amount paid on the assessment for the Diocesan Fund, during the past year, the increase for 1909 being $78.20, as against $301.33 for 1908, and larger deficiencies for preceding years.

It was determined to appropriate the Bishop Knickerbacker bequest towards the building of the cathedral.

Appropriate resolutions were passed expressive of the loss to the Church in the death of Mr. George C. Thomas, for many years Treasurer of the Board of Missions of the Church, and the sympathy of the Council extended to the bereaved family.

The following officers were re-elected: Charles E. Brooks, treasurer; William W. Hammond, secretary; Rev. George G. Burbanck, assistant secretary and librarian. Standing Committee: Clerical—Rev. J. D. Stanley, Rev. Lewis Brown, Ph. D., Rev. C. S. Sargent; Lay—Mr. Louis Howland, Mr. T. L. Sullivan, Mr. Charles Shaler. The following were elected trustees of the Diocese: A. Q. Jones, Chas. E. Brooks, J. D. Bigelow, H. H. Bassett and Thos. L. Sullivan. The following were elected as delegates to the Missionary Council of the Fifth Department: Revs. J. D. Stanley, Lewis Brown, J. E. Sulger, W. R. Cross; Messrs. Louis Howland, W. D. Pratt, Alfred Grindle and G. S. Wright. Board of Missions: Clerical—Rev. D. C. Huntington, Rev. Geo. Huntington, Rev. J. E. Sulger, Rev. Paul Faude, and Rev. W. R. Cross; Lay—Mr. Charles Shaler, Mr. W. D. Pratt, Mr. H. H. Bassett, Mr. E. G. Peck, and Mr. H. K. Merritt.

The Woman's Auxiliary met on May 12, in Grace church, the Rev. J. D. Stanley preaching a powerful sermon on what the Church was meant to be to its children. The officers were re-elected. The representation was larger than for many years.

---

The Rev. Charles Frederick Walker, curate of St. Paul's church, Cleveland, Ohio, has resigned and has accepted a call to the rectorship of the Church of the Good Shepherd, Buffalo, Diocese of Western New York. He will enter upon the duties of the new office on September 1.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Church Schools in the Diocese.

Among the most gratifying features of the Church work in Tennessee, in recent years, is the admirable work that is being carried on in the Church schools for girls within the limits of the Diocese. There are altogether four schools which are distinctively Church schools, although none are under the immediate charge of the Diocesan authorities. The recent commencements in all these schools, give evidence of their increasing popularity and success and usefulness, which in years to come must create valuable assets for the Diocese and Church, in the well-trained lives of young women.

The Columbia Institute, located at Columbia, has passed a most successful and prosperous year, under the able management of Rev. W. B. Capers, and a most excellent corps of teachers. The work this year has been distinctive in its marked success, and the examinations and contests showed that outside of the class room, there was much valuable individual effort put forth by the students; in other words, in this institution students are being taught to think and study not for the immediate class or examination needs, but for the needs of the life that is before them.

St. Katharine's School, at Bolivar, under the able management of Miss Joyner, has done well beyond the expectation of the most sanguine. At the annual meeting of the board, resolutions were passed thanking Miss Joyner for her consistent standard of good work in the school, and pledging most hearty support to her in her efforts. This school is distinctive in the Diocese, as apart from the educating of some young girls without tuition charges, which all the schools do, this one places its prices and arranges its work so that many young girls of most limited means are enabled to obtain a thorough Christian education, who otherwise would be denied. The whole Diocese recognizes that St. Katherine's is doing a work of inestimable value to the church here and at large.

The Fairmount School for Girls, located at Fairmount, has continued this year to be taxed far beyond its capacity, and has what is most to be desired in all schools, a waiting list. The management of the school is to be congratulated upon having Rev. E. J. Batty, who is a trained educator and business man, assume the position in the school of business manager. This school being in the immediate vicinity of the University of the South at Sewanee, has reflected, apart from its own excellence, the high ideals which have given Sewanee such a high place in the American Church, and offers an opportunity for families who have sons at the University, also to send their daughters to Fairmount, and have the sons near enough to look after any immediate needs of the daughters, and to travel to and from school with them in the vacation or holidays. The reputation of the BuBose family, which is so inseparably linked with Sewanee, is in a more general way linked even closer with Fairmount, and the true Southern culture and charm of the family life, adds a most valuable and desirable feature to this school life.

St. Mary's School, in Memphis, conducted by the Sisters of St. Mary, has for many, many years maintained a high and unapproachable standard among the girls' schools of Memphis. This year has been no exception, and new laurels are being added every day to the reputation of the school. The commencement this year was declared to be the most creditable that the school has ever given, and the promise for the future years is bright.

The Rev. Edward S. Doan, the new Archdeacon of Knoxville, whose work will extend over the Missionary field of East Tennessee, has arrived in Knoxville and is now at work. His first services, May 9, were in St. John's and Epiphany churches, Knoxville; May 30, his services were held in Greenville. With the parishes in Chattanooga, Knoxville, Cleveland and Johnson City, to assist him, he ought to be able to do a good work in this district.

Rev. Dr. McCabe has just been appointed General Missionary for West Tennessee, with headquarters at Covington. Mr. McGillivray has undertaken the work of City Missionary of Memphis.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Annual Meeting of Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary in this Diocese was held in St. Luke's, Norfolk, on Tuesday, May 28, with a large attendance, representing forty-five parish branches. At 9:30 A. M., the Holy Communion was administered by the rector, Rev. D. W. Howard, assisted by Rev. E. P. Miner. The reading of the president's report showed that in money and boxes the Auxiliary had given during the year $8,830, of which amount the Juniors had given $1,480, and the Babies' Branch $315.

The Rev. A. S. Lloyd, D. D., General Secretary of the Board of Missions, gave a helpful and inspiring address to the Auxiliary, endorsing most heartily the work of the men and women in our mission fields, from his own personal observation during his missionary tour around the world, and also spoke of the great value to the work and to the givers themselves of the United Offering.

After noon-day prayer, conducted by Dr. Lloyd, Mrs. H. N. Castle, diocesan custodian of the United Offering, made a most earnest appeal for greater efforts to secure an offering from every woman in each branch.

Miss Dodson, principal of St. Mary's Hall, Shanghai, China, gave a most interesting account of the results of her work in this institution for the past twenty-one years, telling of the subsequent life of several of her graduates. She spoke of the need of an additional building for St. Mary's Hall. $273.50 was pledged by the representatives of the branches present. A most attractive luncheon was then served in the parish hall, by the ladies of Christ, St. Paul's and St. Luke's churches.

After luncheon, Mrs. Wm. A. Anderson, of Lexington, Va., president of the Church Periodical Club in the Diocese, gave a report of the work done last year, showing that 207 numbers of current magazines and 3,252 of miscellaneous ones had been sent out.

Next came the addresses from three missionary workers in our own Diocese: Deaconess Charlotte Martin, of Lee county, Miss Davis of Franklin county, and Rev. C. W. Sydnor, of Tazewell—all telling most interestingly of the need of this pioneer work and the encouraging results thus far obtained. Rev. Mr. Sydnor told of the need of a church building in Graham, and said he needed $350 to complete the $2,000 he must have in hand before beginning to build, and the Auxiliary pledged $257 for this purpose.

Then came the discussion of the question of the separation of the annual Auxiliary meetings from the time and place of the Council, and much was said pro and con. When the vote was taken, 33 branches voted for remaining with the Council and 22 branches for separation from it. So the annual meeting will be held next year in St. Paul's, Lynchburg, at the time of the annual Council. One reason urged by separation was "the inspiration to the smaller parishes of a meeting of the Auxiliary with them," which it is hoped to accomplish by holding Convocational Auxiliary meetings, in the fall, in each of the four Convocations.

The old officers were re-elected: President and secretary, Mrs. John D. Letcher; vice president, Mrs. A. M. Randolph; assistant secretary, Mrs. J. N. Greene; custodian of United Offering, Mrs. H. N. Castle; president of Church Periodical Club, Mrs. Wm. A. Anderson.

On Thursday afternoon, a most solemn and helpful quiet hour was conducted by Dr. Arthur S. Lloyd. The same evening, Mrs. A. M. Randolph, at the Bishop's residence, gave a most charming reception to the delegates and to the officers of the local branches.

### Junior Auxiliary Day.

Representatives of the various branches of the Junior Auxiliary of the Diocese met in St. Luke's church, Norfolk, on May 29. The ladies in attendance were greeted with a pleasant address of welcome by the Rev. D. W. Howard, rector of St. Luke's, and addresses were also made by Mrs. J. J. Lloyd, Diocesan Secretary of the Auxiliary; Miss Dodson, of St. Mary's School, Shanghai, China, who spoke of Church work in that country; Deaconess Charlotte Martin, of Keokee, Va., and Miss Davis, who told of mountain mission work in Franklin county, Va. Among the branches represented were those of Norfolk, Portsmouth, Smithfield, Petersburg, Newport News, Staunton and Big Stone Gap. The ladies returned to their homes with renewed inspiration and enthusiasm for their beautiful and useful work.

---

Improvements recently made to the interior of St. Mark's church, Wilmington, N. C., include a memorial pulpit in brass and oak, in loving memory of Rev. C. O. Brady, a colored deacon, who took charge, in 1889, of a congregation of colored persons worshipping in St. Paul's chapel. He was the first negro clergyman to work in the State of North Carolina, and not only organized the present St. Mark's church, but gave his life to this, his first and only charge. Dedicatory services were held on May 2, the sermon being preached by the rector, the Rev. E. Robert Bennett, D. D.

---

The Rev. Edwin F. Wilcox was advanced to the priesthood, in St. John's church, Wichita, Kansas, on Whitsunday, May 30, by Bishop Millspaugh. The presenter was the Rev. Percy T. Fenn, rector of the parish, who was also the preacher.

Continued on page 20.

# Family Department.

### Unto the Desired Haven.

What matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow,
Since ebb or flood alike is best?
No summer calm, nor winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course, I knew not why.
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

I measured not the loss and fret
Which through those years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more
What wrecks have passed me in the gale,
What ships gone down on summer day;
While I, with furled or spreading sail,
Stood for the haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in His hand, I know,
And I may leave to Him the rest,
Assured that neither calm nor gale
Can bring me danger or delay,
As still I toward the haven sail
That lies, I know, not far away.

—A. D. F. Randolph.

For the Southern Churchman.

### Uncle Jack's Regeneration.

By Martha S. Gielow.

Down among the Rocky Mountains we dig for gold; down among the Blue Ridge Mountains and all along the Appalachian chain we are digging for human nuggets, and are moulding, by slow degrees, this, the best raw material in the world, which is found there, into men and women better than gold, better than the refined gold of the Rockies.

It is not well for any cause to cast a halo of unnatural glory around its mysteries, but the simple stories and facts in regard to our mountain people, our human nuggets of the Appalachian should be told and the startling pathos of their barren lives should be known. We do not need to go to India, China or Africa in search of mission work; for right at our doors are conditions to arouse the nation, and to fill our hearts with the deepest concern for the spiritual and intellectual welfare of thousands that cry out to us for light. The wild grandeur of the Appalachian Mountains form a wonderful setting for the bleak cabin homes nestled within their sheltered peaks and hill-sides. The wretched, uneventful lives of the mountain people is unspeakably pathetic; the lack of interest, of comfort, of any joy, is too tragic for words.

Down where the need of enlightenment is greatest, or up I should say, where the little one-room log cabins seem more numerous and nearer to the sky, so far are they perched above the gulches below; and where the door of civilization and progress has been closed by the impenetrable mountain barriers for ages is a small mission schoolhouse that clings confidingly to the mountain side, to this stronghold of illiteracy. A young deacon has charge of the school. He had just finished his daily task of lessons, and the mountain children were returning to their homes over miles of rocky hills and thorns and bushes. The young missionary looked after them as they went. The golden rays of an October sun spangled with gems the red, yellow and gold of the autumn foliage. Turning to one of the lads that still lingered, he remarked: "You say—jimmie, he has never been to the mission." "No, sir, not fer no preacher nor nobody," replied Jimmie, "and you'll never git him thar, neither, Mr. Norwin. Uncle Jack is the onconstructionist critter on this side of the mounting. He's down on preachers and schools and governmints, and any other interference with his rights, and he's the onliest one you-uns need be afeered uv ef you tries too hard to entice him, I kin tell yer. He's a sure-shot every time, never fails to hit a squirril plum in the eye. An' for fishin', land sakes, preacher, he can make 'um bite every time."

"He's a great fisherman, then, and a hunter," said Mr. Norwin.

"You bet, an' the only place you'll ever find him will be in the woods thar, an' long side of the creek banks." The young lad pointed towards the dense forest beyond the gorge. The deacon followed the direction with a thoughtful gaze. "Do you think it a good day for fishing?" he asked.

"It mout be an' it mouten to anybody cepting Uncle Jack. Nothing hinders him when he wants to fish and hunt. Jist as apt as not he's er setten on Shade's Creek over thar this minit, pullin' out fish at every throw of the line, tho' you mout set thar for two weeks on er day like this an never git a bite," Jimmie replied.

The young deacon smiled as he closed the door of the mission school, and watched the young mountaineer walk away with an old atlas and blue-back spelling-book held carefully under his arm. For six months he had been in charge of the little school house on the mountain. He had heard daily of Uncle Jack, and his "set-agin-ness" to "preachers and schools and governmints," and he made his mind up to seek this one stray sheep of his mountain flock, and to make a superhuman effort to soften his heart and weaken his determination to resist "governmints, schools and sich."

Down through the rocky gorge, over creeks, briars and bushes, the young deacon made his way laboriously towards Shade's Creek. Several times he had been to the cabin occupied by Uncle Jack—always to find him gone, and more than once he had hunted him in the woods and on the banks of the same creek towards which he was now making his way. Just as a bend in the gorge brought to view the clear limpid waters, upon whose banks Uncle Jack was supposed to be fishing, the young missionary was stopped short by the abrupt question, issuing from behind a rock, "Whar now, stranger, whar you be agoing?"

"I am going to find a man called Uncle Jack, who can make fish bite when no one else can, and who never fails to hit a squirrel in the eye," answered the deacon. "I want to get him to go hunting with me," he put in quickly.

"Air you the new preacher from the Mission around the Cove?" asked the tall, lank mountaineer, getting up from behind the rock, holding on to his long squirrel rifle as he spoke.

"Yes, I am," replied Mr. Norwin frankly, and "I wonder if you are not Uncle Jack."

"Jes' so," came the laconic answer. "That's what they calls me, and I reckon that's a good enough name for we uns what aint er settin up fer being better than other folks."

"It's a very fine name, Uncle Jack, and I have been wanting to meet you ever since I came to the school. Do you know, Uncle Jack, I want to go through these mountains with you on a real hunt, and I want you to show me how to catch fish on a day like this. I am told that you are the only man on this mountain that can make them bite rain or shine."

"Jes' so," came again from the lips of the huntsman, "Jes' so."

"And may I ask if you will take me along on a hunt and when?"

"Wall, I can tell the old 'oman and start the fust thing in the morning, if that suits yer, but I'll tell you right now, preacher, you need'nt bring in none of that baptizing talk, and none of your everlasting prayers for the unrepenting. I don't stand fer none of that." The promise was given and kept, with the exception of a silent grace over the basket of luncheon, which he brought along next day, and which they enjoyed together in the cold dense woods of the mountain.

For three years Uncle Jack went fishing and hunting with the Fisher of Men," and although he refused to attend service at the mission, or to "learn them books," he had listened to many and many a story of Christ from a Bible which the young deacon had given him, and which he kept put away in his "chist" in the cabin.

In the beginning of the fourth year of the young deacon's stay at the mountain mission, when he had practically despaired of Jack's conversion, he was called one day to preach the funeral service of one of his people who lived near the school building. The white pine coffin had been brought in an ox cart, and the men, women and children of the mountain side were grouped around the open grave, and listened in tearless silence to the burial service. Among the mourners was Uncle Jack's "old 'oman" looking troubled and anxious. When the service was over she went timidly up to the deacon and said, "Preacher, I want you to come up and see Jack quick, he's mighty bad. When he was blasting out rock yistirday, he hurt his hand and got some dinimites in the hurt place, and blood pisin is sot in, and to tell you the truth he is plum nigh dead."

The deacon expressed much regret and said he would come at once. The wind blew a wintry gale as he threaded his way over the boulders and brushes to the one room cabin, five miles away on the mountain. He found Uncle Jack suffering terribly, and with a wound which indeed seemed as if it might prove fatal. Uncle Jack was lying on a sheep's skin in front of the fire. "Hit's the only place whar I can keep warm," he explained, as the young deacon knelt down by him to examine his hand, "hit's the only place." And indeed the cabin was more like a cold storage room than a place of abode for humans, for the weather was bitterly cold and the chinking had fallen out of the cracks, through which the wind came in great gusts. There was no window to the cabin, the door serving for entrance and light, but even so, the room was as cold as charity itself is supposed to be.

After a few words of encouragement and kindness, the young deacon sat silently meditating on the scene before him—his loving heart full of sympathy and pity, and longing to give them

the comforting message and a glimpse of that "peace which passeth understanding." Uncle Jack seemed to be divining the thoughts of the missionary. He held out his well hand and said, "Preacher, I dun tuck back the word I said to you about never wanting to hear none of that talk about baptizing and sich like, and if you will read some of the things from that thar Bible you give me, I'm ready to listen. Git it out of the chist, Mar, git it fur him." The old woman went quickly to the "chist" and brought forth a budget in a piece of striped home-spun cloth. It was the Bible.

"Hain't airy word been read outen it before," Uncle Jack said faintly, and I want you to be the fust one to read the message."

Uncle Jack and Mar listened with deep attention as the young missionary read chapter after chapter. Uncle Jack didn't know a single letter of the alphabet, but he had a wonderful faculty of remembering Scriptural quotations. The last chapter which the deacon read was the account of Philip's baptism of the eunuch. When he had finished it the deacon knelt down and offered a prayer, then arose to go home, as the way was long, dark and cold, and the hour was late. As he took the hand of the sick man on the floor, he felt himself drawn close down and he heard the faint whisper close to his ear. "See, here, preacher, thar is water; what doth hinder me to be baptized?"

Inasmuch as Uncle Jack had used the exact words of the eunuch, the deacon immediately gave Philip's answer, "If thou believest with all thine heart thou mayest." Immediately the sick man aswered, "I believe that Jesus Christ is the Son of God." A pan of water was procured and there, in the far mountain side, in the little one room log cabin home, almost lost in its lonely remoteness, Uncle Jack was made a "member of Christ, a child of God and an inheritor of the Kingdom of Heaven."

This is a true story, and I well may add that Uncle Jack' regeneration was the means of the regeneration of many others of those silent simple people of the mountains, who are just awakening.

---

Men judge us by the success of our efforts. God looks at the efforts themselves.

### Be Not Weary.

Yes, He knows the way is dreary,
  Knows the weakness of our frame;
Knows that hand and heart are weary;
  He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to Him who once was willing
  All His glory to resign,
That for thee the law fulfilling,
  All his merits might be Thine.
Strive to follow day by day
Where His footsteps mark the way.

Look to Him the Lord of glory,
  Tasting death to win thy life;
Gazing on that "wondrous story,"
  Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to Him who ever liveth,
  Interceding for His own;
Seek, yea, claim, the grace He giveth
  Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him, and faith shall brighten,
  Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
  Rise! He calleth thee; return!
Be not weary on thy way;
Jesus is thy strength and stay.

—Frances Ridley Havergal.

### The Lonely Heart.

"I am tired of being brave; besides, it does not pay."

Mrs. Grant looked at the speaker with astonishment. "What?" she stammered.

"Just that," replied Jennie Carson. "I was taught to hide my sorrow and troubles, to make light of them, to keep a bold front to the world and have my moans out by myself. It is all wrong. Henceforth I shall cry aloud in the streets and demand a little sympathy and comfort from my friends."

She laughed, but her voice quivered and a mist came over her eyes.

The older woman sat down as if her knees had given way beneath her. "Go slower," she said. "Why, I have been telling people you were busy and happy and full of your own resources."

"Exactly! even you. Yesterday I turned over a new leaf. I went calling, and in the midst of a funny story let fall a parenthetical remark that I had been very unhappy all summer, ended my story, and took myself off, leaving the remark to be digested.

"That afternoon one of the family came to call, and made himself very agreeable. This morning, as a neighbor passed, I invited her in, cut a great bunch of flowers for her, and when she said, 'How you love to work in your garden!" I answered, 'Yes, it occupies some of the bitter hours which used to be so happily filled with my invalids.'

"Then I got her out of the gate and away. She has just telephoned, asking me to dinner. This afternoon an errand took me to an old friend's house. On leaving I urged her to come to see me, saying that I almost die from loneliness.

"'I thought you were too busy to be interrupted,' was her bewildered reply. 'You love to read and work in your garden—'

"So I do,' I replied; 'but suppose all your dear family had died one after the other, and your hands, which were once so full, were suddenly free; then try to fill an empty heart with things!'"

A step was heard on the long walk, and Jennie's face brightened.

"Here comes my godsend!" she exclaimed. "She has kept coming and coming, with her cheer and fun and ready companionship; she has taken me to walk and drive; rainy days and forlorn Sundays she has urged me to spend with her; she has not hesitated to express her sympathy and affection; she has understood."

In another moment the monologue had become a laughing trio; but one person went off thoughtful.

"What a volcano!" she murmured. "But it was justified, though I know Jennie too well to imagine she will fulfill her threat to complain. I wonder how many other lonely hearts under smiling faces live all about me? Sons and daughters leaving old parents to long, solitary hours; the well and strong neglecting to visit the sick and disabled; neighbors forgetting to do kindly offices for the sorrowing; church-members indifferent to the troubles of those in their own congregation? That brave girl says she has turned over a new leaf. So must I."—Youth's Companion.

---

Every day we give or withhold some little thing that tells for life or death. —Susan Coolidge.


# Berry Suits

## For Live, Active Boys!



**$5.00** Absolutely Pure Wool. Tailored in the Best Manner. Will out-wear and out-look two cheaper ones!

Double-breasted with or without belt; sizes 9 to 16. Here's an opportunity to buy the best suit of blue serge, gray or tan mixture in summer cheviots ever offered by any dealer at **$5.00.** Berry Suits for boys are made with the same care and of the same good fabrics and trimmings as the men's. If that boy of yours is every inch a boy, he is hard on his clothes; he wouldn't be natural if he wasn't. He does the thousand-and-one things that burst seams, tear holes and rip off buttons from ordinary clothes.

By dressing your boy in a "Berry" suit he can do all these things and come home without a ripped seam or a lost button. We have headed him off by strong making and durable all-wool fabrics, and besides there's an air of style and refinement about "Berry" clothes that makes them exclusive in any company.

**Every Suit Guaranteed to wear the full period.**

**Send for Style Book, Samples, &c., FREE.**

Handsome illustrations of our beautiful styles of boys' and young men's suits, and a representative showing of the lovely new patterns. Juvenile suits, 2½ to 9 years, in Sailor and Russian Blouse, **$5** up. Wash Suits, **98c** up.

**O. H. BERRY & CO.**

The South's Largest Clothiery,
RICHMOND, VA.


### Music and Praise.

A German was asked what kind of music was used in his church. He replied with some astonishment, "Music! We don't have music, we have praise." It is a distinction that ought to be made. Sometimes the singing in our churches, especially solos, is unintellgible to the congregation, while faultless in execution. They enkindle no praise in the hearts of those who hear because they are not understood. This kind of music seems to fall under the classification of Paul in I Cor. 14, where he is urging edifying, spiritual worship. He recognizes that one speaking with tongues or in an unknown language may speak unto the Lord, so far as his personal attitude is concerned, but it is far from edifying the church. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air . . . . Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me." The worshipper is not edified by faultless technique, but by the soulful singing of the great themes of the gospel, simply and intelligibly rendered. This was the secret of Sankey's and Bliss' and Phillips' great power.—Christian Observer.

---

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good—to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always free from irritability—that is an ideal as noble as it is difficult.—E. H. Griggs.

# Children's Department.

### The Lighthouse Lamp.

The winds came howling down from the north,
Like a hungry wolf for prey,
And the bitter sleet went hurling forth,
In the sinking face of the day.

And the snowflakes drifted near and far,
Till the land was whitely fleeced.
And the lighthouse lamp, a golden star,
Flamed over the waves' white yeast.

In the room at the foot of the lighthouse
Lay mother and babe asleep,
And little maid Gretchen was by them there,
A resolute watch to keep.

There were only the three on the lighthouse isle,
For father had trimmed the lamp,
And set it burning a weary while
In the morning's dusk and damp.

"Long before night I'll be back," he said,
And his white sail slipped away,
Away and away to the mainland sped,
But it came not home that day.

The mother stirred on her pillow's space,
And moaned in pain and fear,
Then looked in her little daughter's face
Through the blur of starting tear.

"Darling," she whispered, "it's piercing cold,
And the tempest is rough and wild;
And you are no laddie, strong and bold,
My poor little maiden child;

"But up aloft there's the lamp to feed,
Or the flame will die in the dark,
And the sailor lose in his utmost need
The light of our islet's ark."

"I'll go," said Gretchen, "a step at a time;
Why, mother, I'm twelve years old,
And steady, and never afraid to climb,
And I've learned to do as I'm told."

Then Gretchen up to the top of the tower,
Up the icy, smooth-worn stair,
Went slowly and surely that very hour,
The sleet in her eyes and hair.

She fed the lamp, and she trimmed it well,
And its clear light glowed afar
To warn of reefs, and of rocks to tell—
This mariner's guiding star.

And once again when the world awoke
In the dawn of a bright new day,
There was joy in the hearts of the fisher folk
Along the stormy bay.

When the little boats came sailing in
All safe and sound to the land,
To the haven the light had helped them win,
By the aid of a child's brave hand.

—Margaret E. Sangster.

### A Mysterious Disappearance.

"It beats all!" said the proprietor of Lufkin's store at Hardhack Corner, drawing his shaggy eyebrows together in a puzzled frown, "You sure you laid it on the counter, John?"

"I certainly did," replied John Burton, a customer of many years' standing. "I laid it right down there," he added, smiting the indicated spot with a hairy fist. "You were back to me at the time, putting up some dishes on the shelf. Just then Uncle 'Bijah came along, and I turned to shake hands with him, and when I looked round again you were facing the counter, and there wasn't anything there. Sure you didn't pick it up absent-minded like, and put it in your pocket, or else in the drawer?"

"No, I never touched it," declared Mr. Lufkin. "Beats all how a thing can get away from right under your nose."

"Lost something?" asked Uncle Abijah Neal, in a tone of mild interest, while others of the little company who had gathered in the store this summer evening left their seats on sundry chairs and kegs, and moved up within closer range of the discussion.

"Yes," said John Burton, "it's a dollar bill. I laid it down on the counter and waited for my change, and now it's mysteriously disappeared. Looks kind o' suspicious. You don't know anything about it, do you, Uncle 'Bijah?" he continued, with a twinkle in his eye. "You were standing pretty close to it before it vanished."

"Well, you are welcome to search me," responded the old gentleman. "I guess I shan't run away as I did the last time I was accused of stealing a dollar bill."

There was an inviting reminiscent note in his voice that at once called out the question, "How was that, Uncle 'Bijah?"

"It was when I was a boy up in Pooduck," he began.

"Might as well all sit down," said Abner Harmon, one of the younger members of the loafing fraternity. "I wouldn't be a mite surprised if one of Uncle 'Bijah's Pooduck stories charmed that bill right back."

"I was only ten years old or so at the time," Uncle 'Bijah went on, "and I guess I was about the lonesomest little chap that ever was. I'd lost my own folks, and I was living with a cousin on my mother's side—David Berry by name.

"I've nothing to say now against David, nor Mehitable, his wife. I suppose they thought that the proper way to bring me up was to make me toe the mark. They used to say that they didn't intend to have any spoiled child on their hands. But I don't know; I guess they came pretty near it, after all. When a little shaver has had all the spunk taken out of him, so that he goes meeching round, expecting a scolding or a cuff at every turn, he doesn't lack much of being spoiled according to my way of thinking. Sparing the rod isn't the only way of spoiling a child.

"Well, to come to my story. One day in the fall along came Sol Peters, a tin-pedler that used to make regular trips through those parts. He didn't stop at our house, for Mehitable couldn't abide pedlers; but I knew that he would call at the Dobsons', and so, as David wasn't round, and Mehitable wasn't looking, I tagged on behind the cart.

"In those days a tin-pedler's cart had a powerful attraction for me, and if I had any ambition, it was to drive one of my own when I grew up.

"Mrs. Dobson and her daughter Jane came out to the cart, and spent some time dickering with Sol, and finally bought quite a little truck. Sol figured it up, and it came to eighty-seven cents, besides the rags that he had taken in exchange, and Mrs. Dobson went into the house and came back with a dollar bill.

Sol was busy packing his goods into the cart, and Mrs. Dobson was looking over what she'd bought; and somehow, when he got ready to change the bill, it wasn't anywhere to be found. Meanwhile Jane had gone back into the house.

"Of course there was a good deal of hunting and wondering, and pretty soon I began to get scared and to think that I'd better be making myself scarce.

"I didn't have the least idea what had become of the bill, though I had been hanging round the cart all the time; but I was so used to being blamed that I was afraid they'd suspect me. And of course that was just what they did.

"When Sol saw me slinking off, he sung out, 'Look here, bub, do you know anything about that money?" And at that I started to run, and Sol after me. He caught me easy enough, and came dragging me back. Then he made me empty out my pockets. Of course he didn't find what he was after, but that didn't anyways pacify him. There was a lump in my throat that made me keep swallowing, I suppose; at any rate, Sol says, says he:

"I'm blest if I don't believe the little scamp has gone and swallowed that bill.

"At that it did seem to me as if I should sink right down into the earth. I expected to be whipped, and I didn't know but I'd have to go to State's prison; but worse than all was the idea that folks would always be pointing me out for the chap that swallowed a dollar bill.

"'Own up, or I'll trounce you!' says Sol; and I don't know but I should have owned up if Jane Dobson hadn't appeared on the scene just then. Jane was certainly a friend in need. She said right off that she didn't believe that I had taken the money.

"'Well, then,' says Sol, 'where's the bill, and what did he run for?" And she says, 'He ran because he was frightened; and as for the bill,' says she, 'I don't know where it is, but I guess I'd hunt round a while longer before I accused a poor little motherless boy of stealing it,' says she.

"At that Sol let go of my jacket, and they all began to hunt again; but they couldn't find hide nor hair of the bill, and I could see by the way that Sol looked that he hadn't changed his mind about me.

"Pretty soon Jane says, 'You just wait a minute,' and went into the house. I guess it was what you might call an inspiration that had come to her.

"In a jiffy she came out, hilding a piece of brown paper that she'd cut out just about the size of a bill.

"I can see her now as she stood by the cart, holding the paper between her thumb and finger, her eyes shining, and her cheeks as smooth and red as a sopsavine apple, and her curls kind of blowing about in the breeze. 'Pears to me I don't see any such pretty girls nowadays, but perhaps it's because my eyesight is failing.

"Then she dropped the piece of paper, and before it got to the ground a gust of wind took it, and away it went through the air, with Jane following along to keep it in sight.

"There was quite a sizable brook crossed the road a few rods below the Dobson place, with a bridge built over it; and in under the bridge that paper blew, and Jane crawled in after it.

"In a minute back she came, with the paper in her hand. She'd found it in a little crevice, like, between two stones in the arch. And that wasn't all that she had in her hand." Here Uncle 'Bijah paused impressively. "For in that very same place, right beside that piece of paper, she'd found the identical dollar bill?"

"O Uncle 'Bijah!" exclaimed Abner Harmon, a little incredulously. "That wouldn't have happened once in a million times?"

"Maybe not," was the quiet reply. "I wasn't telling you about the million times that it didn't happen. I was telling you about the one time that it did.

"Well," resumed the old gentleman, "that cleared my skirts, and Sol gave me a tin whistle by way of apology, and Mrs. Dodson brought me out some caraway-seed cakes to soothe my feelings with.

"But Jane just patted my cheeks, and says she, 'You mustn't ever run away from trouble, 'Bijah. Just stand your ground, and speak up for yourself, and be a man?' says she.

"And that little bit of advice did me a lot more good than the whistle or the seed-cakes. It was a word spoken in season, and I took it to heart.

"It's curious," mused the old man, "how memory works. I'm getting sort of

forgetful, but it's only what has happened lately that seems to slip my mind. Well, I suppose it's just the same as when you have a basketful of odds and ends, and they begin to spill out—it's the things near the top that go first. This little circumstance that I've been relating was pretty near the bottom of my basket, buried, as you might say, under the happenings of seventy odd years. And yet it came out just as fresh and distinct as if it was a thing of yesterday the minute I heard you speaking about a dollar bill disappearing. You sure you've made a thorough search for that bill, Mr. Lufkin?"

"Why, yes, I think so," said the storekeeper, with a little start, as if he had suddenly been brought back to a consciousness of the loss. "However, I guess we'll look again. Perhaps we'd better have a little light on the subject," he added, scratching a match and turning to the kerosene lamp behind the counter. "The days aren't quite so long as they were."

"What's that hanging on to your coat-tail, Lufkin?" called out John Burton, with a chuckle.

"Oh, that is one of those sheets of sticky fly-paper, I suppose," said Mr. Lufkin, impatiently, "I declare, they're more plague than profit?"

He reached round and removed the offending object with a vicious twitch. "Everything seems to get stuck on 'em except flies," he complained.

Then, after a downward glance, he added, in a tone of deep disgust, "And I'll be jiggered if this one hasn't got that dollar bill plastered on to it?"—E. C. Robins in Youth's Companion.

---

There are two questions: What must I do to be saved? and, What must I then do to save others?

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

### The Theory of Evolution now Exploded.

Mr. Editor: Philip Manro, counsellor at law and writer and lecturer on Christian subjects, says in his pamphlet, The World and its God:

"The method of Evolution is found only in human affairs. * * In Rev. J. Urquhart's The Bible and How to Read It, vol. II, chap. 3. "There is given a luminous description of the four fundamental assumptions of the Darwinian theory, each one of which is essential to its support. The author further shows conclusively and largely, by reference to the published conclusions of sceptical men of science, that each one of these assumptions has utterly failed for lack of support. Finally he presents unanswerable facts and considerations which oppose the Darwinian theory. We quote the concluding paragraphs: "The overthrow of the foundations on which Darwinism is confessedly built makes it impossible for this theory to maintain its hold upon science. * * If animals had been evolved, we should have found the strata occupied at first by animal remains of one form only. Then by and by we should have seen these diverge from each other by small variations. The differences would then become more marked, until perfectly distinct forms were reached. We certainly would not expect to encounter at the very outset numerous forms which were entirely different, which were fully developed, and which did not afterwards vary, but continued in every respect the same, age after age. But this is what we do find. There are wide differences in the forms from the very first, and some of the earliest continue to the present hour unchanged."

Says the late Duke of Argyll: "The new forms always appear suddenly—from no known source—and generally in great strength as to numbers and in great perfection as regards organization. * * There is nothing more instructive than to place a series of these new species, such as the Ammonites side by side. The perfect regularity and beauty of each new pattern of shell, and the fixity of it so long as it lasted at all, are features as striking as they are obvious." "In the face of such facts, it is astonishing that Darwinism could ever have found acceptance." B. R. PHELPS.

Downingtown, Pa.

### Correction.

Mr. Editor: In the Southern Churchman of June 5, there was an error, attributable, perhaps, to some newspaper, which should be corrected. It was stated that the Rev. John V. Quinn, formerly a priest of the Church of Rome, had been received into "lay communion" by the Bishop of Washington.

The Bishop of Washington can do a good many things, as his diary would show, but he cannot make a layman of one who has been ordained by a Bishop of the Roman Church, or of any other branch of the historical Church.

The Bishop recently accepted the Rev. Mr. Quinn's renunciation of what the Anglican Church holds to be the errors of the Church of Rome, admitted him to the communion of our branch of the Church and authorized him, for the present, to assist the rector of the Church of the Ascension, Washington, as a reader; but this does not make him a lay reader. Later on, the Bishop will authorize him to exercise his functions as a priest, which he is already, in this Church. Of course he will not be ordained, as one coming to us from a non-Episcopal body in which he had been recognized as a minister, would be, since he has already been ordained by a duly consecrated Bishop; nor will he pass through a diaconate, as he has already done this in another communion. EDWARD H. INGLE.

Washington, D. C.


COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

Blue Ridge Springs
BOTETOURT COUNTY, VA.
ON NORFOLK & WESTERN R. R.
DR. ALFRED P. UPSHUR, House Physician.
PHIL F. BROWN, Proprietor.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
MISS E. M. CLARK, LL. A., Associate Principal.

COUNTRY BOARD AT LEGO.
Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

THE SEATTLE EXPOSITION.
Mrs. PENDLETON BROOKE, of Virginia, also formerly of St. Louis, will furnish accommodations for P. E. visitors at 1532 Belmont avenue, Seattle, Washington. On direct car line to Exposition. Take Broadway and Pike car at Union Station, and get off at corner of Belmont and Pine streets. 5je-4t*

SUMMER BOARDERS.
Wanted—Summer Boarders, in a pleasant country home one mile from town. References. Mrs. WALTER RUAN, Bedford City, Va. 29may-6t*

Boarders Wanted
in a quiet home in the Valley of Virginia, on Norfolk and Western Railroad. Terms $5.00 and $6.00 per week.
L. S. LEWIS, Lynnwood, Va.

MRS. TALBOT, of 132 West 80th street, New York City, will receive guests with references.

CHOIR EXCHANGE.
English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.
Superior American and English Organists on the ground can be had at short notice.

Organists and Choirmasters.
CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

CLERGYMAN WANTED.
The vestry of this parish would like to communicate with a clergyman, Evangelical preferred. This is a strong, growing parish, with splendid prospects for a strong, vigorous church. Good, healthy climate. Fine inducements and plenty of work for one who loves the Church.
W. C. ARMSTRONG, Secretary
may22-4t San Angelo, Texas.

Geo. A. Hundley,
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

A Room for Sick Working Girls
"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it, and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
"Retreat for the Sick," Richmond, Va.

## CHURCH INTELLIGENCE.

Continued from page 15.

### GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

**Bishop Reese's Visitations—Woman's Auxiliary Meeting.**

It is the quiet season in Church circles, when congregations show the usual summer depletion and parsons are planning their holidays.

Ascension Day was observed in Augusta by a union service in St. Paul's, of the three parishes, the rector of the Church of the Atonement being the celebrant and the rector of the Church of the Good Shepherd the preacher.

The Bishop made an extended visitation of the Camden County Missions, starting from Darien, where he confirmed two classes on the Third Sunday after Easter, one in St. Andrew's church and one of eleven persons in St. Cyprian's (colored) Mission. Taking boat from there, on Monday, for Brunswick, he was joined, en route, by Archdeacon Winn, at St. Simon's. The rector of Brunswick accompanied them from there. The next landing was St. Mary's, where services were held in both the white and colored churches. Thence to Woodbine, where the rector of Brunswick read the service, the Archdeacon officiating at the organ. From there to Satilla Bluff, and so back to Brunswick, and to St. Simon's Island, where the Bishop preached in Christ church, Frederica, and confirmed two in the colored mission.

The Augusta branch of the Woman's Auxiliary held its quarterly meeting on May 21, at which the Diocesan president, Mrs. W. H. Elliott, of Savannah, made a stirring address. About forty-five ladies were present. All the parish branches have paid their pledges. The Waycross women have fallen into line again with a pledge for the coming year. The energies of the Waycross women have been entirely absorbed for the last two years in completing the payment for the organ which they have erected in the church. This work being accomplished, they can resume their old position. There is also a Junior Auxiliary just organized, and a Babies' Branch in this parish.

Mr. B. F. Finney, of Savannah, traveling secretary of the Brotherhood of St. Andrew's chapters, has been visiting the various parishes of the Diocese. He is an excellent tonic and if he could be "taken" regularly, rather than pro re nata, there would be no stronger chapters anywhere than in Georgia.

St. Paul's, Augusta, is to have a new memorial window and a Litany desk, both from Tiffany's.

### BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Commencement at Bishopthorpe School. A Progressive Parish—Other News.**

The first item of interest in the Diocese since the Convention, was the commencement of Bishopthorpe School, South Bethlehem. Although the school had been reorganized and opened only since last October, there were three graduates on Wednesday, June 3.

The Bishop, who is the official visitor, addressed the girls, remarking that his signature on the diplomas was the first as "Bishop of Bethlehem." The school has had a successful year, and is receiving a large number of applications for next year. The principals are considering an enlargement of their capacity. The grounds are in splendid condition and the principals deserve great credit for the work they have accomplished this year. A garden party was one of the features of the closing week.

Trinity church, Pottsville, certainly deserves the name of being one of the most progressive parishes of the Diocese. It has paid its apportionment for Diocesan Missions in full, the amount of $514.67. It was apportioned for General Missions the sum of $575.22. Toward this amount there was given in various ways $299.11, and the vestry recognized and accepted the obligation as one resting upon the parish. Accordingly they notified the members of the parish that a special offering would be taken on Whitsunday to raise as much as possible or all of the remaining sum, $276.11. If vestries generally were to take such action our various missionary enterprises would not be so hampered. Trinity church, Pottsville, is leading in a splendid cause.

The anniversary service of all the Sunday Schools of Trinity parish will be held on the first Sunday after Trinity.

The rector of St. Luke's church, Scranton, was appointed to represent this Diocese and make an address at the celebration of the one hundred and twenty-fifth anniversary of the old Diocese of Pennsylvania, on Tuesday evening, May 4.

The rector of St. Mark's church, Dunmore, the Rev. Sidney Winter, sailed with his wife and little daughter, on Saturday, May 15, by the ship Friesland, to spend a well-earned vacation in England. They will make their headquarters at the home of Mr. Winter's parents, in Norwich, England, from which point many interesting trips are planned.

The vestry of St. Mark's parish, Mauch Chunk, have generously granted their rector, the Rev. A. B. Putnam, a vacation of four months, which his physician recommends and hopes will restore him completely to health. He will divide his time between the mountains and the sea shore.

The clergy in several places have been invited to preach baccalaureate sermons and make addresses to the graduating classes of the high school: The Rev. H. E. A. Durell, at East Mauch Chunk; the Rev. Francis Yarnall, at Birdsboro, and the Rev. A. A. Bresee, at Lehighton.

The Archdeacon of Reading, the Rev. B. F. Thompson, has issued invitations to the Clericus of the Archdeaconry to meet at his residence in Reading, Thursday, June 10.

### PERSONAL AND NEWS NOTES.

The Rev. Marcellus Karcher has resigned the rectorship of Holy Trinity church, Greensboro, Md., Diocese of Easton.

On the morning of Whitsunday, the Rev. Dr. Ernest M. Stires preached the annual sermon to the students of the Bible Teachers' Training School, New York, at St. Thomas's church, which the students attended in a body.

The Rev. Wyatt H. Brown, who has been assistant in St. John's church, Montgomery, Ala., since his graduation from the University of the South last June, has accepted a call to All Saints' church, Mobile, Ala., and is now in charge of that parish.

The Rev. C. E. Perkins, rector of St. Paul's church, Salt Lake City, will spend his vacation in the East, having charge of Holy Trinity church, Brooklyn.

Bishop Strange of East Carolina has been chosen preacher for next year at the fifty-sixth annual ordination exercises at Berkeley Divinity School, Middletown, Conn.

Rev. J. Poyntz Tyler, rector of St. John's parish, Hagerstown, delivered the baccalaureate sermon before the graduating class of Kee-Mar College, Hagerstown, Md.

As a recent meeting of the Standing Committee of the Diocese of Ohio, the Rev. Abner L. Frazer, rector of St. John's church, Youngstown, was elected its president.

On Whitsunday, May 30, the Rev. Dr. Henry L. Jones, rector of St. Stephen's church, Wilkesbarre, Pa., celebrated his 70th birthday and his 48th year in active ministry.

The Rev. Alsop Leffingwell, of Toledo, O., has become rector of St. Paul's church, New Albany, Indiana, recently made vacant by the resignation of the Rev. E. A. Neville.

The Rev. D. E. S. Perry, D. D., rector of Ascension church, Bradford, Diocese of Pittsburg, has accepted appointment as Financial Solicitor for the division of the Diocese. No better choice could have been found.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

## Notices.

### WANTS.

WANTED—BY EXPERIENCED GRADUate nurse, position in a school or college. Best references. Address J, Lock Box, 343, Staunton, Va. 1t*

WANTED — A REFINED, EDUCATED lady, communicant of the Episcopal Church, fond of children, earnestly desires a position as teacher or companion for a lady. References. Address, stating terms, Miss E. P. B., 302 South 3d street, Richmond, Va. 1t*

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches, Latin, modern languages and instrumental music. Best of references given. Address Miss L. P. M., care the Southern Churchman. 12je-4t*

WANTED—A YOUNG LADY DESIRES A position to teach. Music preferred. References. Address No. 57, care Southern Churchman. je12-3t*

WANTED—FOUR OR FIVE BOARDERS, in a country home four miles from Orange. Address Mrs. W. B. WILLIS, R. F. D. No. 1, Orange, Va. 5je-4t

WANTED—POSITION BY EDUCATED young woman as useful companion, or to assist in housekeeping and sewing, also musical. Box 202, Berryville, Va. 2je2t*

WANTED—MIDDLE-AGED WOMAN AS working housekeeper in private family. Address with references, &c., 418 Juliana street, Parkersburg, West Virginia. 29may-3t*

WANTED—BY A LADY EXPERIENCED in public and private school teaching, a position for the coming session, to teach in private family. Primary work a specialty. Address No. 56, care of Southern Churchman. 22may-4t

WANTED—LADY EXPERIENCED IN management of large household desires a position as matron, or general supervisor in girls' school. Highest testimonials. Address Miss T. M. A.; Lock Box 247, Staunton, Va. mav1*

### Where is Home?

Where love is found without alloy,
And sorrows never come
To interrupt the course of joy—
There, there, is home.

Where friends are met in union,
And foes can never come
To mar the sweet communion—
There, there, is home.

Where purity and peace are found,
And sin can never come
To stain with guilt the holy ground—
There, there, is home.

O wanderers in a world of pain
And sorrow and unrest,
Why see for passing joys and gain—
A useless quest?

Join those who seek a better rest
And riches that will last,
Who, hopeful here, are fully blest
When this life's past.

Home is not here, nor here is joy,
No longer idly roam,
Your pleasures bring you but annoy,
You're far from home.

But seek the Land which knows not woe,
Come with us Heavenwards, come;
Earth may not hinder us—and so,
God bring us Home!

—By the late Bishop Smith of Sydney.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### DIED.

SMITH.—Entered into rest, at Silver Spring, W. Va., May 25, 1909, ROBERT RANDOLPH SMITH, aged 44; leaving a wife and six little children and an only sister to mourn his loss.

We cannot know now, but we shall know hereafter, for the Father doeth all things well.

MARBURY.—At the home of her sister, Mrs. John Marbury, Washington, D. C., on the morning of May 26, 1909, ELIZABETH, the last surviving child of the late John and Elizabeth Somersell Marbury, in the 82d year of her age.

"Numbered with Thy saints in glory everlasting."

### OBITUARY.

#### The Late Rev. Samuel E. Appleton, D. D.

The Vestry of the Church of the Holy Apostles, deeply appreciating the devout and consecrated life of the Rev. SAMUEL E. APPLETON, D. D., the associate rector of this parish, and desirous of expressing for the people as well as for themselves, the love and esteem in which he was held by all who had come under his pastoral care, place on record the following minute:

The Rev. Samuel E. Appleton, D. D., for forty-five years the rector of the Church of the Mediator, and for five years the associate rector of the Church of the Holy Apostles, entered into rest on May 16, 1909.

It was a great satisfaction to this vestry, after the sale of the old Church of the Mediator, to be able to offer not only a church home to their congregation but a position of honor to their rector. It was a still greater satisfaction to know that it was a delight to Dr. Appleton to be afforded the continued opportunity of active service, by the church which he had helped to found.

Dr. Appleton was a man who was always actuated by a high sense of ministerial responsibility for the souls committed to his charge. He was an ideal pastor, a faithful friend, a preacher of righteousness as he saw it in Jesus Christ. He died full of years and honor, beloved by all who knew him. His death will be mourned by the people throughout the southern section of this city, to whom he had endeared himself by years of faithful service.

(Signed)
ALEXANDER P. COLESBERRY,
JOSEPH C. PERKINS,
Committee.

#### Mrs. Frank L. Fred.

Can we ever be prepared for the shock of physical dissolution? This thought is brought to mind by the recent death of Mrs. FRANK L. FRED, of Middleburg, Va. As Miss Mattie Smith she was well known and much loved in Waterford, her native place, in the same county. Marrying Mr. Fred ten years ago, this new relation found for her a home in Oklahoma where her husband's business interests were located, but a yearning in the hearts of each for old scenes and familiar faces brought them back to Loudoun, their native county, and to the making of a beautiful new home "The Hill," in Middleburg, where united love and taste and money had established all things necessary for a continued happy life together. But her naturally weak heart was greatly shocked, some weeks since, by the sudden death of an only brother, the last (save herself) of a large family circle, and before her stricken husband could really realize the fact she was gone—beyond him and us, to eternal life.

Believing, as we do, in the unspeakable glories into which she has entered, we would not call her back, but with chastened feelings record a slight appreciation of her worth. Each character in life has, perhaps, one strongest point of individuality. If this be true—hers was pre-eminently unselfishness. As daughter, sister, wife, friend, she was loyal and self-sacrificing to a high degree. Successively she had cherished and nursed each member of her departing family with whom she was thrown, and on her husband, in his declining years, this devotion and care was so fully lavished that the thought of leaving him without it, seemed the one obstacle in her mind to a willingness to go hence. She was an ardent and devoted member of the Episcopal Church and its last rites to her memory were performed May 16, by her rector, Rev. A. S. Gibson, assisted by the pastor of her husband, Rev. W. E. Gibson. We laid her body to rest with father, mother, sisters, brothers, in Leesburg Cemetery.

There is a vacant place in home, and church, and community, and bereaved hearts here, as in distant Texas, where nieces and nephew waited in view for hopeful tidings, but to One who knoweth and loveth all, we commend each with the Christian assurance of a resurrection meeting, and heavenly recognition beyond. I. H. R.

#### James Soutter Knox.

At his residence, in Fredericksburg, Va., in the 68th year of his age, JAMES SOUTTER KNOX died, June 30, 1909, after an illness of several weeks from Bright's disease. He was the third son of Thomas F. and Virginia Soutter Knox.

He obtained his education from the schools of Thomas Hanson and Col. John C. Porter and the Episcopal High School, at which place some of the warmest and strongest friendships of his life were made, with many of the noblest and best of the State's sons, who fell in the war and among the ministry of the Episcopal Church.

When the war broke out he went to the front and was made captain—a brave Confederate soldier. After the war ended he came home and entered business with his brother, under the firm name of R. T. Knox & Bro., and was very successful. He was for twenty years a member of the City Council, until he declined re-election, much to the regret of the people. Captain Knox never married.

In early manhood he confessed Christ in camp, and was confirmed, with his younger brother Alex. B. Knox, and others, by Bishop Johns, kneeling on the ground in an improvised chapel, through which shot and shell were passing during the services. He did not confine his affection wholly to his own denomination, for he loved all who love our Lord Jesus Christ. He also loved the divine worship, and would utter the words of praise with devotion expressive only of deep spiritual enjoyment. His faith was that of a child. He was always ready to help any one who asked his assistance. Unselfish and generous to a fault, his love and goodness to all who had one drop of his blood in their veins will always be remembered.

Mr. Knox was a man of very strong character, high-toned and honorable in all of his dealing; unostentatious and simple in his tastes; a lover of truth, and his bright, cheery, cordial disposition won the love of every man, woman and child with whom he came in contact. His keen sense of wit and humor made him a favorite in all company.

In his home there is a vacancy which can never be filled; and it can be truly said that in his death Fredericksburg mourns the loss of one of her most beloved citizens. His life was an example to all.

"Strong to the end, a man of men, from out
the strife he passed;
The grandest hour of all his life, was that
of earth the last."

ONE WHO KNEW HIM.—T.

### APPEALS.

#### Fourth of July.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of "Washington the Churchman Catechism."

#### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

#### OLD NAME AND NEW NAME.

For the information of friends making Wills, the Trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name, GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

**More than 1,100 missionaries in the United States—bishops, other clergy, teachers, nurses and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,**

**THE BOARD OF MISSIONS**

**for all or a part of their stipends.**

**Full particulars about the Church's Missions can be had from**

**A. S. LLOYD, General Secretary,**
**281 Fourth Avenue, New York.**
**GEORGE C. THOMAS, Treasurer.**

**LEGAL TITLE FOR USE IN WILLS.**
**The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.**

**SPIRIT OF MISSIONS, $1.00 A YEAR.**

#### Prayers Are Asked.

that it may please God to spare a mother and a little child, in mercy, with His grace and blessing, and carry no sorrow with it.


**JEFFERSON PARK HOTEL,**
**Near University, Va.**

Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,
Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

**HILLCROFT.**

Beautiful country residence of graduate nurse of Johns Hopkins Hospital, Baltimore, Md., open to consumptives. Absolute rest and quiet. Size, number of windows, and beauty of rooms unsurpassed. No mosquitoes. Send for booklet. Address
MISS S. BRADLEY,
Hilltown, Bucks, Co., Pa.
12je-4t*

**Mary Baldwin Seminary**
**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

# The Household.

### Household Hints.

"Chop suel is really a wholesome, not a mysterious dish," says Fannie Merritt Farmer, in Woman's Home Companion. "Remove the breast meat from an uncooked chicken, and cut in strips one inch long. Put in a stew pan with one tablespoonful of butter, and cook two minutes, stirring constantly. Wash and scrape stalks of celery, and cut in thin slices; there should be three-fourths of a cupful. Add to the chicken one medium-sized onion cut in thin slices and six fresh muchroom caps cut in strips. Cook five minutes and add one cupful of chicken stock, one-half teaspoonful of sugar, two teaspoonfuls of Shoyu sauce and one-half green pepper, from which the seeds have been removed, cut in small pieces. Bring to the boiling point, and add one teaspoonful of corn starch diluted with two tablespoonfuls of cold water. Let simmer five minutes, and season to taste with salt."

Rice and Tomatoes, Baked—Boil a little rice and season highly; to a cupful add half a cup of stewed tomato; put into a deep dish, cover with crumbs and bake brown. Or, take the centers out of fresh tomatoes and fill with cooked and seasoned rice; put melted butter on top and bake brown.

Strawberries Mashed in Cream.—Select very large, ripe berries and roll them in very thick, double cream till they are entirely covered; put them on a flat glass dish and on top pile a few berries which remain uncovered; pass powdered sugar.—Harper's Bazaar.

A Delicious Pudding.—This is made by rolling thin some biscuit dough, spreading over it a layer of any kind of berries, fresh or canned, apples or chopped cooked prunes. Roll in a roll, pinch ends together, lay in a pudding pan, pour over it about four cupfuls of water, one cupful of sugar, two tablespoonfuls of butter and a little lemon juice or vinegar. Bake about one hour.

To Cut Hot Brown Bread.—Draw a clean, strong thread sharply and firmly across the loaf, pushing it down equally on either side. The result will be clean, smooth slices, free from the stickiness that comes from knife-cutting.

Chow-chow.—One quart of large cucumbers, peeled and cut in squares, 1 quart of small cucumbers, 1 quart of coarsely-cut celery, 1 quart of small white onions, 1 quart of green tomatoes, sliced, 1 quart of green string beans, 1 large cauliflower, separated, 6 large green peppers, chopped. Put all in salt water for twenty-four hours, then scald in some water and drain well before adding paste.

In washing dishes in the white porcelain sinks, if one would use a wooden chopping bowl for a dishpan and wrap the end of the wire dish drainer with cloth they would find it would prevent many scratches which are so hard to clean off.

In the hot weather if milk or cream is placed over the fire and brought to the boiling point before being put in the ice chest it will keep sweet until it is all used. It may be kept several days.


Northwestern Mutual Life Insurance Company

Is paying out and investing in both VIRGINIA and NORTH CAROLINA More than it receives from these States

New Business in Virginia 1908: **$2,147,800**
Larger than any other Company.

Gain in Insurance in Force in Virginia 1908: **$1,374,975**
60 Per Cent. More Than the Next Largest.

T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
Richmond, Virginia.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.



PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

THE BEST AND SUREST WAY. ✝ The BEST way to meet ill fortune is to prepare for it in the days of good fortune. This is a well known fact. And the SUREST way to prepare is to save up and deposit your money in the **PLANTERS' NATIONAL BANK,** which has the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,160,000

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

Richmond, Fredericksb'g & Potomac R. R.
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *7.10 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOXLEY, Dist. Pass. Agent, Richmond Va.

## Thoughts for the Thoughtful.

We are under bond to make our loving Father known to all our Father's children wherever they may be found.—Robert E. Speer.

Every man's task is his life preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—R. W. Emerson.

Be not uneasy, discouraged, or out of humor, because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge.—Marcus Aurelius.

That is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—Talmage.

When the Spirit of Christ fills the heart he drives out the spirit of criticism. Holiness is never manifest by finding fault with the unholiness of others. Love, long suffering, and gentleness are invariable fruits of the Spirit.

Would you be happy? Make others happy. Would you be joyful. Communicate joy to others. Would you have friends? Be friendly to others. In all these things, "With what measure ye mete it will be measured to you again." This rule is founded in the eternal fitness of things.

The holiest men, the most free from impurity, have always felt it most. He whose garments are the whitest, will best perceive the spots upon them. He whose crown shineth the brightest will know when he hath lost a jewel. He who giveth the most light to the world, will always be able to discover his own darkness. The angels of heaven veil their faces; and the angels of God on earth, his chosen people, must always veil their faces with humility, when they think of what they were.—Rev. C. H. Spurgeon.

There is a legend of an Indian chieftain, who migrating with his tribe, journeyed over high mountains and through dismal swamps, and at last, having reached a valley fair to behold and good to dwell in, threw down his burdens, exclaiming, "Alabama!" meaning "Here we rest." The true Christian is journeying toward the real" Alabama," the valley-home of the redeemed, where they lay down their burdens and rest. "They rest from their labors and their works do follow them." There is such a "home of the soul."—Rev. G. B. F. Hallock, D. D.

An evil heart, turning from unwelcome truths, and burying its thoughts in business or dissipating them in pleasure, may not seem to believe the stern language of Scripture; but the smothered cries of conscience, the superstitious dread and self-condemnation which cowers beneath calamity as a just retribution, and that abject fear which dares not think on death, all bear witness that the soul does know its guilt and danger, and that it persists in sin and shuts out clear conviction only because it chooses to be defiled.

**Hicks' CAPUDINE Cures Sick Headache** Also Nervous Headache, Traveller's Headaches and aches from Grip, Stomach Troubles Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.


# CANDIDATES FOR HOLY ORDERS

Will find a wonderful help in the new series of text-books and reference guides now being published as a part of the Sewanee Theological Library.

The first of the series, "The Doctrine of the Church," by A. C. A. Hall, Bishop of Vermont, is now ready for distribution at book stores, or write us direct.

Price $1.25 postpaid.

The second book in the series on The Book of Common Prayer, by Samuel Hart, Custodian of The Book of Common Prayer, will be published next.

THE UNIVERSITY PRESS, Sewanee, Tenn.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

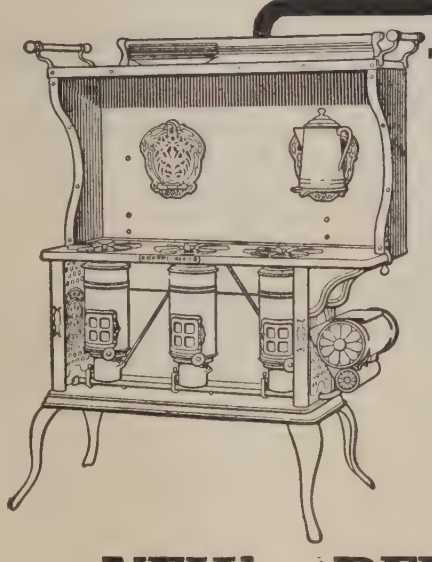
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.

# NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**



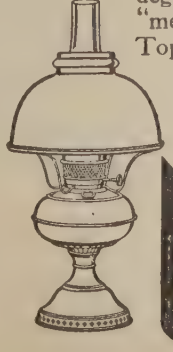
## The Oil Stove With a CABINET TOP

The New Perfection Wick Blue Flame Oil Cook-Stove differs from all other oil stoves.—*It has a CABINET TOP.* This means you can keep dishes and utensils within easy reach while cooking, *and can keep food hot after removing it from the blaze.*

From its wonderful burners to its racks for holding towels the

# NEW PERFECTION
## Wick Blue Flame Oil Cook-Stove

is without equal. Its principle of concentrated heat means that the work can be done quickly and without the kitchen being heated to an unbearable degree. Can be lighted instantly and turned "high," "low" or "medium" at will. Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The **Rayo Lamp** comes as near lamp perfection as it's possible to get. Gives a clear, bright light that reaches the farthest corner of a good-sized living-room. Well made throughout of nickeled brass; perfectly safe and very ornamental. If not with your dealer, write our nearest agency.

**Standard Oil Company**
(Incorporated)

## Church League of the Baptized

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**



## MENEELY BELL COMPANY,

22, 24 & 26 RIVER ST., AND 177 BROADWAY, TROY, N.Y. NEW YORK.

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER

## BELLS.

## BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

ESTABLISHED 1877.

## Retreat for the Sick

**819 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates

## John L Williams & Sons

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main (P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

## CHURCH FURNITURE STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



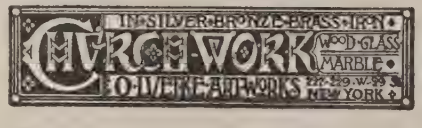
## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.




### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen Confections Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

# BABY'S PITIFUL CASE OF ECZEMA

Summer Rash Became a Dreadful Itching Humor—Big Blisters Formed and Skin Grew as Hard and Rough as Bark—Scratched and Tore Flesh till Blood Ran.

## ALMOST MAGIC CURE BY CUTICURA REMEDIES

"Our son, two years old, was very much afflicted with a breaking out or what looked to be a summer rash. I applied the usual remedies, such as washing with soda water and powdering with boric acid. Finally, after he suffered with the trouble several weeks I took him to the doctor. He said it was merely a rash that was quit prevalent, and that I was giving the right treatment and that I should just continue it and the baby would soon be all right. But instead of getting better it was getting worse. The rash ran together and made large blisters. The little fellow didn't want to do anything but scratch and we had to wrap his hands up to keep him from it as he would tear the flesh open till the blood would run. The itching was intense, causing loss of appetite and flesh. When it seemed to hurt him most the skin on his back became hard and rough like the bark of a tree so that rubbing or brushing would not break it. He was so feverish that I thought it a bad case of eczema. He could not wear any clothes but a little nightgown with the sleeves just fastened at the top of the shoulder. He suffered intensely for about three months. But I found a remedy in Cuticura Soap for bathing and Cuticura Ointment with which I anointed the sore places. This kept the rash from spreading and in less than a week the result was almost magical. That was more than two years ago and there has not been the slightest symptom of it since he was cured. I am never very long without Cuticura Soap as my family knows the value of it and don't like a substitute. J. W. Lauck, Yukon, Okla., Aug. 28 and Sept. 17, '08."

Millions of women throughout the world use Cuticura Soap and Ointment for eczemas, rashes, itchings, irritations, inflammations, chafings, pimples, blackheads, dandruff, dry, thin and falling hair, sanative, antiseptic cleansing, and for all the purposes of the toilet, bath and nursery.

Cuticura Remedies are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 135 Columbus Ave., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

### WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

LYCETT STATIONERS,

317 N. Charles St., BALTIMORE, MD.

Engravers and Stationers to Society.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

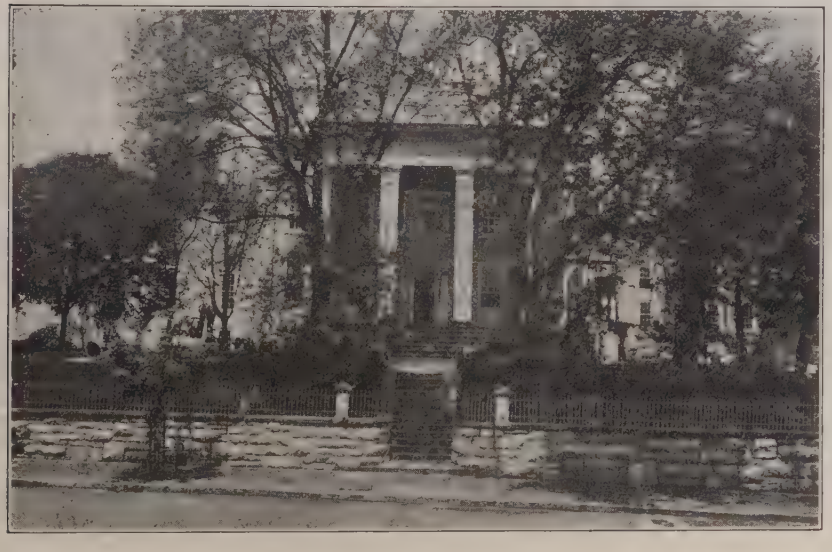
MISS L. V. MACKRILLE,
Chevy Chase, Md.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., JUNE 19, 1909. No. 25.





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## We Want You to Know

That we have one of the most magnificent gatherings of

GOOD FURNITURE

Ever shown by a Southern house.

We want you to come and look each floor of our building over.

It matters not whether you wish to buy or not, we want to see you.

**SYDNOR & HUNDLEY, Inc.**

LEADERS,

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

**Religious and Memorial Art**

FOR THE CHURCH in Wood, Metal, Stone or Marble, ART GLASS, EMBROIDERY, etc.

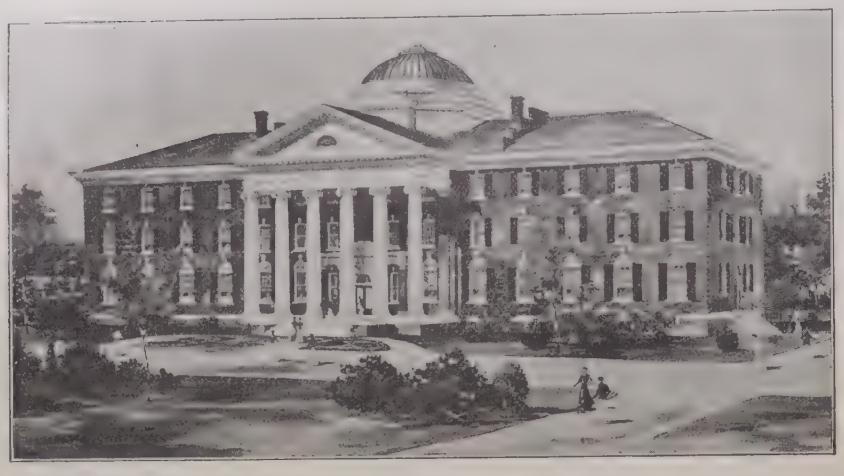
CHURCH CHANGES, DECORATION or ENLARGEMENT, Designed and executed or estimated on. MONUMENTS for the CEMETERY in Granite, Marble or Stone.

Write Specifically and ask for Illustrated Handbook and Data of any Department.

**J. & R. Lamb** 23, 25, 27 Sixth Ave., N. Y.

# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

---

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

**MEDICINE—DENTISTRY—PHARMACY**

**STUART McGUIRE, M.D., President.**

First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
**Three free catalogues—Specify Department.**

---

## GLOUCESTER ACADEMY

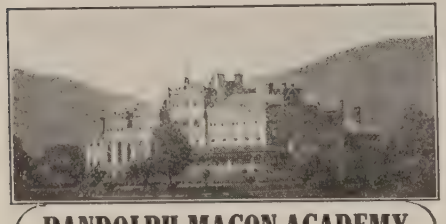
An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

---



**RANDOLPH-MACON ACADEMY**

**For BOYS and YOUNG MEN**

**Bedford City, Va.**

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address

**E. SUMTER SMITH, Principal.**

---

## UNIVERSITY OF VIRGINIA

HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA

Letters, Science, Law, Medicine, Engin'r'g

**Loan Funds Available**

to needy and deserving students. $10 00 covers all costs to Virginia students in the College.

Send for catalogue.

HOWARD WINSTON, Registrar,
University Postoffice, Va.

---

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. **W. M. GROTON, S. T. D., Dean,** 5000 Woodland Avenue, Philadelphia.

---

## HORNER MILITARY SCHOOL,

**J. C. HORNER, Principal** — 1851-1908 — **OXFORD, N. C.**

CLASSICAL, Scientific, and English Courses. Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 58 years old with experienced teachers. Cadets dine with the principal and ladies of his family, securing the culture of home life. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding. Best moral, mental, physical, and social training. Shady lawns, athletic park, one-quarter mile runningtrack, 300 acres. Ideal climate, helpful environment. In the social atmosphere of refined Christian people. The town noted for over a century as an educational center.

---

WASHINGTON, D. C., Lafayette Square

**HAMILTON SCHOOL**

**For Girls and Young Ladies**

WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK
Principal

**Opposite the White House**

---

## Converse College

**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.

ROB'T P. PELL, Litt. D., President.

---

## THE MONEY SCHOOL

**Home School for Sons of Gentlemen.**

**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster. Box 20.

---

## ST. AGNES SCHOOL

**FOR GIRLS. ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

---

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

---

## THE FARMINGTON SUMMER SCHOOL

Offers a healtful outing to city boys. Country life, situation beautiful, climate healthy. Good altitude, and boys happy. Write for Prospectus.

R. WARNER WOOD,
University of Virginia.

---




**FOR GIRLS**

**Mt. St. Alban, Washington, D. C.**

Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

**THE BISHOP OF WASHINGTON,**
**President Board of Trustees.**
**MRS. BARBOUR WALKER, M.A., Principal.**

---

## The Virginian Home and Training School

**For the Feeble-Minded and Epileptic.**

**Established 1893.**

**For terms and information, address,**
**MISS M. GUNDRY,**
**Falls Church, Fairfax Co., Va.**

---

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JUNE 19, 1909. No. 25.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-cless mail matter.

## THE ILLUMINATION OF THE CHURCH'S CONSCIENCE.

From the Convention Address of the Bishop of Central New York.

It is a wonderful and a beautiful thing to note how, as the ages move along, our Lord fulfils His promise concerning the work of the Holy Spirit—"He shall guide you into all truth." It was not to and of the Apostles only that He spoke those words—nor was it to the Church merely in its corporate or conciliar capacity, but it was to the whole body of the faithful, generation after generation. Neither did He mean that all the truth was to be made plain to every individual, or to every age; but rather that it should be unfolded gradually, from age to age, enlightening the Christian communities more and more as they succeed one another, like that "dawning light which shineth more and more" until the sun arises and "the perfect day" is come. You will acquit me, I am sure, of meaning by this that there was any deficiency in our Lord's revelation of the fundamental truths of the Christian faith. You will not suspect me of any leanings towards that so-called "New Theology," which turns the plain statements of Scripture into metaphors, and makes myths of those historical events which to all Christian ages have been the proofs of God's love, the foundation of our hope, and the fountain of human civilization. Neither am I speaking of doctrinal developments, for the doctrines of the Catholic faith were not developed, but formulated, by the General Councils. It is the ethical side of Christianity that has been developed, and my present reference is rather to the illumination of the conscience of the Church—the way in which the Holy Ghost pours upon us in ever increasing power His gifts of understanding and knowledge, by which the pathway of duty is made plainer and plainer as the generations succeed each other. The perfect pattern of human life was set before us by our Lord Himself when He was here in the flesh, so far as circumstances gave the opportunity of manifesting it; and the seeds of every possible phase of it were contained in His essentially germinant teaching. But they were seeds which required time to sprout, and to grow, and to put forth leaves, and to mature fruit; and it is only under the influences of the light and the warmth of God's Spirit that these processes take place.

For example, we all recognize the fact that the Lord Himself is our Good Samaritan, exemplifying to its last details by His work of redemption, His own beautiful parable; and we cannot fail to see, when we think of it, what a fruitful germ of merciful and charitable service that parable is. And yet, though the story has been there in the New Testament from the beginning, and though the object lesson illustrating it is there in our Lord's example, how slow has the Church been to discover the richness of its meaning and to put it into general practice! One thing at a time seems to have been all that Christians in general have been able to recognize as duty, binding every conscience. Particular men or women here and there, those whom we call saints, have grasped the idea and acted upon it; but at first they were ahead of their age, and their example was looked upon as impossible and unnecessary for the whole body of Christian people. As time went on, however, it would begin to dawn upon the community that the principle was really intended for all, that it was an essential element of the Lord's religion. A strong wind of sentiment would begin to blow in favor of its adoption—men would hear the sound thereof, and could not always tell whence it came and whither it went, but it would continue to blow—consciences would be awakened, one after another would see "the truth" into which the Spirit was leading them, and eventually the thing would become established as a rule, which none but the wilfully unconscientious would think of disregarding. Thus it is that one ethical principle after another has been adopted, and one evil practice after another done away with, until we have attained that stage of Christian civilization which now exists. The Blessed Spirit has been guiding us, and we should be duly grateful for what we have already attained; but there is a good way yet to go before we reach "all truth." The conscience of Christian communities is not yet by any means thoroughly Christian, and many things are condoned, and even approved, which are plainly not in accord with the mind of Christ. It is not so very long ago that members of the Church would say that certain principles of the Sermon on the Mount were impracticable, at least for communities and nations—that a few individuals might practice them, but not bodies of men, and I imagine some people think so still. You cannot expect nations to forgive one another, they say—they must retaliate; and consequently war must go on. "Corporations have no souls," and consequently they are not to be expected to have any morals. Business corporations are organized to make money, and they must be allowed to make it as they can, and not be hampered by the same results of honesty as those which govern the individual, still less by principles of charity or mercy. "Business is business." Neither is the man who works for a corporation to be bound by those rules of honesty in dealing with the funds of the company—such funds do not belong to anyone in particular, and the officers and employes may apply them as they have opportunity. This is undoubtedly the theory that has largely prevailed, ramifying throughout the whole system of corporate and institutional activity; and some good people, who would not think of dealing so with individuals, seem to have had no scruples in corporate relations. But the wind has begun to blow in these directions, and consciences are being enlightened, and some unfortunate ones, who probably are as much to be pitied as blamed, are suffering from the process.

We are sometimes tempted to be discouraged when we behold Christian nations, to which have been given the means to regenerate and civilize the earth, building great "Dreadnoughts" and preparing for war among themselves, and yet not lifting a finger to stop the atrocious butchery of their brethren by the bloodthirsty and fiendish Turk. We are tempted to be discouraged when we see the representatives of the people in free America, alike in city, State, and nation, looking out for their own power and gain, for their pockets every time, rather than

for the welfare of the whole—defrauding the consumer that they and their wealthy patrons may increase their own wealth. But, as I said, the wind is now blowing this way, and the truths will gradually be learned that the elected officers of the people must be patriots and not greedy politicians—that corporations and those who work for them must have consciences even if they have no souls, and that nations must eventually come under the rule of the Sermon on the Mount, and exchange the barbarous practices of war for those of beneficence and peace.

But, dear brethren, all this is merely preliminary to what I desire to make the chief point of this address, and that is, another one of the truths into which the Holy Ghost is surely guiding us. On the most solemn day of the Church's year, when we contemplate the Redeemer suffering on the cross and thereby accomplishing His own words, "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," we are taught to pray "that every member of God's holy Church, in his vocation and ministry, may truly and godly serve Him." Observe the words, every member—in his vocation and ministry—may truly and godly serve—that is, that all the members of the Church, lay as well as cleric, men as well as women,, have a calling to minister, in other words, to do some kind of service—and the petition is, that every one of them may do it in a true and godly manner, as servants of the Lord Christ should do. Now let it be distinctly understood that no one can recognize more clearly than I do, nor appreciate more highly, the valuable service rendered to the Church of God by some of our laymen in this country and in every diocese. We have recently been called upon to mourn the loss of a most eminent example, Mr. Geo. C. Thomas, of Philadelphia, who has stood before us as an edifying object lesson of what a layman can do when he will. He was a successful business man, attending faithfully to duty every day, yet from early years engaged every Sunday as a teacher or superintendent in Sunday School, and in other ways that were possible for him, giving time and thought and money to such work as the Church might require—and then, before old age came on, he laid aside his active business, and gave most of his energies to the extension and strengthening of the Kingdom of God. As for money, he poured it out with lavish hand to promote the same good work. Mr. Thomas not only spent money to procure for his own parish such things as he desired it to have, but he also gave money to other parishes and to the Church at large, particularly through the Board of Missions, in order that those in charge might themselves procure the things that seemed to them to be needed. There was nothing selfish in the way that he gave his money and himself to the good cause. And why? Because he thoroughly believed in it as the cause of God, the divinely appointed agency for the elevation and improvement of mankind. With such an instance still fresh in our minds, surely no reflection can be cast upon the good work that laymen have done and are doing in our midst.

The fact remains, however, and is patent to every thoughtful observer, that our Good Friday prayer is still largely unanswered, so far as "every member" is concerned. Indeed, the sentiment of service does not prevail to such a degree as to affect the conscience of all, and make them feel that the neglect of it is a thing to be repented of, a thing of which they ought to be ashamed. The privileges of laymen in this age and particularly in this Church are great. They have charge of temporal matters in their parishes, they call their own Rectors, they sit in the Conventions both of the diocese and of the national Church, and have a co-ordinate vote with the clergy in the election of Bishops and even in doctrinal decisions—they have their part, moreover, in the public worship, with full opportunity to exercise that priesthood of the laity, which some people in these days would fain make us believe is the only priesthood there is. Certainly, privileges like these entail a corresponding responsibility, not only to perform faithfully the duties of such offices as they may hold, as vestrymen, committeemen, superintendents, lay readers, or delegates, but also to be ready to serve in unofficial capacities, when the needs of the parish, the diocese, or the Church at large so require. However it may have been in other ages, or may be today in other lands, this American Church is as much the Church of the laymen as of the Clergymen, and the people in the pews are, in their sphere, as responsible for its efficiency, prosperity and success, as are the ministers who officiate at the altar, the desk or the pulpit. As Bishop Huntington finely expressed it in his Convention Address of 1891—"We can never understand human rights, however fiercely we may demand them, till we learn that they are correlates of duties and a means of getting duty done." Granting that the Clergy are by no means perfect, and are sometimes wanting in those elements of wisdom, manner, energy and ability which tend to the successful prosecution of their ministry, is it not too frequently the case that the layman considers it his function to criticize rather than to assist—to make the situation worse by opposition, instead of doing what he can to correct and possibly remove the difficulty? Granting also that the parish is the necessary local agency for carrying on the Church's work, is it not true that many of the laymen have failed as yet to grasp the idea that the parish is but a small piece of a larger whole, for the welfare of which whole every member has his own personal responsibility, and to which he owes his service? Parochialism is a disease most paralyzing in its effects upon the Church's system, narrowing the vision, cramping the sympathies, and encouraging a merely selfish view of the Master's work.

But here again, we are happy to believe, the wind of the Spirit has begun to blow. Every one who has ears to hear must have heard the sound of it, in those "forward movements" among laymen of several Christian denominations, which have recently been taking place in our own country, in Canada, in England, and in fact, at the very "ends of the earth," as we used to call them. The earth is now known to be round and to have no "ends," for it is encircled with one continuous chain of mission stations where the name of Christ is honored, and we are all neighbors. The remarkable gathering in London last summer at the Pan Anglican Congress made this fact plainer to us than it had ever been before. Bishops and Priests, laymen and women, not only from every continent, but actually from almost every nation under heaven, and from the islands of the sea, were there consulting with enthusiasm for the extension of the Kingdom of God and for the best interest of humanity. They were not strangers and foreigners, but brethren in the one household of faith, whatever may have been their race or their color, calling upon us all to be up and doing.

# Church Intelligence.

### CALENDAR.

**June.**

1—Whitsun Tuesday.
6—Trinity Sunday.
11—St. Barnabas.
13—First Sunday after Trinity.
20—Second Sunday after Trinity.
24—Nativity St. John Baptist.
27—Third Sunday after Trinity.
29—St. Peter, Apostle.

### Collect for Second Sunday After Trinity

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy name; through Jesus Christ our Lord. Amen.

### Collect for St. John Baptist's Day.

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

## Foreign.

### The Great Church Pageant.

The great Church Pageant is not only an event, but a demonstration. It is indeed not only in many of its details, but in its essence, much more than an ordinary pageant; it is to be a great religious function, a stately and solemn reminder of the missionary origin of the Church of England, and an incentive to increased missionary effort to-day. It is, indeed, to be the complement of the great Pan-Anglican gathering of last year. That meeting showed us and the world, the Church as it is to-day. The pageant, with its scenic realism, will present the gorgeous procession of the Church's history from the twilight period of Romano-British Christianity down to the plain daylight of modern times, when the Church of England turned herself earnestly to the task of carrying the Gospel to heathen lands. What she herself received in the early days of her history, she set herself to carry to others. The story of the Church from the date of Constantine's edict of toleration is a long and chequered one, far too long to be represented adequately even in a pageant with twenty-one episodes, including prelude and epilogue, and over 4,000 performers. But many of the most striking, epoch-making events are portrayed, and as Mr. Hutton so ably insisted last week, the great lesson of the continuity of the Church is set forth and driven home. We are very pleased to see that, owing to the great demand for tickets, it has been decided to perform the Pageant on three extra days. The original arrangement was six per-

formances, in the afternoon and evening each day from June 10 to 16. It is now arranged that there shall be three more performances, the additional ones being on June 17, 18 and 19.

By the death of Bishop Anson, the Church has lost one of the simplest and noblest of her sons. A son of the first Earl of Lichfield, and uncle of the present (the third Earl), he belonged to a great Staffordshire family, and after holding several appointments in the county, he devoted himself, and a large portion of his private fortune, to founding the Diocese of Qu'Appelle. A fine, aristocratic-looking man, with a rich, sonorous voice, he was one of the most accessible and kindly of parish clergymen and Bishops. He will be greatly missed at Lichfield.

The Bishop of Birmingham, writing in the Birmingham Diocesan Magazine, says: "The death of the widow of the author of 'John Inglesant' has been a grievous loss to her circle of friends. It also recalls to our minds certainly one of the most remarkable products of Birmingham in the nineteenth century. Have we, one wonders, in our business world to-day, anyone at all like John Henry Shorthouse, latent and unsuspected, but ready to startle us with some perfect work of scholarship, mysticism, and romance?"

## American.

### BOARD OF MISSIONS.

**Dr. Lloyd's Resignation—Mr. George Gordon King Elected Treasurer.**

The resignation of the General Secretary, the Rev. Dr. Lloyd, and the nomination of Mr. George Gordon King as Treasurer, in succession to the late George C. Thomas, were two of the most important matters before the Board of Mission when it met in New York on June 8, for the last time before the summer recess. To the great regret of the Board, Dr. Lloyd announced his intention of accepting his election as Bishop-Coadjutor of Virginia, in the event of the action of the Diocese, being confirmed by the Bishops and the Standing Committee. The Board authorized its vice president to appoint a special committee to arrange with Dr. Lloyd the date when his resignation should take effect, and to make recommendation at the September meeting concerning his successor.

The assistant treasurer reported that the income to June 1 amounted to $628,497. This amount is larger by $27,494 than the income to June 1, 1908. The Sunday School offerings to June 1, as compared with the same number of days after Easter, 1908, show an increase of $644.

The Board appropriated the last $1,000 remaining from the Men's Thank Offering Fund towards the acquisition of the episcopal residence for Western Colorado. An additional $3,000 will be needed in order that the Bishop, who is to be consecrated on June 17, may not be subject to any expense for rent.

The Board received from the Gishop of Shanghai, a copy of the appeal, issued by the Evangelistic Work Committee of the Centenary Conference, in which the committee expresses its conviction that the Christian forces now at work in China should be speedily increased by at least 3,200 men and 1,500 women, especially qualified as leaders and organizers for the distinctly evangelistic work. Four young laymen were approved by the Board for service at St. John's University, Shanghai, and it is expected that they will go to the field this summer.

The Bishop of the Philippines asks for another physician for the University Hospital in Manila, to succeed Dr. M. N. Salesby, who is retiring, greatly to the regret of the Bishop and the staff.

An appropriation of $10,000 was made from the Harold Brown Gift to the Diocese of Marquette, towards the endowment of the Episcopate. About $30,000 now remains in the fund.

The Commission of Seven submitted a report with regard to its preliminary work in communicating with the ministers in charge of every congregation concerning concerted effort to give the full apportionment this year and such additional sums as will enable the Board to meet its obligations.

The report also called attention to the fact that of the nineteen Dioceses represented on the Board of Missions, sixteen had heretofore failed to give the full apportionment; the amount of this shortage thus attributable to these Dioceses, amounts to $144,784. The Commission recommended the formation in each Diocese of a Laymen's Missionary Committee to co-operate with the Bishop and to unite with him in securing the appointment of a committee on missionary work in every congregation, and hearty co-operation with the leaders of the Laymen's Missionary Movement in the campaign they are preparing to hold next winter.

The following appointments were made:

For Alaska—Miss Louisa Smart, to be teacher at Ketchikan.

For the District of Kearney—The Rev. G. G. Bennett, to be General Missionary during June, July and August.

For work among the Swedes—The Rev. J. V. Alfvegren, to be General Missionary in the Northwest.

For the Diocese of Atlanta—Miss Fleming Ward, to be teacher at La Grange, Ga.

For the Diocese of Tennessee—Miss Clementine Rowe, to be teacher at Sherwood, Tenn.

For the District of Shanghai—Mr. Rollin A. Sawyer, Jr., and Mr. Henry James Post, to be teachers at St. John's University. Bishop Graves was authorized to employ in the field Mr. James Thayer Addison and Mr. Horace Gray, of the class of 1909, Harvard University.

For the District of Hankow—Miss Elizabeth Toole Cheshire, as teacher in St. Hilda's School.

For the District of Mexico—At the request of the Bishop, the Rev. Wm. Watson was transferred from Puebla to the principalship of St. Andrew's Seminary, Mexico.

For the District of Cuba—Miss I. C. Wallace and Miss G. M. Jones, to be missionary teachers.

### Church Unity Society.

At a recent meeting of the Church Unity Society, Mr. George Wharton Pepper, of Philadelphia; Mr. Frederick C. Morehouse, of Milwaukee, and Mr. Joseph Packard, of Baltimore, were elected members of the Council, for the purpose of strengthening the lay element in the board. Each of these gentlemen have accepted their election.

It is hoped during the coming winter to arrange, at different centres, meetings between members of different denominations for prayer and conference on the subject of Church Unity, in accordance with the suggestion of the late Lambeth Conference.

G. Woolsey Hodge,
General Sec'y Church Unity Society.
Philadelphia, June 12, 1909.

### DELAWARE.

Rt. Rev. F. J. Kinsman. D. D., Bishop.

**Convention Work for Next Year—Improvements in Church Property—Lay Readers Appointed—Deacons Ordained.**

At the recent Diocesan Convention in Smyrna the proposed Canon changing the election of a Bishop to a concurrent majority vote of both orders was not acted upon. Various changes were proposed for action next year. Among them were a change in the time of the annual meeting to the second Wednesday in May of every year, and in successive years in New Castle, Kent and Sussex counties, successively; a proposal that the parochial reports every year end with the thirtieth of April; permission to any parish to elect annually one-half of its vestrymen to serve for two years, or one-third to serve for three years; a change calling for a definite report from every non-parochial clergyman to the Bishop before each Diocesan Convention; permitting the Bishop, at his discretion, with the advice and consent of the Standing Committee, to report to the Convention any parish failing to fulfil the conditions under which it was formed, that the Convention may reduce it to the status of an organized mission.

In his address the Bishop reported these lay readers: Messrs. Charles M. Curtis, John S. Grohe, Charles A. Cook, William J. Fisher, William D. Brinckle, William H. Homewood, B. W. Ward, Lewis Coy and Hanby. While he did not wish to serve tables, yet he strongly expressed the need he felt for a discretionary fund for various emergency expenses during the year. Various improvements in Church property were noted by the Bishop in his address: The house next to that occupied by the Hospital for Babies has been added to it, making room now for a day nursery. Hillcrest is becoming an important suburb of Wilmington, and on a lot given there for the purpose, steps are being taken to re-erect Calvary church, Brandywine Hundred, from which its congregation has long since removed. This will be a step towards the formation some day of a new parish there. Bishopstead underwent extensive repairs, fitting it not only as a home for the Bishsop and his family, but, as he hopes, a home for the Diocese in many respects. St. Andrew's, Wilmington, has increased its endowment; while "Old Swedes" has been renovated and a new organ built into it.

The Rev. Wm. H. Laird and Mr. N. M. Willetts were elected as members of the board of directors of the Anti-Saloon League of Delaware. A committee of four clergymen and four laymen was appointed to consider the condition of toilers in this community and to report their findings to the next Convention.

On Trinity Sunday the Bishop held his first ordination to the diaconate in the Diocese. In Trinity church, Wilmington, Messrs. Charles Wright Clash and William Homewood were presented by the Rev. F. M. Kirkus and K. J. Hammond, respectively. The Rev. Mr. Kirkus preached the sermon from the text, "Say unto Archippus, take heed unto the ministry which thou hast received in the Lord"—Colo. 4:17. The preacher described the force of the word used here for "Ministry," which he regarded as expressing the fundamental idea of all Holy Orders—service; indeed, St. Paul's favorite word, "slave of Jesus Christ," is not too

strong to express this. The message of this ministry is the Gospel, in its fullness and simplicity. It must not be diminished or neglected, however the institutional Church of to-day emphasizes the "service" to be rendered.

The Rev. Mr. Clash has accepted work in Grace church parish, New York. Mr. Homewood will minister at Grace church, Brandywine Hundred, where he has served faithfully as lay-reader for some years, and is much beloved.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Fiftieth Anniversary of St. Matthew's, Houma.

Services commemorating the fiftieth anniversary of the consecration of St. Matthew's church, Houma, closed on the night of June 3. The first church edifice was consecrated by Bishop Polk on June 2, 1859, but the exact anniversary date being stormy, the anniversary service proper was postponed until the next evening. The services began on Sunday, May 30, when appropriate sermons were preached by the rector, the Rev. Gardiner L. Tucker, whose subject in the morning was "A Pentecost in St. Matthew's." His theme, Sunday night, was "Men's Work in the Church."

Tuesday afternoon, the Rev. Ralph H. Prosser, a much-loved former rector, preached an eloquent sermon, in which he bade all remember that it is through God's power and aid we can bring any good work to pass.

At the service on Thursday night, the rector read a brief sketch of the organization of the parish in 1855, with two communicants, Mrs. John R. Bisland and Mrs. Duncan S. Cage, both of whom still live. The old church was built in 1858 and consecrated in 1859. During the Rev. Mr. Prosser's rectorship the church, having become unsafe, was pulled down and the present edifice built in 1892 and consecrated in 1898.

The rector also announced that the church closed its fifty years free from debt.

Col. John R. Bisland, only surviving member of the original charter members, and affectionately named the Founder, briefly recalled the early days of the church's history, expressing his continued interest in the work, his hope for even greater things in the future, and invoking the blessing of God upon old St. Matthew's.

Resolutions of the vestry were offered by Hon. Edmund McCollam, expressing to Col. Bisland, in the name of the congregation, their warmest greetings, congratulating him upon his presence at the fiftieth anniversary of the work he took so large a part in establishing, assuring him of their deep appreciation of his noble services in the work of St. Matthew's, and wishing him every blessing from the Father of all mercies. The resolutions were unanimously approved.

Messages from former rectors were read, and Rev. R. H. Prosser spoke in warmest words of affection of St. Matthew's and her work, praising the Sunday School and calling to mind the noble work done for it by two good women—now passed to the other life—Miss Lucy L. Connely and Miss Louisa Bond.

An affectionate greeting to rector and people from Bishop Sessums was read. He expressed his deep regret over his inability to be present, but wrote that he shared the realization of St. Matthew's people of the anniversary's meaning and inspiration; and prayed that the testimony of the past years might be approved of God, and the oncoming years might be filled with manifold blessings and ever greater achievements.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Bishop Burton's Council Address—Meeting of the Woman's Auxiliary.

The Council of the Diocese convened on Tuesday evening, June 8, at St. Paul's church, Newport, a successful meeting of the Women's Auxiliary having preceded it. After a shortened Evening Service, the Bishop read his address to the Council, an able and stirring call to zealous, perservering efforts in the Master's service. He first, as usual, directed our thoughts to those who have gone before us, leaving us an example of faithfulness to duty, the Bishop of our branch of the church in the first place, and then the laity of our own Diocese (of whom many have died this past year who are sadly missed, having been lights in their generation), and the great examplar to laymen, Mr. George C. Thomas, of Philadelphia, late treasurer of the Board of Missions.

The two leading topics of Bishop Burton's address were Sunday Schools and our two Diocesan Church Boarding Schools, at Versailles and at Corbin. He declared the Sunday Schools to be of vital importance to the Church. In the next generation the Church will be extinct in various parishes and missions right here in the Diocese of Lexington, unless a permanent supply of new members be provided through the Sunday School. This is an absolute necessity. But people will not wake up to its importance. A few years since the Council spent much time and labor in organizing a Sunday School Institute to give stimulus to the work. It has done nothing, it has itself died out without making even a first effort.

As to the two Diocesan Church Boarding Schools, viz.: Margaret College, Versailles, and St. John's Collegiate Institute, Corbin, after having first dwelt upon the present great efficiency of both Institutions, he admitted the amount of indebtedness of both of them, the former to the amount of $18,000, resting a mortgage upon its property worth more than that claim against it. The latter having a mortgage of $1,000 and a floating debt of as much more, yet other religious bodies around us in Kentucky raise their tens of thousands of dollars for education without any difficulty. They would laugh over our alarm at a puny debt of $18,000, well secured. He explained, moreover, the reasons for there being any debts at all. Both institutions are merely in their infancy as yet, as indeed is the Diocese of Lexington itself; but efforts are being made to clear off these debts, and one layman in Versailles has promised $4,000 towards the $18,000 debt of Margaret College, if the remainder—$14,000—is secured. A great encouragement to prompt action. Although no financial responsibility legally rests upon the Diocese as a whole, he maintained that each individual member of the Church should, as a matter of conscience, feel that he had a share in the responsibility. This would not be a constantly recurring claim, but money is required to wipe out the debts forever. Church Schools are not necessarily a burden upon charity. They can be made money-producers. One Church boarding School he knew of was able to realize $22,000 over and above expenses.

The fervor and earnestness of Bishop Burton's appeal made a great impression upon all who heard, which cannot be conveyed to others by printed words. May they bring to a successful issue the efforts now being made to clear the Institution of debt.

Ladies first, is our motto in the Diocese of Lexington, at our annual meetings; and that we may be roused to enthusiasm and self-sacrifice, we have the Woman's Auxiliary meetings first. Some of us attended the opening meeting at St. Paul's, on Monday evening, June 7, and found a large congregation from various parts of the Diocese. But the faithful women, who were last at the cross and first at the tomb at the breaking of day, can have no invitation to preach, under Canon 19, but have to ask one of the other sex to instruct them in their missionary duties—at least in a formal, authoritative discourse. Perhaps the Cincinnati General Convention will remedy this strange omission. However, we listened to an earnest discourse from the Rev. R. W. Patton, secretary of the Sewanee Missionary Department. The chief topic he brought forward was, that unless a parish or mission takes a living interest in the extension of the Gospel throughout the world, that parish or mission will dwindle away and become extinct; and this applies to the whole Church of the country. The Church at large was fast becoming torpid and moribund, until a few years ago a missionary spirit was enkindled, and as this reaches the various congregations life and energy are developed for the welfare of the congregation itself, which receives double, as it were, for all it extends to others.

Mr. Patton's talk was powerful and stimulating to Christian women of the Woman's Auxiliary, to the Junior Auxiliary and to the Babies' branch, whose year's offering amounted to $200. The offering was for the Woman's Auxiliary of the Diocese.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

### Church of the Holy Communion Free From Debt—Clergy Respond to the Bishop's Pastoral—Trinity Ordinations—Bishop Thomas' Farewell Sermon to the Congregation of Holy Apostles—Memorial to Rev. A. A. Marple—51st Anniversary of Ordination of Rev. Thomas J. Taylor.

For the first time in its history, the Church of the Holy Communion, West Philadelphia, is entirely free from debt and independent. A few years ago it did not receive any outside aid, but as far as can be learned, it was never before entirely out of debt. Now it is both. The erection of a new church is being discussed by the vestry and congregation.

A large number of the clergy assembled in the Church House on Monday, June 7, in response to the Pastoral of the Bishops, in relation to the crisis confronting the Church in her missionary work. The following resolutions were unanimously adopted:

"Resolved, That we heartily endorse the appeal issued by our Bishops, and pledge ourselves to take steps to bring it to the attention of our people and use our utmost endeavors to send immediate and generous offerings for the Pennsylvania Apportionment not later than August 31.

"Resolved, That we commend this appeal to the earnest and prayerful consideration of our brethren who were

not present at this meeting, expressing the hope that every clergyman in charge of a parish or mission will co-operate in this effort."

After having served as the accounting warden of St. Andrew's church, West Philadelphia, for about fifteen years, Mr. John A. Weidersheim, has resigned. Mr. William A. Powel has been elected to succeed him, and Mr. Richard P. Brown has been elected secretary of the vestry.

The Men's Club of Calvary church, Conshohocken, held its last meeting for the season on Monday, June 7, when Mr. George Bendig, Jr., spoke on How to Make Money Investments. Following his address the Spring Mill Band played a number of selections. The following facts were given at this parish's branch of the Girls' Friendly Society, on Tuesday, June 1: Admitted working member 1, members 22, senior members 6; total membership, 173. The average attendance for the year was 66. The several classes were well attended and the social nights were much enjoyed.

The eighth annual reunion of the descendants of the early worshippers at St. James' church, Perkiomen, was held on Saturday, June 5. The rector, the Rev. F. S. Ballentine, made an address after the morning service. A business session was held after the luncheon. Mr. L. C. Williamson gave a brief history of the church. It is purposed to place permanent markers to designate the site of the original church.

The Rev. Alexander Griswold Cummins preached the baccalaureate sermon to the graduating class of Swarthmore College, on Sunday morning, June 6.

Bishop Thomas preached the baccalaureate sermon before the graduating class of Lehigh University on Sunday, June 6. His theme was "The Limitation of Christ."

Bishops Whitaker and Mackay-Smith officiated at the Trinity Ordination of the Diocese in the Church of the Holy Trinity, on Trinity Sunday. The rector, the Rev. Floyd W. Tomkins, S. T. D., preached the sermon. Messrs. J. R. Huggins, James McClintock, H. S. Paynter, Albert Stork and F. M. Wetherill were made deacons, and the Rev. B. N. Bird, the Rev. George Copeland, the Rev. Edward Cosbey, the Rev. Humbert Filosa, the Rev. T. Da Costa Harewood, the Rev. A. H. Lalles, the Rev. W. D. McClane, the Rev. Joseph P. Morris and the Rev. Alfred D. Snively were advanced to the priesthood. Bishop Mackay-Smith celebrated the Holy Communion.

A class of thirty-five graduated from the Episcopal Academy on Tuesday evening, June 8. Col. Sheldon Potter, an alumnus, made the address and Dr. Wm. H. Klapp, head master gave the diplomas. Nineteen will go to the University of Pennsylvania.

After preaching the baccalaurate sermon at Lehigh University, on the morning of Trinity Sunday, Bishop Thomas hastened back to Philadelphia and was present at the closing exercises of the Sunday School of the Church of the Holy Apostles in the afternoon, and preached his farewell sermon to the congregation in the evening. He left for his jurisdiction on Monday morning, June 7, but he will make brief stops at Wheeling, Va., and Chicago, before he reaches Wyoming.

The closing exercises of St. Peter's Choir School were held in the choir room of the church, on Friday, June 11. Dr. William H. Klap spoke on Habit and its effect on Character. John Henderson presented, in behalf of his fellow students, a set of gold pins to Miss Emily W. Palmer, one of the teachers, who leaves after serving five years. Prizes were presented for the best work during the year.

A brass eagle lectern has just been placed in Christ church, Upper Merion, in memory of the late Rev. G. G. Marple, who was rector for more than twenty-five years, by the congregation. It was dedicated on Sunday, June 13, when the Rev. J. Thompson Carpenter, an old friend of Mr. Marple, preached the sermon. The 149th anniversary of the founding of the parish will fall on Sunday, June 27, when the rector, the Rev. W. W. Taylor, will preach an historical sermon.

The Rev. Thomas J. Taylor celebrated the 51st anniversary of his ordination in the Church of the Advent, Kennett Square, on Trinity Sunday. A hymn which he had composed, on the Trinity, was sung. The offerings were the beginning of a fund for building a tower for the church and a parish house.

The Rev. H. Page Dyer will preach in the Church of the Ascension, of which he is the curate, a series of sermons on the Sunday evenings of July and August, on the various religions, such as Mormon, Christian Science, Spiritualism, Ethical Culture, Faith Cure, etc.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Grace Church Improvements—Street Preaching—Archdeaconry of Richmond—Social Service Committee.—A Rector's Fortieth Anniversary. Brotherhood Convention of the State. Seabury Summer Conference.**

Grace church announces its plans for improving the corner on Broadway, purchased some time ago in order to protect the Church property and improve its outlook. A wall has been built, thirty feet high, at the rear, to shut out adjoining buildings, and on it will be lattice work and evergreen. A hedge will be grown inside of the iron railing, and the yard plotted with flowers. Next the chantry will be a small yard as play ground for the boys of the choir school and in the rear corner, next the church, will be a pulpit for open air services. Grace parish is much impressed by the Wall Street meetings of the Rev. Mr. Wilkinson, who was supported by it through the denominational committee on out-door and tent work, and also by the stand taken by Trinity parish, in favor of street preaching. It will, in consequence, enter upon similar work.

The Archdeaconry of Richmond, comprising Staten Island, met at St. John's church, on June 10. By combining with it Sunday School discussions, an attendance of unusual size was secured. Canon Harrower, the Rev. Dr. Bradner, of Providence, and Mr. Henry E. Rees, of Hartford, spoke on work among children of the Church. The Social Service Committee was organized with the Rev. Dr. F. W. Crowder, of Christ church, as president. At night the Rev. Dr. Manning preached and stated that volunteer teachers in the school of St. Agnes' chapel had been found more advantageous than salaried ones. The work of the Archdeaconry was reported to be in fair condition, although crippled in its financial outlook by recent deaths of men upon whom it relied.

The Rev. Robert Condit Russell observed, on Trinity Sunday, the fortieth anniversary of his rectorship of St. Luke's church, Somers, and St. James' church, North Salem. In his address he pointed out the harmonious relations both between the parishes and toward him, and said he feels himself capable of several years more service. There were many congratulations.

The New York tent campaign begins two weeks earlier than on former years, and it is planned to spend $40,000 upon it. Not only are there tents in six or eight locations, but meetings are held at noon in fourteen shops, and at half a dozen open air centres. Especial attention is paid to Italian, German and Swedish work, speakers being provided in those languages. Last year the total attendance was 271,900, of whom 60,000 were children. The cost was $26,000.

The New York State Convention, Brotherhood of St. Andrew, meeting at Saratoga, on May 30 and 31, tried for the first time the plan of all delegates bearing their own expenses, and cutting out the burden upon local Brotherhood chapters. The attendance was not large, but the plan was declared to be a success, and Saratoga was selected for the Convention of next year. The date will be, however, one week earlier, the holiday date not having been found advisable. A striking address was given by the Rev. Oliver Shaw Newell, of the Diocese of Albany, on St. Peter's "The Spirit bade us;" that Brotherhood men take hold of the task of filling the ranks of the clergy, not perhaps by taking Holy Orders themselves, but by inducing young men to do so. Mr. S. H. Riker, of Troy, was elected president for the ensuing year.

Church laymen will be heard in a number of churches in and near Boston in July, in connection with the Seabury Conferences, meeting in the Theological School, Cambridge, July 12 to 25. In St. Paul's church, Tremont street, Boston, on Sunday morning, July 18, the speaker will be Mr. Alexander F. Irvine, of the Church of the Ascension, New York. On the morning of July 11, in Christ church, Quincy, a layman will speak, and two laymen will be heard in All Saints', Brookline, on the morning of July 18. Speakers will also tell of work by Church laymen in St. Paul's church, Brockton, and in St. John's chapel, Cambridge. In St. Paul's, Boston, on July 13, 14 and 15, at noon, addresses will be given by laymen as part of a series of noon day services, with addresses, to continue from July 12 to 23. The addresses on the dates named will aim to tell what Church laymen are doing to help missions, with suggestions of things planned to be done. At 5 P. M., on July 13, at the School in Cambridge, there will be a conference on work by laymen, to which Boston and near by parishes are sending delegates. On July 14, at the same hour, there will be a conference on work by Juniors, with delegates from local churches.

---

The Rev. Walter Russell Breed, D. D., rector of St. Paul's church, Cleveland, Ohio, has been granted by his vestry a three months' vacation, and will sail, with his family, from New York for Genoa, on the "Berlin" of the North German Lloyd line, on Saturday, June 26. During his vacation he will visit Italy, Switzerland, Normandy and Brittany, with a short stay in Paris. His address will be care of Brown, Shipley & Co., Pall Mall, London. This long vacation follows an increase of salary voted the rector by the vestry at a meeting held shortly after Easter.

---

Bishop Cheshire recently confirmed 52 persons in Charlotte, N. C., as follows: St. Peter's, twenty; St. Michael and All Angels (col.), six; St. Martin's, ten; St. Andrew's, two; Chapel of St. Mary the Virgin, Thompson Orphanage, seven.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Three St. Barnabas Churches—One of them Colonial—Maryland Agricultural College—Decoration of Confederate Graves.

One of the most interesting parishes in the Diocese of Washington is King George's, in Prince George's county, Maryland, covering a large section of that county opposite to Alexandria. Its real founder was Dr. Addison, of England, an Oxford University man, the great English University's name being conferred by that eminent clergyman upon his home, and now borne by the post office of Oxon Hill. From that pioneer of the church in Prince George's, descended many of Maryland's, Virginia's and the District of Columbia's best people, in the ministry and in civil life. The parish church is named St. John's, and the chapel (a church, in reality), is called St. Barnabas. These two churches have been served by ministers of high character, since the days of Addison, one of whom, in modern days, only recently passed away to the blessedness of Paradise, after nine years of diligent devotion to his high calling, Richard Kerfoot, nephew of the first Bishop of Pittsburg. The present rector is the Rev. Frederick C. F. Shears, a vigorous young man; and the adjoining parish of the Epiphany, farther East, has for its rector this gentleman's father, the Rev. William C. Shears. These ministers, father and son, are English.

On Monday night, June 7, the Bishop of Washington visited St. Barnabas' chapel, preached and confirmed a class of thirty, including ten adults. In his address to the class, the Bishop declared that "what the world needs is a practical and spiritual Christianity—a religion that will enter into the every-day lives of Christians." Referring to leagues recently formed in the West to do exactly as Christ had done, the Bishop said that such special efforts were not necessary; since it was the aim of every Christian to be a follower of Christ. He also commended the rector for his earnest work in the parish.

On the Potomac river, bounding the Eastern section of Prince George's county, is a parish called Queen Anne's, and the parish church is St. Barnabas', dating back to 1774. It is a stately brick structure, square and massive, with clere-story windows, and has its font in front, between the two doors. The rector of this St. Barnabas', is the Rev. William J. Williams, who came to America from Wales, and ministers, in earnest fashion, to many descendants of the best of Maryland's Churchmen and citizens of past days.

The baccalaureate services of the Maryland Agricultural College were held at 4:15 P. M., June 13, in the chapel of the College. Dr. Adams, Bishop of Easton, was the preacher, and gave the hundreds of young men and the other hundreds of people in attendance, many good and practical thoughts from the Prophecy of Joel, 2:28: "Your old men shall dream dreams, your young men shall see visions."

The Rev. C. W. Whitmore, ordained deacon, on Trinity Sunday, in Trinity church, Washington, will have charge of St. Agnes' chapel, Trinity parish.

The Rev. Wm. H. Morrison, chosen as assistant in St. Paul's church, Washington, was rector of Trinity church, Bristol, Connecticut.

The decoration of Confederate graves, in Arlington Cemetery, Virginia, occurred on the afternoon of Trinity Sunday, June 6, and was remarkable in several features. The invocation was made by a Northern man, the Rev. Dr. Roland Cotton Smith, rector of St. John's church, Washington; the benediction was pronounced by another Northern man, a Congregational or Presbyterian minister, Dr. Wood, of Washington; and the very brief, but warmly and lovingly appreciative and appropriate address was made by Col. Robert E. Lee, son of General "Rooney" Lee, of the Virginia Cavalry, and grandson of Virginia's and her Church's great son, Robert E. Lee. The "Southern Cross" was an exquisite production of fifty young women, married and maidens, of the Southland; and the music, rendered by an army band, a Confederate choir, and other musical bodies, was altogether appropriate and deeply touching to the many thousands congregated there on the beautiful Sunday afternoon. W.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Woman's Auxiliary—General Diocesan News.

The 27th annual meeting of the Woman's Auxiliary of the Diocese was held in Trinity church, Carbondale, on May 18. The parish was without a rector, the Rev. Mr. Shaw having been obliged to go to his new charge at Walla Walla, Washington, earlier than he had expected, but the Rev. Mr. Robbins, who is temporarily in charge, filled the place acceptably and ably assisted the ladies of the parish, who provided successfully for the comfort and entertainment of their guests. The Bishop celebrated the Holy Communion and made an address at the opening service. The president, Mrs. Rogers Israel, read her annual address, which made a deep impression upon all who heard it. At the afternoon session, and after the evening service, addresses were made by Mr. John W. Wood, of the Missions House, N. Y., and the Rev. D. T. Huntington, of Ichang, China.

The Rev. Samuel G. Porter, who has been recently appointed priest-in-charge of All Saints' mission, Shenandoah, is undertaking to pay off the debt resting on the new church, by delivering illustrated lectures on the work in Shenandoah, and appeals for an opportunity to be heard throughout the Diocese. The Bishop heartily commends him and his object to the people of the Diocese.

A forward movement in the music of Trinity church, Bethlehem, has been made possible by receiving as choirmaster and organist, Mr. Joseph S. Bennett, lately of Christ church and Trinity church, Elizabeth, N. J. An evidence of the improvement already made and the progress possible was evidenced in a special service appropriate to Ascension-tide. At this service Dr. Sterling, of the Church of the Nativity, South Bethlehem, gave an eloquent and scholarly address on "The History of Music and Its Place in the Worship of the Church." The rector Rev. B. S. Sanderson, was assisted in the service by the Rev. Messrs. Tolman and Van Fossen. On the evening of the Sunday after Ascension, the Bishop preached at a special service in the interest of the Boys' Brigade, the church being crowded to the doors.

The Rev. A. L. Whittaker, rector of Grace church, Honesdale, has been pushing out to the "next towns." At Indian Orchard, a neighboring hamlet, he found several children who had never been to Sunday School, and he proposed starting one, which was heartily seconded by the mothers. A school of 25 was organized and occasional services are also held. Seven adults have been baptized and eleven confirmed as a result of a year's work among a scattered population.

At White Mills, another country place near Honesdale, five have been confirmed as a result of less than two years' work. In these two places, 46 persons have been brought into a church of which, with a few exceptions, they had known nothing, but which was just what they needed and of which they are now enthusiastic members.

The annual meeting of the Board of Missions, when the appropriations for the year are made, will be held Thursday, July 1, at Mauch Chunk, as guests of Mr. W. R. Butler, secretary.

The baccalaureate sermon before Lehigh University was preached in Packer Memorial chapel, on Trinity Sunday, June 6, by the Rt. Rev. Nathaniel Seymour Thomas, Bishop of Wyoming.

The rector of the Church of the Nativity has appointed the Rev. Dr. Mitman as superintendent of the parish Sunday School, in succession to Mr. W. H. Sayre, who was its superintendent for 47 years. Mr. F. W. Townsend, head of Bishopthorpe School, will be superintendent of the school at St. Joseph's chapel, of which Dr. Mitman formerly had charge.

## IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

### Tenth Annual Convention—Bishop Funsten on Church Unity.

The tenth annual Convention of the District was the largest ever held, only one of the clergy being absent. Not a discordant note marred its proceedings, and we look for greater results, with God's blessing, on our endeavors in the year to come.

Bishop Funsten confirmed a class of twelve, on Trinity Sunday morning, and in the evening presented diplomas to six young ladies, graduates of St. Margaret's School, Boise.

Bishop Funsten, in his address to the Convention, spoke as follows concerning Church Unity:

"In regard to the general Church, I will say that it is our duty to promote in every way, the cause of Christian Unity. It is the method that will do most for the upbuilding of the kingdom of Christ on earth, but we must also remember that such a cause is not best advanced by disregarding our own obligations as communicants of this Church, but by throwing a Christ-like love and a heavenly patience into the ordinances and sacraments which we have promised to carry out in accordance with a distinct form. It is beyond our individual power or duty to abandon what the Church has commanded, or to assume authority which she has reposed in others, but every individual minister can be a Christian gentleman, and by carrying out the Golden Rule in his practical ministry, he will accomplish all that is possible for him in promoting church unity.

"In regard to the 19th Canon, I would say that in my opinion the wide-spread debate, while it has done some harm, has accomplished a great deal of good. For myself, I could never sympathize with the alarm expressed in many quarters that this Canon is antagonistic to the authority of the Church. It is almost humorous to observe that a canon which originally had apparently no limit and permitted large liberties on the part of the clergy generally, should be assailed in its present form, when the permission must now come from a Bishop of the Church, to do that which

hitherto apparently could be done by any clergyman. I believe the incidents in which any unwise exercise of the rights under this Canon have been permitted are very few, and that the exaggerations which have been published have been very many, and somewhat hysterical. But I hope, before the meeting of the General Convention, there will be a disposition to come to a kindly position of brotherly unity in the Church, which we think so desirable when we look around the Christian world generally. The Church was never in better condition throughout the whole country than now. In conclusion we consider nothing accomplished towards Christian brotherhood, either by the infraction of rubrics, or disregard of the voice of the national legislative body, when it speaks its mind in canon law. We have an authoritative Church, a beautiful and attractive liturgy, and a pleading and splendid gospel; these are as powerful in winning men to Christ in Idaho as in New York, but glorious as these things are, they will be ineffective save when backed up by the consecrated man who speaks through faith and in the power of the Holy Ghost."

The Idaho branch of the Woman's Auxiliary met on June 4, when the president, Mrs. James B. Funsten, read her annual address, in which she referred to the death of the vice president of the Auxiliary, Mrs. Bernard, and urged the members to renewed efforts to aid in "extending God's Kingdom not only in our midst, but to the uttermost bounds of the earth."

The report of the secretary, Mrs. F. B. Kinyon, showed that 22 branches had reported, their work being most satisfactory.

Mrs. Nelson, in charge of the Indian School at Ross Fork, spoke of the work there and the increase of interest in the school. A scholarship was voted to an Indian boy to be named James B. Funsten, who will be educated by the Auxiliary. One hundred and six Indian children were baptized during the year.

The officers elected as follows:

President, Mrs. James B. Funsten; vice president, Mrs. Dorman; secretary and treasurer, Mrs. F. B. Kinyon; auditor, Mrs. D. D. Williams; Junior secretary, Mrs. F. E. Johnesse; secretary Babies' Branch, Mrs. Everett P. Smith.

## FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

### Improvements to Church Property. Diocesan Apportionment for Missions.

Important improvements have recently been made at St. Mark's church, Starke, under the energetic leadership of Rev. C. B. Hedrick. A handsome cabinet, made by the Fond du Lac Church Furnishing Co., has been installed to hold the altar hangings, etc., a new carpet has been laid, new choir stalls placed, a robing room has been arranged for the vested choir, and a handsome Communion service has been purchased from Gorham. In addition, a new and substantial fence has been placed around all the property of the Mission, which property consists of three parcels of land, one of which is an entire city block, and the other two containing each one-fourth of a block. The improvements consist of the church and two comfortable dwellings.

Other material improvements in the Diocese are the new Episcopal residence in Riverside, Jacksonville, which is nearing completion, and the new rectory for All Saints', South Jacksonville, Rev. J. H. Davet, which is about ready for occupancy. St. Paul's church, Pablo Beach, also under the care of Mr. Davet, has been repaired and painted, and a gratifying increase is reported in congregations, Sunday School and contributions. The fine property at Macclenny has been freed from incumbrance, and it now becomes possible to move the church to a better location, and to sell the school property.

The prospects are that the Diocese will, as it has done for four years past, pay in full its Apportionment for Missions. This result is largely due to the personal efforts of the Bishop, who writes monthly letters to all delinquent parishes, and never loses an opportunity to press the matter upon the attention of clergy and people. In all this he is loyally seconded by the Diocesan Board of Missions, which has already made arrangements for special envelopes for collecting the Apportionment for 1910.

Rev. C. M. Niles, D. D., is spending the summer in Europe, accompanied by his wife.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Rev. Dr. Lockwood's Twentieth Anniversary as Rector of St. John's, Helena.

On Trinity Sunday, the Rev. Chas. H. Lockwood, D. D., celebrated his twentieth anniversary as rector of St. John's parish, Helena. At the morning service the Rev. F. N. Cullen feelingly referred to the long and faithful rectorship of the Rev. Dr. Lockwood, and voiced the desire of every member of the parish when he said, he "hoped the present rector would be spared to serve the parish and the city of Helena for many, many years to come." During the week the parish gave the rector and his family a public reception, and as a mark of esteem and affection, the rector was presented, by parishioners and friends, a purse containing over seven hundred dollars.

### Bishop Payne Divinity School.

The closing exercises of the Bishop Payne Divinity School at Petersburg, began on June 6, when the baccalaureate sermon was preached in St. Stephen's church by the Rev. H. B. Delaney, Archdeacon for work among the colored people in the Diocese of North Carolina. His text was I John 2:14, "I write unto you young men, because ye are strong." The Society of the Alumni met in public session on the evening of June 8, in St. Stephen's church, and in business session in Whittle Hall, on the morning of June 7. Helpful addresses were made at the former by Bishop Tucker and the Rev. George F. Bragg,. At the latter the members of the graduating class were introduced. On Wednesday night, June 6, the graduating exercises were held. Essays were read by John Henry Scott, of Virginia, on "The Providential Plan of Unity in Diversity in the Religion of Christendom," and by Robert Zechariah Johnstone, of Southern Virginia, on "The Spirit of Missions in the New Testament." The address to the graduating class was made by Bishop Strange of East Carolina.

Diplomas of graduation and certificates of efficiency were awarded the seven members of the class as follows: John Henry Scott and Sandy Alonzo Morgan, of Virginia; David Jonathan Lee and Robert Zechariah Johnstone, of Southern Virginia; Rev. Joseph Frederick Fortescue Griffith, of British Guiana; Robert Josiah Johnson and James King Satterwhite, of North Carolina. This is the largest graduating class in the history of the school.

The Rev. Joseph F. Griffith expects to work under Archdeacon Bryan, in the Panama Canal Zone, and after ordination, S. A. Morgan will be in charge of the work at Gordonsville and Albano, in Orange county, Va.; John H. Scott at Grace church, near Miller's Tavern, in Essex county, Va.; R. J. Johnson at Durham, North Carolina; D. J. Lee, at Grace church, Norfolk, Va.

The annual meeting of the board of trustees was held in Whittle Hall, on June 10. Twelve of the fourteen members were present. Bishop Gibson presided. The report of the principal, Rev. Dr. C. Braxton Bryan, showed that during the year there had been eighteen students, five of whom graduated. Two of these will go as missionaries to the foreign field.

A majority of the graduates are from the British West Indies, thus showing the effectiveness of the training of the Church of England.

The financial secretary, Rev. W. A. R. Goodwin, has greatly helped the school in providing much needed funds.

An additional professor, to have charge of the preparatory department, is strongly recommended in the report.

The School has received very acceptable donations in the shape of books, etc. Mr. Bishop, the field secretary of the American Church Institute for Negroes, addressed the Board.

The following resolutions were adopted:

"1. That a substitute course be provided in this school for students who are dispensed from Hebrew and Greek.

"2. That provision be made under which Greek may be begun in the Theological course of study.

"3. That a well-equipped professor be elected to teach, in co-operation with the other members of the faculty, such substitute course and work, as may be assigned."

A committee was appointed to secure the professor and, in connection with the faculty, to arrange for the course of instruction.

The treasurer's report showed receipts amounting to $11,649.86, and disbursements $11,436.22, with assets in the way of endowments and property valued at $40,376.79.

Rev. Dr. Bryan and Rev. Messrs. F. G. Scott, F. G. Ribble, J. F. Ribble, and W. A. R. Goodwin were re-elected principal, professors and financial agent, respectively.

The request of the Alumni for representation on the board of trustees was granted. It was resolved that the matter of conferring the degree of Bachelor of Divinity be deferred until the charter shall be readjusted through the proper legal channels.

Resolutions of respect and appreciation were adopted on the death of Dr. Moyler, for many years a member of the board, and who died during the year.

### Death of the Rev. W. H. Falkner.

The Rev. William Howard Falkner, rector of St. Paul's church, Boston, died of heart disease, in Naples, Italy, on June 15. Mr. Falkner was born in Philadelphia. He was ordained deacon in 1893, and priest in 1894; served at St. James' church, Roxbury, Mass.; All Saints', Johnstown, Pa.; St. Philip's, Philadelphia; St. Peter's, Baltimore; St. Peter's, Louisville. In 1907 he became rector of St. Paul's, Boston. His wife was with him when he died.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Recent Ordinations—Brotherhood Meeting—Clergymen Off for Europe—Ecclesiastical Court.**

In the Diocese of Newark, besides the ordinations to the priesthood of Rev. Herbert W. Hopkins, at Montclair, May 2: Rev. Vincent V. Beede, at Newark, May 15; Rev. Sidney E. Sweet, at Jersey City, May 16; Rev. Joseph P. Robinson, at Passaic, May 23; and the ordination to the diaconate of Waldo A. Amos, at Jersey City, May 16; Warren V. Filkins, at Passiac, May 23, there have been the following ordinations not before reported: On Whitsunday, at St. Luke's, Paterson, Rev. Charles W. Popham, ordained priest, presented by Rev. Prof. H. M. Denslow; sermon preached by Rev. Prof. Charles H. Hayes.

On May 31, in Grace church, Orange, Rev. George M. Plaskett, of the Epiphany Mission of Grace parish, ordained priest, presented by the rector, Rev. Charles T. Walkley; the sermon preached by Rev. H. C. Bishop, of New York City.

In Holy Trinity church, Middletown, Conn., on June 2, Samuel McKibbin, ordained deacon by Bishop Lines, presented by Rev. Prof. S. R. Colladay.

On Trinity Sunday, in Grace church, Orange, E. Ashley Gerhard, ordained deacon, presented by the rector, Rev. Charles T. Walkley, who was also the preacher.

The following ordinations are appointed in the Diocese:

Rev. Ezra F. Ferris, Jr., to the priesthood, in St. Paul's church, Newark, on St. John Baptist's Day; Ernest C. Biller, to the diaconate, for the Bishop of North Dakota, in St. John's church, Newark, his parish church, on June 27; Rev. Raymond L. Wolven, to the priesthood, in Christ church, Bloomfield, July 2; Rev. Robert J. Thomson, to the priesthood, Sunday, July 4, at Little Falls.

Of the men ordained, Rev. Mr. Hopkins remains a curate in St. Luke's, Montclair; Rev. Mr. Beede remains a curate at the House of Prayer, Newark; Rev. Mr. Robinson remains in charge of St. George's and St. Stephen's, Passaic; Rev. Mr. Sweet remains in charge of St. Stephen's, Jersey City; Rev. Mr. Popham remains in charge of St. Luke's, Paterson; Rev. Mr. Plaskett still in charge of the Epiphany Mission, Orange; Rev. Mr. Filkins becomes a curate in St. John's, Passaic; Rev. Mr. Amos, a curate at Holy Trinity, Brooklyn; Rev. Mr. Gerhard, a curate at St. James', Cambridge, Mass.; Mr. McKibbin a curate in St. Paul's, New Haven, Conn., with special charge of the Church of the Ascension. Mr. Biller will return to North Dakota; Rev. Mr. Ferris has taken charge of St. Mary's, Haledon; Rev. Mr. Wolven has become a curate in Trinity church, New York City; Rev. Mr. Thomson will remain at Little Falls.

The annual meeting of the Brotherhood of St. Andrew, Newark Local Assembly, was largely attended at St. John's church, Jersey City, on the evening of June 10. The officers were re-elected: Mr. Arthur E. Barlow, of Newark, president; Mr. Walter D. Kidde, of Montclair, secretary; Mr. Walter H. Jackson, of East Orange, treasurer. The reports from nearly all the chapters indicate good and hopeful work.

A considerable number of the clergy of the Diocese of Newark, look forward to a holiday across the Ocean. Among those who have gone or are going, are: Rev. Wm. M. Mitcham, Rev. Edgar E. Brooks, Rev. Walker Gwynne, Rev. Frederick E. Mortimer, Rev. Bruce V. Reddish, Rev. C. T. Walkley, Rev. Charles E. Hutchison, Rev. P. F. Sturgess, Rev. James W. Van Ingen.

The Ecclesiastical Court, established by the action of the recent Diocesan Convention, has been organized with Rev. Edwin A. White as president, and Rev. Howard C. Robbins as clerk. As there has been no ecclesiastical trial since the organization of the Diocese, thirty-five years ago, it is hoped that the Court may have nothing to do for many years to come.

## CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

**Convocation Meetings.**

All three of our Convocations have held semi-annual meetings lately. That of the Convocation of the San Joaquin, at Fresno, was particularly interesting, from the large attendance both of clergy and laity, considering its wide extent, and the progress made in organizing a Convocation Sunday School Association. Indeed a unique feature in this Convocation is the representation at its meetings not only of the Sunday Schools but of the Guilds of the several parishes and missions of the district, and the opportunity given for conferences regarding their work. An interesting feature at this meeting, too, was the reading of a historical paper, in place of a sermon at the opening service, giving an account of the beginning of missionary work in the San Joaquin Valley, thirty years ago.

The Rev. Harvey S. Hanson, rector of St. James' church, Fresno, is the Dean of the Convocation, and both as rector and dean may be said to be "magnifying his office" in the best sense. The Bishop of the Diocese and Archdeacon Emery were present part of the time, and added much to the interest and instructiveness of the conferences.

The Rev. Mardon D. Wilson, former editor of the Pacific Churchman, has taken charge of St. Philip's Mission, Fruitvale, a suburb of Oakland, and finds the work and outlook there most encouraging. It promises very soon to be a selfsupporting parish.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Two new churches are planned, the one for St. Thomas', in the Bushwick Avenue section, the other, the Nativity, in South Flatbush. Some years age, at a cost of $30,000, the Rev. James Townsend Russell erected a parish house for St. Thomas' church. It was during the period of Mr. Russell's rectorship. For many years a frame structure, quite inadequate, has been used. The rector, the Rev. D. M. Genns, is now pushing the matter of completing the plant with a new church, and is able to announce the success of the first part of his plans. The Nativiity, the Rev. Andrew Fleming, rector, is in one of the best sections of the new Brooklyn, and it has a site that is commanding in location, and adequate in size. The new church will cost $50,000.

The anniversary of the birth of the Rev. Dr. Thomas Gallaudet was observed with a festival in St. Mark's parish house, with addresses in the sign language, by several deaf-mute clergy and laymen, and the presentation of a purse of money to the rector of St. Mark's, the Rev. Dr. Roche, for his interest in the work among deaf-mutes for more than twenty years.

At the Cathedral of the Incarnation, Garden City, on Trinity Sunday morning, Bishop Burgess advanced to the priesthood the Rev. A. W. E. Carrington, assistant at the Church of the Incarnation, Brooklyn. The sermon was preached by the Rev. Dr. J. G. Bacchus. Mr. Carrington will remain assistant at the Incarnation.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**The Late Council—Memorials Presented—Other News.**

The eighty-first annual Council, at Henderson, May 25, recalls the first Diocesan Council held in Kentucky. That meeting took place in Christ church, Lexington, 1829. The Rev. Dr. Chapman was president of the first and second Councils. The Assistant Bishop of Virginia, Bishop Meade, presided at the third Council and Bishop Smith, of Kentucky, served at many Councils thereafter. August 12, 1829, the Diocese was received into union with the General Convention.

The Silver Thank Offering of the Auxiliary, in commemoration of twenty-five years of service in the Diocese, was presented at the Auxiliary meeting following the Council. It was sent to the Board of Missions.

The Rev. John S. Lightbourn, Dean Craik's assistant at Christ church cathedral, was appointed representative of the General Convention's committee for the promotion of Sunday School Teacher-Training.

A handsome processional cross, given by Mrs. H. S. Smyser, in memory of her grandmother, Mrs. Rebecca Ann Tyler, was used at St. Paul's church, Louisville, for the first time on Easter Day.

A pair of brass altar candle sticks, as a memorial to Mr. Orlanda Byrme, has been recently presented to Trinity Mission, Russellville. The Rev. Chas. P. Rodefer, rector in charge for twenty-two years, has resigned on account of blindness in both eyes.

At the Church of the Epiphany, a handsome gift of an oak pulpit with brass book-rest, in memory of her husband, has been presented by Mrs. Louisa Gross.

Mrs. H. G. Williams has just given, as a memorial to her late husband, a handsome altar rail of black walnut, to St. John's church, Uniontown.

The students of St. John's school are doing splendid mission work. In the colored section of Uniontown, their efforts are specially noticeable. The colored Methodist preacher there is a member of the Bible class, conducted by Mr. N. C. Duncan, a candidate for Holy Orders in the Diocese of East Carolina.

The Church of the Advent has under way plans for a new parish house, with all modern conveniences.

St. Clement's Mission, colored, Henderson, has recently purchased a lot for $720. It is hoped to have a building on it by next Advent Sunday.

A plan for systematic giving has been proposed by Mr. R. A. Robinson, of St. Andrew's church, Louisville, and the rector, the Rev. John K. Mason, and the vestry, are heartily in favor of it and hope that the systematic pledge method for missions will be adopted. A weekly pledge from every man, woman and child in the Diocese, from one cent upward, entirely separate

from funds for current expenses, and to be placed each Sunday in the almsbasin.

St. John's church, Louisville, has had a most successful year with the Rev. Arthur Gorter, as rector-in-charge. The various organizations, specially among the young people, are flourishing.

At Christ church, Elizabethtown, Miss Nellie Churchill, sold enough daffodils from her garden to give a substantial sum to the rectory debt. All assessments have been fully met and church affairs are in a promising condition.

The Standing Committee of the Diocese is as follows: Rev. J. G. Minnegerode, D. D., president; Rev. Charles E. Craik, D. D., Rev. John K. Mason, D. D.; Messrs. Alvah H. Terry, secretary; William A. Robinson and Charles H. Pettet.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Dr. Logan Addresses the Knights of Pythias.

Rev. Mercer P. Logan, D. D., preached to the Knights of Pythias of the city of Nashville, in St. Ann's church, on June 6, at 8 P. M., on the text, "Quit you like men, be strong." His subject was "Knighthood of the Twentieth Century," and after portraying the underlying principles of Knighthood and showing that such principles are adapted to our time, he closed with a description of the Knight of the present century, which was, in part, as follows:

"The matchless knight of the twentieth century stands out in all his glory, not the one who dreams only of getting and holding; not the one who only strives to reach the highest place, himself first, and upon a pedestal far above all those around him; not the one who spends his days in luxuriousness and idleness; not the one who is careless about the spirit of bribery and corruption; not the one who looks complacently upon a low standard of religion and morality—but the one who, in the midst of all, stands for truth and purity, for the highest and the best, and 'whose words are bonds; whose oaths are oracles; whose love is sincere; whose thoughts are immaculate, and whose heart is as far from fraud as heaven from earth.' And so, in this age of material civilization, so splendid as to be almost barbaric, when human success is rewarded by material achievement, he stands, if need be, solitary and alone, for the purity of the home, for the highest in the social life, for the strictest integrity in business, and for the Church, which has made such a splendid civilization. His voice rings out clear and distinct over all the land:

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise to meet thine own."

The Rev. Russell K. Smith, of Franklin, has accepted a call to Epiphany church, Atlanta, and will leave for his new field about July 1. Mr. Smith has spent his entire ministry in this diocese, and is highly esteemed by his brethren, who part with him with sincere regret.

The Rev. Dr. Alexander McCabe has been appointed by the Bishop Archdeacon, of West Tennessee, with special charge of the churches at Covington and Dyersburg.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Cleveland Clericus—Kenyon College Commencement.

On Monday, June 7, the Cleveland Clericus held its annual and final meeting for the present season, at Trinity Cathedral House, with Dean DuMoulin presiding. The appointed speaker of the morning was the Rev. Clarence A. Langston, rector of St. Paul's church, East Cleveland, who read a concise and well prepared paper, entitled "The Old Authority and the New Liberty."

Dean DuMoulin, who has been the president for the past two years, and under whose administration and leadership the Clericus has attained a marked degree of efficiency, declined reelection, and the Rev. Virgil Boyer, rector of Christ church, for the past two years the secretary-treasurer, was elected to succeed him. The Rev. Charles C. Bubb, rector of Grace church, was elected to succeed Mr. Boyer.

The eighty-first commencement of Kenyon College will be held at Gambier, Ohio, from June 19 to 23, inclusive. On Sunday, June 20, at 10:30 A. M., the ordination to the diaconate of the members of the graduating class of Bexley Hall will be held in the Church of the Holy Spirit, Bishop Leonard officiating. The sermon will be preached by the Rev. Roland Cotton Smith, D. D., rector of St. John's church, Washington, D. C. At 7:30 o'clock, the same evening, the baccalaureate sermon to the graduating class of Kenyon College will be preached by the Very Rev. Frank DuMoulin, D. D., Dean of Trinity Cathedral, Cleveland.

Following the commencement exercises, on June 23, will occur the presentation of the memorial to the late John Thomson Brooke, by the class of 1907, with which he graduated. Mr. Brooke was a son of Bishop Brooke of Oklahoma, and lost his life attempting to save a young boy from drowning during the summer following his graduation from Kenyon.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Bishop Gibsson's Appointments and Visitations.

June 15, A. M.—Meeting of the Education Society in Virginia and trustees of the Seminary. P. M.—Lincolnia.

June 16.—Missionary Society of the Virginia Seminary.

June 17,—Graduating exercises of the Seminary.

June 18.—Ordination at the Seminary.

June 20.—Christ church, Richmond.

June 27.—St. Paul's, Haymarket.

June 28.—Stanardsville.

June 29.—Lydia Mission, Greene county.

June 30.—Pocosan.

May 23.—St. James', Richmond, Special Visitation, confirmed one.

May 26-28.—Diocesan Council.

May 30, A. M.—St. James', Leesburg, confirmed 10. P. M., Falls church, confirmed 14.

June 1.—Meeting of the corporators of the Protestant Episcopal Church Home, Richmond, and meeting of executive committee of the Diocesan Missionary Society.

June 4.—St. Philip's, Richmond, confirmed 2.

June 6, A. M.—Church of the Incarnation, Mineral, confirmed 19. P. M., preached in St. James' church, Louisa.

June 7.—Emmanuel chapel, Theological Seminary, confirmed 20, six of whom were from St. John's, West End.

June 10.—Meeting board of trustees Bishop Payne Divinity School.

St. James' church, Leesburg, the Rev. W. H. Burkhardt, rector, has been recently ornamented in the interior. Seven hundred and fifty dollars have been expended in the work. Brass chancel gates have been donated to the church, as a memorial to John Dalrymple Power, a candidate for orders from the parish.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Work of the Church in Accomac County.

Bishop Tucker visited Holy Trinity church, the Rev. J. C. Cornick, rector, on June 6, preaching a helpful sermon to a large congregation and confirming seven persons, who were admitted to the Holy Communion. Holy Trinity church, in the beautiful and growing city of Onancock, has suffered from frequent changes of rectors, but the people never fail to appreciate the pastoral efforts of the next rector who comes to them. The parochial and diocesan obligations of the parish have been met, the forty children in the Sunday School having given $100.13 for missions during Lent. Last spring the rectory was sold and a building secured adjoining the church lot, at a cost of $4,000, all of which has been paid except $175.

On Sunday night, June 6, Bishop Tucker confirmed a class of six persons in Christ church, Bloxam, presented by the minister-in-charge, the Rev. T. N. Lawrence. The next day, at 11:30 A. M., he consecrated the church. The Bishop, with the other clergy present, the Rev. J. C. Cornick and the Rev. T. N. Lawrence, were met at the door of the church by the trustees, Dr. J. W. Bowdoin, Mr. Edgar Fletcher and Mr. John Byrd. The instrument of donation was presented by Dr. Bowdoin, and the sentence of consecration read by the Rev. Mr. Lawrence. Morning Prayer was then said, the Rev. Mr. Cornick reading the lessons. The sermon was by Bishop Tucker, his text being Chron. 6:41. The Holy Communion was then celebrated.

Both services were well attended and the music good and hearty. This marks an epoch in the history of this little church, which we hope will continue to grow from strength to strength. The work was begun about fourteen years ago, by the late Mrs. J. W. Bowdoin, and its success is due to her patient and persistent efforts. The present building was erected in 1897, under the late Rev. H. S. Simmerman, then rector of St. James' parish. Mrs Bowdoin's death was a severe loss to the work, but the present Mrs. Bowdoin has proven a most valuable and efficient helper and to her efforts is mainly due the late growth and development of the church.

The church has been painted, furnished with oak pews and oak chancel furniture and presents an attractive appearance. There is a Sunday School of 40, and a confirmed membership of 14.

### New Parish House at Covington.

The congregation of Alleghany parish, Covington, the Rev. Geo. Floyd [illegible] rector, are building a parish [illegible], as a memorial to the late William Luke, of Beechfield, near Baltimore, a devoted friend of the parish. It is to be used for the first time on the evening of July 4, when a vested choir of [illegible] children will be installed. The Rev. Wallace E. Rollins will preach a special sermon on the occasion.

### St. Thomas' Church, Christiansburg.

For almost a year St. Thomas' church, Christiansburg, has been without a pastor, only occasional services being secured; yet the people have held faithfully together, keeping up their Sunday School and guilds as well as other parochial activities. Recently the Rev. Elliott B. Meredith, now at Fincastle, Va., has accepted a call to this church and will enter upon his duties the first Sunday in July.

At old St. George's parish, which has been under the charge of the rector of Holy Trinity, two services are held each month, with special services on Church days. The people of this Colonial church are actively interested in the welfare of their dear old church.

The work at Belle Haven has been united with that at Jenkins' Bridge and Bloxam, the latter having been in charge of the Rev. T. N. Lawrence, whose resignation leaves these places vacant.

The Rev. Joseph B. Dunn, of Suffolk, has been called to St. John's church, Wytheville. This is one of the most important churches in Southwest Virginia. It has 288 communicants, 275 Sunday School scholars, and two chapels, at which services are held.

The Rev. H. J. Geiger, assistant to the Rev. Dr. Estill, in Elizabeth City parish, Hampton, has been called to All Saints' church, Portsmouth.

## MARYLAND.

**Rt. Rev. Wm. Paret, D. D., Bishop.**

### Ordination—Rev. R. Heber's 50th Anniversary as Rector.

On the morning of Thursday, June 10, an ordination was held by the Bishop of Washington, acting for the Bishop of Maryland, in the Church of St. Michael and All Angels, Baltimore. The candidate for the diaconate, Mr. Francis Kinzer Little, was presented by the Rev. E. T. Helfenstein, while the Rev. John G. Sadtler presented those who were ordained to the priesthood. These were the Rev. Messrs. Benjamin Duvall Chambers, John Long Jackson, John George Carl, Eugene Sebastian Pearce and Henry Vaughan Saunders. The Rev. Romilly F. Humphries, rector of St. Peter's church, Baltimore, preached the sermon. The music was by the choir of St. Michael's church.

The slight illness which kept Bishop Paret from the service has completely disappeared. He expects to leave Baltimore for Deer Park, Md., on Wednesday, the 16th, where, with Mrs. Paret and her daughter, Mrs. McPherson, he will spend the summer months.

The congregation of St. John's church, Worthington Valley, Md., had a reunion at their church on Sunday, in commemoration of the 50th anniversary of the ordination of their pastor, the Rev. R. Heber Murphy. Mr. Murphy has spent one-fourth of the active years of his ministry in the service of these people, and though now nearly 74 years of age, he is still full of life and activity. His work requires of him nearly 3,000 miles per year of driving, while attending to his three missionary appointments.

## PERSONAL AND NEWS NOTSS.

The Rev. James B. Finn, of Cedar Rapids, Iowa, has accepted work at Tyler, Texas.

The Rev. W. H. Hardin, of Gastonia, N. C., has declined a call to Trinity parish, Scotland Neck.

The address of the Rev. Walter A. Mitchell from June 1 to October 1 will be Mechanicsville, Md.

During July and August the address of the Rt. Rev. D. S. Tuttle, D. D., will be Wequetonsing, Mich.

The Rev. W. H. Milton, D. D., rector of St. John's church, Roanoke, Va., has accepted a call to St. James' church, Wilmington, N. C.

The address of the Rev. J. Howard Gibbons has been changed from Point Pleasant, W. Va., to 218 Lexington Avenue, Ashland, Ky.

The Rev. F. V. Baer, late rector of St. Paul's church, Aquasco, Md., assumes the rectorship of Christ church, Sag Harbor, on July 1.

The new St. Agnes Hospital, at St. Augustine's School, Raleigh, N. C., was opened recently. It is a handsome building, and cost about $30,000.

The Clericus of the Archdeaconry of Harrisburg, met at Wild Cat Falls, near Marietta, on June 14, as the guest of Rev. Norman Stockett, rector of Marietta.

The Rev. Thos. Carter Page, of Front Royal, Va., has accepted a call to the rectorship of St. John's church, Bedford City, Va., and will take charge on August 1, next.

The Rev. Theodore Andrews has associated himself with the clergy staff of the Franklin Associate Mission in the district of Asheville. After June 15, he should be addressed at Franklin, Macon county, N. C.

The Rev. J. Gilbert Underhill, who has been the rector of St. John's church, Camden, N. J., will become an assistant at St. Clement's church, Philadelphia, on October 1, and will have charge of the Mission work.

Communications for the Standing Committee of the Diocese of Kansas City should hereafter be addressed to the Rev. J. D. Ritchey, Fortieth and Walnut streets, Kansas City, Mo., instead of the Rev. E. B. Woodruff.

The Rev. Frank N. Cullen, of Marietta, Ark., has accepted an invitation to be assistant in St. Paul's parish, Chattanooga, Tenn. He will have charge of the work at Grace church and at Thankful Memorial, St. Elmo.

Grace church, Sandusky, Ohio, the Rev. W. Ashton Thompson, rector, which was founded in 1835, at which time the church edifice was erected, will celebrate its seventy-fifth anniversary during the coming fall. Already plans are being made for the proper observance of the event, a feature of which will be the renovation of the building, with a view to putting it in perfect repair.

Among the passengers on the wrecked Cunard Steamer, Havonia, was the Rev. M. C. Daughtry, of Forest Hill, Va.

The address of the Rt. Rev. William Paret, D. D., Bishop of Maryland, until some time in September, will be Deer Park Hotel, Deer Park, Maryland.

The Rev. T. N. Lawrence, deacon for the past year, and in charge of St. James' parish, Accomac county, Va., will be ordained to the priesthood at the Virginia Seminary, on June 18, and will take charge of his new work at Franklin and Courtland, Va., July 1.

Rev. W. M. Clark, of Richmond, Va., and Mrs. Clark will sail from New York for England on the White Star Liner Baltic, Saturday, June 19, to be absent until September. Their address will be, care of International Mercantile Marine Co., No. 1, Cockspur street, London, S. W., England.

The eighty-second anniversary of the South Carolina Bible and Prayer Book Society was celebrated on Whitsunday, in St. Philip's church, Charleston. The Rev. Dr. P. H. Whaley preached the sermon. This society has distributed 1,271 Bibles and Prayer Books in the Diocese during the past year.

The Rev. John F. Coleman, rector of the Church of St. James the Less, Ashland, has been called to Grace church, Walker's parish, Albemarle county, Va., in succession to the Rev. Edward Valentine Jones, who in the early spring became rector of Christ church, Middlesex, and St. John's, West Point.

Great preparations are being made by the Brotherhood men of Rhode Island for the next annual Brotherhood Convention, which will be held at Providence, in that State, October 14-17. The Rev. B. P. Bull, the boy expert from England, and the Archdeacon of the West Indies will be among the speakers.

A club house for boys and men has been completed in Blossburg, in the coal region of Northern Pennsylvania. It is connected with St. Luke's church. Games and gymnasium apparatus will be installed. An organization of boys was effected before the building was completed and the boys are enthusiastic over the matter.

On Trinity Sunday, in St. Luke's church, Kalamazoo, Diocese of Western Michigan, Bishop McCormick ordained to the diaconate Mr. Frederick A. Patterson. The Rev. Albert E. Wells presented the candidate and the sermon was preached by the Bishop. Mr. Patterson will complete his course at the Western Theological Seminary and will also continue his work at Holy Trinity, Benton Harbor, Michigan.

On Sunday, June 6, the Rev. Austin W. Mann administered baptism twice at St. Bede's Deaf-Mute Mission, St. Mark's Pro-Cathedral, Grand Rapids. Attendance was from points within a circuit of twenty miles. Ascension Mission of St. Luke's church, Kalamazoo, was served on June 7 and 8. On June 9, Mr. Mann's report of work in the Diocese was presented to Diocesan Convention through Bishop McCormick.

Every promise is built upon four pillars; God's justice, which will not suffer him to deceive; his grace, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish.—Salter.

### Christ and His Friends.

The friendliest life the world has known came to an end in the great ingratitude of the cross. In our fragmentary records of that life we see our Lord ever the center of a changing group of men and women, walking with the little company of His disciples, accepting hospitality, seeking solitude only for communion with his Father. There was an attraction in his presence which drew the crowd and he had always a response for individual need and question. The cry of the heart for a sympathetic understanding seemed nearer satisfaction when he spoke than ever else in the experience of those who met him. We have the witness of his immediate followers of what that friendly life meant to their souls. And in the stories which have come down to us we catch glimpses of other unrecorded friendships—like that which the three in Bethany, of which we know so much less than we desire. These friends of his were not all well-to-do householders like Martha, or even reputable folk. By his own witness, his enemies called him a friend of publicans and sinners

The significant element in these personal relations is that Christ's presence seemed always to become either an uplifting helpfullness or a sentence of judgment. When sinners drew near and learned to love and trust him, they ceased to be sinners. Zaccheus was converted in the boughs of a sycamore tree and Levi at the publican's booth. And the religious leaders of the people—or many of them—heard him only to be condemned and to go on to greater evil. The charm of the presence of Jesus did not depend on a lax toleration of questionable ways. He was a light of self-revelation for the hearts of men. To be with him was to learn the eternal difference between right and wrong in one's own life and not in a book of theories. And that light of knowledge, as we have seen resulted either in an uplifting repentance and new purpose of right living, or in a growing hatred. No man can really live with Christ and be a neutral in that war. He ends by giving rest of heart; but he finds it needful to begin by tearing up the roots of our blind and careless self-satisfactions. And he does this by no violence of reproach, but simply by revealing us to ourselves as we really are.

We have much to learn from the manner of Christ's friendship. We are too apt to presume upon intimacy for neglect of the consideration which we show to strangers and to forget at home the tact with which elsewhere we handle delicate situations. We may well study, therefore, Christ's intimacy with Peter and the few glimpses we have of his relations with his mother, after he had left the home for public ministry. And we may study his tact and consideration to advantage also in our present experience under the guidance of the Holy Spirit. As he respects our individuality and rather leads than compels, as he is ever waiting to respond to our advances, as he is patient with our weakness but uncompromising on all questions of true and false, of right and wrong, as he seeks rather to enlighten than command—so we should strive to be like him in our relations with the friends whom he has given us and with himself in the high and reverent friendship to which we are invited by his love.—Presbyterian Standard.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

### The Open Pulpit.

Mr. Editor: What is the Open Pulpit? What is "the misfortune of the amendment to Canon 19?" What is that so demoralizes the gentlemen who write wailing pamphlets and address them to all the clergy? Is it to take occasion to enlarge upon the "sin" of being "sectarian," that awful sin of daring to be a Church without a Bishop; that frightful state of depravity which a late pamphlet enlarges upon—and that any man from such an organization should be permitted to defame our pulpits? Oh! how terrible it would be. Think what an awful evil it would be to have some sectarian Y. M. C. A. secretary speak to an exclusive, only holy body of young men in one of our congregations! What a terrible sacrilege it would be for that splendid judge of the Juvenile Court in Denver to come into one of our churches to arouse interest in the work of regenerating the youth, and inspire by his presence those who hear him speak, and take inspiration from the magnetic touch of the individual! What an awful thing it is to live in a country like America, where the Supreme Bench is largely made up of these poor, ignorant sectarians, and where the Presidential chair is occupied at times by such creatures. Listen: "The sectarian elements are like fragments of an exploded globe cast forth in confusion and disorder into space." This is what a late pamphlet declares, and it is just probable that the writer is thinking of our only ("sectarian") expresident far away in the dark continent. Think of the late Mr. Cleveland and the dignified Judge Harlan (Presbyterians), "small fragments of the exploded globe cast forth in confusion and disorder into space." The brother who writes the wailing pamphlet deploring the ignorance of the General Convention held in Richmond in 1907, asserts that "the Catholic Church grew out of the Episcopate and not the Episcopate out of the Church." How much this sounds like our Roman brethren, who smite us with the affirmation that Henry the Eighth originated the Episcopal Church.

What is the Open Pulpit? Every daily paper, and every weekly paper, and every magazine is an open pulpit. This is as plain as possible—most clear. If some big man who has been doing big things for the uplift of the heathen, like the noble old saint from the New Hebrides, or some other man who has given his life to the overthrow of dens of vice like the celebrated Mr. Jacob Riis, of New York, and it becomes possible for them to speak before congregations, why is it deemed so terrible an idea that this Church of ours should see it wise to open the way for them and let them give us a bit of their spirit? Oh no! we must, I suppose, imitate our Roman brethren, and before long get to their exclusiveness, and kill even a Savonarola if he preaches too pointedly the real truth of the word of Almighty God.

I never expect to have the chance to get one of the great "fragments of the exploded globe" to Warrenton—we are too far from the throbbing metropolitan life—but I do thank God for a great host of these exploded sectarians who are to be found all over the land to-day, and I am so proud to have them shake hands with me, and tell me of their work which evinces by its fruit the Spirit of the Mighty God, and the Power of the Christ regardless of the theory of Episcopacy.

Even St. John the loving disciple had the notion that the Christian religion was to be an exclusive affair, so he comes to the Master with a complaint, "Master, we saw one casting out devils in Thy name and he followeth not us and we forbad him, because he followeth not us." Mark it that the words, "he followeth not us," are repeated; there is no mistake about the situation. Do we read that the man was muzzled or that he was rebuked as one of "the fragments of an exploded globe cast forth into space?" Listen! "Jesus said, Forbid him not, for there is no man who shall do a miracle in My name that can lightly speak evil of Me; for he that is not against us is on our part."

A man is hardly apt to be much excited over the theory of orders if he be giving much time the study of the simplicity of the teaching of the Man of Galilee. EDWIN S. HINKS.

Warrenton, Va.

### The Ascension.

There are eleven recorded Appearances of our Blessed Lord during the Great Forty Days after His Resurrection. There may have been others, of which the Holy Scriptures do not tell us. But we know that in this time He was "speaking of the things pertaining to the kingdom of God," His Church.

The eighth Appearance was probably to the five hundred brethren at once, of which St. Paul tells us. These were, no doubt, His disciples, not the Apostles, who were most likely not present.

The ninth Appearance was to the eleven Apostles on a mountain in Galilee, where Jesus, the night before His Crucifixion, told them He would meet them. Here He gave them the great commission to baptize.

St. Paul tells us that our Lord appeared to St. James but gives us no account of it. This is the tenth Appearance.

The eleventh Appearance was when Jesus ascended into Heaven. After they had assembled again at Jerusalem, He led them out to the top of the Mount of Olives. He charged them to wait in Jerusalem, until the Holy Ghost came upon them.

He lifted up His Hands, and blessed them. You may imagine how the Apostles would kneel down to receive that Blessing. While He blessed them, they saw Him slowly rise, and ascend up into Heaven; and a cloud received Him out of their sight.

They were still looking up into the cloud, to see where He had gone, when two angels came, and told them that Jesus had gone up into Heaven, and that He would come again in the same way. The angels said this so that the Apostles would know just where He had gone, and that there might not be any mistake.—Young Churchman.

## CHURCH SCHOOL COMMENCEMENTS

### Horner Military School.

The Horner Military School, of Oxford, N. C., has just completed the commencement exercises of its fifty-ninth year, and it has never seen a greater closing than it has just passed through. Tuesday night the literary exercises took place in the Opera House, every seat being taken, and many standing throughout the exercises. Wednesday was given to the entertainment of the Alumni, and in the afternoon ex-Lieutenant Governor Frank D. Winston delivered a magnificent alumni address. In the audience were judges, lawyers, doctors, scholars, preachers, statesmen, industrial captains, and leading business men, who received their preliminary training at this school. The alumni banquet took place at night, in the big auditorium of the barracks, where 201 covers were laid. Beautiful decorations and brilliant lights marked the scene, and the distinguished guests pronounced the reunion an eminent success. On Thursday occurred the competitive drill between companies,, field and track athletics, followed by the presentation of medals and colors to the winning company.

### Chatham Episcopal Institute.

The fifteenth annual commencement of Chatham Episcopal Institute, at Chatham, Va., opened on Thursday night, June 3, with the graduates' recital, Miss Bessie Dillard taking her degree in piano, and Miss Virginia Haile, postgraduate in oratory. Friday afternoon a reception was tendered them by the faculty, in the halls and parlors of the institution. The oratorical and physical recital followed on Friday night.

The baccalaureate sermon was preached on Sunday morning, by the Rev. David H. Lewis, of Goochland county, Va. It was a beautiful discourse on the true value of wisdom and knowledge, and was delivered in a forceful manner.

A unique feature of the class day exercises, Monday morning, was the sudden transformation of the 1909 girls into witches. Into a huge caldron these weird creatures threw all the troubles of their college course, watching with great glee the bubbling seething mixture.

The class day closed with a beautiful floral march on the campus, with over one hundred girls, carrying garlands of honeysuckle, woven into what appeared an almost endless chain of green and white, and ending in forming the letters C. E. I. A more beautiful picture could hardly be conceived. The musical soiree was held Monday night. The two Chaminade numbers by little Sam Sours, the Chopin selection by Miss Mayne Jennings and the Hungarian Etude by Miss Evelyn Meade deserve special mention, as does also the vocal quartette, "Goodnight," by Misses Titus, McIntyre, Peters and Meade. The closing number, a piano quartette, by Misses Meade, Lewis, Wilson and Wayland, was exceptionally well rendered.

The closing exercises were held at 10 A. M., Tuesday, when piano selections by three members of the graduating class, Misses Sherrard, Tredway and Lewis, were well rendered and much enjoyed. The salutatory was given by Miss Esther Lewis and the valedictory by Miss Margaret Sherrard.

Rev. Wm. T. Roberts, of Rocky Mount, Va., in his address to the graduating class, gave a very eloquent and fitting discourse,, and was a most appropriate closing of a very successful session.

Diplomas were awarded to the Misses Esther Lewis, Margaret Sherrard, Kate Tredway, Alma Shelhorse, Catharine Meade and Louise McClintic in the literary course; Miss Bessie Dillard in the musical course; and a certificate awarded to Miss Janet Donnell for completion in short normal course.

The session just closed has been one of the most successful in the history of the school, and the rector, the Rev. C. O. Pruden, and the principal, Miss L. May Willis, are to be congratulated upon the gratifying results of their labors in making Chatham Institute one of the best Church schools for girls in the country.

### St. John's Institute, Corbin, Ky.

The commencement exercises of St. John's Collegiate Institute, Corbin, were of unusual interest and of exceptional excellence. The largest measure of credit for the success attained is due to the principal, Professor John S. Banks, Miss Emma Morrell, Jr., assistant principal, and the faculty, whose painstaking and efficient labors and self-sacrifice have borne the abundant fruitage so delightfully evidenced in the programmes presented at the Corbin Opera House.

The commencement address, by Prof. Ellsworth Regenstein, superintendent of the public schools of Newport, Ky., was characterized by breadth of thought, sound judgment and eloquent expression, and presented many interesting and instructive features of modern educational work, and was listened to with marked attention.

The presentation of certificates and medals for excellence in scholarship was made by the Bishop in his usual happy and gracious manner. His delight was not only manifest in his beaming countenance but in his felicitous words of commendation to each of the happy pupils as they came forward to receive their well-earned honors. The Bishop's gold medal given each year for the highest average in general scholarship was awarded to Miss Bessie Haun, Charles Haun following closely with very little less than one per cent. difference, the percentages in Bible Study determining the award. The following mountain boys and girls received silver medals: Charles Shelburne, Bible Study; Charles Robinson, Latin; Ruth Shaff, English; James Hooker, Mathematics; Miss M. W. Merriwether, certificate of Special Excellence in Instrumental Music. The exercises closed with a delightful rendition of Kipper's operetta, the "Spinning Bee," by the pupils of the musical department, under Miss Odiorne, assisted by Mr. Crusoe and the college orchestra.

Pupils meriting special praise for vocal and instrumental music were Misses Elizabeth Shelburn, Pattie Shelburn, E. W. Merriwether, Blanche Norris and Fannie Francis.

The Domestic Science department, under the direction of Miss Emma J. Morrell, has made excellent progress, but is hampered, as are other departments, by the lack of material and endowed scholarships.

In all features of our missionary work there is cause for rejoicing, in that they contribute largely to the development of our religious department, which, under the efficient care of Mr. Crusoe, assisted by Professor Banks and other members of the faculty, has presented for baptism ten and for confirmation eight during the present conciliar year.

The Sunday School of St. John's chapel was increased to eighty-five, a brotherhood of St. Andrew chapter has been established, and a Woman's Auxiliary organized.

The exercises closed on Sunday, May 23, with morning and evening services in the chapel. Bishop Burton conducted both the baptismal and communion services, assisted by Archdeacon Wentworth, the Rev. Charles Clingman and Mr. Charles Crusoe, the minister in charge. The baccalaureate sermon was by the Rev. Charles Clingman, of Newport, Ky. At the evening service Bishop Burton preached an admirable sermon on "Our Lord's Work for Us in Heaven."

### Church Divinity School of the Pacific.

The closing of another year of our Church Divinity School of the Pacific was an event, perhaps, of somewhat more than local interest. There were three graduates: W. F. Higby, of Western Colorado; Arthur L. Walters, of Los Angeles, and Mark Sang, of the Tonga Islands, in the South Pacific. Of these, Mr. Higby and Mr. Sang were ordained to the diaconate, by Captain Nichols, in St. Matthew's temporary church, San Mateo, on Wednesday, when the Bishop of Nevada, the Rt. Rev. Henry D. Robinson, D. D., preached the sermon, and the candidates were presented by Professor J. Otis Lincoln. Mr. Walters is to be made deacon in Los Angeles. Mr. Sang has gone to Honolulu, where his parents live, and after a visit there will proceed to his distant field, where he will become a helper to Bishop Willis, formerly Bishop of the Hawaiian Islands. Mr. Sang is of Chinese parentage, and when Bishop Willis left Honolulu he took young Sang with him to Tonga, where he learned the language, and after a few years came here for a course in the Divinity School. And it may be added, that none of the students stood higher than he in the respect and affections of his fellows.

### The Mother Church.

It was in the year 597 that St. Augustine and his band of monks landed on England's shores, and King Ethelbert received them sitting in the open air on the chalk-down, from which nowadays the eye catches, miles away over the marshes, the dim, grand tower of Canterbury.

The missionary, band entered Canterbury bearing before them a silver cross, above which was lifted a picture of the Christ they came from Rome to preach. The poet Wordsworth has enshrined the incident in the following fine sonnet:

For ever hallowed be this morning fair;
Blest be the unconscious shore on which ye tread;
And blest the silver Cross, which ye, instead
Of martial banner, in procession bear;
The Cross preceding Him who floats in air:
The pictured Saviour!—By Augustine led,
They come—and onward travel without dread,
Chanting in barbarous ears a tuneful prayer,
Sung for themselves and those whom they would free.
Rich conquest waits them: the tempestuous sea
Of Ignorance that ran so rough and high,
And heeded not the voice of clashing swords,
These good men humble by a few bare words,
And calm with fear of God's divinity.

King Ethelbert gave to Augustine, adjacent to the palace which he transferred to the new-comers, an ancient building which had formerly been the church of a lowly company of British Christians. This church Augustine restored and enlarged, and it became the first cathedral of Canterbury, the mother Church of English Christianity.

# Family Department.

### "What Have I Brought?"

What have I brought thee, dear,
Who gave me love and strength and counsel wise,
And girt me for my high emprise?
I come before thee bowed with fear.

I have so little done
Of all I dreamed to do in pay,
And evening shadows dusk the day,
To warn the laggard of the failing sun.

Will you at twilight stand
Against the West, like my avenging Fate,
To bar the thrice desired gate,
A flaming sword in your soft hand?

Ah, no, not that, dear heart!
The close-companioned, striving years,
The closer comradeship of tears,
You will not put away for baser part—

Nor count the fame you missed
Against the glory of the love you found,
That folded you for ever round,
In silences where angels kissed.

Just for that love I bore,
Who gave nought else but love to thee,
You will be very kind to me,
And stretch your waiting arms from Eden's door.

### An Old-Fashioned Story.

By George Weston.

An old-fashioned daughter of an old-fashioned family was Mary Jane Hamilton, sitting quiet when other children cried, viewing all things without fear or favor, and playing with her dolls in such a careful way that her elders whispered one to another, "Isn't she an old-fashioned little thing!"

A little later she might have been seen, with her books under her arm, on her way to school, trudging sturdily through the snow, and looking neither to the right nor to the left, but intent alone upon the business in hand—an old-fashioned trait that sometimes threatens to become obsolete.

Time swept along, and she became Miss Mary Jane Hamilton, sixteen years old, with a gentle, musical voice and manners of sweet demureness. She had learned such old-fashioned accomplishments as sewing and knitting; on Saturday mornings she wore an old-fashioned Holland pinafore and helped her mother with the baking; and when she was in the sitting room in the evening she scrupulously observed such old-fashioned precepts as "little girls should never speak until they are spoken to," "never 'contradict your elders," and all those other homely and emphatic old rules that our grandfathers and great-grandfathers knew and loved so well. Finally Miss Mary Jane Hamilton was lost to history, and her place was quietly taken by Mrs. John Bellamy, an old-fashioned little wife.

She ruled her house like a queen, robed in sprigged dimities, with a cameo brooch at her throat, and her hair dressed in that simple fashion which must have been one of the abiding delights of our grandfathers.

Would you see her in the morning? Then you must hasten to the market-place, for there she is to be found choosing the best vegetables and the best cuts of meat recognized prizes awarded by the shopkeepers only to those who are not too proud or too indolent to come in person for them.

Would you seek her in the forenoon? Then you must stand carefully on one side as she dusts the bric-a-brac, washes the cut glass and polishes the silver, well-knowing in her old-fashioned wisdom that tasks like these were never meant for the hireling and stranger.

Would you find her in the early afternoon? Then if it is summer you must go to the garden, where she is weeding her flowers and tying up her roses; or if it is winter you will find her making a quilt according to the old-fashioned octagon pattern. Or in the early evening? Then look in the kitchen, and there you will see her making the dessert and keeping a calm eye on the handmaiden to see that all goes well.

Presently, too, you will find the old-fashioned wife reigning over the dinner table, and as John tastes his soup and cuts his meat and eats his dessert, you will see him give his Mary such mute glances of admiration that it will do your heart good to see them.

But slowly and by imperceptible advances a shadow arose over the Bellamy home. John Bellamy began to think that Mary Jane was old-fashioned!

At first it was nothing but a vague and indefinable feeling, faintest shadow of a shade, which slowly darkened into growing irritation, finding its expression in such remarks as:

"Mary, can't you do your hair any other way than that?" "Mary, I wish you would learn to play cards like the other women!" and "Mary, why do you keep on doing your hair like that!"

He began to frown upon her as he talked. "Mary," he said one night, "I have asked my sister, Helen, to come and pay us a visit." And he meaningly added: "Now, if you would only watch her and drop some of those old-fashioned ways of yours!"

Mary's face brightened in an unaccountable manner.

"Your sister, Helen!" she cried. "Won't that be nice!"

She prepared the spare room with her own hands, and Miss Bellamy arrived. In one hand she held a banjo case, under her other arm she carried a snow-white juvenile bulldog, and eight large trunks followed close behind. She stayed a month, a long, mad month, and when she departed, leaving behind her a reminiscent perfume of heliotrope, which lingered in the house for weeks afterwards, John breathed a full breath of relief.

The next night his dinner was late, and Mary wore her hair in the pompadour style. John ate his dinner in silence, and every time he looked up from his plate he found himself gazing at Mary's pompadour. When John went out the following morning, he met a dressmaker coming in.

That night his dinner was late again, and there was no dessert but a cake from the baker's. John left his cake untouched in an ostentatious way, and sought his slippers in a bit of fret.

"Have you seen my slippers, Mary?" he asked, reproachful at her indifference to his search.

Mary was deep in a fashion-book, and without looking up, she replied:

"I think Pom-pom was playing with them."

"Pom-pom?" asked John straightening his back the better to show his surprise. "Pom-pom?"

Still looking in the fashion-book, Mary whistled—John started at the sound—and an eager little bulldog ran into the room.

"Helen sent him as a present to me," said Mary. "She says every one has a dog nowadays."

"What are you going to do with the cat?" complained John, swallowing his surprise at last.

"Oh, she went away as soon as she saw Pom-pom."

"Poor cat!" cried John bitterly.

"Yes, cats are nice," said Mary, turning a leaf, "but dreadfully old-fashioned. Old-fashioned to beat the band!" she concluded—her very first attempt at slang.

John looked at her. He recovered himself with a start, sat down and picked up the paper; but every minute or so he found himself looking at Mary Jane over the top of his paper as if he had never seen her before. On all such occasions he recovered himself with a start, and returned to the news of the day, only to find that he was looking at Mary again over the top of his paper. When Mary walked across the room, he noticed that she was wearing a new pair of French slippers, with heels of a wondrous height.

The next night John came home late, but the dinner was later yet.

"Why the soup is cold," he cried.

"Yes," said Mary, "it is some of last night's. I forgot to order a bone for Pom-pom to-day, and of course he had to have the soup-bone."

"Is this a steak, Mary?" he asked, a few minutes later, his tone chastened and his manner gentle.

"You bet your life!" said Mary.

John winced, but finished his pleasantry, nevertheless, by sighing, "I thought it was shoe leather."

"Yes," said Mary. "That's the kind they send you when you telephone, but I don't have time to go to the market any more. John, do you know, I must have five new dresses! Helen said eight, but I think I can get along with five. All my clothes were so frightfully old-fashioned. What's the matter, John? Aren't the potatoes done?"

"Done?" complained John, in a tone of pain, "Why, they're raw!"

"I'm so sorry because there's no dessert. I was paying calls all afternoon. Helen said I didn't go out enough. Pom-pom! What have you got there? John, is he playing with your hat?"

John rescued his hat and looked for his slippers with the most woebegone expression ever seen on mortal man.

"Oh, don't put on your slippers, John!" cried Mary. "The Scudders are coming over to teach me to play cards. John, I'm nearly—daffy—on bridge whist. I shall want to play it all winter!"

There arose then before John's mind two visions. In the first he saw an endless vista of evenings like these; cold soup, tough steak, indifferent desserts, and Mary in the pursuit of strange gods. He even felt that she would wish to learn to play the banjo. In the other he saw a long line of perfect dinners, perfect content, perfect repose, with Mary sitting at her needlework, her cameo brooch at her throat, her hair arranged in all the beauty of simplicity, the cat on the hearth, the bird in the cage, and the fire laughing at the storm outside.

"John," said Mary, "I wish you'd bring home a bottle of violet cologne to-morrow night. A large bottle—say the needy in humble, womanly ways. Nobody called her a "genius," but the a quart."

"Mary," he said, humbled to the full, "if I were you—I—I wouldn't have it."

"Wouldn't have it?" cried Mary, bending over apparently to pat Pom-pom, but really to hide her happiness. "Why, John, you don't want me to be old-fashioned, do you?"

"Yes, Mary," implored John, almost with tears in his tones, "I do!"—Youth's Companion.

### When My Last Hour is Close at Hand.

When my last hour is close at hand,
My last sad journey taken;
Do Thou, Lord Jesus, by me stand,
Let me not be forsaken.
O Lord, my spirit I resign
Into Thy loving hands divine;
'Tis safe within Thy keeping.

Countless as the sands upon the shore
My sins may then appall me;
Yet though my conscience vex me sore,
Despair shall not enthrall me;
For as I draw my latest breath,
I'll think, Lord Christ, upon Thy death,
And there find consolation.

I shall not in the grave remain,
Since Thou death's bond hast severed;
But hope with Thee to rise again,
From fear of death delivered;
For where Thou art, there I shall be,
That I may ever live with Thee:
This is my joy in dying.

And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending,
Till Jesus Christ, God's only Son,
Op'ning the gates of bliss, leads on
To Heaven, to Life Eternal.
—Nicholas Herman, 1562.

### Miss Hulme's Uncharity.

Miss Hulme was the village gossip. She was middle-aged, rather shrewish, had a very tiny income, and occupied her leisure moments in making mischief or belittling others' good actions. Generally she was subtle enough to escape detection, but she was sometimes found out, as in the following instance:

Mrs. James, a benevolent lady living in a town a few miles away, touched with the destitute condition of a sick widow with three little children, determined to try and interest some of her friends in the case. She came over to the village where dwelt Miss Hulme, and made a few calls with this kindly object in view.

Mrs. Johnson and Mrs. West were much touched by the sad story, and offered to look out some clothing and assist in other ways.

Scarcely had Mrs. James left Mrs. Johnson's when Miss Hulme called. To her Mrs. Johnson said: "I have been greatly interested in the case of a poor woman with three children. Mrs. James has been telling me of it."

"Mrs. James!" exclaimed the visitor.

"What do you mean?" asked Mrs. Johnson.

"She is a nice one," said Miss Hulme, "to be talking about a poor widow, when some of her own relations can hardly keep body and soul together. My opinion is that there is no poor widow at all."

"Miss Hulme!"

"I'm quite in earnest. She has poor relations of her own for whom she is ashamed to beg openly. So you see my meaning now?"

"Surely you wrong her?"

"I do not. Take my advice, and when Mrs. James calls again, ask her the name of the widow and where she lives."

In the course of her gossiping visits Miss Hulme came to Mrs. West's, and the conversation turned on the poor widow's case.

"Mrs. James's poor widow, I suppose?" sneered Miss Hulme, and she proceeded to give her version of Mrs. James's visit of charity.

"What can be her object?"

"It is to cover some charity she does not wish made public. Mrs. Johnson is going to ask for the address, and see if she cannot find the widow."

On the following day, after seeing the poor widow, and encouraging her to expect soon some substantial help, Mrs. West called on the two ladies. Mrs. Johnson received her coldly and asked the widow's name.

"Mrs. Pratt," was the reply.

"Where did you say she lived?"

The address was promptly given.

"I've been thinking," said Mrs. Johnson, with some embarrassment, "that I will call and see this poor woman myself."

"I wish you would," was the earnest reply. "You would see how badly she needs help."

It was perhaps a week later that Miss Hulme called on Mrs. Johnson again.

"What of Mrs. James's poor widow?" asked the former.

"Oh, I have never thought of the woman since, and I promised Mrs. James I would see her. I really blame myself."

"No harm done," remarked Miss Hulme.

"I don't know that. Anyhow, I'll see about keeping my word at once. Will you come with me?"

Miss Hulme said no at first, but finally consented, and they took their way towards the neighborhood where Mrs. James had said the poor woman lived. They were within a few doors of the house when they met Mrs. West.

"Ah," said the latter, to Mrs. Johnson. "I wanted to see you. How could you so wrong Mrs. James?"

"I wrong her, Mrs. West? I don't understand you."

"Miss Hulme told me you believed the story about the widow to be a subterfuge to get help for Mrs. James's own needy relations. Acting on this impression, I would not place at her disposal the means of relief promised; but told her I would see the poor woman myself. I have not done so till to-day, from a belief that there was no widow in the case. How could you have imagined such things of Mrs. James?"

"And is there a poor, sick widow in great need?" asked Miss Hulme, trying to regain her self-possession.

"There is a sick widow," replied Mrs. West, "but not in great need at present. Mrs. James has supplied her immediate wants."

"Well, Miss Hulme?" The two friends look searchingly at their companion.

"I—I—thought so. It was my impression. I had good reason. I—I——" stammered Miss Hulme.

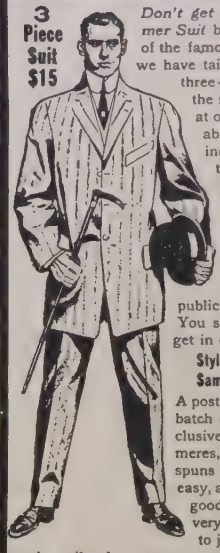
"It should have been enough for you to try to stop me helping the poor woman by your unfounded suggestions," said Mrs. Johnson. "But you have used my name to spread your unjust suspicions which had their origin in your unkind thoughts."

And the two ladies left, and went to the widow's house, leaving Miss Hulme to her own reflections.—Elsie Macmillan.

---

That is a very lovely disposition which excuses the faults of others, albeit severe with its own, on the plea that there is some reason, unseen and unsuspected, which were it revealed, would go far to modify a harsh judgment. We are told of, or we observe in some fellow-creature, actions which our tastes or our principles condemn; or, we are pained by something which a friend says or does. Let us not have patience only, but also let us be tolerant, since we cannot know the difficulties with which another must contend; nor can we estimate the weights with which another is handicapped in the race of life.

SPECIAL SUMMER
SERGE SUIT $15
OF BERRY MAKE




*Don't get your Spring or Summer Suit* before you see a sample of the famous *Berry Serge* which we have tailored up into two and three-buttoned Sack Suits of the most fashionable models at only $15.00. The serge is absolutely pure worsted of indigo-dyed blue and positively *will not fade*. The high character of *Berry Clothing* is known wherever good dressers go. *There is no better.* We guarantee this Serge suit to be the best suit ever offered the public anywhere at **$15.00!** You should make it a point to get in on this special offering.

**Style Card, Measure Blanks, Samples, Etc., FREE.**

A postal will bring to you a big batch of samples from our exclusive stock of Serges, Cassimeres, Cheviots and Homespuns that will make selection easy, and our method of selling goods by mail makes it a very simple matter for you to join our army of enthusiastic mail-order patrons—men of discriminating taste.

*You have much to gain and nothing to lose by wearing Berry Clothes.* We guarantee the fit, fabric and finish, and we guarantee an *air of grace and style* rarely seen in garments costing under $50.00. We ship goods C. O. D. with privilege of examination before paying a penny. *We know Berry Suits never fail to make good.*

Write now—take the first step towards getting in touch with the *South's Largest Clothiery.*

O. H. BERRY & COMPANY
RICHMOND VIRGINIA

### Can You Spell?

If you think you can, ask somebody to dictate the following jumble to you and see how many mistakes you make:

Antinous, a disappointed, desiccated physicist, was peeling potatoes in an embarrassing and harassing way. His idiosyncrasy and privilege was to eat mayonnaise and mussels while staring at the Pleiades and seizing people's tricycles and velocipedes. He was an erring teetotaler, and had been on a picayune jamboree. He rode a palfrey stallion and carried a salable papier-mache bouquet of asters, phlox, mullein, chrysanthemums, rhododendrons, fuchsias and nasturtiums.

He wore a sibyl's resplendent turquoise paraphernalia, an ormolu yashmak and astrakhan chaparejos. He drank crystallizable and disagreeable curacao juleps through a sieve. He stole some moneys and hid them under a peddler's mahogany bedstead and mattress.

Like the fiend in an ectasy of gaiety, I rushed after him into the maelstrom, or melee, and held him as in a vise. I could not feeze him, however, and be addressed me, with autocracy, in the following imbecile words which sounded like a soliloquy or a superseding paean on an oboe: "You are aratable lunamoth; a salaaming vizier; an equinoctial coryphee and an isosceles daguerreotype."—The Bookman.

---

"There is a great difference," says the Talmud, "between the man who is ashamed before himself and the man who is only ashamed before others." It is not discovery that makes a fault itself, though its secret be secure. When we are ashamed of an undiscovered sin, and hate it, we are on the true road to repentance, and not before.

### Narrowness.

Did you ever meet a person who never went outside of a narrow radius from the home in which he was born?

I remember such a character in a rural county of New York State.

As he drove along the road he pointed to the highest hill within that radius and gravely informed me that it was the highest point in the State of New York; he regarded the market town where he traded as one of the most important commercial centers in the country, and looked upon the local political celebrities as leading statesmen of the age.

It is seldom that one meets with such colossal ignorance of our natural environment, but it is comparatively easy to be thus limited in a spiritual way.

We are so apt to confine our standards within the limits of our personal horizon.

Being trained a Protestant, they have no knowledge of Catholic traditions; being trained a Romanist, they have no sympathy with Protestant institutions.

Limited by sectarian boundaries, their mountains are all Methodist mountains; their centers of life are all Methodist centers; their saints are all Methodist.

Outside of this they have no vision. When in their little market-place a few Baptists win over a few Methodists to their fold, then the Kingdom of Christ is shaken to its foundation.

A new cult comes into the field, opens new pastures, and throws down the bars invitingly, and foolish sheep go following one another into the new enclosure.

To the native the Kingdom of Christ has undergone a cataclysm.

Men forget that the Christian religion has endured for nineteen centuries and has covered every civilized nation; that it has seen the customs of the Romans grow old and perish; that the modern nations of Europe were infants when the Church was centuries old; that it has preceded civilization over the whole world; that it was many centuries old before America was discovered, and that a decade is like a day in its history.

Moreover, that the Kingdom of Christ covers the whole earth and that religious conditions in America in the twentieth century, are merely an episode in the history of Christ's religion; that anything which is permanently to replace the Catholic Church, or in any way affect its testimony to the truth, must have demonstrated its power to overcome the assaults of time and vicissitudes of place.

Let not him that putteth on his armor boast as him that putteth it off.

Neither let any member of the Church be disturbed because of the rise of those who assault her position nor claim to have won the victory over her hosts.

Remember that her strength is to sit still; that in every age she has witnessed the rise of powerful sects and the assaults of innumerable heresies; but that she has moved on imperturbably to the final victory which the Master promises when He says He will present her to the Father—a glorious Church, without spot or wrinkle, or any such thing.—Parish Leaflet.

---

Remember that there is one thing better than making a living—making a life.—Governor Russell.

# Children's Department.

### What Says the Clock?

What says the clock when it strikes One?
"Watch," says the clock, "Oh, watch, little one."

What says the clock when it strikes Two?
"Love God, Little darling, for He loves you."

And tell me, tell me softly, what it whispers at Three?
Is it "Suffer little children to come unto me?"

Then come gentle lamb, come and wander no more—
'Tis the voice of the Shepherd that calls you at Four.

And oh, let your young heart with gladness revive,
When it echoes as sweetly, "God bless thee." at Five.

And remember at Six, with fading of day,
That your life is a vapor that passeth away.

What says the clock when it strikes Seven?
"Of such is the kingdom, the kingdom of heaven."

And what says the clock when it strikes Eight?
"Strive, strive to enter in at the beautiful gate."

And louder, still louder, it calls us at Nine,
And its song is "My son, give me that heart of thine."

Then sweet be your voices responsive at Ten,
"Hosanna in the Highest, Hosanna! Amen!"

And loud let the chorus ring on till Eleven,
"Praise, praise to the Father, the Father in Heaven."

While the deep strokes of midnight this watchword shall bring,
"Lo, these are my jewels, these, these, saith the King."

---

### The Biographical Party.

They had counted on having clear weather for Winthrop's birthday, else the invitations wouldn't have read—"A Skating Party."

Early in the morning that December day, long before any one else in the house was up, Winthrop Smith, Jr., arose, and peered from the closely-curtained window to see "how it looked outside."

"It—it's aw-fully dark!" he whispered to himself, pressing his anxious face against the window-pane. "There isn't—a single bit of clear sky—anywhere. And it's—so warm! I'm afraid it's going to—rain, and that'll spoil the party. No one can skate in a rain-storm!"

And just before the time set for the birthday party, Winthrop's prophecy of the early morning began to be fulfilled. First a slight drizzle, then after the little guests had arrived, each with a pair of shining skates, it began to pour in torrents,—"regular bucketfuls," as Aunt Jane declared, came down.

"It's too—bad," and Winthrop's usually sunny face wore a cloud of bitter disappointment. "The party's just spoiled, and a fellow can't have one—a birthday party—more'n once a year! And we can't have any fun now, for nothing's been prepared to take its place. And a skating party is the best thing anyhow!"

"But you can't have that, surely," declared Aunt Jane, her "plan pucker" more prominent than Winthrop had seen it for a long time. "Yet as far as having fun, and some other form of entertainment, I don't see what's to hinder."

"But—"

"What?" interrupted Aunt Jane.

"We can't have anything now," replied Winthrop, dolefully. "There's no time to get ready. They've all come,—John, Helen, Ted,—all of them!"

"Let—me—see," and Aunt Jane thought a moment. "I wonder how many pair of scissors we have in the house?"

"Scissors!" exclaimed Winthrop. "We can't have a scissors party, Aunt Jane. Half of the company are—boys!"

"They'll enjoy it, and it isn't a scissors party," laughed Aunt Jane.

"But you said 'scissors'!" persisted Winthrop.

"Yes, but we'll call it 'A Biographical Party.' It's a name of my own make-up," and Aunt Jane smiled mysteriously.

"A what!"

"You'll see," and Aunt Jane began to count to herself. "Yes," after a moment, "I can think of eight pair of scissors,—that's surely a plenty.

In the next room the guests were laughing merrily.

"They're not feeling very badly, if it does rain," was Aunt Jane's comment.

"No-o, 'cause in a way it isn't their party," replied Winthrop. "All they had to do was to come."

Aunt Jane left the room for a few minutes, and when she returned she brought with her an armful of heavy white cardboard, and all the scissors she could find.

"What are you—"

"You'll see in a second," said Aunt Jane.

The company was then divided, one-half being invited into the dining-room.

"We'll presume that the invitations you received read, 'A Biographical Party' instead of 'A Skating Party,'" began Aunt Jane, smiling. "And a party of this kind won't be nearly so tiresome for the feet."

Winthrop began to be as interested as the others.

"From these pieces of white cardboard," continued Aunt Jane in explanation, "each one of you must cut out an article—I mean the representation of one—that was associated in some way with a certain historical character. And take plenty of time to do it."

"That will be fun!" exclaimed two of the birthday guests. Winthrop smiled approvingly.

"Then when each one has finished, we'll gather up all the cardboard articles from one side and give them to the company in the dining-room, and take those from the dining-room and give them to the company in the sitting-room. Then we'll give each room fifteen minutes—perhaps twenty will be better—to guess who are the historical persons referred to. And the side that guesses the largest number correctly will win the game,—or party, we'll call it."

"Good-y! That'll be great!" exclaimed Winthrop. Aunt Jane, you're a brick! This will be sweller than skating."

And then the fun began. And what a puckering of evebrows and wearing of thinking-caps there was in the two rooms!

"Ready?" asked Aunt Jane, looking in upon the company in the sitting-room, after a suitable length of time had been given to cut out the articles.

"Yes."

"And are you ready?" Aunt Jane went to the other door.

"In just a minute," was the reply.

"All right!" and presently Aunt Jane began gathering up the mysterious bits of cardboard.

There was a hatchet, a telescope, an apple, tea-kettle, a steamboat, a printing press (a peculiar-looking affair, which Aunt Jane thought, in strict justice to the other side, ought to be named), a kite, a telegraph-key,—and ever so many other cardboard articles.

"The hatchet—that means Washington!" whispered one, as soon as Aunt Jane laid it down on the table.

"And the kite—that's Franklin!"

"The telescope! Oh, I know that—it's Galileo!"

"But the apple? I see—it's Newton!"

And so the guessing went on until, strange as it may seem, everything was guessed.

"Neither side has won!" cried Winthrop, jubilantly. "Each guessed the same number exactly."

"Then I should say that both sides won," laughed Aunt Jane.

"It is the best party I ever had," declared Winthrop, after the last guest had gone. "It was ever so much more interesting than just skating! How did you happen to think of it, Aunt Jane?"

"The rain made me," and Aunt Jane began gathering up the bits of broken cardboard from the floor.

"Well, I'm thankful it rained—for once!" and Winthrop picked up the cardboard hatchet, and reluctantly put it in the wastebasket.—A. F. Caldwell in S. S. Times.

### Help the World Along.

If every little boy or girl
Some loving word would say;
Or just one kindly deed would do,
The world would be so gay.

No matter where you chanced to go,
You'd never see a tear;
And as for frowns, when people smile,
They always disappear.

Why should not every boy and girl
Pass through life with a song?
If each one did his level best
To help the world along.

The wrong things then would soon be right;
So try to do or say
One kindly deed, one loving word;
Begin this very day.

—Sunday School Advocate.

### Betty's Move.

It was quiet in the children's ward that day. Little Susie's life was hanging by a thread, and the doctor said that if she would continue to sleep, and gather strength during the day, she would have a chance of coming out of the crisis alive.

This was enough to stop the chatter among the small convalescents, and if by chance a childish titter slipped through half-closed lips, up went Orphan Betty's little thin hand as a signal for silence.

The wasted hand was the only member of Betty's poor little body that she was at liberty to move. For weeks after the dreadful operation that she had undergone, she had been strapped to her cot, and it was only yesterday that the straps had been removed, upon condition that she would not attempt to move, but lie as motionless as when fastened to her bed.

That afternoon the nurse, on her rounds, stopped by her cot to rearrange her bandages, and when she completed her work, passed on, forgeting a glass of carbolic acid on a table near Betty's cot.

Half an hour later the doctor's little Benny, eluding his nurse, tiptoed into the children's ward, and smiling at the little faces peeping at him from the tiny white beds paused by Betty's side and stretched out his chubby hands toward the glass of poison on the table.

"No, no, Benny," whispered Betty, picking up a light cane on the bed, intending to push the glass off the table. Then Susie, and the danger to her from the crashing glass, flashed into her mind, and knowing the risk she was taking, she sprang out on the floor, and grasped the glass of acid Benny was raising to his lips.

Just at that moment the doctor appeared, followed by the nurse and the maid, the two responsible for what had occurred.

"He did not get any of it," gasped Betty, as she sank fainting to the floor.

"Did I disturb Susie?" was her first question after she was revived.

"No, indeed," the doctor replied. "Susie is still sleeping sweetly."

"I am glad," returned Betty, smiling, despite her pain.

"You saved Susie and the baby, but I am afraid you will suffer for it," said the doctor, tenderly.

"I know it," agreed Betty, "but it could not be helped."

"You are a brave, good girl," responded the doctor, feelingly.

Betty trembled when she was carried back to the operating room, but she tried to think of Susie and little Benny, and not of the agony in store for her.

"Poor little Orphan Betty," she heard the nurse lament the next day while preparing her for the operating table.

"She is not an orphan, now, sister," the doctor remarked, quietly. "After what she did for our little boy yesterday, she has a right to be his sister and our little girl in all the days to come."

"How lovely, murmured the nurse." "If she only knew, it would strengthen her for the ordeal before her."

"She does know," said the doctor gently, smiling down into Betty's now wide open eyes. "Be brave little daughter, for we all need you and want to keep you with us." And this new happiness in Betty's heart gave her needed courage for the hour, and the love and care of the after weeks restored her to health and made her a joy in the home into which she was transplanted.—Belle V. Chisholm, in Christian Observer.

### Pauline's Lost Ring.

"Mamma! mamma!" screamed Pauline, rushing into the sitting-room, "Someone stole my ring that grandma gave me!"

"Maybe you lost it," said her mother. "I am sure I didn't" said the little girl. "Somebody took it out of the box in my room."

"When did you have it last?" asked Mrs. Gray.

"I put it in the box last night when I went to bed, and I didn't wear it to-day. Oh, dear! What will grandma say when she hears that?" Pauline sat down to put her head in her mother's lap to cry, and it was a long time before the tears stopped falling. Then her mamma took her up in her arms and told her that no thief would get into a house and take only a little ring.

"You surely must have lost it, Pauline. Think carefully where you have been this morning, and what you have been doing."

"Maybe I did put it on this morning," said Pauline at last. "I was not out of the yard, though, for most of the time I was in the kitchen with Rhoda."

Rhoda was in the kitchen baking cookies and knew nothing of the ring. "I done tole you you'd lose that pretty ring if you wore it without the string," she said rather crossly, for she did not like to be bothered when she was busy. "Mebbe next time you'll mind what your ma says."

"Did you take the ribbon off?" asked Mrs. Gray, when Pauline hung her head. "You know grandma bought the ring too large so you could wear it a long time."

"Mamma, it looks just like a baby to have a ring tied on," said Pauline. "I only took it off once in a while to see how it would look."

"And then you lost it," said her mother. "I am very sorry."

Pauline had almost forgotten about her lost ring, but one day she saw a little girl at Sunday School with it on. "That is exactly like my ring," she said right out in lesson time. "Where did you get it, Maybelle Ross?"

"My mamma bought some cookies at an exchange, and this ring was in one of them," said Maybelle. "Maybe it is your ring."

Pauline could hardly wait till her mother could hear the strange story. "I remember now that we sent all the cookies Rhoda made that day to the sale for the benefit of poor Mrs. Lansing," said Mrs. Gray. "Perhaps you dropped your ring into the cooky dough, Pauline."

"I am sure that was the way it happened," said Maybell's mamma. "We are glad Pauline has her ring again."

"And now I'll wear a ribbon till my finger gets large enough for the ring," said Pauline, looking at the pretty gift that had been gone so long. "I never want to lose it again, even if it would be safe in a big, brown cooky."—Hilda Richmond.

### A Safeguard Against Slang.

"The trail of the serpent is over them all!" cried Miss Adams, with a gesture of mock despair, when one of her Section A girls had been heard to exclaim, "Gee! that's great!" and another had declared that a class entertainment was "corking." "It's easy for us to catch up the slang we hear from our brothers, and I fear it's as easy to write as it is to speak it. I think in self-defense you girls would do well to form two or three diary clubs.

"Say that a half-dozen or more who are intimate friends agree to keep a record of their doings in and out of school and meet once a week to hear the diaries read. Some girls would express themselves gracefully, some would say things awkwardly, but all could use good English by taking pains. Force yourselves to do that, by agreeing that a fine shall be paid for every slang expression written in the diaries or spoken at a club meeting.

"If the club interested you and did you good, you might broaden its scope after a time, and forbid ungrammatical and inelegant expressions; also 'She don't, and 'I haven't got any,' for example. We say such things from sheer carelessness, I know; but carelessness is a fault that opens the way for worse offenses, and there is always danger that some persons who overhear us will conclude that we talk uncouthly because we know no better.

"Make a meeting of your club an enjoyable event. After the business is over, play games and serve simple refreshments. What to do with the fines for slang? Use the money to buy the refreshments. 'I suspect,' Miss Adams added, with a mischievous twinkle in her eyes, "that in the beginning, and until you become watchful of yourselves, the fines will provide you with regular banquets."

The giving of thanks for blessings received may often be best expressed by the thankful sharing of these bless-

### Knowing How.

I've sometimes heard my grandpa tell
That folks who knows just how to smell
Can get the summer from one rose
Or from a little breeze that blows.

And father says no matter where
You live, if you will just take care
And make the best of your two eyes,
You'll see so much you'll grow real wise.

And then my mother's often heard
One little pleasant-spoken word
That's made somebody smile and smile
And feel cheered up for quite a while.

They say it doesn't matter much
Whether a child has such and such;
It's how she'll learn to "make things do."
And p'r'aps it's so with grown folks, too.

—The Congregationalist.

### How Squirrels Steer.

Robert and his father were walking in the park, stopping occasionally to throw a peanut to one of the squirrels feeding near.

"Do you know why it is that a squirrel has a bushy tail while a rabbit and a guinea pig have none, Robert?" asked his father.

Robert said he really didn't know.

"Do you know why it is that the sailors equip their boats with so many different sails, and why it is that the Indian feathers his arrows? The sailor shifts his sails to get the help of the wind. The Indian feathers his arrows to hold their flight true. The squirrel uses his tail for the same purpose. Now watch the next squirrel that jumps from one tree to another."

In a few minutes a squirrel launched himself out from the top of a big tree. He seemed bound for the limb of another tree standing about ten feet away. Robert watched him give his feathery tail a sudden twist, and in a flash he landed upon the trunk of the tree instead of the limb. And then Robert said that he understood.

### The Romance of Cawdor.

Cawdor Castle possesses a most picturesque romance of its own.

Its very building was romantic. When Thane William Calder, or Cawdor, collected a sufficient treasure to build, he could not decide upon a site until, in a dream, he was bidden to bind the treasure-chest upon an ass and turn it loose. He did so, and the creature came to a halt beneath a hawthorn-tree, round which the castle was actually built.

The tree stood beneath the main tower, springing out of the rock and reaching to the roof. Guests were wont to visit it, a chip was given them, as a token of friendship, and they then drank "Health to the Tree!"—meaning, figuratively, to the House of Calder.

Quite as picturesque as this origin of the ancient keep, still perfectly preserved, with its moat and drawbridge, was its transfer in 1510, as the dowry of the heiress, Muriel Calder, to her husband, Sir John Campbell.

The baby Muriel, born after her father's death, became a ward of the crown, and King James IV appointed the Earl of Argyll, chief of the Clan Campbell, as her guardian.

A body of Campbells was sent to take her from her grandmother, Lady Kilravock, who, in the absence of her four sons, reluctantly gave her up. But fearing that a changeling might be substituted in case of the child's death, the stern old lady first heated the key of the dower-chest redhot, and with it ineffaceably marked the poor baby on the hip.

The captors at once sent little Muriel on ahead with a guard of six trusted men, first, in the expectation of prompt pursuit, removing her rich clothes and dressing a sheaf of corn in them.

True enough, her four uncles, hastily mustering the Calders, attempted a rescue, and a fierce fight ensued. The six sons of the Campbell leader were slain before he drew off his men, but the Calders found in their hands only the mock-baby, after all.

They never regained her, but her guardians brought her up kindly and carefully, and at only twelve years old married her to the earl's son, Sir John. Child-wife though she was, the marriage proved happy and prosperous, and the heroine of so early and stormy a romance survived to a ripe old age, and passed on the historic castle to her grandson, the first Campbell of Cawdor.

### God's Commands.

It is a great sin to question God's commands or to resist His will. A dangerous thing, too! Peter, doing so, came near losing his soul, and would, but for his instant submission to his Lord's will. 'Twas a little thing on which to hinge so great a result. So was Eve's eating the forbidden fruit. But what a world-wide and time-long disaster it caused. So was the sprinkling of the blood on the door-post by Israel's family. But it meant life to their first-born. For a very little thing may be a test of mastership and the crisis, the decisive determinant of one's destiny.

**For COLDS and GRIP.**

**Hicks' CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10c., 25c. and 50c. at drug stores.**

**CHOIR EXCHANGE.**

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

**Organists and Choirmasters.**

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

**R. L. Christian & Co.**

816-818 EAST MAIN STREET,

Richmond, Va

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1832.

THE

**VIRGINIA FIRE & MARINE Insurance Company**

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.*

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

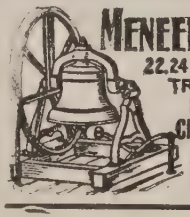
Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE, ONLY THE BEST WORKS 229 W. 28th St. NEW YORK



MENEELY BELL COMPANY
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### DIED.

SMITH.—From his home, Silver Spring, Jefferson Co., W. Va., ROBERT RANDOLPH, son of the late Warren C. and Betty B. Smith, passed from death into life, on Tuesday, May 25.

"He asked life of Thee and Thou gavest it him, even length of days for ever and ever."

TRUNDLE.—At the home of Mrs. Annie Trundle, Gaithersburg, Md., June 8, 1909, SUSAN E. TRUNDLE, in her seventy-first year. A devoted mhember of the Church from her youth, unselfish and helpful to all, she has passed to her reward.

BARRON.—At her home, "Malvern," in Essex county, Virginia, on June 8, 1909, Miss IMOGEN BARRON, eldest daughter of the late Commodore James Barron.

### OBITUARY.

#### Mrs. Fannie Macon Cooke.

Entered into rest eternal, on May 8, 1908, MRS. FANNIE MACON COOKE. She died suddenly at her home, near Emporia, Greensville, Va. The entire community was shocked, and her bereaved family crushed by the unexpected blow. She had lately returned from Montgomery, Alabama, where she spent the winter with her sons and appeared to be in excellent health. Suddenly she was called away to higher realms, her work of love here being finished.

Mrs. Cooke was the wife of John W. Cooke and second daughter of the Hon. John Y. Mason. She was born in Southampton county, at the Mason home, known as Fortsville, but as her father was in public life, her girlhood was spent in Washington City and Richmond, the capital of her native State.

On November 10, 1853, she was married at St. Paul's church, Richmond, to J. W. Cooke, one of Virginia's truest sons, who died in 1864, thus leaving her bereft in the most trying period of our country's history. Though she had reached a ripe old age, she retained the vigor and vivacity of youth to a remarkable degree and preserved a strong personal magnetism, which was felt by all who came within her influence. She belonged to a generation of noble women, of ante-bellum days, who are fast passing away and whose places cannot be filled. She was a true Churchwoman, and when able to attend, was never absent from her church. She was, above all things, a godly woman, of strong faith, of prayer, and devoted to her Saviour. To Him she turned in every trouble. Deeply she had drunk of the cup of sorrow, but God was her strength and refuge in every trial. Now she is gone; her loved ones miss her, but they "sorrow, not without hope." Three sons and one beloved daughter survive her. James Watkins and Edwin L. live in Montgomery, Ala., and Geo. M. and Fannie Mason reside at the old Cooke homestead in Greensville county.

Though absent in body her presence still lives and her influence is still felt!

Her loved ones are comforted with the knowledge that she has fallen,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

### OLD NAME AND NEW NAME.

For the information of friends making Wills, the Trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name, GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

#### Charles H. Havens.

Died at the Memorial Hospital, Richmond, Va., May 25, 1909, CHARLES H. HAVENS, aged thirty-seven years. A kind, devoted and loving husband and father, an honorable and earnest Christian man, a faithful member of Trinity church, and superintendent of its Sunday School; faithful in all the relations of life this fellow vestryman of ours has entered into that rest which remaineth for the people of God. He leaves a wife and seven young children, who have the sympathy of the entire community.

The following resolutions were offered and adopted by the Vestry on the death of Charles H. Havens, on the 25th of May, 1909:

Whereas, it pleased Almighty God to take out of the world the soul of our associate, C. H. Havens, a member of the Vestry of Trinity church, Brunswick county, Va., we bow in humble submission to His will and wisdom, who doeth all things well.

Resolved, That in the death of Mr. Havens this church and Vestry loses a valuable member and one ever willing to help in all things pertaining to the good of the church.

Resolved, That a copy of these resolutions be published in the Southern Churchman and Brunswick Gazette, and that a copy be sent to the family of the deceased.

REV. R. MEREDITH, Chairman.
T. C. HASKINS, Registrar.
Ordsburg, Va., June 12, 1909.

IN MEMORIAM.

#### Dr. Robert W. Nelson.

On December 21, 1908, at his home in Charlottesville, Va., Dr. ROBERT W. NELSON, for many years the faithful, efficient and beloved Senior Warden of Christ church, was called from the labors of earth to the rest and refreshment of Paradise.

We, the members of the Vestry of Christ church, desiring to perpetuate his memory and to express to his family our appreciation of his worth and our sympathy for them in their sorrow do declare:

1. That, in the death of Dr. Nelson, the Church on earth has lost a loyal, devoted, consecrated member: the State a valuable and useful citizen; this community a justly well beloved and skillful physician, one whose kindly sympathy and tender ministrations will be missed in many families.

2. That, as we wish future generations to know what we think of this good man and "beloved physician," these expressions of our feelings toward him be copied in our minute book, and a copy sent his family.

H. B. LEE, Chairman.

#### Mrs. Elizabeth P. W. McKenney.

Entered into life eternal, in Petersburg, Virginia, June 7, 1909, Mrs. ELIZABETH PLEASANTS WALLER McKENNEY, daughter of Captain Dabney Washington Waller, of Spotsylvania county, Va., and Caroline Pleasants. She was the widow of Dr. Everett Edgar McKenney, of Caroline county, Va., and is survived by two daughters and two granddaughters. She was born at Red Hill, Spotsylvania county, Va., January 12, 1833; embraced Christianity in early womanhood, and for over fifty years was a consistent member of the Protestant Episcopal Church. Unselfishness was her dominant trait, and her chief pleasure was in doing what she could for others.

The memory of her beautiful life is a precious legacy to her loved ones who survive her. For her

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun."

A. M. F.

#### Robert R. Smith.

At a meeting of the Vestry of church, held in the Vestry room June 12, 1909, the following resolutions were adopted:

Whereas it has pleased Almighty God in His wisdom to remove from our midst our friend and fellow Vestryman, ROBERT R. SMITH; now therefore, be it

Resolved, That by his death, our church has lost a consistent and faithful member; the Vestry a most efficient adviser, and each member thereof a true and valued friend.

Be it further resolved, That by his death the community has lost a citizen whose life has been devoted to its best interests, and whose services will long be remembered by his many friends.

Be it further resolved, That a copy of these resolutions be sent to the family and to the Southern Churchman.

R. C. COWLING,
CHAS. N. LEWIS,
Committee.
Charles Town, W. Va.

IN MEMORIAM.

#### Martin S. Stringfellow.

Died, at Grassdale, Orange county, Va., at the residence of W. B. Willis, June 3, 1909, in his seventy-fourth year, MARTIN S. STRINGFELLOW.

Thus passes away one of the best and purest men we have ever known, who fulfilled every requirement as citizen and soldier; of dauntless courage, gentleness, honor, virtue, everything of which heroes are made. He died without fear, without reproach, and leaves to his family the legacy of a spotless name.

W. B. W.

### APPEALS.

#### Fourth of July.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of "Washington the Churchman Catechism."

#### A Very Worthy Need.

As a matter of need to our many white friends who are deeply interested in the real welfare of the negro, I wish to make an appeal in your columns for Meade Chapel, Alexandria. We have a fine nucleus. There is a flourishing Sunday School, and a number of communicants. The colored people in the congregation are doing what they can for the success of the work. The principal discouragement is the condition of the chapel, our place of worship. It is a small frame building, old and so dilapidated as to make it almost unsafe. We are unable to rebuild, and we feel that we must have a home for our flock in order that our future success may be assured. From the colored people there is practical evidence of interest, by what they have done, and are trying to do, and we believe that there are many friends who would come to our aid if they knew of our struggle for existence.

By hard work, and through the contributions of friends in the Church, we have in bank the sum of $502.45. This we are thankful for, but the minimum amount required to meet our needs is three thousand dollars. With this, we feel that a building such as a city of the size of Alexandria, with its large colored population needs, can be erected, and the work grow rapidly. In our situation few things are of greater importance for success than a commodious and attractive church. We are far from our goal, but we have that faith which convinces us that the much-needed money will come, and in the language of Rev. Dr. A. Crawford, Dean of the Theological Seminary, we will have it, though it comes slowly.

We attended the Diocesan Council at Leesburg, and were encouraged by the offering at the missionary meeting, which was given to our building fund, and for the strong recommendations of Bishop Gibson and Archdeacon Moncure. We are greatly encouraged by the interest, which is being shown by the ladies of Christ church, Alexandria, of which parish Meade Chapel is a part, who in addition to other things, are offering to assist in the Sunday School. We have a committee of gentlemen in Alexandria, who receive funds for the building. The Chairman is MR. JOHN LEADBEATER, and the treasurer, MR. FRANK BUSH, to whom contributions may be sent, or to the undersigned, who will be ready at all times to give information.

JOSEPH F. MITCHELL, Minister in Charge, MEADE CHAPEL, Alexandria.

#### St. James' Church, Mesilla Park, New Mexico.

No church in the Southwest has done more for the spread of Christ's Kingdom among men than St. James' church, Mesilla Park, New Mexico.

One-half mile from the church is the Agricultural College of New Mexico, the Territorial Institute, to which go each year some 300 boys and girls.

The growth within the past three and a half years has been phenomenal: 109 added by baptism; 100 by confirmation. The church has been three times enlarged, and still there is not room enough. Being built of Mexican adobes, (sun-dried bricks) it cannot be further enlarged. To carry on the work it must be rebuilt. Permission has been given by the Board of Missions for the rebuilding of the church—$6,000.00 to be raised for that purpose. Five hundred dollars have already been given. Can you help make it one thousand? I appeal to all Christian people, who are interested in the spread of Christ's Kingdom among men, to give something to help rebuild this church.

HUNTER LEWIS,
Missionary-in-charge.
Mesilla Park, New Mexico.

## APPEALS.

### For a Church at Basic City, Va.

In our efforts to build a small Episcopal Church, at Basic City, Virginia, we find that by the time the walls are run up to their full height, and the window and door frames are in place, the funds already on hand will be exhausted if not a little overdrawn. Hence, in the name of the Dear Saviour, and for the spread of His word, and the help of needy souls, we appeal to a generous public to aid us in putting a roof on this church, and in getting the floor, window-sashes, and doors, all of which will probably cost 500.

Contributions, which will be promptly and gratefully acknowledged, may be sent to Mr. T. A. SAMMIS, Chairman of the Building Committee, Belmont Hotel, Basic City, Virginia.


**$75,000**

**invested at 4 per cent. will provide permanently for the stipend of one of the 2 Missionary Bishops of the Church.**
**as the Church's agent, now holds general and special Trust Funds amounting to $1,920,872.**
**It has never lost a dollar of its invested funds.**
**The report of the Trust Fund Committee can be had for the asking.**
**Write to**
**A. S. LLOYD, General Secretary,**
**281 Fourth Avenue, New York**
**GEORGE C. THOMAS, Treasurer.**

**LEGAL TITLE FOR USE IN MAKING WILLS:**
**"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."**

THE SPIRIT OF MISSIONS, $1.00 a year.


## WANTS.


WANTED—BY A GENTLEMAN EXPERIENCED in public and private school teaching, a public or private school; latter preferred. Address Robert E. Winston, Route 4, Louisa, Va.

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches, Latin, modern languages and instrumental music. Best of references given. Address Miss L. P. M., care the Southern Churchman. 12je-4t*

WANTED—A YOUNG LADY DESIRES A position to teach. Music preferred. References. Address No. 57, care Southern Churchman. je12-3t*

WANTED—FOUR OR FIVE BOARDERS, in a country home four miles from Orange. Address Mrs. W. B. WILLIS, R. F. D. No. 1, Orange, Va. 5je-4t

**HILLCROFT.**

Beautiful country residence of graduate nurse of Johns Hopkins Hospital, Baltimore, Md., open to consumptives. Absolute rest and quiet. Size, number of windows, and beauty of rooms unsurpassed. No mosquitoes. Send for booklet. Address
MISS S. BRADLEY,
Hilltown, Bucks, Co., Pa.
12je-4t*

**JEFFERSON PARK HOTEL,**
**Near University, Va.**
Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,
Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

**SUMMER BOARDERS.**

Wanted—Summer Boarders, in a pleasant country home one mile from town. References. Mrs. WALTER RUAN, Bedford City, Va. 29may-6t*

**Boarders Wanted**

in a quiet home in the Valley of Virginia, on Norfolk and Western Railroad. Terms $5.00 and $6.00 per week.
L. S. LEWIS, Lynnwood, Va.

MRS. TALBOT, of 132 West 80th street, New York City, will receive guests with references.

# Blue Ridge Springs

BOTETOURT COUNTY, VA.

ON NORFOLK & WESTERN R. R.

DR. ALFRED P. UPSHUR, House Physician.

PHIL F. BROWN, Proprietor.

**THE HEIGHTS.**

Wanted—Summer Boarders. All modern conveniences. Delightful location. Beautiful lawn and large veranda. In the heart of the famous Shenandoah Valley.
MRS M. B. CALWELL, Harrisonburg, Va.

**COUNTRY BOARD.**

A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

**COUNTRY BOARD.**

Boarders wanted in country home. Five minutes walk from C. & O. trains, on James River Division. 100 miles from Richmond. Two trains daily each way. Plenty of fruit, excellent freestone water. Healthy locality, large grounds, fishing. References exchanged. Terms on application.
MISS E. B. SIMPSON,
Midway Mills, Nelson Co., Va.

**COUNTRY BOARD AT LEGO.**

Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

**THE SEATTLE EXPOSITION.**

Mrs. PENDLETON BROOKE, of Virginia, also formerly of St. Louis, will furnish accommodations for P. E. visitors at 1532 Belmont avenue, Seattle, Washington. On direct car line to Exposition. Take Broadway and Pike car at Union Station, and get off at corner of Belmont and Pine streets.
5je-4t*


### The Wall Within.

A Dutch city in olden days was besieged by the Spaniards. The attacking army used the battering-ram to try to break through the wall. The people inside saw that the attempt would be successful unless the wall was strengthened. So the Dutch went to work and quietly built up an inner wall. The Spanish succeeded in getting through the outer wall, only to be confronted by a stronger wall within. The Dutch were safe.

Is not the lesson plain? The outer walls of society are good, but they are not enough. Walls within the character are needed. Inner fortifications are necessary, if one would guard one's own purity. A city building has inner iron doors and shutters for fire protection.

Appetites are changed, evil habits are broken off, new resolutions are kept, when the inner walls of life are erected. From within, out—that is the order of all life, either in Nature or in human kind. Not that which enters into a man defiles, but that which cometh out, for the reason that it should get past the inner wall.

Rules in the home or school, reforms in city government, statutes for the protection of society, acts against greed and bribery, all are good and beneficial; but more important still are moral and religious teachings and counsels.

Saint Paul must have been thinking of the wall within when he wrote, "Strengthened with might by His Spirit in the inner man." When Solomon built the porch of his house, "he overlaid it within with pure gold." Every heart needs this golden lining. "My little children, of whom I travail in birth until Christ be found in you." He is the wall within.—Great Thoughts.

### Worship.

I said our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our attendance upon the public services of His Church.

The man who neglects observance of Sunday by worship in Church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God.

The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worssip of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning.

This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on, step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source.

Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principles so beautifully set forth in the words of the Psalmist which we have chosen as our text, "O come, let us worship and fall down, let us kneel before the Lord, our Maker."—Dean Craik.

### Unseen Workers.

We have to work out our salvation, but the work is mainly to be done by the unseen exertion of the invisible soul. It is when sins of thought and feeling are indulged that they grow into sins of life and conduct; and, after all, our great sins—the main things we have to confess and seek pardon for—are sins of thought and feeling rather than of life and conduct.—John F. W. Ware.

Our burdens, however heavy, become light when borne with a cheerful mind and heart.

## COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL - - $200,000.00

4 PER CENT ON Savings

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

## John L. Williams & Sons

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Write for
The Schmidt Quarterly.

HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatesses, Confections. Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.



## Put it on your Shopping List

Before you start out on your round of the shops, with the scurry and bustle—bad air—endless walking—pushing through crowded aisles and the nervous strain of it all, fortify yourself with a glass of

Coca-Cola

When the last errand is done and you're hot and thirsty and tired refresh yourself with a glass of Coca-Cola. Now—as a reminder—put Coca-Cola on your shopping list—you'll find it the best bargain of the day.

GET THE GENUINE

Cooling--Refreshing--Wholesome
Thirst-Quenching

5c Everywhere

Whenever you see an Arrow think of Coca-Cola

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## GOWAN'S PREPARATION EXTERNAL ANTISEPTIC

For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c, to $1 00.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M.
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## Church League of the Baptized

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## N. & W. R'Y.

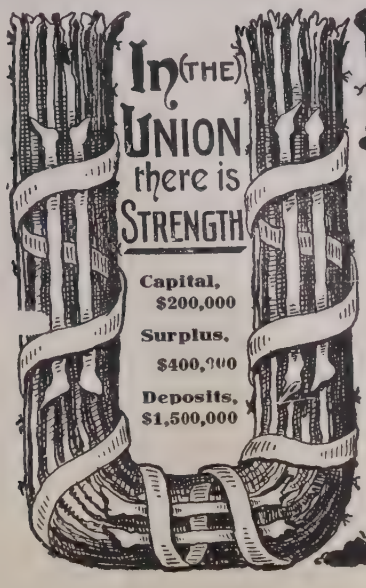
ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.




# UNION BANK

BE A SUCCESS IN LIFE.

You wish to be a SUCCESS, and yet wishing will not accomplish this end. Why don't you start now to save up your income, and keep it in a good strong savings bank? It will grow and you will be successful if you make your deposits in

3%

The Oldest, Strongest and Safest Savings Bank in the South.

Which Pays Interest at 3%, compounded twice a year.

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.

Write for our method of "BANNING BY MAIL."—Mention this paper


## Thoughts for the Thoughtful.

'Tis not what man does which exalts him, but what man would do.—Robert Browning.

The great secret of success in life is to be ready when your opportunity comes.—Lord Beaconsfield..

Those that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—R. W. Emerson.

"And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

A heart-memory is better than a mere head-memory. Better to carry away a little of the life of God in our souls, than if we were able to repeat every word of every sermon we ever heard.—De Sales.


**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.


### Happiness.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. —T. L. Cuyler.


*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

# BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.



# PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT
RICHMOND, VA.

THE BEST AND SUREST WAY. The BEST way to meet ill fortune is to prepare for it in the days of good fortune. This is a well known fact. And the SUREST way to prepare is to save up and deposit your money in the **PLANTERS' NATIONAL BANK,** which has the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,160,000

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

# Church Organs

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works, HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

# NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## ST. MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Episcopal School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## Virginia College

**For Young Ladies,**

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South for women and girls. Modern building. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Conservatory advantages in Art, Music and Elocution. Certificates received at Wellesley. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President,**
**Roanoke, Va.**

**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

## State Normal School

HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.

First session begins September 28, 1909. Send for free illustrated announcement to

JULIAN A. BURRUSS, President,
Harrisonburg, Virginia.

**VIRGINIA MILITARY INSTITUTE,**

**LEXINGTON, VIRGINIA**

71st Year. State Military, Scientific and Technical School. Thorough courses of general and applied Chemistry and in Electrical and Civil Engineering. Degree of graduate in academic course, and degrees of Bachelor of Science in Technical Courses All expenses, including clothing and incidentals, provided at rate of $365 per annum, as an average for the four years, **exclusive of outfit.** For information address

**E. W. NICHOLS, Supt.**

## Mary Baldwin Seminary

**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.

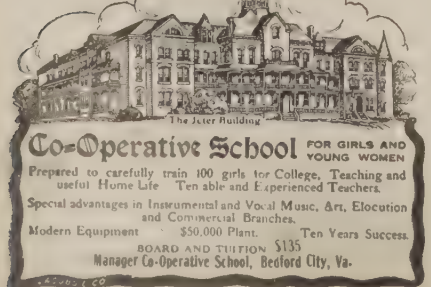
Miss E. C. WEIMAR, Principal,
Staunton, Va.

## Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER,**
**Principal, Box 17.**



The Jeter Building

**Co-Operative School** FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment $50,000 Plant. Ten Years Success.

BOARD AND TUITION $135

Manager Co-Operative School, Bedford City, Va.

DISTRICT OF COLUMBIA, Washington,

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL. A., Associate Principal.

**ALABAMA POLYTECHNIC INSTITUTE**

Only School of Technology in Alabama.

64 Professors and Instructors.
20 Well Equipped Laboratories.

CHAS. C. THACH, M. A., LL. D., President.

**AUBURN, ALABAMA.**

Session begins Wednesday, September 8, 1909. Location high and healthful, 826 feet above sea level. Attendance, 701 students, from twelve States and three foreign countries.

Course of Instruction.—Nine four-year degree courses. Mines, Engineering, Chemistry; (1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy. Forty-one Professors and Instructors. New engineering hall occupied. New machines and equipment in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. First course of Agriculture established in the South. New library building. (8) History, Latin and Modern Language Course; (English (4 years); Latin (4 years); History (4 years); French (2 years); German (2 years); Mathematics (3 years); Physics and Astronomy; Political Economy; and Psychology. Thirty-seven Professors and Instructors. (9) Agriculture, Horticulture and Forestry. Fifty-three Professors and Instructors. (1) 3-year course in Pharmaceutical Chemistry, Ph. C.; (2) 2-year course in Pharmacy, Ph. G.; (3) 3-year course in Veterinary Medicine, D. V. M.

New Dining Hall, also board in private families. Tuition free to residents of Alabama. Agricultural hall in course of construction.

For catalogue and further information address the President.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**LET ME DO YOUR SHOPPING**

No matter what you want—street suit, wedding trousseau, reception or evening gown—INEXPENSIVE, or handsome and costly—send for my samples and estimates before placing your order. With my years' experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you.

Mrs. CHARLES ELLISON, Urban Bldg., Louisville, Ky.

## SHOPPING

BY AN EXPERT BUYER

Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.


**ANNUAL EXCURSION**

**For the Benefit of the Retreat for the Sick, Richmond, Va.**

The annual excursion for the benefit of the Retreat for the Sick, will leave Richmond, July 22, the trip to occupy ten days.

This has become a charming outing among summer pleasures. The itinerary last season gave great satisfaction. The expense was more than repaid by the pleasure and benefit of the tourists.

The route will be varied and most picturesque—Washington, Niagara, Toronto, Buffalo, Philadelphia, Atlantic City.

For particulars—address Mrs. Anna H. Rahm, Retreat for the Sick; Miss Bettie Ellyson, Number 10 E. Franklin street, Richmond Va., or Miss Mary Norwood, 108 N. 5th street, Richmond, Va.

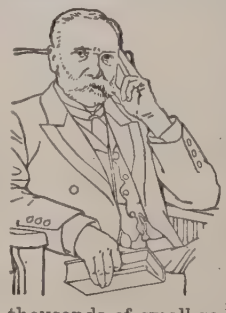
If your life seems empty and uninspiring it means that you have not yet realized God's purpose for you and in you. "Set yourself earnestly to see what were you made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself."


# CURE FOLLOWED YEAR OF AGONY

**Intense Itching Eczema Drove Him Nearly to Despair—Chief Surgeon of a London Hospital Called It Worst Case He Had Ever Seen—Got Little or No Relief Until**

## CUTICURA STOPPED HIS UNBEARABLE TORTURE

"About four years ago, in London, I was troubled by a severe itching and dry, scurfy skin on my ankles and feet. The same, in a few days, was the case with my arms and scalp. I could hardly keep from scratching, which, I need hardly say, made it worse. Then large red patches appeared, with inflammation and soreness. After ten days, thousands of small red pimples formed. On becoming dry, these caused intense itching. I was advised to go to the hospital for diseases of the skin. I did so and was an out-patient for a month or more, the chief surgeon saying: 'I never saw such a bad case of eczema.' But I got little or no relief. Then I tried many so-called remedies, but I became so bad that I almost gave up in despair. On coming to this country I heard so many accounts of cures by Cuticura Remedies that I resolved, as a last resource, to give them a trial. This was after suffering agonies for twelve months, and right glad am I that I did so, for I was relieved of the almost unbearable itching after two or three applications of Cuticura Ointment. I continued its use, combined with a liberal use of Cuticura Soap and Cuticura Resolvent Pills and am more than thankful to say that after using three sets of the Remedies, I was completely cured. I can only add that, should any one be suffering as I did, I hope that they will do as I did, and I am sure of the results. Henry Searle, 2022 Cross St., Little Rock, Ark., Oct. 8 and 10, '07."



Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

**ESTABLISHED 1877.**

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-Ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.**

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

**LYCETT STATIONERS,**

317 N. Charles St., BALTIMORE, MD.

Engravers and Stationers to Society.

# Southern Churchman

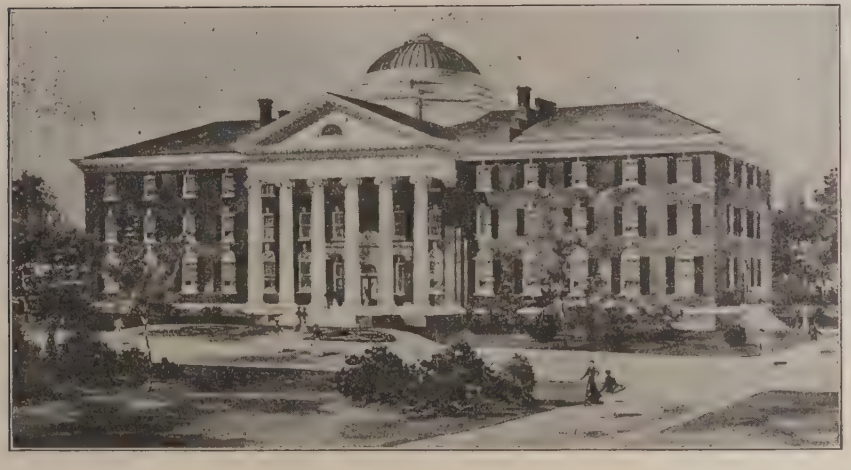
DOMINUS FRUSTRA ISIN 1835

VOL. LXXIII. RICHMOND, VA., JUNE 26, 1909. No. 26



## The Chatham Episcopal Institute

FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

**Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

## We Want You to Know

That we have one of the most magnificent gatherings of

GOOD FURNITURE

Ever shown by a Southern house.

We want you tc come and look each floor of our building over.

It matters not whether you wish to buy or not, we want to see you.

**SYDNOR & HUNDLEY, Inc.**

LEADERS,

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . **$400,000**

Surplus and Profits . . . . . **200,000**

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## RELIGIOUS ART for the AMERICAN CHURCH

CHURCH FURNISHINGS and MEMORIALS for the SACRED EDIFICE and the CEMETERY.

MEMORIAL GIFTS to the PARISH in Wood, Metal, Stone or Marblo; CHURCH GLASS, Mosaic, Embroidery, etc.

ORDER NOW for EXECUTION DURING the SUMMER.

Send for Illustrated Handbook.

J. & R. LAMB 23, 25, 27 Sixth Ave., N. Y.

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.
MEDICINE—DENTISTRY—PHARMACY
STUART McGUIRE, M.D., President.
First-class in Standard and Facilities.
Individual Instruction. Seventy Teachers.
Number of Students Limited to Fifty in each Class.
Three free catalogues—Specify Department.

# GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

# UNIVERSITY OF VIRGINIA
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
**Loan Funds Available**
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

WASHINGTON, D. C., Lafayette Square
**HAMILTON SCHOOL**
**For Girls and Young Ladies**
WRITE FOR CATALOGUE
Mrs. PHOEBE HAMILTON SEABROOK
Principal
Opposite the White House

# Converse College
**Spartanburg, S. C.**
A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

# THE MONEY SCHOOL
**Home School for Sons of Gentlemen.**
**CAMPBELL, VA.**
THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

# BEL AIR SCHOOL,
NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

# THE FARMINGTON SUMMER SCHOOL
Offers a healtful outing to city boys. Country life, situation beautiful, climate healthy. Good altitude, and boys happy. Write for Prospectus.
R. WARNER WOOD,
University of Virginia.

## The Virginian
## Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,
MISS KATE EDGAR, Proprietor and Manager.
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

## Mary Baldwin Seminary
**For Young Ladies**
Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

BRISTOL SCHOOL. An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

# ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

DISTRICT OF COLUMBIA, Washington,
**SUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**VIRGINIA MILITARY INSTITUTE,**
LEXINGTON, VIRGINIA
71st Year. State Military, Scientific and Technical School. Thorough courses of general and applied Chemistry and in Electrical and Civil Engineering. Degree of graduate in academic course, and degrees of Bachelor of Science in Technical Courses All expenses, including clothing and incidentals, provided at rate of $365 per annum, as an average for the four years, **exclusive of outfit.** For information address
E. W. NICHOLS, Supt.

# Fauquier Institute
## For Young Ladies
**WARRENTON, VA.**
The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER,**
**Principal, Box 17.**


The Jeter Building
**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment $50,000 Plant. Ten Years Success.
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS & CO.

# STUART HALL
FORMERLY
## Virginia Female Institute
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

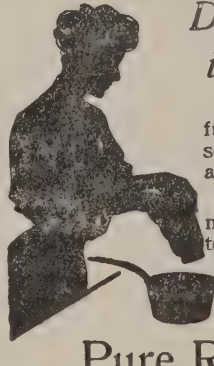
## The General Theological Seminary.
**Chelsea Square, New York.**
The Academic Year begins on Wednesday, the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

## St. Agnes School FOR GIRLS
**ALBANY, NEW YORK.**
Re-opens Sept. 28th. Not a graded School. Average number in class, seven. Individual attention in studies and in household. Announcement sent on application.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

# Alabama Polytechnic Institute
Only School of Technology in Alabama.
64 Professors and Instructors.
20 Well Equipped Laboratories.
CHAS. C. THACH, M. A., LL. D., President.
**AUBURN, ALABAMA.**
Session begins Wednesday, September 8, 1909. Location high and healthful, 826 feet above sea level. Attendance, 701 students, from twelve States and three foreign countries.
Course of Instruction.—Nine four-year degree courses. Mines, Engineering, Chemistry; (1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy. Forty-one Professors and Instructors. New engineering hall occupied. New machines and equipment in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. First course of Agriculture established in the South. New library building. (8) History, Latin and Modern Language Course; (English (4 years); Latin (4 years); History (4 years); French (2 years); German (2 years); Mathematics (3 years); Physics and Astronomy; Political Economy; and Psychology. Thirty-seven Professors and Instructors. (9) Agriculture, Horticulture and Forestry. Fifty-three Professors and Instructors. (1) 3-year course in Pharmaceutical Chemistry, Ph. C.; (2) 2-year course in Pharmacy, Ph. G.; (3) 3-year course in Veterinary Medicine, D. V. M.
New Dining Hall, also board in private families. Tuition free to residents of Alabama. Agricultural hall in course of construction.
For catalogue and further information address the President.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.


## *Dip Fruit Jars in Paraffine*
Think of setting away full fruit jars at preserving time, every jar air-tight.
You can do it—you need not lose the contents of a jar if you'll simply dip the caps and rubber sealing rings, after closing, in hot
# Pure Refined PARAFFINE
as the final step in the preserving process. Nothing makes so perfect a seal as this, and nothing is more easily done.
Always keep Pure Refined Paraffine in the house. Makes a fine floor polish—gives a gloss to starched things and helps clean clothes on wash day.
Write for a neat Paraffine Paper Pad to keep sad irons from sticking.
**STANDARD OIL COMPANY**
**(Incorporated)**

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JUNE 26, 1909. No. 26.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### THE RELIGIOUS SITUATION.

From the Annual Council Address of the Bishop of Newark.

"A study of the movements in the world's life to-day might lead one to depressing thought concerning the fortunes of religion. That there is relaxation in respect to the positive ordinances of religion, like public worship, the observance of the Lord's day, the reading of Holy Scriptures, and regard for mariage, we all know. It is rather characteristic of the time than of one country.

"If there is much that is discouraging in English-speaking countries, the outlook in France and the Latin countries is still worse. I do not know that much hope comes from Germany; surely not from Russia.

"The world seems to be passing through a period which is not favorable to religion as organized and made effective through the Christian Church. The signs of the power of religion in many forms of charitable and benevolent work abound; the conditions of life on the whole are being made better for an increasing number of people.

"More and more men and women, animated by a religious motive, are trying to set right things which are wrong; trying to give more people a chance in life; trying to remedy the ills which follow in the train of misfortune and poverty.

"The world becomes every year a better place in which to live, and the minds of a great number of people are fixed upon the improvement of this world, as if that were the thing to think altogether about and as if we were to stay here forever.

"A time of great material development and expansion is likely to be a time in which religion of a positive and definite kind is crowded out or obscured; the attention of men is fixed upon material things and spiritual concerns are overlooked. The study of history brings encouragement to those who are depressed by the signs of the neglect of religion. The world has passed through such experiences as our own before, and a revival of interest in religion has followed its neglect in a very marked way.

"A parallel might be drawn between our own generation and that which saw the invention of printing, the discovery of America, the revival of learning, the development of trade at the end of the fifteenth century.

"One must be blind to the teaching of history and to the fact that man is made a religious and worshipping being if he thinks that religion is to be permanently crowded out. The great scientific development of the last half century has made an adjustment of religious thought and the new learning necessary, but men of science and theology seem in the way of coming to a better understanding. There is plainly a reaction from materialism toward a perception of the truth that 'the things which are unseen are eternal.' Good religion is not discredited, although some forms of religious teaching may be.

"It is sometimes necessary, before what is better can come, that the worst should be reached. The tide cannot turn save from its lowest stage; and so, we may have to see society become even more frivolous and foolishly extravagant, even less intelligent and the theatre and current fiction sink lower still, with sin and bad habits, the domination of appetites and passions excused as natural as they are in beasts, before the world will wake up to feel that men and women are made for something better.

"There will always be a remnant left which has not defiled itself, the seed of new life, the hope of religion; and when the sifting process is complete there will be those who will respond to the call to stand upon their feet that God may speak with them, to come up higher and learn what God made them to be and to do.

"It is a time to acknowledge the serious neglect of religion, the alienation from the church of many people, the substitution for the church of many organizations which meet at least the social, if not the spiritual needs of men. It is not a time to shut our eyes, thinking that in some way all is coming out well, God taking care of his work without us. The serious side must not be obscured, but it is not a time to be discouraged, or to work with a sense of depression as if we were leading a forlorn hope. It is not a time for the church to draw aside in feeble protest against the way things are going in the world, for the world will go straight on accepting other moral and spiritual leadership if the church will not, with great courage, take its true place. There never was a time when the world was so little disposed to give consideration to a complaining man or church as it is to-day. Let the church deserve the place of leadership, and it will be accorded.

"The duty of this mother church of English-speaking people, whose servants we are, appears to me very plain. We need to make the church, and every parish church, fill out in the way of uncalculating service and an unwearied ministry, the ideal which is presented to us in the life, spirit and work of our blessed Lord. The laymen have their part in holding the church up to this ideal as truly as the clergy.

"We need have no anxiety about the authority of our ministry, the truth of our creed, the message out of the Gospel which we have to deliver, but we do need to put into the church a new spirit of service and self-sacrifice, subordinating our personal wishes and preferences to the great work given us to do.

"The church, through its services and the ideal therein constantly presented, is calling us to what is higher and better. The hope is in heeding that call, back of which is the authority and promise of the Master himself. A time like this, with its multiplied interests, opportunities and activities, is not likely to give the church as many men in holy orders as are needed. Fathers and mothers have other ambitions concerning their sons than the sacred ministry; the thoughts of the young men from childhood are turned in other ways. Formerly a young man to whom the service of religion appealed was shut up to the choice of the ministry, and it is not so now; callings have been multiplied, and through many of them large service of the church and religion is quite consistent. The desire to render service rather than to seek personal gain must be trusted to give to the ministry the young men of character, intelligence and consecration, who are needed.

"In every parish encouragement ought

to be given to young men who appear fitted and desirous of entering the ministry and willing to make the proper preparation. I have the impression that every parish which provides for its minister a suitable living, representing the ability of the people and allowing him with complete self-respect to do his work, free from pettiness and annoyance; every parish going on in a dignified, large-minded way with interested, spiritually-minded laymen, who have a high conception of the office and ministry of the church, is making the conditions favorable for young men to think of the ministry.

"The support ought to be sufficient to free the minister from discomfort, to give him books and time for study, and to send him on the ceaseless round of his parish, which he ought to make every year, with good heart. The diocese must come in to make the conditions of support suitable.

"It is possible to put all our clergy who are devoting their whole time to the ministry above financial anxiety, and this is a diocese which ought to take the lead in this work.

"Young men are not called upon to enter the service of a church in which they and their families cannot live modestly with entire self-respect; and large-minded men and women in the parishes ought to make the tone so high that an educated, ordained man need not waste his time in straightening out the troubles which come from petty jealousies, and in repairing the damage done by village gossip. Parishes which are with-holding sufficient support from their clergy must be moved to do their duty."

## BOOK REVIEWS.

**The Doctrine of the Church.** By A. C. A. Hall, D. D., L.L. D., Bishop of Vermont. The University of the South: Sewanee, Tennessee. Price, $1.20.

This is the first volume in a projected series called the "Sewanee Theological Library," and if the plan is carried to a finish, and each writer does his work near so well as the Bishop of Vermont, it will prove of material assistance to Theological students and examining chaplains. The idea is to furnish a series of handy and compendious and reliable text books on such subjects as Church Doctrine, The Prayer Book, Church History, Ecclesiastical Polity, Introduction, etc. A most admirable idea, and one that carried out successfully, will literally fill "a long-felt want."

In the present and first volume, the learned Bishop of Vermont has made a most admirable exposition of the Church's doctrine as contained in the Apostles' and Nicene Creed. He divides his work into nine chapters: 1. Belief; 2. God the Creator; 3. God the Triune Being; 4. The Incarnation; 5. The Atonement; 6. The Resurrection; 7. The Holy Ghost; 8. The Church; 9. Eschatology; and concludes with a full and valuable appendix.

It goes without saying that any work done by Bishop Hall is well done; full of deep thought, profound scholarship and fervent piety; but more is to be said even than this. Bishop Hall shows throughout his work a broad and full acquaintance with the best writers, and his "Bibliography" on each topic is alone of very distinct value to the student. The author avoids all topics that might lead to idle and useless controversy and holds to the great accepted views and teaching of The Catholic Church. Even when he treads such dangerous ground as "The Church" he is so conservative and broad-minded and devout that all types of Churchmen will read with pleasure and give hearty commendation.

The Bishop is writing distinctly for candidates for orders, and he keeps clearly in mind their many limitations and never goes beyond the capacity or acquirements of a fairly intelligent mind. Many times the good Bishop shows that he knows from large and varied experience the class for whom he is writing. But the book is more than this: it will freshen the mind and quicken the memory of many a man who has allowed hard and grinding work to push systematic study from its proper place. Then, too, the clergyman who wants to present Church doctrine to his people in popular addresses, and doesn't know just how to do it, will find here an admirable aid and object lesson.

In fact, almost any one, clergyman, candidate, or layman, reading Bishop Hall's book, will find himself, intellectually and spiritually, the better for doing so.

**Fifth Annual Report of the Library Board of the Virginia State Library. 1907-1908;** to which is appended the Fifth Annual Report of the State Librarian.

At last it seems as if the Library of the venerable State of Virginia had fallen into the right hands and was in proper and sympathetic care and keeping. This Report shows what valuable work the Library Board is doing and what an admirable Librarian the State has. It is a notable exposition of a valuable work and shows how much can be done by the right man in the right place.

## THE JULY MAGAZINES.

**The Century.**—Fiction and serious articles are pretty evenly balanced in the July Century, with the second of the anonymous "Thirteen at Table" stories to pique curiosity—anonymous in the sense that the reader may judge whether each story is written by Margaret Deland or Dr. Weir Mitchell or Owen Wister. This second tale—called "The Waiting Hand"—is based upon a gruesome extract from a singular will, actually drawn in Maine in 1874. How the prophecy of the will is fulfilled makes an unusual and startling story. Leading place in the magazine is given to a complete novelette by Dr. S. Weir Mitchell, a tale of strange doings in Paris during the Third Empire entitled "The Society of the Guillotine." There are other short stories, abounding in fun, by Lucy Pratt and Charles D. Stewart.

A paper on "Imitation Among Animals," by Prof. Robert M. Yerkes, Assistant Professor of Comparative Psychology, Harvard University, has both popular and scientific timeliness. While the psychologists who have taken up this subject with scientific precision are cautious as to final conclusions, their experiments are of a nature to interest the general public, and some of the results already attained are surprising.

The important discoveries within the Antarctic circle, made by Lieut. Ernest H. Shackleton, are described, with comment, by Gen. A. W. Greely, who commanded the Arctic expedition of 1881-4.

There is further presentation of "The Emmanuel Movement" in a reply by the Rev. Dr. Elwood Worcester, to those who have criticised it; and the tri-centenary of Calvin's birth makes timely two articles, a presentation of "The Human Side of Calvin," by Maria Hornor Lansdale, and a discussion of "Calvin as a Theologian" by the Rev. Dr. Francis Brown, president of Union Theological Seminary.

**St. Nicholas.**—The July St. Nicholas is rich in seasonable pictures and rhymes, but it has also two notable historic features—the first chapters of Helen Nicolay's "The Boyhood and Youth of Gen. U. S. Grant," and the story of "The Signers of the Declaration of Independence," by Mary V. Worstell.

Miss Nicolay's life of Grant will run through several issues of St. Nicholas, and in historic value and vivid interest will rank as a companion to "The Boys' Life of Abraham Lincoln."

"The Signers of the Declaration of Independence" presents in brief the names, and some personal data, of the fifty-six brave men and true whose signing of their names meant publicly proclaiming themselves enemies to a great and powerful king.

Every one in the family will want to read H. Irving Hancock's "The Rip Van Winkle Man-o'-War," an extremely ingenious and clever "as-it-might-have-happened" story.

Worthy of special mention, even among St. Nicholas's wealth of illustrations, is the full-page reproduction of Edmund C. Tarbell's charming painting, "Breakfast on the Piazza."

**McClure's.**—William Archer, the great English critic, in an article in the July McClure's tells the truth for the first time about the negro problem in the South; Mrs. Fremont Older, in "The Story of a Reformer's Wife" has written a fact story about San Francisco's graft prosecution, which is fully as absorbing as many notable pieces of fiction; Burton J. Hendrick shows that more has been learned about cancer in the last six years than in the preceding six thousand; Albertus McCreary describes the Battle of Gettysburg as he saw it when a boy, and George F. Parker concludes his Cleveland papers with the story of the events leading up to the President's famous Venezuela message. The fiction includes: "Outposts of Empire," by Eleanor Stuart, the story of a religious war, full of the lure of savage Africa; "Brutality," a strong sea story by Lincoln Colcord; "Lillie," by Harris Merton Lyon, and "The Little Harmonizer of His Threefold Nature," by Marion Hamilton Carter.

**Scribner's**—A remarkable poem by George Meredith, probably the last which he wrote, leads Scribner's Magazine for July. It is entitled "Ireland," and is a stirring appeal for a generous treatment of that people, written with the vigor and fire of Meredith's youth (although it was not composed until last autumn, when he was over 80 years of age). The frontispiece of the number is a striking picture of Meredith in his study, from a painting made a few years ago by Amy Draper Sumner, for J. M. Barrie, the novelist, who was one of Meredith's devoted friends.

No one is better fitted to write upon a military subject than Major-General Francis V. Green, who was a West Pointer and who returned to the Army

during the Spanish War and took an important part in the campaign in the Philippines.

Another article of wide general interest is Major T. Bentley Motts' description of "The New Army School of Horsemanship." This school, at Fort Riley, Kan., is for the training of officers, so that they may impart to their commands a more advanced knowledge of horsemanship than they gained even at West Point. The school at Fort Riley is described with many interesting pictures.

Recent indications are that the English liking for elaborate pageants has taken hold in this country. Percy MacKaye has written an article about some "American Pageants and Their Promise." He describes the beautiful tribute given to Saint-Gaudens at Cornish in 1905.

Madame Waddington gives a charming account of a vacation trip—"In The Dolomites."

Ernest C. Peixotto writes about "Unfrequented Chateaux near Fontainebleau," and illustrates it with many of his own drawings.

An island off the cost of Maine which has been settled for more than a century by fishermen is described by Sidney M. Chase, the artist, with many illustrations. The short stories are:

"The Daunt Diana," the third of Mrs. Wharton's "Tales of Men,"—this one depicting a collector's passion for a work of art.

"The Make-Believe Mother," by Emerson Taylor—a beautiful representation of the maternal instinct.

"The Revoke," by James Barnes—the story of a foster-child.

"Brother," by Louise Imogen Guiney, is the true story of a wonderful dog.

Mr. Page's serial, "John Marvel, Assistant," contains a love scene of great beauty.

---

**Lippincott's** for July holds its own, with a clever and amusing automobile story, "Color of Rose," by Dorothea Deakin, followed by a dissertation on nerves, by Dr. George Lincoln Walton. Admirers of John Kendrick Bangs will enjoy "That Little Dinner at Larrabee's; and besides there is a good story, "To the Manner Born," by Grace McGowan Cooke; "the Jealousy of Anna Karenna," by Lucy Copinger; "A Cup of Cold Water," a story of West Australia, by Edith Morgan Smith; "The Bending of the Twig," by Wilmer Price; "Sixty Minutes," by George Wetherill Earl, Jr., winding up with "Walnuts and Wine," in which are many humorous things.

---

### A Prayer for Sunday, July 4.

Bishop Hall has authorized the following prayer to be used in the congregations of the Diocese on the Fourth of July, (at the beginning of the week of the Champlain Tercentenary):

"Almighty God, who in the former time didst lead our fathers forth into a wealthy place; Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord and confusion, from pride and arrogancy, and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy name with the authority of governance, to the end that there be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. Amen."

# Church Intelligence.

### CALENDAR.

**June.**

1—Whitsun Tuesday.
6—Trinity Sunday.
11—St. Barnabas.
13—First Sunday after Trinity.
20—Second Sunday after Trinity.
24—Nativity St. John Baptist.
27—Third Sunday after Trinity.
29—St. Peter, Apostle.

### Collect for Third Sunday After Trinity.

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

### Collect for St. Peter's Day.

O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

# Foreign.

### The Church Pageant.

As we write the skies are dull and distinctly threatening—not at all June-like—and we can imagine how anxiously they are being regarded by the thousands who are to be concerned as performers or spectators in the great Church Pageant at Fulham. The weather forecast says "fair, cool," with the tantalizing addition, "local showers." Promoters and patrons of pageants have to be prepared to take "with a frolic welcome" sunshine and storm, and a wet or partially wet Pageant week is so unthinkable a calamity that we will not try to think about it, but hope that the blue skies and bright sunshine which favored the final rehearsals will prevail during the greater part, at any rate, of the actual performances and the Sunday services. Of course, however fickle the weather may be, the comfort of the spectators is secured, the great stand being completely roofed in. But though the grounds of the Bishop's Palace at Fulham scarcely need June for beauty's heightening, the Pageant itself does, and we sincerely hope that the weather conditions will be all that the friends of the great production are desiring. There can be no doubt that many thousands will attend the performances, and form their own impressions as to the extent to which the high praises already bestowed upon the production, from the evidence of the various undress and dress rehearsals, are confirmed by the actual performance. We believe that the Pageant will be from every point of view a remarkable success, and that not only as a scenic display, but as a moving drama it will prove fully worthy of the great subject it illustrates, and the immense amount of industry and devotion expended upon it.

---

### The Disestablishment Campaign.

A crowded and enthusiastic meeting of protest against the Disestablishment Bill was held on Tuesday at Newport. The Bishop of Llandaff presided, and in his opening speech pointed out that when the question was put clearly and sharply before the country fourteen years ago, the opponents of disestablishment won nine seats, and at that time the votes cast against disestablishment numbered 100,000, and the votes in favor 132,000. That was fourteen years ago, and he thought if the same thing were attempted now it would show more favorable results to the opponents of disestablishment.

A resolution of protest was moved by Mr. L. Forestier Walker, and seconded by Sir Arthur Macworth, Bart. The Bishop of St. David's, in supporting, said they would not only defeat the Bill, but so to defeat it that they might hope to be allowed to go on with their work for some years to come in peace and quietness. Members of the present Government, who used to be eloquent about the doctrine of mandates when they were out of office, had no scruples now about pressing forward an irrevocable measure which they took care not to put before the country at the last election.

Going on to deal with the Bill, the Bishop said: "The disestablishment part of the Bill has two principles. In the first place, it withdraws Wales from its union with England in the national profession of the Christian religion, and in the second place it cuts off the Welsh Dioceses from the rest of the Church of England. It is, therefore, a Bill for secularizing the State as far as Wales is concerned, and, secondly, a Bill for the dismemberment of the Church. The first principle of the Bill, which underlies it all, though it is not put into words, is that, as far as Wales is concerned, it is to be withdrawn from the public corporate profession of the Christian religion. This is a serious thing to ask a country to do which has enjoyed the privileges of the Gospel for some centuries before England." In concluding, the Bishop urged: One of the chief needs of religion in Wales to-day is a better understanding between Churchmen and Nonconformists. Would the forcible separation of the Welsh from the English Dioceses by Act of Parliament against our will, improve our relations between Church and Chapel? I am certain that it would not."

The resolution was carried unanimously.

---

### Missionary Reception at Church House.

The great hall at the Church House was the scene of a tea-party (if one may call it so), imperial, nay, even world-wide in its festively gathered interests, on Tuesday afternoon, when the annual reception of Colonial and missionary Church workers by the two Archbishops took place, under the management of the Central Board of Missions. All the Church and its wife was there, the spacious interior being thronged with guests. The tall, spare figure of Bishop Stone-Wigg, ex-Bishop of New Guinea, could be seen discuss-

ing some engrossing topic with the Archbishop of Canterbury, who was amiably chatting, tea-cup in hand. In another direction the even taller, sparer figure of that veteran of long Indian experience, Bishop Johnson, rose prominently beside the forms of several visitors who were shortly to be numbered amongst those presented to the Primates, as he gave them paternal directions concerning that function. Whilst another veteran, in the shape of that grand old officer of the Church abroad, Archdeacon Moule, moved amongst the crowd elsewhere.

One hundred and eighty-seven Colonial missionaries, etc., were presented singly or in conjugal pairs, by Bishop Ingham, of the C. M. S., and one of the secretaries of the Central Board of Missions. Amongst these were the Bishop of Calgary; Archdeacon Moule, of Mid-China; Archdeacon Lucas, Mackenzie River; and Archdeacon Gillett, Lebombo. Two native missionaries and a Japanese lady in national costume were amongst those who shook hands with their Graces of Canterbury and York. The Primate of All England was looking extraordinarily well after his brief sojourn in Scotland. One could have imagined that he had left at least ten years behind him over the Border, so instinct with energy was the Archiepiscopal figure as he moved about, so live was his handshake as he stood greeting the men and women from the outposts of the Church, so fresh and spontaneously expressive of the joy of life were his smiles.

## American.

### THEOLOGICAL SEMINARY IN VIRGINIA.

#### Commencement Exercises.

The closing exercises of the 86th session of the Theological Seminary for the session of 1908-1909 took place at ten o'clock on Thursday, June 17th, in the Seminary Chapel. Shortly before the appointed hour the president of the Seminary, Bishop Gibson, with the professors, students and alumni, formed in procession in Prayer Hall and marched to the chapel, where the president, faculty and senior class took their respective seats in the choir. After a short opening service, Bishop Gibson announced the names of the students advanced from one class to another, as follows:

Advanced from the Junior to the Middle Class—George Palmer Christian, B. A.; Edward Ryant Dyer, A. B.; Horace D. Martin, Robert Theodore Phillips, B. A.; Clarence Herbert Reese, Walter White Reid, Jr., Robert E. Lee Strider, M. A.; John Hanckel Taylor, B. A., and Hayward Lewis Winter. Advanced from the Middle to the Senior Class: Karl Morgan Block, A. B.; William H. Cumpston, Jacob Haller Gibboney, Jr., A. B.; Edgar William Halleck, Hugh Burns, McC. Jamison, Edmund Lucien Malone, Henry P. Manning, Thomas Kinloch Nelson, M. A.; Giles Buckner Palmer, Oscar de Wolfe Randolph, A. B.; Herbert F. Schroeter, Frederick A. E. Warren, and George England Zachary.

The following members of the Senior Class, having completed the regular course in certain departments of study, received certificates to that effect: Joseph Walter Fulford, of the Diocese of East Carolina; Benjamin Walter Blaine McKinley, of the Diocese of West Virginia; Minor Julius Peters, of the Diocese of Southern Virginia; Zachary Taylor Vincent, Jr., of the Missionary District of Idaho; Joseph E. Williams, also of the Missionary District of Idaho.

William George McDowell, Jr., B. A., of the District of Southern Virginia, having completed the regular course of study in the Seminary, was declared a graduate and received the diploma of the institution. The degree of Bachelor in Divinity was conferred upon the following clergymen: The Rev. Middleton Stuart Barnwell, B. A., assistant minister at Christ church, Baltimore; the Rev. Walter Russell Bowie, M. A., rector of Immanuel church, Greenwood, Va.; the Rev. Custis Fletcher, B. A., rector of St. Andrew's church, Fort Thomas, Ky.; the Rev. Robert Albert Griesser, Ph. B., missionary to China, and the Rev. Henry St. George Tucker, M. A., president of St. Paul's College, Tokio, Japan.

Mr. William George McDowell, Jr., B. A., was recommended to the board of trustees for the degree of B. D., to be conferred after writing an approved thesis, and on his ordination to the priesthood.

The graduating essay was read by William G. McDowell, Jr., B. A., the subject being "The Prophet the Man for his Age." After the singing of the 280th hymn, "God of the prophets bless the prophets' sons," an earnest address was delivered to the senior class by the Rev. James W. Morris, D. D., of the Monumental church, Richmond. At the close of this address the 672d hymn, "Blest be the tie that binds," was sung, and the session of 1908-1909 closed with prayer and the benediction pronounced by Bishop Gibson.

#### Meeting of the Alumni.

The 71st annual meeting of the Society of Alumni of the Theological Seminary of Virginia was held in the chapel at 11:30 o'clock, with Bishop Peterkin, the president, in the chair. After a brief opening service and the reading of the minutes of the previous meeting, the class of 1909 was presented to the Alumni by the Rev. J. J. Gravatt, Jr., and B. D. Chambers, and received by Bishop Peterkin, the Alumni standing.

The report of the committee on raising a scholarship in memory of Bishop Whittle was called for when the Rev. W. J. Morton, a member of the committee, stated that there was now about $500 in bank, counting the interest that had already accrued. Nothing had been added to the fund during the last year. The powers of the committee were enlarged, authorizing them to collect funds not only from the alumni, but from any one interested in the scholarship. The amount aimed at is $6,000.

The following resolution, offered by Prof. Massie, was unanimously passed by the Alumni, with reference to the Rev. E. H. Thomson, D. D.:

"The Society of Alumni of the Theological Seminary in Virginia, assembled at their annual reunion, desire to express to the Rev. E. H. Thomson, D. D., their honored fellow-alumnus, their most hearty and affectionate congratulations on his fifty years of service in China.

"We rejoice in this remarkable record of long and faithful labor still going on, and we desire him to know of our affectionate esteem, and we pray that the blessing of God may rest upon him now and forever."

The following resolution, also offered by Professor Massie, with reference to Bishop Channing Moore Williams, D. D., and the Rev. John Liggins, was passed by the Alumni standing:

"Whereas, this year is the semi-centennial anniversary of the beginning of the work of Protestant Missions in Japan, and whereas, the Right Rev. Channing Moore Williams, D. D., and the Rev. John Liggins, honored alumni of this Seminary, were the beginners of this work and the earliest leaders in the mighty movement which has had such marvelous results in that Empire,

"Therefore, be it Resolved, by the Alumni of the Theological Seminary in Virginia, assembled in their annual reunion, That we extend to these, our dear brother alumni, our most hearty congratulations on the splendid results of their faithful labors.

"We further congratulate them on their fifty-five years in the ministry of the Church.

"We are proud of them, we honor them, and we pray for them, both that at eventide it may be light, and that at the close of the day they may receive the Master's 'well done.'"

The Right Rev. Alfred Harding, D. D., Bishop of Washington, and the Rev. John G. Murray, Coadjutor-Bishop-elect of Maryland, were unanimously elected honorary Alumni of the Seminary.

The Re. W. J. Morton read the necrological report of members of the Alumni, who had "entered into life" during the past year. These are: The Rt. Rev. Henry Codman Potter, D. D., of the class of 1857; the Rev. Samuel E. Appleton, D. D., of the class of 1857; the Rev. John Kane Dunn, of the class of 1859; the Rev. Chesley Gantt, of the class of 1906; the Rev. Daniel Henshaw, of the class of 1845; the Rev. William Ware Kimball, D. D., of the class of 1880; the Rev. Augustus Alonzo Marple, of the class of 1846; the Rev. William Lucien Reaney, of the class of 1887; the Rev. Peter Tinsley, of the class of 1860, and the Rev. David Funsten Ward, of the class of 1893. The name of Mr. James Athey Stephens, who died while yet a student in the class of 1909, on December 18th, last, was appended to the above list. It was also felt that the names of the following laymen, Messrs. Lewis H. Redner, Joseph Bryan and George C. Thomas, should be held in remembrance as friends of the Seminary.

The 176th hymn was then sung and the society bid to prayer by Bishop Peterkin. Bishop Peterkin was obliged to leave at this time on account of an engagement, and in the absence of the vice president, Dr. Wm. M. Dame, he appointed Coadjutor-Bishop Gravatt to act in his place during the rest of the meeting.

The Rev. Thomas J. Packard, D. D., who had been elected essayist at the last meeting, read an excellent paper on "Practical Catholicity," which the Alumni requested to be published in the Southern Churchman.

The Rev. Arthur B. Kinsolving, D. D., and the Rev. P. P. Phillips were appointed a committee to select the essayist for next year. Messrs. Joseph Packard, and John Black, of Baltimore, were elected as lay members of the Alumni Association.

The hour for the Alumni dinner now arrived, a recess was taken till three o'clock. The members present with all visiting clergy, repaired to the refectory for dinner, at which Mr. Joseph Packard was appointed toast-master, by Bishop Gravatt. A number of interesting addresses were made and Dean Crawford called attention to the class system lately inaugurated for raising money for the larger endow-

ment of the Seminary, which was so necessary at this time. Each class is to elect a secretary and treasurer, and the amount pledged by each member is to be ten dollars annually, preferably raised by collections from the churches. Dr. Crawford said that he had much pleasure in next announcing a gift which had been generously offered as an annual prize from Dr. Remington, of Philadelphia, to the best all round athlete in the respective senior classes of this institution. The prize is a handsome silver cup, given by Dr. Remington, in recognition of what the Seminary had done for his son, the Rev. William P. Remington, of the class of 1905. The prize is assigned by the vote of the class, and was voted this year to Mr. B. W. B. McKinley, of the Diocese of West Virginia. Dr. Crawford felt that this prize was a valuable addition to the prizes already established at the Seminary.

The Society re-convened at 3:30 o'clock, with Bishop Gravatt in the chair. The Rev. J. J. Gravatt, D. D., of Richmond, was elected essayist, with the Rev. A. B. Kinsolving, D. D., as alternate, for the next year. The Alumni, in its present meeting, expressed the deepest regret for the absence of the Rev. Dr. Dame, their vice president, and their sympathy with him in his recent illness, from which they are glad to hear he is now recovering.

The Society then adjourned after a pleasant re-union, though the number of Alumni in attendance was not so large as on previous occasions. Among the alumni present was the Rev. Robert Murray, Jr., of the class of 1861, who said this was his first visit to the Seminary since he left it in 1861.

### Ordination Day.

The ordination services took place in the chapel at eleven A. M., Friday morning, June 18, prayer having already been said at half past seven o'clock. The Bishops, clergy and those to be ordained vested in Prayer Hall and marched in procession to the chapel, the processional hymn being "The Son of God goes forth to war." Bishops Gibson, Peterkin, Randolph, Gravatt and Tucker took their seats within the chancel, while the professors, presenting clergymen, the preacher, and those to be ordained, sat in the choir. The sermon was preached by the Rev. E. L. Goodwin, of Fairfax, Va., in the absence of the Rev. Robert J. McBryde, D. D., of St. George's church, Fredericksburg, on account of illness. The text chosen was from St. John 20:21, "As my Father hath sent Me, even so send I you."

At the conclusion of the sermon, the candidates for ordination, with the presenters, advanced to the chancel rails. The deacons presented and ordained are as follows: Benjamin W. B. McKinley, of the Diocese of West Virginia, presented by the Rev. John S. Gibson, and ordained by Bishop Peterkin; William George McDowell, Jr., B. A., presented by Professor Green, and Minor Julius Peters, presented by his rector, the Rev. Arthur Thomson, both candidates of the Diocese of Southern Virginia, ordained by Bishop-Coadjutor Tucker. The following named deacons were ordained to the priesthood: The Rev. James D. Gibson, B. A., presented by his father, the Rev. John S. Gibson, and ordained by Bishop-Coadjutor Gravatt, of West Virginia; the Rev. Walter R. Bowie, M. A., presented by Professor Wallis; the Rev. Guy D. Christian, presented by the Rev. J. J. Gravatt, D. D., and the Rev. J. J. Gravatt, Jr., B. A., also presented by the Rev. J. J. Gravatt, D. D., his father, were ordained by Bishop Gibson, of Virginia; and the Rev. Thomas Nevitt Lawrence, B. A., presented by the Rev. John S. Cornick, was ordained by Bishop Randolph, of Southern Virginia. The services closed with the celebration of the Holy Communion, and was impressive throughout.

The Rev. B. W. B. McKinley is assigned to Welch, West Virginia, under the Rev. Mr. Crowe, the Rev. W. G. McDowell, Jr., B. A., will take charge of the church at Forest Hill Park, near Manchester, Va., and the Rev. Minor Julius Peters is assigned to Chase City, Va.

The Rev. Joseph E. Williams, a member of the Senior Class of 1909, was ordained to the diaconate on Wednesday, June 16, at St. Thomas' church, Washington, D. C., by the Rt. Rev. Alfred Harding, D. D., Bishop of Washington, acting for Bishop Funsten, of Idaho, under whom he expects to work. Messrs. Joseph Fulford and Zachary T. Vincent, Jr., will be ordained later, the former for the Diocese of East Carolina and the latter for the Missionary District of Idaho.

On Wednesday night, June 16, the annual missionary sermon was preached by the Rev. Philip M. Rhinelander, of the Cambridge Theological Seminary, the service being read by the Rev. Edmund Lee, of the Diocese of Hankow, China, who is now in this country on his vacation.

By resolution of the board of trustees the Seminary sessions will open hereafter on the fourth Wednesday in September, instead of the third Wednesday as heretofore.

### The International Missionary Union.

The International Missionary Union held its 26th annual Conference at Clifton Springs, New York, where ninety missionaries were the guests of the Sanitarium from the 8th to the 15th of June. The membership of the Union is limited to those who are or have been in the foreign field. Our own Communion was represented by Rev. Dr. Correll, of Japan, and the Rev. Mr. Hamilton and wife, of the Canadian Mission there, a young layman assigned to Baffin's Bay, and Rev. Mr. Cole, formerly of Japan. Bishop Penick, who has for many years been a most valued member of the Conference, was detained by parish duties and was greatly missed. A tabernacle built by Dr. Foster, the founder of Clifton Springs, for the meetings of the Union, has been kept for them since his lamented death, by the trustees of the institution.

The theme this year was Co-operation in the Field as a step towards Unity, and from all parts of the world came remarkable testimony not only as to a real desire for Unity among bodies of Christians but of practical steps towards it—steps far in advance of those taken by Churches at home. Much was said to show that co-operation was the thought of the early missionaries and the oldest member of the Union.

Rev. Dr. Wight, who went to China in 1848, told how our own Bishop Boone had chosen the place for his mission so that there might be no lack of harmony in the territory reached.

There were present three Hindoo Christian women, one Chinese and a native pastor from Japan, all of whom spoke English well and added much as object lessons of those whose hearts God had touched in those lands. The Japanese pastor told of how nearly all the native clergy of Japan met for special purposes within mind and heart and how they looked forward to a National Church which should embrace all who profess and call themselves Christians.

The membership is now about 1,700 and the only obligation is to pray for one another at the twilight hour and the earth is literally girdled with that prayer. And of the membership eight have fallen asleep during the year and the story of the life of these missionaries, now at rest, is a living proof of the high type it presents to the Church of Christ, though men sometimes sneer at the word "missionary" as if it had some taint of weakness in it.

One week at Clifton Springs with such a company thus bound in the fellowship of the Lord, with such stories of the past triumph of the Gospel and with such a vision of the future, is an answer to a year of doubt and a noble defence for a lifetime of love and work for Missions.

### Death of Dr. Benjamin L. Wiggins.

It is with the deepest sense of personal loss that the writer of this, as an alumnus of the University of the South, records the death of Vice-Chancellor Benjamin Lawton Wiggins, M. A., L.L. D., which occurred on the afternoon of June 14, 1909, at his home, Fulford Hall, at Sewanee, Tenn. His end, which was very sudden and due to heart-failure, occurred at almost the same moment when the board of trustees, in annual session in the university buildings just across the street from his home, had voted him a year's vacation for travel, to improve his health, and supplemented it with a donation of a thousand dollars as a tribute of appreciation.

For a year past every one connected with Sewanee had known that Dr. Wiggins was suffering with some heart affection, but it was not regarded as of a serious nature; and then he was comparatively a young man—only forty-eight when he died—so it was hoped that with rest and travel he would soon improve. But to a nature like Dr. Wiggins' it was impossible to rest while there was work to be done. He fully gave his energies, his health, his life itself for his beloved alma mater. And Sewanee, I am sure, will never forget his name. When the history of the University of the South is written, along with the names of Bishops Elliott, Polk and Otey, with Bishop Quintard, the second founder of the University, with General Kirby-Smith, General Shoup and Dr. DuBose, will be found the name of Vice-Chancellor Wiggins; and this is most proper, for in recent years no man has done so much for the University.

As a student at Sewanee, he showed wonderful aptitude for ancient languages, and this, after his graduation in 1882, led, finally, to his selection as professor of Latin and Greek. In 1893, he was elected to succeed Bishop Gailor as Vice-Chancellor of the University.

Not only was Dr. Wiggins a ripe scholar, but he possessed great executive and business ability. These traits were of the greatest assistance to Sewanee in her recent great development.

Upon the announcement of his death all the usual festivities incident to commencement week were abandoned, and the students voted to wear crepe, not only out of respect for their official head, but also for their friend. On commencement day proper, aside

from the simple conferring of the degrees, the day was devoted to a memorial service to Dr. Wiggins.

The funeral services took place at St. Augustine's University chapel, on June 16, and among those who took part were Bishop Gailor of Tennessee (Chancellor of the University), Bishop Nelson of Atlanta; Bishop Reese of Georgia, Bishop Beckwith of Alabama; Bishop Bratton of Mississippi; Bishop Woodcock of Kentucky; Bishop Guerry of South Carolina; Bishop Weed of Florida, and Bishop Gray of Southern Florida.

Dr. Wiggins is survived by a widow, who was the daughter of Rt. Rev. Charles Todd Quintard, late Bishop of Tennessee, and a son and two daughters.

A leading Southern daily, in commenting upon his death said: "He has gone at that period in life when men in scholarly pursuits usually develop their highest attainments, and when the years of his greatest usefulness appeared to be at hand." In his death the whole South has suffered, for no man labored more zealously for her mental advancement. But his loss will be felt most of all at Sewanee, where his work, in one sense, is ended, though his inspiration will last for all time. Upon his monument might well be engraved the motto of the University of the South "Ecce quam bonum."

C. P. C.

## SCHOOL COMMENCEMENTS.

### The Episcopal High School.

The end of the 70th year of our Diocesan School for boys near Alexandria was celebrated on Wednesday, June 16th the public exercises having begun several days earlier. The weather was generally favorable and particularly cool for the season.

At prayers Sunday morning in the School chapel the final note of closing was sounded, as usual, in the singing of the hymn from the Rugby School collection for the last Sunday, further emphasized by the principal's informal valedictory in the afternoon, both long customary. At night in the chapel of the Theological Seminary the final sermon to the boys was preached by the Rev. J. Henning Nelms, of the Church of the Ascension in Washington, a treatment of faith "as a grain of mustard seed," which was received with highest appreciation.

Tuesday night, in Liggett Hall, the joint final celebration of the Fairfax and Blackford Literary Societies took place; the former under the presidency of George S. Weaver, and the latter, under that of Talbot T. Pendleton, both of West Virginia. A large audience and a good band added interest to the occasion. The opening prayer was by Bishop Gravatt, and the address of welcome by President Pendleton. Medals in the Fairfax for declamation, reading and debate were presented to Douglas S. Brooke, of Norfolk; Randolph F. Blackford, of the Episcopal High School; and William S. A. Pott, of Shanghai; with like honors to T. Ruffin Pratt, Jr., of North Carolina; James W. Foster, of Fauquier; and Peyton Randolph Harris, of Harrisonburg. This was followed by the presentation of the trophy, a silver cup for superiority in the dual contest, May 8, in reading, declamation and debate, of the Blackford over the Fairfax society for 1908-'09.

The joint valedictory address, by Douglas S. Brooke, ensued and was well received, the convenient interval at its conclusion being utilized for the distribution of the principal athletic honors of the session, i. e. the medals won in the annual gymnasium contest, March 3, and the twenty "E's" awarded for football, track work and baseball; all by the hands of Arthur Hitch, of Norfolk, president of the athletic association. The evening closed with the final dismissal of the audience, in appropriate words by the Fairfax Society president.

The closing of commencement proper, introduced with prayer by the Bishop-Coadjutor elect of the Diocese, took place Wednesday afternoon. They consisted of the distribution of certificates, the presentation of prizes and the delivery of medals and conferring of certificates of graduation. D. S. Brooke and W. S. A. Pott received prizes (2d and 1st) for reading at sight; T. Ruffin Pratt, Jr., W. S. A. Pott, and G. Alvin Williams for reading; and G. A. Williams and D. S. Brooke for declamation.

Prizes for scholarship, all standard books, for excellence in different groups of studies, were then given, the Meade being the highest and the only one including Greek:

Whittle Prize—Norborne Berkeley, of Danville; Launcelot Minor Blackford, Jr., of Fairfax county; Charles Granville Craddock, Jr., of Lynchburg; Emmett Reid Dunn, of Alexandria; Francis Milton Massie, of Fairfax county; Robert Kinloch Massie, Jr., of Fairfax county; William Sumner Appleton Pott, of Shanghai; Harrison Marshall Robertson, of Danville; Frank Robertson Reade, of Fairfax county; Frank Waters Rogers, of Surry county; Walter Joseph Suthon, Jr., of Louisiana; Joseph Miller Wood, of Albemarle county.

Johns Prize—Peyton Randolph Harris, of Harrisonburg; Talbot Taylor Pendleton, of West Virginia; Archibald Magill Suthon, of Louisiana.

Meade Prize—Donald Wayle Powers, of Maryland.

Then came the presentation of medals, as follows:

Randolph Fairfax Memorial Prize Medal, for excellence in general scholarship, to Peyton Randolph Harris, of Harrisonburg. Robert Taylor Wilson Prize Medal, for excellence in English composition, to William Sumner Appleton Pott, of Shanghai. Llewellyn Hoxton Memorial Prize Medal, for excellence in mathematics, to Rudolph Turk, of North Carolina. William Garrett Bibb Prize Medal, for excellence in Shakespeare (R. and Juliet, Julius Caesar and Hamlet), to William Sumner Appleton Pott, of Shanghai. H. S. Liggett Memorial Junior Prize Medal, for excellence in general scholarship, to Archibald Magill Suthon, of Louisiana.

Conferring Certificates of Graduation.—James William Foster, of Fauquier county; Peyton Randolph Harris, of Harrisonburg; John Lloyd, of New York; Talbot Taylor Pendleton, of West Virginia; William Sumner Appleton Pott, of Shanghai; Frank Waters Rogers, of Surry county; Robert Nelson Rust, of Alexandria county; Joseph Miller Wood, of Albemarle county.

When the certificates of graduation had all been distributed, announcement was made by the principal of the award of the annual prize scholarship in the academic department of the University of Virginia bestowed upon the most meritorious graduate of the year. He said that in his judgment and that of his assistants the scholarship was due to Talbot Taylor Pendleton, of West Virginia; or, if he declined to avail himself of it, to Peyton Randolph Harris, of Harrisonburg.

The day closed with the singing of the Gloria in Excelsis and the blessing by Bishop Peterkin, the audience dossolving, as usual, during the singing of Dulce Domum.

### Herndon Seminary.

The closing exercises of Herndon Seminary, Herndon, Va., were held on June 11, when the rector of Christ church, Chantilly, the Rev. G. M. Tolson, delivered an address. Silver medals were awarded as follows: To Miss Mary Aud and Mary Williamson, for music, and to Misses Frances McMillen and Elizabeth B. Smart, for scholarship. Bible prizes were given to those who had perfect lessons, and writing prizes to Floyd Thompson and Willie Trippett, and to Virginia Lee for improvement in penmanship.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Commencement St. Stephen's College. Dr. Rainsford in California—Closing Exercises of the Cathedral Choir School—St. Philip's Church.

At the commencement of St. Stephen's College, held last week, a new warden, the Rev. Dr. William C. Rodgers, was installed. St. Stephen's is a diocesan college, situated on the banks of the Hudson above Poughkeepsie, and designed especially to educate young men for the ministry, although others are received as students. Its record of alumni is an honorable one. The occasion of commencement this year brought a company of two hundred and fifty. Bishop Darlington, of Harrisburg preached the missionary sermon, and the new warden the baccalaureate one.

St. Stephen's is situated in the country, and has beautiful grounds. A delightful feature this year was the forming of an out door ampitheatre, and in it the graduation exercises were held. The degree of Doctor in Divinity was conferred upon the new warden and there were loud praises for the labors of the Rev. Dr. L. B. Hopson, who has been acting warden for some time. Addresses were made by Bishop Greer, the Rev. Dr. W. T. Manning, of Trinity church, and Judge Alton B. Parker, who was Democratic candidate for President, and who is a member of the St. Stephen's trustees.

Conferring of degrees—Candidates for the Degree of Bachelors of Arts: Anton Franz Blaum, Donald Hanson Craigie, Edward Stuart Hale, Jacob Henry Oehlhoff.

Candidate for the Degree of Bachelor of Philosophy—Stephen Gardner.

Candidates for the Degree of Master of Arts—The Rev. James Lewis Lashier, B. A., 1896; the Rev. Samuel Raymond Brinckerhoff, B. A., 1905; Wallace John Gardner, B. A., 1906.

The Rev. Dr. Rainsford, once rector of St. George's church, returned by ship one day last week and proceeded to California, where in a mining ranch his son was said to be ill. Mrs. Rainsford is in California with him. Dr. Rainsford has been absent for four years, more than a twelvemonth of which he spent in Africa, going over even more territory than President Roosevelt will do. He also visited several countries of Europe. He says he is much improved in health, but is not sure he will ever again take a rectorship. The cares of a rectorship are

many and he might not prove equal to them. He says he is an American, not an Englishman, and he will make America his home. He has aged somewhat, but looks the picture of health, with a bronzed complexion and a figure than has grown somewhat stouter than formerly.

The closing of the Cathedral of St. John the Divine Choir School occurred last week. Thirty boys form the student body and this year there were two graduates. All of the boys are New Yorkers, but sometime, when there is a dormitory, it may be boys from other cities will be received. Archdeacon Nelson presented medals, and earlier in the week there had been games. The boys give their services in the choir in return for an education that is on the lines of the New York public schools. Some boys without voices have desired to enter, and have been received upon payment of a tuition. Next year it is purposed to give salaries to some boys of special merit. The head master is the canon precentor, the Rev. Dr. Ernest Voorhis.

St. Philip's church for colored people, the largest in New York, some time ago sold its property down town on the west side, with the intention of removing to Harlem, where near the upper end there is a very large colony of colored people. Recently the parish made an offer of $50,000 for the property of the Church of the Redeemer, the Rev. William Whiting Davis, rector. This offer has just been refused, the double grounds being that it is too low, and that the Redeemer is prospering to such extent that it is not wise to give up. The former rector was the Rev. W. E. Johnson and he claimed that there are five to eight thousand Episcopalians in upper Harlem who will not attend the Redeemer because of its advanced ritual. Mr. Johnson retired and Mr. Davis tried, without, however, changing the ritual in any way. Prosperity has come, it is claimed, to the extent of old debts being paid off, the income doubled and the congregations quadrupled.

The annual meeting of the Confraternity of the Blessed Sacrament was held at the Church of St. Mary the Virgin, on June 15. More than forty priests were in procession. The report of the secretary general stated that a number of churches and missions have been financially helped during the year, including one in the Philippines. Bishop Grafton sent a letter.

## DELAWARE.

Rt. Rev. F. J. Kinsman. D. D., Bishop.

### Memorial Tablet to Bishop Coleman. Consecration of Old Swedes, Wilmington—Annual Service in Old St. Anne's, Middletown.

A handsome memorial to the late Bishop Coleman was dedicated in St. John's church, Wilmington, on the evening of the First Sunday after Trinity. It is a bronze tablet, four by five feet, on the left side of the nave of the church. The head and shoulders of the Bishop are in life size, and he wears his robes of office. In the upper corners of the tablet are crosses in panels. In the lower left corner is the Bishop's seal, L. C., with "Omnia in caritate." Opposite to it, in the remaining corner, are the key, staff and mitre, grouped. The inscription reads: "To the glory of God, and in loving memory of the Right Reverend Leighton Coleman, D. D., LL. D. May 3, 1837—December 14, 1907. Rector of this Church, November 29, 1863—September 10, 1866. Bishop of Delaware, October 18, 1888—December 14, 1907. "Steadfast, immovable, always abounding in the work of the Lord."

The tablet is a beautiful and fitting tribute that will perpetuate his memory for generations, placed by his own people who knew and loved him best.

After Evening Prayer, Bishop Kinsman preached the sermon, using for his text the verse on the tablet. Bishop Coleman was essentially a loyal man, keenly alive to the claims of kin and friends and God. A man tender and strong in private relationships, omniverous in his friendships. Genial and hearty to all sorts and conditions of men, he was gracious in all his dealings, not for popularity, but for genuine sympathy with all persons. Thinking the best of everyone, mercy overbalanced justice, and he was imposed upon—a bright example of unguarded generosity and venturesome chivalry. We have too few noblemen to-day, and Bishop Coleman was the knight, ready to maintain against all odds the claims of friends, and consecrated to the highest service, the steadfast friend of God.

Of his energy and manifold activity it is almost superfluous to speak. With remarkable physical constitution and exuberant spirits, and lively interest in all sorts of matters, he rejoiced in using all his powers for the Church. He cared very little for personal comfort or convenience. He submitted to privations, and concealed the fact, that the Church might gain by his self-sacrifice. Bishop Coleman's energy was expended in various channels, but ever directed so that he always abounded in the work of the Lord. His diaries reveal a feverish activity, and an approximate capacity for being in two places at once. He liked travel and prided himself on his ubiquity.

When the history of Delaware is written, we will see what precious things are owed to her second Bishop. An active man of sincere personality must make an impression who has a share in the education of her people through twenty years. Two traits are apparent: His generosity—both of means and charitable opinions. He was Father in God to his people; and his interest was sincerely manifested in countless ways—gifts, letters, messages, words of individual significance. The chief pastor knew his sheep and was known of them, while his trust in them was an irresistible appeal to their highest confidence. Many a man could make a fresh start in life under the inspiration of this generous faith in him. (2). His Churchliness. He believed in the dignity and beauty of worship and value of orderly outward form. Men knew him as an ecclesiastic, and he did much for the Church idea in Delaware. But it was because the Church brought about that union with God which is the end of all religion: evangelical truth is safeguarded by apostolic order; the doctrine of the Church was the practical application of that of the Incarnation; in it he found the home of grace and truth, the school of wisdom and holiness. The Church idea may be abused. Bishop Coleman did not abuse it. He thought not of it apart from its Head. It was to him the means of perpetuating the simplicities of Gospel truth; nor was the beauty of worship separable from the beauty of holiness.

At the close of the service, the Bishop confirmed a class. The tablet is the work of the Gorham Company, and designed by the sculptor ,George T. Brewster, of Staten Island, N. Y.

The consecration of Old Swedes, Wilmington, was celebrated the same day on its 210th anniversary. The two congregations of the parish filled the old church to overflowing, and the Rev. Arthur H. Judge, of New York, preached from the text, "It came to pass."

The congregation of St. Anne's, Middletown, held its annual service in the "old St. Anne's," a mile from town, on the morning of the First Sunday after Trinity—a building dating from 1768, and standing on the site of one built in 1705. The sermon was preached by Bishop Kinsman, who preached in the afternoon at Townsend.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Reading Clericus—Summer School for Sunday School Teachers.

About twenty members of the Clericus of the Reading Archdeaconry were pleasantly entertained by Archdeacon Thompson, at his residence in Reading, on Thursday, June 10. It was one of those dark dreary days when rain was falling a good part of the day, but the spirits of the company were not affected by the weather, and a most enjoyable meeting was had. A fine luncheon was served by Mrs. Thompson, assisted by her friends.

Announcements are being made of the Summer School for Sunday School Teachers, at Pocono Pines, August 22 to 28, 1909. This gathering is to be held in the Diocese, but is under the auspices of the Sunday School Association of the Dioceses of Pennsylvania, Bethlehem and Harrisburg. Pocono Pines is on the highest plateau of the Pocono mountains, 2,000 feet above the sea, with fine air, good scenery, and good roads. The assembly grounds include four hundred acres, much of it an original forest of stately pines. Naomi Lake, three miles long, furnishes boating, bathing and fishing. The recreation field provides for base ball, tennis, etc. A fine programme has been prepared, to be given by leaders in Sunday School work from the three Dioceses, the Rev. Dr. S. U. Mitman, President of the Sunday School Commission of the Diocese of Bethlehem, the Rev. Howard Diller, and the Rev. Edward R. Noble, of this Diocese, will take part.

The expenses will not be large. A tariff ticket giving holder privilege of grounds, buildings, entertainments, special rates at hotels, etc., costs $1.25. Board can be obtained from $5 to $15 per week. Pocono Pines is reached by the D. L. & W. R. R., to station "Pocono Summit," where automobiles are taken for Pocono Pines. For information, etc., address the Dean of the School, E. H. Bonsall, Land Title and Trust Co., Broad and Chestnut streets, Philadelphia, Pa.

The Bishop has been very busy attending commencement exercises of various schools. Sunday, May 30, he was at the University of Pennsylvania; June 4, at the Bethlehem Preparatory School; June 6 to 8, Lehigh University; June 10, Irving School, New York; June 11, Yeates School, Lancaster, Pa. Tuesday, June 29, he is to be at the State Educational Convention, Bethlehem. He is still continuing his annual visitations, and during July he will visit several of the churches at the various summer resorts in the Diocese, including Glen Summit, Milford, Dingman's Ferry, Stroudsburg, Blue Ridge, and other places. He plans to reach Sugar Hill, N. H., where he spends his vacation, to escape the hay fever, August 10.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Galilee Mission—Reception to Rev. and Mrs. S. F. Hotchkin—11th Anniversary Cooper Battalion—Bohlen Lectures, 1910.**

During April, 3,080 attended the night services in the Galilee Mission and 3,436 in May. The superintendent, the Rev. J. J. D. Hall, is putting all the emphasis he can on the religious side of the work. More meals are served than the same time last year. New beds were recently received, but with the increased number it is rare that any are vacant at night. Sometimes it is even necessary to turn men away from lack of accommodations. The number of men employed has been reduced by using some of those who come for help. He asks for an assistant, as the work is more than one man can attend to and give proper attention to the services. The industrial department is doing well. The drinking fountain is used by multitudes, day and night. The restaurant serves the best meals for the money in the city. At the recent meetings of the unemployed there was no disorder of any kind. The superintendent was present to guide them, and they gave him an opportunity to say many things which this people needed to know. There was good done by them and they helped to show for what the missions stands. $105 is on hand for the purchase of a horse and wagon for the industrial department.

The parishioners of the Memorial Church of St. Luke the Beloved Physician, Bustleton, and the villagers, gave the Rev. S. F. Hotchkin and his wife, after his resignation, a reception in St. Luke's parish hall, and presented him with a donation.

At the annual commencement of the University of Pennsylvania, on June 16, the degree of Doctor of Sacred Theology was given to the Rev. Edward M. Jefferys, rector of St. Peter's church, Philadelphia, in which city he was born in 1865. He was educated at Rugby Academy and graduated from the University of Pennsylvania in the class of '86, and at Berkeley Divinity School, '89.

The eleventh anniversary of the Charles D. Cooper Battalion of the Church of the Holy Apostles was held in the Battalion Hall, on Monday evening, June 7. Medals were presented to those who have been connected with it for five years and over.

The Rev. Wm. C. Richardson, S. T. D., rector of St. James' church, has appointed the Rev. William Roberts, vicar of St. Timothy's chapel, in succession to the Rev. F. B. Keable, who has become the rector of the Church of the Beloved Physician Bustleton, Pennsylvania.

Miss Grace Falkner has taken up the work among the Italians at St. Timothy's chapel, for which she is particularly well-fitted by her experience and complete knowledge of the language. The work among the Jews will be cared for by clergymen who are in touch with that work.

The Rev. Robert Long, until recently first-assistant of the Church of the Holy Apostles, has accepted a call to the rectorship of Trinity church, Ocean City, New Jersey.

The Rev. Walter D. Haupt has resigned as rector of St. Barnabas' church, Kensington, to accept a call to St. John's church, Havre de Grace, Maryland, in succession to the Rev. John Milton Oakford, who has become assistant minister in St. James' church, Philadelphia.

The graduating classes of the University of Pennsylvania attended old St. Peter's church, on Sunday, June 13, and heard the baccalaureate sermon, preached by the Rev. Edward M. ferys. His subject was the Greatness ness of God.

The Rev. and Mrs. W. A. Warner sailed for Europe on the Potsdam, on Tuesday, June 15.

The Rev. James DeWolf Perry, Jr. rector of St. Paul's church, New Haven, Connecticut, has declined a call to the Church of the Holy Apostles, Philadelphia.

The Rev. C. H. W. Johns, M. A. Litt, Doctor and Fellow of Jesus College, Cambridge University, who is one of the most noted Assyriologists of England, has accepted the appointment for the winter of 1910-11, as lecturer on the Bohlen Foundation in Philadelphia. His subject will be on some line of oriental research.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

**Fifteenth Annual Convention—Movement to Erect the District into a Diocese.**

The fifteenth annual Convention of the district of Asheville convened in Trinity church, Asheville, the Rev. W. G. McCready, rector, on Wednesday, June 16. A preliminary service was held on Tuesday night, at 8 o'clock, and the sermon on Missions was delivered by Rev. R. W. Patton, secretary of the fourth district. At 7:30 A. M., the corporate celebration of the Holy Communion for the Woman's Auxiliary of the district was held. At 9:30 A. M. the Convention was organized, the Rev. A. H. Stubbs, being re-elected secretary, and appointed the Rev. Mr. Seagle as assistant secretary. The Rev. McNeely Dubose, of Morganton, was elected trustee of the Diocese, to succeed himself; the Rev. W. G. McCready, D. D., was elected to fill the vacancy in the ecclesiastical court; the Rev. McNeely Dubose and Mr. Frank Clinard were elected members of the Missionary Committee for the Convocation of Morganton; the Rev. W. C. McCready, D. D., and Mr. H. Parker, on the Convocation of Waynesville. The Rev. Messrs. J. S. Moody, E. N. Joyner, McNeely Dubose, Messrs. R. R. Rawls, W. C. Hoke, H. C. Martin were elected to the Fourth Missionary Conference, which convenes in Montgomery, Ala., in November, 1909. The Rev. W. H. Harding, Judge W. B. Hoke, were elected trustees of St. cese, and report at the next Convention, Rev. W. G. McCready, D. D., the Diocesan Sunday School Institute was organized, the Bishop, ex-officio, president. Messrs. W. H. Harding, of Gastonia, and the Rev. H. C. Parker, of Waynesville, were elected, respectively, vice-presidents of the Convocations of Morganton and Waynesville; the Rev. W. G. McCready, D. D., was elected secretary and treasurer. Meetings are to be held annually at the meetings of the Convention and at the Convocation.

A matter of momentous importance was the appointment of a committee of ten, five clergymen and five laymen, to consider plans to secure the erection of this District into a Diocese, and report at the next Convention, in June, 1910, and if accepted, will be brought before the General Convention which meets in Cincinnati, Ohio, in October, 1910. This committee consists of W. G. McCready, D. D., chairman; the Very Rev. J. S. Moody, the Rev. Messrs. J. A. Deal, R. N. Wilcor, R. R. Swope, D. D., Messrs. H. C. Martin, D. C. Pearson, W. B. Valentine, Harmon A. Miller, Judge W. B. Hoke. The resources upon which the committee will base its report consists of a body of land in the city of Asheville, having a prospective value of about forty thousand dollars, and the possibility of securing the sum of ten thousand dollars from the Harold Brown trust fund in the hands of the General Board of Missions, and small assessment on the parishes and mission stations. This matter aroused considerable interest on the part of the members of the Convention. A notable feature of the Convention was the ready acceptance on the part of the representatives of the various parishes and mission stations of the apportionment for District missions, approximating about one thousand dollars, with the purpose of the missionary committee of increasing the stipends of the Missionaries.

The Bishop in his address gave an interesting summary of the conditions of the district in the ten years of his Episcopate. When the Bishop was consecrated in 1899, there were 24 clergymen, including the Bishop—there are now 50; 58 parishes and mission stations, now 82; 55 mission chapels, now 82; 13 rectories, now 17; 1,486 Sunday School scholars, now 3,321; 583 pupils in mission schools, now 1,600; the Church property was valued then at $144,563, now at $309,320; the annual contributions then amounted to $19,755, now $50,472.

Owing to our financial condition the Church is not able to meet the rapidly growing demands which are pressing upon us in this district. The district of Asheville reports 4 baptisms for every one reported in New York; 3 confirmations for every one reported in New York. The summary of the Bishop's report: Administrations of the Holy Communion, 31; confirmations, 222; sermons and address, 75; laying of corner stone, 1; consecration of churches, 1; marriages, 2; burials, 2; baptisms, 6; postulants for Holy Orders, 1; clergy canonically resident, Bishop, 1; priests, 24; deacons, 5; candidates for Holy Orders, 2; postulants, 3.

The Very Revs. J. S. Moody, of Hickory, and R. R. Swope, D. D., of Biltmore, were nominated Dean of their respective Convocations.

The Convention took formal notice of the death and irreparable loss to the General Church of the late George Clifford Thomas, Treasurer of the General Board of Missions, and a memorial was ordered to be prepared; a copy of it sent to Mrs. Thomas.

Fitting resolutions were passed relative to the resignation of the Rev. Dr. Lloyd, Secretary of the General Board of Missions.

The Convention adjourned to meet at Waynesville, on the third Wednesday in June, 1910.

## WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

**Sunday School Commission Organized.**

The Diocesan Sunday School Commission created by the recent annual Council of the Diocese was organized for its first year's work, on June 14, by the choice of the Rev. Albert Mas-

sey, of Boerne, as its chairman; the Rev. John Ridout, of San Marcos, as corresponding secretary, and Mr. E. G. Hicks, of Victoria, treasurer. The other members of the Commission are Messrs. C. S. Brodbent, S. G. Taylor and Dr. Edward Galbraith.

The first meeting resulted in an earnest agreement to organize and pursue the work actively, systematically and hopefully. The purpose is to place West Texas as rapidly as possible in line with the forward movement in Sunday School work now dominating the general Church, and to immediately secure for compilation data relating to the present condition of the schools in this diocese.

The Commission is fortunate in having the co-operation of an experienced Sunday School worker in the Rev. John Ridout, who has lately come from St. Andrew's, Richmond, Virginia.

Features of the new Canon of the diocese under which the Sunday School Commission is working are provision for the election, annually, of twice as many lay communicants (either men or women) as clergyman, to constitute its membership, authorization to visit officially all the Sunday Schools of the diocese, and power to levy against the parishes and missions an annual assessment, (based on their Sunday School enrollment, to meet the expenses of the Commission.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Grace Church, Sandusky—Settlement Work by Emmanuel Church, Cleveland.

Grace church, Sandusky, was organized on March 13, 1835, and admitted to the Convention of the Diocese of Ohio, on October 21, of the same year. Next year the parish will celebrate the seventy-five years of its history by an anniversary service to be held at a date to be selected between the two events commemorated. Already plans are being made by the rector, the Rev. W. Ashton Thompson, and vestry looking to the proper observance. In connection with the anniversary, it is planned to give the church building a complete renovation, with a view to putting it in perfect condition.

Already, through the efforts of the Sunday School teachers and scholars of this parish, the old time windows and doors in the Sunday School room, in the basement of the church, are being replaced with modern ones. The immediate result has been to very greatly increase the illumination of the room, making it much more suitable for its present use. They are now engaged in raising the money with which to redecorate the walls and ceiling and supply the room with a new hardwood floor.

St. John's chapel, Sandusky, Ohio, a branch work of Grace parish, in that city, has been reopened for service, through the efforts of the present rector, the Rev. William Ashton Thompton, after being closed for a number of years. The chapel is located in a thickly-settled portion of the city but among poor people, and during nearly half a century, has been a strong influence for good in that community. A mission Sunday School has long been maintained in the guild house adjoining the chapel.

Another chapel of Grace parish, known as St. Luke's, was recently secularized by Bishop Leonard, in order that the building might be used for social, as well as religious purposes. The chapel, in common with the one already referred to, is in a neighborhood of working people, and it has been felt for a long time by the rector and vestry that a more helpful work might be done in the neighborhood if the building were free to be used as a social center for the poor families living near by.

Emmanuel parish, Cleveland, has this year given two of its young men to the ministry. They are the Rev. Messrs. Lindus Cody Marsh and John L. Oldham, both of whom graduated from Bexley Hall, Gambier, Ohio, this year, and were ordained to the diaconate by Bishop Leonard, in the Church of the Holy Spirit, Gambier, on the second Sunday after Trinity, June 20. The Rev. Mr. Marsh will begin his ministry as clergyman-in-charge of St. James' church, Wooster, Ohio, and the Rev. Mr. Oldham, who is a brother of the Rev. George A. Oldham, rector of St. Luke's church, New York, will have charge of Trinity church, Fostoria, Ohio.

Emmanuel church, Cleveland, the Rev. Wilson R. Stearly, rector, has lately been carrying on a very successful setttlement work, at a point about a mile distant from the parish church, under the name of "The Emmanuel Club." On the afternoon of Friday, June 18, an exhibition of the work done by the pupils in the several classes of the institution, was held at Emmanuel parish house.

During the absence in Europe of the Rev. Walter Russell Breed, D. D., rector of St. Paul's church, Cleveland, Ohio, the parish will be in charge of the Rev. Charles F. Walker, during July and August, and of the Rev. Wilson Waters, rector of All Saints' church, Chelmsford, Mass., during the month of September.

## IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

### Bishop Morrison's Health Improving. The Episcopate Fund—Work of the General Missionary—Summer College for the Clergy—Movements of Clergy.

The Bishop is doing as much desk work as ten years ago, when the care of this Diocese was committed to him by the Convention and by the Church at large! He has made as many visitations as in any one year of the decade, and there is universal joy at his steady recovery.

Nearly $14,000 have been paid in, of more than $50,000 pledged toward the increase of the Episcopate Fund. When supplementary gifts shall swell the original fund to $90,000, the Bishop will ask for a Coadjutor, and if the sum total shall be $100,000, then the proposition to divide the Diocese may be introduced.

It is still true that in several places, even in Iowa, the occasional services conducted by the general missionary are the only means of grace, by the Church, for the dispersed sheep of Christ's flock in those localities. This favored State, in many quarters, is actual missionary ground. Patient work with the few as well as enthusiastic toil for the many belongs to the great Catholic faith for which we stand. It is a natural policy to confine the missionary work of the Church to regions where her sacraments and virtues are most readily appreciated. This may mean the East and the South, regions of peculiar promise. There is a growing desire in Iowa for the gentle, quiet rational moving of the Holy Spirit, as witnessed in the services and work of our Church.

We are fortunate in having on Lake Minnewashta, near Lake Okoboji, a furnished eight-room cottage, free to the clergy of Iowa. It was the gift of the heirs of Silas Gardiner, of Lyons.

The vacation period is near and some of our clergy will go far for rest and change. Rev. Ernest Boss, of Muscatine, will have charge of St. Mark's cathedral, Salt Lake City, during July and August, while the Rev. R. W. Rhames, of Memphis, Tenn., will supply for Mr. Boss. The Rev. G. DeWitt Dowling will seek the sea breezes near Philadelphia; Rev. S. M. Wilcox will take service at St. James', Chicago; Rev. T. W. Jones, D. D., of Lyons, will summer at Lake Minnewashta; and the Rev. A. S. Hock, of Albia, will rest in Racine, Wis.

Two young women and eight young men, communicants of our Church, were graduated last week from the State University, which is located at Iowa City. There are now 2,475 students at this school, about forty of whom are adherents of the Protestant Episcopal Church.

There have been but few changes in the clergy list of the Diocese in a long time. Rev. Richard Ellerby, of Estherville, is now at Shenandoah; Rev. Felix Pickworth has resumed charge of Anamosa; Rev. W. P. Williams, of Denver, Col., is the new rector at Oskaloosa; and the Rev. A. E. Selcer, recently ordained deacon, is the newly appointed minister at Durant.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Ordinations.

On Whitsunday, at St. Michael's church, Charleston, Bishop Guerry ordained the Rev. Paul Trapier Prentiss priest, and Mr. Henry Cook Salmond deacon. Mr. Prentiss was presented by the Rev. Dr. John Kershaw, rector of St. Michael's, and Mr. Salmond by the Rev. Walter Mitchell, rector of the Porter Military Academy, of which institution Mr. Salmond is a graduate. Five of the city clergy were present and assisted in the laying on of hands. The sermon was preached by the Rev. R. Maynard Marshall, rector of St. John's chapel.

Mr. Prentiss will, for the present, continue in charge of the churches at St. John's, Berkeley, Grahamville and McPhersonville. Mr. Salmond is to be assigned to work in the Peedee section.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Preparations for a Lenten Campaign.

A comprehensive evangelistic campaign for Lent of next year has been decided upon for Brooklyn. The leaders in the movement are pastors and laymen of the denominations but the rectors of Holy Trinity and St. Ann's on the Heights have entered into it and are members of a central committee. The borough will be divided into districts and each district will carry on its own work. No general evangelists will be engaged, but all clergymen will have part.

The Rev. Waldo A. Amos, of the Diocese of Newark, has become assistant at the Church of the Holy Trinity. He is a graduate of Columbia and of Cambridge, and was ordained deacon by Bishop Lines on May 15.

## VIRGINIA.

Rt. Rev. A. Gibbons, D. D., Bishop.

### Dr. Lloyd's Consecration and Place of Residence.

If the consent of the General Church is had in time, it is probable that the consecration of Dr. Lloyd will take place on St. Luke's Day, October the eighteenth. The consecration will probably take place in Christ church, Alexandria, as this was the church to which Dr. Lloyd's family belonged, and in which he grew up and was confirmed.

The Bishop-Coadjutor will, in all probability, reside in Alexandria.

### Memorials Presented.

On Whitsunday there was set apart by the Bishop of the Diocese, in St. James' church, Leesburg, two beautiful memorials, in memory of the Rev. John Dalrymple Powell. The chancel throughout has been fitted with panneling of quartered oak to the base of the windows on each side. It is a beautiful piece of work, and the gift of Mrs. Frank F. Jones, of New York, a sister of Mr. Powell. Some part of the chancel decorations were also the gift of Mrs. Jones. The paneling was designed by Mr. Emmett C. Dunn, of Alexandria. The chancel and church decorations were executed by Frank J. Valentine, of New York.

The other memorial consisted of a pair of chancel gates, the loving gift of Mrs. John D. Powell, in memory of her husband. The gates were made by J. and R. Lamb, of New York.

The Bishop spoke of Mr. Powell as being a member of the Sunday School of St. James', as superintendent of the school later; as a lay reader, as entering the Seminary from Shelburne parish, as also celebrating here, first, the Holy Communion after his ordination to the priesthood. Mr. Powell was ordained priest in 1855. His entire ministry was spent in Virginia. After important missionary work, he became rector of St. John's, Portsmouth, in 1868, and served the congregation until 1895. In October, 1895, he began his work at St. Mark's, Lambert's Point.

Mr. Powell is remembered by many friends in the parish in which these beautiful memorials were placed, and by his faithful and earnest work for his Master in the Diocese which he loved and served.

### Degree Conferred.

At the commencement at Washington and Lee University, on June 14, the degree of Doctor of Divinity was conferred on the Rev. Everard Meade, rector of Pohick church, Fairfax county, Va. Dr. Meade was educated at Washington College, now Washington and Lee University, and at the Virginia Theological Seminary. He is a native of Virginia, and a grandson of Bishop Meade, of grateful memory. For a number of years he has labored in the Diocese, filling places of great importance, and is one of its most honored and faithful clergymen.

At a confirmation service at Christ church, Richmond, on June 19, fourteen candidates were confirmed, presented by the rector, the Rev. G. Otis Mead. This is the second class at Christ church within the past three months, the other numbering ninety-five.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Soliciting Funds for Missionary Work. Junior Auxiliary Offering.

The Rev. Hunter Lewis spoke in Ascension church, Norfolk, last Sunday morning and night, in the interest of the valuable work he is engaged in, at Mesilla Park, New Mexico, where he is practically chaplain to a large number of college students. His congregations have outgrown the capacity of his church and he desires to build a larger one, at a cost of $6,000.

The total amount collected by the Junior Auxiliaries, during the last year, as reported at the annual meeting of the Woman's Auxiliary, was $1,748.18.

The Rev. Joseph B. Dunn, rector of St. Paul's church, Suffolk, has declined a call to Wytheville, Va., greatly to the delight of his parishioners.

Bids have been received by the building committee of old St. Paul's church, Norfolk, for the erection of a parish house on the church property. The plans include an equipment adapted to settlement work, in addition to other arrangements necessary in carrying on the work of the parish. The building committee is composed of Messrs. Caldwell Hardy, George L. Arps, Adam Tredwell, Charles McI. Tunstall, H. N. Castle and the Rev. J. M. Owens, rector of the church.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Two Hundred Thousand Dollars to be Raised.

The Diocese of Newark will undertake the raising of $200,000 at once. Of this sum $100,000 will be for the endowment of the episcopate, $25,000 for a Bishop's House in Newark, and the balance will form funds for Church extension, and for loaning to missions. Care will be taken to make the appeals in such ways and at such times as will not work injury to parish interests. The sum is held not to be a large one when the wealth and size of the Diocese are considered. Back in the seventies, when Newark was set off from the Diocese of New Jersey, an endowment was not raised but bonds bearing seven per cent. interest were accepted from the parishes for support of the Bishop. The plan has proven a bad one, both in the amount asked from the parishes and in the inequality of the burden as the growth of one parish and the failure of another have come about through the changing years. For years finance committees have been struggling with Diocesan finances. The new plan is a heroic attempt to right them with one big effort.

## LOUISIANA.

Rt. Rev Davis Sessums, D. D., Bishop

### St. Matthew's, Houma—Corner-Stone of a Church to be Laid.

Rev. Gardiner L. Tucker, rector of St. Matthew's, Houma, presented twenty candidates for confirmation this year. This is the largest, except one class, presented by Rev. Mr. Prosser, in 1889, which consisted of twenty-five members. The class this year was organized into two sections, a boys' and a girls' class, and each class had its own chosen leader, its class hymn and its motto. The class hymn for the girls' section and sung at the service was "Jesus, Lover of my Soul," and that of the boys' section was "I Need Thee Every Hour." The rite of confirmation was administered by Bishop Bratton. The congregation overflowed the building. All the kindergarten chairs were used for children, and many could not find seats. The music was inspiring, and the decorations beautiful.

The report of the secretary of the Woman's Auxiliary shows that the organization has grown a great deal in the last year, and the amount of the offerings has increased. Money raised this year in gifts and boxes was $2,827.58. The Juniors raised $193.25, and the babies raised $130.84.

On June 24, St. John Baptist's Day, the corner-stone of St. David's church, Rayville, La., will be laid. The service will begin at 5 P. M. The Rev. John Gray, of Alexandria, will preach the sermon. Rev. H. R. Carson, rector of the Church in Monroe, is the priest-in-charge. Further funds are needed for the completion of the building and for its proper furnishing.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

### Fourth Annual Convocation.

The fourth annual Convocation of the District was held in the Cathedral of the Holy Trinity, Havana, June 9-11. As almost all of the American clergy are able to speak the Spanish language, the work of the Convocation was almost all in that language.

The matters chiefly emphasized were: 1. The desirability of securing as soon as possible translations of Sunday School literature and text books for use in the Theological Seminary. 2. The publication of the Official Organ of the District, and the suggestion that it shall contain a series of Sunday School lessons. 3. The desirability of the introduction of the Woman's Auxiliary in all the missions and congregations of the District. 4. The matter of chief importance was the Sunday School discussion, which occupied two full sessions of the Convocation; indeed, from beginning to end, in one way or another, the Sunday School question penetrated and dominated everything.

Other matters of importance were the passage of a complimentary resolution the death of Mr. George C. Thomas; the passage of a complimentary resolution relating to the election of the Rev. A. S. Lloyd, D. D., to the Episcopate; a resolution to the effect that the Bishop of Cuba should confer with the other Bishops of Spanish-speaking countries in America, with reference to the publication of a Sunday School Magazine in the Spanish language; a resolution asking for the appointment of a Commission for the purpose of increasing the general offerings of the District, so that the work may be placed on a self-supporting basis as soon as possible.

The following officers were elected: The Council of Advice, appointed by the Bishop—The Rev. W. W. Steel, president; the Rev. C. B. Colmore, the Rev. Francisco Diaz; Messrs. T. H. Harris, secretary; Jerry J. Warren, E. Sanchez.

Archdeacons appointed by the Bishop—The Rev. W. W. Steel, Archdeacon of Havana; the Rev. C. M. Sturges, Archdeacon of East Cuba. Secretary of the Convocation, the Rev. C. M. Sturges; assistant secretary, the Rev. J. M. Lopez-Guillen.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Prince George's County Churches. Washington Clericus—Portrait of Stonewall Jackson Presented.

St. Barnabas' Day, June 11, was celebrated at St. Barnabas' church, Prince George's county, Md. The rector, the Rev. William J. Williams, was assisted at the celebration by the Rev. George C. Carter, rector of St. Andrew's, Washington, whose ancestors were among the earlier families of the parish, and the rector of St. John's, Washington, the Rev. Dr. Roland C. Smith, who, in the sermon, made an able presentation of "The Son of Consolation," the Saint of one of the most instructive of the special days of the Church Year.

Under the present rector's zealous and active pastorate, the ancient parish of Queen Anne's has bestirred herself, and the congregations are gathering in new elements much needed for Church growth.

In King George's parish, Prince George's county, on the Potomac, whose parish church is St. John's, and its chapel St. Barnabas', the Bishop of Washington confirmed fifty-two candidates, prepared by the young, new rector, the Rev. Frederick C. F. Shears.

The new hall for the work of this parish was formally opened on Wednesday night of last week. After a few introductory words by the rector, addresses were made by Judge Clagett, of Upper Marlboro, Maryland, and the Rev. Dr. Smith, of St. Thomas' church, Washington. The committee of laymen, Messrs. Bock, Owens, Moore and Middleton, deserve warm congratulations for their energetic devotion which so rapidly brought the work of building the hall to perfection.

The debt of eight hundred dollars resting upon the parish church, St. John's, a short while ago, has been reduced to one hundred and fifty dollars. Both St. John's and St. Barnabas' have organized vested choirs—remarkable moves for country churches—and the two Sunday Schools aggregate one hundred and twenty pupils.

The Washington Clericus met, on Tuesday, June 15, in St. Stephen's parish hall, Washington, the guests of the Rev. Messrs. Wm. R. Bushby, Howard G. England, and George F. Dudley. The speaker was the Rev. Mr. Nelms, of Ascension church, Washington, whose theme was, "How to Bring Men to Church."

Stonewall Jackson Chapter, No. 20, U. D. of the Confederacy, of Washington, held a social meeting in the Confederate Memorial Home, Washington, Monday evening, June 14, the occasion being for the presentation to the Chapter, by Mrs. James Owen Dorsey, of Takoma Park, D. C., of a life-size portrait of the wonderful Christian soldier, Stonewall Jackson—a Virginian, but the world's hero. After prayer by the Rev. Taliaferro Thompson, and an eulogy of the great war genius, by Major Holmes Conrad, a Virginian, who gallantly followed in "Stonewall Jackson's way," and is now an eminent law specialist of Washington, Mrs. Magnus Thompson, president of the chapter, introduced Mrs. Dorsey, another devoted Virginian, formerly Miss Virginia Wyncoop, of Berkeley county, West Virginia. That lady, after presenting the portrait to the chapter, and thanking the friends, both inside and outside the organization, for their assistance in the purchase of the handsome work of art, called attention to the competent artist who made the picture, another Virginian of an eminent family, Miss Kate Dabney, now in Washington.

The Rev. Dr. McKim, of Epiphany church, Washington, and Mrs. McKim, are now on the Continent of Europe, where they will remain until late in August, when they will return home.

The Rev. George C. Carter, of St. Andrew's church, Washington, with Mrs. Carter and their two little girls, will sail for Europe on Tuesday, June 29, for a six weeks' tour of the Continent and England, and will return by September first.

Mrs. Perry, widow of the late Rev. Josiah B. Perry, formerly of Washington, D. C., and Natchez, Miss., and her two daughters, will sail, in a few days, for the Continent of Europe, to be absent about twelve months. W.

### Dr. Lloyd and Virginia.

Dr. Lloyd's retirement from the secretaryship, coming as it will within a few months after the death of the Church's treasurer and at a time of no little financial stress and anxiety, will be a heavy loss. During these last seventy-five years, Virginia has given many sons and daughters to the mission field. No other Diocese in the country begins to equal her record. And Virginia gave Dr. Lloyd to be the executive officer of the missionary forces at home. As each year of his service has passed and the quality of his work has become more apparent, the hope—not to say the expectation—has deepened that he would be allowed to give the rest of his life to the duties he has been discharging with such conspicuous devotion. Gratitude to Virginia for all she has done in sending her sons afield cannot but be accompanied by regret that, even under the pressure of real need, she should have claimed for her own home work the service of one who was doing so much for the whole Church in this land and for the nations beyond, who still do not know or follow the Christ.—The for its proper furnishing.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

### Clergy Wanted for Kansas City.

Mr. Editor:—I should like to assume that every one, and especially every clergyman and candidate for holy orders, who reads this letter has read the Bishop of Kearney's wise and inspiring article on "The Missionary Work of the Church in the West" in the April Spirit of Missions. All that he says of "the Church and unoccupied towns" and of "the Church and the rural districts" is literally and fully true of religious and ecclesiastical conditions here in the extensive Diocese of Kansas City which embraces more than half the State of Missouri. We need men (and trained women, too), clergymen and lay-workers of the right sort who have a mind to work. The Church in this Diocese is small and the opportunities large.

The "right sort" of men for our mid-western work are described by the Bishop in the terms, "men of energy, adaptability, and practical sense"—to which we may add, "none others need apply." But for men of an earnest spirit, men who have the missionary impulse and really want to do good service for Christ and His Church, especially young men, the kind who long to "do things," there is no better or more inviting field in the whole country than in western Missouri. Let them come hither and they will be welcomed heartily, supported, and firmly backed up by a determined Bishop and missionary board.

I am writing this letter at the request of the Diocesan Missionary Board, and I may add that this board is planning to put into effect at the earliest practicable moment those two desiderata which the Bishop of Kearney mentions, namely, "guarantee them (the missionaries), comfortable salaries, and then give them a large district to cover." The last-named policy does not mean, however, it is scarcely necessary to say, that the missionary's ministrations are to be spread out so thin as to be necessarily ineffective. As to salaries, the board is not asking missionaries to come here and work on impossible or humiliating stipends, but it intends to fix salaries at comfortable figures that shall foster self-respect in the missionaries, and the board itself will see that these salaries are promptly and fully paid out of the common fund of the Diocese, and not in driblets from one source and another. We need at this moment four or five good men for as many centres of aggressive work. Will they offer themselves? It is a missionary call, and we trust that it may so be heard and answered. Offers and inquiries may be addressed either to the Bishop of Kansas City, or to the Rev. J. D. Ritchey, the Rev. J. A. Schaad, or the undersigned.

Edward Henry Eckel.

St. Joseph, Missouri, June 18, 1909.

### A Correction.

Mr. Editor: In your issue of last week, it was stated, in connection with Stuart Hall and its closing exercises, that a portrait of Bishop Whittle had been presented the school by Mr. John R. Taylor. Mrs. James R. Taylor had in her possession a small picture of the Bishop, a photograph taken when quite a young man. This she kindly gave to the school, but the "portrait" evidently alluded to by your correspondent is a splendid life size oil painting, just completed by Miss Ellen Douglas Stuart, and is her gift to the new Whittle Memorial Hall, to be opened for use September following. Miss Stuart is a niece of General Stuart. She was educated at the old V. F. I., and for some years after was teacher of Art there. She has lately returned from three years' study in Paris, where she was a successful exhibitor in the spring Salon. Her alma mater is proud to be the possessor of this fine specimen of her work.

The portrait is beautifully executed, and by those who knew Bishop Whittle, it is pronounced a speaking likeness. Esten Duval.

Staunton, Va.

## PERSONAL AND NEWS NOTES.

The Rev. Edward A. Larrabee, D. D., has accepted his election as Dean of Nashotah Seminary.

The summer address of the Rev. Edwin A. Penick will be Sewanee, Tenn., instead of Tuscaloosa, Ala.

A parish house for St. Paul's cathedral, Oklahoma City, is in course of erection. It will cost $11,000 and will be completed by fall.

Mail matter for the secretary of the Council of the Diocese of Virginia should be sent to the Rev. E. L. Goodwin, secretary, Fairfax, Virginia.

The Rev. Paul F. Hoffman has resigned the curacy of Grace church, Baltimore, Md., to take charge of the Church of the Good Shepherd, Atlantic City, N. J.

The Rev. A. W. E. Carrington was advanced to the priesthood by the Rt. Rev. Bishop Burgess in the Cathedral of the Incarnation, Garden City, L. I., on Trinity Sunday.

Communications intended for the Standing Committee of the Diocese of Chicago should be addressed to the Rev. P. C. Wolcott, D. D., Secretary, Highland Park, Illinois.

The Rev. Ernest V. Collins, for about ten years rector of Trinity church, Chambersburg, Diocese of Harrisburg, has accepted a call to Brooklyn, L. I., and will enter upon his new work July 1.

It is announced that Misses Elizabeth T. and Annie W. Cheshire, daughters of Bishop Cheshire of North Carolina, will sail from San Francisco, August 24, for China, to devote their lives to work in that missionary field.

The Rev. W. A. R. Goodwin preached his farewell sermon as rector of Bruton parish church, Williamsburg, Va., last Sunday morning, preparatory to leaving with his family for Rochester, N. Y., where he will become the rector of St. Paul's church.

The Rev. Thornton F. Turner, for seven years an assistant at Calvary church, and taking a leading part in Sunday School affairs in city and diocese, has become rector of St. Thomas' church, Hartford, entering upon his duties on the first Sunday after Trinity.

The Rev. T. A. Cheatham has been compelled to resign his very successful and encouraging work at Wilson, N. C., on account of his wife's ill health. He will be in charge of St. John's church, Stamford, Conn., during July and August, and at Pinehurst, N. C., during the coming winter.

Bishop Doane, in the Cathedral of All Saints', Albany, N. Y., on Trinity Sunday, ordained to the priesthood the Rev. Charles W. Baldwin, presented by his brother, the Rev. B. O. Baldwin; the Rev. W. F. Thompson, presented by the Rev. Professor G. W. Anthony, of St. Stephen's College; and to the diaconate William T. Western, presented by the Rev. Percival Pyle, of New York.

---

Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others in godlike unselfishness, have joy themselves while giving joy to others.—H. Clay Trumbull.

# Family Department.

### Christ in the Wilderness.

THE TEMPTATION.

From the world a while secluded,
As in prayer His time He spent,
Satan on the Lord intruded,
On his evil work intent.

By temptation thrice repeated
Satan tried to work him ill;
He was every time defeated,
Jesus would not do his will.

"Turn these stones to bread," he bade Him;
Jesus would not break His fast;
Neither could His foe persuade Him
From a height Himself to cast.

Satan urged Him to adore him,
Promised He should treasures own;
Jesus drove him from before Him—
He would worship God alone.

Three times over, "It is written!"
Jesus to the tempter said;
Satan by a sword is smitten,
And before its strokes he fled.

For the sword the Saviour wielded
Was His Father's Holy Word;
Oft to this has Satan yielded
When its message he has heard.

When at length the conflict ended
In the enemy's retreat,
Angels from on high descended,
Bringing Jesus food to eat.

Satan comes and we must meet him;
Lord, may we, like Thee, be brave!
With Thy "Sword" may we defeat him,
Trusting in Thy power to save.

---

For the Southern Churchman.

### Family Prayer.

It seems to me you could hardly commend to your readers a more important duty than that of Family Prayer. I would be glad to believe that every minister of our Church sets a good example to his congregation by faithfully keeping the institution in his own household.

I thank God that family prayer was most faithfully preserved and practiced in the home of my parents, many long years ago, and that my own family have been reared with it as an institution close to the obligation of the Sabbath. Consequently, my children have all at the proper time been "brought to the Bishop to be confirmed," in due course, as a family matter.

I am rather disposed to believe that family prayer is more largely observed than it was in my youth; not more neglected.

The world is not going backward; nor is family prayer decadent. Christianity overspreads the earth more widely than ever before. But because it is both genteel and fashionable to acknowledge the Faith, the broad net of the Gospel gathers into it all sorts; and owning fealty to Christianity, and passing for good people, godless and worldly people being in at once adjust their discipline to their convenience, and comfort themselves with advanced ideas; and congregations are badly mixed with divers phases of piety and creed. But there are more and better devout and pious people and families in the world than ever before; and probably more in a transition or mixed stage—in the laity and in the ministry.

In my own family I have had fairly to fight for my family prayer. I have held myself responsible for it, and I have kept up the institution—composing and printing my own forms, and sending out my own family altar as my children have married off.

For years a poor paralytic relative was almost my only audience; and later on, at times, only the butler or housekeeper or a grandbaby or two have been with me. But I have kept up the holy custom, morning and evening, and it has been blessed. And I write this only to second the good things the Southern Churchman has said on the subject. There is no estimating its importance—almost necessity.

Never mind who I may be, backwoods or civilian; villager or metropolitan, I am a fact, and an old citizen, and am prepared, most earnestly, to commend the Family Prayer of the Prayer Book to every one who fears God and loves his household.

---

### Music in the Sunday School.

How important is the music in the Sunday School service? Is our hymnal the best? The first time I was in England I entered a large London church to worship. When the Psalter was announced the organ gave the note and the next moment the whole congregation was singing. It seemed as though I was the only dumb person in the church. The volume and devotional heartiness of the singing brought tears to my eyes.

Why do we not have the same kind of singing in our own parish churches? Because our people were not taught to sing when they were children. If the child is going to worship God in the congregation he must be taught how to praise and how to pray. It is because children are not so taught that hundreds of them graduate from the Sunday School, not into the church, but into Sunday golf links and Sunday excursions. There is nothing in worship that takes hold of a child's heart with closer grip than a good hymn. Go to any old folks' praise-meeting and what are they singing? The hymns they learned in their childhood; the hymns they sung, not those a choir sung at them.

"Is our hymnal the best?" Yes, the very best for Church children. The child who is taught to love Church hymns, Church prayers and Church litanies will not be lost from God's House between the Sunday School and the Church. One serious difficulty is that the majority of our clergy have never been taught either child nature or music. Therefore they do not realize the supreme importance in singing in the devotional life of a child. Every Sunday School needs a chorister as well as a superintendent. A good chorister is always a good singer and a good Churchman.—Rev. Alford A. Butler, D. D., in American Church Sunday School Magazine.

---

Shut not thy purse strings always against painted distress. Act a charity simetimes. When a poor creature (outwardly and visibly such) comes before thee, do not stay to inquire whether the "seven small children," in whose name he implores thy assistance, have a viritable existence. Rake not into the bowels of unwelcome truth to save a halfpenny. It is good to believe him. If he be not all he pretendeth, give, and under a personate father of a family, think (if thou pleaseth) that thou has relieved an indigent bachelor. When they come with their counterfeit looks, and mumping tones, think them players. You pay your money to see a comedian feign these things, which, concerning these poor people, thou canst not certainly tell whether they are feigned or not.—Charles Lamb.

### Just to Please Jesus.

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road;
This the sweet thought making duty delight,
Turning the shadows of gloom into light—
Just to please Jesus.

Staying at home with the children perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting and tidying home;
Deeds not recorded 'neath Fame's painted dome—
Just to please Jesus.

Swinging the hammer if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow-men.
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair, better land;
Doing and thinking and hearing and seeing,
Eating and drinking and waking and being—
Just to please Jesus.

### Mendelssohn.

While in events Mendelssohn's life is not remarkable, the principal items being that he was born, travelled extensively, wrote music, married, and died, yet his life is interesting in that in many respects it differs from that of other great men. Many who have left behind them "footprints on the sands of time" have had a hand-to-hand wrestle with poverty, and have had to spend almost their life's blood in the struggle for an education. Mendelssohn, on the contrary, belonged to a rich family, his father being a wealthy banker. The education of her children was his mother's greatest object in life, and she was their first teacher in music. They were provided with fine tutors in varied subjects, and received a generous, well-rounded education.

A genius is without honor in his own family, and often he is forced to work at some occupation for which he has neither the capacity nor the liking. From the first, Mendelssohn was allowed to devote himself to music. Not only one's own family does not recognize genius, but during a man's lifetime the public does not. A man of genius must as a rule "ask for bread and receive a stone." Mendelssohn was appreciated wherever he went, enthusiastically received, and idolized by musicians and public. His nature was entirely lovable, his disposition sweet. He was popular among acquaintances, loyal and faithful as a friend.

Mendelssohn seems to have been a very precocious child in other respects than music. His letters at the age of eleven are quite remarkable; they show that he noticed and analyzed little things of which children of that age seldom think. He said of Goethe, who was an old man at that time, "The amount of sound in his voice is wonderful." The close friendship between this old man and little boy is very pleasing to read about. Mendelssohn used to play to Goethe for a long while each day, mostly extemporizing. Goethe used to say, "I am Saul, and you are my David; when I am sad and dreary come to me and cheer me with your music."

Felix first played in public when he was nine years old, and, when eleven, had begun composing at quite a remarkable rate. During that year alone he produced nearly sixty movements, one of which was a little dramatic piece of three scenes. Even at that early age, he possessed the quality which someone has defined as genius, "the capacity for taking infinite pains"; for, besides his composing and his studies, in which he was far advanced, the amount of time which he spent in practising is almost incredible. In a letter to his father he writes, "I played from eleven in the morning until ten in the evening, with only two hours' interruption." The little Felix was conductor of an orchestra too. The Mendelssohn family had formed the habit of giving musical performances on alternate Sunday mornings with a small orchestra, which Fellix always conducted even when he was not tall enough to be seen without standing upon a foot-stool. For each of these occasions he produced some new work. No musician of any note ever passed through Berlin without attending one of these concerts. On Mendelssohn's fifteenth birthday, at the first orchestral rehearsal of one of his operas, "Die Beiden Neffen," Zelter, his teacher, took his hand and placed him in front of the company with the words, "My dear boy, from this day you are no longer an apprentice but an independent member of the brotherhood of musicians. I proclaim you independent in the name of Mozart, Haydn, and old father Bach."

About this time Felix began to study Shakespeare, and became particularly fond of "The Midsummer Night's Dream." This led to the work by means of which his genius was first revealed to the outer world, the overture to the Midsummer Night's Dream, a composition "altogether lovely." Like Bryant, Mendelssohn accomplished a work as great as any he ever did, while still in his teens.

There was other work for him to do besides composing. The works of Bach had mostly been forgotten by the public, and it was one of Mendelssohn's greatest ambitions to revive them. He was leader of the Singakademie, and, with him as director, this society rendered the Passion of St. Matthew just a century after its first performance at Leipzig. Mendelssohn feared that the public would not care for it, but its success was far beyond his expectation; the house was crowded, and there was not room enough for all who wished to come. Mendelssohn is known to have referred to his Jewish descent only once, and in speaking of this achievement he said, "It was a Jew who restored this great Christian work."

In the same year in which Mendelssohn wrought this great triumph he paid his first of many visits to London, where he was always enthusiastically honored and admired, and where some years afterwards his oratorio of St. Paul was first rendered. He now began to devote much of his time to travelling, but no amount of travel ever kept him from spending a portion of each day in composing.

The next important musical event was the composition of the oratorio of Elijah, his greatest work. The subject is said to have been suggested by the passage, "Behold, the Lord passed by."

In the next year after the composition of Elijah, before he had really reached the prime of life, in his thirty-eighth year, Mendelssohn died.

Among Mendelssohn's greatest works are the Italian and Scotch symphonies, Midsummer Night's Dream, Songs without Words, Oratorios of St. Paul and Elijah, and the Song of Praise.

Mendelssohn's style is characterized by a vein of melody peculiarly his own, which cannot be described but can be easily recognized. In his music we see Mendelssohn as a dramatic artist and a humorist, but never do we see him passionate, and there is nothing morbid or abnormal in his work. When one hears Elijah for the first time it is almost as exciting as if the story were a new one; and who could listen to the Clown's Funeral March in the Midsummer Night's Dream without laughing? His descriptive powers are wonderful. In the Overture to the Midsummer Night's Dream, if we shut our eyes, we can almost see the fairies dancing; in the Baal chorus we can hear the shrieks of those heathen, and see them dancing furiously and cutting themselves; and I am certain that the doves' wings flutter when the psalmist sighs, "O for the wings, for the wings of a dove, far away, far away would I rove."—Elizabeth Back.

### An Outside Interest.

The home woman is the indispensable woman. It has been wisely remarked that we could do without the women who have made careers for themselves in all other directions; but without the home woman we should have to shut up shop at once. The home-maker is the absolutely necessary element, the woman the world cannot do without.

It is a pity, therefore, that the home woman allows herself, so often, to fail of her full development and reward. She is apt to be so unselfish and so conscientious that she lets the four walls of home narrow about her. The "household" woman, as she has been called, does not get enough exercise every day, nor does she breathe enough of the outside air of thoughts and action to refresh her spirit. The simplest remedy is that of at least one outside interest.

The woman who takes up one hobby, one charity, one line of work beyond the household cares, and follows it steadily, will find that it brings freshness and power with it. It becomes both outlook and inflow to her. The study and collection of old china, reading up a special subject, making a garden, any one of these, if pursued thoroughly, will bring her in touch with others and open vistas of interest unendingly. And the woman with a hobby grows old so slowly that she often never grows old at all, but keeps to the last that freshness of interest which is the mark of youth.—Parish Visitor.

### Like the Model.

A story is told of a beautiful statue that once stood in the market place of an Italian city. It was the statue of a Greek slave girl, and represented her as being beautiful, tidy, and well-dressed. A ragged, uncouth, forlorn street child came across the statue one day in her play. She stopped and admired it. Something in the pure white marble face seemed to touch her. She went home and washed her face and combed her hair. Next day she came before the statue again and gazed at it long and lovingly, as before. It had an inspiration for her again, and she went home and washed and mended her tattered clothes. The statue came to be a favorite place of resort for her, and each time that she gazed on its sculptured loveliness she had a glimpse of a more beautiful life, until she became a transformed child.

---

An old Scotchman was asked whether he expected to get to heaven. "Why, man, I live there!" was his quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there, before you go to stay there. It was said of an old Puritan, that heaven was in him before he was in heaven. That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterwards.

---

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands, I still possess.—Martin Luther.

Heart Balm.

[illegible] and worn to-night,
The day lies behind me in shadow,
[illegible]nly the evening is light!
Light with His radiant glory
[illegible]ngers about the West.
My poor heart is aweary, aweary,
And longs like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and blood of His enguish
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Yet I know that, whatever of sorrow,
Or pain, or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet, old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient, and strong, and calm.

## Do We Realize Our Duty to the Jews.

Was it Frederick the Great, when discussing miracles with his counsellors, who asked, "Can any one show me a real miracle?" to whom the reply came promptly, "Your Majesty, the Jews;" and the reply is incontrovertible. They are a continuous miracle.

Originally a pastoral people seeking a nomadic life, it was the Hebrew shepherds who heard the heavenly music on the first Christmas morn, "Glory to God in the highest, on earth peace, good will towards men." They at once sought out and worshipped the Infant Messiah.

Why have they become money lenders, money hoarders, shrewd in business transactions, and the usurers of all nations in this our globe? Nominal Gentile Christianity for nearly two thousand years has deprived them of all the rights usually accorded every other race of beings. There were laws to protect beasts, but none to protect the brethren of our Lord according to the flesh. Thus we have made them what they are.

On Maundy Thursday the Pope, a Gentile, annually curses Israel, from the crown of his head to the sole of his feet, yet this same Pope claims to be the lineal successor of a Jew who could not believe that the Gentile had a right to claim salvation through the Messiah, until he was converted by a miracle.

Is not anti-Romish Christianity very generally in sympathy with the attitude of Rome on this subject?

Why is this so? You reply that the Hebrews are a degraded people, unworthy, a stench in our nostrils. Yet these people are the best blooded people on the face of the whole earth.

When our ancestors were groveling savages, they were priests in the temple of the living God. They stood at the graves of the Assyrian, Babylonian, and Egyptian empires. They saw the Grecian empire bloom, wither and die. They saw Rome rise and fall. They witnessed the birth of the British, the German, the French, and the Russian empires.

To-day the Jew is an inhabitant of all the principal cities of the world. Yet you never see a Jew a beggar. You never see a Jew a drunkard. Statistics show that they form an infinitesimal part of our criminal classes.

They have an aristocracy of brains, notwithstanding their exclusion from institutions of learning in most lands.

Who gave us our grandest music?—Mendelsshon, Meyerbeer, Rossini—all Jews.

Who gave us our Bible from Genesis to Revelation? All the work of this despised nation.

As soldiers they have excelled. Napoleon's favorite and most successful marshal was a Jew.

As statesmen they have few peers in all these generations. A Jew made the greatest of England's queens an Empress.

In finance to-day they control the money markets of the world. No national loan can be placed without the consent of the Jew.

In theology they excel. Neander, a Jew, has written the greatest history of the Christian Church.

To the Jew Edersheim, we owe the best life of Christ that we have. Of Edersheim, Bishop Coxe said: "I almost wept when I heard of his death."

They have had no nationality since Titus destroyed Jerusalem, yet they are the same people that they were 4,000 years ago.

Denied admission to educational institutions in nearly every land, they have more learning than any other people. Like the new metal, radium, they defy all the theories of scientists.

The founders of this race have been more honored than any other human beings, by having their name associated with that of our Creator. He said, "I am the God of Abraham, the God of Isaac, and the God of Jacob, this is My name unto all generations."

The Son of God came to earth as the babe of a Hebrew maiden. During the first century of our era it was questionable whether an uncircumcised Gentile could become a Christian.

St. Paul, though the apostle to the Gentiles, always went to the synagogue on entering a new city and preached to the Jews as long as permitted. Only when denied a hearing by them did he turn to the Gentiles. The Gentile world only heard the glad tidings from the preaching of Jews.

It is a strange paradox that Christian Gentiles should persecute a race that has given them everything that is worth having in this world, and pointed the way to securing life eternal in the presence of the Lord.

"If we were to live a thousand years and spend every hour of that time in striving to pay our debt to the Jews, we could not pay it."

It is high time that we should awake from our lethargy, rise to our duty, and try in some measure to pay our debt to the Jew.—The Living Church.

## A Woman's Career.

The name of Dorcas has been adopted by thousands of organizations of helpful women. Her example is a good one to meditate upon in this day when there is such widespread discussion of woman's sphere. Some of us are uneasy as we see that woman is made the commonest "problem" of the novel, the play, the essay, and the lecture. The sign is not a wholesome one. For when men begin to regard woman as a curious and complex social enigma, and try to analyze and dissect her, they cease to pay her the old-fashioned deference which we like to regard as her unquestioned right. The less woman is considered as a "question" the surer she will be to fulfill her natural destiny. If this Sunday School lesson leads older students to recall and reassert the primary place of woman in the social organization it will have done a service entirely germane to its original purpose.

Old-fashioned indeed was Dorcas. She had no other thought of a career for herself than to be helpful up to the limit of her powers. She was not a famous "Church-worker," nor had she the gift of prophecy. Her office was the simple, lowly one of helping poor blessed her upon every remembrance of her name. She could not teach to edification, perhaps, but she could demonstrate her faith by her works. Many were the new babies whose first wardrobes came from her deft fingers. And even the praiseful lips of the friends who gathered about her bier could not call the roll of all the sick and aged and poor whom she had clothed. All the while, doubtless, Dorcas looked with admiration upon such "superior" women as Mary of Bethany. Little did the she dream that her swift needle was stitching her own name in letters of fadeless gold upon the world's brief roll of immortals.

## Fanny Crosby, the Blind Hymn Writer.

Fanny Crosby recently celebrated her eighty-eighth birthday, and gives promise of living many years yet to come. This blind lady is in perfect health, has neither ache nor pain, sleeps soundly, writes a little every day, and in good weather goes out. She comes of long-lived stock. Her mother lived to be ninety-one, and her grandmother to be one hundred and three. Miss Crosby was brought up according to the principles of the simple life, and has always acted accordingly. Her peaceful mind and hopeful nature will contribute much to her health in the future, as they have in the past. When she was asked, recently, which she regarded as her favorite hymn, she declared that it was not possible to say, as each had been the expression of some equally precious experience. Now it was "Safe in the Arms of Jesus," now "Blessed Assurance," now "Pass me not, O gentle Saviour." What a joy it must be to this aged saint to know that her simple but beautiful hymns have been and will yet be blest to countless thousands.

The following beautiful lines to this blind hymn-writer were sent to her in a letter by her celebrated sister poetess, Miss Frances Ridley Havergal, of England. They are as sweetly pathetic as they are rare and sublime:

"Sweet blind singer over the sea,
Tuneful and jubilant, how can it be
That the songs of gladness which float so far,
As if they fell from an evening star,
Are the notes of one who may never see
'Visible music of flower and tree?

"Dear blind sister over the sea!
An English heart goes out to thee,
We are linked by a cable of faith and song,
Flashing bright sympathy swift along;
One in the East and one in the West,
Singing for Him whom our souls love best."

## Making the Best of One Another.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these, but we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we would wish to be done to us and thought of us were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven, and we shall become not unworthy followers of him whose name is Love.—The Christian Herald.

# Children's Department.

### Chatterbox Town.

The jolly old man in the moon looked down,
And he peeped in the windows of Chatterbox Town,
And he said to his wife, "All the children, I see,
Are tucked in their beds just as snug as can be.
I can't hear a sound on the playground or street,
No chatter of voices, no clatter of feet;
All the playthings are resting where they were thrown down,
I wonder why this is called Chatterbox Town?"

Said the jolly old wife of the man in the moon,
"Stay awake in the daytime and you will learn soon
Why every one says this is Chatterbox Town."
So he stayed wide awake when he should have gone down
Till all of the children came out to their play.
And they laughed and they chattered and chattered away.
And they pointed at him with a shout and a cry,
"The moon! See! The man in the moon in the sky!"

"My stars!" said the man in the moon with a frown,
"I must hurry to bed out of Chatterbox Town!
My ears find the clamor is deafening quite.
Hereafter I'll come around only at night!"
But in spite of this speech you have noticed, no doubt,
That sometimes by day he still comes sailing out,
And floats over Chatterbox Town in the day,
Smiling down in a really quite sociable way.

—Robert Seaver in Youth's Companion.

### The Balm of Gilead.

Billy lingered a moment outside the barn door, listening to the pleasant sound of the horses biting the corn from the cob. It was noon, and the warm blood of young spring pulsed in the March sunshine. The wind—it was not a March wind, but a pronise borrowed from May—stirred the apple limbs, already red with sap. The peach buds were swelling, and the oak and hickory and elm on the hill to the west, stripped bare of every dead brown leaf, expectantly waited the coming of the living green.

Billy stretched comfortably, took off his hat, and ran his fingers through his iron-gray hair. It was good that the snow was gone and seed-time approached once more; it was good to smell the newly plowed earth and the brown woods; it was good to be alive in this sunny land of the Ozark hills.

A half mile down the road a rider appeared, running his horse recklessly. It was Jess Burris. No one else ever rode like that, and Jess never rode any other way.

"Too bad," said Billy to himself, "that Jess never feels good in the spring—or any other time, I reckon. Just about as mad one kind of weather as another."

He went outside the barn gate, and as the rider approached, motioned to him to stop.

"How's everybody down your way, Jess?" he asked, as the young man drew rein.

Burris started to answer insolently, but checked himself. He knew, as every one did, that Billy Houck never meddled, and that both in word and deed his purpose was always good. And it was the first friendly greeting the young fellow had received for many months.

"Just about so-so, I guess, Mr. Houck," he answered civilly.

"Going to put in much crop this year, Jess?"

"Oh, I don't know," he answered carelessly, throwing back the flapping brim of his slouch hat. "It won't do any good unless that two-legged grasshopper east of me keeps his stock up; nearly ruined my corn last year. But I promise you right now that the first one of his steers that gets in my field this spring will get a dose of buckshot, and if Jones doesn't like it, I'll give him the same medicine." His red face grew redder with anger.

"How is Bob getting along?" Bob was a younger brother. "Does he work pretty well now?"

"He's not worth two spotted beans. He's the laziest white boy I ever saw. If Digger Indians were worth ten dollars a head, Bob wouldn't be worth two bits."

Billy hesitated. There was something else he wanted to ask, but he hardly knew how to ask it.

"Is your ma—has she—does she trouble about your pa as she did?"

"Yes, ma worries a good deal." His eyes fell, then he looked up defiantly. "If Bill George hadn't sworn that lie, they'd never have sent pa to the pen. You mark my word, I'll get that fellow yet."

Billy studied the young fellow a moment. He had a reckless air and a bitter tongue, but was not generally considered dangerous. And yet if that sour temper continued to ferment and that hate to feed on imaginary wrongs, some day—it might not be long—his bad beginning would have a worse ending.

"Jess Burris is on the road to the penitentiary, and going at a gallop," was the general opinion of the community, and his conduct went far to justify it.

They talked on for a while, Billy trying to steer his mind into peaceful channels, but everything they touched stirred up the muddy water of the young man's spite.

There was "that gangling Budd Todd, who tried to get funny with him," and Lee Barron, "who was so stingy that he would steal pennies from a dead man's eyes," and who had once tried to beat him out of twenty-five dollars. Jess seemed to have a grievance against nearly every man in the community.

"Jess"—Billy squinted at him quizzically—"it must take you nigh all your time to think about what you are going to do to people."

Burris straightened in his saddle and flushed angrily. "Well, don't you get it into your head for a minute that it's all brag. I'll do it, too, every bit of it."

"Jess"—Billy spoke thoughtfully, sympathetically—"I reckon you've read in the school reader or somewhere that life is a battle. Well, it isn't. There are plenty of battles to keep a fellow fighting all the time if he hunts for them, but that's not his business here. I guess there are enough humblebees in the country to keep one man fighting all the time if he didn't do anything else. But I've plowed right here for twenty years and never been stung once.

"You can't get anywhere by fighting, Jess. It never comes to anything but just more fighting, more hard feelings, more trouble, waste of time and money. In the meantime there's your ma and the younger children that need taking care of mighty bad, Jess, mighty bad."

"I've never done anything to them," said Burris, indignantly. "I just won't be run over."

"I guess it looks that way to you, Jess, but did you ever think of it this way? Charley Jones and Lee Barron never had any trouble with any of their neighbors but you. And Bill George, that you think swore against your pa, is looked at as the truthfullest man in this country, and was always a good friend to your pa."

"That's it," said the young fellow, hotly. "They treat everybody else right, and then jump on me because they think we are down and I can't help myself."

"Maybe," said Billy, gently, "if you watch close you'll see you act and talk so as to rile people, and then they rile you, and there it goes. It's just like a horse trying to cure a sore shoulder by rubbing it against a barbed-wire fence."

"Too bad, too bad!" said Billy, shaking his head as Jess rode on. "Too bad to be wrong with everything."

The Burrises were in a bad way. The house was poor and miserable, there was little enough to eat and wear; but that was not so bad as the poverty of friendship and neighborhood good-will. They did not have a single true neighbor. And Billy thought nothing could be worse than that.

It was May. Billy Houck rested between the handles of his plow at the end of the corn rows, and waited for Charley Jones, who was coming down the lane in his wagon.

"Bring your wife and come over and take dinner with us, Sunday," Billy said, after they had talked a few minutes.

"If it's so we can," promised Jones.

It was so that they could, and after dinner Billy and Jones sat on the porch while the women washed the wishes.

"They say," remarked Billy, "that getting drunk is a disease. A fellow that is wanting whiskey all the time has something working in his system like fever, and they doctor him for it."

"Yes, and I've read laziness is a disease," said Jones. "It seems especially catching among hired men." The farmers laughed.

"I have been wondering," continued Billy, seriously, "if hate isn't a disease, too. Nothing worse ever gets into a fellow's system than hate. It throws him all out of gear; he can't see straight, and his judgment is as wabbly as a hog with blind staggers. He's always running around barefooted under other people's thorn-bushes, riling himself up. Always studying about what he's going to do to people makes him so ugly that they are ugly when he comes around. His feelings are rubbed sore all the time, and the madder he gets the more people do to aggravate him.

"It must be a disease," continued Billy, musingly, "and there is only one way to cure it."

"What is that?"

"Can't cure a fellow of hate with a club, so it must be done the other way—people just be good to him until his sore, aggravating spots heal up. I think that kind of cure is what the Book means by balm of Gilead."

The conversation drifted away, but had not gone far when Billy remarked, "Guess the Burrises are having a pretty hard time this spring."

"Yes," said Jones, "it was rather tough luck, both their horses being killed by lightning last Sunday and the barn burned."

"I guess they were behind with their

work already, on account of Jess having his leg broken."

"Yes, I passed there this morning, and the grass is as high as the corn.

Billy sat looking off at the trees in full leaf on the hill to the west. When he spoke it was of different matters. Nothing further was said of the Burrises.

Tuesday morning Kitty, the youngest of the Burris children, ran into her brother's room.

"O Jess," she exclaimed, "there are some people getting into the field—three or four of them!"

"Run and see who it is and what they are doing," he said, angrily.

She was back in a few minutes, almost out of breath.

"It's Charley Jones and Bill George and Budd Todd and Mr. Barron and Mr. Coil"—Jess made an effort to rise in bed, his eyes burning, his face flushed—"and they are plowing the corn!"

He fell back in the bed and lay stidl for a long time.

"Ma!" he called.

She came to the door.

"Better get dinner for the men, hadn't you?"

"I think so, Jess," she said, relief in her tone.

But Mr. Jones, noticing the preparations, sent word they had their dinners, but would stay for supper if they did not get done before night.

When they had eaten supper, the men rose and went into the sick young man's room.

"How are you making it, Jess?" It was Lee Barron who spoke.

It was a moment before Jess replied. "Pretty well, I guess. Think I'll be out in a week or two."

There was an awkward pause during which some one remarked it was not any fun to have a leg broken.

"By the way, Jess," said Jones, finally, "you suppose that bay nag of mine would be worth her feed to you this summer? I don't need her."

"And I've just got the mate to her," said Budd Todd, "and you'll be perfectly welcome to her all summer and winter if you want to feed her that long. I have no use of her."

Jess turned his face toward the wall.

There was another moment of hesitation. Bill George hitched his chair nearer the bed.

"Jess, don't tell your ma, for we're not sure yet, but we are in hopes the governor is going to pardon your pa. We got up a petition, and the judge and jury and all the witnesses signed it."

Jess laid his left arm across his eyes, and reached out his right hand toward the edge of the bed. George gripped it.

"I reckon we better be going," said Coil, rising. "I have my chores to do."

As they went out, Jess managed to call "Much obliged, fellows!" to which they all replied, "Don't mention it."

"I believe," said Jones, at the gate, "that the balm of Gilead is going to work all right."—Youth Companion.

---

Saints are not people living in cloisters after a fantastic ideal, but men and women immersed in the vulgar work of every day life and worried by the small prosaic anxieties which fret us all, who amidst the whirr of the spindle in the mill, and the clink of the scales on the counter, and the hubbub of the market-place, and the jangle of the courts, are yet living lives of conscious devotion to God. The root idea of the word, which is an Old Testament word, is not moral purity, but separation to God.—MacLaren.

### The Lady Bug and the Ant.

The lady bug sat in the rose's heart,
And smiled with pride and scorn,
As she saw a plain-dressed ant go by
With a heavy grain of corn.

So she drew the curtains of damask round,
And adjusted her silken nest,
Making her glass of a drop of dew
That lay in the rose's breast.

Then she laughed so loud that the ant looked up,
And seeing her haughty face,
Took no more notice, but traveled on
At the same industrious pace.

But a sudden blast of autumn came
And rudely swept the ground,
And down the rose with the lady-bug fell,
And scattered its leaves around.

Then the houseless lady was much amazed.
And knew not where to go.
For chill November's early blast
Had brought both rain and snow.

Her wings were chill and her feet were cold,
And she wished for the ant's warm cell;
And what she did when the Winter came,
I'm sure I cannot tell.

But the careful ant was in her nest,
With her little ones by her side;
She taught them all, like herself to toil,
Nor mind the sneer of pride.

And I thought, as I sat at the close of the day,
Eating my bread and milk,
It was wiser to work and improve my time,
Than be idle and dress in silk.

—Mrs. Sigourney.

---

### Just For the Fun of It.

"If there isn't old Tiger-stripe tagging us again!" cried Billy Boggs, turning round from fixing up his fishing tackle and kicking a loose stone out of the gravel in the direction of the prowling cat behind him. "Sneaking after our cunners and fish-worms!"

"Guess she won't trouble the worms, but she's a good reason why about cunners," replied Jerry, turning hastily to look also. "I've missed a lot out of the pail every morning, when I know we got a lot the night before. Besides, I caught her pawing a live horned pout right out of the pail only yesterday. Wish it had been a lobster and he'd caught her tail in his claw!"

"Say; let's fix her. We could put her up in the barn chamber and let her stay there till we get home."

"Oh, she'd meow so loud Mandy or mother would go up there and let her out, but try if you want to."

Upstairs the boys went to the long, dim room, full of cobwebs and herbs and seed-corn and broken furniture. Not a chair there had a leg to stand on, and the boys looked round in vain among the rickety lumber to find anything stable enough to tie her to, a plan that Billy thought would be a first-rate way of disposing of her for the day.

"But then she might wind herself up in the string and choke to death," said Jerry, "the way father's old cow did. Guess we better just shut the door and leave her here. Oh, say! Here's the dandy way! You help me put her under this barrel. 'Tisn't very tight—there's cracks all round now the hoop's come off, and they won't find her for a long while. Let's do it just for the fun of it!"

"All right!" agreed Billy. "I'd like to be round and see 'em hunt for her. There, you old thief-cat! I guess you won't bother us any more for one day!"

Down the stairs they went, but rather softly, for just then they caught sight of Mandy's pink calico whisking round the corner of the barn, where she had been to feed the chickens. They peeped through the little cobwebby window at the foot of the stairs, and suddenly they saw her turn to come in, and the next thing she would see them. That would never do.

"She's after hen's eggs or something!" whispered Billy excitedly. "And if she sees she's tell, and there'll be a fuss about our getting off anyway. Quick—in this room here—the harness room! We'll just wait till she's gone and then run along."

But there was a very good reason why they didn't run along, as they planned to do, for Mandy, going by the door, noticed that it was ajar, and pulled it to and pulled the hasp down.

"Pretty way to leave that door swinging! " she muttered. "That new hired man isn't worth his salt to look after things. And tramps and thieves around all the time. It's a wonder any of the harness is left, and they wondering where the lap robes went to!"

"She's locked us in!" gasped Billy.

Jerry ran to the door and shook it, but it wouldn't "give," and he couldn't make noise enough to be heard unless somebody happened to be on the stairs or quite close under them. The harness room was quite dark and little more than a large-sized closet. The boys suddenly realized that they were locked up in it for the day, unless something very unusual happened. Mother and father were gone (which was the real reason why the boys were planning such a fine long holiday), and they had not thought it necessary to explain to Mandy all their arrangements for spending it. It was vacation, and in a way they were free to do what they chose; still, as Billy had hinted, it was just as well to avoid "fusses."

Downstairs in the house, Mandy went blithely about her work. She swept and dusted and turned the house inside out, as was her habit when the owners went out of it. She did not stop to get a noon meal, but picked a bite as she went in and out of the pantry, and when the afternoon began to wear on toward three o'clock started her preparations for supper.

"I'd give a cookie to know where our old yellow cat has gone to!" she told a neighbor who came over to borrow a cupful of something. "She's been gone ever since early morning, and I'm afraid some of those boys have made way with her. I heard 'em sputtering about her stealing their fish bait this morning. A dozen times I've thought I heard her yowling, but I can't find her anywheres."

"She'll come back all right," said the neighbor, easily. "I wouldn't worry. Maybe they have shut her up somewhere. Boys will be boys."

"Sometimes they're little—images," said Mandy, trying to think of a name that would express her feelings. "Turn about is fair play. I'd like to see some of them going round with tin pails dangling and their feet fitted into walnut shells—if there was any grew big enough—and taken up by their ears and 'scatted" within an inch of their lives every blessed time they showed themselves. They're cruel—that's what young folks are—cruel and thoughtless. And they call it having fun. I know one thing I believe, and that is they'll get their come-uppance some time or other. Folks do. I've often noticed it."

Little did Mandy know what a prophet she was, or how, even at that very moment, two sorrowful folks were getting it!

"I wish the folks would come home!" she went on, nervously. "I've cleaned up all the lower part of the house, but I've got that scary about being upstairs, 'specially out the back part, towards the barn way, that I won't go out there any more than I can help.

Such a thumping and banging. Up in the boys' room its worst—right under the loft we use for a store-chamber to dry herbs and things and lay away old truck. Thump, thump, thump, it goes—I'd think it was ghosts if 'twas only night, and ghosts wore wooden legs and went round stumping."

"Pooh!" said the neighbor, who wasn't superstitious. "Let me see your ghosts. I'm not afraid of any haunted chamber."

Mandy hesitated, but finally led the way upstairs, and the two women stood with faces uplifted toward the ceiling, listening to the uncanny sounds that came from that eerie upper chamber.

"It is mighty curious-sounding!" admitted the visitor. "I'm sure I don't know what that sort of thumping means, and I'd as lief have a good stick in my hand when I go in."

"You ain't a-going in!" said Mandy.

"Of course I am, but I'll take a good club along with me. There—look! look!" as Mandy opened the door, and they stood blinking in the darkness trying to make out the outlines of things stored there.

What they both saw quite plainly was what seemed to be a barrel moving and jumping about; an inverted flour barrel which rattled and banged and thumped around in a strange fashion for a good old respectable family flour barrel. It rose suddenly and jerkily, sidewise, as if it had been minded to turn a somersault, wavered an instant, then dropped back with a sullen thud, as if it had become discouraged and changed its mind again. Muffled cries and snarls came from somewhere—the garret seemed full of them.

Mandy was thoroughly frightened, and even the neighbor looked doubtful but neither of them noticed who had "tagged" them from the floor below, and now stood looking on interestedly at the barrel's antics. Father had come back, and open doors had given him and mother the clue to Mandy's whereabouts, so they followed till they found her.

As the barrel rose again, father gave it one tremendous kick that sent it flying into the corner. As it rolled and spun over the floor, a big "tiger" cat sprang from under it and vanished, tail in air, through the open doorway.

"My poor, poor kitty!" cried mother in indignant amazement, looking after it. "The boy that did that ought to suffer for it!"

"He will! He will!" said Mandy, tearfully and excitedly. "Think of that poor little starved kitten being shut up there this livelong blessed day without a thing to eat or drink or breathe, hardly!"

"He has!" cried father, suddenly from the foot of the stairway, where he had unhasped the door to go into the harness room. "Boys, you'd better go upstairs and make your peace with your mother!"

"We only did it just for the fun of it!" pleaded Billy.

"That's everything!" said Jerry.

"I guess I'd forgive 'em, mother!" called father. "They know just how much fun it is."—Anna B. Bryant, in Congregationalist.

### God's Hand.

The great scientist, Agassiz, was a devout believer in God. Here is one sentence that is suggestive to all of us and ought to be especially pondered by those who have an idea that scientific minds are rejecting Christianity: "Talk not of light, of gravitation, of evolution; these are the pens in an unknown hand. Talk of the hand—God's hand—that holds them."


**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

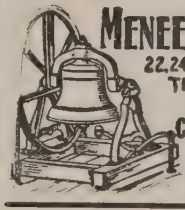
Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York

CHURCH WORK IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
O. IVETKE ART WORKS 237-239 W. 23d St. NEW YORK



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

**BANKING BY MAIL**

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

**CITY BANK**
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

**John L. Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

### Acts 10.

Does not the second lesson for next Sunday (the 3d Sunday after Trinity), go far to settle some of the questions that are troubling us? The events of that chapter revolutionized the faith and justice of the first Christians—shall they have no influence with us? The point settled was that they are Christians, entitled to the Christian name and to the rites and privileges of the Christian Church, who have received the seal of the Holy Spirit.

Are we wise, are we approving ourselves to our Divine Master by speaking of the thousands and ten thousands to whom He has clearly given the seal of the Spirit as "so-called Christian men?" We may shut them out of our pulpits, but as was said by an English Churchman of the godly Rutherford, you cannot shut them out of heaven. May we not be doing better by preparing to meet them there?

T. S. CHILDS.

Chevy Chase, Md., June 22, 1909.

### Have You an Anchor?

When Martin Luther was assailed by a tempest of troubles he used to sing the forty-sixth Psalm above the roar of the winds; his anchor struck its flukes under the Rock of Ages. God keeps in perfect peace the soul that is stayed on him. In these times when doubts are so painfully prevalent—doubts of the inspiration of the Bible, doubts about the future, or the wisdom of God's providence, or the success of his Gospel—there is nothing that will hold a man but a strong grapple to Jesus Christ. "I know whom I have believed" held Paul; it will hold you and me. We do not see what holds a vessel when the storm is smiting her; and in like manner, when a child of God is assailed by doubts, or adversities, or satanic temptations, we do not see what it is that holds him so that he is not moved as other men are. But God sees an anchor sure and steadfast down in the secret depths of the soul. It fastens him to Omnipotence.

There is a danger which sometimes proves far greater than the storms of adversity or the assaults of enemies. It is from the stealthy under-currents of temptation. An unanchored vessel may be lying on a calm water as smooth as glass, and yet before the ship-master is aware the keel may strike a hidden rock! Had a wind begun to blow, the master would have taken the alarm; the under current was slowly drifting him, and he did not heed the danger. So are thousands of professed Christians carried on the rocks, not by tempest of trials, but by the strong and invisible currents of temptation. One church member drifts into neglect of prayer, or into laxity in regard to Sabbath observance. Another gets into an under-current of social customs and fashions; it swings him slowly but surely away from a spiritual life; no sudden shock is felt, but when we look for this professed Christian where he used to be, and where he ought to be, he is not there. When the world got hold of the keel the anchor had lost hold on Christ, and so the man began to drift. Another one feels the secret power of sensual temptation, but takes no alarm until some open sin is committed, and a hideous rent is made in his Christian character. The under-currents of this world never set toward holy living, but just in the opposite direction. What we call "backsliding" is really the drift of the heart away from Christ. The heart is not anchored.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of temptation. There must be firm heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere when conscience is unloosed from God. The parting of the cable may be unseen for awhile, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with His Church, and yet has no "anchor sure and steadfast which entereth into that within the vail," and "binds fast to Christ himself." And if you ever reach heaven, my brother, you will come in, as I often see vessels come into yonder harbor of New York, with the storm-tried anchor swinging proudly at the prow.

"There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth, and sea, and sky; and when the fury is over-past, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit; these are the faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D. D.

### Family Prayers.

Thre is one mark of a household in which God is known or loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though only occupying a few minutes, do make a difference to any household at the end of a year. How, indeed, can it be otherwise when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing, yet to whom each is so infinitely dear, that He has redeemed by His blood each and all of them? How must not the bad spirits that are enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one, nearer to the true end of our existence, so does He and He alone, make us to be "of one mind in a house." Here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

The guilty heart seeks confession. Murder will out. To tell someone, to ask someone to help bear the burden, is the inevitable impulse of the heavy-laden. From this point of view how tender and sympathetic was our Saviour's invitation: "Come unto me all ye that labor and are heavy-laden and, I will give you rest." He never betrays a confidence. He is able to give rest of conscience to the guilty.

It is always well to help forward a good cause, and do what one can to hinder the progress of an evil one.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### WANTS.

WANTED—A DEACONESS, WITH BEST references, would like summer work during July, August, September. Address "Deaconess," care Southern Churchman. 1t

WANTED—A WORKING HOUSEKEEPER in country rectory with family of seven. Modern conveniences. No. 58, care Southern Churchman. 26je-3t

WANTED—BY A GENTLEMAN EXPERIENCED in public and private school teaching, a public or private school; latter preferred. Address Robert E. Winston, Route 4, Louisa, Va.

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches, Latin, modern languages and instrumental music. Best of references given. Address Miss L. P. M., care the Southern Churchman. 12je-4t*

WANTED—A YOUNG LADY DESIRES A position to teach. Music preferred. References. Address No. 57, care Southern Churchman. je12-3t*

### MARRIED.

GOODWYN — HARRIS. — At Nottoway, Va., June 22d, at 10 o'clock, the Rev. T. H. Lacy, officiating, Miss LANETTA MASON GOODWYN, daughter of Mrs. Charles F. Goodwyn and the late Charles F. Goodwyn, to Mr. GORDON GILETTE HARRIS, of Culpeper county.

### DIED.

LEWIS.—Entered into eternal rest, on Holy Thursday, April 8, at her home on South Church street, Berryville, Virginia, EMILY CONTEE LEWIS, widow of the late George Washington Lewis, of Monterey, Va., and daughter of the late Reverdy Johnson, of Maryland.

"Her children rise up, and call her blessed."

### OBITUARY.

#### A. T. Williams.

A RESOLUTION.

Whereas, the Father of Mercies and God of all Comfort, our only help in time of need, has called from the scenes of this life one of our vestrymen, Mr. A. T. WILLIAMS, whose attention to church duties, upright walk and gentlemanly demeanor won for him the respect, esteem and confidence of all his associates; therefore,

Resolved, That in the death of Mr. Williams, St. Stephen's parish and vestry have lost a constant member and valuable coworker, and the State and this community a useful citizen and Christian gentleman.

Resolved further, That a copy of these resolutions be sent the family of the deceased, and that the same be published in the Church papers and the papers of Eutaw, Alabama.

J. O. BANKS,
EDWIN WILSON,
BERNARD HARWOOD,
Committee.

## OBITUARY.

### Henry DeBerniere Hooper.

In the early morning of Ash Wednesday, February 24, 1909, a long imprisoned soul was set free and entered into life eternal beyond all pain and sorrow evermore.

HENRY DEBERNIERE HOOPER, only son of the late Professor John DeBerniere Hooper, of the State University, and Mrs Mary E. Hooper, died at 1:15 A. M., at the Central Hospital, Raleigh, N. C., of acute Bright's disease.

A friend has written this notice of him "A citizen of Edenton, for many years its leading druggist, in that business before his health failed he was exact, pains-taking and conscientious—an ideal druggist and high-toned gentleman. Another distinct impression of him which abides, was his interest in the establishment of a graded school in Edenton, for which he contended long and earnestly." An ardent Churchman, he was at one time an active member of St Paul's church vestry, and in the Sunday School work.

One of his distinguishing traits from his earliest childhood was his strict integrity and regard for the truth; as a natural consequence of which he ever showed the courage of his convictions, and from boyhood up he was through life the soul of honor. Devoted to his family, his chief pleasure was in ministering to their needs and enjoyments, amidst the exactions of a business at all times requiring his closest attention. Genial and public-spirited, he was beloved by his friends and esteemed and admired in the community where he resided. But his nature was unsuited to the atmosphere of commercial life, and he failed of success in business. Severe affliction, too, visited his home, lacerating his heart in its tenderest affections. Several little graves in St. Paul's churchyard, Edenton, containing the remains of his infant children, attest the sorrows to which his life was subjected. Delicate from his birth, sensitive and high-strung, his health succumbed to the depression resulting from repeated misfortunes and disappointments, and his mind gave way under the continued strain and unceasing effort to achieve business success.

In September, 1898, it became necessary, as he himself had long foreseen, to get treatment for him at a hospital, and some hope was entertained of gradual improvement, his derangement seeming of a mild type, chiefly loss of memory; but his malady proved more deep-seated than was thought. Even after his physical health improved he was for a time embitttered and unhappy; but latterly his better, higher nature resumed control, and his last days were full of most tender solicitude for his family and loved ones, and frequent inquiries about them, and expressions of his affection. Appreciative and grateful for all that was done for him he thanked the doctor and nurse for their kindness, expressing his regret to give so much trouble; and begging his sister who was with him not to grieve, that he prayed to die and be relieved from his sufferings.

A friend writing to another sister words of sympathy, said: "It was as if angels had wiped his tears away even before he left this world."

Mr. Hooper is survived by his wife, who was Miss Jessie Wright, daughter of the late Dr. David Minton Wright, of Norfolk, Va., now living at Sweetbriar, Va., where her daughter, Miss Louise Maclaine Hooper, is attending Sweet Briar College, and a son, Mr. Henry DeB. Hooper, living in New York City. Three sisters also survive: Mrs. Helen DeB. Wills, of Raleigh; Mrs. Fanny DeB. Whitaker, now of Birmingham, Ala., and Mrs. Julia C. Graves, of Chapel Hill, N. C. The funeral services were held at the Church of The Good Shepherd, Raleigh, conducted by the rector, Rev. Dr. Pittenger.

The interment was in Oakwood Cemetery, by the side of his parents. A few intimate friends, only, of the family, were notified and were present at the services, among whom were our beloved Bishop Cheshire, Judge H. G. Connor and Judge James E. Shepherd; all of Raleigh.

"Away from life's turmoils and trials, away from the selfish and the sordid, away from struggle and strife, away from warring and clashing, out of the darkness into the light—the sunshine of perfect peace"—the Paradise of God!

This tribute to a noble, unfortunate brother, loved as brother is seldom loved, is prepared by his devoted sisters.

## OBITUARY.

### Mrs. Sarah Randolph Cabell Brown.

Mrs. SARAH RANDOLPH CABELL BROWN died very suddenly at her home "Union Hill," in Nelson county, Va., early on the morning of Saturday, the 19th of June, 1909, from a stroke of apoplexy, which came on her between 8 and 9 o'clock the preceding evening. She was laid to rest in the family burying ground, Sunday afternoon, at 5 o'clock, by the side of her loved ones who had gone on before.

Mrs. Brown, who was Miss Sarah Randolph Cabell, was the eldest daughter of the late Mayo Cabell, of "Union Hill," and his second wife, who was Miss Caroline Anthony. She was born at "Rosenvik," her father's summer home, near New Glasgow, Amherst county, Virginia, October 2, 1848. All her life was spent at "Union Hill," where she became the second wife of the late Dr. Alexander Brown, the historian, April 28, 1886.

She was her husband's constant companion, helpmate and adviser in all his undertakings, and especially was she helpful to him in his historical work. To her help and encouragement, more than to anything else, the success of his books are due. When her husband was stricken with paralysis, she nursed him with unusual skill and faithfulness for five years, until his death.

She was held in the highest esteem and respect by the whole neighborhood for her many high qualities, excelling especially in self-control, justness and probity. The writer never knew a more perfect character, nor a better example of wifely devotion and Christian fortitude. She was also a devoted Church member.

She leaves in her immediate family to mourn her, a brother, Edward M. Cabell, of Waynesboro, Va., and two sisters, Miss Lucy G. Cabell and Mrs. E. B. C. Seddon.

### Margaret D. Holliday.

In St. Louis, June 13, 1909, MARGA DUNCAN HOLLIDAY, daughter of the late William Duncan and Ariana Ambler Holliday, in the 85th year of her age.

A native of Winchester, Virginia, she was reared in an atmosphere of social refinement and fervent piety which left amarked impress upon her character. In 1850 she removed to St. Louis, and in 1868 to Indianapolis, where the last of her declining years were spent in the home of her brother, William Jaquelin Holliday. Having finished her course in faith, she passed peacefully from earth and is now "Numbered with Thy saints in glory everlasting."

### Memorial Chimes.

The chimes of Normandy and the chimes of Trinity are soon to have a rival in the chimes of Coney Island. Of course there are chimes, so-called, at the seaside resort now on the hurdy-gurdies, but the new chimes are to be the regulation church kind, weighing many thousands of pounds. Tney are now being made by the Meneely Bell Company, of Troy, N. Y., which cast the great chimes for the tower of the Metropolitan Life Insurance building in Manhattan.

The bells are to be installed in the steel tower at Steeplechase Park in memory of their daughter Gladys, by Mr. and Mrs. George C. Tilyou. The chimes will peal forth to a great audience on pleasant summer Sundays at the Island, and will be of such volume that when the air is clear and the wind in the right direction their music may be heard some miles out to sea.

## APPEALS.

### Fourth of July.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of "Washington the Churchman Catechism."

### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed) THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

## APPEALS.

### Saint Matthew's Mission, Fairbanks, Alaska.

For the three years last past, St. Matthew's Hospital, Fairbanks, Alaska, has been benefitted from the sale of fancy and useful articles. These articles have been contributed by friends in various parts of the States and the ladies of the local guild have arranged and sold them. It now happens, owing to new missions, wider extent of work, and other reasons, that about the only outside source of income which the Hospital can count on is the fair. The last year has been the busiest in the history of the Hospital, and more than ever before, it is filling a distinct need in the life of the church and the people of the far North.

We herewith make our formal appeal to Church-people everywhere to aid this work by contributing articles suitable for the fair. In a peculiar way St. Matthew's has demonstrated the possibility of a large work being accomplished through the small efforts of many. The previous fairs have been a burden to none and yet their results have been splendid and have gone more than half way toward making the work possible. The amounts cleared are as follows: 1906, $1,618.75; 1907, $2,043.50; 1908, $1,455.00; making a total of $5,117.25. Is it not a privilege to aid this work? Can we not make this year's fair the best of all?

We appeal for all sorts of fancy articles, and useful ones too. Anything that is saleable with you is in demand here. Let this be your guide.

Please send everything by mail enclosing the name and address of the sender so that the package may be promptly acknowledged. Packages may be sent from now *until the twentieth of August*. Address all packages to the Minister-in-Charge of St. Matthew's Mission, and mark "For the Fair" in the corner of the wrapper.

Realizing the unnumbered kindnesses of the past, and thanking you for them, I am, in the name of the mission, gratefully yours,

CHARLES EUGENE BETTICHER, Jr.,
Minister-in-Charge, St. Matthew's Mission.

Gifts for Missions are Trust Funds
They are carefully administered by
THE BOARD OF MISSIONS
as the authorized agent of the whole Church.

Last year the cost of administering and collecting, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

REV. A. S. LLOYD, General Secretary,
281 Fourth Ave., New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the Uunited States of America."

Spirit of Missions, $1.00 a Year.

### OLD NAME AND NEW NAME.

For the information of friends making Wills, the Trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name, GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

## PERSONAL.

Rev. W. T. Allan, who preached the Council sermon in the Church of the Advent, Birmingham, Ala., May 5, 1909, wishes to say to all who may have seen the sermon published in the Church Record, that there are many errors in the publication, due to mistakes of the typewriter. The proof was not revised by Mr. Allan. He exculpates the Editor. He will correct, revise, copyright and publish, for the benefit of the many who have asked for the sermon.

# The Household.

### The Farm Well.

The well is a necessity on many farms in Virginia, but it may be a very serious menace to health unless it is properly protected. A great deal of typhoid fever is spread by water, and much of it by well-water. As water at a reasonable distance below the surface, is seldom contaminated except through the mouths of wells, the chief duty of the farmer is to prevent seepage into the well from its mouth and from the surrounding soil.

The precautions for a sanitary farm-well are comparatively few and inexpensive. The location of the well is a matter of prime importance; it should always be situated above the level of the surrounding ground, and so placed that rains cannot wash trash or other waste into it. Furthermore, the well should be walled up with brick or stone, laid in cement, and with the wall projecting about two feet above the level of the ground. The top of the well should be made water-proof, to prevent any contamination from the surface. In addition, the wise farmer will gain much if he will lay concrete from the edge of the wall for several feet around the well. This will practically prevent any drippings into the well from the surrounding soil. A pump, fitting closely into the well, is preferable to a chain and bucket, as the latter may become filthy from contact with the hands. Where stock is watered at the well, a pipe or water-proof trough should be run for them some distance from the well, inasmuch as animals should not be allowed to stand about the well. Cleanliness in the surroundings of the well is of the very first importance.—Dr. E. G. Williams in Va. Health Department Bulletin.

### Lettuce—French Dressing.

Have your salad bowl, which is, of course, one sufficiently large to allow the salad a thorough tossing without sprinkling either the maker or the table-cloth, rubbed with onion, and the lettuce leaves, which have been carefully washed and thoroughly dried, brought to the table in it. It is well to allow the lettuce to lie in ice water for an hour before you are ready to use it, in order that it may be crisp and cold. Lettuce is one of the things which incorporates with great rapidity any substance with which it comes in contact, and consequently the flavor of the onion becomes a pleasing, but not predominant, portion of the dressing. To make dressing sufficient for from six to ten persons measure with your wooden or silver salad spoon, six spoonfuls of oil, to be poured as you measure it upon the lettuce, and the leaves thoroughly tossed in it. Then dissolve in two salad spoonsfull of vinegar two saltspoonfuls of salt, pour over the leaves, and, after another thorough tossing, serve. The great secret of French dressing is, that given the proper proportion, each leaf shall be thoroughly moistened, and for this reason stress is laid upon the tossing and mixing in the bowl. Salad is served after the meat or game course, and should be accompanied by plain water biscuit and cheese.


*Northwestern Mutual Life Insurance Company*

Is paying out and investing in both VIRGINIA and NORTH CAROLINA More than it receives from these States

New Business in Virginia 1908: **$2,147,800**

Larger than any other Company.

Gain in Insurance in Force in Virginia 1908: **$1,374,975**

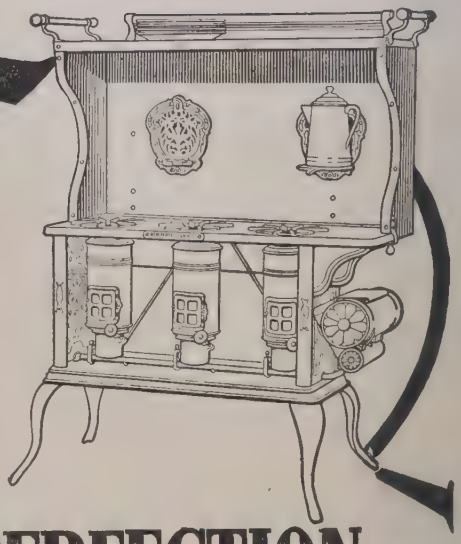
60 Per Cent. More Than the Next Largest.

T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
Richmond, Virginia.

**For the Summer's Cooking**

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

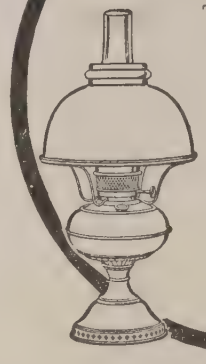
Kitchen work, this coming summer, will be better and quicker done, with greater personal comfort for the worker, if, instead of the stifling heat of a coal fire, you cook by the *concentrated* flame of the



**NEW PERFECTION**
**Wick Blue Flame Oil Cook-Stove**

Delivers heat where you want it—never where you don't want it—thus it does not overheat the kitchen. Note the CABINET TOP, with shelf for warming plates and keeping food hot after cooked, also convenient drop shelves that can be folded back when not in use, and two nickeled bars for holding towels.

Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The *Rayo LAMP* never disappoints—safe, economical and a wonderful light giver. Solidly made, beautifully nickeled. Your living-room will be pleasanter with a Rayo Lamp.

If not with your dealer, write our nearest agency.

**STANDARD OIL COMPANY**
(Incorporated)

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, JR., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

# Thoughts for the Thoughtful.

Faithfulness can feed on suffering
And knows no disappointment.

He who seeks to get without giving is a gambler, no matter what his business.

If your cup is small, fill it to the brim. Make the most of your opportunities of honest work and pure pleasure.—Henry Van Dyke.

If faith in God were a rose, many a heart would be without fragrance. If faith in God were fragrant, many a heart would be as a garden of spices.

If anger arise in thy breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are like breath to fan it.—Jeremy Taylor.

The man who has Christ dwelling in his heart need have no fear. He is fixed in his purposes. He is grounded in his faith. He is perfected in his hopes. Heaven is his home.

"I know that trial works for ends
Too high for sense to trace,
That oft in dark attire God sends
Some embassy of grace."
—Charles Lawrence Ford.

The order is not feeling, fact, faith; or feeling, faith, fact; but it is first God's facts, which are laid as a foundation of adamant; then our faith, which apprehends God's facts and rests upon them; finally feelings come when we fulfill the conditions upon which they depend.—F. B. Meyer.

Wise counsel is the following from Thomas a Kempis: "Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?"

Bless God for the wilderness; thank God for the long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne; you are nobler for all the sacrifices you have willingly completed. Sanctified affliction is an angel that never misses the gate of heaven.—Joseph Parker.

William's Wirt's letter to his daughter on the "small, sweet courtesies of life" contains a passage from which a deal of happiness might be learned: "I want to tell you a secret. The way to make yourself pleasing to others is to show that you care for them. The world is like the miller at Mansfield, 'who cared for nobody, no, not he, because nobody cared for him.' And the whole world will serve you so if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls 'the small, sweet courtesies,' in which there is no parade, whose voice is to still, to ease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing."




PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

THE BEST AND SUREST WAY. ✝ The BEST way to meet ill fortune is to prepare for it in the days of good fortune. This is a well known fact. And the SUREST way to prepare is to save up and deposit your money in the **PLANTERS' NATIONAL BANK,** which has the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,160,000

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, V[illegible]

Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1862.

THE VIRGINIA FIRE & MARINE Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

Richmond, Fredericksb'g & Potomac R. R.
TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line
to all Points
WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

COLLEGE OF WILLIAM AND MARY,
Williamsburg, Va.

Healthfully located on the famous Virginia Peninsula, where the American nation had its birth. Alma Mater of Jefferson, Marshall, Monroe and a host of other makers of American history.

I. Regular Academic Courses leading to A. B., B. S., and M. A. degrees.

II. Normal classes to prepare young men for positions in the public schools. 132 State appointments.

Total cost per session of nine months (board and fees) to students preparing to teach $133.00.

Total cost (board and fees) to students not holding State appointments $186.00.

Ask your school superintendents for an appointment to William and Mary. Next session begins September 16, 1909. For particulars address,

H. L. BRIDGES, Registrar.

**Cownes Home School.**

**For Girls. Near Aylett, Va.**

Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

**Church League of the Baptized**




A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**CHOIR EXCHANGE.**

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

**Organists and Choirmasters.**

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

**SHOPPING**

BY AN EXPERT BUYER

**Goods of every description, Personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.**

**ANNUAL EXCURSION**

**For the Benefit of the Retreat for the Sick, Richmond, Va.**

The annual excursion for the benefit of the Retreat for the Sick, will leave Richmond, July 22, the trip to occupy ten days. This has become a charming outing among summer pleasures. The itinerary last season gave great satisfaction. The expense was more than repaid by the pleasure and benefit of the tourists.

The route will be varied and most picturesque—Washington, Niagara, Toronto, Buffalo, Philadelphia, Atlantic City.

For particulars—address Mrs. Anna H. Rahm, Retreat for the Sick; Miss Bettie Ellyson, Number 10 E. Franklin street, Richmond Va., or Miss Mary Norwood, 108 N. 5th street, Richmond, Va.

ESTABLISHED 1877.

**Retreat for the Sick**

**919 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Blue Ridge Springs**

BOTETOURT COUNTY, VA.

ON NORFOLK & WESTERN R. R.

DR. ALFRED P. UPSHUR, House Physician.

PHIL F. BROWN, Proprietor.

**SUMMER BOARD.**

Delightful rooms in large Colonial house. Ample grounds. Shade. Meals next door. Address Box "I," Staunton, Virginia.

**BOARDERS WANTED.**

Wanted—A few boarders in pleasant country home, near Blue Ridge mountains. Attractive surroundings, fine shade, spring water. The MISSES PENDLETON, Delaplane, Virginia. 26je-3t

**THE HEIGHTS.**

Wanted—Summer Boarders. All modern conveniences. Delightful location. Beautiful lawn and large veranda. In the heart of the famous Shenandoah Valley.

MRS M. B. CALWELL, Harrisonburg, Va.

**COUNTRY BOARD.**

A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

**COUNTRY BOARD.**

Boarders wanted in country home. Five minutes walk from C. & O. trains, on James River Division. 100 miles from Richmond. Two trains daily each way. Plenty of fruit, excellent freestone water. Healthy locality, large grounds, fishing. References exchanged. Terms on application.

MISS E. B. SIMPSON,
Midway Mills, Nelson Co., Va.

**COUNTRY BOARD AT LEGO.**

Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

**THE SEATTLE EXPOSITION.**

Mrs. PENDLETON BROOKE, of Virginia, also formerly of St. Louis, will furnish accommodations for P. E. visitors at 1532 Belmont avenue, Seattle, Washington. On direct car line to Exposition. Take Broadway and Pike car at Union Station, and get off at corner of Belmont and Pine streets. 5je-4t*

**HILLCROFT.**

Beautiful country residence of graduate nurse of Johns Hopkins Hospital, Baltimore, Md., open to consumptives. Absolute rest and quiet. Size, number of windows, and beauty of rooms unsurpassed. No mosquitoes. Send for booklet. Address

MISS S. BRADLEY,
Hilltown, Bucks, Co., Pa.

12je-4t*

**JEFFERSON PARK HOTEL,**

**Near University, Va.**

Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,

Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

**SUMMER BOARDERS.**

Wanted—Summer Boarders, in a pleasant country home one mile from town. References. Mrs. WALTER RUAN, Bedford City, Va. 29may-6t*

**Boarders Wanted**

In a quiet home in the Valley of Virginia, on Norfolk and Western Railroad. Terms $5.00 and $6.00 per week.

L. S. LEWIS, Lynnwood, Va.

MRS. TALBOT, of 132 West 80th street, New York City, will receive guests with references.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC

For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00.

**Hicks' CAPUDINE Cures Sick Headache**

**Also Nervous Headache, Traveller's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.**

**CUTICURA CURED HIS SORE EYES**

**When 63 Years Old Eye-Balls and Lids Became Terribly Inflamed—Was Unable to Go About—Home Remedies and Professional Treatment were Equally Unsuccessful.**

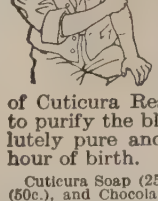
**TOOK FRIEND'S ADVICE: HAS NO MORE TROUBLE**

"About two years ago my eyes got in such a condition that I was unable to go about. They were terribly inflamed, both the balls and lids. I tried home remedies without relief. Then I decided to go to our family physician, but he didn't help them. Then I tried two more of our most prominent physicians, but my eyes grew continually worse. At this time a friend of mine advised me to try Cuticura Ointment, and after using it about one week my eyes were considerably improved and in two weeks they were almost well. They have never given me any trouble since. I was then sixty-three years old and am now sixty-five. I shall never fail to speak a word of praise for the Cuticura Remedies when I have an opportunity, and I trust that this letter may be the means of others being cured as I have been. G. B. Halsey, Mouth of Wilson, Grayson Co., Va., Apr. 4, 1908."

**SKINS ON FIRE**

**With Torturing, Disfiguring Eczemas, Rashes**

And other itching, burning, bleeding, scaly and crusted skin and scalp humors



are instantly relieved, and speedily cured, in the majority of cases, by warm baths with Cuticura Soap, to cleanse the skin, gentle anointings with Cuticura Ointment, purest and sweetest of emollients, to soothe and heal the skin, and mild doses of Cuticura Resolvent (liquid or pills), to purify the blood. Guaranteed absolutely pure and may be used from the hour of birth.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town, Natal, etc.; Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

**A Room for Sick Working Girls**

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

**WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.**

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

**LYCETT STATIONERS,**

317 N. Charles St., BALTIMORE, MD.

Engravers and Stationers to Society.

# Southern Churchman

1835 DOMINUS FRUSTRA NISI

VOL. LXXIII. RICHMOND, VA., JULY 3, 1909. No. 27.





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## We Want You to Know

That we have one of the most magnificent gatherings of

GOOD FURNITURE

Ever shown by a Southern house

We want you tc come and look each floor of our building over.

It matters not whether you wish to buy or not, we want to see you.

**SYDNOR & HUNDLEY, Inc.**

LEADERS,

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. ✠ ✠ ✠ ✠ ✠
Estimated on for **ANY PART** of the **COUNTRY.**
Correspondence Invited.

**CHURCH CHANGES, ENLARGEMENT** and **DECORATION** carried out During the Summer Months—
**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.
Write for Illustrations.

J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

# The Chatham Episcopal Institute
## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business Art and Music. Sixteenth Session begins September 8th, 1909.

**Genuine and Thorough INSTRUCTION AT Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157, CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

---

**UNIVERSITY COLLEGE OF MEDICINE,** RICHMOND, VIRGINIA.

MEDICINE—DENTISTRY—PHARMACY

STUART McGUIRE, M.D., President.

First-class in Standard and Facilities. Individual Instruction. Seventy Teachers. Number of Students Limited to Fifty in each Class. Three free catalogues—Specify Department.

---

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 8th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va., Principal. P. O., Gloucester, Va.

---



**Co-Operative School** FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment. $50,000 Plant. Ten Years Success.

BOARD AND TUITION $135

Manager Co-Operative School, Bedford City, Va.

---

## UNIVERSITY OF VIRGINIA

HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA

Letters, Science, Law, Medicine, Engin'r'g

**Loan Funds Available**

to needy and deserving students. $10 00 covers all costs to Virginia students in the College.

Send for catalogue.

HOWARD WINSTON, Registrar, University Postoffice, Va.

---

## Mary Baldwin Seminary

**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal, Staunton, Va.

---

## HORNER MILITARY SCHOOL,

J. C. HORNER, Principal — 1851-1908 — OXFORD, N. C.

CLASSICAL, Scientific, and English Courses. Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 58 years old with experienced teachers. Cadets dine with the principal and ladies of his family, securing the culture of home life. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding. Best moral, mental, physical, and social training. Shady lawns, athletic park, one-quarter mile runningtrack, 300 acres. Ideal climate, helpful environment. In the social atmosphere of refined Christian people. The town noted for over a century as an educational center.

---

## Converse College

**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.

ROB'T P. PELL, Litt. D., President.

---

WASHINGTON, D. C., Lafayette Square

## HAMILTON SCHOOL

**For Girls and Young Ladies**

WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK, Principal

**Opposite the White House**

---

**VIRGINIA MILITARY INSTITUTE,**

LEXINGTON, VIRGINIA

71st Year. State Military, Scientific and Technical School. Thorough courses of general and applied Chemistry and in Electrical and Civil Engineering. Degree of graduate in academic course, and degrees of Bachelor of Science in Technical Courses. All expenses, including clothing and incidentals, provided at rate of $365 per annum, as an average for the four years, **exclusive of outfit.** For information address

E. W. NICHOLS, Supt.

---

DISTRICT OF COLUMBIA, Washington,

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. MISS E. M. CLARK, LL. A., Associate Principal.

---

## THE MONEY SCHOOL

**Home School for Sons of Gentlemen.**

**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster, Box 20.

---

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector, Raleigh, N. C.

---

## Alabama Polytechnic Institute

Only School of Technology in Alabama.

64 Professors and Instructors. 20 Well Equipped Laboratories.

CHAS. C. THACH, M. A., LL. D., President.

**AUBURN, ALABAMA.**

Session begins Wednesday, September 8, 1909. Location high and healthful, 826 feet above sea level. Attendance, 701 students, from twelve States and three foreign countries.

Course of Instruction.—Nine four-year degree courses. Mines, Engineering, Chemistry; (1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy. Forty-one Professors and Instructors. New engineering hall occupied. New machines and equipment in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. First course of Agriculture established in the South. New library building. (8) History, Latin and Modern Language Course; (English (4 years); Latin (4 years); History (4 years); French (2 years); German (2 years); Mathematics (3 years); Physics and Astronomy; Political Economy; and Psychology. Thirty-seven Professors and Instructors. (9) Agriculture, Horticulture and Forestry. Fifty-three Professors and Instructors. (1) 3-year course in Pharmaceutical Chemistry, Ph. C.; (2) 2-year course in Pharmacy, Ph. G.; (3) 3-year course in Veterinary Medicine, D. V. M.

New Dining Hall, also board in private families. Tuition free to residents of Alabama. Agricultural hall in course of construction.

For catalogue and further information address the President.

# EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough in truction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art. Elocution Rates $180 per year upward. For catalogue, address W. C. MARSHALL, Principal.

**COLLEGE OF WILLIAM AND MARY,**

**Williamsburg, Va.**

Healthfully located on the famous Virginia Peninsula, where the American nation had its birth. Alma Mater of Jefferson, Marshall, Monroe and a host of other makers of American history.

I. Regular Academic Courses leading to A. B., B. S., and M. A. degrees.

II. Normal classes to prepare young men for positions in the public schools. 132 State appointments.

Total cost per session of nine months (board and fees) to students preparing to teach $133.00.

Total cost (board and fees) to students not holding State appointments $186.00.

Ask your school superintendents for an appointment to William and Mary. Next session begins September 16, 1909. For particulars address,

H. L. BRIDGES, Registrar.

# Virginia College

**For Young Ladies,**

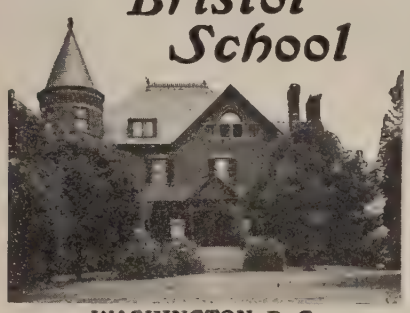
**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South for women and girls. Modern building. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Conservatory advantages in Art, Music and Elocution. Certificates received at Wellesley. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President, Roanoke, Va.**

**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

# *Bristol School*



**WASHINGTON, D. C.**

An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantages in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address

**Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th St., Washington, D. C.**

# State Normal School

HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.

First session begins September 28, 1909.

Send for free illustrated announcement to

JULIAN A. BURRUSS, President,
Harrisonburg, Virginia.

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.



## RANDOLPH-MACON ACADEMY

**For BOYS and YOUNG MEN**

**Bedford City, Va.**

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address

**E. SUMTER SMITH, Principal.**

## Cow nes Home School.

**For Girls. Near Aylett, Va.**

Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

## The Bingham School



**Orange County, near Mebane, North Carolina**

*Established 1793*

A busy and lovable home for boys, on Southern Railway, in the country. A location famous for safety, health and beauty. Strong graduate faculty of Christian men, giving constant and individual attention. Military discipline, firm yet affectionate. Outdoor life, with Tennis and other healthful sports. Hazing abhorred. Bible, Physical culture and fine Penmanship, specialties. Full Classical, Commercial, Scientific and Music Courses. Small classes. Terms reasonable. For illustrated catalogue, address

**PRESTON LEWIS GRAY, B.L., Principal, Box 9.**

# Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER, Principal, Box 17.**

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian Home and Training School

For the Feeble-Minded and Epileptic. Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## ST. AGNES SCHOOL

**FOR GIRLS. ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

CENTRAL BUREAU OF EDUCATION,
PARIS, KY.,

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va

# COMMONWEALTH BANK

**12 North Ninth Street, RICHMOND, - VIRGINIA.**

**CAPITAL = = $200,000.00**

**4** PER CENT ON Savings

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

# BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

# NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

**RICHMOND, VIRGINIA.**

# CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.

**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
OLIVER ART WORKS 229 W. 28th ST. NEW YORK

MENEELY BELL COMPANY.
22.24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Church Chime Peal BELLS

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

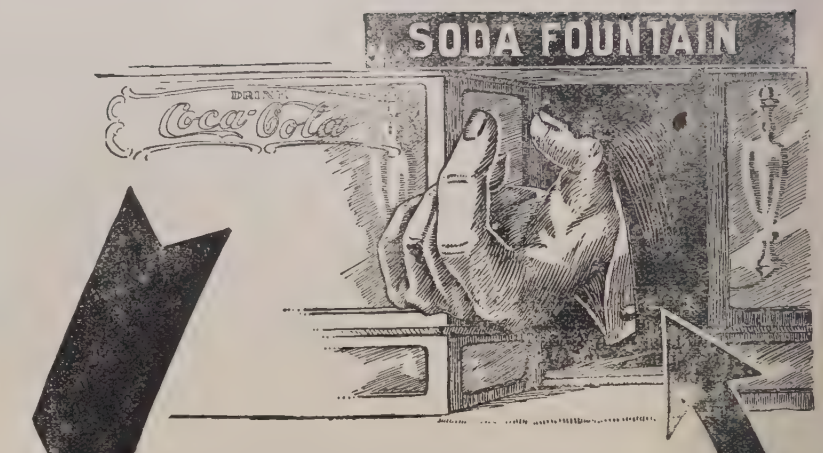
**Hope-Jones Church Organs**

IF refinement and churchly dignity are desired, we offer an instrument vastly different from the conventional type. Mr. Hope-Jones built organs in Worcester (Eng.), Edinburgh, Llandaff Cathedrals; Warwick Castle (Eng.); Allahabad Cathedral (India); Australia and New Zealand; Ocean Grove Auditorium, N. J.; Buffalo Cathedral, N. Y.; St. James P. E. Church, New York City, etc., etc.

To meet the demand, our factory has been enlarged, assuring more rapid and economical production.

Our church organs furnish fifty per cent. greater volume and variety and delicacy of tone, per thousand dollars expended, than any that can be obtained elsewhere. Send for printed matter and proof.

HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 Union Square, New York City




**Come In!!!**

**Hot?** Come in and get a glass of Coca-Cola—it is cooling and refreshing.

**Tired?** Come in and get a glass of Coca-Cola—it relieves fatigue.

**Thirsty?** Come in and get a glass of Coca-Cola—it quenches the thirst.

DRINK Coca-Cola

Whenever you're bodily fagged or brain weary or just want a delicious, wholesome, thirst-quenching beverage.

GET THE GENUINE

**5c Everywhere**

Whenever you see an Arrow think of Coca-Cola.

Who goeth in the way which Christ hath gone
Is much more sure to meet Him than one
That travels byways.

—George Herbert.

Here is my work to do, to worry over . . . My work, I say. But, if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—Phillips Brooks.

It is with rivers as it is with people, the greatest are not always the most agreeable, nor the best to live with.—Henry van Dyke.

Not all Christians believe in Missions! Someone loved enough to think it worth while to make Christians of us. If we do not think it worth while to pass it on, someone wasted a lot of valuable time!

He who is fretting over the rain of yesterday cannot enjoy the sunshine of to-day any more than he who is bemoaning the past can get joy out of the present.

Look round the habitable world, how few
Know their own good, or, knowing it, pursue.

—Dryden.

Gratitude is the mother of virtues.—Cicero.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JULY 3, 1909. No. 27.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### THE LAMBETH CONFERENCE AND CHRISTIAN UNITY.

From the Council Address of the Bishop of Connecticut.

Sailing soon after the last convention, I arrived in London in time to be present at St. Paul's at the great closing service of the Pan-Anglican Congress, also at the memorable serices in Canterbury cathedral and in Westminster abbey, which opened the Lambeth Conference. From July 6, to August 5, I was in attendance upon the sessions of the Conference and the meetings of the committee on which I had been appointed. The encyclical letter, together with the reports and resolutions of the Conference, will be found in a paper volume which I am confident would be of interest and value to many.

Therein let me call attention to the resolution and report of reunion and intercommunion, and particularly now to the following words of the report: "Members of the Presbyterian churches who have, or may have, a real desire for fuller union with the churches of our communion may be assured that the way to such an arrangement as has been indicated above is not barred by obstacles which cannot be overcome by mutual considerations, under the guidance of Him who is the Spirit alike of unity and truth."

Here I must confess my disappointment at the lack of specific mention of others, besides Presbyterians, in view of the remarkable paper read, by Dr. Newman Smyth, at my invitation, in the parish house of Christ church, New Haven, a year ago. In explanation of this omission, let me say that, while the committee were deliberating, leading English Congregationalists appeared before them, as I understand, and disavowed sympathy with those suggestions and endeavors toward unity. Moreover, while in England Congregationalism is not so important relatively as it is in New England, in Britain the Presbyterian Kirk established in Scotland naturally occupies a large place in the public eye. To my regret I was not a member of the committee on reunion. When its report, however, was brought into the Conference, I moved that there be inserted, after the sentence above quoted, an asterisk with the following foot note: "A like assurance is expressed to such members of other non-Episcopal churches as, while loyally holding the faith, may also be looking to the historic Episcopate as the bond of visible unity." It had been decided that the reports of committees should, if adopted, be received without any change. My hope was that an exception might be made in regard to this proposed foot-note. But I was not surprised when the Archbishop, with entire courtesy, declined to entertain my motion. I had done what I could.

Just now I referred to what I have understood to be the attitude of certain Congregationalists in England. How different is the attitude of some of our brethren of that name in this State may be seen from the fact that they made the earliest response to the utterance of the Lambeth Conference, in the passage of the following resolution at the last Congregational Conference of Connecticut; "Wereas, The Conference of Bishops of the Anglican Communion, recently held in London, have given expression to the conviction that 'for the effective conduct of the war against mighty forces of evil in Christian lands, a new demand for Christian unity' has arisen and, besides other notable utterances looking towards a greater comprehension of the Christian churches, they have resolved that it is desirable 'to arrange conferences with representatives of other Christian churches, and meetings for common acknowledgment of the sins of division, and for intercesion for the growth of unity; therefore, "Resolved, That this Conference, appreciating the spirit of this utterance, and recognizing the supreme importance of the realization of the visible unity of the Christian Church appoint a committee of three to take under consideration our relations and obligations to other Christian bodies, to further during the coming year any such conferences for this end which the comittee may deem desirable, and to report upon the whole subject of church unity at the next annual meeting of this conference."

Upon this committee were appointed two distinguished divines and the chief justice of the State. This committee requested of me an informal conference. In the communication addressed to me was presented, to quote its language, "An ideal of essential unity above mere half-way federations." By my invitation there was held at my house on May 5 the informal conference requested. There were also present by my invitation the Rev. Dr. William R. Huntington, of New York; the Rev. Dr. Francis Goodwin, of this city; and the Rev. Dr. William M. Grosvenor, of New York. By those of us there gathered it was, I am sure, felt to be a memorable meeting. Regarding it, it is enough now to say that, while we knew ourselves to be confronted by grave problems of momentous importance, yet, after a full and frank discussion, we were beyond expectation encouraged to find how few, after all, were the difficulties in the way of coming more closely together, and how much within possibility seemed the solution of those problems.

Action or resolution by this convention I do not propose. To the Archdeacons, however, I have already suggested, and I take this opportunity to recommend to you, that throughout the diocese there be held, with our Congregational brethren and other Christian brethren, should they desire it, informal conference which shall not be too large, and which may carry into effect the following resolution of the Lambeth conference: "The members of the Anglican communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centers.

As I frankly told those brethren, at that private conference referred to, we could not and would not even seem to move this church from her place among the ancient historic churches, and our desire for unity must look in those directions also. None the less may we, and without compromise of principle, give words of sympathy and hands of

help to these neighbors and brethren who have a yearning after genuine and visible unity. Let me once more quote from the Lambeth report these words: "Meanwhile the committee would commend to the church an ideal of reunion which should include all the elements of divine truth now emphasized by separated bodies; in a word, the path of efforts towards reunion should be not compromise for the sake of peace, but comprehension for the sake of truth, and the goal not uniformity but unity."

It is, I am convinced, brethren, no mere sentimental and temporary make-believe that we ought to be seeking, such as an exchange of pulpits, which has never brought any two denominations that practice it into one, and which manifestly would only delay such a movement as now seems not beyond the bounds of possibility. It is the real thing that we ought to endeavor to attain. To that end it is useless to ignore or minimize differences. Facing them frankly, it is better to seek matters of agreement as starting-points of definite endeavor toward overcoming the differences in a larger unity. To that end we may well take pains to study the doctrines and appreciate the position of those who are separated from us." In particular I deplore the perhaps honest, but certainly quite unwarranted misconceptions of Dr. Newman Smyth's proposal which were expressed last summer in certain contributions to the Religious Press. The end ought to be the attainment of unity without any sacrifice of principle; while there may be requisite and necessary, on our part and on the part of those brethren, a sacrifice of prejudices which have sometimes been mistaken for principles.

Our end ought to be such a visible unity as shall be agreeable to the will of God. To that end the great means is prayer in the name of Him Who prayed for the oneness of His disciples. To that end, also, there is something else in its bearing iportant, namely, that all should be, as the Lambeth report suggests, "careful to avoid in speech and act anything savoring of intolerance or arrogance." To that great end, whither many hearts yearn, and whither the Lord in His own way and time is, I believe, leading His people, suffer me to exhort you, brethren, to the cherishing and the manifestation of that spirit of brotherly kindness and of love which is of the essence of practical Christianity. Dr. Smyth bears witness to this spirit in the heart of our departed brother, Dr. George Brinley Morgan. His last words to him were: Dr. Smyth, in view of the great problems which our increasing population is bringing upon us, we must become one." And, he added, "It is love in the hearts of us all that shall make us one." Soul of loyalty to Christ and His church, our dear brother said that among his latest utterances, "And by it he being dead yet speaketh."

Love "believeth all things, hopeth all things." Faith, hope and love may look for and pray for and may work toward the realization, in God's own time, of that vision of the city at unity in itself, into which each now separated part of Christendom shall have brought its particular contribution to the rich life of the whole; the catholic commonwealth, the city, one yet free, which is the mother of us all.

## BOOK REVIEWS.

**Epochs in the Life of Paul.** A Study of Development in Paul's Career. By A. T. Robertson, A. M., D. D., Professor in the Baptist Theological Seminary, Louisville, Ky. Scribner. For sale by Bell Book and Stationery Co., Richmond.

The author has heretofore published his "Epochs in the Life of Jesus," and the favorable reception given that work encouraged him to prepare and publish this companion volume. His task was to present a complete outline of the life and work of the great Apostle in a comparatively short compass, and this he has accomplished most admirably, producing a work of about 300 pages which is calculated to be eminently useful. The style is terse and vigorous, the tone evangelical, the matter sufficiently full without being burdened with unnecessary details. The careful reader will soon note indeed that the author views a number of incidents in the ministry of St. Paul from a strictly denominational standpoint, and this is of course to be regretted in a work otherwise so excellent.

E. L. G.

**The Witness of the Heart and Other Sermons.** By the Rev. Henry Morgan Stone, New York. Longmans, Green and Co., 1909. $1.25, net.

"I would like people to know some of these visions that I have found so beautiful. You see a man cannot help taking a little seriously the thing that is the chief expression of his life, whether it mean much to other people or not." So wrote the young preacher, rector of Trinity church, Newport, R. I., after an attack of illness several years ago. When he died last year this little volume of twenty sermons was published according to his wish. They are not great sermons, but are well adapted to the demands of the present day, being short, attractive in style, and not without insight, originality, and a warm glow of spiritual earnestness.

E. L. G.

**Torch-bearers on the King's High-way.** By Kate Harper Haywood, Teacher of Missions in St. Stephen's Church School, Lynn, Mass.; with Prefatory Note by Rev. Everett P. Smith, Educational Secretary of the Domestic and Foreign Missionary Society. Milwaukee: The Young Churchman Co.

An admirable sketch of certain notable pioneer Missionary leaders and workers. The men who are written of are Robert Hunt, Bishop Crowther, Bishop William J. Boone, Bishop Schereschewsky, Bishop Jackson Kemper, Bishop Whipple, Bishop Rowe, David Livingstone, Bishop Hannington, Alexander M. Mackay and John Coleridge Patteson.

As an introductory study of the Mission Work of the Church, especially for young people and Junior Auxiliaries, it would be hard to find a better or more compact booklet than this.

## Literary Note.

A new edition of "The Spiritual Development of St. Paul," by the Rev. Dr. George Matheson, the blind preacher and theologian, is being brought out by Thomas Whittaker, Inc. It ranks as one of the more permanently valuable books of the present decade.

## The Outlook.

The contents of the June 26 Outlook are varied in character, interesting in quality and of high literary merit. The editorials include approval of the Corporation excise tax and a warning to Congress that the country demands a readjustment of the tariff in harmony with the economic changes that have taken place. "Robin Hood in Jones Street," by Zona Gale, is an account of a May festival among the tenement houses in New York. "Porto Rico Under the American Flag" consists of two articles, one by Dr. Lyman Abbott, and the other by his daughter, Miss Abbott, being the results of observations made by them during a tour of the island. Both articles are pleasingly illustrated. "An Alliance of Architecture and Sculpture" is also beautifully illustrated. "To the Birds of Appletown," by Myra A. Lamprey, is a charming story, in which the birds and their songs play a tuneful part. "The Youth of Ireland," by Myra Kelly, relates to the National Schools of Ireland. "The Hamadrayed," by Walter Savage Landor, is given, with a criticism of the poet by Hamilton Mabie. The addresses delivered at the unveiling of the Longfellow statue by Bliss Perry and Hamilton Mabie are reprinted. "The Man Without a Country," by the late Edward Everett Hale, is the sad story of Lieutenant Philip Nolan, of the U. S. Navy, who took part in Aaron Burr's "Orleans Plot," and upon conviction of treason was sentenced never to hear the name of the United States again, Nolan having said to the court, "I never wish to hear of the United States again." The Lieutenant was thereafter sent on long cruises, with instructions to the commanders over him that no one should mention the United States to the prisoner, and the scheme was probably carried out until Nolan died. Thus he became known as "The Man without a country."

## PAMPHLETS RECEIVED.

**Pain and Suffering:** their place in the World. By the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont, Milwaukee. The Young Churchman Co. Price 10 cents. A most admirable treatment of a much and often misunderstood subject. Profoundly spiritual and eminently practical.

**In Memoriam.** Eva Smith-Cochran, St. John's Church, Yonkers, Quinquagesima Sunday, 1909. Printed by request.

**Confirmation, or the Laying on of Hands.** By the Rt. Rev. C. P. Anderson, D. D., Bishop of Chicago. A. C. McClurg and Co., Chicago. Price 10 cents.

**The Lily and the Rose.** By Marie F. Swift. An illustrated booklet of verse.

**What Think Ye of Christ?** A Sermon by Rev. R. W. Hogue, Chapel of the Cross, Chapel Hill, North Carolina.

**A Correspondence,** between the Rt. Rev. Bishop of Fond du Lac and the Rev. the Rector of St. Patrick's Church, Fond du Lac. Distributed by the Bishop of Fond du Lac.

**A Short History of the Christian Social Union,** in this Country and in England; together with a statement of its present purposes and aims. Single numbers, 10 cents. Philadelphia: Office of the Secretary, Church House, corner 12th and Walnut streets.

**The Christian Social Union.** Officers and Committees. A brief statement, Constitution and By-Laws. Philadelphia; Office of the Secretary, Church House, corner Twelfth and Walnut streets.

**A Sermon** delivered Easter-Day; At Christ Church, Point Pleasant, West Virginia, Rev. J. Howard Gibbons, rector; Prelate Franklin Commandery, No. 17, Knights Templar. Attended by the Commandery. Published by request.

**The New Spiritual Healing** and the old Sacrament of Holy Communion. Paper read before the New York Clerical Club and the Clericus, by George Williams Douglas, D. D., Canon of the Cathedral of St. John the Divine. Published by request.

**The Policy of Trinity Parish.** A Sermon preached in Trinity Church, New York, on Low Sunday, April 18, 1909, by William Thomas Manning, D. D., Rector. Every fair-minded man who wants to know the truth as to the recent bitter attacks on Trinity Church should get this Sermon and read it carefully.

**"Scenes of Childhood,"** a poem, illustrated and published in booklet form; issued by Whittet and Shepperson, Richmond, Va. This poem appeals strongly to all lovers of homelife. On sale at Miller and Rhoades, Richmond, Va., and also in other cities. Price 25 cents.

# Church Intelligence.

### CALENDAR.

**July.**

1—Thursday.
4—Fourth Sunday after Trinity.
11—Fifth Sunday after Trinity.
18—Sixth Sunday after Trinity.
25—Seventh Sunday after Trinity.
St. James the Apostle.

**Collect for Fourth Sunday After Trinity.**

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

## Foreign.

### The Great Church Pageant.

Six performances, three thousand performers, and a stand to hold five thousand spectators—such was the Pageant scheme of seven months ago. Thirteen double performances, over four thousand performers, and a stand holding nearly seven thousand spectators, filled every time—such is the Pageant as it has actually been.

It may be worth while to point out how Protestant the Pageant is, in spite of its incense and its intonings, and its splendid vestments. In the first part, the "Alleluya Victory," the "Foundation of Iona," and "Aidan and Oswald" protested against giving the sole credit of English Christianity to Augustine and Rome; protested also against dismembering the Church of this island by dis-establishing its Welsh dioceses. Dunstan and the Monks protested, with perhaps a little too much melodrama, against the weak point of the monastic system, its failure to honor family life; as the Suppression of a Monastery in the second part called out our sympathy for an institution which, although it had outgrown its usefulness, should have been less wastefully and violently ended.

Our protest, as the only one of the Reformed Churches that has not broken with the past, against the notion that our Church is less than 400 years old, is contained in the Consecration of Archbishop Parker, which forcibly asserts its historic continuity from the earliest times; our protest against Roman dogmas, as the only one of the Historical Churches which takes the Scriptures as its sole rule of faith, is contained in the Presentation of the Authorized Version of the Bible to James I. The position of the counterpart to the "Granting of the doctrine and apostolic in its discipline," could not be better conveyed. "The Execution of Laud" protests against the spirit of rebellion and schism; and "The Acquittal of the Seven Bishops" balances it by protesting against unconstitutional exercise of the Royal prerogative. It is the counterpart to the "Granting of the Great Charter" in the first part, which shows the Church, in the person of Archbishop Langton, maintaining the liberty of the subject.

We may also notice that the Evangelical Revival of the eighteenth century is represented, while the Oxford Movement of the nineteenth century is not represented.

On the whole, the selection of episodes has been judicious, and we are carried down the stream of time, from the rude beginnings of Christianity and civilizaton to the stage we have now reached; from the Romano-British Church, which sent Restitutus to the Council of Arles in 314, to the Irish, Scottish, Welsh and English Churches, built up by the combined labors of evangelists from the outskirts of the Empire, such as Ninian, Patrick, Columba, Aidan; and from its center such as Augustine, Mellitus and Paulinus. Great Archbishops of Canterbury, Dunstan, Thomas a Becket, Langton, and the times they made, pass before us; and then we pause on the everyday life of the people in the fourteenth century, with the Miracle Play and the Pilgrimage Scene. So we go on to the second part, which is far richer in coloring and scenic effect than the first. Wycliffe, championed by John of Gaunt; then the Funeral Procession of Henry V, a very striking historical spectacle, but less closely connected with the Church than any other scene. A crusading scene, or the scene from John Wesley's life originally proposed would have had more ecclesiastical significance. The Founding of King's College most appropriately introduces one of our two ancient universities, and the youthful Henry VI. with Cardinal Beaufort form a gorgeous pair. The white robes and the sweet voices of the two-score Cistercian nuns in the fourth scene are most effective. We pass to the most splendid scene of all in the Coronation of Edward VI, the scarlet yeomen of the guard and the brilliant sixteenth-century dresses being well shown up by the electric lights against the dusky background as the tardy midsummer twilight gathers. Most effective, as representing the pure popular teaching of the Reformation, is Bishop Latimer's Sermon on the Plough, in Mr. Marshall's ringing voice. The Consecration of Bishop Parker is notable for what it represents rather than for its striking character as a scene, like the Sacring of the Conqueror. The Presentation of the Authorized Version to King James is a very fine scene, and one notes, as in the case of King John, of the Seven Bishops and of the Epilogue Procession, how well traditional portraits of individuals have been reproduced by the performers. The crowd is particularly good in the Execution of Archbishop Laud, with its weeping Royalists and its psalm-singing Puritans. Very wisely, there is no attempt to represent the actual decapitation; and one wishes that the actual slaying of Archbishop Thomas had been likewise veiled, for it roused some of the audience to discordant laughter. The last scene, the Acquittal of the Seven Bishops, is excellent, and forcibly suggests the debt of the nation to the Church, and how indissolubly all that is best in our national life is bound up with the faith we profess. That is indeed the main thought of this whole showing forth of our Church becoming conscious of itself and of its high destiny.

The Epilogue of the Eighteenth Century introduces the Wesleys, and the founders of the two great societies, the S. P. G., and the C. M. S., through which the Church now carries out the missionary commission, evangelized Britain. Then follow the banners representing the development of the Church of England, which in 1783 had but fifty-three bishops, all within the United Kingdom, into the Anglican Communion, with its more than 300 Bishops all over the world. Almost too quickly to be recognized, however, they passed by, while one was trying to discover if the infant Chinese Church was there as well as the Nippon Sei Kokwai. And then the lights were put ont, and all the performers in both parts were massed on the greensward bearing torches and the hymn, "O God, our help in ages past," was sung by spectators as well as performers. The omission of the Nicene Creed, which was to have formed the climax, was perhaps seemly under these circumstances; but it is to be regretted that we could not have had the Apostles' Creed, at any rate, at some pause in the Pageant, when all could have entered reverently into the purpose of its recital.

## American.

### Consecration of Bishop Brewster.

The Rev. Benjamin Brewster, D. D., was consecrated Bishop of the Missionary District of Western Colorado, in St. Mark's cathedral, Salt Lake City, Utah, on June 17. The sermon was preached by the Rev. Chauncy B. Brewster, D. D., Bishop of Connecticut, a brother of the Bishop-elect.

The presenters were Bishop Spalding of Utah, and Bishop Griswold of Salina.

Bishop Brewster of Connecticut and Bishop Nichols, of California united with Presiding Bishop Tuttle in the laying-on-of-hands. The Greek Orthodox Church of Salt Lake was represented by Archchimandrides Parthenion Limberopoulos and Deacon Daniel Skarpes, who wore the black vestments of the Greek Church with the high, circular caps. The Greek Churchmen were accompanied by N. P. Stathakos, president of the local Greek community.

Bishop Brewster, in his address, outlining the duties of the office, said the position of Bishop was not one of lordship over a heritage, but, rather, it was a position of leadership into the full realization of brotherhood as planned by Christ for men. The duty of a bishop, he said, would be to lead through kindly influence rather than to command, and through the influence of prayer and works with upright living,

men should be brought together into this brotherhood. In this work, he said that while there should be no compromise of principle, It was useless to minimize and ignore differences—means should be sought to overcome these differences. "In the measure in which he is a brother will be his power to lead men into the brotherhood of Christ."

At night in St. Mark's cathedral, of which the newly-consecrated Bishop Brewster has had charge, addresses on the missionary work of the Church were read by Bishops Tuttle, Griswold, Spalding and Benjamin Brewster. The latter said he would not say "good bye" to the people of St. Mark's but hoped soon to return to tell them something of the missionary work in Colorado.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Kenyon College—Ordination—New Parish Buildings for Church of the Ascension, Lakewood.**

Kenyon College, at its annual commencement, held on Wednesday, June 23, conferred the honorary degree of Doctor of Divinity upon the Rev. William Thompson, rector emeritus of St. James' memorial church, Homewood, Pittsburg, Pa. The Rev. Dr. Thompson is a graduate of Kenyon College, in the class of 1858, and of Bexley Hall, in 1861. He was presented for the degree by Dean Jones, of Bexley Hall. The honorary degree of doctor of laws was conferred upon the Hon. Judson Harmon, Governor of Ohio, who was presented by Professor Barker Newhall, of Kenyon.

Plans are being prepared for the new parish buildings, which will be erected by the Church of the Ascension, Lakewood, Ohio, of which the Rev. George Frederick Williams is the rector. Lakewood is a suburb of the city of Cleveland, which it adjoins upon the west, and will doubtless in the near future become a part of the city itself. The building which is being planned by the rector and vestry of this parish will be unique, even among city churches. In the church building, beside the auditorium and choir and vestry rooms, will be suites of seven rooms for seven or eight poor families, who will be given their quarters free of charge. There will be a hospital for the care of the sick of the parish and a gymnasium for physical training. There will be a large assembly room, capable of being thrown into the main auditorium, and thereby affording seats for two thousand persons. Libraries, reading rooms, offices for parish purposes, dining room and kitchen also will be provided. Mr. Andrew Cobb, of Cleveland and Paris, is the architect and is now engaged in preparing the plans. The Rev. Mr. Williams has long been keenly interested in sociological work and this building will represent his idea of an institutional church.

Announcement was made at the Commencement of Kenyon College, Gambier, Ohio, on Wednesday, June 23, of the gift to the institution of the sum of one hundred thousand dollars, by Mr. Samuel Mather, of Cleveland, the income to be used for the purpose of increasing the salaries of the professors. It is to be applicable to the salaries of the college and seminary professors alike and the income will be immediately available. This gift is regarded by the friends of Kenyon as the most important which has been made to the institution in recent years. It means much in the way of adding to the efficiency of the institution.

Commenting upon Mr. Samuel Mather's latest gift to Kenyon College, The Cleveland Leader, in its issue of Wednesday, June 23, pays this high tribute to the Gambier institution.

"Kenyon is a small college, but it has a remarkable record of good work done and strong men graduated. Its high place in the history of Ohio, and of the country is secure. Its alumni hold their own with the graduates of many institutions much larger and older, in the big tasks of American life. This quality has been made possible by a talented and learned faculty as well as by the excellence of the material furnished by the undergraduates, many of whom are the sons and grandsons of Kenyon's loyal students of other days. It is impossible to get such results in any college without the right men in authority. Kenyon's Gambier, the chapel of Kenyon Colfame has been made by the work of its students and its faculty alike."

In the Church of the Holy Spirit, lege, Bishop Leonard, ordained to the diaconate on Sunday morning, June 20, Mr. George Alvin Wieland, A. B. Mr. Wieland is a graduate of Kenyon College, in the class of 1907, and a member of this year's class in Bexley Hall, the Theological Seminary of Kenyon, from which he graduated on June 23, with the degree of Bachelor of Divinity. He has been appointed to the charge of Grace church, Defiance, Ohio.

The Rev. Samuel Edward Thompson, rector of Grace church, Ravenna, has accepted a call to be the assistant to the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, with special charge of St. Andrew's church, Barberton. He will enter upon his duties the first Sunday in July.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Miss Emery's Missionary Tour of the World—The American Church Union—The Late Council of Presbyterian Churches.**

Miss Julia C. Emery arrived home last week after a missionary tour of the world that has lasted considerably more than one year. She went last spring a year ago to London, where she attended the Pan-Anglican Congress and saw something of missionary methods in the organizations in London. From there she went eastward on a tour that took her to all of the fields where the Church has work, or nearly all of them. She returns looking remarkably well, and warm in her praises of work she saw being accomplished.

On her way from the Pacific, she visited Los Angeles, Sacramento, Eastern Oregon, Idaho, Spokane, Utah and a number of other home districts, and feels that while she gave much time to the foreign fields for observation and acquaintance, she has not neglected the domestic one. It had been nineteen years since she visited before the domestic fields of the West, and the advancement noted by her since her last visit is most marked and gratifying.

While in the East she made special study of work done by women. She was gratified by it, and also remarked to what large extent native women assist. She saw much work being done by American women under quite inadequate surroundings and with equipment not at all what it ought to be, yet she heard no complaints. Everywhere she found workers glad of their service, and looking forward to greater things.

The American Church Union, the new organization to defend the doctrine and worship of the Church, says that new members are being received, even in hot weather, at the rate of two to ten a day, and that new branches are forming in a number of cities. The president of the Union, Clinton Rogers Woodruff, of Philadelphia, states that the purpose is to study the working of Canon 19 amendment, and by next year make up a plan of action toward it. Officers of the Union resident in New York disclaim any relation between the American and the English Unions. One of them says the American Union will not dabble in ritual, either the thing itself or discussion of it, and that rather the Virginia Churchman is to be welcomed than the Fond du Lac one. Nevertheless both Fond du Lac Bishops are vice presidents. It is stated that a branch is forming in New York, made up chiefly of members of St. Mary the Virgin parish.

There are persistent rumors that St. Thomas' parish will not, after all, erect the new church on the old site at Fifty-third street and Fifth avenue. The rumors cannot be verified, but announced starting of work on a new church does not start, and it is said there will be nothing done this summer. The halt seems to be due to caution on the part of the vestry in the matter of erecting a church in the midst of what must soon be a business section. No decision has been reached, and pending, further delay obtains. The church was burned in the summer of 1905.

A Council of Reformed Churches holding the Presbyterian system of government, the ninth to be held, has just adjourned in this city. The time of year was unfortunate, the weather being hot and many people out of the city. About fifty delegates came from Europe and one hundred and seventy-five from the United States and Canada. The anniversary of the birth of John Calvin was the occasion for many addresses on Calvinism. The results of the Council, or what was learned at it, seems to be the following, according to one of the founders and oldest members: Personal acquaintance of world leaders, and this is held to be more valuable than any other one thing. The taking up of the world evangelism started by the Presbyterians North, and which is now stirring Australia. The desire of Presbyterians that education of children, in both public and private schools, have more of religion in it, the secular being regarded as insufficient. The fact that higher criticism has changed its basis from literary to historical. And the marked changes of Roman Catholics in South Eastern Europe, in most cases to the Old Catholic standard, but in some to the reformed.

The Rev. Carroll Nevada Smith, in his farewell sermon upon resigning the rectorship of St. Luke's church, Mount Joy, Pa., spoke kindly of the vestry for the courteous treatment he had always received from them, and expressed his hope for the future good of the church. During his rectorship the new parish house was built and a large number of members added to the church.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Bishop Harding's Visitations in Southern Maryland—Vacant Parishes in the Diocese—Trinity Church Takoma Park—New Organ for St. Thomas', Washington — Open-Air Services at Fort Myer and at the Cathedral Close.**

The Bishop of Washington is engaged in visitations to the parishes in the Southern Maryland counties of his Diocese, and is meeting with cordial welcome in all. His genial manner and readiness to help and forward plans for Church development are encouraging to those who have been without Episcopal care for so long a time.

On Tuesday, June 22, the Bishop held a conference of the Prince George's county clergy, in Marlboro, at the Trinity church rectory. The rector, the Rev. F. E. McManus, and wife, had the Bishop and clergy to dinner and at night of the same day, gave a reception in honor of the Bishop, which was attended by parishioners and friends.

The Rev. Mr. Wright has resigned Christ church, Chaptico, St. Mary's county, Maryland, leaving that handsome brick Colonial church vacant and an excellent people without a pastor.

St. Paul's parish, Prince George's county, is again vacant, that earnest missionary, the Rev. F. V. Baer, having resigned, and removed to Sag Harbor, Long Island, N. Y.

All Faith parish, St. Mary's county, for a year or more without a rector, now has a pastor in the person of the Rev. O. W. Zeigler, who resigned Durham parish, Charles county, to accept this fine Colonial parish. But Durham parish, one of our most desirable country parishes, is thus left vacant.

There are now the following vacant parishes and churches in this Diocese: King and Queen parish, St. Mary's county, with its Colonial church at Chaptico, at whose East end is the burial-vault of the Key family; St. Paul's parish, Prince George's county, with its Colonial brick St. Paul's church, associated with the name and work of Maryland's first Bishop, Dr. Clagett, who was also the first Episcopal Bishop consecrated on American soil; Durham parish, Charles county, with its ancient brick Christ church, of the early Colonial period, and, for several years succeeding the War of the Revolution, having as vestryman, Washington's friend and neighbor on the Potomac, General William Smallwood, of the Maryland line in the War of Independence. Trinity parish, Charles county, with its two handsome brick churches, some eight miles apart, of the period immediately succeeding the Revolution. These parishes are all provided with rectories and more or less land for gardens and room for horses and cows.

Trinity church, Takoma Park, D. C., without a rector for a year, but served by Virginia Theological Seminary students and an occasional clergyman, and now earnestly engaged in a successful effort to build a rectory, and are well on the way to securing necessary funds for a parish hall. Christ church mission, Kensington, Montgomery county, without a rector's care for a year or more, but served, at times, by clergymen, and under the care, now, of an excellent lay-reader: This church, like Takoma Park church, with which it was associated as a mission for more than nine years, is engaged in an encouraging effort to build a rectory and have its own pastor and independent life. St. James' chapel, Garrett Park, Md., associated for nearly ten years, as a mission, with Trinity church, Takoma Park, will be associated with Christ church, Kensington. These three—Trinity church, Takoma Park, D. C., Christ church, Kensington, Md., and St. James' chapel, Garrett Park, Md.—were, for nearly ten years, the charge of the Rev. David Barr, who resigned them because of seriously impaired health, caused by several years' of excessive labor.

In all, five parishes and two mission churches are vacant, and calling for pastoral care.

St. Thomas' church, Washington, is engaged in the difficult work of putting in that very handsome building, a new ten thousand dollar organ. It will be a very important addition to the many agencies of work in that busy parish.

St. Thomas' has recently been the recipient of a full-size figure of Christ, done in marble, and placed high up in the great lantern tower of the auditorium. This statue was the gift and the artistic handiwork, as well, of Mrs. B. R. Russell, of Washington.

The Rev. W. W. Brander, Captain and Chaplain in the U. S. Army, now stationed at Fort Myer, Virginia, with the Fifteenth U. S. Cavalry, has begun open-air Sunday services for his regiment. Last Sunday morning, June 27, almost the entire regiment assembled in the grove at the fort, for worship and a sermon by the chaplain.. The music of the interesting occasion was made by the band and choir of the regiment. While these services were principally intended by Chaplain Brander for his own men, they are open to the public, whom the chaplain will be glad to welcome.

Chaplain Brander's name will be recognized as that of a Virginian, and a Virginia Seminarian. Several of the Virginia ministers are chaplains in the U. S. service, and all are doing their work well.

The Cathedral Close open-air services are regularly held, and large numbers attend. Chaplain Brown is now in charge as preacher. His last Sunday's text was one that demands the attention of us all, ministers and laymen, to-day, namely, "What think ye of Christ?"

Among those applying for Holy Orders, in this Diocese, is a Unitarian minister, with whom the answer to Chaplain Brown's text has become a vital necessity for his soul. He has come to believe that "there is no other name under heaven for salvation!"

During the last two years, a principal feature of St. Andrew's Brotherhood custom, in Washington, has been a monthly Corporate Communion. It is said that this holy habit which is extending, has done much towards developing a higher spiritual tone among its membership.

The Rev. Henry Thomas, rector of Pinkney Memorial church, Hyattsville, Maryland, will spend the summer abroad, having sailed on Saturday, June 26. He will visit England, Scotland, France, Germany, Belgium, Holland and Switzerland.

Mrs. Satterlee, the widow of our deceased Bishop of Washington, and Miss Satterlee, her daughter, have gone on a tour of Europe.

A very beautiful and touching incident in the simple ceremony of the presentation, last week, of the portrait of Stonewall Jackson, in the Confederate Home Hall, Washington, was its unveiling by little Miss Elizabeth Taylor, the eleven-year-old daughter of Mr. James Taylor, formerly of Fredericksburg, Va., and now of Takoma Park, D. C. Mr. Taylor followed "Stonewall," lost two brothers in the struggle in which Jackson fell, and was the grandson of "John Taylor, of Caroline," one of the "Ancient Dominion's" heroic officers in the War of the Revolution, and one of her earliest United States Senators. As the little lady lifted the Confederate flag drapery from the picture of the great soldier, Mrs. Bradley McDuffie sang "Stonewall Jackson's Way." W.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

**Meherrin Parish, Greensville County.**

The Rev. George Otis Mead, rector of Christ church, Richmond, Va., has been called to Meherrin parish, Greensville county, in this Diocese. This is an excellent parish, in many respects. Emporia, the county seat, is a town of about 3,000 people, with a church in excellent repair and a good rectory with every modern convenience. Emporia is different, in many ways, from other towns of its size. The young men stay at home and are anxious to build and improve their town. They are kndly inclined to the Church, and always attend in full force.

About ten miles from Emporia is another church, whose band of workers are unsurpassed in loyalty, consecration and good works. The entire county is ripe for the upbuilding of the Church, and if Mr. Mead should accept the call given to him, he could accomplish an excellent work.

The Rev. Francis R. Lee, rector of Christ church, Smithfield, has been called to be assistant to the rector of St. Paul's church, Albany, N. Y. Mr. Lee is a young man of exceptional gifts as a preacher, and has done a fine work at Smithfield, where he has endeared himself to every one.

The Rev. H. G. Geiger, who has charge of Emmanuel, Phoebus, has been called to Hickman, Ky. If he should accept, the Diocese of Kentucky will secure an excellent man.

The Rev. Eugene S. Pearce, ordained to the priesthood on June 19, has had charge of Linganore parish, Md., for one year, during which period the interiors of the three churches: Grace church, New Market, St. Paul's, Poplar Springs, and St. James', Mt. Airy, have been greatly improved. At Grace church the chancel has been enlarged, extending the full width of the church, and seats have been placed there to accommodate the choir. By contributions from communicants, brass vases and brass altar rest have been placed on the altar. By the first of July a complete set of Cathedral stained glass windows with geometrical designs will be put in. The work will be executed by Gernhardt & Co., of Baltimore. In February a branch of the Woman's Auxiliary was organized.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Death of Rev. Spencer M. Rice—Ordinations—Financial Legislation for the Diocese.

On St. Barnabas' Day death removed Rev. Dr. Spencer M. Rice, second among the clergy of the Diocese in age and in length of service, at the age of ninety years. Dr. Rice received the Degree of M. A. at Hamilton in 1855, and of D. D. from Hobart in 1871, having been ordained by Bishop De Lancey, deacon in 1848, and priest in 1849. He served his early ministry at Jordan, and Clayville, N. Y.; later at Millville, and New Bedford, Mass. From 1860 until his retirement from active work in 1887, he was rector of Grace church, Jersey City. He had lived quietly during the later years of his life in Jersey City, with the great respect of all people.

On the Festival of the Nativity of St. John Baptist, in St. Paul's church, Newark, Rev. Ezra F. Ferris, Jr., was ordained priest. He was presented for ordination by the rector, Henry H. Hadley, with whom he served his deaconate, and the sermon was preached by Rev. L. S. Osborne, of Trinity, Newark, from which parish Mr. Ferris became a candidate. He is in charge of St. Mary's, Haledon.

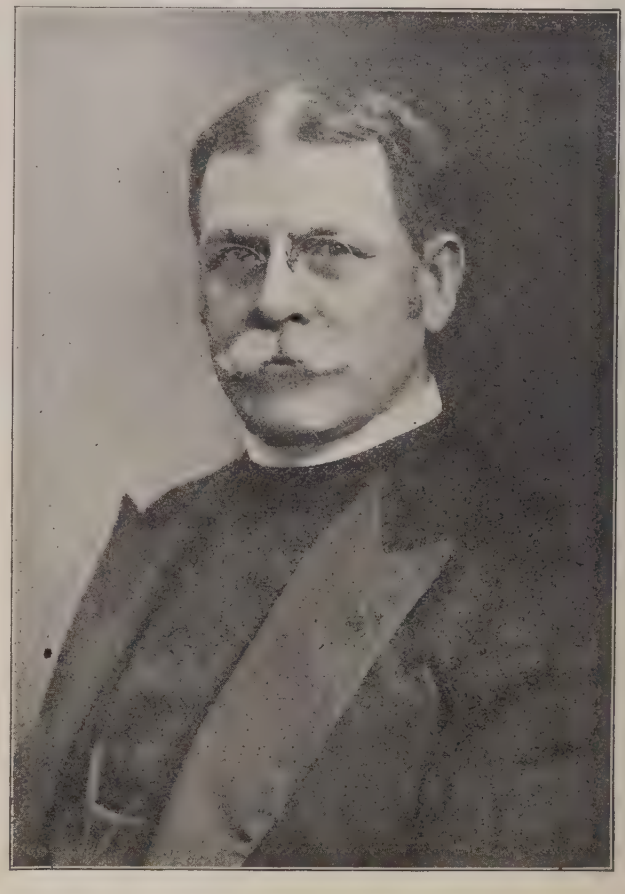
To the great regret of his parish and his associates in the work of the Diocese, Rev. Almon A. Jaynes has resigned charge of Christ church, Newark, to accept the restorship of Trinity church, Syracuse, N. Y.

The project for building an adequate parish house for Trinity, Paterson, is being pressed. It would be hard to name a parish where such a building would be more useful.

Recent financial legislation in the Diocese of Newark may interest officers of other Dioceses. The Diocese was formed thirty-five years ago, by the giving of bonds by the parishes, of amounts of the salaries of the rectors, upon which 7 per cent. interest was to be paid for the support of the Episcopate. With the changes which came in the strength of parishes this arrangement became unfair. By the hard-work of the finance committee under the presidency of Mr. Wm. M. Franklin, with the aid of Col. Edwin A. Stevens, most faithful of Diocesan treasurers, nearly all the parishes exchanged their bonds for an annual assessment at the rate of 7 per cent. on existing salaries of rectors. The rector's salary, however, is not a satisfactory basis upon which to assess Diocesan obligations; it is not quite fair to the smaller parishes, in which the rector's salary is a very large part the parochial expenditure. This year, after many conferences and careful study of the methods, and lack of method, of many Dioceses, the Convention accepted a unanimous report of the finance committee, and a special committee working together. From the parochial reports presented at the Diocesan Convention, the finance committee now take the items for current expenses and learn from the summary what per cent. will be required to meet the budget which has been presented and approved by the Convention. Delinquent reports are estimated. The parishes are immediately informed of what is needed from them on this new basis of assessment for the support of the Episcopate, Diocesan Missions, and Diocesan expenses. A board of adjustment has been established by the Canon, consisting of the Bishop, three presbyters, and three laymen, and two weeks are allowed to make an appeal for change in the assessment. Rev. George M. Dorwart, chairman; Rev. G. M. Foxwell, secretary; Rev. C. T. Walkley, and Messrs. A. F. Leonhard, J. Rufus Besson, Charles A. Grummon, with the Bishop make the board of adjustment. By the 1st of July the hearings are at an end, and the statements of parochial obligations to the Diocese, with corrections if any, are settled for the year, quarterly payments being asked. It is too soon to know how the scheme will work, but it seems fair and business-like.

Clergy Relief Fund, sixty-three dioceses have turned their relief funds over to it. The amount paid in pensions has risen from about $10,000 to about $125,000, the annuants from 150 to 550. The $5,000,000 fund suggested by Mr. McClure, as an automatic pension for the clergy who have reached 64 years, has reached $100,000, while the permanent fund has grown from $100,000 to $350,000. Mr. McClure was Secretary of the Siberian Exile Petition Association for five years and also of the Pan-American Republic Organizing Committee.

By the erection of the Massachusetts' Bay in the Cloister of the Colonies at the Washington Memorial, Valley Forge, the facade is now com-



**THE REV. A. J. P. McCLURE,**

**Treasurer and Financial Secretary of the General Clergy Relief Fund.**

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### The Rev. A. J. P. McClure Now Treasurer of the General Clergy Relief Fund—Dedication of Massachusetts Bay Cloister, Valley Forge—Training School for Nurses.

On June 8, the trustees of the General Clergy Relief Fund elected the Rev. A. J. P. McClure, who has been for nine years the assistant treasurer and financial agent, Treasurer and Financial Agent, to succeed the late Mr. George C. Thomas. Mr. McClure graduated from Princeton, in 1879, in the class with President Woodrow Wilson, and from the Divinity School, in Philadelphia, with the class of '87. He has written two books and has for years been a contributor to leading magazines and periodicals. Since he became connected with the General

plete. This was dedicated on Evacuation Day, June 19. It is the gift of the Massachusetts Society of the Sons of the American Revolution. It was delivered to the president of the Society, by Mr. Charles F. Reed, of Boston. The Hon. Howard Clarence Battis, of Salem, received it and presented it in the name of the Society and the Commonwealth of Massachusetts to the Rev. James De Wolf Perry, D. D., president of the Standing Committee of the Diocese of Pennsylvania, who accepted it in the name of the Diocese. The bay was dedicated by the Rev. Roberts Coles, Dean of the Convocation of Norristown. The rest of the service was held in the incomplete Washington Memorial chapel, the chaplain of the Society, the Rev. Lewis Wilder Hicks, delivering an historical address. The rector, the Rev. W. Herbert Burk, originator of the work, spoke his appreciation of the generous gift and of the meaning of the work. It is the first monument erected by a

State society and Massachusetts is the first of the New England Colonies there represented. It is built of Holmesburg granite, with Indiana limestone tracery. It is ceiled with oak and bears the arms of Massachusetts. In the Tennessee marble floor the seal of the State in bronze is placed. The following inscription is cut in the structural stone: "To the glory of God in honor of their ancestors and in lasting memory of the Soldiers of Massachusetts encamped at Valley Forge, during the winter of 1777-1778, this Bay is erected by the Massachusetts Society, Sons of the Revolution, 1909."

The Training School for Nurses of the Home for Consumptives, Chestnut Hill, held its first commencement on Wednesday evening, June 23. The Rev. Stewart P. Keeling, chairman of the consumptive committee of the board of council, presided and the Rev. T. William Davidson, chaplain of the Home, said the prayers. The address which was largely statistical in relation to the growth in the number of trained nurses, was delivered by the Rev. Herman L. Duhring, D. D., superintendent of the City Mission. Miss Elizabeth B. Munch and Miss Harriet R. Gross received their diplomas. The plan of the school is to train those who have themselves had tuberculosis to care for those who suffer from that disease. The training has been very thorough and the two graduates are well equipped for their work.

At the commencement of the Pennsylvania Institute for the Deaf and Dumb, at Mt. Airy, on June 24, the Rev. Simeon C. Hill said prayers and Mr. Rowland Evans made the address.

The Rev. A. G. Mortimer, D. D., rector of St. Mark's church, Philadelphia, sailed on the Campania, on Wednesday, June 20, for England, where he will spend the summer near his aged mother.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Thirty-seventh Annual Council—Memorial to Bishop Pierce—Ordinations—Woman's Auxiliary.

The thirty-seventh annual Council of the Diocese met in Trinity cathedral, Little Rock, June 9-11. Before the business sessions began a memorial window to the late Rt. Rev. Henry Niles Pierce, D. D., fourth Bishop of the Diocese, was unveiled and blessed by Bishop Brown, who was the celebrant at Holy Communion. The Rev. Charles H. Lockwood, of St. John's, Helena and president of the Standing Commimttee, read an eloquent tribute to Bishop Pierce. This was followed by the prayers of blessing and offering which were said by the Rev. J. J. Vaulx, for many years rector of St. Paul's, Fayetteville. The Rev. W. D. Buckner, LL. D., acted as Bishop's chaplain.

The following candidates were ordained to the diaconate: F. Gowenlock, of Little Rock, presented by the Very Rev. John Hartley, Ph. D., Dean of the cathedral; Thomas Booth, of Clarendon, missionary at Brinkley, Clarendon and Stuttgart, presented by the Rev. Arthur Lloyd, of Hot Springs; Oscar Hom burger, catechist at Silvan Springs, presented by the Rev. Thomas D. Phillips, M. A. The ordination sermon was by the Very Rev. H. E. Bowers, D. D., Dean of the Arkansas School of Theology.

Upon the opening of the Council for business the report of the committee on credentials showed that it was the best attended in the history of the diocese, both in clerical and lay delegates. Archdeacon DuHamel was elected a member of the Council and then into the office of secretary of the diocese.

The Bishop's address was read, in which he referred to the late Bishop Pierce and turning to the window showed that it mystically represented the two dispensations—the Jewish and the Christian. He then spoke of the growth of the diocese and said that more effort was necessary in the line of building extension, as this was the last year he would receive outside help and that hereafter the diocese must be self sustaining.

A proposition to make the size of the parish the basis of representation in the Council was defeated.

A pleasant reception was given to the members of the Council at the home of Major P. K. Roots. About 250 persons were present.

The Council adopted a report from the Brotherhood of St. Andrew, urging that the week beginning after the last Sunday in November be observed as a week of prayer for the advancement of the cause of Christ among men.

At the second day's session the Rev. Nicholas Righter, of St. John's, Helena, presented a paper on Sunday School Management.

He was followed by the Rev. W. D. Buckner, of Pine Bluff, on the missionary situation in connection with the question of ways and means. He said that the assessment of the parishes for the support of the mission fields in Arkansas was not apportioned by the numerical strength of the parishes, but was figured on the past records of what the parishes had paid for this object.

The Rev. Howard Ingham, rector of Camden and chairman of the Tithing Committee, stated that the average income of the communicants in Arkansas was $700 a year. As there are estimated to be 4,000 such communicants, he said that if each of these would pay one-tenth of their income to the church, and this he urged was their duty, the income thus derived would be $280,000 a year. He thought such giving would solve the problem now so troublesome to the Bishop, of making the diocese self-supporting.

---

The following Committees were elected: Standing Committee—Rev. Messrs. Walter D. Buckner, LL. D., Pine Bluff; Rev. Chas. H. Lockwood, D. D., Helena; G. Mosley Murray, Fort Smith; Major P. K. Roots and J. M. Bracey, Little Rock.

Diocesan Missions.—Rev. Messrs. Walter D. Buckner, LL. D., H. M. Ingham, Camden; J. W. Thompson, Van Buren; F. N. Burke, Marianna; Joseph A. Reeves, Camden; Dr. W. T. Cate, Fort Smith.

Constitution and Canons.—Rev. Messrs. Walter D. Buckner, LL. D., William DuHamel and G. Mosley Murray; Messrs. Ashley Cockrill, W. A. Falconer, Gustave Jones, Chancellor John T. Hicks, Chairman.

Delegates to the Missionary Conference.—Rev. Walter D. Buckner, LL. D., Very Rev. John Hartley, Ph. D., Rev. T. D. Windiate, Rev. H. E. Bowers, D. D.; Messrs. S. S. Faulkner, F. N. Burke and W. A. Falconer.

---

The annual meeting of the Woman's Auxiliary was opened with prayer by the Rev. Thomas Booth. The president, Mrs. John B. Pillow, of Helena, in her address reminded the Auxiliary that this was her twelfth year as president. She congratulated the order on the good work it had accomplished during the last year. Mrs. Hall, Mrs. Rumbough, both of Little Rock, and Mrs. H. A. Stowell, of Batesville, were appointed a committee to extend the greeting of the Auxiliary to the Council.

Mrs. John B. Pillow was elected to serve the thirteenth consecutive term as State president; Mrs. M. A. Dorsey, of Newport, vice president; Mrs. Howard Ingham, of Camden, treasurer, and Mrs. Alice C. Queenbough, of Little Rock, secretary.

Money was voted for a scholarship in the Helen Dunlap Memorial School for Mountain Girls in Winslow.

The annual Missionary Rally was held at Trinity cathedral. The Bishop presided. The speakers were Archdeacon DuHamel, and the various stipendiaries of the Board of Missions.

Adjournment of the Council was taken until May, 1910.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Ordinations.

On St. John the Baptist's Day, June 24, in St. Philip's church, Richmond, Sandy Alonzo Morgan and John Henry Scott were ordained deacons. Morning Prayer was said by the Rev. Charles L. Somers, pastor of St. Philips, and the Rev. Emmett E. Miller, rector of St. Stephen's church, Petersburg. The sermon was preached by the Rev. J. F. Ribble, rector of St. John's church, Petersburg, and the candidates were presented by the Rev. R. A. Goodwin, of St. John's, Richmond. The Rev. John Moncure, D. D., Diocesan Archdeacon of the colored work, assisted in ordination service and celebration of the Holy Communion.

The candidates are from Richmond, and former members of St. Philip's. They were educated at St. Paul's School, Lawrenceville, Va., and the Bishop Payne Divinity School, being members of the senior class of this year.

Rev. S. A. Morgan will have charge of St. Paul's Mission, Gordonsville, and the work at Albano, in Orange county, and the Rev. John H. Scott, of Grace church, Essex county. They will both enter upon their duties immediately.

The Rev. G. Otis Mead, rector of Christ church, Richmond, had charge of the services at St. Luke's church, Hot Springs, and Christ church, Warm Springs, Va., on June 27, and will perform like duty on July 4. On July 11 and 18, he will be in charge at St. Thomas' church, White Sulphur Springs, West Virginia.

During the month of July, the morning services in St. James' church, Richmond, will be in charge of the Rev. John Moncure, D. D., and the Rev. James E. Poindexter will officiate at the same church during August.

The Rev. John F. Coleman, rector of the Church of St. James' the Less, Ashland, has declined the call recently extended him to the rectorship of Walker's parish, Albemarle.

### Memorial Window to the Late Joseph Bryan.

On Sunday, June 27, a memorial service of great beauty and impressiveness was held in Emmanuel church, Henrico. The occasion was the presentation of a window in memory of Mr. Joseph Bryan, by the employes of the Richmond Times-Dispatch. The services were in charge of the Rev. Ernest E. Osgood, rector of the church. He was assisted by the Rev. William B. Lee, of Gloucester, rector

of the church near Mr. Bryan's home in that county. The presentation address was made by Bishop Randolph of Southern Virginia, a life-long friend of Mr. Bryan, and brother of the late rector of Emmanuel, like Mr. Bryan, of sainted memory. Bishop Gibson was detained away by illness.

A special service was rendered, the general intercession being from the Book Annexed, in which there is an eloquent petition for laborer and employer; for mutual forbearance, fairness and good will.

The address of Bishop Randolph was chaste, and eloquent, marked by deep tenderness and earnestness, both in his mention of Mr. Bryan and the Bishop's brother, the Rev. Buckner Randolph, the former rector. He said, among other things: "In these days, when the relations between employers and employes seem, in wide areas over the business world, to be strained, and in many cases antagonistic and inimical, it is surely refreshing to those who love their country, and who pray for its peace and prosperity, to witness a scene and participate in an occasion where co-workers have conceived and executed this expression of their love for their head and chief. It is not only significant for Richmond, for this community, and for Virginia, but it utters a lesson for the whole country. Love is greater than law. It is more illuminating than the sophistries of designing leaders or incendiary politicians,"

Mention was made of the beautiful life of Mr. Bryan and its impress upon the entire community, by which he will continue, for years to come, to effect great things for the cause of right.

Mr. T. C. Redd, senior warden of Emmanuel church, in an address replete with expressions of love, accepted the window. The audience was large and representative. In it were members of Mr. Bryan's family, the and of the preachu,q ofneordl fw yph congregation of Emmanuel church, and of the mechanical, business and editorial staff of the Times-Dispatch.

The window is of American glass of richness and beauty, the central figure representing a crusader in full armor, standing erect, the type of strength and maturity returning from victory. On the scroll above is the text: "But thanks be to God which giveth us the victory," and beneath "Well done, good and faithful servant." On a brass plate let into the splay of the window is inscribed: "To the glory of God, and in memory of Joseph Bryan, Born August 13, 1845. Died November 20, 1908." This window is erected by his friends and fellow laborers on The Times-Dispatch."

Mr. Frederick A. E. Warren, of the senior class at the Virginia Theological Seminary, will have charge of the services at the Church of the Good Shepherd, Forest Hill, Va., during July and August.

### Death of the Rev. C. J. S. Mayo.

The Rev. Charles James Stovin Mayo died in Baltimore county, Maryland, on Sunday, June 27. Mr. Mayo was a native of Virginia, and born in Westmoreland county, being a member of one of the old and honored families. He was educated at the Virginia Theological Seminary, graduating in the class of 1880. He has ministered to the churches at Hampton, Newport News and King George, Virginia, Gallipolis and London, Ohio, and Hyattsville, Maryland.

Mr. Mayo was a man of deep piety and sweet disposition, and a preacher and pastor of ability. In 1882 he was married to Miss Mary Webber, of Hampton, Virginia, who with two sons and one daughter, survive him. His burial took place from Holy Trinity church, Richmond, on June 29. The clergy of Richmond were his pall bearers.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Summer Movements of Clergy.

As midsummer draws near, various plans for clerical vacations develop. The Bishop leaves early in July for "Birch Mere," his summer home in Maine. He takes, however, a limited "outing," returning in August for summer engagements in the Diocese. The Rev. F. M. Kirkus goes with his family to the Berkshire Hills, Massachusetts, spending the latter part of August in and near Boston. Archdeacon Hall will summer in Central Pennsylvania, going later to the sea-shore. His assistant, the Rev. Mr. Barker, has already spent a vacation in Western Pennsylvania; and the assistant at Trinity, Wilmington, the Rev. B. M. Bird, in Longport, New Jersey. The Vicar of "Old Swedes" sails July 28 for his old home in England, for a two months' absence. The rector of Immanuel, Wilmington, the Rev. K. J. Hammond, sails July 3, to spend a six weeks' vacation in England, Scotland and Ireland.

All Saints', Rehoboth, at Delaware's ocean summer resort, will be supplied by various diocesan clergymen on each Sunday of the summer months. The Rev. J. Leighton McKim, among them, has his summer home there. The rector of St. Andrew's, Wilmington, will stay at his summer home, Islesford, Maine.

The Rev. Charles W. Clash will hold services at "Old Swedes," in the vicar's absence. The Rev. Messrs. J. H. Chesley and P. L. Donaghay, at Immanuel, in the rector's absence. The Rev. James A. Montgomery, D. D., of Philadelphia, will officiate at St. Andrew's, Wilmington, in its rector's vacation.

The Diocesan Sunday School Institute will hold its annual meeting in St. Peter's, Lewes, on Monday, September 13, afternoon and evening.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### All Saints' Church, Shenandoah.

The Bishop made a second visitation to All Saints' church, Shenandoah, the Rev. Samuel G. Porter, rector, Friday, June 18, and confirmed a class of eight adults, making a total of fifty-four confirmed in the parish in the past six months. Shenandoah is a very important mission, being the centre of the anthracite coal region. The town has a population of thirty thousand, mostly foreigners. The people attached to the Church are mostly miners. The congregation is showing remarkable vitality, the number of communicants having increased over one hundred per cent. in the past few months; but it is greatly hindered by a heavy debt incurred seven years ago in building the church. Through hard work the debt has been reduced to six thousand dollars, and were this wiped out entirely, the general welfare would be much improved and the communicant roll very materially increased.

## LOJISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Eighteenth Anniversary of Bishop Sessums' Consecration—Three Clergymen are Going.

On June 24, St. John Baptist's Day, there was a celebration of the Holy Communion in the chapel of Christ church cathedral, at 11 A. M., to commemorate the eighteenth anniversary of the consecration of Bishop Sessums to the Bishopric. Many of the clergy were present. The Bishop made an address, reviewing his eighteen years of service. He said that there are at present, only six or seven ministers in the Diocese that were here at the time of his consecration. He hoped that those here now would remain and work with him a long time.

The Bishop will make headquarters at Biloxi all summer, so that he may be near the center of work, New Orleans.

Rev. Beverly Warner has gone to Fisher's Island, where he will spend his vacation. He expects to return the 1st of October.

Rev. Louis Tucker, of Baton Rouge, expects to spend his vacation out in Oregon, where he will visit his mother.

Rev. R. R. Claiborne will go to Virginia for his vacation, some time in the latter part of July.

The ladies of Boyce gave a successful lawn party for the benefit of the church in that place. It was entitled "The Peanut Search." This is one of the churches that was damaged so seriously last year by the overflow water.

The Masons of Hammond, La., celebrated St. John Baptist's Day in an elaborate manner. In the evening, the members of the lodge, accompanied by the ladies of the Eastern Star, gathered at the temple and marched in a body to Grace Memorial church, where the rector, the Rev. J. W. Bleker delivered an interesting and an instructive address.

### Southern Student Conference.

At a meeting of the leaders of the Conference of Southern Students held at Montreat, N. C., June 11-20, 1909, a committee was appointed to prepare the following paper, which was adopted by the leaders, and ordered sent to all the Church papers.

Appreciating the difficulties of the pastors and churches in college communities in their work among the students, and desiring to render them every assistance within our power, we, as leaders of the Young Men's Christian Associations, issue this appeal to parents and to churches from which the students come.

We cordially urge you to write to the pastor of your church at the college concerning the students who go from your congregation, giving any information that will assist the college church and the Association in dealing with them. We trust you will also have a talk with each young man as he leaves his home and the church influence, clearly warning him of the danger of neglecting the worship of God in the public sanctuary, Bible study and prayer, and reminding him of the boundless field of opportunity for Christian service into which he is just entering.

May we suggest that inasmuch as the college is to be his home for four years you insist that each student takes his church letter to the college church during the years of his study. From careful investigation we can affirm that this has

proven of great value. His recognized obligation to the church there throws more restraint about the man in the most critical period of his life, more clearly identifies him with the life and activities of the church, and keeps him, in the midst of a mixed, and sometimes indifferent community, more loyal to his own church. The whole church will gain by this, for the college church will have the benefit of his interest and help while a student; the student will be strengthened in character and confirmed in his habits; and the home church or the church at his future residence will have the co-operation of a well trained and devoted man.

As Association workers we are deeply interested in the prosperity of the church and feel that our very existence is justified only by the fact that we are helping the churches, in a united way, to do what could scarcely be undertaken by each church alone. Our great aim in the work at the college is to help in leading the men to Christ, to develop their Christian character, and to deepen their devotion to the Church of God.

W. D. WEATHERFORD. International Student Sec. Y. M. C. A.
H. H. SWEET, Sec. Ministerial Relief Southern Presbyterian Church.
O. E. BROWN, Prof. of Church History, Vanderbilt University.
R. W. HOGUE, Rector Episcopal Church, Chapel Hill, North Carolina.
J. E. JOHNSON, Student Sec. of the Carolina Young Men's Christian Associations.

At the Conference there were between three and four hundred students and professors from the Southern colleges and universities. Our people would do well to identify themselves and the Church more closely with this movement.

R. W. HOGUE.

## PERSONAL AND NEWS NOTES.

The address of the Rev. G. L. Bishop, for the present, is changed from Philadelphia, Pa., to Wenonah, N. J.

The summer address of the Rt. Rev. B. D. Tucker, D. D., will be Virginia Beach, Va., instead of Lynchburg, Va.

The Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's church, Philadelphia, has gone to his summer home at Millboro, Va.

The Rev. John P. D. Llwyd, D. D., rector of St. Mark's church, Seattle, has been chosen vice provost of Trinity College, Toronto, Canada.

The address of the Rev. Henry F. Kloman is changed from 494 Cumberland avenue, Portland, Maine, to 18 Cushman street, Portland, Maine.

The Rev. J. De Wolf Perry, Jr., rector of St. Paul's church, New Haven, Conn., has declined a call to become the rector of the Holy Apostles, Philadelphia.

The Rev. T. A. Cheatham, who has resigned St. Timothy's church, Wilson, N. C., will be in charge of St. John's church, Stamford, Conn., during July and August.

Rev. Thurlow Washburn Null has resigned La Porte and Eaglesere, Diocese of Harrisburg, and accepted a call to Trinity church, Steelton. He will begin his new work July 1.

The address of the Rev. Wm. H. Neilson, D. D., 228 East Ninth street. D. D., 228 East Ninth street, Plainfield, N. J., will be Orr's Island, Casco Bay, Maine, until further notice.

The Rev. Cary Gamble, formerly rector of Haymarket parish, Prince William county, Va., should hereafter be addressed at Huntsville, Ala., where he has become rector of the Church of the Nativity.

The Rev. Ernest V. Collins, who has been rector of Trinity church, Chambersburg, Pa., for a period of about ten years, has accepted a call to Brooklyn, L. I., and will enter upon his new work July 1st.

The Rev. Arthur C. Thomson, rector of Trinity church, Portsmouth, Va., has been elected editor of the Diocesan Journal of Southern Virginia, to succeed the Rev. Dr. Milton, who is about to leave the Diocese.

The Rev. Edward H. Ingle will have charge, during a part of his vacation, of All Angels' church, Twilight Park, in the Catskills. His address, from July 1 to August 7, will be: Ledge End Inn, Haines' Falls, N. Y.

The Rev. James Wise, rector of St. Martin's church, South Omaha, February has accepted an invitation to the rectorship of the Church of the Holy Communion, St. Louis, Mo., and will enter upon his new duties early in October.

The Rev. David Cady Wright, rector of Grace church, Paducah, Ky., will, during the months of July and August, be in residence in the Rectory, St. John's-in-the-Wilderness, Flat Rock, North Carolina, and should be addressed accordingly.

Mrs. William Rawle Brown, a daughter of the late Commodore Field Stockton, who brought about the annexation of California to the United States, died on June 16. Mrs. Brown was a devoted Churchwoman, and a member of St. Clement's church, Philadelphia.

Work has been commenced on a new church at Oberlin, Diocese of Salina, the gift of H. A. Smith, of that place. The lay reader in charge is Orville Bradley Towne, editor of the Oberlin Times, a Harvard M. A., who was formerly a Congregational minister, and who was confirmed by Bishop Griswold on May 16.

Members of St. John's church, Jersey City Heights, N. J., have formed a "Lend-a-Car Guild," the object of which is to assist their rector, the Rev. George D. Hadley, in calling upon his parishioners. Each member of the guild places his or her automobile at the rector's service one day a month, increasing thereby, his ability for Church work.

The Sixth Department Missionary Council will be held at Sioux Falls South Dakota, October 9. This department comprises Dioceses and Missionary Districts within the States of Minnesota, Iowa, Nebraska, Colorado, South Dakota, North Dakota, Montana and Wyoming. Bishop Hare of South Dakota is president of the department.

In the College Church of the Holy Spirit, Gambier, Ohio, the following persons were ordained deacons, by the Rt. Rev. William Andrew Leonard, Bishop of Ohio: John L. Oldham, George A. Weiland, L. Cody Marsh, graduates of Bexley Hall. The presenter was the Rev. Dr. David F. Davies, and the preacher, the Rev. Dr. Roland Cotton Smith, rector of St. John's parish, Washington, D. C.

The forty-third anniversary of St. John's church, Sharon, Pa., was commemorated from June 16 to 20. Admirable sermons were preached by the Very Rev. Frank Du Moulin, dean of Trinity cathedral, Cleveland, Ohio, and by the rector of St. John's, the Rev. F. J. Mallett, the latter including a history of the parish.

## Letters to the Editor.

### A Correction.

Mr. Editor: In my little note on page 20 of the Southern Churchman, of June 26, the words "faith and justice" should be faith and practice. Generally a verbal error of the printer is not important. Here it fails to give the essential thought of the article. T. S. CHILDS.

Chevy Chase, Md., June 25, 1909.

### Summer Vacations.

When the hot weather comes many persons in towns and cities think they must drop their work and go to some other locality for a vacation. In some cases, such a change is a necessity; in others, it is merely a question of personal inclination; and in still others, it is really harmful to leave home.

In any case, the summer visitor should be very careful in choosing the place for his vacation, and equally careful in the way he spends it.

As a general rule, a person should seek a change of altitude in taking his summer vacation. The man from Tidewater will often be more benefited by a trip to the mountains than by a visit to the seashore, and vice versa.

Much more important, however, is the choice of a place. Many people hurry away to a resort of some sort, without inquiring about conditions at the place to which they are going. This frequently results in a long stay at a place where there are none of the conveniences to which city people are accustomed, and none of the securities of the city for health.

When you are thinking of visiting any summer resort, never make any arrangements until you are satisfied that the water and milk are good, that there is no typhoid fever in the immediate neighborhood and that the sewage at the resort is disposed of in a satisfactory manner. If you cannot be satisfied on these points, do not hesitate to go some where else. A few pointed inquiries on these matters will save the visitor much risk of sickness and will result, in the end, in a marked improvement in the sanitary arrangements at summer resorts.

Not less important for the summer visitor is the question of recreation during vacation. While most visitors at summer resorts take life easily, others suffer serious inconvenience and illness from over-exercise. Unless you are used to violent exercise, be very careful to avoid it, and increase the amount of exercise gradually.—Dr. Ennon G. Williams, in Virginia Health Department Bulletin.

There are multitudes of people in the world who are steering and sailing for Ophir, simply because it is the land of gold. What will they do if they reach their desired haven. They do not know. They do not even ask the question. They will be rich. They will sit down on their gold.

# Family Department.

## "Come and See."

And dost thou ask me why I love my Saviour!
I cannot say—
I only know I could not, when He called me,
Say Him nay;
And now forever in His smile I'll linger,
If I may.

Thou askest how I found my way unto Him!
I cannot tell—
Some time, somewhere, His tender voice came calling,
Like a bell;
And now I know by every sweet persuasion
All is well.

Thou askest where it is that thou may'st find Him?
It cannot be
That seeking thou wilt miss His face, for lo—
He seeketh thee;
Look up, and catch e'en now His gentle whisper:
"Come and see."

—John W. Webbell.

## The Interrupted Hour.

"How I could work—if I only were sure of not being interrupted!" said a woman who was starting in literary work. "I sit down to write, and everything happens. The family come in on urgent errands, the telephone rings, and no train of thought is safe for an hour. I never can do my best, I know, until I am secure from interruption; and so I see no chance of ever doing my best at all."

"If that is the theory of interruption," said a veteran in the craft, "where would Shakespeare have been? or Scott? They seem scarcely to have had an uninterrupted hour, when we think of their busy careers in the world. People who have long uninterrupted hours alone, all to themselves, are not really living; they are partly withdrawn from life. Interruption is the breaking in of life upon our solitude or absorption. It brings vitality and strength instead of taking them away. Once get that attitude and you will do better work than if you keep on sighing for a lodge in some vast wilderness.

There was truth in both complaint and answer. The hour when no interruption comes, and the current of thought or of action flows evenly, seems to accomplish far more than the hour into which outside things intrude. We naturally give it the preference. Yet lives that accomplish much must almost inevitably become broken by frequent interruptions. Emerson has remarked that if a man can make a better mousetrap than anyone else, the world will build a pathway to his door. Mousetraps or books, or statecraft or sermons, or paintings or pig iron—the best always attracts an increasing number of comers to the door of the excellent worker. And even those who cannot interrupt in person use the mail-bag and the telephone. Success means interruption. The more valuable the day, the more interrupted it tends to become.

A noted clergyman, author of many books and head of a large church, told a friend the other day that at one time it disturbed him greatly to be interrupted, and he began to feel that it would ruin his daily work. But it came slowly to him that these interruptions were part—a vital part—of his day. They were calls upon him outside of his own decision as to how his hours were to be spent. They prevented self-will and personal choice as to time. By receiving each interruption as something to get value out of and learn from, he found that his hours were enriched by its contact. Certainly his book showed an increasing sympathy and knowledge and the open mind that comes from enlarging vision.

Another man of many interruptions made it a rule, during a large number of years, to rise at half-past four each day and have an uninterrupted time before breakfast for writing. But—and this is the point of it—he did this in order to allow his other time to be interrupted whenever necessary, since the value of life seemed to him to consist largely in its unexpectedness and its placing of the individual in all sorts of relations with others. His uninterrupted hours were really only the space to set down what his interrupted hours had brought to him.

Of course, there are interruptions and interruptions. An utterly impertinent and useless interruption that has a real relation to the interrupter has its place in the day. When Johnny and Susy have a quarrel in the midst of the housewife's busy hour, the affair cannot be waived away, but must be settled, for the mother represents justice and love to their childish hearts. When the telephone or the postman brings a friend's—or even a stranger's —appeal for sympathy or advice, it cannot be impatiently brushed away without losing something more golden than the undisturbed morning. Life is always unexpected, always happening. The women who has her household so systematized that her routine is secure from interruption—does she usually lead the largest and most vital life? The man whose business day is cut and dried—is he the man of initiative or wide usefulness? Life has tapped at their doors, found them always locked, and gone on to interrupt wiser and more willing souls, and enrich their days from the boundless stores of things at first outside of their own will and choice.

One quality grows steadily through interruption, even impertinent interruption, and when fully grown is worth any cost—patience. If we got nothing else out of a broken hour but a grain of this precious possession, we might well congratulate ourselves. With patience, however, something else also is sure to be found in every case. And as the hours and days go by, the secret of continued work, uninterrupted because undisturbed by interruption, becomes part of the good worker's equipment, and brings with it power, and yet more power, to meet and use what life brings.—The Interior.

---

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The Kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that: "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost;" joy, that is to say, in the holy, healthful and helpful Spirit.—John Ruskin.

---

Character has recently been defined as what a person is in the dark.

## "Felix Bartholdi Mendelssohn."

Many of the most brilliant geniuses that have illumed the world have been members of the Jewish race. Not to mention the name supremely dear to every Christian, we have only to examine history's pages to find illustrious names in the world of letters, of art and of music, that have come from this "peculiar people" to find how much we are indebted to them.

One hundred years ago they gave to the world a master musician—Felix Mendelssohn. Felix—"the happy one" —name prophetic of his life. He was the grandson of Moses Mendelssohn, a talented philosopher and metaphysician, called the "Socrates of the Jews."

Genius was hereditary in the Mendelssohn family, and of varied types.

His father being a wealthy banker, he knew not an hour of privation from the cradle to the grave. His mother, "a sylph-like figure," of gentle, refined demeanor, was a rarely gifted creature. She played and sang with wonderful grace; drew with exquisite skill; spoke and read English, French and Italian with ease; and could read Homer in the original Greek. Attainments of which Lady Jane Grey might justly have been proud. From such a mother what less could we expect than this matchless orchid that has never reproduced itself.

All heaven seemed attuned to one grand symphony when this little nature blossomed into life. And the angel that placed him in his mother's arms left with him a divine melody that lived within his heart, and grew at last into a widening chorus full and strong, that loses itself in echo as it slowly glides along the vista of years to us. She who cared for him in infancy averred that "he crowed in key and cried to one-two-three."

He was gifted in words as well. German being his native language, he spoke that through preference; he also conversed in all the tongues his mother knew, and is said to have spoken English better than an Englishman.

Like a silver thread running through his life was the friendship of the aged Goethe. From the time that Zelter carried him, a boy of thirteen, to Weimar, the home of Goethe, until the poet's death, this tie strengthened with the years. "All souls are of one age." 'Twas this that linked the sensitive unfolding heart of the music child to the warm experienced heart of the poet-man.

"Whom first we love we seldom wed." Yet fate was kind to Mendelssohn. He married the only woman he ever loved, who proved a devoted companion, crowning his life with peace and happiness.

There is so much delicacy and feeling in his compositions, betraying his highly emotional nature. For this reason it has been suggested that his music should be played by men and not by women, otherwise it gives the impression of softness and tameness that is apt to pall. One composition alone suffices to immortalize his name—his "Wedding March"—which is played wherever two hearts beat as one.

Such natures live quickly. Much, so much was crowded into those thirty-eight years; beautiful overtures, sublime oratorios, delightfully pleasing melodies and bursts of song.

Sorrow touched lightly his life; so he could never have given tone-pictures of the agony of Gethsemane as he did of the glories of heaven. His "Songs

Without Words," that conceal thoughts too deep for tears, touch a responsive chord in every song-filled heart.

He pours forth his great gratitude and faith in his grand soul-chants. In every music-loving heart there is a shrine, and on that shrine in letters that can never be effaced is the word "Mendelssohn."—Annie White Lisenby, in Western Recorder.

### Heart Balm.

Tell me about the Master;
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and the blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy milestones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Yet I know that, whatever of sorrow,
Or pain, or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet, old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient, and strong, and calm.

### An Unexpected Question.

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber shop to get a "shine."

The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little, when suddenly the boy looked up in his face and said:

"Mr. Bartlett, do you love God?"

The lawyer was an upright, self-respecting man, but neither a church attendant, nor much given to religious thought, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

"Why do you ask me that, Bat?" he said, after a rather awkward pause. "What difference does it make to you."

"Well, I'll tell you, sir. Me mother an' me's got to get out; for the place we live in 'll be tore down pretty soon, an' a fellar like me can't pay much rent. Mother does all she can, but you see there's three of us, an' me grandmother's lame; I dunno what to do. Yesterday I heard two men talkin', an' one of em' said God would help anybody that loved Him if they'd tell Him they was in a hole. I thought about it 'most all night, an' this morning' I made up my mind I'd lay for somebody that knew Him well enough to ask Him."

The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away.

But all that day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself.

"Struck dumb by an ignorant street Arab! I could not answer his question. Why not?"

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer-meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to befriend him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his "family." At last he had found somebody who loved God; and in time he had learned to love Him himself, and "know Him well enough to ask Him." Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in first as an office-boy and finally as a student.

Many would recognize the bootblack to-day if his name were given, not only as a member of the bar in successful practice, but as a church-member and a worker in Sunday School. He loves boys; and the few who knew that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him loving God in the most effectual way.—Youth's Companion.

### Is There Time for Family Prayers?

In many a home where formerly "prayer was wont to be made," both morning and evening, to-day there is no family altar. In cities, the congregating of families in apartment houses may have something to do with this omission. It is scarcely possible to conduct the home-life in an apartment, where the environments are at variance with the good old ways, on the same lines as in a private house, and it is an easy matter to become remiss.

A little maid, living in a quiet suburban town, went to the city to visit relatives who had lately moved into an apartment. Accustomed to a three-storied house, she was greatly interested in the new home. "all on one floor," and when at bedtime, still too absorbed in it to think of anything else, she was reminded that she had not said her prayers, she amazed her aunt by exclaiming, "Who ever heard of saying prayers in a flat," Certainly many "children of a larger growth" find themselves more prone to omit family prayers in an apartment than when living under their own roof-tree. In a boarding-house there are still more difficulties to contend with.

No doubt for the giving up of family worship in the morning there may be, in many cases, a plausible excuse. It is imperative that the business man be at his post on time, and the younger members of the family must be equally prompt. But the day's work done and the evening's recreations ended, it ought to be practicable in every Christian home to draw the family together for a half-hour's devotion.

Years ago in New York a leading elder of the old Dutch Reformed Church made ten o'clock the hour for prayers, and it was well understood by his daughter's young friends that if any of them let their evening call extend beyond that time they would be expected to join the family circle in the next room. To those not in accord with the service it no doubt seemed a severe penalty, but others may have gained from it an inspiration toward a higher life and a truer estimate of what a home should be. Times have changed somewhat since then, but however hard it may be under present conditions to live up to one's ideal of family life, "where there's a will there's a way," and in many a home where to-day no family altar exists it might be possible, with wiser management on the part of the home-makers, to have both morning and evening worship.

As a rule, the day that begins with prayer will end with praise, and in households accustomed to come together for the brief service before retiring no "root of bitterness" is likely to be long-lived.—Mary B. Seight in S. S. Times.

### Sleep Without Dreaming.

Occasionally I have met people who have insisted that they do not know what it means to dream. To them sleep comes like the pall of death, enveloping them so completely as to entirely extinguish the consciousness for the time being. But, strangely enough, I have found that these individuals do not seem to appreciate this blessing of undisturbed repose. Instead, they feel that, in some way, they are being cheated out of something that belongs to them. Like the Scotch plowboy, they protest at never being able to "enjoy" a night's sleep, because their head no sooner touches the pillow than it is time for them to get up again.

Although we may not be aware of the fact, it is rather generally admitted that we go to sleep in sections. That is to say, the senses drop off one by one—the sense of hearing usually being the last to lapse into unconsciousness. This probably explains why persons who are comparatively light sleepers can be made to answer questions, or even carry on quite a protracted conversation without waking. As long as the sense of hearing continues to play its allotted part, the personality that is sometimes so nearly obliterated by sleep, responds to its perceptions of the outside world. Finally, however, as one by one the subjective senses are dulled by this gradual application of Nature's mysterious but universal anesthetic, all sorts of strange fancies parade before the mind's eye, for, though the outer eye, may be tightly closed in slumber, some sense that corresponds to the organ of sight remains awake and ready to participate in the more or less strange experiences of the night.—John R. Meader, in Bohemian Magazine.

Some seem to think that it is presumption not to have doubts; but doubt is very dishonoring to God. If any one were to say that they had known a person for thirty years and yet doubted him, it would not be very creditable; and when we have known God for ten, twenty or thirty years, does it not reflect on His veracity to doubt Him?—D. L. Moody.

### The Answer Book.

In school they have an answer-book
To tell what sums are right;
But teacher will not let us look,
Not even touch the answer-book.
No, we must tug and fight,
And struggle with arithmetic
Until our sums come right.

I wish there was an answer-book
That mother dear could buy.
I'm sure she'd let us take a look,
And not lock up the answer-book.
For she would know we try,
And sometimes it would help us so.
Such books no one can buy.

I'm going to make an answer-book
When I am big and tall;
And children then may often look
Into my splendid answer-book—
I'll give it to them all.
And it will answer all they wish,
Not just arithmetic,
But all the things we ask to know,
When folks say, "Don't bother so!"
Just wait till I am tall!

—A. W. McCullough in Youth's Companion.

### Obedience.

True faith begins with knowledge and leads to more perfect knowledge. We cannot believe without first knowing, for we reason from the known to the unknown. We know persons before we know things, and we have faith in individuals before we begin to form or to learn general rules. The one Person whom it is supremely important to know is Christ. It is the fashion now to speak of him as a teacher, and he was indeed the greatest of teachers. He teaches us how to live. His doctrines are practical. There is hardly one of them that cannot be tested by even the most ignorant or the most depraved. The student in the laboratory must begin by doing as he is directed and noting the results. Christ is the Master of the alchemy that transforms human lives. No one is capable of judging his rules without trying them, and no one has ever tried them without gaining the heavenly knowledge he came to reveal. If we have a faith that does not lead to knowledge, it is because our theories are incorrect or because they have not really been tested.

Yet Christ does not speak of himself as a teacher, but as a king. He teaches, but he teaches as one having authority. He gives no advice; he commands. He comes to set up an empire in our lives, to bring in a power that has not been known to us before, and that can come only from him. He will not, cannot do this without our co-operation. We must obey; we must do his will.

Our obedience must be whole-hearted and sincere. To make a public profession of discipleship and to receive the sacraments is very well; but if our obedience goes no farther, it would almost be better not to obey at all. The son who said, "I go, sir," but went not would have done better to have made no promise. Sacraments are promises, and Christ does not care much for promises . Our promises are made to men with the understanding that we will keep them; do we make promises to God with the distinct understanding that we will break them? and are we disappointed that he is not greatly pleased with such promises? We are saved by faith; but saving faith is a living faith, a faith that is not separable from works. That we cannot do the will of God, that we cannot obey Christ, is the devil's own doctrine. However our hands may be palsied by sin, we can stretch them out. He is not a cruel taskmaker, assigning us impossible tasks and then punishing us because we do not perform them. We can obey every one of his commands; whether through our own strength or through his, we need not stop to inquire. And if any man will do his will, he will know the truth of the doctrine.

### In This Present World.

When Jesus bade his disciples to lay up their treasures in heaven, did he mean, as so many have imagined, that they were to withdraw from the life of men, that they were to forget the present and the past, that they were to put away from themselves their love of kindred, of friends, of the beauty of this world, and live for a vague, unimaginable reward of a world to come? His whole life makes it clear that He meant nothing of the sort.. No man ever lived in the world about him as intensely as did He. His last words revealed His care for His mother and for his friends. His teachings abound in delight in the visible world.

To Him Heaven was not a place, a distant star, a hidden world, to which some day He would return. Heaven was a kind of life, as truely present as future, as real now as after death. The Kingdom of Heaven was the domination of this kind, of life, as truly present as future, as real now as after death. The Kindom of Heaven was the domination of this kind of life over the minds and hearts of men. The Kindom of Heaven is the kindom of God, the victory of the spirit of God in human life; to use Paul's phrase, "righteousness, and peace, and joy in the Holy Ghost." To lay up treasures in Heaven is to prize those things that will endnre when this spirit will rule in the world.

By this truth we may test all our experiences. The man who does his daily task just to secure that which perishes with the using is laying up treasures upon earth. His neighbor, who may be engaged in the same kind of business, but is intent on making that kind of business a means of genuine service, is laying up treasure in heaven. There is nothing magical or mystical in this. It is not as if, with every good deed done by a man on earth, some angel in a distant star deposited so much merit to his account. It is rather as natural as the operation of any physical law. The purpose, the intent, the will of a man determines the character of his deeds as truly as the kind of seed determines the kind of plant which it will engender. In the buying and selling of merchandise, in the bearing of burdens, the carrying of products, the healing of diseases, the pleading of cases, the hard labor of the hands, men can, if they will, increase the wealth that cannot perish. So we may bring to the test of this truth our business, our friendship, our study, our part in the life of the community and the nation. If we had, instead of the conception of heaven as a place, the sense of heaven as a kind of life, we should find every act of our lives transformed.

One reason why we feel so bitterly the absence of those whom we call dead is that we believe so little in the nearness of heaven. If we understood that they had passed simply from a life in which heaven was but partially regnant, to a life in which heaven was unresisted, our grief would de robbed of its bitterness. If we understood this, we should realize that we could, by our lives, bring heaven and them nearer. If we understood this, we should not lose at all our love of life; we would rather hear as from the invisible choir a summons to make or this world at least a place that might be called the environs of heaven, if not, as yet, heaven itself.

The world that comes to us from Christ and from all others who have conquered death bids us keep alive the spirit of happy interest and faith in this present life; for it assures us that this life should not—and some day will not—be essentially different from the world to come.—Outlook.

### The Ascension.

He wished to leave His disciples in such a way that they should not think He had simply vanished from them, and wait for His present re-appearance. He would show them, as far as it could be shown, that He returned from earth to His Father; that God took Him to Himself as He had taken Elias. They would be able to tell men, when they asked where He now was, that they had seen Him leave the world, and pass through the skies to the eternal kingdom, in His human body; to sit down at the right hand of God. The thought, He lives: He is with the Father! was, henceforth, to be the stay and joy of His followers in all ages.

We know not with what last parting words He let them see He was now finally leaving them. All that is told us is that He gave them His blessing, with uplifted hands. Step by step, He had raised their conception of Him, nearer the unspeakable grandeur of His true nature and work. At first the Teacher, He had, after a time, by gradual disclosures, revealed Himself as the Son of God, veiled in the form of man; and now, since His crucifixion and resurrection, He had taught them to see in Him the Messiah, exalted to immortal and divine majesty, as the conqueror of death and the Lord of all.

The transcendent miracle which closed His earthly communion with these, His chosen ones, is most fully narrated by St. Luke:

"When He had spoken these things, while they were looking at Him, He was taken up into heaven and a cloud received Him out of their sight"—that cloud which symbolized the presence of God. "And as they were gazing earnestly into the heavens, as the ascended, behold two men stood by them, in white apparel, and said to them: 'Ye men of Galilee, why stand ye gazing into the heavens? This same Jesus, which is even now taken from you into heaven, will come, in the same way as ye have seen Him go.' "

"Earth, thou grain of sand on the shore of the Universe of God; thou Bethlehem, amongst the princely cities of the heavens; thou art, and remainest, the Loved One amongst ten thousand suns and worlds, the Chosen of God! Thee will He again visit, and then thou wilt prepare a throne for Him, as thou gavest Him a manger cradle; in His radiant glory wilt thou rejoice, as thou didst once drink His blood and His tears, and mourn His death! On thee has the Lord a great work to complete!"—Geikie.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—F. W. Farrar.

# Children's Department.

### Grammar in Rhyme.

Three little words you often see
Are articles, a, an, and the.

A noun's the name of anything
As school, or garden, hoop or swing.

Adjectives tell the kind of noun,
As great, small, pretty, white or brown.

Instead of nouns the pronouns stand—
His head, her face, your arm, my hand.

Verbs tell something to be done—
To read, count, laugh, sing, jump, or run.

How things are done, the adverbs tell,
As slowly, quickly, ill or well.

Conjunctions join the words together,
As men and women, wind or weather.

The preposition stands before
The noun, as in or through the door.

The interjection shows surprise,
As Oh, how pretty! Ah, how wise!

The whole are called nine parts of speech,
Which reading, writing, speaking teach.

### A Scene From Life.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the Church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbor.

"He'd skin a flea for its hide," said number two.

"A feller might freeze on his doorstep and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house.

Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by all his neighbors. Theyy called him "Old Skinflint" or "Pinchbeck," and shunned him whenever possible.

"He won't even go to a funeral," said one. "He wouldn't let you have a piece of ice if your child was dying with the fever," said another. "He was never seen in church," remarked the Deacon.

"He oughter to be rode out of the country on a rail," put in the horse jockey—"or rotten egged," added the local politician.

And this was the public opinion of Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbors.

A new pastor came to the country church, on very much in earnest about saving souls. As he went about in his quiet, unobstrusive way doing good, he never lost opportunity of persuading some to turn from his way.

One evening as he stood talking with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington to-morrow." "No No! it will never do," they protested in one voice. "He's sure to insult you," said the Deacon. "He'll kick you out of the house," remarked another, "if you say anything about religion." "It will do no good. He's a hardened infidel," said another brother.

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the church; "it will be wasted time, and you'll have your feelings hurt."

"I thank you all, brethren, for your advice," said the pastor; "but, nevertheless, I'm going."

He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"As I told you, I am a minister," began the pastor at once, "and my work, you know, is trying to save souls. I came to talk with you about yours, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face as well as in his words. There was no arrogance visible there—only brotherly love.

"Very well, sir, I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister ,prayed. When they arose, Harrington held out his hand; the minister put his arm about his shoulders. The tears were running down both faces, as Harrington said, in a broken voice: "For twenty years I've longed to talk with somebody about religion and my soul, but they all shunned me and I was too foolishly proud to go to them. You can hardly know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellowman apart. I never knew how it was until now—but the message you have brought makes it clear—I must love my neighbor as myself—and I will."—Rev. Wm. H. Hamby, in Western Christian Advocate.

### The Power of Song.

Madame Pauline Lucca, the Prussian songstress, rented a beautiful villa beyond the city limits of Berlin while extensive repairs were being made, and additions also, to her residence in Victoria Strasse.

One afternoon she went to the city and secured the casket of jewels which had been presented to her some years previous by Queen Victoria, her purpose being to show them to a friend who expected to visit her on the morrow. It never occurred to Madame Lucca that anyone could know of this, nor did she dream of burglary. But that evening, and it was a very dark, drizzly evening, as she sat writing letters, she saw in a small mirror on her desk the face of a man glaring at her through one of the windows, against which his face was pressed.

She moved a little, so as to shut out the vision and also to prevent the man from seeing that his face was thus mirrored, although the glass was so small that he might not have been able to discern his own rebection. Madame Lucca continued writing; that is, she kept on moving her fingers as though writing, but she really ceased to write. She was thinking and wondering what to do. Not a man-servant was on the place—nobody, indeed, but her young maid. To make an outcry would undoubtedly produce no other result than to incite the intruder to violence.

Instinctively she thought of her one great power, the power of song. Handling two or three letters as though wondering what to do with them, she began slowly crooning a Prussian lullaby:

"Sleep, little darling sleep!
For Jesus doth watch o'er thee keep."

Gradually she sang with more spirit, and at last, although her voice trembled pitifully, she sang with considerable spirit, and sang again and again, the lullaby she had most often heard while yet in her cradle. When she had concluded she moved a bit, looked into the glass, and the face was gone. She sang another lullaby, and sang it with more energy and again looked to the glass, and knew that she was either alone or that the intruder was seeking admission by some one of the various entrances to the little villa. Then she called her maid and asked her to stand between her and that window, while she took the jewel case under her arm, turned down the light and left the room. The maid accompanied her to her bed-chamber upstairs. There they barricaded the door, moved the bed against the one window, and spent the night sleeplessly. But there was no intrusion.

Three days later Madame Lucca received an unsigned letter which she read to her maid, and often to others as the years went by:

"Madame Lucca: The night you sang the lullaby song, you saved me from crime and maybe saved your own life. I knew that the jewels were there and I came desperately determined to have them at any cost. Your singing drove me away; but flatter not yourself that it was your power of song. It was the trembling voice of my dear old mother that I heard, coming from your lips, singing the lullaby of my babyhood. It made me feel that my angel mother was there, and I was powerless to commit any crime, so I went away."—Lippincott's.

### The Gospel of Success.

My own belief is that what is commonly called success has an insidious power of poisoning the clear springs of life; because people who grow to depend upon the stimulus of success sink into dreariness and dullness when that stimulus is withdrawn. Here my critics have found fault with me for not being more strenuous, more virile, more energetic. It is strange to me that my object can have been so singularly misunderstood. I believe, with all my heart, that happiness depends upon strenuous energy; but I think that this energy ought to be expended upon work, and everyday life, and relations with others, and the accessible pleasures of literature and art. The gospel that I detest is the gospel of success, the teaching that every one ought to be discontented with his setting, that a man ought to get to the front, clear a space round him, eat, drink, make love, cry and strive and fight. It is all to be at the expense of feebler people. That is a detestable ideal, because it is the gospel of tyranny rather than the gospel of equality. —From Putnam's Magazine.

"Christ Jesus poured out His soul unto death, not to impress man, but to confess God," says Principal Forsyth, in his "Positive Preaching and the Modern Mind." This is a vivid way of saying that the chief element of that death was not an example for men. He came to do His Father's will, and He was obedient unto death, being made a sin offering for us that we might be made the righteousness of God in Him.

### By and By.

Is there a boy or is there a girl
Who thinks "by and by" is just as well,
When duty calls from pleasure away?
Is it you, is it you—who can tell?

You were having fun with your doll,
When your mamma called to you
And asked your help. You gave no heed,
Thinking "By and by will do."

You were reading a story, my lad,
And I'm sure you can't deny
You knew when your papa spoke.
You thought, "Yes, by and by."

You ought to have pleasure and fun,
But if duty calls, you must hear
And answer at once. "By and by"
Is never so well, my dear.

If you wish to succeed in life
The motto "now" you must try;
You will surely fail to win,
If you trust in "by and by."

### The Author of "A Story of a Short Life."

JULIANA HORATIA EWING.
Born August 3, 1841, died May 13, 1885.

I hope all my nieces and nephews know well the beautiful little stories written by this famous, gifted, and good woman; or, if they do not know them already, that they will make a point of reading them the first opportunity they get, and I am sure they will grow to love them more, and learn more from them with each reading—for no one reads them once only. Mrs. Ewing—or Juliana Horatia Gatty, as she was called before her marriage—was a delicate child, and a great sufferer from ill-health, but above all her sufferings rose her spirit—brave, happy, full of new plans for games and stories, theatricals and other amusements. Amongst her many delightful stories, one of the most charming is "Madam Liberality," and to add to its beauty we have the feeling that here is a portrait of little "Julie" herself, little "Madam Liberality," as her brothers and sisters called her. "From her earliest years it had been a family joke that "Madam Liberality" was always in ill-luck's way. * * * If the pigs or hens got into the garden, Madam Liberality's bed was sure to be laid waste before anyone came to the rescue. When a picnic or a tea-party was in store, if Madam Liberality did not catch cold, so as to hinder her from going, she was pretty sure to have a quinsy from fatigue or wet feet, afterwards. When she had a treat, she paid for the pleasurable excitement by a headache, just as when she ate sweet things they gave her toothache."

Cannot we see the picture of her, drawn by the same skilful hand, though Mrs. Ewing did not realize how excellent a portrait of her own self she was drawing? "One side of her face would look fairly cheerful when the other was obliterated by a flannel bag of hot camomile flowers. * * No sufferings abated her energy. * * * In the intervals of wringing out hot flannels for her quinsy she would amuse herself by devising a desert island expedition. * * * Her little white face and undaunted spirit bobbed up after each mischance or malady as ready and hopeful as ever." I am sorry I have not space here to tell you more about her and her books, but the latter you can read for yourself.

Mrs. Ewing died at Bath, after much suffering, on May 13, 1885, and three days later was laid to rest in the churchyard of Trull, near Taunton, in a grave lined with moss and lilac crocuses, under a thick coverlet of lovely flowers.—Church Family Newspaper.

---

You may assuredly find perfect peace if you are resolved to do that which your Lord has plainly required.

### How Flax Saved the Baby.

Flax was a brown dog that belonged to Mr. and Mrs. Wales. He was no beauty, but one look into his honest eyes showed that he would be a good friend. Mr. and Mrs. Wales lived on a ranch in Colorado, where the neighbors were few, and they kept this dog as a playfellow for their two children, and he could be trusted to take care of them, too.

At the time of which I am going to tell you Mr. and Mrs. Wales were rebuilding their house. The porch had been taken away, and there was no way to get out of the front door, as it was three or four feet straight down to the ground. One day the lumber gave out, so the carpenters could not work. Mr. Wales had driven to town, ten miles away, and Mrs. Wales was left alone with the children.

"Flax, you look after Helen if Clyde forgets to watch her," she said, as she opened the front door to let in the fresh spring air. Then she went out to look after her chickens.

"I won't forget," called Clyde. "There's no way she could hurt herself in this room anyway."

He began to draw wonderful things on his slate, and forgot everything else. Helen was playing with her blocks, and he went into the other room to make a picture of the barn.

Mrs. Wales had just taken a mother with twenty little chickens from the nest into a nice clean coop, when she heard a noise in the house. She listened, but could not tell what it was. The next minute she heard a noise in the house. She listened, but could not tell what it was. The next minute she heard the same sound, and realized that it was Flax growling. She hurried to the house, and when she entered the front room she saw Flax leaning half out of the door holding Baby Helen by the dress. She knew, then, that she had forgotten to hook the screen. The baby had pushed the door open, and would have fallen to the ground if it had not been for Flax. He was wise enough to know, if he barked, he would drop the baby, so he growled louder and louder until help came.

"Mother," said Clyde, whose face was pale from fright, "I forgot about sister, but I never will again. I'm going to remember as well as Flax does."

"And I will, too, for I forgot to hook the screen. We must always be kind and good to Flax, for he saved our baby."—S. M. McCreery in S. S. Times.

### Summer Religion.

Perhaps there is no better test of the sincerity and stability of one's religious belief than is afforded by the long, warm trying days of the midsummer season. The man who is found faithful to his religious duties and obligations through the summer months is a Christian indeed. A very different type of man is he from the selfish and indulgent pleasure seeker by whom the Lord's Day is set apart for golfing, sailing, automobiling and other pastimes—harmless and recreative in themselves, but when set up in place of public worship, or private devotion, positively worse than the ignorant idolatry of the pagan. The example of men of the latter type is positively harmful to their fellow men, whereas, the influence and example of the former is uplifting and ennobling. If there is one thing that distinguishes the real Churchman from the sham it is his quiet unobtrusive self-denial for the good of others in season and out of season.—Canadian Churchman.

### A Story of Henry Clay.

"I never admit anything in any case in court," was the reply of an eminent politician-lawyer to a simple question in a case before the United States Supreme Court recently.

In his parlor at a hotel that evening the gentleman, who is regarded as a presidential possibility, explained his dogma to the scribe by narrating a story concerning Henry Clay, as it had been told by one of his preceptors at college.

At a time when Henry Clay was in the prime of his intellectual power and his national popularity, he went from Washington to Baltimore in an old-fashioned stage-coach to attend the races, then about the only "sport" known to the country. Accompanying Mr. Clay was a very bright young man, who had just received a diploma from a law school. He was the son of a wealthy Southern planter, who was an admirer and a substantial supporter of Mr. Clay. Very soon after the beginning of the trip the young man said to his traveling companion:

"Senator, as I am about to go home and begin the practice of law, I will be greatly obliged if you will give me a few pointers of a practical nature out of your great experience."

"With great pleasure, my young friend," said Mr. Clay. "I will give you one right now which ought to be of great value to you. Never take up any case without receiving in your hand as large a retaining fee as you can get from your intended client."

"But, Mr. Clay, you know that I don't need money and I do need experience in practice."

"Precisely," said Mr. Clay, "and all the more need for you to accept and follow my advice. Penniless beginners imagine that they need practice above all things and they accept cases with small fees or with no fees at all. You, being born wealthy, are the more likely to fall into that error. Therefore, learn from the first that professional fees are elastic, and that you must get is big, a retainer as your proposed client can afford; and you must also have a written agreement of an ironclad nature, providing for as large a contingent fee as you can get. As you grow in years, in experience and in reputation your right to demand larger fees will increase. If you do not practice law for all that you can make, you will lose interest in your profession. You must practice law for all the money there is in it; even if you give away all of the money in charity, or to poor relations."

"I thank you very sincerely, Senator. I see the point and will follow your advice. Now, won't you be kind enough to give me some practical pointers which will aid me to achieve success?"

"No, my young friend, I can not tell you any more, nor give you any more professional advice without a retainer and a contingent," said Mr. Clay, without a smile, but with tone and manner of absolute and business-like earnestness.

The young man laughed outright, as he replied: "Well, you are giving me a practical lesson right away, and I appreciate it. I am game. I will pay you whatever fee you require."

"That's business," said Mr. Clay. "I will not require any retainer from you, because I need only a good contingent, and I know that you are good for it. I will meet a number of politicians during the three days of the

races, and my hotel bill, including wine and cigars, will be a very large one. If you will pay that bill I will give you all the professional advice I can during this journey."

"I will very cheerfully pay that contingent fee," replied the young man, "and I will consider that I am receiving the better part of the bargain, too."

"Very well," said Mr. Clay. "Then make note of all that I say, for I shall give you a law lecture of a practical nature, which ought to be worth more to you than all that you have learned from the books during an entire year of study. I am going to try to give you your money's worth of professional advice. First, make note of this dogma: Never admit anything. Do you comprehend that?"

"I believe that I do, fully," was the confident reply.

"I believe that you do not," said Mr. Clay. "It is of the very greatest importance that you comprehend this dogma. Never admit anything. When you go into court and are opposed by an experienced lawyer, he will begin early in the case to say: 'My young friend on the other side will admit that this is merely a statement of fact.' Unless you follow my advice you will make admission after admission and ruin your own case by so doing. Many and many a time have I smoothly taken up one simple little point after another and suavely induced the opposing attorney to admit them as self-evident facts, and have pursued this course for an hour, making substantially no points on my own side during that process, until finally I vould appeal to the Judge and say: 'Your honor, this is admitted, that is admitted, and the other is admitted. Has not my opponent admitted away his case? And, if I have managed as shrewdly as I always intended to do, the court makes the invariable reply: 'Yes, your opponent has admitted away his case.' Now, do you comprehend the importance of my dogma?"

"I believe that I see it more clearly than I did at first," and the very modest reply.

"Next while you admit nothing, make your opponent prove everything. If there are a score of witnesses who testify that they were eye witnesses of a murder or some other crime at night, you must compel the lawyer on the other side to bring a calendar into court and prove by it that the moon was shining—if it was—so that the witnesses could really see. On one occasion I saved a man's life by turning to a calendar and showing that the crime was committed in what is called 'the dark of the moon,' and that the witnesses could not have identified the murderer at a distance of five feet. Moreover, I proved that it was raining that night, and that, therefore, the night was doubly dark. If I had admitted that it was a clear night, if I had not compelled proof of everything, my client would have been hanged. Moreover, he was innocent. Subsequently the real murderer was found, absolutely proved guilty and hanged."

The journey occupied five hours, and during the greater part of the time Senator Clay continued his practical discourse. The young man surely got the worth of his money in legal advice. Then together they attended the races for three days and remained over in Baltimore a fourth day for recreation. When they started for Washington the young man paid his own bill. The clerk handed Mr. Clay a bill for $350, which he turned over to the young man for payment, and the young man calmly inquired:

"What is this bill for, Senator? Why do you hand it to me?"

"Because you agreed to pay my bill as my contingent fee for legal advice," said Mr. Clay.

"I beg your pardon, Senator," replied the young man. "I have no recollection of anything of the kind. You will have to offer some proof of that claim, Senator, before I will pay your bill. I never admit anything, and certainly I can not admit owing such a bill as that, for three days at a hotel."

"Do you mean to repudiate your agreement?" inquired Senator Clay with indignation.

"No, sir," was the reply; "I do not admit that I made any agreement, and I do not admit that I am responsible for the payment of that bill. I have had the legal advice of the greatest lawyer in America, and his advice was for me not to admit anything; and, acting under that superior counsel, I decline to admit that bill, or to admit the agreement which you so boldly assert. If there has been any such an agreement you have your remedy. You can go into court, produce your witnesses, and have the agreement enforced; but as for me, I never admit anything."

"That's business," exclaimed Senator Clay with a very hearty laugh. "My indignation is changed into admiration. Come over here into the corner for one minute, please."

As they stood apart from the crowd Mr. Clay said to him in an undertone:

"You are perfectly right. You are a pupil worth having. The game is on me and I'm fairly beaten. Now, I don't want to admit to all of these people that I'm unable to pay my hotel bill. Will you loan me the money overnight?"

"Certainly, with great pleasure," said the young man, as he dived into his pocket and handed forth $400.

Then they rode back to Washington together, and Senator Clay was even more entertaining and instructive all the way back. The following day the young man called at the National Hotel and asked Mr. Cley for payment of the loan, and Mr. Clay replied:

"If you have any note, or any witnesses to show that I owe you any money I will pay it. But I will not admit that I owe you any money at all. You will have to prove it. I never admit anything."

The young man laughed very heartily and said: "You must know, Senator, that I did not intend to beat you out of that agreement on a contingent, don't you?"

"Certainly I knew it, and know it," was the laughing rejoinder; "but I wanted to give you another lesson. Never give nor receive any large amounts of money without having either notes or good witnesses to prove the transaction."—Philadelphia Record.

---

When we are severely criticised it is far better to try and profit by the criticism than to attempt to take vengeance on our critic. Criticism, as a rule, especially if it be just, will do us more good than flattery. The former is likely to stir us up to correct our faults; the latter tends to make us satisfied with ourselves and our attainments. Extreme sensitiveness to adverse criticism is an indication that we think of ourselves more highly than we ought to think. He who is blind to his own faults is not likely to amend them.

### Which Was the Wiser?

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skilful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

" 'It was always a hospitable house,' said one. 'The poor man was never turned away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

" 'So poor Gould is dead! He left a poor account—not a penny more than he got from his father; now I started with nothing; and look here,' pointing to his broad fields, 'I own down to the stream.'

"And on the thin, hard lips were a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"And yesterday I buried this man," continued the clergyman. .Neither neighbor nor friend, son nor daughter shed a tear over him. His children were eager to begin the quarrel for his ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself."—"Herald and Presbyter."

---

Christianity is a religion of sacrifice. Christ wants nothing to do with the professed Christian who is not willing to make sacrifices for the advancement of his cause. Does this mean that we are always to be doing some definitely "religious" work, as it is called? No, but that all we do is to be always definitely done for him. There is a great difference. If the hands are indeed moving "at the impulse of his love," the simplest little duties and acts are transfigured into holy service to the Lord.—Frances Ridley Havergal.

---

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease.—George Eliot.

### Hear Us Holy Jesus.

"Jesu, from Thy throne on high,
Far above the bright blue sky,
Look on us with loving eye;
Hear us, Holy Jesu.

"Little children need not fear
When they know that Thou are near,
Thou dost love us, Saviour dear;
Hear us, Holy Jesu.

"Little hearts may love Thee well,
Little lips Thy love may tell,
Little hymns Thy praises swell;
Hear us, Holy Jesu.

For the Southern Churchman.

### Preachers, Priests and Pastors.

By Roland Ringwalt.

An ugly fact in present day news is the large number of clerical scandals. Men holding pastorates, at the head of religious institutions, or officiating as instructors in theological seminaries fall into disgrace, exposures, and sentences follow and the result is distressing to all religious minds. We are told by the optimists that moral standards are higher than they were, and that a twentieth century clerk in holy orders is liable to deposition for sins that would have been passed over a century ago. Yet this does not materially raise our spirits. It may be that there ought to have been more cases of unfrocking in the past than there were; but the many cases now occurring, trouble us. Dishonesty, intemperance, neglect of duty, immorality and other causes drive men from their posts, or strike their name from clergy lists. Sometimes the offenders are men of brilliant talents, of varied acquirements, of high intellectuality, and the darkness of the fall suggests the disgrace of the Son of the Morning. A few thoughts based on many facts and observations may partially explain why some men in the sacred office go astray.

"He was such a good preacher." This was said lately of a man whose reputation to-day is not of the highest, and who, even if restored, would not find many of his brethren anxious to invite him into their chancels. A man of quick intellect, ready in speech, with a retentive memory, cannot be a very bad preacher. If to these qualities he adds a desire for public applause, he will go rapidly forward. We must not confine our lists of preachers to the men who give out texts on Sundays. In every village some man deeply interested in politics, surprises us by the force and swing of his offhand speech. In every factory there is some one who preaches effectively the cause of labor. From the most abstruse point in metaphysics to the latest patent medicine, there is no subject which has not its preachers. The boy who can argue without confusing his though will grow up to preach in some cause, sacred or secular. He cannot help it. People who never dreamed of the bar or the pulpit, the platform or the stage, may win a local reputation for their powers of speaking. They are fond of their subject; they know what they want to say; they like to win others over to their opinions, and hence they preach to some purpose.

Now, a man may have a strong intellectual interest in a religious doctrine without feeling the importance of that doctrine as it affects his own life. Well may Thomas a'Kempis, ask, "What doth it profit thee to dispute highly concerning the Trinity if thou lackest humility and so displeasest the Trinity?" A thoughtful address on Providence, or the inspiration of Holy Scripture, or the Atonement may be delivered by a man who is no more spiritualized by his words than if he were talking about the tariff or bi-metallism. Powerful as the sermons of Robert South are, we can hardly read them without an unpleasant feeling that there were clay feet beneath that golden head. Sermons have been delivered because the preachers wished to show their learning or to whet their logic; because they desired to flatter a prince or to gratify a premier; because they had an axe to grind or a grudge to satisfy. If St. Paul feared that after having preached to others, he might himself be a cast-away, the average preacher cannot forget those words of warning. Scripture teems with matters of intellectual interest, and there is danger that we may forget the weightier matters of the law while we exploit some view of our own, or display our researches in unfrequented paths. Some of the brilliant preachers who go astray were not, prior to their disgrace, noted for fidelity in the discharge of humdrum, wearisome duties. They were not prone to bear other's burdens.

Occasionally some painful omission or commission is laid to the charge of a priest whose dignified bearing seemed to magnify his office. The community in general is startled, and yet those who knew him best are not very much surprised. A man with a fondness for poetry and history; with a vivid sense of the past; with a joy in the dramatic and picturesque, is half a priest before his ordination. These priestly characters are not confined to Rome, the Oriental Churches and ourselves. There are men of the priestly type among Pennsylvania Friends and Scotch Covenanters. Everybody who reveres what has been transmitted from generation to generation; everybody who takes a pride in patriotic or religious commemorations, has a priestly strain in him. The consciousness of the gathering. The service of the altar ual side of Christianity may, as in the case of Keble or Liddon, co-exist with an intense love of righteousness and hatred of iniquity; but it does not always so co-exist. If a preacher may think more of his eloquence than of Jesus Christ and Him crucified, a priest may think more of a beautiful altar than of rendering himself a living sacrifice.

No historical research in a library can give the intense reality of history that is the lot of a priest. A Greek play at a university is at best only an imitation, but the worship of the Church is continuous. Whitsuntide is the Christian development of Pentecost, and we are still keeping a festival more than three thousand years old. The curfew bell is only a faint memory of the Norman tyrant, but the Psalter goes back to the days of Israel's shepherd king. Modern anniversaries seem as of yesterday when compared with the Thanksgiving service that is bound up with the Hebrew feast of ingathering. The service of the artar carries us in one sweep from the Passover to the upper room; from the upper room to the present, and then the historic becomes the prophetic, as we think that bread shall be broken and wine poured until His coming again. All this is so intensely interesting that we may forget our own responsibility to act as those should act who are permitted to take part in this sacred drama. More than one intelligent, well-read priest has fallen because he thought of the intellectual and the scenic, the picturesque and the official side of his work, and forgot the caution, "Be ye clean that bear the vessels of the Lord."

In speaking of the pastoral side of life, it is necessary to begin by saying that there is humbug pastoral activity, as well as genuine pastoral care. To visit over and over again the people who give good dinners, or who are our favorite companions, or who get up delightful parties is not genuine pastoral exertion. Nothing in the Ordinal compels us to join a card club or to spend three afternoons a week driving or playing tennis. Mere activity does not prove industry; and a very bad example was constantly going to and fro in the earth and walking up and down in it. But true pastoral work brings qualities which the preacher and the priest must have if they are going to fulfil the vows of their Ordination. The preacher may preach his own eloquence instead of His Master's Word, and the priest may be devout in the chancel and slothful out of it; while the true pastor is what "pastor" means—a shepherd. He looks after other people. He sees their sickness and hears their groans. In many a home tales of distress and heart-ache are told to the pastor whose sermons will never be published, but who treads in the footsteps of One Who was a man of sorrows and acquainted with grief. Every day of real pastoral work develops the unselfish, and the shepherd learns to give his life for the sheep. He rejoices with those who rejoice, and weeps with those who weep. He outgrows selfish ambition and selfish despondency, because he is not living for himself but for others, for those to whom he is bound by the words of the service and by the ties of long association.

One sermon may prove that a man is a good preacher, and one service may show whether the priest delights in his office or is indifferent to it. But the solemn duties of the pastor cover innumerable details, and the greatest part of the work is never known, except by the All-Knowing. Humbling and strengthening, warning and encouraging, the responsibilities of the pastoral life guard those who reverently accept them against many a temptation. Many a failure among the clergy was forecasted long ago. The man preached well, he saw the intellectual side of his priesthood, but he did not care for the people among whom he lived as a true pastor cares for them. He was not a servant for Christ's sake.

---

We may observe in this the difference between Christ and the tempter. Christ hath his fan in his hand, and he fanneth us; the devil has a sieve in his hand and he sifteth us. Now, a fan casteth out the worst and keepeth in the best; a sieve keepeth in the worst and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth his graces in us. Contrariwise, the devil, what evil soever is in us, he confirmeth, what fair or good things soever he weakeneth it.—Trapp.

---

Music once admitted to the soul, becomes a sort of spirit, and never dies. It wanders perpetually through the halls and galleries of the memory, and is often heard again, distinct and living as when it first displaced the wavelets of the air.—E. B. Lytton.

---

"Happy is that people, whose God is the Lord."

---

**FOR FEVERISHNESS AND ACHING**
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

### Self-Control.

Once when it was said to a man, "You have lost your temper," he replied, "I wish I could lose it, for it is a very bad one." Notwithstanding the great amount of sin and misery that come from bad temper, it would not be an advantage to have no temper. Temper is a form of energy, and so long as it is controlled the more of it we have the better.

You would not care to ride a horse without spirit. You want one with some go in it. As long as you can control and direct him, you want him to be as highly mettled as possible. A rider was mounted upon a horse which was much annoyed by flies, and in one of its impatient kicks a hoof was caught in a stirrup. When the horseman ascertained what was the matter, he observed to his steed: "If you are going to get on, I will get off!" That is what I must do if my body get the upper-hand. My soul, my spirit, my real self, must get down from its throne of sovereignty, if the lower man, the brute-like nature that is in all of us, gain the mastery. "I keep under my body, and bring it into subjection," says St. Paul.. The Apostle would put his body to any amount of inconvenience and hardship in order to keep it in its place, and not allow it to get the better of his soul.

One of Shakespeare's characters, on the approach of battle, says to his body: "Thou tremblest, my poor body, but if thou didst know where I will bring you before this day is over thou wouldst tremble much more." That was true courage—to have the fear which is natural to every sensitive highly-strung person, but to be able to control that nervousness, and turn it into enthusiastic fighting. The body is a good servant but a bad master; it must be made to go where it ought and do what it ought, and sternly put down when it attempts to get up into the place of the will and soul.

"I can, I ought, I will," are the rights of man. When people say that they cannot control their evil tempers and passions, it means that they do not try hard enough, or that they do not ask God to help them in the struggle. They would win in the fight if they realized that they were men and not mere animals, and that the spiritual powers with them are more and stronger than those against them.

"So nigh to glory is our dust,
So near to God is man,
When duty whispers low 'Thou must'
The soul replies 'I can.'"

There is nothing which helps us so much to master and control ourselves as true religion. "I can do all things," says Paul, "through Christ which strengtheneth me." A lady known to the writer lost her temper, and was rude the other day to one older than herself. Next morning she came and apologized. Knowing how much it cost her proud spirit to do this, the other lady pondered as to why she did it, and at last said: "She goes to the early celebration of Holy Communion, and I am sure it was this that made her do it." Ah, there is much power in religion after all." A woman who was continually quarrelling with her husband asked a wise man if he could suggest some remedy. He gave her a bottle, and said that when in a white rage she was to pour a drop or two into a glass of water and drink it. The effect was excellent, for it quite took away her desire to get the last word. Asking her benefactor after some time to tell her what was in the bottle, he replied: "Nothing but water; but putting a drop of it into a glass of water kept you silent, and gave you time to think."

Silence is golden when we are vexed and annoyed. Lord Beaconsfield said that he became Prime Minister of England because, when the House of Commons tried to provoke him into hasty, intemperate speech, he "answered them never a word." It is wise to say nothing when under the influence of anger, for if we do it is sure to be something which our cooler judgment will not approve. Think to God, which is a good definition of prayer, and be silent till you shall be calm, rested, self-controlled.—Rev. E. J. Hardy.

---

What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is the revival of piety: the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer-meeting.

---

You would become more loving, not by striving to be so, but to do acts of love—to study what is most loving to do and say, by having others in your mind at the right times,—not by dwelling alone in your own separate cell, but by interchange of natural acts and words of love.

---

**Hicks' CAPUDINE Cures Sick Headache**
**Also Nervous Headache, Traveller's Headache and aches from Grip. Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.**

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### DIED.

BROWN.—At her home, "Union Hill," Nelson county, Virginia, on June 18, 1909, Mrs. SARAH R. C. BROWN, aged 61 years. She was the widow of the late Alexander Brown, and the daughter of the late Mary Cabell, of "Union Hill."

Interment Sunday, June 20, in the old family burying place.

WICKHAM.—Died on the 18th day of June, 1909, at his residence on James River, in Henrico county, Va., L. W. T. WICKHAM, in the eighty-eighth year of his age. He is survived by his son, Judge T. Ashby Wickham, his granddaughter, Miss Lucy W. Fitzhugh, and three younger grandchildren. The interment was in Shockoe Hill Cemetery, Richmond.

KENNERLY.—Entered into rest, at White Post, Va., May 31st, 1909, WM. C. KENNERLY, aged 87 years, leaving three daughters and one son to mourn his loss.

### OBITUARY.

#### Tilden Garnett Baylor.

Entered into rest, June 20, 1909, at his home in Charles Town, Jefferson county, West Virginia, TILDEN GARNETT BAYLOR, in the sixty-first year of his age.

He was the fourth son of Col. Robert W. and Mary Moore Baylor, and was born at Wood End, the Baylor Homestead. He graduated at V. M. I. in 1871 as a civil engineer, and followed his profession till within a few days of his death.

Affectionate, straight-forward, loyal in his friendships, unswerving in the paths of duty and integrity; a bright and happy disposition, he drew to him a large circle of friends by whom he will be sadly missed.

A widow, formerly Miss Beckwith, a son and a daughter survive him.

### OBITUARY.

#### MINUTE.

The American Church Missionary Society expresses its thankfulness for the service and example of its late treasurer, Mr. GEORGE C. THOMAS. Consecrated, devoted and generous, he effectively advanced the cause of the Kingdom on earth, and his memory remains an inspiration.

WILLIAM JAY SCHIEFFELIN,
HIRAM R. HULSE,
THOMAS E. SHOEMAKER.

### THE LATE JOSEPH BRYAN.

#### Resolutions by the Trustees Theological Seminary in Virginia.

At a meeting of the Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, held at the Seminary on Tuesday, June 15, 1909, the following minute and resolutions were unanimously adopted by a rising vote:

At the last meeting of the Board of Trustees, held November 11, 1908, Mr. JOSEPH BRYAN was present and participated in the proceedings with his usual ability and earnestness. A few days afterwards we learned, with a shock of surprise and grief, of his sudden death at his home, Laburnum, near Richmond. It will be remembered that he was seldom absent from the regular and the called meetings of this Board. There were few men in the country who bore the pressure of business and activities of work for others and for the public good as he did, for the last twenty-five years of his life; but he always manifested his loving interest in the High School and the Seminary, by coming long journeys and suspending other engagements to be present at the meetings of our Trustees.

The simplicity and godly sincerity of his Christian character made his example an energy for good, and imparted a spirit of unity to all the associations, religious or secular, with which he was connected.

Resolved, That this Board places upon record its deep sense of the loss sustained in his death, and its testimony to the value of his services and the ability of his counsels for the welfare of the two institutions committed to our charge.

Resolved, That we extend to his family our personal sympathy in the bereavement, which has fallen upon them.

Resolved, That the Secretary is instructed to communicate these resolutions to Mr. Bryan's family, and to his friends in Virginia and throughout the American Church through the Southern Churchman.

A copy—teste:

S. SCOLLAY MOORE, Secretary.

#### Mrs. Ellen Alice Harrison.

"Never again! so speaks the sudden silence
When round the hearth gathers each well-known face,
But one is missing, and no future presence,
However dear, can fill that vacant place."

The sudden death of Mrs. ELLEN ALICE HARRISON, which occurred at the residence of her son, Dr. A. S. Harrison, at Enfield, N. C., on the morning of the 16th of June, was both a surprise and severe shock, as the previous night she retired in usual and apparent health.

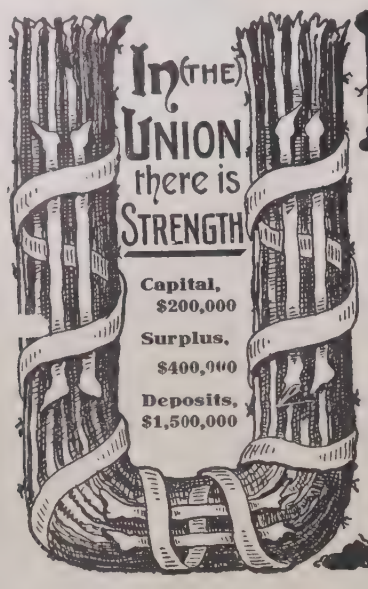
"But when the sun in all his state
Illumined the eastern skies,
She passed through Glory's morning-gate
And walked in Paradise."

Only a few days before, Mrs. Harrison mourned the death of her youngest son, Mr. W. B. Harrison, of Greensboro, N. C. To this recent and sad event her mind had constantly recurred. Surely her grief was a brooding, speechless sorrow, which prematurely hushed the throbbings of a heart that erstwhile did beat with a promise of more of life's to-morrows.

Deceased was the daughter of the long-lamented Rev. Dr. Aristides S. Smith, the well-known educator, and relict of the late Col. George Harrison, of Brunswick county. She is survived by the following children: H. Spooner Harrison, Dr. A. S. Harrison, of Enfield, N. C.; T. Cranmer Harrison, of Weldon, N. C.; George Harrison, of Richmond, Va., and Mrs. Robert Turnbull, of Lawrenceville, Va.

Mrs. Harrison was in her 70th year, and died in the communion of the Episcopal Church, of which she was a devout member, and exemplified in her life the type of a beautiful Christian character, to which words can pay but a faint and futile tribute. Her many charms of person and graces of manner won for her a large and loving circle of acquaintances, friends and admirers. Her gentleness and sweet simplicity of life, united her to all hearts and made her a welcome visitor to every fireside. Tender memories of other days come back to the writer like strains of "recollected music" as he pens this loving token to one now numbered with the saints in Glory Everlasting.

C. S. H.




# UNION BANK

BE A SUCCESS IN LIFE.

You wish to be a SUCCESS, and yet wishing will not accomplish this end. Why don't you start now to save up your income, and keep it in a good strong savings bank?

It will grow and you will be successful if you make your deposits in

3%

**The Oldest, Strongest and Safest Savings Bank in the South.**

Which Pays Interest at 3%, compounded twice a year.

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.

Write for our method of "BANKING BY MAIL."—Mention this paper


## The Household.

### About Butter.

The butter that will bring the highest price anywhere in the United States is the butter of strictly sweet, mild, clean flavor, as nearly like that of clean flavored new milk as possible. This butter can only be produced from cream that is sweet and clean in flavor when deliverel to the creamery. We should aim to suit the taste of the consumer. I trust that each producer will ask himself whether he is doing this or keeping the cream until it becomes sour and thereby fitting it for the poorer market and lowering the price.

A word to those making butter on the farm: Churn the sweet cream when you can tell by the taste that it is beginning to sour. Have the cream at the churning temperature before churning. Find the temperature that will cause the cream to churn in 25 to 30 minutes. Stop churning while the butter is in granules of the size of grains of wheat or peas. Draw off the buttermilk and add as much water as you have buttermilk, at a temperature of from 54 to 56 degrees F. Agitate the butter granules in the water for three or four minutes, then draw off the water. Salt the butter in the granular form, then mix and leave two hours before working. Put up in neat one-pound packages, wrapped in parchment paper, neatly boxed or put into baskets.

If the above suggestions are followed by those that make butter on the farm, there will be less carloads of butter sold for renovating by the grocers of this State at from 10 to 12 cents a pound.—The State Dairy Commissioner of Kansas.

### Lemon Pudding.

One quart of sweet milk, one pint of bread crumbs, one cupful of sugar, a lump of butter the size of an egg, yolks of four eggs, grated rind of a lemon; bake one-half hour, then take the whites of the eggs, one cupful of sugar and the juice of the lemon. Beat the whites until stiff; add the sugar and lemon juice; spread it on the pudding; place in the oven and brown.


*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

# BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.



## Church Organs

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.


It seems that blotting out is the only true way of forgiving. Unless we make up our minds to banish forever the remembrance of some wrong done to us, the forgiven one will some day discover that some trace of the old feeling is hidden in our heart, and will turn away in bitterness, believing no more in our avowal of forgiveness. Then let us make "Blot it out," our motto, and forgive all magnanimously, as we hope to be forgiven when we pray, "Forgive us our trespasses as we forgive those that trespass against us."


WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

LYCETT STATIONERS,

317 N. Charles St., BALTIMORE, MD.

Engravers and Stationers to Society.


A man opposed to infant baptism once came to a farmer for the purpose of proving to him that such baptism is entirely wrong. "Have you been baptized?" he asked. 'Yes." "Do you remember it?" "No." "Then you have not been baptized." "Have you been born?" the farmer asked. "Of course I have." "Do you remember it?" "No." "Then you have not been born; you must be a ghost. Get out of here."—Lutheran World.

### ANNUAL EXCURSION
### For the Benefit of the Retreat for the Sick, Richmond, Va.

The annual excursion for the benefit of the Retreat for the Sick, will leave Richmond, July 22, the trip to occupy ten days. This has become a charming outing among summer pleasures. The itinerary last season gave great satisfaction. The expense was more than repaid by the pleasure and benefit of the tourists.

The route will be varied and most picturesque—Washington, Niagara, Toronto, Buffalo, Philadelphia, Atlantic City.

For particulars—address Mrs. Anna H. Rahm, Retreat for the Sick; Miss Bettie Ellyson, Number 10 E. Franklin street, Richmond Va., or Miss Mary Norwood, 108 N. 5th street, Richmond, Va.


ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## Blue Ridge Springs

BOTETOURT COUNTY, VA.

ON NORFOLK & WESTERN R. R.

DR. ALFRED P. UPSHUR, House Physician.

PHIL F. BROWN, Proprietor.

**SUMMER BOARD.**

Delightful rooms in large Colonial house. Ample grounds. Shade. Meals next door. Address Box "I," Staunton, Virginia.

**BOARDERS WANTED.**

Wanted—A few boarders in pleasant country home, near Blue Ridge mountains. Attractive surroundings, fine shade, spring water. The MISSES PENDLETON, Delaplane, Virginia. 26je-3t

**COUNTRY BOARD.**

A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

**COUNTRY BOARD.**

Boarders wanted in country home. Five minutes walk from C. & O. trains, on James River Division. 100 miles from Richmond. Two trains daily each way. Plenty of fruit, excellent freestone water. Healthy locality, large grounds, fishing. References exchanged. Terms on application.
MISS E. B. SIMPSON,
Midway Mills, Nelson Co., Va.

**COUNTRY BOARD AT LEGO.**

Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

**HILLCROFT.**

Beautiful country residence of graduate nurse of Johns Hopkins Hospital, Baltimore, Md., open to consumptives. Absolute rest and quiet. Size, number of windows, and beauty of rooms unsurpassed. No mosquitoes. Send for booklet. Address
MISS S. BRADLEY,
Hilltown, Bucks, Co., Pa.
12je-4t*

**JEFFERSON PARK HOTEL,**
**Near University, Va.**

Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,
Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

MRS. TALBOT, of 132 West 80th street, New York City, will receive guests with references.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC

For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists, 25c. to $1 00.

**CHOIR EXCHANGE.**

English Cathedral Organists are due to arrive in New York this month and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER, CO., 136 Fifth Avenue, New York.

Superior American and English Organists on the ground can be had at short notice.

**Organists and Choirmasters.**

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t




**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va.

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1892.

THE
## VIRGINIA FIRE & MARINE Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# Notices.

## ACKNOWLEDGMENTS.

| Received for Leper Mission, January, 1909. | Since |
|---|---|
| Mrs. William Gilham | $5 00 |
| Mrs. F. G. Ribble | 2 50 |
| Seventh Street Christian church, Richmond | 5 50 |
| Mrs. W. L. Maury, Texas | 5 00 |
| Part of Fruits, Woman's Auxiliary, St. Geo., Fredericksburg | 7 35 |
| Mrs. Nolting, support, education untainted girl | 35 00 |
| Given at Mission Meeting, March, 1909 | 7 23 |
| Mrs. T. W. Wood | 2 00 |
| St. Paul's, Richmond | 10 00 |
| Mrs. Celestine Stockton | 1 00 |
| Mrs. Christopher Tompkins | 2 00 |
| Miss Moore | 1 00 |
| Friend to Mission, Ordsburg, Va. | 1 00 |
| Mrs. Chas. Warren | 1 00 |
| Mrs. L. G. Baker | 20 00 |
| Miss Norton's Men's Bible Class, St. Paul's, Alexandria | 13 50 |
| Grace church, Richmond | 7 00 |
| G. B. M., Washington | 5 00 |
| St. Paul's Sunday School, Surry | 2 50 |
| Woman's Auxiliary, Blackstone, Va. | 5 00 |
| Miss Emily P. Jones | 10 00 |
| Mrs. Rust | 1 00 |
| Friend in Petersburg | 1 00 |
| Miss M. E. Jones | 1 00 |
| All Saints, Richmond | 5 00 |
| May Mission Meeting | 6 60 |
| Junior Auxiliary | 57 17 |
| Mrs. R. B. Richardson, St. Thomas', Christiansburg | 2 00 |
| Winston Sunday School | 1 00 |
| Interest on deposit | 1 06 |
| | $ 224 41 |
| Already acknowledged | 2,657 72 |
| | $2,882 13 |

Mrs. LANDON R. MASON, President.

## APPEALS.

### Fourth of July.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of "Washington the Churchman Catechism."

### OLD NAME AND NEW NAME.

For the information of friends making Wills, the Trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name, GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

In its endeavor to fulfill its trust, the Church, through

### THE BOARD OF MISSIONS,

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.
GEORGE C. THOMAS, Treasurer.

Spirit of Missions $1.00 a Year.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York City, Long Island, Ohio, Iowa, &c.

## WANTS.

WANTED BY YOUNG LADY OF EXPERIence, a position as teacher or companion. References. Address, stating terms, (Miss) L. H., Oak Grove, Va. 1t

WANTED—BOARDERS AT $12 PER month. Good country fare and excellent water. Healthy location. Eight miles from depot. Miss HOPE, Bumpass, Va.

WANTED—A POSITION AS TEACHER IN private or public school. Two years' experience in public school work. References exchanged. Address Miss Edmunds, Box 25, Houston, Va. 3jul-2t

WANTED BY A REFINED, WELL-EDUcated young woman, a position as governess. Competent to teach elementary French, German and Latin. References furnished. Address Miss C. M. H., care Southern Churchman. 3jul-2t*

WANTED—BY A GENTLEMAN EXPERIenced in public and private school teaching, a public or private school; latter preferred. Address Robert B. Winston, Route 4, Louisa, Va. 19je-4t*

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches, Latin, modern languages and instrumental music. Best of references given. Address Miss L. P. M., care the Southern Churchman. 12je-4t*


# ST. AGNES' SCHOOL

**BELLEVILLE, ONTARIO, CANADA.**

**A Church School for Girls.**

PATRON—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Fupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank. Terms moderate.

For Prospectus and fuller information apply to
MISS F. E. CARROLL, Lady Prinicipal.

# BETHLEHEM
## Preparatory School
**Bethlehem,| Pa.**

More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.

New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.

New illustrated catalogue, free. Address
H. A. FOERING, B. S., Headmaster.

# ROANOKE COLLEGE
SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories: good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

# HERNDON SEMINARY
HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.

From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

# BABY'S ITCHING WAS INTOLERABLE

**Girl of Six Months had Fearful Attack of Eczema—Spread All Over Her Face and Eyes Began to Swell—Scratched Till Blood Came—Relieved in a Night and**

## CURED BY CUTICURA AFTER LONG SUFFERING



"When my little girl was six months old I noticed small red spots on her right cheek. I did not pay any attention to them but finally the spots grew so large that I sent for the doctor who said it was ringworm. He prescribed an ointment which I used for two weeks, but instead of helping the eruption, the ointment seemed to make it worse. Then I went to a second doctor who after examining the baby said it was eczema. He also gave me an ointment which did not help either. The disease in the meantime spread all over the face and the eyes began to swell. I became very anxious. The itching grew intolerable. I had to tie the baby's hands to the cradle to prevent her scratching. The cheeks were covered with blood and it was a terrible sight to see. I consulted doctors from September to December, but they were unable to cure the baby. I paid out from twenty to thirty dollars without relief.

"One of my friends told me of the Cuticura Remedies and I sent at once for a set which I began to use that evening. The next morning the baby's face was all white instead of red and you can imagine how surprised I was. I cannot find words enough to praise Cuticura and I do not know what would have become of my baby only for it. I used the Cuticura Remedies until the eczema entirely disappeared. The child is now three years old and quite well. I used three cakes of Cuticura Soap, two boxes of Cuticura Ointment and one bottle of Cuticura Resolvent and I never use any other soap. I always recommend them whenever there is a chance for doing so. I will send you one of her pictures which she had taken just after she was healed. Mrs. P. E. Gumbin, Sheldon, Ia., July 13, 1908."

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

☞Mailed Free, Cuticura Book on Skin Diseases.

### A Few Boarders Wanted

in private family, on salt water; fishing and bathing. $6 per week. Mrs. John Sanders, North, Va. 1t*


### Hope-Jones Organ Co.

Mr. R. P. Elliott has taken up his duties as president of the Hope-Jones Organ Company, Elmira, N. Y. Mr. Jervis Langdon, treasurer of the Elmira Chamber of Commerce will retain the treasurership and Mr. Hope-Jones will continue the designing and superintendence of the construction and voicing of the organs. This arrangement, it is expected, will enable Mr. Hope-Jones to complete certain further inventions and improvements which are now engaging his attention.


# John L. Williams & Sons

**BANKERS AND BROKERS.**
**Chamber of Commerce, Ninth and Main**
**(P. O. Box 505).**
**RICHMOND, VIRGINIA.**

**Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.**

# Southern Churchman

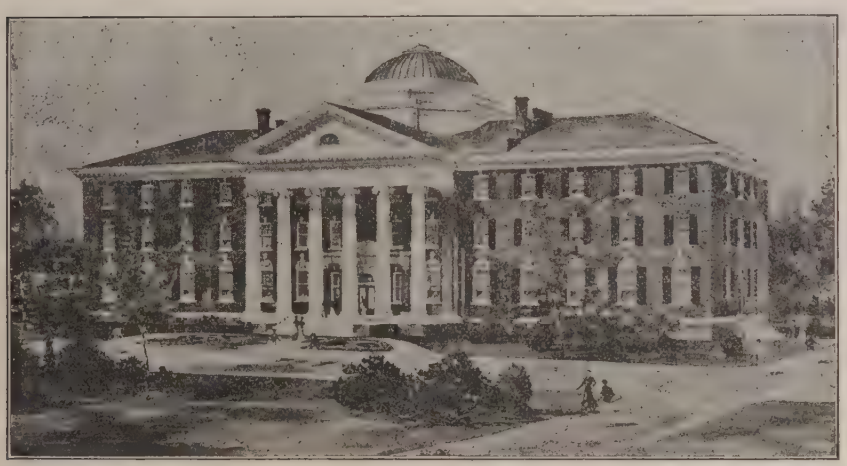
1835 DOMINUS FRUSTRA NISI

Vol. LXXIII. RICHMOND, VA., JULY 10, 1909. No. 28.



# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough**
**INSTRUCTION**
**AT**
**Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.
REV. C. O. PRUDEN, Rector.
MRS. L. MAY WILLIS, Principal.

## We Want You to Know

That we have one of the most magnificent gatherings of

GOOD FURNITURE

Ever shown by a Southern house.

We want you to come and look each floor of our building over.

It matters not whether you wish to buy or not, we want to see you.

**SYDNOR & HUNDLEY, Inc.**
LEADERS,
**709-11-13 E. Broad St.,**
RICHMOND, VA.

THE
## American National Bank
**RICHMOND, VA.**

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES, ENLARGEMENT** and **DECORATION** carried out During the Summer Months—
**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.
Write for Illustrations.

**J. R. LAMB** 23, 25, 27, Sixth Ave., N. Y.

## St. Agnes School FOR GIRLS

ALBANY, NEW YORK.

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## Fauquier Institute

**For Young Ladies**

WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. NELLIE V. BUTLER, Principal, Box 17.



The Jeter Building

**Co-Operative School** FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment $50,000 Plant. Ten Years Success.

BOARD AND TUITION, $135

Manager Co-Operative School, Bedford City, Va.

JACOBS & CO.

WASHINGTON, D. C., Lafayette Square

## HAMILTON SCHOOL

**For Girls and Young Ladies**

WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK
Principal

Opposite the White House

## The General Theological Seminary.

Chelsea Square, New York.

The Academic Year begins on Wednesday, the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

## BETHLEHEM
## Preparatory School

**Bethlehem, Pa.**

More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.

New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.

New illustrated catalogue, free. Address
H. A. FOERING, B. S., Headmaster.

DISTRICT OF COLUMBIA, Washington,

**GUNSTON HALL** 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. MISS E. M. CLARK, LL. A., Associate Principal.

## ST. AGNES' SCHOOL

**BELLEVILLE, ONTARIO, CANADA.**

**A Church School for Girls.**

PATRON—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank. Terms moderate.

For Prospectus and fuller information apply to

MISS F. E. CARROLL, Lady Principal.

## EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough in truction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

## The State Examining Board Statistics

**For Graduates of 1908, Published by American Medical Association, Show**

**Virginia** leads adjoining States — North, South and West, . **Record, 94.5%**

**Richmond** leads the State of Virginia, . . . . . **Record, 96.4%**

**University College of Medicine** leads Richmond, **Record, 97.7%**

Also leads all medical schools in Virginia, on the combined record of medical graduates for the entire period of her existence, **Record, 91.8%**

*SIMILAR RESULTS IN DEPARTMENTS OF DENTISTRY AND PHARMACY.*

**Students Limited to Fifty in each class. Send for Catalogue and Bulletin 30-**

**University College of Medicine, Richmond, Va**



## THE BLACKSTONE SCHOOL FOR GIRLS

**Established in 1894.** The aim of the school is clearly set forth by its

**MOTTO:** "Thorough instruction under positively Christian influences at the lowest possible cost."

The school was established by the Methodist Church, not to make money, but to furnish a place where girls can be given thorough training in body, mind, and heart at a moderate cost. The object has been so fully carried out that as a

**RESULT:** It is to-day, with its faculty of 32, its boarding patronage of 300, and its building and grounds, worth $140,000

**THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.**

**$150** pays all charges for the year, including the table board, room, lights, steam heat, laundry, medical attention, physical culture, and tuition in all subjects except music and elocution. Apply for catalogue and application blank to

REV. JAMES CANNON, JR., M. A., Principal, Blackstone, Va.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

## The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

## VIRGINIA MILITARY INSTITUTE,

LEXINGTON, VIRGINIA

71st Year. State Military, Scientific and Technical School Thorough courses of general and applied Chemistry and in Electrical and Civil Engineering. Degree of graduate in academic course, and degrees of Bachelor of Science in Technical Courses All expenses, including clothing and incidentals, provided at rate of $365 per annum, as an average for the four years, **exclusive of outfit.** For information address

E. W. NICHOLS, Supt.

## COLLEGE OF WILLIAM AND MARY,

**Williamsburg, Va.**

Healthfully located on the famous Virginia Peninsula, where the American nation had its birth. Alma Mater of Jefferson, Marshall, Monroe and a host of other makers of American history.

I. Regular Academic Courses leading to A. B., B. S., and M. A. degrees.

II. Normal classes to prepare young men for positions in the public schools. 132 State appointments.

Total cost per session of nine months (board and fees) to students preparing to teach $133.00.

Total cost (board and fees) to students not holding State appointments $186.00.

Ask your school superintendents for an appointment to William and Mary. Next session begins September 16, 1909. For particulars address,

H. L. BRIDGES, Registrar.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JULY 10, 1909. No. 28.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### British Impressions.

Not a very great while ago, distinctly within the memory of men far from old age, it was to the pleasure and profit of the average American political orator, on all spectacular occasions, to do what, in the elegant euphemism of that day was known as "Twisting the British Lion's Tail." This delicate proceeding always secured the sympathy and enthusiasm of the audience and the success of the orator. It was a pleasing relic of Colonial and Revolutionary days, and was considered a high proof of courage and patriotism. The "Immortal George" and the equally "Immortal Fourth" were supposed to be honored above expression by this pleasing process.

But times have changed and men (and their manners and methods) have changed with them. It is no longer universally pleasing, popular or fashionable to flaunt the red ensign in the face of John Bull, or to twist the caudal appendage of the royal beast on His Majesty's coat-of-arms. The "Four Hundred' have set the seal of their approval on the manners and "effete aristocracy" of Old England, and where these elect and select go, what else can we of the "Common Herd" do save gladly follow? And not only the "Four Hundred" look on consentingly and smile approval, but the same boat that carried this writer, carried the pervading presence of the immortal Samuel Gompers, the living embodiment of horny-handed labor; and when these magnificent extremes meet what is left for the "hoi polloi" save humble consent?

Now we are told—not of the differences and antagonisms of American and Britisher; but that they are essentially one—two nations with but a single thought; two pulsing peoples that throb as one. Nay, not two peoples, but separated parts of one people: mother and daughter, with nothing save the ever narrowing Atlantic rolling between. We learn, from orator and magazine writer, that there is absolutely essential unity and thorough community of interest; that these two parts of the same people must always stand together in common ties of interest against the rest of the world; that when the American Lamb and the British Lion lie down peacefully behind the same fortifications, armed with the the same tremendous Dreadnoughts, then the political millenium will be in sight, and the German and Russian and Japanese wolves will keep a respectful distance and be careful not to disturb the sleeping twins.

Now all this beautiful vision has come to pass just because Great Britain is horribly afraid. She has acted the bully and braggart to all the world, till all the world is ready, in most natural but un-Christian mood, to "hit back;" and so Great Britain wants a friend and wants it badly, and sees no chance for one, unless it be in her erstwhile evilly-entreated step-daughter.

Hence this syren-song of perfect unity of origin, ideals, thoughts and purposes, and perfect accord of mind and soul.

The two peoples are not identical in any particular; hardly, indeed, similar, save to the most superficial observer. They differ in origin, in blood, in civil, religious and political ideals; in essential and fundamental governmental principles; in business methods and processes, and even in language itself. To call the United States of America "Anglo-Saxon" is simply to indulge in a flight of fancy too mild for serious consideration, and if any person is under such a delusion, a ten minutes' walk down the main shopping street of any great American city and a casual reading of the store signs, will promptly and permanently dispel the delusion. The people of "The States" are essentially a conglomerate people, an aggregation gathered from all parts, peoples, corners and colonies of the earth, and in process of time, slowly welding into one. They are little, if any, more kin to the Englishman than to the German, or Scandinavian, or Frenchman, or Spaniard, or even to the despised "Dago." They have come from everywhere, and brought all manner of views, purposes, ideals and schemes; and out of this "olla podrida" is slowly, but surely, being fashioned something that will ultimately be the American People; but when that time comes, the result will be distinctively the "American People," and not an offshoot of the Englisn people. The chasm between the two peoples is already great, wide and deep and growing more so year by year; and a few of the "Smart Set," in impotent self-importance trotting backwards and forwards year by year, and a few Englishmen, depleted in purse and fair name, marrying American women as the shortest cut to financial and social rehabilitation, have and will have about as much effect as a child and his pebbles would have on the current of Niagara.

The two peoples are essentially and fundamentally different, and that fact grows clearer and clearer to the observant American the more he sees of Englishmen in their native habitat. As an illustration—only one in many: An Englishman—that is to say, the average, ordinary Englishman—has no conceivable idea as to what is meant in America by the separation of Church and State, and it seems impossible to get the idea into his head. In his wildest dreams of Disestablishment and Disendowment, the American idea has never dawned on him, and when you try to make him see it, he conjures up a distorted nightmare of the destruction of all religion. As to the Church of the Living God standing absolutely by itself and without regard to king, ministry or parliament; existing by its own inherent power, and supported by the devotion of its living members—all this, the A, B, C of American ideals and political and religious standards, is a sealed book to the average Englishman, and like the book in Revelations, it seems to be sealed for all time. The Englishman, even when he is the most militant Non-Conformist and talks most blatantly of "Disestablishment," still means something far short of the American's separation of Church and State. This is one fair sample of the difference in mental attitude and ideals produced by heredity and long-continued environment.

Illustrations of these differences may be found any where, in any realm of life. For instance, the Englishman talks, at times, rather boastfully of his Democratic form of government and of its being even more Democratic than Democratic America; and there are silly Americans who are caught and lead away by the statement. As long as England continues to have a hereditary crown and a hereditary House of Lords, and a social structure, absolutely controlled by the two hereditary estates, and a State Church, whose high officers are life-tenants and also appointed by the influence of these two hereditary estates, and an army and navy into whose employment hereditary influence is the shortest cut—just so long all talk of "England being more Democratic than America" is the idlest vaporing and sheerest nonsense. England is essentially Aristocratic in government, in society, in army and navy, in education, and even in business. And even an intelligent Englishman fails to comprehend what an American means by a "Democracy." In fact, the American ideal of Democracy in society and in government did not come from England, and for a hundred and fifty years the two peoples have been growing apart in this respect, and not nearer together. The great British Empire—in the last analysis—is governed by about one million men, living in England, electing the imperial Parliament, and furnishing material for cabinet and crown offices and the Episcopal bench, as well as Ambassadors to all the courts and governments of the world; and outside of this charmed circle, few or no favors of this kind go. If this be a Democracy, or anything, indeed, short of a pure Aristocracy, then the American ideal and definition of Democracy is an absolutely mistaken one.

Even in language the two peoples are different. No reference is here made to a few terms, differing in signification in the two countries, and which the prolific travelling simpleton gleefully masters and then imagines he has changed from a plain American citizen, to a "cul-chawed Britisher, you know"—such terms, for instance, as tram for street, carriage for car, luggage for baggage, station for depot, metals for track, and so on. The reference is to the fundamental significance of the language itself; the different meanings which the same words, phrases and terms convey on the one hand to an Englishman and on the other hand to an American. Take, for instance, an American of average intelligence, who has never met an Englishman, and an Englishman of average education who has never met an American, while nominally using the same language, and really using the same words, they are in very deed and truth speaking a different language, and will at first fail to understand each other. The words differ in signification, not because of a difference in sound, but because of difference in thought and ideal behind the two sounds, and because the sounds conjure up different mental pictures to the different men. The difference is fundamental, not superficial.

Now all this, in the mind of this writer, goes to show—what? That England is better than America? Far from it. This writer is an American, believes in his country, has the utmost confidence—in the good Providence of God—in her future, and feels toward her very much as the Psalmist felt towards Jerusalem, and is yet to see any country, people, or civilization that is preferable. That America is better than England? Far from it. The writer knows he is not a jingo, and hopes he is not a simpleton, and believes he is not an ignoramus. Two people may be absolutely different, and may so be pronounced by the most ardent friend and admirer, no reflection intended on either person. So with two nations.

All that is meant is simply this—that the two peoples are not one, but very far from it. They are different fundamentally, in ideals, in processes of thought, in character, in disposition, and in methods of work, and no amount of silly "oratory," or idiotic Anglo-mania, or "Smart Set" degeneracy, or intermarriages of democratic fortunes and aristocratic needs will ever change the unalterable facts.

And this fundamental, historical and characteristic difference is what lends charm and gives delight to the vacation of the intelligent educated American in England. It is a great, glorious, historic and beautiful country, full of classic and literary interest, and its fundamental difference from America keeps the intelligent American wide-awake and full of vital interest at every turn and stopping-place of his journey.

## CONFIRMATIONS—ADULTS—MEN.

There is no subject of deeper interest to the worker in God's cause than that of increasing the membership of the Church. Such represents the object of his life, and unless this object is heartily recognized one's condition is unsound and in need of strengthening and spiritualizing. We read with devout gratitude of the power of God, as manifested in the Apostles on the Day of Pentecost, which enabled them to speak "as the Spirit gave them utterance," so that the united multitude, though composed of many nationalities and divers tongues, understood from Apostolic lips the language of the Kingdom; but it is with a thrill that we note that "the same day" there was added to the Church "three thousand souls;" and further on that, "the Lord added to the Church daily such as should be saved." To be the instruments for carrying out this divine purpose the Apostles lived and worked, and all Christians, as those who are their successors, labor to the same end.

We study, therefore, with some eagerness the accounts of the Bishops' visitations and the numbers who are admitted in closer fellowship in God's Church, by the "laying on of hands." In such study we recognize the unfolding of the Church's system, by which such results shall be assured. This system represents an oversight and care for the individual, from the time that he or she is born into the world, and an early and full membership is that only which is contemplated. This precedent is set by the Bible and has represented the wise course in all of the ages of the Church.

Solomon, during the concluding years of his life, had departed from the ways of wisdom, but it was while he was the wisest man in the world that he wrote: "Remember now thy Creator in the days of thy youth." It is surprising, therefore, to one viewing the subject thus, to note the frequency and the tone which betokens encouragement, that in such and such confirmation classes most, if not all were "adults." By adults is meant those who have reached manhood or womanhood.

It is almost with a note of triumph that in some instances it is cited that a large percentage of the new members were "heads of families;" that is to say, that they have allowed the most beautiful years to pass outside the life in and with God. Of course there is a reason for such encouraging words, and it is seemingly plausible.

The adult has had the opportunity to deliberate longer, and to form a more mature opinion than the boy or girl of fourteen or fifteen, and there is, therefore, to some, greater hope of stability as the result of such decision. He has had a taste of the world, and knows by contrast that the way of God is better, and experience is a great teacher.

In answer, does it not seem better that the maturing thought should be along the lines of true religion? The greatest strength is that gained by growth.

Life in the Church, in early years, as the Church teaches, will bring earlier and better results than life out of the Church, to be transplanted, in later years, from the desert soil of this world.

The Church is very clear in this matter: "Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose."

Much stress may be laid upon the word "sufficiently." It represents, however, the work of the parent or sponsor, and when carefully and prayerfully recognized, will, we are sure, produce the growing member of God's Church, in whom there will be no need of the experience which antedates the adult membership of the confirmation class. What the Church desires in its membership is not so much reclamation from sin into

which people have fallen, as a prevention, as far as possible, of such danger. When the Bishop of London visited Washington, some years since, in an address on Prison Reform, at the Cathedral Close, he remarked that the great duty of the Church, was not so much to alleviate the sufferings of prisoners, but to prevent people from being prisoners.

When some one announced to a wise Bishop in this country that the greater part of his class was composed of adults, he replied: "What a shame, that the duty of life should be so long neglected!"

The thought of the desirability of adult membership has frequently been manifested among Church people to the discouraging of children of lawful age, (according to the Church,) presenting themselves. "You had better wait until next year and think it over"—a phrase which impresses itself, and is often never erased, to the peril of him who hears it. It is certainly one used with utmost frequency by the adult non-Church member, and it means, that he is not going to become a communicant of the Church.

We were greatly impressed once, when consulting another wise Bishop in reference to some young people who desired confirmation and concerning whom there was a semblance of doubt, who said: "When after knowing the condition and the terms of Church membership, a person presents himself, even though young, and whose purpose is ostensibly in the direction of pure religion, I feel that I have no right to refuse him."

"Take heed that you despise not one of these little ones," though having a very broad application, many have its place here. Another expressed cause for encouragement in connection with some confirmation classes is that a majority are men. The reason of this is that men are not supposed to take the same interest in religion that women do, and when they come, there are indications of a gain where it is needed, and that, may be, these men set the pace for others. This is plausible, without doubt, but the same argument might be used as with the adult.

Why should men be so? It is the preventive rather than the rescue work which is needed. It seems somewhat unjust, too, that the value of women membership should in any way be minimized. It might be said, that the membership of women in the Church is so much easier of accomplishment than that of men. Even so, but the discrimination is not just. The value of the godly woman has been attested by much, if not most, of the success by the grace of God in His Church.

We are grateful and we thank God for the adult membership of the confirmation class, but the child membership is better.

Men, yes, the Church welcomes you with open arms, to her blessings, but how much better to have come when you were boys. You have lost much.

The class of adults, most of whom are men, is cause for gratitude, but the greater joy arises from one of young people, many of whom may become adults, and many of the boys composing it shall grow to the stature of men in Christ Jesus.

## BOOK REVIEWS.

**The Jewish Question and its Solution.** By Max Green, M. D. Second Edition. Philadelphia: George W. Jacobs & Co.

The author of this work is a Jew and a physician, and the success of his work is testified to by the fact that a second edition of the book was called for within six months of its first issue, and by the further fact that it has been published in Yiddish and Hebrew. What is the solution of the Jewish Question? The author suggests four possible ones: 1. Jew to turn Christian; 2. Christians to become Jews; 3. Socialism—a Brotherhood, but no Fatherhood; 4. Nationalism. He begins with the last, and working back, shows the inadequacy of all except the first.

He then takes up the first and discusses it fully and exhaustively from the standpoint of a Jew and the Jew's difficulties and objections. He shows that the Jew has a sevenfold objection to the claims of Christianity, and he discusses these objections seriatim, and shows the mistakes involved in each of them. He discusses Israel's Mission and the Prophecies concerning the Messiah and His Kingdom, and the Fate and Destiny of Israel; and in his concluding chapter he considers the key to the solution of the problem.

Dr. Green has certainly studied profoundly the question of which he writes, and the result is a book that may be read with pleasure and profit by both Jew and Gentile. The author is temperate, dispassionate and judicious; fully convinced of the wisdom of his work and profoundly interested in the welfare of his people.

Any fair-minded man will be deeply impressed by this book, and whether he fully agrees with the author or not, he will recognize and acknowledge that he has made a genuine and valuable contribution to the solution of the Jewish Question.

Any one interested in the condition and future of God's ancient and chosen people will find the book worth buying and reading.

**A Short Grammar of the Greek New Testament.** For students familiar with the elements of Greek. By A. T. Robertson, A. M., D. D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary; Louisville, Kentucky. New York: A. C. Armstrong & Son.

The key-note of this work and its author's estimate of its value may be found in these words: "At bottom, Exegesis is grammatical. That is not all of Exegesis, but it is the true beginning." And with this judgment every real and genuine and scholarly student of the Bible will fully and cordially agree. Two-thirds or more of the isms and heresies of the religious world would not to-day exist if their originators or deluded followers had known New Testament Greek. Probably, stupendous ignorance on this one subject has caused more trouble to the Christian Church than any half-dozen other causes combined. Every genuine and useful exegesis must fundamentally be based on the grammatical form and meaning of the teaching under consideration. Hence, it is almost impossible to overestimate the value and importance of the study of New Testament Greek to the Christian teacher. This knowledge may make the entire difference between right and wrong teaching.

It is with this idea in mind that Dr. Robertson has proceeded, and he has produced a work that is of genuine and permanent value to the New Testament student. The Bibliography of his book is full and accurate and complete and of the greatest value, especially to the young student. He is an accurate and painstaking scholar, thorough in his work, patient in his investigations, and clear in his methods. He seems to be the typical scholar, devoid of prejudices and preconceptions, and earnest in pursuit of truth. As a teacher of twenty years' experience he knows where emphasis ought and ought not to be laid, in order to help the student.

## Convention Journals Received.

From the Rev. Marcus D. Wilson, secretary, Journal of the 59th annual Convention of the Diocese of California; also report of the fourth meeting of the House of Churchwomen.

From the Rev. J. Neilson Barry, rector of St. Stephen's church, Baker City, Journal of the second Convocation of the District of Eastern Oregon.

From Mr. John J. Saunders, Secretary, Journal of the 81st annual Council of the Diocese of Kentucky.

From the Rev. James G. Glass, secretary, Journal of the 78th annual Council of the Diocese of Alabama.

From Mr. Edward A. Belsterling, secretary, Journal of the fourteenth annual Council of the Diocese of Dallas.

From Mr. Robert Harrold, secretary, Diocesan House, Garden City, L. I., N. Y., Journal of the forty-third Convention of the Diocese of Long Island.

From Bishop Darlington of Harrisburg, Journal of the fifth annual Convention of the Diocese of Harrisburg.

From the Rev. T. Jefferson Danner, secretary, Jornal of the forty-fourth annual Convention of the Diocese of Pittsburgh.

## The Day of Pentecost.

There they continued where they were gathered together, the small band of disciples, the mustardseed which was to grow into the great tree of the Catholic Church; there they awaited the Advent of the Comforter; musing on the past, * * * and, intent on the future, with holy anxiety picturing to themselves what this other Comforter should be—not knowing whether He would appear in human guise, or as an angel of light, or whether He would be all divine; wondering how He should be to them what Jesus had been in His personal ministry, and how He would even have a closer fellowship with them, and that, not for a time, but "forever." They continued in supplication, listening to every sound, expecting His arrival every moment, when suddenly—the building trembled with the sound of a rushing mighty wind, and, to their amazement, there spread out upon them and around them from one centre, a seraphic shower—tongues of fire like one vast halo of glory, and "sat upon each of them"—and the apostles were filled with the same Spirit which had dwelt from the days of Nazareth in the Manhood of Jesus. It was the enlargement of the Spirit's Home in Human Nature—as He had been able to "rest" on Christ, so now the fiery tongue "sat" upon each of them, so calm and abiding is that Presence. O dearly bought Mystery! All the Mysteries of our Lord led the way for this; His Birth, Life, Death, Resurrection, Ascension, Glorification, were so many stages in procuring it. "I am come," saith Christ, "to send Fire on earth."

—W. H. Hutchings.

### Christ a Power In Our Lives.

Sometimes, dear friends, we discover in our own spiritual lives a strange deadness and formality. We respond to no tender touch in the world's bustle, bidding us come apart and rest awhile. We almost question the genuineness of our conversion. Can branches so leafless and barren belong to the Living Vine? Yet let us never question the keeping love of the dear Lord, who is able to guard us from stumbling, and to present us in His presence without blemish with exceeding joy. If we lack the consolation of assurance, it is through our lack of faith, and faith is the Master's gift. Let us use the little faith we have and cling not to that, nor to any crutch of our own, but to the promises and to the eternal truth and love of God in Christ. Let us simply go on, doing our duty as best we may, and we shall find soon or late that—

"It is better to walk with God in the dark,
Than to walk alone in the night."

In some radiant moment the mists shall drift aside, and we shall behold the clear shining of His face. But even if light be never vouchsafed, and we lack the sweet sense of Christ's nearness and of His approval, we must still endeavor to walk with Him.

The world is to be won for Christ by hand-to-hand conflict. Individual testimony, individual influence, must carry the conquests of the cross over the globe. The spirit of thed isciple must be free from self-seeking, and Christ must reign in those who serve Him. Then they cannot but everywhere and always show forth His amazing love and grace.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

One more persuasive and benign influence we may mention, and that is the power of Christian friendship. When we who love Christ meet, why should we be so shy of speaking His praise? In our letters can we not slip in some heart word about the King, or send a poem or a leaflet to be a reminder of His goodness? Contempt on our pride? Yes, but loyalty for and pride in our Beloved, who is the chief among ten thousand, and altogether lovely. Well may we crown Him Lord of all—Lord of our homes, our ambitions, our friendships, and our whole lives. And—

"His name like sweet perfume shall rise
With every morning sacrifice,
To Him shall endless prayers be made."

—Margaret E. Sangster.

### The Drag on the Wheel.

A drayman was riding along slowly through one of the streets of an Eastern city, when his attention was arrested by a shout from a passing teamster, who by a sign indicated that something was wrong with his dray. Checking his horses and leaping down, the drayman hastened to throw off from one of the hind wheels a stout chain that had been dragging upon it. Not long before he had been going down a steep incline, when he had clapped on the chain in order that it might act as a kind of brake, securing the heavy dray from a too rapid descent. But when he reached the level street he had forgotten to cast off the encumbering chain, meanwhile probably wondering why his horses, even though stout and sturdy specimens of horse flesh, labored so hard and heavily at the traces, while the dray seemed only to creep along.

Many a young man in life is making slow progress because of a similar drag on the wheel. There are those who, by reason of evil habits, clung to in spite of all remonstrances, are subjecting themselves to a serious handicap. There are some who by unfortunate mannerisms, eccentricities of dress, extravagances of speech, or by a slovenly appearance, or a slangy mode of conversation retard their advancement in society or business. There are others still who by carrying an undue load of worry, by harboring melancholy thoughts, or by cherishing envious and misanthropic feelings, place a drag upon their own spirits and those of others, making easy things hard, and hard things still harder. Sorrows that are not shared with God, and sins that are not confessed to Him, constitute the heaviest kind of a drag upon mind and heart. All these detriments and restraints are utterly unnecessary—as useless and unreasonable as the weights or "impedimenta" which an inspired writer urged the early Christians to cast aside, as a soldier entering the battle might divest himself of haversack and fly-tent, or a traveler cut his baggage down to the lowest minimum that he might make speedier progress. The machinery of life would revolve far more rapidly and smoothly, if only these needless strains and pulls upon it were removed. In that once famous book, "Helen's Babies," one of the lively small boys in it expressed an ardent wish to see "the wheels go round." The wheels of society are going round in a bewildering fashion, but many of them would perform far better service as they revolve, and run with far less expenditure of fuel and force, if only this or that drag, acting as a friction-clutch, and impeding motion, were taken off from the now jarring machinery.

But sometimes there are conditions when the drag must remain upon the wheel. A sickness that cannot be escaped, a money loss that must be sustained, a disappointment that is sure to come, a friendship that is sadly terminated, a co-operation looked for but not forth-coming, are examples of these inescapable drags and distractions. What then shall be done? Do not stop and idle, much less tarry and cry, because the way is rough and the vehicle heavy, and the wheels are clogged with hampering condition. No charioteer, even a Jehu, can expect always to drive at breakneck speed, or even at a canter—sometimes the chariot wheels will drag in the mire—and the only thing then to do is to make five miles an hour if you cannot make ten, or two miles if a five-mile rate of advance is impracticable. Almost anything is better than standing still. Keep at it, even if you cannot at once, or for a long while, reach it. If it is not possible to be a winged Pegasus, be a toiling pack-horse—for the success of armies has depended as much on pack-horses as upon fiery steeds, and a sutler who drives an army wagon may under certain conditions do as much for his country as Henry of Navarre with his waving plume.

Off with the drag on the wheel! Look well to your going, and do away with the unnecessary causes of friction, fret, worry and delay! Make the best possible speed toward the goals of a high imperious duty! But when circumstances over which you have no control make fast traveling impracticable, do not sorrow because you must slow up, and never allow opposition to force you to a standstill, knowing well that where there is a Divine Will there is a human way, and that whenever God commands you to go forward, He will not fail to supply the strength with which to move on and master circumstances.—C. A. S. Dwight, in American Messenger.

### "Make a Crutch of Our Cross."

"Make a crutch of Our Cross," and to "pass to the palace of peace over the bridge of sighs." Indeed it is hardly possible to get there in any other way. "Rubs and drubs and snubs make the man." We have to learn obedience by the things which we suffer, as even Jesus did. "No mill no meal, no pain no palm, no thorn no throne, no cross no crown." Everything depends on the handle by which we take our tribulations. It is very easy to get worse under the rod. The same sun that softens the wax hardens the clay. Affliction may be looked on as "the shadow of God's wings," wings that brood over us in tenderest affection, or as the shadow of a thunder cloud laden with destruction. It makes all the difference in the world whether we use the eye of faith or the eye of sense; how could we learn to use the eye of faith if everything was always bright?

Do we sometimes, in a moment of fierce temptation or anguish, feel like saying, "Lord, take away pain?" If so, brief reflection shows us the folly of it. For, as Browning says, "Put pain from out the world, what room were left for thanks to God, for love to man?" Pain is the greatest of God's teachers. By it we learn sympathy with others. Without we should be hard and cold and selfish, self-contained, self-centered, self-conceited. Unspeakably precious lessons of brotherhood and helpfulness come from our pangs and our prostrations, our faults and our failures. What a mercy is physical pain which warns us that something is out of order in the body and needs attention, thus preventing our sudden dissolution. Nor is it otherwise with pain mental, which calls a halt in our proud career of self-sufficiency, throws us back on our fellows, equips us for service, puts us into the way of communion with God, companionship with Jesus. It has wonderful compensations. "The deepest griefs have holiest ministries."

Then let the storm that speeds me home
Deal with me as it may.

—Christian Observer.

How often God comes and knocks at our door and would abide with us, but the door is not opened.

A man can do what he ought to do: and when he says he can not, he will not.

He who would keep a good conscience must not wait for everybody to agree with him.

It does no good to fall out with sin unless you make up with God.

There is profit to them that see the sun.—Ecclesiastes, 7:11.

# Church Intelligence.

## CALENDAR.

**July.**

1—Thursday.
4—Fourth Sunday after Trinity.
11—Fifth Sunday after Trinity.
18—Sixth Sunday after Trinity.
25—Seventh Sunday after Trinity.
St. James the Apostle.

### Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

# Foreign.

### "The Religion that is Coming in India."

Colonel Robert Williams, M. P., for West Dorset and Hon. treasurer of the C. M. S., is the subject of an "At Home" article in the July Sunday at Home. One of the colonel's daughters is wife of the Bishop of Salisbury, and one is wife of the Bishop of Wellington, New Zealand. It was largely the fact that the latter was at the Antipodes that set the colonel some little while ago globe-trotting. Speaking of New Zealand, Colonel Williams supposes that there is no other part of the world where the C. M. S. can look back upon such a completer work as in New Zealand. It is a warning to us not to despise "the day of small things" when we think that the first real missionaries to New Zealand were a blacksmith and a shoemaker. Speaking of India, to which the Colonel went direct from New Zealand, he confessed that "it is sometimes a little overwhelming to go, for instance, into a large city like Amritsir, with its tens of thousands of people, and to find there what we at home are accustomed to look upon, as quite a large staff of mission workers, two Christian hospitals, a girls' school, a boys' school, a college, and zenana workers, and then to go into a heathen temple and see it crowded with worshippers, whilst throngs of people constantly pass in and out. One is apt to get a feeling that only the fringe of the work has been touched, or can be touched, for many years." Yet it may not be so. Colonel Williams adds: "I found the conviction strong among the heathen themselves that Christianity is bound to be the future religion of India. A missionary in Benares told me that even among the pundits in that city he can sell as many Bibles as he has at his disposal. They want to know something of the religion they know to be coming."

### The Archbishop of York on Character.

Under the auspices of the Wakefield Diocesan Union of Men's Bible classes, a great meeting of men was held last Saturday afternoon in the quarry adjoining the college at Mirfield. An inspiring address was given by the Archbishop of York. Addressing the vast assembly as "My brother men," the Archbishop said he should like to feel that that meeting was a great hiring fair for workmen in God's kingdom, and that they were determined to sign on afresh in a great contract of service; or else that they would not disperse without offering to God in the honest silence of their hearts a resolution to take their part more bravely and persistently in the great cause of making human life better and truer for their living it.

To do that, he proceeded, two powers were needed. The first he would call by the word "circumstances." He meant by this that it was necessary to give human life a chance. From factory towns and colliery villages they heard the cry, "Give us a chance," and Christians and citizens must ever feel it an honor and obligation to answer that plea, and try to give their fellow-men a chance. The next thing was character; and he meant by that the inward principles which controlled the will and conscience of man, his convictions of right and wrong, his ideals of life.

### The Bishop of Truro and Bazaars.

The Bishop of Truro, in opening a sale of work in aid of the Additional Curates' Society, said he had been taken to task by some of the clergy for want of sympathy with regard to bazaars. He distinguished very carefully between a "bazaar" and a "sale of work." He recognized the good done by sales of work in drawing parishioners together, but he always had a strong feeling of protest against bazaars of the type connected with ordinary trade. Churchpeople should reconsider their position and ask whether in promotion of bazaars of the type mentioned they were not doing damage to the cause of religion and to the true principles upon which their philanthropy and their gifts for the spreading of God's kingdom in many ways should be undertaken. A few days ago the Bishop of Exeter also spoke to the same effect.

### Welsh Disestablishment.

A meeting of the Executive of the Central Church Committee for Defence and Instruction was held at the offices in the Church House on the 17th inst. The committee considered the position created by the withdrawal for the present session of the Welsh Disestablishment Bill, and passed a resolution for communication to their local Secretaries and others throughout the country noting the Government's postponement of the bill, and attributing the result partly to the uprising of Church opinion against the measure as evidenced by the resolutions of protest passed at innumerable meetings. But, in view of the Government's pledge to re-introduce the bill as the first measure and to carry it through all its stages next session, the committee urged the necessity for Churchmen to continue their protest and to make full use of the interval to perfect their local organizations for Church defence, as well as to arrange further meetings and distribute literature to spread among all classes of the community a thorough knowledge of the facts of the vital issues involved.

### Service in Eddystone Lighthouse.

The launch Marian Jackson, of the Missions to Seamen, paid a visit to Eddystone Lighthouse, and the chaplain, the Rev. H. J. Holderness, held a service in it with the keepers. In olden days there were only two keepers, but after the sudden death of one of them the number was increased to three, to avoid any imputation of foul play to a solitary survivor. James Smeaton, the builder of the third Eddystone Lighthouse, which now stands on Plymouth Hoe, was a deeply religious man, and he inscribed with his own hands around the building a text which may still be seen: "Except the Lord build the house, they labor in vain that build it."

### The Girls' Friendly Society.

The wonderful possibilities of an organization like the Girls' Friendly Society cannot be over-estimated. I wonder whether the Church as a whole really makes as much use as it ought of the splendid material this brought within its influence? If it does the future of the Anglican Church is bright indeed, for one need not be a prophet to see what a powerful and world-wide influence must be exerted by the 180,396 members of the G. F. S., to say nothing of the 20,435 working associates and 16,569 honorary associates. These were some of the thoughts which passed through my mind on Friday at the annual Conference of Branch Secretaries held in the Portman Rooms, W.

The Bishop of Kensington, who presided in the morning, made an excellent chairman. Amongst those on the platform were Mrs. Chaloner Chute, the enthusiastic president of the Central Council; Lady Cunliffe, Hon. Mrs. Maclagan, Hon. Mrs. Chapion, and Mrs. Hemsworth, vice-presidents.

Although the Pageant has been admittedly a great success, it will not be wise to expect a very large surplus. The expenses have been much beyond what was anticipated. There was no difficulty in obtaining the services of women, but many men have had to have their services paid for. There is a strong feeling that the Pageant should be repeated next year. It is believed that it could be strengthened in various ways.

# American.

### $5,000,000 Clergy Pension Relief Fund.

Permit, in as brief form as possible, some information to appear in your columns, in which the whole American Church will be interested:

In behalf of the Commission appointed by the General Convention, I desire to assure the Church that something has been done. $20,000 have been handed over by our treasurer, Mr. Mather, to the General Clergy Relief Fund, of which the Rev. A. J. P. McClure is the efficient Financial Representative; $2,000 of that amount having been given by the Church League of the Baptized, a society auxiliary to the Commission, so that immediately the money raised by the Commission, and which without the Commission might not have been contributed at this time, becomes at once effective, and refutes the objection sometimes made that we are to wait long years or decades before any benefit shall be derived from the $5,000,000 Relief Fund.

In addition to this result in money, there have been contributions in pledges from sixty-seven Dioceses and Missionary Jurisdictions, of about $75,000. The Convention of the Diocese of

Maryland has voted to raise $125,000; and the Diocese of Los Angeles has allotted to the parishes about $40,000. Single gifts of $1,000 and more have been received from Grace, Calvary and St. George's churches, New York City; Emmanuel church, Old Orchard, Missouri; and the Cathedral, Louisville, Kentucky. Two of our Bishops have also contributed $1,000 each.

The fact that these sixty-seven Dioceses and Missionary Jurisdictions have already made contributions, shows how generally this matter appeals to everyone, and indicates that many individuals, Bishops, other clergy and laymen, have shown their faith in the success of this great movement. This is all the more encouraging, because it was quite impossible to begin actual work until about ten months after the Commission was appointed. Taking into account the financial stress that has prevailed ever since, and the missionary crisis through which we are passing, and the fact that no appeals have yet been made personally to men of wealth, and that every other cause has the right of way over our enterprise, we feel that our achievements, while small, are not unworthy.

Under the zealous leadership of the Rev. Dr. Wilkins, and his untiring labors, an office has been established and equipped in St. Louis; thousands of letters have been written; sixty-two Diocesan committees have been established; a number of them are actively at work; nearly 150,000 copies of printed matter distributed; sermons preached, addresses made before Diocesan Conventions, Missionary Councils, Clerical meetings, church guilds and other parochial organizations. We are thus enabled to be of real practical benefit to the General Clergy Relief Fund; and are glad to emphasize the Automatic Pension idea, which was first suggested by the Rev. Mr. McClure.

Would that our clergy and people during the summer would have this matter in mind, talk it over, and make generous offerings to bring it on unto perfection.

CORTLAND WHITEHEAD,
Bishop of Pittsburgh and President of the Commission.

### Services to Deaf Mutes.

Rev. Oliver J. Whildin returned recently to his headquarters in Baltimore from an extended missionary tour through his field. Among the cities he visited and preached to congregations of deaf-mutes were Washington, Richmond, Norfolk, Newport News, Roanoke, Staunton, Danville, Greensboro, Charlotte, Spartanburg, Atlanta, Knoxville, Nashville, Montgomery, New Orleans, Jackson, Birmingham, Corinth, Memphis and Chicago. At Staunton, Spartanburg, Knoxville and Newport News he visited the schools for Deaf-Mute children and addressed the little ones assembled in their respective chapels. Mr. Whildin's next trip, which he is to make shortly, will take him to Hagerstown, Cumberland, Lonaconing, Wheeling, Parkersburg, Huntington, Charleston and Roanoke. His labors will continue throughout the summer. Several baptisms mark each missionary trip he makes. One of his present six lay-readers is being urged to study for the ministry under his direction, for future work in the Southwestern part of the field.

### A Privilege for Sunday School Workers.

The high-class instruction provided for Sunday School workers at Montreat, N. C., Summer Assembly, July 28 to August 6, has already given the assembly a fore front place among the list of summer schools of instruction and the programme for this year is a distinct advance on anything yet presented. The dates for the special course of instruction in Sunday School methods are July 28 to August 9. inclusive. The first three days of the period will be given largely to the consideration of Teacher Training and adult Bible class work. Mr. W. C. Pearce, superintendent of adult class work, and Dr. Franklin McElfresh, superintendent of the educational department, (both of the International Sunday School Association, Chicago,) will conduct these classes. The privilege of hearing these eminent workers is alone worth a trip to Montreat.

Special sectional meetings will be held each day for the study of other departments of Sunday School work. The section for the Beginners, Primary and Junior Departments will be under the direction of Mrs. Askew, of Atlanta, Ga., and Miss Beall, of Greensboro, N. C. The intermediate section will be led by Miss Binford, of Richmond, Va., who conducted this department so acceptably and profitably for the past two years.

A special feature will be a course of instruction in manual work in the Sunday School conducted by recognized experts in this helpful and interesting department. The leaders will give a daily drill in manual methods such as black board drawing, map modelling in sand and pulp, scrap book making, etc. This work will be adapted to all grades and every member of the Sunday School Institute will have the privilege of following this course.

Missions in the Sunday Schools and Young People's Organized Work will be presented by Rev. A. L. Phillips, D. D., and Mr. Robert W. Davis, of Richmond, Va. Rev. J. B. Carpenter will act as secretary of the conference and will register all delegates and furnish information on all subjects.

The Sunday School work will occupy one to two hours each day and delegates will have the privilege of hearing the course of lectures on the English Bible, delivered each day by Dr. Wilbert W. White and his associate teachers from the Bible Training School of New York.

The afternoons are reserved for rest and recreation and the platform addresses each evening will be by men of national reputation. And to the attractions of the programme association with the finest body of people that can be found in the South, the rare beauty of "the land of the sky" and the tonic mountain breezes, and you have a combination that America cannot equal and that can only be foud at Montreat.

The railroads will offer reduced rates and round trip tickets should be bought to Black Mountain, N. C., on the Southern Railway, fifteen miles east of Asheville.

Entertainment can be had at the hotels from $9 to $15 per week and at private boarding houses from $7 to $12 per week. The admission fee of $2.50 to the Montreat Assembly grounds entitles visitors to all the lectures, entertainments and classes provided during the General Christian Workers' period from July 28 to August 15. The gate fees for shorter periods are—one day, 25 cts.; one week, $1.25.

Sunday School workers who would improve their equipment for service cannot afford to miss this opportunity to hear the leading experts of America discuss vital Sunday School problems.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Patriotic Service at the National Cathedral—Vacant Mission Supplied. Marriage of a Clergyman—Summer Services at Colonial Beach—Death of Mrs. Bicknell—Curates and Assistants in Charge.

Using a "Patriotic Service," after the "Order authorized by the Bishop of Washington," on Sunday, July 4, the great congregation assembled around the Peace Cross, on the National Cathedral Close, joined in the unusual memorial in honor of our Day of Independence. The Bishop was absent on his visitations in the Southern counties of the Diocese, and the hour of worship was under the charge of Canon Bratenahl, rector of the parish of St. Alban's, who was assisted by Canon Devries, rector of St. Mark's, Washington, and Chaplain Brown, U. S. A. The music was rendered by a choir of one hundred vested boys, led by a section of the Marine Band, also vested. The preacher was Dr. Frederick J. Kinsman, Bishop of Delaware, whose theme was, "The Religious Heritage of the American People;" and his text, Isaiah 26:2-4: "Open ye the gates, that the righteous nation which keepeth the truth may enter in. * * Trust ye in the Lord for in the Lord Jehovah is everlasting strength."

Examining the question as to whether this country could be claimed as religious, even Christian, he maintained that American history showed that the American leaders had been inspired by religious motives. While rendering due honor to the important part taken by our own Episcopal Church, he paid high tributes to the part taken by the Presbyterian and Quaker brotherhoods in our developments in the early days.

The Bishop concluded his sermon by an appeal for some effort towards the unifying of a divided Christendom.

In my last weeks' letter, I mentioned the church in Kensington, Md., among the vacant Missions of the Diocese. Since that day, the church has welcomed its own pastor, the Rev. Paris B. Stauffer, who took charge on last Sunday morning, and began his ministration with the Lord's Supper.

St. James' chapel, Garrett Park, Md., will be associated with Kensington, and another vacant mission be opened. Mr. Stauffer is from Pennsylvania, but has been rector at Harper's Ferry, West Virginia, which he resigned to come to Kensington. He is married and has two little daughters.

On Tuesday, June 29, the Rev. Dr. and Mrs. C. Ernest Smith, of St. Thomas' church, Washington, gave their daughter, Miss Monica, in marriage to the Rev. Joseph Egbert Williams, of North Carolina. The wedding took place at Whitehall, near Aquasco, Prince George's county, Maryland, the summer home of Dr. Smith and family, and situated in his first Maryland parish. The marriage was celebrated by the bride's father, assisted by Canon Austin, assistant at St. Thomas' church, Washington.

The groom was a member of this year's graduating class of the Virginia Theological Seminary. After a wedding tour, he will take his wife to Idaho, where he will have a charge under Bishop Funsten.

The first of the summer services to be held in the Union chapel at Colonial Beach, Potomac river, Virginia, under the auspices of Washington St.

Andrew's Brotherhood, was under the leadership,Sunday, July 4, of Dr. Gabriel F. Johnson, of St. Thomas' chapter.

This is a point of great importance, being a favorite water resort of thousands of Washingtonians and other people, and ought to be most carefully considered by the authorities of the Virginia Church. We should and might have a well-appointed church and a resident minister there.

One of Washington's oldest residents and one of the Church's most venerable and serene members passed away, last week, at the great age of ninety-four years—Mrs. Bicknell, the widow of Judge Bicknell, of Indiana, and the mother of the Rev. Jesse R. Bicknell, curate of St. Andrew's church, Washington; of Rear-Admiral Bicknell, U. S. N., retired, and two daughters. Mrs. Bicknell's remains were carried to Indiana. where, after the Burial Office in the church at New Albany, she was buried beside her husband.

In the absence of Dr. McKim, rector of Epiphany church, Washingt the Rev. G. Freeland Peter, curate of the parish, is in charge.

During the absence of the rector of St. Andrew's church, Washington, in Europe, that parish will be under the charge of the curate, the Rev. Jesse R. Bicknell.

The Rev. Edward S. Dunlop, curate of St. John's church, Washington, is in charge of that parish in the absence of its rector, Dr. Roland Cotton Smith, at his summer home in Massachusetts.

Curates or assistant ministers of parishes have their vacations, also.

W.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Consent Given to the Consecration of Bishop-Coadjutor-elect, A. S. Lloyd, D. D.

Replies have been received from a majority of the Standing Committee, giving consent to the consecration of Rev. Dr. A. S. Lloyd as Bishop Coadjutor of Virginia.

P. P. Phillips,
Secretary Standing Committee.
Alexandria, Va., June 30, 1909.

### The Rev. Thomas Carter Page.

The departure of the Rev. Thomas Carter Page to Bedford City, Virginia, where he will succeed the Rev. Dallas Tucker, as rector of St. John's church, is greatly regretted by his people at Front Royal, where by a faithful ministry he has endeared himself to all classes, irrespective of Church affiliation. The local paper says: "During his five years' residence, Mr. Page has shown himself not only a Christian gentleman of the highest type, but one of public spirit as well. He has ably championed every enterprise which had for its object the improvement of the town, and Front Royal can ill afford to spare such a citizen. Mr. Page preached very few sermons in which he did not touch on the brotherhood of man, and no one will deny that his practice agreed with his preaching."

The congregation of Weddell Memorial, Richmond, have painted and renovated the exterior of their church, and it is now one of the most handsome and attractive looking buildings in the section of the city in which it is situated.

### Diocesan Apportionment Fully Met.

The monthly report from the Board of Domestic and Foreign Missions states that the Diocese of Virginia has overpaid its apportionment for the year ending August 3, 1909, it being one of four Dioceses of the Church which has so done. The amount apportioned was $7,200, and that received to June 1, 1909, is $7,222.51. Contributions to corresponding date last year amounted to $5,997.85. While this is true in reference to Virginia, three other Dioceses and a number of missionary districts, the board is in need of a large sum to prevent a deficit at the end of the year, which occurs August 31.

Contributions from the Sunday Schools and the Woman's Auxiliary are not included in this statement, nor are specials; but all along the line there is need for greater effort, to the end that the work of spreading the Master's Kingdom shall go forward, and not be impeded, as it must with a depleted treasury.

Bishop Gibson and his family will remove this week to their summer home, at Orkney Springs, in Shenandoah county, where they will remain for several months.

The Rev. John G. Scott, rector of St. Luke's church, Hot Springs, and Christ church, Warm Springs, Va., officiated at Christ church, Richmond, on June 27 and July 4, during the absence of the rector, who is sojourning a few weeks in the Virginia mountains.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Ordination—Bishop Reese Urges a Higher Place for the Diaconate. His Health Improving.

On the third Sunday after Trinity, the Bishop of Cuba ordained to the diaconate, in Christ church, Savannah, Mr. Guy Frazer, son of the assistant minister of that venerable parish. The candidate was presented by his father. The ordination sermon was preached by Bishop Reese, who embraced the opportunity to set forth an urgent plea for the restoration of the diaconate to a place somewhat higher than that of a mere step towards the priesthood. He would have a real Diaconate, and instanced, as showing the need of such restoration, the large city parishes where institutional work is the dominant feature of parochial life. "In the Church of to-day there are so many institutions" that the priest cannot be espected to do all the work thoroughly, especially in large cities. In social settlement work the responsibility is felt so keenly that this alone requires much of the time of the priest. Working under this strain it is often the case that a minister's sermon is condemned for lack of inspiration, when, in fact, he has been really worked down—trained in economics and sociology as well as in theology. * * * With several deacons thus trained at work and in charge of the philanthropic agencies of the parish, the rector would be able to devote more time to the spiritual and pastoral phases of his work."

The Bishop has been visiting the missions of the Diocese, which are now nearly all filled. His health has been improving steadily since he resumed the administration of the Diocese.

The Bishop has appointed to the charge of Christ church, Augusta, as stated in "Church Bells," Mr. W. Bertrand Stevens, a member of the senior class at Cambridge Divinity School. He will have charge also of the work at Grovetown and Waynesboro.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Ordination by Bishop Lines.

On the third Sunday after Trinity, June 27, acting for the Bishop of North Dakota, in St. John's church, Newark, his parish church, Mr. Ernest C. Biller was ordained deacon by Bishop Lines. The Rev. F. R. Jones presented him for confirmation; the sermon was preached by Rev. C. S. Abbott. Mr. Biller's father, Mr. George Biller, was a former senior warden of St. John's church. His brother, the Rev. George B. Biller, Jr., is Dean of the Cathedral at Sioux Falls. Rev. Ernest C. Biller has returned to his work in North Dakota.

On July 2, in Christ church, Bloomfield, Rev. Raymond L. Wolven was advanced to the priesthood by the Bishop of Newark. He was presented by the rector of the parish in which he grew up, the Rev. Edwin A. White. The sermon was preached by Rev. Prof. Blodgett. A large number of the clergy were present and met in conference with the Bishop after the service. Mr. Wolven has become a curate in Trinity church, New York City.

## LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.

### Confirmations at Sawtelle.

On Sunday, June 27, occurred the first confirmation ever held in the city of Sawtelle, California, when Bishop Johnson confirmed a class of seven adults, three men and four women, at St. John's mission, in that city. In his address, the Bishop took occasion to highly compliment the priest-in-charge, the Rev. Dr. Durlin S. Benedict, on the excellence and permanent character of the large amount of hard work he has been doing. Since taking charge of the mission, the first of last December, Dr. Benedict has not only presented this strong class for confirmation and had several baptisms, but has also secured and entirely paid for an excellent lot, upon which he expects to have a church erected as soon as the necessary funds can be raised.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### New Church and Rectory for St. Luke's, Easthampton—Bequest to St. Anne's.

St. Luke's parish, Easthampton, Long Island, will build a new church, costing $35,000, and through the gift of Mr. and Mrs. Frederick Gallatin, of New York, a new rectory to cost $20,000, with furnishings. Work will be begun at once upon both buildings. The location will be the same as the present church.

Through bequest, St. Anne's church on the Heights receives $25,000 for its endowment fund. It comes from the wife of Mr. J. G. Johnston, and is a part of a $50,000 gift to the same parish, for the same purpose.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

### Outdoor and Street Services.

The outdoor services on the grounds of the Cathedral of St. John the Divine, will be maintained this summer. The first one was held last Sunday afternoon, the preacher having been the Rev. Dr. John P. Peters, of St. Michael's church, and canon of the cathedral. Two cornetists lead the singing. The services are to be continued during July and August. There has been consideration of transferring the morning services from the crypt to Synod Hall, on account of ventilation, but it has been decided to continue the eleven o'clock service on Sundays in the crypt.

Bishop Williams of Michigan began with the first of two sermons at St. Bartholomew's, on Sunday last, to continue them during July. The attendance was most gratifying. During August the preacher will be the Rev. J. Stuart Holden, of St. Paul's, Portman Square, London, who is in this country to speak at the Conferences at Northfield. It is said that his name has been considered for the pastorate of the Fifth Avenue Presbyterian church, New York, the largest Presbyterian church in the United States. A committee from this church will hear him preach next month. It is not known whether he would consider a call, but it is noteworthy that he should be considered by such pulpit committee.

The Rev. Hugh L. Burleson, who has been elected a secretary of the Board of Missions, without designation of work, will reach New York about the middle of July and will enter upon his duties.

The street work in New York this summer, opening somewhat earlier than on previous years, is the most remarkable New York has yet seen. It is not the attendance that excites admiration, although that is large, but it is the wonderful way in which the facilities offered by the public parks, especially Union, Madison and Stuyvesant Squares, are utilized. The fact has been recognized at last that these squares are ideal "Cathedrals"—a beautiful roof, a perfect floor, plenty of seats, plenty of light, thousands of men. What cathedral offers more? In past years vast expense has been incurred for tents, with floors, chairs and attendants. To some extent this tent work is attempted this year, but its efficacy is completely dwarfed by the out-door work in the parks.

The latest plan has the value of economy, while it attracts quite as many people as have the tents in their best years. Formerly the hours were confined to noon, but this summer almost all hours have been tried. So many are the people in the squares that at almost any time a crowd of men can be secured. The outfit consists of about four men, sometimes six, an iron standard on which is a sign telling that it is a Christian service, and a small stool on which the speaker stands. One of the men is a cornetist and the others sing. People who come to hear will sing very little, but they will listen with respect. Not an incident of any untoward kind has occurred. These travelling bands, sufficient in number this summer to hold thirty to forty meetings daily, go from place to place, from square to square, and this year, as never before, the cornet is heard at almost any hour of the day, even including the evening. The preaching is not sensational, it is not hysterical. It is sound Gospel, and it is drawing recruits. New York has never seen anything like it before, at anything like the very small money cost.

Trinity parish will make use of the vacation Bible school idea this summer, another evidence that the new rector of Trinity parish is alive to opportunities. In St. Luke's and St. Augustine's, the last-named almost in the Bowery and both surrounded by vast numbers of children, students from colleges will gather on week days classes of children, and in the morning tell them stories, always with a point, and extend such instruction as may be suitable for hot weather. Each afternoon recreation will be had by the children, under direction of the same students, who will teach them how to make the most of their play time. The work is done in centres other than Trinity, and for some years has met with remarkable success.

---

Archdeacon Villiers Appleby, of Duluth, was one of the speakers at the Church pageant on the grounds of Fulham Palace on Sunday, June 23. Writing of him and of the occasion, the Rev. R. T. Gardner, honorary general secretary of the Central Board of Missions of the Church of England, says: "We gathered last Sunday some eight thousand people, chiefly inhabitants of the immediate neighborhood, round his Grace, the Archbishop of Canterbury, in the grounds of Fulham palace. At the meeting one of the speakers was Archdeacon Appleby, of Duluth. His presence and his words added weight to the impression, which we trust was created in the minds of those present, that the Church cannot be confined by limits of land or sea, and that the Church in America is absolutely at one with the Church in the old country. The effect at the close of the meeting of these thousands of people singing the Doxology was inspiring almost beyond words to describe."

Plans have just been completed for a new Training School and Home for Deaconesses, to stand on the grounds of the Cathedral of St. John the Divine. Its cost will be $150,000, and the architecture will be Gothic. The money to build it comes from the late Rev. Dr. C. C. Tiffany, Archdeacon of New York, who left a total of $200,000, of which $130,000 has become available, and $70,000 will do so upon the death of two beneficiaries. The school owes its existence to the efforts of the Rev. Dr. William R. Huntington, and Grace parish has long fostered it. The School is now managed by an independent board, the Cathedral trustees having simply given permission to locate the building upon their grounds.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Improvements at St. Paul's, Summerville—News From Various Places. Christ Church, Greenville, Damaged by Lightning.

A number of improvements have been made in St. Paul's church, Summerville, since the Rev. F. W. Ambler took charge of the parish, last winter. Choir stalls were given by St. Luke's church, Charleston; a handsome velvet carpet placed in the chancel, by St. Paul's Guild, and a processional cross given by Mr. and Mrs. James M. Taylor, as a memorial to their son, George Tupper Taylor.

The seating capacity of the church is inadequate, during the winter months, when many tourists attend the services, and the congregation hope to be able to enlarge the church, to accommodate the increased attendance.

Services are held every Sunday morning in the Chapel of the Holy Cross, Sullivan's Island. These services began on June 6, and will continue during the summer.

---

Bishop Guerry has appointed the Rev. H. H. Covington to take charge of St. Philip's, Bradford Springs. The Rev. Wallace Carnahan, of Summerton, who formerly served this church, has been put in charge of the mission at Manning, in connection with his work at Summerton.

The Rev. A. R. Mitchell, rector of Christ church, Greenville, will spend the months of August and September in Europe, sailing from Philadelphia, July 31.

The Rev. William Way, rector of Grace church, Charleston, will attend the Summer School of Theology, of Harvard University.

The Rev. T. T. Walsh holds services in the Church of the Atonement, Blacksburg, two week days in each month, and on fifth Sundays.

The chapel near Young's Island is to be enlarged, in order to seat the congregations which assemble every second and fourth Sunday, the Woman's Aid Society having raised a fund for the purpose.

---

During a severe thunder storm, which lasted for several hours, Saturday night, June 26, the spire on old Christ church, Greenville, was struck by lightning. The bolt struck just below the cross, knocking off a great many bricks and leaving a deep gash in the side. The extreme point is slightly twisted and the cross a little dislocated. Bricks falling from the spire knocked several holes in the roof, and one of the stained glass windows (not a memorial), was broken; it is not known whether from the falling bricks or the lightning bolt. It is estimated that the damage is between $500 and $1,000. Fortunately, the loss is covered by insurance.

This makes the third time the spire has been struck by lightning. The Rev. Alexander R. Mitchell, the rector, returned thanks at the morning service that the old church had been spared and that the damage was no greater.

The Rev. Edward Bryan Andrews, who was ordained to the diaconate by Bishop Guerry, at Sewanee, June 27, takes charge of St. Andrew's and St. James' mission, Greenville, on the first Sunday in July. Mr. Andrews spent last summer assisting the Rev. Mr. Mitchell in these missions, and is no stranger here. Having made a favorable impression and did a good work, he will be gladly welcomed back.

---

Bishop Gray, of Southern Florida, recently confirmed, in All Saints' church, Winter Park, Florida, the dean of Rollins College, the Congregational University of Florida. This is the second time a member of the faculty has come into the Church during the present session. Both professors were presented by the Rev. J. G. Litch, M. D., in charge of All Saints' church.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Relief of Widows and Orphans—Bequests to Hospitals—Move Clergymen—Improvements at St. Jude's and St. James'.**

Bishop Whitaker having received so much benefit from his stay at Ventnor, New Jersey, last year, has taken the same cottage this year. It is the desire of his physicians that he may have an entire rest during the summer, to gain strength to resume his duties in the fall. His many well wishers will regard the orders of the doctors and help him to have a restful season.

The corporation for the Relief of the Widows and Orphans of Clergymen in Widows and Orphans of Clergymen in the State of Pennsylvania has during the past year paid the insurance on the lives of six clergymen, amounting to $10,294.21, and has given $6,725 in gratuities. Twenty-two new policies were issued and five paid up policies were given to those who have made fifteen annual payments. There are policies in force amounting to $1,040,-295, while the par value of all its assets is $976,784.84. These have increased during the past year $41,407.-99. The rates of insurance are very much lower than the ordinary companies. Its benefits are open to all Church clergymen in the State of Pennsylvania. They do not forfeit their privileges by removing out of the State.

During the past month, the rector, the Rev. George Chalmers Richmond, has preached in St. John's church, Northern Liberties, Philadelphia, a series of sermons on the Gospel in Action. The annual sermon before the societies of the parish was preached on Sunday night, June 27, by the Rev. Henry Mottet, D. D., who took as his subject Daniel the Servant of God. St. John's is doing a large institutional work and each department is contributing to its success. An effort is being made to establish a day nursery in the parish.

The will of the late Harry Samuel Henry, a wealthy retired merchant and art collector, bequeaths his large estate, valued at from $1,000,000 to $1,500,-000, to his widow for life, and upon her death it is to be divided equally between the University, Episcopal, Children's, Presbyterian and Pennsylvania Hospitals.

Bishop Mackay-Smith has gone to the Yellowstone Park, where he will spend two weeks and then go to his summer home at Seal Harbor, Maine.

The Rev. H. Richard Harris has left for a trip to Europe, where he will spend the summer.

The Rev. H. M. Medary, rector of the Church of the Advocate, has gone to Connecticut to spend his vacation.

When extensive improvements were made in the parish house of St. Philip's church, some five years ago, a mortgage of $6,000 was placed upon the building. This is about to mature and it will be satisfied as soon as that day arrives.

Work is about to begin on the improvements upon the Church of St. Jude and the Nativity. The exterior is to be faced with Port Deposit granite and Indiana limestone trimmings. New windows and doors will be put in. The roof will have new trusses and a panelled ceiling in wood. A new stone chancel arch will be erected, and the entire chancel will be rebuilt and enlarged. It will be connected with the new parish house, in which will be the clergy and choir rooms. The organ will be enlarged and a new steam heating plant and electric lights will be installed. The work is done under the direction of George Nattress & Son, Architects. A baptistry will be placed at the corner of the church.

Bids are being asked by Nattress & Son, for a neat one-story and basement parish house for St. James' Mission, Prospect Park. The Sunday School room will be in the basement, 46 by 25 feet, with a large platform, heating and toilet rooms. On the main floor there will be a chapel, with nave 46 by 25 feet and a chancel 17 feet 6 inches by 15 feet, with adjoining choir and clergy rooms. It is rural gothic built of stone, cathedral glass. Steam heating will be used and electric lights will be introduced.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

**Honors to Benefactors of Birmingham, Ala.—Headmaster of St. Paul's School, Baltimore—Clergymen Called to the Diocese.**

The Birmingham News (Birmingham, Ala.) remarks upon the coincidence by which two men intimately connected with the rise and progress of its own city should have been given honorary degrees by the same college on the same day. The occurence referred to is the recent conferring by St. John's College, Annapolis, Maryland, of the degree of Doctor of Divinity upon the Bishop Coadjutor-elect of the Diocese, the Rev. John Gardner Murray, and the degree of Doctor of Laws upon Mr. James T. Woodward, president of the Hanover National Bank, of New York City. The "News" says in closing its remarks:

"For Birmingham claims large ownership in both these distinguished gentlemen. No man ever did a greater religious work among the people of this city than John Gardner Murray, while rector of the Church of the Advent, and Dr. James T. Woodward has been the staunch friend and aider of Birmingham almost since the day of its creation."

Mr. Woodward, among many other benefactions, has for many years paid $200 for the salary of the rector of Severn Parish, Anne Arundel county, Md., and recently made this a permanent endowment by the presentation in trust of certain bonds paying this amount yearly.

The Rev. J. Wilson Sutton, assistant minister of St. Paul's parish, Baltimore, has been appointed to the head mastership of St. Paul's School for Boys, a position made vacant by Mr. Miles Farrow's acceptance of the position of choir master of the Cathedral of St. John the Divine, New York. Mr. Sutton will not altogether relinquish his pastoral work.

As his successor as assistant minister has been called the Rev. John Lang Jackson, who two weeks ago was ordained to the priesthood. Mr. Jackson served the year of his diaconate as assistant to the rector of Trinity church, Towson. At the meeting of the vestry which elected Mr. Jackson, it was decided to give an assistant to the priest-in-charge of St. Paul's chapel, the Rev. Frank Hay Staples. The growth of the work at the chapel since its consolidation, two years ago, with Henshaw Memorial church, has been steady and lasting.

The vestry of St. Luke's church, Baltimore, has called to the rectorship, made vacant by the resignation of the Rev. W. K. Damuth, the Rev. Herbert Parrish, who is this summer abroad, in charge of the American chapel in Rome, during the vacation of the chaplain at that place, the Rev. Walter Lowrie. Mr. Parrish has accepted the call, and will take charge of the work when he returns from Rome in the fall.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Bexley Society Officers Elected—Summer Session, Grace Church Sunday School, Sandusky.**

At a recent meeting of the Bexley Society, composed of the faculty, alumni and students of the theological school of Kenyon College, and other clergymen resident in Ohio, which was held on Tuesday morning, June 22, during Commencement week of that college, the following were elected the officers for the ensuing year: President, the Rt. Rev. Chas. D. Williams, D. D., Bishop of Michigan; vice president, the Very Rev. H. W. Jones, D. D., Dean of Bexley Hall; secretary, the Rev. Chas. C. Bubb, rector of Grace church, Cleveland; treasurer, the Rev. Louis E. Daniels, rector of Calvary church, Toledo, and Historian, the Rev. Edw. J. Owen, curate of Emmanuel church, Cleveland. The office of Historian was created new this year and the purpose of it is to gather biographical data concerning the alumni of Bexley Hall, for permanent preservation.

Over the signature of the Rev. W. Ashton Thomson, rector of Grace church, Sandusky, there has just been issued a printed announcement of the summer sessions of the Sunday School of that parish. The summer school will begin its sessions on Sunday, July 4, and will continue through August. Oral recitations will be omitted, there will be a brief address by the rector upon some phase of character building, after which the remainder of each session will be devoted to various forms of hand-work. There will be an assigned course in the major Holy Days of the Christian Year, and elective courses for the older children in Biblical illustration, physical geography work in Bible lands and Christian Symbolism. The pupils of the two parish chapels, St. John's and St. Luke's, will join with those of the mother parish for the work of the summer session.

The Very Rev. Frank DuMoulin, LL. D., Dean of Trinity Cathedral, Cleveland, preached the baccalaureate sermon to the graduating class of Kenyon College, Gambier, on Sunday evening, June 20. His subject was "The Power of Personality," and he took as his text, "He that is not with me is against me, and he that gathereth not with me scattereth." (St. Luke, 11:23).

The Rev. G. Monroe Boyce has returned to America after an absence of of thirteen years in Europe and is now in charge of Christ church, Pensacola, Florida. He was the founder and for several years the rector of our Church in Munich, and has spent the last six years in England, where he has taken constant duty under license of the Archbishop of Canterbury and the Bishop of London. He has contributed articles to several of the high-class English magazines.

## PERSONAL AND NEWS NOTES.

The Centennial of the New York Bible Society will be fittingly commemorated in December next.

The address of the Rt. Rev. Benjamin Brewster, Bishop of Western Colorado, is Glenwood Springs, Colo.

Rev. George W. Atkinson is to have charge of St. John's church, Eaglesmere, Pa., during the month of July.

The Rev. William S. Short has resigned Grace church, Astoria, Ore., and has taken up work in the district of Honolulu.

Rev. William Gamble, of Trinity church, Renovo, Pa., has been called to Christ church, Coudersport, Diocese of Harrisburg.

The Rev. Henry de Wolf de Mauriac, a recent graduate of Berkeley, has entered upon his duties as rector of Trinity church, Litchfield, Minn.

Mrs. Charles Scadding, wife of the Bishop of Oregon, who has been seriously ill for some weeks in the Good Samaritan Hospital, Portland, is slowly recovering.

The Rev. Arthur E. Whatham, in charge of Trinity mission, Louisville, Ky., has returned from Baltimore greatly improved in health by medical treatment at Johns Hopkins Hospital.

Bishop Cheshire, of North Carolina, has gone to Newport, Rhode Island, to attend a memorial meeting of the Society of the Cincinnati, where he conducted special religious services, last Sunday.

The Rev. David Cady Wright, rector of Grace church, Paducah, Ky., will, during the months of July and August, be in residence at the rectory, St. John's-in-the-Wilderness, Flat Rock, N. C., and should be addressed accordingly.

The Rev. G. A. M. Dyess, Ph. D., rector of the Church of the Epiphany, Bellevue, Pa., has been elected professor of history, etc., in the University of Pittsburgh, and will enter upon his new duties at the beginning of the academic year.

The Rev. Maurice Clarke, rector of St. Andrew's church, Wheeling, West Virginia, has been given a seven weeks' leave of absence from his parish in order that he may visit his parents in England. Mr. Clarke hopes to sail from New York on the S. S. Campania, July 21, and will return to this country early in September.

The Ven. Archdeacon, C. C. Kramer, for a number of years rector of the Church of the Epiphany, New Iberia, Louisiana, and for the past four months acting Dean of Christ church cathedral, New Orleans, has accepted a unanimous call from the vestry of Trinity church, Marshall, Texas, to become rector, and will assume charge of the parish on the first Sunday in September.

There is to be placed in St. John's church, Yonkers, N. Y., a suitable memorial to the late Mrs. Wm. F. Cochran. It has been suggested that there are many of the friends of Mrs. Cochran who would be glad of the privilege to take some part in this memorial. Any such may communicate with Mr. Anson Baldwin, 11 Dudley Place, Yonkers, N. Y., who will be pleased to give any desired information and receive any amounts for this purpose.

The home address of the Rt. Rev. Arthur L. Williams, D. D., Bishop of Nebraska, has been changed from 2219 Dodge Street, Omaha, Neb., to 201 Omaha National Bank Building. His summer address from this date until September 15 is Elrona Cottage, Richard's Landing, Ontario, Canada.

The Rev. George D. Harris, rector of St. Paul's church, San Antonio, Texas, will take missionary work for Bishop Aves in Cnihuahua, Mexico, for six weeks, from July 18, after which he will spend the rest of his two months' vacation in Mexico City, and surrounding parts. Mr. Harris' services at St. Paul's will be continued by the Rev. A. W. S. Garden and Chaplain Mills of Fort Sam Houston.

The Rev. Francis Johnstone Murdoch, D. D., died suddenly at his home in Salisbury, N. C., on Tuesday, June 22, the immediate cause being heart failure. He was 63 years of age, and was a Confederate veteran. He was a graduate of the University of the South, which conferred the doctor's degree upon him, and was ordered deacon in 1868 and priest in the following year by Bishop Atkinson. Since 1872 he has been rector of St. Luke's parish, Salisbury. He was connected with St. John's, High Shoals, N. C., from 1868 till 1870, and with the Associate Mission at Asheville, N. C., 1870-72.

## What We Can.

Who was that French boy that made his servant wake him every morning with the cry, "Rise Monsieur le Comte, you have great things to do to-day!" The world has forgotten his name, and it is probable that he never did anything great in it, but we may be sure that the call drove him every day to do many good little things for which the world was better and happier then, and which, no doubt, are working in it like leaven for good till this day.

Why should not each of us waken every morning remembering that though the new day may give us no chances for splendid achievement—no line to carry to a sinking ship—no word which shall uplift a nation—there will be plenty of chances in it before night to give to our neighbors fun, courage or strength? We cannot, perhaps, write a poem like Keats' "Nightingale," we cannot discover radium; but we can fill our windows with flowers to bid a cheerful good morning to passers-by.

The old Puritan doctrine that piety meant self-torture and gloom, is dying out among us. People of all sects are finding out that our Father has given us a beautiful home, and that he wishes us to rejoice in it and in him, and to help our neighbors to rejoice with us. Even Isaac Watts, far back in his gloomy day, insisted that, "Religion never was designed to make our pleasures less."

"But," argues some girl who has neither beauty, health or social position to give her social influence, "what can I do to make the world better or happier?"

A woman living a few years ago in a miserable little village planted in front of her house a flower garden. When her neighbors crowded around to admire it she persuaded them to go and do likewise. She gave them seeds, she helped them to dig and weed, she kept up the work until she achieved success and was able to send flowers to the county fair. The poor-spirited women in other villages became wise in seeds and bulbs instead of scandalous gossip. The men, for shame, cleaned and drained the streets. The little woman is dead and forgotten, but her work will be a help to many generations.

An Eton boy, Quintin Hogg, appalled by the misery of mighty, dreadful London, got a barrel and a board, a couple of candles and many old books, and started a school at night under London Bridge. He had two wharf-rats as his first scholars. When he died, hundreds of thousands of poor men put a black band on their arms. They had been trained in the many polytechnic schools which had grown out of the barrels and boards—not only in Great Britian but in her colonies as well.

In short, we may be sure when we waken each morning that God has filled our hands with good seeds, which if we plant them will go on yielding fruit throughout the ages.

Whoever you are—wise or foolish, rich or poor—God sent you into His world, as he sent every other human being, to help men and women in it, to make them better and happier. If you don't do that no matter what your powers may be you are mere lumber, a worthless bit of the world's furniture. A Standivarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used. Before you in your journey wait hundreds and hundreds of human beings with whom you must have relations, whom you must either urge on or hinder on their way. It is your business to use your money, or beauty, your wit, or skill, or whatever good thing God has given you, for their help. Why not begin every morning with the French boy's thought—"I have great things to do to-day!"—Rebecca Harding Davis, in St. Nicholas.

## Tell the Good News.

A New Zealand girl was brought over to England to be educated. While attending school she became a true Christian. When she was about to return, some of her schoolmates tried to dissuade her. They said: "Why do you ever go back to New Zealand? You are now accustomed to England. You love its shady lanes and clover fields. It suits your health. You may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you there. Why not stay where you are and enjoy life?"

"Why!" she answered, "do you think I could keep the good news to myself? Do you think that I could be content with having found pardon and peace and eternal life for myself, and not go and tell my father and mother how they can find it, too? I would go if I had to swim. Do not try to hinder me, for I must go and tell my people the good news."

That is the spirit that will convert the world to Jesus. What the church needs is not more machinery, but more of the spirit which controlled the life of this New Zealand girl. It was the spirit that led Andrew to find his brother Simon, and which later led that brother to preach the word of life to the thousands gathered together on the day of Pentecost. When that spirit takes possession of us, we need no urging to persuade us to go to the perishing and tell them of Him who came to save.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

## Church Union Once More.

Mr. Editor: The extract in the Southern Churchman of July 3d, from an address of Bishop Brewster, of Connecticut—an address of unusual interest—suggests one or two thoughts that may pass for what they are worth. Undoubtedly union with the 15,000 or 20,000 ministers and 2,000,000 or 3,000,000 communicant members of the larger Presbyterian bodies would greatly strengthen us with our 7,500 ministers and 870,000 members. (We speak of Presbyterians because they have gone farther to meet us than the other Churches). But is such union possible? There was a time when it seemed so. At present there appears to be little hope. It is absolutely certain that the great body of Presbyterians, ministers and laymen, will never consent to a union that involves a denial of the validity of their ministries. Probably this is true with reference to the other denominations. The question then is this: Can we offer them any proposal that will not involve the admission on their part that their ministers are invalid and their administrations of the Sacraments unauthorized? If we cannot, the whole discussion might as well stop first as last. They will point us to the multiplied divine seals of their ministries, and to the sanctified results of their sacramental services. They will point us to the recognition of their orders by the early Reformers of our Church, and to the admissions of some of the ablest writers of the Church to the present day. If we can find no way to modify a theory that consistently shuts them out of the Christian Church, we must be content to go our way and to let them go theirs.

But there is another side to this question of union with the Northern Presbyterian Church, far the largest body of the denomination. The great Presbytery of New York has recently had before it three young men as candidates for the ministry. At their first examination their views were so opposed to the doctrines of the Church on the Trinity, the Virgin Birth and Resurrection of Christ, His atoning secrifice and on the authority of the Bible, that they were rejected. At a later examination they so modified their language that a majority of the Presbytery voted their licensure, thirty-seven members voting against it. The result was very unsatisfactory. The young men, neither first nor last, were in harmony with the doctrines of their own Church or of the Church Universal.

If the views expressed shall be found to represent the position of the Presbyterian Church, union with her would be no benefit to us. We shall gain no strength by further accessions of the semi-infidelity of the age.

Chevy Chase, Md. T. S. Childs.

## Is the World Growing Better?

Mr. Editor: In the last issue of the Southern Churchman are these words: "It is sometimes necessary before what is better can come that the worst should be reached. The tide cannot turn save from its lowest stage; and so, we may have to see society become even more frivolous, etc., even less intelligent, and the theatre and current fiction sink lower still, with sin and bad habits, the domination of appetites and passions, excused as they are in beasts, before the world will wake up to feel that men and women are made for something better."

This is very optimistic, but will it bear examination? Let us look at this same world, first, broadly, then in detail, as follows: governmentally, politically and socially, morally and spiritually.

Broadly speaking the world's history has been divided into seven periods or ages: Innocence, Conscience, Human Government, Promise, Law, Grace, the Kingdom or Millenium Age. In each one man reached and touched his lowest point. Like the tide did he turn back to higher levels? The Age of Innocence ended in expulsion from the Garden of Eden; the Age of Human Conscience ended in moral degradation and corruption so universal, so vile, that God said: "It repents me that I have made man." The Age of Human Government ended in the dispersion at Babel. The Age of Promise ended in the bondage in Egypt.

The Age of Law ended in the crucifixion of the Prince of Life. Five of the seven ages show that from the beginning the general direction of mankind was ever downward, until, Cain-like, it rejected the sin-offering divinely provided, became a prey to the sin which crouched at the door, and rose up against its brother and slew him even Jesus the Son of Man. How now about the two that remain? Will they prove exceptions? The Divine Word holds out nothing but apostasy so universal that only the Lord will know who are His.

The following Age—the Millenial—notwithstanding the centuries of righteousness, and righteous dealing, Satan finds the human heart as prone as ever to evil, and so has no difficulty in gathering an army, which he will lead up to his and their destruction.

Turning now to details, let us glance at the governmental side of this matter. Do we find the tide turning when it has reached its lowest point? To Nebuchadnezzar was shown an image composed of four metals, gold, silver, brass, iron. These four metals symbolized four kingdoms. Note the degeneration in the quality and character. What a tremendous descent, and to what a low point did they arrive in the iron, the basest of metals! Is there now a sign of return from this low state and character to gold? Instead we find that the degeneration does not even stop at the iron, but though already worse than any before, it becomes more degenerated, the iron becomes mixed with brittle clay. Now from this the lowest of the low, are there any signs that the tide is returning? Instead we read of a judgment which will smite image in its last and lowest phase, and crush it and scatter it, so that no place was found for it.

What now of the political and social side of the question? We read in Daniel that "even unto the end shall be war; desolations are determined."—Daniel 9-26. Matthew is to the same purpose, "Ye shall hear of wars and rumors of wars * * * *these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom," etc. All these are the beginning of sorrows. And because iniquity shall abound the love of many shall wax cold." Luke says: "As it was in the days of Noah so shall it be also in the days of the Son of Man."—Luke 17:26-37. He corroborates Matthew, but adds, "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." In the first chapter of Romans, we have seven stages of Gentile apostasy: "They glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Rom. 1:21-23. Note the degeneration. First man was worshipped, then downward until man's god was the reptile! Could he touch a lower level? Surely a turning will now be seen, for we are within the Age of Grace. Instead we read in this same chapter (Rom. 1:24-32) the threefold, and God gave them up, "until there was no remedy, and judgment was pronounced" worthy of death. Read the dark catalogue, (Rom. 1:24-32) which grows darker and darker until the blackness of darkness hides.

To Timothy Paul writes: "This know that in the last days perilous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasures rather than lovers of God."—2 Tim. 3:1-4.

Peter in his Second Epistle, speaking of the same time and persons writes: "That they are daring, self-willed," etc; that they are "creatures without reason, born mere animals, * * * * having eyes full of adultery, that cannot cease from sin; enticing unsteadfast souls; children of cursing," etc. Read the whole in 2 Peter 2:1-22. To the same effect is Jude. Will the tide turn? Read the answer in 2 Tim. 3:13 and Jude 15.

Is there any hope that man on the moral and religious side will be any better? Paul in his first Epistle to Timothy writes: "That the spirit speaketh expressly, that in the latter times some shall depart from the faith."—1 Tim. 4:1-3. Lest this article be too long read 2 Thess. 2:-1-12; 2 Tim. 4:3-4; 2 Pet. 2:1-22; Jude.

Note the downward progress of the Churches addressed in Revelation. To the first the Spirit said, "Thou hast left thy first love," to the last He said, "I will spue thee out of my mouth."

May the Lord have mercy upon us!

L. R. Combs.

Patient waiting is often the highest way of doing God's will.

Earth has nothing more tender than a pious woman's heart.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

# Family Department.

For the Southern Churchman.

### Stay—Cross.

I am so tired—so weary,
My cross doth weigh me down,
Shall I throw aside its burden?
Shall I cast away my crown?

I know the two are welded
In an union ne'er to part
By the Hand that madest all things,
From the violet to the heart.

The one is not more glorious
Than the other e'er should be;
They complement each other
As the winds the dark blue sea.

As the sea bears in its bosom
All that the clouds must be,
So the cross with outstretched arms
Contains the crown for me.

Shall I, poor passing mortal
Try to change my destiny?
Then Heaven's own fair portal
Will ne'er open up for me.

For the cross is God's own ladder
By which we climb above,
And reach the Hand that holds the crown
For those who serve and love.

When we reach that heavenly portal
The cry falls on the ear,
Show us the cross to match this crown,
Or you can not enter here.

I am tired and I am weary,
But oh! cross, forever stay,
And weigh me down till I get my crown
Of immortality.

Baltimore, Md. A. L. T.

### The Day After.

She had been one of those beautiful girls, willowy of figure, golden of hair, pink of cheek, with clear gray eyes, and a sweet dimpled chin.

She had married early. At thirty-nine the sheen of the golden hair was gone, her figure had lost its erectness, her color was faded. Now there was a pitiful stoop in the shoulders from burdens carried while too young, and there were gray threads, many of them, in her still abundant locks. But still, there the same beautiful clear eyes and the sweet graciousness that had ever characterized her was, if anything, more intensified.

It had been a struggle, this life of hers, with this husband she had chosen. There had been poverty and hardships and many sicknesses and he was not one of those chivalrous, thoughtful men. He loved her, of course, but somehow he never told her of it. He was too engrossed in his own affairs to remember that she perhaps might like to be remembered on anniversaries and at Christmas time. He never proposed a holiday and somehow she grew not to expect it.

But hers had always been a family to remember the birthdays. As far back as she could remember, she could recall her mother as saying, "Now, to-day is my little daughter's birthday. She must be good and happy and mother will try to make it a day to be remembered." And mother always had, all through her life, until her hands were folded in her last long sleep.

There was still at the old home the aged father and a young married sister.

"To-morrow is Elizabeth's birthday," said Muriel, the young married sister, the night before. "I'm going out there to see her. Haven't you a birthday present for her?"

The old father looked up. "How fond your mother was of birthdays," he said thoughtfully. Then he added, "How would some pretty china do? To think of Elizabeth being thirty-nine and the mother of a family. She was such a pretty baby. Our first. Yes, get her the china, Muriel, and of the finest. The way has not been always easy for my little girl."

"Belle's going to send flowers," said Muriel, "and I've a fine birthday cake to go with the silk waist I've made her."

Elizabeth Wayland rose on her thirty-ninth birthday with a little flutter of her heart. Suppose he should remember and speak of it, after all, this husband of hers. Very carefully did she prepare an especially nice breakfast—but he, engrossed in his paper, did not apparently notice it. After he had eaten, he put on his hat and coat, bade her his usual careless good-bye, and went to his office.

"He has forgotten," she thought as she watched him walk to the car. "Ah, well, I won't speak of it." But somehow that birthday was not going to pass unnoticed.

"Happy birthday, mother," said Beatrice, her oldest, coming down half an hour later and handing her a pretty belt.

"Happy birthday," exclaimed good Mrs. Starbird, her next-door neighbor, bringing in a beautiful tray cloth.

And then the postman brought her a birthday greeting in the shape of a long letter from her old school friend telling her all the news of her dear old home town.

"To think that Mary Morris remembered it was my birthday!" she exclaimed happily.

By eleven good old Uncle Hiram, who lived in the next street, came puffing in.

"Your Aunt Lucy knew it was your birthday and she sent this," said the old gentleman, handing her a bundle. "I guess if she'd forget every one else's birthday she'd remember yours. You always was her favorite."

The something proved to be a handsome sofa pillow, ornamented and enriched by Aunt Lucy's most beautiful stitches.

"My! it's beautiful, Uncle Hiram!" cried Elizabeth, flushing with pleasure. "And just what I wanted."

In the early afternoon Muriel came over. She kissed her oldest sister lovingly.

"A happy birthday to the best sister in the world," she said.

Just then a man drove up.

"Father sent you up a set of china," she added, "and, dear me, here are the flowers." She opened the door to receive the box. It was full of pink carnations.

"Elizabeth," she said, "Belle sent these with best wishes for a happy birthday."

"Now, I'm going to stay to supper. Father, too, is coming over, and you are to wear this silk waist in honor of the occasion. This is my gift."

She arranged her sister's hair, her still beautiful hair, though so thickly sprinkled with gray, slipped on the silk waist, fastened it, and adjusted her skirt. Then she bade her look. "You ought to have a pretty brooch," she said, "to set it off."

It fitted to perfection and the little pink stripe in it brought a tinge of color to the pale cheeks.

"You look as pretty as a rose," said Muriel fondly. "Now, Beatrice and I are going to get supper. I forgot to tell you that Horace ordered you some ice cream. He sends his love and wishes he could come, too."

Horace was their brother.

Her husband came home at the usual time that night, but the house was quite with the new china, with the carnations as a counterpiece, and there was his wife in her "silk attire," sitting quietly with her father. There was chattering and laughter in the kitchen.

He looked surprised. Just then Muriel came in.

"Didn't you know?" she asked. "Why, we're celebrating Elizabeth's birthday."

The supper was perfect, the birthday cake was all it claimed to be, and there was ice cream and to spare for everybody.

But Elizabeth's husband was unusually silent. He looked at his wife more than once. "How sweet she was; how good she had always been; how true and tender. And he? He who had wooed so tempestuously, loved so ardently, had forgotten—forgotten even her birthday."

After the guests were gone, the children in bed, he went over to her. She was sitting in her favorite low chair.

"Elizabeth," he said, "I forgot—"

But Elizabeth only smiled.

"I knew you had," she answered. And then all at once he seemed to realize that his careless conduct of so many years had done its work. She did not expect anything of him. His neglect, his thoughtlessness of such long standing, had so dulled the keenness of her feelings that she could look and speak quite calmly of his lack of care. No; she did not expect anything of him.

"Why should she?"

And the recollections came trooping back and he remembered—remembered his wooing and his promises and her bright beauty. The beauty was dimmed now, through servitude to him. The burden she had carried, the children she had borne him, the poverty and disappointments and the toil. And yet through it all, how sweet, how dear, how unselfish she had ever been. The next morning he took his oldest daughter aside.

"Beatrice," he said, "yesterday was your mother's birthday. I did not give her anything. I forgot it. But yesterday I made a handsome sum of money and to-day I'm going to buy her a present. Have her put on that silk waist again, will you, and get something nice for supper." And Beatrice promised.

He went straight to her when he reached home.

"Dearest," he said, "yesterday was your birthday. You can't think how I felt when I saw your father and sister with their gifts, to think I had none, and, though it is the day after, will you accept, with my love, this?" And then he fastened in the lace at her throat a beautiful brooch of pearls. The loveliest, costliest thing she had ever known.

"Oh!" cried Elizabeth, flushing into her old-time beauty. "And you remembered."

Her husband put his arms about her. "On the day after," he corrected, smilingly. "No; I'm not going to make any rash promises, dearest. You know my careless ways of old, but through it all I've never forgotten to love my wife. Shall we began again on the day after?"

But Elizabeth only smiled—her wonderful, rare smile—and he knew then and forever how she loved him.—The Advance.

Faith draws the poison from every grief, the sting from every loss, and quenches the fire of every pain; and only faith can do it.—Holland.

Never speak of yourself unless charity or the good of your own body or soul require.

### The Return.

After long following of stranger faces
By untried hills and over fretful foam,
After long wandering in alien places,
To-night I sleep at home.

To-night the old house opens tender arms
To draw me in, aweary, to its breast,
While, slow, a throng of scarce-remembered charms
Weaves me a spell of rest.

Ah, nowhere else in all the world can dark
Come down so velvet-footed through the air
And spread its quiet tent, too dim to mark,
In all the world, nowhere!

With slow, reluctant colors in the west,
And spires outlined against the light, afar;
Crown-like upon a lonely cedar's crest,
The jeweled evening star;

Distant, a truant cow-bell, lost and late,
With soft reiterated silver word:
Faint in the nesting-tree beside the gate,
Croon of a drowsy bird.

I shall lie down in an old, brooding room,
On restful pillows fashioned for my head,
And watch with drooping eyes amid the gloom
Dear shadows by my bed;

And breathe a while the faint, familiar breath
Of dew-wet garden roses, half-aware
Of murmuring voices in the hall beneath,
And soft steps on the stair.

Dear God of sleep, make me forget to-night
The way I came, the world I learned to roam;
Let me be dreamless till to-morrow's light
Wakes me again at home!

—Nancy Byrd Turner, in Youth's Companion.

### The Most Costly Gift.

They were standing in the corridor of one of our noted schools, a group of thoughtful young women, with faces upon which purpose glowed, and one of their number was talking earnestly while the others pressed closer to listen. "I have taken for my thesis, 'The most costly gift,'" she said. "It has opened so many avenues of thought, that I scarcely know how I shall ever be able to condense my thoughts on paper."

There was a low, sweet ripple of laughter from Eva Doan, a tall, fair girl, with an abundance of golden hair, and an individuality which made her the favorite of her class.

"Not many of us will be troubled that way, Margaret. My subject is, 'Protective Silence,' and I have not been able to write an intelligent thought up to this moment. 'Protective Silence'—it sounds easy enough, doesn't it—but pray tell me what shall I say? 'It is better to keep one's mouth shut than to be forever talking, especially when we have nothing to say. We all know that, and many a man has concealed the fact that he is a fool by maintaining silence,' and I put it all down and then destroyed it; somehow it didn't look well on paper, and I couldn't think of anything else to say. But this most "Costly Gift' of yours, what is it?"

"It has been termed 'the greatest thing in the world.' That is not only true of it, it is the most costly gift as well—Love—without which how barren and desolate all life would be."

"Yes, to me it is a beautiful thing, almost transforming life into a veritable garden of Eden. Whoever speaks of it as an easy thing for common bestowal knows not whereof he talks. One can give many things outside of one's self, but whoever gives love gives a priceless gem from the inner temple's most sacred casket."

"I had not thought that it cost so much to love," said Mary Gray, a small, dark girl, with large hazel eyes. "I was perfectly wretched the first few weeks after I came here, from homesickness. I had never been away from father and mother before, and I am just wild to see them now. My love for them was so all absorbing that I couldn't be consoled, but I had to become reconciled. They had sacrificed so much to send me here and it seemed base injustice to slight or neglect my opportunities. Yes, I see it does indeed cost something to love."

"We are apt to look upon love as bringing only gladness and joy, but it opens up as well a new door to sorrow. You must not misunderstand me—it may mean wonderful opportunity and growth, but always it opens the ways to suffering. Do you wonder at what I say? Is not the grief of your friend's heart your grief as well? What touches the beloved life presses with equal force upon the heart that loves it. There are souls so selfish that they are unwilling to love because they are unwilling to pay the cost. Wrapped about with their own interests and pursuits they go through life, congratulating themselves upon the wisdom of escaping trouble. Like the miller of Dee, immortalized by Burns, 'they care for nobody, and nobody cares for them.' There is a worldly-wise old proverb, which some seem to have made their creed: 'If you have none to laugh for you, you have none to weep for,' but it is an old story of saving to lose. In each inner heart there is a treasure casket, but if it is ignored or abused, it will become empty. The power to bestow genuine love has gone."

"Father tells of a man he once knew who had lived a life apart from his fellows; he had no confidence in human nature, and believed every man he met a villain and treated him as such. Every one said his was a hopeless case, but father denied it. Living with him was a stump-tailed dog, a mongrel of the lowest order. They never seemed apart, and the man frequently denied himself food for the sake of the brute. 'No man is hopelessly lost who can love,' father said, 'The latent spark needs but to be kindled.' And he was correct in his surmise; the man who could love his dog could also love his fellow men."

How necessary is love, how it brightens and gladdens every day of our lives. It is only when we love that we live, only when we reach out and entwine our lives with other lives, whatever may be the cost, whatever hurt or pain it brings, that we can know growth and development. God is love, and it is only when we know him by his higher name that we realize what he has done for us. Some one has written:

"Around his throne are eternal calms,
And the sweet, glad music of happy psalms."

And another has added: "But—they never shut out the swift response of the Father's heart to the cry of his children here below."—Sarah Virginia

---

She lived to serve, and the when and how were not hers to determine. So with bright face and brave heart she met her days and faced the battle.—Ralph Connor.

---

Think more of your own faults, and you will talk less of others.

### Personal Feeling.

"Oh, it was no matter of principle, you know," answered a lady when a friend expressed surprise that in aiding to carry out an enterprise, in which she had engaged with others, she had accepted plans and associations known to be disagreeable to her. "It was only a little personal feeling of mine, and it was necessary that it should have the right of way."

The reply revealed a character sweet and strong, trained to reasonableness and unselfishness. With too many the personal feeling is always first, and claims free course whatever may be hindered or pushed aside by it. Mood and prejudice, like and dislike, take the right of way and dominate the life; everything with which they have to do must go carefully round them if it goes at all.

It is rare self-control when one has learned to govern one's likes and dislikes rather than be governed by them; to say to such feelings: "You may exist, but you shall not rule. Duty, justice, the right of others, shall take precedence always."—Forward.

### The Missionary's Overcoat.

"And above all," his wife reminded him, "that overcoat."

"I suppose it must be," the missionary answered with a sigh.

"Of course, it must be," she returned. "Remember that is what you are to bring me. Good-by, dear—enjoy every minute." And then the train rolled in, and the missionary was upon his way to the great conference.

It was a wonderful time. He had not realized, in his busy years on the Dakota prairies; how starved he was for contact with the world of men and books. It seemed as if he was drinking in life through every nerve and fiber. Then the last day the most wonderful thing of all happened.

He had been spending the night with one of the city ministers, and the next morning his hostess called him. She was holding a beautiful fur-trimmed overcoat.

"I wonder," she said, "if you could possibly make use of this upon your winter rides. Mr. Armstrong had it made for him, but found it heavier than he liked, and it is really useless for him to keep it. If you could use it, it would be relieving us of a white elephant. You will forgive my asking you, will you not?"

"Forgive it!" the missionary cried. "You cannot know what this means to me, Mrs. Armstrong."

"I am so delighted!" she answered, cordially. "You will not want to be burdened with it now,—it is terribly heavy,—but I will send it to you the first thing in the fall."

The missionary did not go to the conference that morning, although a good bishop was to make the address. He had something on hand more important than bishops for once. Jean, splendid, patient, heroic Jean, was to have the brown dress she had longed for for so many years. The missionary looked as if he had shaken off ten years since the night before.

He carried home the brown dress and his wonderful story. Jean looked a little troubled even though her hands dwelt lovingly on the cloth.

"You are sure she won't forget!" she faltered.

"Sure," he answered. He was so confident that she put aside her fears, and sang as she made the brown dress. She wore it the first cool day of fall.

"If only you had your overcoat, too," she said, wistfully.

"But I couldn't wear it to-day if I had," he answered. "You don't realize what a glorious arctic-proof thing it is, Jean.

You never saw such an overcoat. I expect it any day."

But the days passed, and it did not come. Winter came on. Jean, her lips set to keep back the tears, mended and remended the old coat. The new dress was put away—it tore her heart to think of it. The missionary had an attack of pneumonia. They both knew the reason, although neither said it.

In May the coat came—with a pretty letter of apology. The missionary tried it on, his face shining.

"Isn't it a beauty?" he cried.

His wife tried to smile—but there was the winter to forget first!—Youth's Companion.

### If.

If all who hate would love us,
And all our loves were true,
The stars that swing above us
Would brighten in the blue;
If cruel words were kisses,
And every scowl a smile,
A better world than this is
Would hardly be worth while;
If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If those who whine would whistle,
And those who languish laugh,
The rose would route the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—
Then Love would kneel to Duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die—
If neighbor spake to neighbor
As love demands of all,
The rust would eat the sabre,
The spear stay on the wall;
Then every day would glisten
And every eye would shine,
And God would pause to listen,
And life would be divine.

—Washington Times.

### Folks, Places and Things.

A Chicago attorney who says modestly that he tries to improve every fair opportunity for conversation on religion with men of his acquaintance, testifies that men are constantly growing more and more willing to talk about religious matters. "One rainy day some years ago," he recalled, "going down one of the principal streets of Chicago, I suddenly ran into a member of the city council. 'Say,' he said bluntly, 'are you a candidate for anything in this campaign?' I didn't really intend to say it, but quick as a flash the words popped out of my mouth: 'Me? I'm a candidate for heaven.' The man gripped my arm nervously and pulled me into a doorway out of the rain. 'Look here,' he said tensely, 'what made you say that to me?' 'I don't know, I'm sure,' I answered. 'It flashed into my mind all of a sudden. I wasn't planning it. I mean it, though.' 'Well, you've knocked me all in a heap,' he said huskily. 'I'm a candidate for heaven, too, but I've come pretty near forgetting it. I'm a church member, and I thought I was a pretty good Christian when I went into politics. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting awful careless. This council business hasn't been good for me. I've been kept out late nights, and I always go with the boys for supper at some restaurant after council meetings are over. They're a hilarious crowd, and we go bumming around the town more than is good for anybody. I've neglected my family and neglected my church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that thing was put into your head to say to me. I needed it.'"

"One day," continued the attorney, "I had been working with another lawyer over a case; and when we finally wrapped up the papers and he was ready to leave, the words slipped out of my mouth sort of musingly: 'Well, it's all so; the wages of sin is death.' He whirled around and stared at me fiercely. 'What do you mean by that? You trying to preach to me?' 'Not a bit of it,' I answered. 'What are you getting excited about? That's in the Bible. Don't you think it's true? He paused and studied several seconds. 'Yes, it is true,' he answered slowly. 'I know it's true. And I haven't been living like I ought to; I know that. There are a lot of things I have been doing that I wouldn't dare to have my wife know. I'm going to try to cut them out. I don't want the wages.'"—The Interior.

### The Light of Men.

It is Christ's life even more than His words that is the light of men—the light that lighteth every man that cometh into the world. But how can He be the light of those who died before He was born? How can He light those to-day who have never heard of Him? How can He be the light of those who have heard of Him, indeed, but have never heard and understood the truth? Yet it must be true. It is His glory that He lights even those that dwell in darkness.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." And this is said not only of the especially enlightened few, but of the many that dwell in darkness. There is in every man a spirit that is "the lamp of the Lord, searching the inmost parts." The man whose mind is enlightened, who understands the things of God, walks through life rejoicing in the broad light of day; but let him not despise the man who walks in darkness, finding his way by a lantern that shows him only the next step. After all, the light within is more than the light without.

The eternal Christ has always come to men. He has always stood at the door of every heart, and he that opens receives within a heavenly Guest. He may not tell His name. He did not tell His name to Jacob at Penuel; but He enters, bringing light—a light that searches even the darkest recesses of the heart.

There is danger in darkness, but there is danger also in light. It is often said that the darkness of this world shows us heaven. So it does, and we can conceive of the possibility of such a life that a man would hardly see his own house except for the darkness. The night compels us to light our lamps. They cannot show us the world or the stars, but they show us our own homes. It is only when the world grows dark that we turn to the inner light. It is only when the world grows silent and the voices that clamor of gain or pleasure cease, that we listen to the still, small Voice. Yet it speaks always, and we need its warnings even more during our periods of action than during our seasons of rest and reverie. Blessed is that man who has learned to listen to the Voice within in the midst of the world's noises.

We have learned from scientific men that light is life. Nothing can live long in absolute darkness unless it is at least fed by material that has taken form in the light. The light of this world is light first and life afterwards. But Christ is life first and light afterwards. "In Him was life, and the life was the light of men." Men lived the divine life long before they ever formed a theory of it.

### Ordeals Before Ideals.

My last teacher said I possessed fine talent," remarked a young art student to her new tutor.

"I am very sorry," he remarked, grimly. "I much prefer a pupil with no talent, but one who is willing to work."

The hard-working student may, in the end, achieve genius or talent! It is said of Paderewski, the world-famed pianist, when some one was eulogizing his marvelous genius as a musician, that he replied:

"Ah, yes, madame; I am a genius now. But before I was a genius I was a drudge. I practised hours, days, weeks, months, and years, and during that time I was a drudge. Out of drudgery and hard work was my genius born, or rather, developed."

Is it not always so? Upon the mountain-tops, far off, gleam and glisten the roseate-hued ideals of our lives, tender, fragrant as a dew-wet blossom. But to reach them, we must climb the laborious steep to the summit. Never pausing, though the rocks may cruelly cut our feet; though we often would faint from sheer weariness; though heartsick and discouraged, we must press onward and upward, if we would attain them. Ordeals before ideals!

"I always dreamed of being a great man," confessed a prominent lawyer, "but I never really accomplished anything until I lost what I had and had to toil and struggle to regain. My first real success of a speech was made when it seemed I could feel my children tugging at my coat and begging for bread. I had to succeed."

The unmined gold lies in the dark depths of the earth forever, unless heroic hands dig for it. And so, if the ordeal does not dim the ideal, it is well. Life is made up of stern realities, which in turn are brightened by dreams and visions and ideals.

Cling to them! 'Tis a beckoning hand to something higher. What your ideal is, you can be. "The glittering peaks tower heavenward, bathed in the glory of eternal light, appallingly far and appealingly near." What, though, the ordeal of climbing be wearisome and long, if we reach at last, and realize, a glorious ideal! Out of ordeals must come—ideals. "Seek and ye shall find."—Kind Words.

Love is not altogether a delirium, yet it has many points in common therewith. I call it rather a discerning of the infinite—of the ideal made real.—Carlyle.

After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us happy.—Geike.

An excuse, however disguised, always represents what we want to do, as opposed to what we know we ought to do.

# Children's Department.

### Mother's Almanac.

I tell you when it comes to dates,
My mother's just the boss!
She tells me all I want to know
'Thout ever gettin' cross.

You'd think she'd get mixed up sometimes;
At school I know I do—
'Bout Washington and Plymouth Rock,
And 1492.

But mother says: "The war with Spain
Was fought in '98,
The year you all had chicken pox,
Exceptin' Sister Kate.

"The Boer war in Africa—
That was a dreadful thing—
Began in '99, I know,
For Jack was born that Spring.

"In '98 the Spanish ships
Were sunk in Cuba channels,
'Twas Summer, for you children had
Just changed your Winter flannels.

"In 1904, my dear,
The Russians fought the Japs,
That very year was very cold, and you
Had chilblains and the chaps."

There's six of us, and we're mixed up
With hist'ry just that way,
Sometimes it's measles, croup, or mumps,
But there's no date that ever stumps
My mother, night or day.

—Lippincott's Magazine.

### Giuseppe.

Giuseppe was very tired, the rough roads made his poor little feet ache and burn.

He was only a wee brown Italian boy, with large dog-like eyes and a small pinched face, but he could tell what the rustling leaves of the willow said to the flowing river, and he could weep at the nameless sorrow of the twilight hour. This power of understanding compensated him for hunger and weariness, even for blows and cruel words.

Giuseppe stumbled along, his soft brown eyes filling with tears as he thought of his dear lost Italy and his sweet young mother. He remembered how he had kissed her cold lips just before they had closed the cruel box and taken her from him to place her in the church before the altar, in the church where the "little mother" as he lovingly called her, had so often prayed. Uncle Carlo had brought him to England soon afterwards, and for nearly three years he had been tramping from village to village with the band of montebanks for whose performances he collected the few coppers that were thrown to them. Sometimes he sang old Italian songs, with his hands behind him, and his curly head tossed back, for all the world like a young brown bird. But the songs he loved best were those that came to him when the sun shone and the birds sang, or on still nights when he lay under the trees watching the moon and the bright, glistening stars.

When Uncle Carlo found him lying on his back by a stream he would kick him and say, "Get up, you lazy dreamer," for Uncle Carlo never turned the things he saw and heard into poems. He was a matter-of-fact, big, burly, hard-drinking man, but he wasn't a really bad sort, for although he often kicked and beat the small boy when times were bad, still, after a successful week at some village fair he would give him a holiday and twopence to put in his pocket. And what happy days those were! The little poet would start off very early, provided with a large slice of bread and cheese, and, if it were summer, seek out a shady lane or copse in which to dream to his heart's content. In the winter he would wander about the town or village where they happened to be, and go in and out of the churches and museums or any places where he could gain that knowledge for which he thirsted.

Sometimes a kind old sexton would tell him the history of the church and tombs, and Giuseppe would weave wonderful romances around the long-dead knights and beautiful ladies who once had prayed in the place where now they slept so peacefully, and he would wonder whether they, too, had been lonely as he was.

The day's tramp was at an end, and the party of itinerant players went in to a wayside inn where they intended giving a performance. The little boy remained behind at the bend of the road to watch the last red glow of the sunset.

There was a sharp blow, a shriek, and darkness.

* * * * * * * * * * *

Giuseppe's brown eyes opened and gazed wonderingly around the room. It was large and cheery. A bright fire burned away merrily, making the brass bedstead shine like gold. The frosty autumn afternoon peered in over snowy muslin curtains. By his side stood a bowl of violets larger and sweeter than any he had found in the lanes, and near the fire sat a beautiful woman, with hair like the copper beach.

"Oh," exclaimed Giuseppe, as he tried to raise his head from the downy pillows.

"Do not move, dearie," said the "beautiful one" in a low voice which made him think of the Madre, and dear, dear Italy.

"You want to ask me all about it, where you are, and how you came here? Lie quite still and I will sit by your side and tell you everything." She moved her chair to the bed, and took his tiny, thin hands n hers. "Ten days ago I was riding along the sandy lanes, and did not notice a little boy standing in the shadows of the trees. It was terrible; my horse knocked you down, and the next moment I was kneeling beside you. I carried you in my arms to a cottage, where I found someone to send for the doctor and a carriage, and in twenty mnutes we were driving you back here. All that night I nursed you and prayed for you,and in the morning the doctor told me you would live. I was so thankful, oh, so thankful, for I loved your wee brown face, which reminded me of the little son I lost a year ago." Giuseppe felt the warm tears fall on his face as she kissed him. "And now I am coming to a part of the story which I hope will make you very happy. I have seen Uncle Carlo, and, if you are willing to do so, you may live with me here, and I will bring you up as my own little boy, and try to make you a very happy one. Will you stay with me?"

The boy stroked her hand, and looked into her sweet face. "Is it all real?" he asked. "Let me keep your hand, and then I will know it is not a dream. I am so happy, so happy. I think the stone ladies on the tombs must have been like you when they were alive, only not half so beautiful."

He closed his eyes and smiled.

"Now, dearie, you must rest a little while, for I am afraid I have excited you too much. I will sit by the fire and watch over you while you sleep."

* * * * * * * * * * *

"Is there no hope of his recovery?"

"None, I fear, although he may live for years, perhaps until he is a man, but he will always have to lie on his back, poor little fellow."

The kind old doctor sighed as he saw the sorrow in Lady Gethlyn's face, and remembered the misery through which she had passed at the death of her only child.

"Poor lonely woman!" he thought, as he drove away from the castle; "in spite of her beauty, wealth and position, there is not a farmer's wife on the estate who would change places with her."

And he was quite right, for all her tenantry pitied the lovely, sad-faced young chatelaine of the grim old castle.

She was the daughter of a celebrated artist, and was married at seventeen by an ambitious mother to the dissipated young Earl of Gethlyn. Soon after her marriage she separated from him and buried herself in the huge grey castle, There her child was born, and in the small weakly baby she found happiness for seven years, then the light of the fragile little life flickered and went out, leaving her in the darkness, lonely and heartbroken.

With the coming of Giuseppe life gained a fresh interest, and yet even this happiness was mixed with sorrow. The child, who during these few weeks had become so much to her, would never be able to run and play on the smooth lawn, or along the great picture-gallery, in which she had so often longed to hear the music of a child's laughter. To her joy she had discovered the little boy's poetical feeling, and the stories which his imaginative brain evolved from the pictures in the gallery filled her with a great delight. Madeleine would sit for hours beside the couch listening to his strange fancies, and in her turn, reading to him the Dante of his beloved country, the Rossetti whom she proudly claimed equally with him, and all the other poets whose works she had given to him.

And so five years passed, and Giuseppe was fourteen. They were five wondrously happy years for the little cripple, and in them he learnt to read English and also his own language.

Sometimes in the winter Madeleine would drive over to the town and return with a carriage-load of books. Then they would have a splendid evening together, when the lamps were lit and the curtains drawn, looking at the new treasures. And she had to buy reams of manuscript paper, for Giuseppe was never tired of scribbling. He said his head was "all buzzy" with stories, which must be written down to be got rid of.

Giuseppe was growing paler and thinner. Madeleine saw it, and knew what it meant, and in the silent nights she wept and prayed that the young life which was all her joy might be spared to her.

She was very gentle, and such a quiet, sweet nurse, with wonderful intuition, and she always knew when the pillow was hot and wanted moving, and when his lips were parched she had a cool drink ready. One afternoon they were in the music-room, into which his couch had been moved, so that he might hear his "dear one," play. Her long white fingers glided over the keys as she played first one of Chopin's Impromptus, then an andante movement of Beethoven's, and finally some Norwegian lullabies, with which she had often sung him to sleep.

"Dearest," he said, when the music ceased, "will you sit by my side and say, 'The Blessed Damozel?' I am tired, and your voice is so restful." He closed his eyes and moved his brown head wearily on the pillow.

Madeleine kissed him, took the feverish little hand in her cool one, and began in a beautiful low voice:

The blessed damozel leaned out
From the gold bar of heaven;
Her eyes were deeper than the depth
Of waters stilled at even.
She had three lilies in her hand,
And the stars in her hair were seven.

And so on until:

There will I ask of Christ the Lord
Thus much for him and me;
Only to live as once on earth
With love—only to be,
As the awhile, for ever now
Together, I and he.

Giuseppe opened his eyes. "Dearest, you are crying," he said; "I can hear the tears in your voice."

* * * * * * * * *

It was night. Castle Gethlyn, silent and sombre, stood like a grim spectre overlooking the valley. One room in that old grey castle was filled with a strange stillness—a silence which told of the presence of the Angel of Death.

Madeleine's arms were around the little, shrunken body, and Giuseppe's face was pressed to hers.

"The little mother is here—Mareleine, we will wait for you—together. Good bye—kiss—"

Through the window the moonlight streamed, illuminating with a mysterious softness the pale form on the bed. From the far distance came the sound of joybells ringing in the year that was to be.

The lonely woman pressed her face against the little cold hands.

—Ella Erskine.

### Poor Blue-bell.

What could be the matter with poor Blue-bell? There she stood, stock still, looking at her beautiful bunch of clover, sniffing at it longingly, but never attempting to eat, wistfully watching us with her great soft eyes, as though she expected help of some kind from our superior sagacity.

"I'm rale vexed about her," said Mrs. Moir, our good landlady. "I canna what ails the puir thing."

"Send for the Veterinary surgeon," we suggested timidly, not feeling sure whether he would condescend to doctor cows as well as horses.

"He's awa to Stirling Fair, and we canna get him till night," responded the anxious woman; "and milk cows canna be neglected. Eh, but there he is! coming along the road; glad am I to see the face of him.

And in a few minutes more poor Blue-bell was being critically examined. The clover was again presented to her, she was evidently hungry, still she would not eat; it was very mysterious.

"Give me a long, strong cord," said the doctor; and with this he bound poor Blue-bell's head firmly, but carefully, to the post of the cow-house door; then, after a good deal of struggling on the part of the patient, he contrived to open her mouth and examine the interior. The tongue was terribly swollen, while the palate was scratched, bleeding and much inflamed.

It was no easy matter to continue his investigation, as Blue-bell began to plunge violently; nevertheless the doctor contrived to get his hand into her mouth; then, after a few moments, he drew it forth and presented us with a large darning needle, which had been deeply fixed in poor Blue-bell's tongue. The relief experienced by the poor cow was immediate, and she at once attempted to eat a mouthful of clover, but the doctor removed it.

"No, no," he cried; "nothing but a pailful of warm gruel."

And with this soothing and healing food Blue-bell was fain to be content.

The next day she could enjoy her clover as usual.

### Four to One.

"I'm sorry," said Mary, "it's rainy to-day;
When I want it pleasant it's always the way;
It rains, rains, rains!"

"To-day I can finish my book," said Dean;
"It's the jolliest one I ever have seen;
For it rains, rains, rains!"

"It will fill up the swimming hole, p'r'aps," said Ted,
"I can dive like a frog if it's over my head;
Glad it rains, rains, rains!

"To-day," said Herr Steuber, "my plants I'll set out;
I feared they would die because of the drought.
Ha! it rains, rains, rains!"

"The weather'll be cooler, and Aunt Polly Haynes
May get over her fever," said Lou, "if it rains—
If it rains, rains, rains!"

"I am so glad since such good can be done,"
Said Mary, her face bright as yesterday's sun,
That it rains, rains, rains!"

### Livingstone and the Lion.

The most famous of all missionary encounters with wild animals was that of Livingstone and the lion, which well-nigh cost his life. As it was, his arm was permanently injured. A false joint, resulting from the crunching of the bone, seriously inconvenienced him during the thirty years of arduous toil that followed. It rendered an important service, however, after his death, by furnishing a conclusive means of identifying his body when it was brought to England by his followers in 1874.

In 1843, two years after his arrival in Africa, Livingstone opened a new station at Mabotsa, a place infested with lions. Not long after nine sheep were killed on a small hill opposite Livingstone's house. Greatly exasperated, the people started out to kill the lions, and, hoping to inspire them with courage, Livingstone went with them. After a time, finding his assistance not needed, he started home, but in passing around the hill, discovered a lion sitting on a piece of rock behind a small bush. Taking deliberate aim, he fired both barrels into the bush, wounding the lion, but not killing it. What transpired as he proceeded to reload can best be told in his own words, as recorded in "Missionary Travels":

When in the act of ramming down the bullets, I heard a shout. Starting, and looking half-round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by mouse after the first shake by the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. This peculiar state is probably produced in all animals killed by the carnivora, and if so is a merciful provision of our benevolent Creator for lessening the pain of death. Turning around to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe (a native assistant), who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take the "charm" out of him, the Bakatla on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen.

Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arms.—Missionary Review of the World.

### Those First Called Christians.

It was Saturday afternoon. The sun was shining in Mrs. Allen's garden of lilies and roses. Little Mary Allen, her granddaughter, was seated on a bench under the old lilac bush trying to learn the golden text for her next day's Sunday School lesson. She sat on first one foot and then the other repeating it. Then she held the quarterly behind her, and said it again over and over: "The disciples were called Christians first in Antioch, The disciples were called Christians first in Antioch." Then she sang it to herself just to make sure she knew it. Suddenly she stopped and looked with surprise and growing suspicion at the words. Then she looked up to where her grandmother sat knitting in the door of her house.

"Grandmother," she called, "why were the disciples first called Christians in Antioch? Hadn't they always been Christians?"

Mrs. Allen folded her knitting needles together and looked over her glasses at the little girl.

"Do you know what the word 'Christian' means, Mary?"

"It means a follower of Christ."

"Yes; and now can you tell me what 'Christ' means?"

"It means Jesus," said Mary reverently.

"Yes; he was called Christ, which means the Anointed One. But you see in those first days very few believed that He was this Anointed One; so His disciples were the only ones who called Him Christ. And they were called Nazarenes until Paul and Barnabas went down to preach at Antioch. There the people, who were mostly heathens, heard them talk so much about Christ that they called them Christians. The disciples were very proud of their name, and at once began to call themselves by it. Rather than deny it, many of them were burned alive in Nero's garden. They were cruelly treated—beaten, stoned, crucified—all over the world. Once in Rome there was a little girl not much older than you who was thrown into a pit to be tossed to death by a wild bull because she would not deny that she was a Christian. Besides, there was James, who was killed by the sword; and Peter, who was crucified head downward; and Paul, who was beheaded—each because he was a Christian."

"Grandmother," said the little girl very seriously, "I'm thinking that Jesus made 'Christian' the family name of all who love Him."

"Yes, and because it is such a great one, we ought to try to deserve it."—Boys and Girls.

### Her Journey.

By Alix Thorn.

A dainty little maiden
Took a journey, so they say;
She rode for quite an hour, I guess,
One pleasant autumn day;
And a morning paper rested
On her stiffly starched pino grown,
While she read it, every minute,
All the way to Boston town.

A field of golden pumpkins
Lay full within her view;
With brimming basket on his arm
The popcorn man came through;
She clutched the paper tightly,
Nor raised her eyes of brown;
Like grown folks sat sedately
And rode to Boston town.

She never saw the windmills
A-turning 'gainst the sky;
She didn't see a flock of crows
Fly o'er a field close by;
The maples glowed like torches,
Her brows were in a frown,
For one must know the news, she thought,
When bound for Boston town.

Her doll, her sweet Belinda,
Lay forgotten on the seat;
A stranger child sat just ahead,
So friendly and so neat;
Yet still she held the paper
All the way to Boston town,
This dainty maid—but oh, my dears,
She held it upside down!

### At His Post.

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to the garrison," said George. "You'd cry at the very first snowball that hit you."

"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here to-morrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim, "for to-morrow is Saturday, and we'll all be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is until the soldier, whose turn it is next to stand guard, comes."

"What if he gets tired?"

"He goes right on just the same; if he is a faithful soldier he will not desert his post," explained Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon, Mrs. Ferrill said, "I wonder where Philip is? I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard, and I wish he'd come home."

"He'll turn up soon, hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard, and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the school-house?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious in the snow at his father's feet.

His father gathered him into his arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath: "I was a brave soldier, papa—I didn't d'sert the post."

In the early morning, when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said, "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answered Tim in a choking voice.

### Hope-Jones Organ Co.

Mr. R. P. Elliott has taken up his duties as president of the Hope-Jones Organ Company, Elmira, N. Y. Mr. Jervis Langdon, treasurer of the Elmira Chamber of Commerce will retain the treasurership and Mr. Hope-Jones will continue the designing and superintendence of the construction and voicing of the organs. This arrangement, it is expected, will enable Mr. Hope-Jones to complete certain further inventions and improvements which are now engaging his attention.


### POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York City, Long Island, Ohio, Iowa, &c.

### Organists and Choirmasters.

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t


### ANNUAL EXCURSION

### For the Benefit of the Retreat for the Sick, Richmond, Va.

The annual excursion for the benefit of the Retreat for the Sick, will leave Richmond, July 22, the trip to occupy ten days. This has become a charming outing among summer pleasures. The itinerary last season gave great satisfaction. The expense was more than repaid by the pleasure and benefit of the tourists.

The route will be varied and most picturesque—Washington, Niagara, Toronto, Buffalo, Philadelphia, Atlantic City.

Same trip as above, including Thousand Islands, $55.

For particulars—address Mrs. Anna H. Rahm, Retreat for the Sick; Miss Bettie Ellyson, Number 10 E. Franklin street, Richmond Va., or Miss Mary Norwood, 108 N. 5th street, Richmond, Va.


**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

✠

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

**CHURCH FURNITURE**
**STAINED GLASS**

R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

**CHURCH WORK** IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE
O. LUETKE ART WORKS 227-229 W. 29th St. NEW YORK



**MENEELY BELL COMPANY,**
22,24 & 26 RIVER ST., AND 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**BELLS.**

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE.
Chevy Chase, Md.

### The Seven Sleepers of Ephesus.

This beautiful story is undoubtedly a Christianized version of an old pagan myth, which came to us from the East, and was written down by a Mesopotamian Bishop in the fifth century.

When the cruel Emperor Decius came to Ephesus in the course of his persecutions against the Church, he commanded everybody to come and sacrifice before him; and he declared that Christians should be given their choice, either to worship the pagan idols, or die. Now in Ephesus there were seven young men who were Christians, and who refused to sacrifice to heathen gods. The emperor allowed them a short time to consider; so they took advantage of this, and went up into Mount Celion to hide themselves.

When one of the seven, called Malchus, went disguised into the city to buy food, he found that the emperor, much infuriated, had discovered that the seven Christians had fled, and had given orders that they should be found, and brought before him. So the terrified Malchus ran back to his companions, and bade them eat the food which he had brought, that they might be fortified to meet the trial awaiting them. Then they all fell asleep.

All Ephesus was in an uproar, because the seven young men could not be found, and Decius was in a tremendous rage. At last, his patience being quite worn out, he caused the mouth of a great cave to be blocked up with stones, so that, if the young men were inside, they might perish of hunger.

Now after three hundred and sixty years had passed, and everybody had forgotten the story of the young men, a heresy arose denying the resurrection of the dead. And it happened that one day a man was building a stable on the side of Mount eClion, and found a pile of stones quite conveniently near, which he used for his stable, and, in so doing, opened the entrance to the cave. As daylight streamed in, the seven sleepers awoke; and, supposing that they had slept only one night they asked Malchus to go back to the city to buy more bread, and to find out what the emperor was doing.

So Malchus took five coins, and went towards Ephesus. What was his astonishment to see a cross surmounting each gate of the city! In the streets he heard people uttering the name of Christ, which they never had dared to do before. And when he entered a baker's shop and laid down a coin, the baker became excited, and asked if he had found a treasure, and where it was; and soon a crowd collected, and led Malchus into the market-place. He was dreadfully frightened, fearing he would be killed; and he looked at all the faces around him, but recognized no one.

Then the Bishop and the governor came, and asked him where he had found the treasure; and he declared that he had found no treasure, but that the coins were his own. They also asked him many questions about his parents and friends, but no one knew the names he gave them. Then poor Malchus, quite desperate, asked where the Emperor Decius was; and when he heard that the Emperor had died long ago, he said: "Follow me, and I will show you my companions!" And he told them all his story. So he led them to the cave, and there they saw the young men alive and well; and all fell down and praised God.

Then the Bishop sent for the Emperor Theodosius; and when he saw the seven sleepers, he cried, "I see you, as though I saw the Saviour restoring Lazarus"! And they said to him, "Believe that, for the faith's sake, God has resuscitated us before the resurrection day, in order that you may believe firmly in the resurrection of the dead." And then their souls returned to God.—The Young Churchman.

### The Crisis in our Lives.

The hour of any striking and peculiar providence in your life may be reckoned as a special time when, according to the text, God calls on you to bestir yourself.

Your life may go on for months at a smooth jog trot. Nothing startling may occur; all things move evenly, monotonously, without a jar. You become, in scriptural language, settled on your lees, or, to change the figure, at ease in Zion. Smooth sailing, quiet seas, no storms, "all quiet along the Potomac" of your life—when suddenly you are roused by the storm. Financial loss of entanglements embarrass you; one of your mental faculties, or some of your physical powers, which you fancied were cast-iron, threaten to give way; sickness lays you low, and gives you a chance to see how empty and hollow some of the things are which you thought were worth so much; one that you loved better than life is smitten down by your side, and like a bird with broken wing you flutter, bleeding, crippled, praying for death, on the earth by the edge of a new-made grave—a blow of some kind comes upon you that is grievous to bear, under whose weight you stagger to and fro; an arrow from the Almighty transfixes you, and the hurt takes hold of your very soul. An alliance is formed or planned, in which your interests and your very life are interwoven. A friendship is made that binds you in sympathy to a kindred spirit, or bonds are broken that almost wernch your soul in twain in the agony of separation. A child is born into your home, or one is transplanted to the heavenly home. These are some of the occasions when you hear the sound of marching in the tops of the mulberry trees; some of the times when God by his providence, commands you to bestir yourself.

### The Heart's Garden.

Every careful gardener knows, by the nature of the seeds and bulbs he plants and by the cultivation he bestows upon them, just what results may be expected when the season of blossom and fruitage arrives. He digs out the weeds and clears the ground of all that might injure the growing plants. He sees to it that they have a sufficiency of sunshine or shade, according to their needs. He knows the influence of contiguous growths, some of which sap the young plant's strength and shrivel it, while others draw it up, stalky, weak and worthless. He has learned by experience that exposure, nurture and surroundings are all important to the life and development of the tender plants. If he is seeking for a perfect product, he gives his young charges his constant care, studies their nature closely, and by his skill brings them out to a maturity which delights the beholder.

Every child's heart is a garden. If we would bring the young life to a noble maturity, we must plant there the seeds of character. We must drop in early the lessons of loyalty, truthfulness, honesty, gentleness. We must nourish and encourage their growth by ourselves becoming living examples of those qualities; for a child, like a plant, largely takes the color of its surroundings.

Give to the children your best thoughts—thoughts of honor, purity, patriotism, obedience, love of the beautiful, of nature, of books and pictures—and the juvenile years will be marked by progress in the right direction. Thoughts are things, and every thought, good or bad, expressed so that the child can interpret it, finds lodgment in the little breast and affects the character of the whole after-life.—Christian Herald.

### "His Wild Beast."

In all the life of John Calvin there is perhaps nothing more pathetic than his life-long struggles with a temperamental weakness, in the shape of a violent temper. It was his Latin blood that betrayed him; and more than that, the temper, which he had to fight, was set on edge all through his life by great physical weakness and great mental strain. He was overcome by the enemy again and again and fought against him bravely all his life. What bitter tears these outbursts of temper cost him and what endless prayers! And when at last he died, his final farewell to the Council of Geneva was tinged with sad memories of the failing, he knew so well, but had been unable utterly to conquer.

And some of us are tempted after the same fashion. Calvin's "wild beast" has a lair in the lives of many of us. How many bitter pangs of conscience it brings us! How often we are compelled to hide our heads in shame, for thoughtless, bitter words spoken; for rash, evil deeds done; for bitterness encouraged to take root in our hearts and to bear the fruit of malice and hatred. Surely the sacred writer was right, when he said: "He that rules himself is stronger than he that taketh a city."

Our whole nature was touched by the fall, but our whole nature is also touched by regeneration. Our will and our temper are subject to the laws of the new life and should be controlled thereby. The example of even so great a man as John Calvin is no excuse for any of his followers to give free reign to their temperamental weakness. It should be curbed and restrained by the grace of God and can be so curbed and restrained, if we "watch continually in prayer" and keep the Saviour always before us. He is not only our Saviour, but also our glorious example. To do His will is the aim of the new life and by His help we will break the thrall of every temptation, however strong it may be.—Hawaiian Church Chronicle.

### Words That Pass Away.

With a calm consciousness of His irrefutable claims, in a quiet repose upon the unshakable fact of His divinity, Jesus Christ declared that His words would never pass away. Systems of human thought might change, and indeed they have changed. The supreme wisdom of the Homeric age was called myth in the time of Plato, Philo thought that he could improve upon Plato, the Arabians revised an amended Aristotle, and any number of skeptics, from Pyrrho and Sextus Empiricus to Locke, Hume, Mills or Herbert Spencer, have accepted or discarded the teachings of the past at their own sweet will. At the present time, Eclecticism, not a close school, but an indefinite tendency, picks and chooses among all isms, ologies, fads and fancies—the intellectual flotsam and jetsam—of a yeastly, fluid

age. These words of the speculators are mere wonderings—at the best, just guesses at truth, glimmerings of intelligence, beginnings at insight—the jargon and jabber of the warring mutually destructive schools. Jesus waits His turn to say the word that needs never to be unsaid, to deliver the message that can never be evaded in its answer, to utter the rock-truth on which theology, philosophy, life and character must be built, if they are to survive the wrecks of time and the wastages of the centuries.

"Heaven and earth shall pass away," said Jesus, calmly, careless as to what fate at last overtakes this effete and obsolescent planetary theater of human action, "but My words shall not pass away." The absolutely indestructible thing is the word of Christ. The words of Jesus are the connecting link between earth and heaven. By them we know that God has come to us; through them we speak back and up to God the otherwise inexpressible language of repentance, faith and love. The words that pass not away are our stay amid the transient, our support in the midst of the flowing floods of this troubled life, our guaranty of spiritual standing for evermore in the Divine Presence, when earth, with its proud palaces and academies, shall crumble like a cinder, and time be no more.—N. Y. Observer.

Man's life is in the impulse of elevation to something higher.

Let prayer sweeten prosperity and hallow adversity.

The law often allows what honor forbids.

### The Wonderful Something.

There's a something that maketh a palace
Out of four little walls and a prayer,
A something that seeth a garden
In one little flower that is fair;
That turneth two hearts to one purpose,
And maketh one heart of two;
That smiles when the sky is a gray one,
And smiles when the sky is blue.

Without it no garden hath fragrance,
Tho' it holdeth the wide world's blooms;
Without it a palace a prison,
With cells for banqueting rooms;
This something that halloweth sorrow,
And stealeth the sting from care;
This something that maketh a palace
Out of four little walls and a prayer.

—The Housekeeper.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

## ACKNOWLEDGMENTS.

### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during June:

| | |
|---|---|
| Trinity, Staunton | $31.31 |
| St. David's, Washington, D. C. | |
| Theological Seminary Chapel | 74.66 |
| Immanuel, Wilmington, Del | 29.20 |
| Brandon, Prince George county | 2.70 |
| Ritchie Memorial, Claremont | 2.45 |
| Seminary Missions: | |
| Groveton | 6.83 |
| Bailey's Cross Roads | 1.95 |
| West End | 1.50 |
| Arlington | .85 |
| All Saint's, Rapidan | 2.70 |
| St. Philip's, Richmond | 2.08 |
| Trinity, Washington, Va. | 2.10 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., July 1, 1909.

## DIED.

HEPBURN.—At Deer Park, Md., June 29, 1909, JOHN LLOYD, only son of Dr. Sewell S. and Anna Burwell Hepburn, of Annapolis, Md., aged eleven months and twenty-six days.

"Suffer the little ones to come unto Me, for of such is the kingdom of heaven."

HILLIARD.—Entered into rest in Oxford, N. C., on Friday, June 25, 1909, Mrs. MARIA NASH HILLIARD, wife of the Rev. Francis W. Hilliard, and daughter of the late Rev. Samuel L. Johnston, D. D., of Edenton, N. C.

## APPEALS.

### Appeal of Bishop Thomas, for Three Pressing Needs of the District of Wyoming.

The Rev. A. T. Schepp, Ph. D., has recently gone to Lander and has charge of two mission stations from twelve to fifteen miles each from Lander. It costs him $2.50 each time he makes either trip. He greatly needs a horse and buggy, which at Lander will cost, with harness, about $200. Who will give it?

The Rev. Robert M. Beckert, whom I have assigned to Jackson's Hole, will be utterly unable to do his work without a riding horse. He must range over a circle of from twenty to thirty miles radius. Who will give the horse, bridle and saddle, which will cost at Jackson about $150?

The Rev. Sherman Coolidge, our Indian Missionary-in-Charge of our Arapahoe work on the Wind River Reservation, informs me that the roof of the Church of the Redeemer at Wind River was leaking so badly that he had to have it shingled. This he did at his own expense. Who will reimburse him? The cost of the shingles was $140.00.

N. S. THOMAS,
Bishop of Missionary District of Wyoming.

### OLD NAME AND NEW NAME.

For the information of friends making Wills, the Trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name, GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed) THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

GIFTS OR BEQUESTS
for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

REV. A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

THE SPIRIT OF MISSIONS $1 a year.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

### The Rev. F. R. Lee and Christ Church, Smithfield, Va.

Having seen through the Southern Churchman that our rector, Rev. F. R. Lee, has received a call to Albany, N. Y., we take this means to express the sincere hope that he will not feel it his duty to leave his present charge. We know so well the noble work he is doing in this parish that we realize it would be a great calamity to lose him.

Smithfield, Va. VESTRYMAN.

## WANTS.

WANTED—AN EDUCATED AND REfined lady of the Episcopal faith to take charge of a widower's home and normal intelligent and attractive little boy of seven and one-half years of age. State age, education and experience. The lady engaged must be willing to contract for at least one year. Home located in one of the most beautiful and climatically delightful cities in the United States. Address 1516 N. Nevada avenue, Colorado Springs, Colorado. 10jul-3t*

WANTED—A REFINED LADY WANTS A position as mother's general helper. Address Mrs. Maddy, Rockbridge Alum Springs, Va. 1t*

WANTED—A THOROUGHLY QUALIFIED and experienced teacher desires a position. Branches: Mathematics, Latin, modern languages, English classics, music, art. Address Miss M. G. Armistead, Loco, Va. 10jul-3t

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—POSITION BY YOUNG LADY of experience, as teacher of French, German and history; studied abroad; Master of Arts degree in same subjects. References. Address No. 60, Southern Churchman. 1t*

WANTED—A POSITION AS TEACHER IN private family, by a graduate of Blackstone Female Institute. For further information apply to Miss Margaret Headley, Sharp's Va. 10jul-4t*

WANTED—A LADY OF EXPERIENCE desires a position as companion, or as teacher in private school or family. English, Latin and music. Address Miss Barber, Sharp's, Va. 10jul-4t

WANTED—A YOUNG LADY WITH GOOD musical advantages desires to teach instrumental music in a private family, or to assist in large school. Miss Myrtle Corr, West Point, Va. 1t

WANTED—POSITION AS GOVERNESS or music teacher by young lady of experience. Best references given. Address No. 61, care Southern Churchman. 10jul-4t*

WANTED—A POSITION AS TEACHER IN a public or private school. Qualifications: The usual English branches, Latin and mathematics. Address Miss Dashiell, 11 South Laurel street, Richmond, Va. 10jul-4t

WANTED—YOUNG LADY OF REFINEment desires position as companion, secretary, or governess for young children. Best of references. Knowledge of stenography and typewriting. 523 N. Augusta street, Staunton, Va. 10jul-2t

WANTED—A POSITION AS TEACHER IN private or public school. Two years' experience in public school work. References exchanged. Address Miss Edmunds, Box 25, Houston, Va. 3jul-2t

WANTED BY A REFINED WELL-EDUcated young woman, a position as governess. Competent to teach elementary French, German and Latin. References furnished. Address Miss C. M. H., care Southern Churchman. 3jul-2t*

WANTED—BY A GENTLEMAN EXPERIenced in public and private school teaching, a public or private school; latter preferred. Address Robert B. Winston, Route 4, Louisa, Va. 19je-4t*

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

"I think you must refuse admission to your homes and to your society of those, whether innocent or not, who have been re-married in the lifetime of their former partners."—Bishop of Columbia.

---

In your temptations run to the promises; they be our Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them; if you let that grip go, you will fall to the ground.—Samuel Rutherford.


MR. T. A. CARY, GENERAL AGENT,
NORTHWESTERN MUTUAL LIFE INS. CO.,
RICHMOND, VA.

Dear Sir:

It gives me genuine pleasure to testify to the eminent satisfactoriness of my dealings with your Company.

For clear statement of terms, for reasonableness of rates, for definite information as to dividend additions, and as to the amount of assured policy additions, the Northwestern Mutual is the most satisfactory of the five "Old Line" Companies with which I have dealings.

W. M. CLARK,
Editor Southern Churchman.

*For Better Starching*



A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

Pure Refined
PARAFFINE

is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so *sure* as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

STANDARD OIL COMPANY
(Incorporated)

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**WE BELIEVE IN RECIPROCITY AND SO ADVERTISE HERE.**

Visit our ART SHOP for beautiful GIFTS, in BOOKS, PICTURES, CHINA, OBJECTS OF ART, LEATHER and BRASS GOODS, besides we are making special prices now, preparatory to stock taking.

LYCETT STATIONERS,
317 N. Charles St., BALTIMORE, MD.
Engravers and Stationers to Society.

ESTABLISHED 1877.

**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1.00.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

**BANKING BY MAIL**

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

**A Room for Sick Working Girls**

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

**John L. Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Thoughts for the Thoughtful.

A barren life is not according to divine appointment.

Faithful prayer always implies corelative exertion.

He that knows most, grieves most for wasted time.—Dante.

Make the best of the present, and the future will be better.

Duty vitalized by love will open a spring that unselfishness cannot dry.

"A little explained, a little endured,
A little forgiven—the quarrel is cured."

Who maketh life a song, doeth what God loveth best.—John White Chadwick.

Live as if he were, and you will soon come to find that he is.—Frances Willard.

To corrupt the faith of a generation is worse than to corrupt the reservoirs of a city.

Mathew Henry said: "The Gospel ministry is a noble calling, but a wretched trade."

In this theatre of man's life it is reserved only for God and the angels to be lookers-on.—Bacon.

Do not hang all your mottoes on the wall. Hang some of them in your heart and in your life.

Happy the man who early learns the wide chasm that lies beneath his wishes and his powers!—Goethe.

Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.—Shakespeare.

Death is the gate to life. Our beloved are not dead. They are the living, who have passed into the presence of the King.

Never ask what you have no right to know; never tell other people what they have no right to know.—Theo. L. Cuyler, D. D.

I am willing to work, but I want work that I can put my heart into, and feel that it does me good, no matter how hard it is.

You cannot raise a soul from "the slough of despond" by a single lift, nor lead the enshackled from thraldom by a single word. Keep at it.

Faith is the gift that saves mankind; hope is the gift that cheers mankind; and love is the gift that makes man kind.—Roman World.

God always gives us strength and sense enough for what he wants us to do. If we either tire ourselves, or puzzle ourselves, it is our own fault.

Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.

God does not say that when we enter the way that leads into his kingdom, no enemy will be there, but that he will be with us to meet the foe.—W. W. Dawley.

Perseverance in prayer is success in prayer in every case where God is approached according to His holy will. This is your privilege and ours without reservation or delay.




PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

A Golden Opportunity

To become a **FACTOR** in the affairs of this world is now offered.

Just get into the habit of saving out part of your income and in a few years you will be surprised at the size of your bank account if you deposit your money in the **PLANTER'S NATIONAL BANK,** which has the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,160,000

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va.

Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1862.

THE VIRGINIA FIRE & MARINE Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 P.M

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

**Cownes Home School.**
**For Girls. Near Aylett, Va.**
Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

HERNDON SEMINARY
HOME SCHOOL FOR GIRLS,
at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.
From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

Converse College
Spartanburg, S. C.
A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

THE MONEY SCHOOL
Home School for Sons of Gentlemen.
CAMPBELL, VA.
THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

UNIVERSITY OF VIRGINIA
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
Loan Funds Available
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

Mary Baldwin Seminary
For Young Ladies
Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

TEACHERS WANTED.
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Accomplishments.**

My father's "such a brilliant man," I heard
some people say;
They stayed and talked to Father in a
stupid sort of way;
They used the queerest kind of words—and
Father used them, too—
If Father talked so every day, I don't know
what I'd do!

But when there are no 'scientists," my
Father's "brilliant" then!
Down underneath the sofa is the place he
calls his "den;"
And he acts any animal that ever lived—
yes, sir!—
I've seen my Father be some beasts that
really never were!
He's funniest as "Kangaroo," and fiercest as
"the Bear;"
It makes me really shiver when he "drags
me to his lair;"
His "Tiger's" really wonderful, and so are
all the rest;
But, after all, I do believe his "Lion" is
the best.

My Father is a brilliant man—I'm sure
that's very true;
But not when he talks with "scientists." I
don't see how they knew.
And if they think he's brilliant when he
seems to me a bore,
I wonder what they'd think of him if they
could hear him roar!

—Hannah G. Fernald in July St. Nicholas.

Faith begins as experiment, and ends as experience.—J. H. Jowett.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

BRUNSWICK INN,
WAYNESBORO, VA.
Open June 1 to October 1. In heart of Blue Ridge Mountains. Delightfully cool and invigorating.
Mrs W. A. Williams,
Manager.

Blue Ridge Springs
BOTETOURT COUNTY, VA.
ON NORFOLK & WESTERN R. R.
DR. ALFRED P. UPSHUR, House Physician.
PHIL F. BROWN, Proprietor.

SUMMER BOARDERS.
Boarders at "Seven Oaks," near mountains. Fine neighborhood, pool, library, post office and church convenient.
Mrs. SHACKLEFORD,
10jul-3t* Cismont, Albemarle Co., Va.

MASSANETTA SPRINGS,
NEAR HARRISONBURG, VIRGINIA.
The water cures Malaria, Nervous Prostration and Kidney and Stomach Troubles. Write for terms.
W. T. HINTON, Prop.,
Penn Laird, Va.

BOARDERS WANTED.
"New Market," 1 1-2 miles from Boyce, Va., on N. and W. R. R. Terms, $30 per month. Address Mrs. H. D. GIBSON, Boyce, Clarke county, Va. 10jul-2t*

BOARDERS WANTED.
Wanted—A few boarders in pleasant country home, near Blue Ridge mountains. Attractive surroundings, fine shade, spring water. The MISSES PENDLETON, Delaplane, Virginia. 26je-3t

COUNTRY BOARD.
A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

COUNTRY BOARD AT LEGO.
Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

HANDS CRACKED RAW AND SCALY
Itched and Burned Terribly—Arms Affected, Too—Could Not Move Thumbs Without Flesh Cracking—Sleep and Work Often Impossible—Was Fairly Worn Out.

CUTICURA SOON CURED HIS FEARFUL ECZEMA

"About a year ago an itching humor began to appear around the back of my hand. It started in to spread, and pretty soon it covered both my hands and got up over my wrists and even up to the elbows. The itching and burning were terrible. My hands got all scaly and when I scratched, as I was doing a good part of the time, the surface would be covered with blisters and then get raw. The eczema got so bad in around the pit of my thumbs that I could not move the thumbs without deep cracks appearing. I went to my doctor, but his medicine could only stop the itching and did not seem to heal my hands up at all. At night I suffered so fearfully that I could not sleep, often lying awake until well toward morning, then waking up still tired. I am a chef and steward by trade and I had to give up my place, as my hands were so terrible to look at that they did not like to have me around about the food. I could not bear to touch them with water, but when I positively had to get my hands clean I would rub them with oil.
"This sort of business went on for three months and I kept trying zino and tar ointments and such remedies with no particular benefit. I did not know what to do, for I was fairly worn out. For a long time several friends kept asking me why I didn't use Cuticura and at last I thought I would. First I got the Cuticura Soap, then Cuticura Ointment and at last Cuticura Resolvent. I put the Cuticura Ointment on at night, covering my hands with light cotton gloves. In the morning the inside of the gloves would be lined with scales, sometimes half as long as your finger, leaving nice healed places where the scales had been. In a month I was cured and have kept so now for nine months. My hands and arms are perfectly clear of all traces of eczema and I think I am well rid of it. Walter H. Cox, 16 Somerset St., Boston, Mass. Sept. 25, 1908."
Cuticura Remedies are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Cuticura Book on Skin Diseases.

THE GROVE HOME SCHOOL,
For Girls.
Session begins September 15, 1909. Home training. Thorough instruction. Bracing climate. Terms moderate.
The Misses PENDLETON,
10jul-2t Delaplane, Fauquier Co., Va.

JEFFERSON PARK HOTEL,
Near University, Va.
Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,
Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

COUNTRY BOARD.
Boarders wanted in country home. Five minutes walk from C. & O. trains, on James River Division. 100 miles from Richmond. Two trains daily each way. Plenty of fruit, excellent freestone water. Healthy locality, large grounds, fishing. References exchanged. Terms on application.
MISS E. B. SIMPSON,
Midway Mills, Nelson Co., Va.

# Southern Churchman

1835 DOMINUS FRUSTRA NISI

VOL. LXXIII. RICHMOND, VA., JULY 17, 1909. No. 29.





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## We Want You to Know

That we have one of the most magnificent gatherings of

GOOD FURNITURE

Ever shown by a Southern house.

We want you to come and look each floor of our building over.

It matters not whether you wish to buy or not, we want to see you.

**SYDNOR & HUNDLEY, Inc.**

LEADERS,

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES, ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

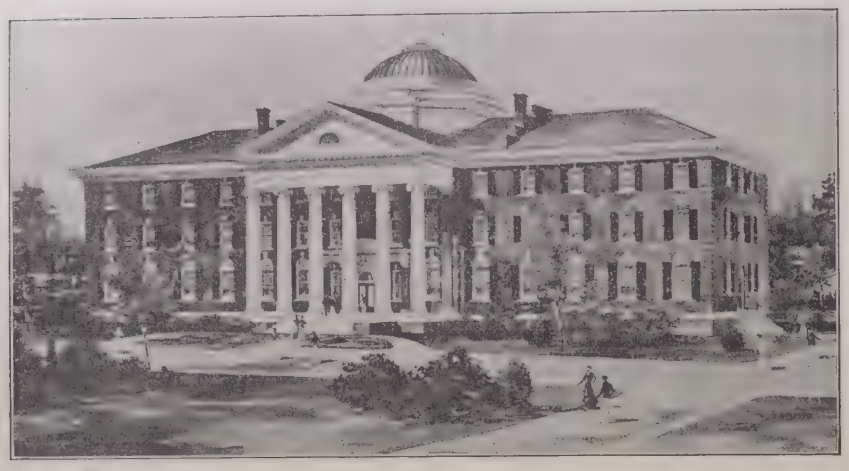
**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.

Write for Illustrations.

J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

# The Chatham Episcopal Institute
## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157, CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

# State Normal School

HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.

First session begins September 28, 1909. Send for free illustrated announcement to

JULIAN A. BURRUSS, President, Harrisonburg, Virginia.




# BETHLEHEM
## Preparatory School
### Bethlehem, Pa.

More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.

New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.

New illustrated catalogue, free. Address H. A. FOERING, B. S., Headmaster.

# BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

# ST. AGNES SCHOOL

**FOR GIRLS. ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

# Episcopal High School of Virginia,
## For Boys

**Near Alexandria. LAUNCELOT M. BLACKFORD, Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E. L. McCLELLAND, formerly a master in the School and now connected with it in another capacity, will represent him there.

# EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough in truction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution Rates $180 per year upward. For catalogue, address W. C. MARSHALL, Principal.

# HORNER MILITARY SCHOOL,

**J. C. HORNER, Principal** — 1851-1909 — **OXFORD, N. C.**

CLASSICAL, Scientific, and English Courses. Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 58 years old with experienced teachers. Cadets dine with the principal and ladies of his family, securing the culture of home life. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding. Best moral, mental, physical, and social training. Shady lawns, athletic park, one-quarter mile runningtrack, 300 acres. Ideal climate, helpful environment. In the social atmosphere of refined Christian people. The town noted for over a century as an educational center.

# Fauquier Institute
### For Young Ladies
**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER, Principal, Box 17.**

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. MISS E. M. CLARK, LL. A., Associate Principal.

WASHINGTON, D. C., Lafayette Square
# HAMILTON SCHOOL
**For Girls and Young Ladies**
WRITE FOR CATALOGUE
Mrs. PHOEBE HAMILTON SEABROOK
Principal

**Opposite the White House**

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JULY 17, 1909. No. 29.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### EDITORIAL CORRESPONDENCE.

#### Irish Impressions.

Probably there are few countries in civilized lands which are more surprising to the first-time visitor than Ireland. One reads and hears so much about the Emerald Isle, and it is all so partisan on one side or the other, or so imaginatively friendly or unfriendly, or so purely and pathetically poetic that it leaves no real picture of Ireland in the mind. Kate Kearney, for instance, seen through Lady Morgan's eyes, is one person; but the same Kate Kearney seen through less imaginative and poetic eyes is a very different individual.

And so it comes about that to most visitors Ireland is the land of surprising experiences and novel impressions. These experiences and impressions are apt, too, to a very large extent, to reflect the mental attitude of the visitor. It is easy to realize that to the "Devout Catholic" Southern Ireland is a paradise of zeal, devotion, and pure and simple and childlike faith—filled with men and women of earnest devotion and orthodox views; while to the "Orthodox Protestant" it is the hot-bed of all that is untrue in belief and objectionable in life and manners. It depends, to a very large extent, on the point of view and mental position of the visitor. And, too, if you ask questions of intelligent citizens, you get very different answers. An intelligent laboring man in Cork told this writer that the government was excellent, and the governing classes kind and popular; and intimated that the discontent was the incurable expression of an incurable mental and spiritual attitude. He was a devout Protestant and "Orange man," and made those facts his proud boast! On the contrary, an educated gentleman and railroad official informed the writer that "English misgovernment," from Oliver Cromwell to the present day, was the "fons et origo" of every ill that Ireland is heir to; that, but for English misrule Ireland to-day would be a prosperous country with fifteen million inhabitants, instead of a poverty-ridden country of four million inhabitants! But he was a "Home-Ruler," and proudly proclaimed himself "of the Ould Faith;" and his name was O'Connor!

So there you are; and that is the variety of opinion you get on all hands as you go questioning through the sadly-beautiful country. For it is a beautiful, indeed a very beautiful country, and the description given by Thackeray, many years ago, is equally true to-day. He said the scenery was like the Irish melodies: "It is sweet, mild, and sad, even in the sunshine." And that calls to mind a curious injustice of the same Thackeray. He waxed eloquent on the ills and woes of the American negro, but in all his writings on Ireland, he has no word of sympathy for the woes and miseries of the wretched Irish peasant; and yet one can see more abject beggars in a week in Ireland than among the negroes of the South in a life-time; and the quarters of the negroes in the South are aboundingly comfortable, as compared with the wretched huts of the Irish peasantry. In fact, the painful drawbacks to the pleasure of travelling in Ireland are the pitiful evidences of pathetic and abject poverty on every hand, and the heart-rending sight of scores and scores of little children, chiefly girls, running along by the sides of every vehicle containing passengers, with outstretched hands, and pleading eyes, and even more strongly pleading rags, eagerly looking for a penny. It is enough to take the sunshine out of the fairest day that ever was.

And one asks, over and over again, Why is it? Why are the people so poor, and why is beggary so common? The country is beautiful to look upon—as fair as the Garden of the Lord—covered in perfect green. Vegetation luxuriant, and trees that are worth a day's journey to see. And with it all, the very face of the earth carpeted with endless varieties of beautiful flowers, and every hedge-row a thing of beauty. And the towns and cities seem busy and prosperous to a degree. Every shop seems full of buyers; every hotel full of guests; and trams, coaches and railway cars taxed to their capacity! Why is it? The writer humbly resigns the conundrum to wiser heads!

But barring all industrial, social and political conundrums and puzzles, the Emerald Isle is an unusually beautiful and pleasing place to visit. One unconsciously compares its lovely scenery to the Scotch Highlands, the Swiss mountains, to the Adirondacks and Blue Ridge scenery in America, and finds in it something like and something unlike them all. Its lakes at times remind one of Lake George, and the Scottish lakes, and the Swiss and Italian lakes; but in some ways they are wilder and more rugged and more beautiful than any of them. And still the country about them is literally carpeted with beautiful wild-flowers, and the roads through "Scenic Ireland" just make the free-born American "gnash with his teeth and pine away" and wonder if we will ever wake up to the value of the "Good Roads Movement!" To go bowling along for mile after mile, for forty and fifty miles on a stretch, through mountains rougher than anything in the United States East of the Rockies, and over roads as clean and smooth and well-graded as a city street (far better, shame to say, than many city streets in our Southern country), is an experience—to use the language of an American fellow-traveller—to "make a fellow sit up and take notice." It is, indeed! Think of driving for forty-five miles, in a single unbroken trip, through the roughest mountains in Western Ireland, behind four rapidly-travelling horses, and never getting a jar or a jolt! And still we claim to "beat the world," with our wretched substitutes for roads!

And speaking of beating the world: Many Americans abroad are very curious animals, and having seen them at close quarters, one understands the feeling of repugnance that so many foreigners have for all things American. There certainly ought to be a "School of Manners" that all Americans ought to be compelled to attend before they are allowed to go to Europe and misrepresent their country and their fellow-citizens. Offensive self-assertion is not patriotism, neither is a continued and loud-mouthed assertion of the superiority of

all things American. Repeated and boisterous claims do not prove any thing or establish any principle. Because one thing differs from another does not prove that one is either better or worse than the other. Loud and ill-mannered criticisms in public conveyances and in public places, prove nothing under heaven save the bad breeding of the persons who indulge in such things. And yet these are specimens of what comes under the observation of every well-bred American abroad and makes him wonder that foreigners think as well of us as they do. The type of American referred to does the whole nation an injustice, and subjects a great people to the misjudgment of their fellows the world over. If these good Americans—well-meaning they are, but ignorant, narrow and provincial to a degree—could only remember that in wandering the world over, it is skies that change and not minds, it would be so much pleasanter for all parties. As a small illustration: one rather sweet-faced young lady, belonging to some new-fangled religious sect, thought it a fine display of pure patriotism to carry a United States flag with her and flaunt it in every body's face all the time. And yet she looked like a lady! And a man who proudly boasted all the time that he was from "Noo Yor-r-rk," and who seemed to have many of the marks and attributes of a gentleman, announced, in a mixed crowd, at the door of a popular hotel, in a loud and blatant voice, "All these foreigners need watching!" What a pity that a great and noble nation should be judged abroad by such samples as these!

But to turn to pleasanter things: It will be long before the writer forgets a charming Sunday in the ancient city of Cork. The city was so quiet and peaceful; all signs of business seemed absolutely banished; the very show-windows in the shops were covered with blinds or shades; even the pleasure vehicles seemed largely to have disappeared from the streets; and crowds every where, books in hand, and dressed in Sunday best, evidently going to places of worship. In the morning, a service at St. Finn Barre's Cathedral of the Church of Ireland, the seat of the Bishop of Cork, was a genuine pleasure—the only drawback being a "boy-choir," which always has been somewhat of an affliction to this writer. But the service was simple, sweet and solemn; no hymn at either processional or recessional, simply a silent entrance and exit to the notes of a great organ. The sermon, by the Dean of Cork, was worth going far to hear: "Master, what shall I do?" the question of the enquirers to John Baptist, and a discussion of the Baptist's reply to each class of enquirers, and a fitting of his replies to present-day conditions and needs. It was an admirable sermon, clear, forcible, pointed, practical and short; delivered without a note, in a purely conversational tone, to a large congregation, in a large and very beautiful building, and every word carried to the utmost limits of the Cathedral; and the speaker held his audience absolutely to the end. It was a sermon that might well have served as a model for popular preaching. After the sermon the choir and all non-communicants withdrew, and there followed as simple and beautiful and helpful a service for the Holy Communion as has helped and blessed the writer for many a long day. It is a pleasure thus to make even unknown acknowledgment of what was so great a pleasure and comfort.

In the afternoon we heard the beautiful "Bells of Shandon," which by means of Father Prout's beautiful little poem have done so much to spread the fame of Cork "on the waters of the River Lee." And it was a surprise to this writer—as doubtless it will be to very many of his readers—to learn that St. Anne's, Shandon, in whose stately tower the "Bells of Shandon" hang, is not a Roman Catholic church, but a parish church of the "Church of Ireland," as the title is of the Anglican Church in Ireland. And speaking of churches, Ireland is certainly a "religious" country. Just how much effect all this religiousness has on character and morals seems to be an open question—at least, it is a very much discussed one; but there can be no question as to the existence of the religiousness. Every one you meet, high or low, is a "devout" member of some church, and they all seem to go to church. Indeed at Killarney there is a quaint evidence of religiousness that probably has no parallel in the world. A certain gentleman of large means built two churches, one Roman and one Protestant, and used to attend each of them on alternate Sundays, because, as he announced, whichever was right he intended to miss no chance! This bit of Irish religious reasoning, like much else that is Irish, is probably unique.

And now if those who read these rather desultory thoughts, will take a bit of gratuitous advice, it is this: When making a European itinerary include Ireland, and see one of the most beautiful countries and one of the kindliest and sweetest-tempered people in the world.

---

If we are to walk with God, we must go nowhere that Christ will not go. Oh, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations, keep from all evil places—from every place where you cannot go in the Spirit of Christ, and where, if upon earth, you might not expect to meet him there. If you go out of the territory where he would go, you need not expect to find him.

## THE CALL TO THE MINISTRY—INFLUENCE OF THE PRAYER BOOK.

From the Council Address of the Bishop of Southern Virginia.

The Church throughout the country is beginning to realize the inadequacy of the supply to the demand for pastors and preachers for her congregations. The fact presents problems which cannot be solved by devices in the direction of organization of Church machinery, of special appeals, or by raising money. It is a spiritual problem and the solution must be looked for in the realm of spiritual relations and duties. "Pray ye the Lord of the harvest to send forth laborers into the harvest." This is the instrumentality demanded by Christ to accomplish the end. It is spiritual. The feeling and the motive to its employment is the sense of spiritual need and faith in the reality of the promise to supply the need.

We may kindle enthusiasm by organizations and meetings, as we can do upon almost any subject. We may devise great schemes for Christianizing the paganism at home and the wild wastes of heathenism abroad without really touching the heart of the problem or opening the springs of energy to accomplish the result. The hearts of men, of boys, of fathers and mothers who raise our children, the social environment which moulds their conceptions of life and duty, these are all in the realm of spirit and spirit alone can reach them.

The organism of the visible Church is powerless to create a call to the ministry. The Church can only recognize the call when given by the spirit, and extend to the recipient the external authority to exercise the gift in the Church of God. The fountain which supplies the spiritual influence is the Spirit of God speaking to human hearts. The whole transaction is in the realm of spirit and beyond the reach of organism or mechanism. It is well for us to keep in mind these elementary postulates underlying the very existence of the Church, and without which the Church could not be.

A distinguished writer remarks of the English Church, in its origin and its history, "a love of order, seemliness and good taste has led the Anglican Church along a middle path between what a seventeenth century divine calls 'the meritricious gaudiness of the Church of Rome and the squalid sluttery of fanatical conventicles.'"

While admitting an element of truth suggested in the contrast between the dignity, the order and the reverence of the worship in the Anglican Communion and the irreverent familiarities with sacred things in many forms of Protestantism, it is still true that the tendency generated by the spirit of aristocratic institutions of contempt for the ways and methods of the masses of non-conformists is doubtless a weakness in the Anglican Church and a disability for reaching and touching the masses. Many of the Bishops and the clergy are beginning, I am thankful to say, to recognize this tendency which has shackled the freedom of the Church of England in reaching the laboring masses of that great country.

The Church there has its troubles and its controversies as we have here. Indeed, the extreme ritual party there seems to furnish not only a model in method and spirit to the same party here, but also to supply the intelligence and the method for diffusing their tenets and practices.

In England they have their Lay Popes organizing their forces, and their penny newspapers and leaflets for instructing the people in the meaning of their ritual and in what is called Catholic Doctrine. The productions are, for the most part, imported into this country by the ritual party here, for instructing the ignorant and dissipating the prejudices of Protestantism. Bible teaching and the Prayer Book are, for the most part, ignored by the propagandists of this system. The advanced ritualist seems to have but little use for these.

Dr. Hodge, of Princeton, the most distinguished divine of the Presbyterian Church, a contemporary and friend to introduce and make provision for upon the General Assembly of his Church, a short time before his death, to introduce and make provision for liturgical worship in the Presbyterian Church. For that purpose he suggested a book as near as possible to the model of the Episcopal Prayer Book. To-day many of the Presbyterian and Methodist churches have their Prayer Books, and their liturgies are used in a large number of congregations in both churches.

The influences bringing about these great results are largely traceable to the dignity, the purity and the spiritual power of the liturgical worship of our book of Common Prayer. The Bible and the inspired teacher and authority, and the Prayer Book, for congregational worship, are the great missionary agencies of Christianity in the modern world. The Prayer Book to-day is more widely circulated than ever before in modern history.

Speaking of the Bishops who have passed away during the year, he alluded to Bishop Henry C. Potter, of New York:

The associations of our young manhood in the years of educational life are in some sense unlike all the later years. When we were at school and college together, we were all engaged in the pursuit of the things of the mind and of the spirit, away from the noise of the people and the strife of tongues, before the days when we enlisted for the battle and burden of life. Naturally these days print themselves upon our memory, and they seem to stand by themselves as we look back upon the landscape of the journey we have travelled.

I was with Bishop Potter at the old Virginia Seminary. He was consecrated a Bishop one day and I was consecrated the next. Ever since, by the ceremonial order of that body, we have moved together in the great ceremonies of the General Church. He bore the pressure of the varied and ceaseless duties of his great Diocese with ceaseless energy and fidelity. He was faithful and almost womanly in his affection for his friends, especially in his sympathy with his clergy. He had the gifts of quick decision and clear judgment. His feelings were always pure and at times, by reason of fervor combined with fearlessness, they appeared to some to transcend the bounds of prudence; but I am sure he always believed that he was doing right. He had literary gifts which might have ripened into valuable contributions to some departments of the religious literature of his generation; but the mind of a Bishop, in a great city like New York, must be, I suppose, in constant agitation upon the surface. It has not time to grow calm and smooth so that it may reflect deep things and fall in love with the truth in its beauty and its inner light.

All along his life, especially in the latter years, he turned with tenderness to the Virginia Seminary, and he left upon the Seminary hill a token of his loyalty and his love which will last for many generations. The new chapel, with its graceful architectural lines, its stained windows which the future will always pronounce beautiful, its memorials, in marble and carved wood and bronze, to the old professors, all of these will speak for long years the tenderness of his heart and the gratefulness of his recognition of the influence of the Virginia Seminary upon his life. The news of his death on the 22d of July last came to us during the Lambeth Conference, in the City of London, and we knelt in prayers for his family, his friends and his Diocese.

Alluding to the news of the death of Joseph Bryan, which reached him in the midst of confirmation services in a distant part of the State, Bishop Randolph said:

"Immediately after I had finished the laying on of hands upon the group of candidates for confirmation, I was informed of the death of my dear friend, Joseph Bryan, of Laburnum, near Richmond. It was a shock of surprise and pain I will always remember. We had to close the services at once in order to take the train which would enable us to reach the funeral in time.

"There are memories of friends, men and women, given to us whose forms and faces breathe hope and purity and nobility which the mists of death cannot chill, and which speak to us and always will, until we meet them again. His memory is one of these. May God bless that memory to the people of Virginia and to the Churches in our Virginia Dioceses."

Referring to his visit to England last summer:

"I may be permitted to embrace this my first opportunity for expressing sincere thanks to many friends in the Diocese whose thoughtful kindness gave me the opportunity of visiting England and attending the meeting of the Lambeth Conference, held last summer in the City of London. Nothing was wanting in the courtesies and hospitalities extended to the Bishops from America, and I am sure the impression left upon them will abide as a bond of unity in the spirit and a stronger sense of brotherhood in a common racial and social and religious heritage."

I cannot forego the expression of my heart-felt appreciation of the action of the last Council in its resolution of recognition of the Twenty-fifth Anniversary of my consecration to the Episcopate. I shall always remember the occasion and the kind greetings and especially the gracious words of my friend appointed to make the presentation of the beautiful gift of the Diocese, as the memorial of the anniversary. The spirit of the occasion will abide in my memory as an inspiration to duty in the future years of work which may be before me; and the gift will go to my children as a token of the kindness of my Heavenly Father in casting my lot as a minister of Christ among such fellow-workers unto the Kingdom of God; and in this, the oldest Commonwealth of my dear country, where the Episcopal Church in America was born.

May God bless the deliberations of the Council.

---

He who sedulously attends, pointedly asks, calmly speaks, cooly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.—Lavater.

## BOOK REVIEWS.

**The Dreamer**—A Romantic Rendering of the Life-Story of Edgar Allan Poe. By Mary Newton Stanard. Richmond, Va.: The Bell Book and Stationery Co. Price, $1.50.

Mrs. Stanard's book is conspicuous among the recent publications, and the bare conception of it is so original as to hold within itself an assurance of commensurate execution. In her preface, Mrs. Stanard tells us that her attempt has been to make something like a finished picture of the shadowy sketch the biographers have of necessity given us, and in this attempt she has more than succeeded. In her book, indeed, we are brought face to face not with a shadowy outline nor yet with a finished reproduction, but with a living, palpitating being, a creature of flesh and blood whom "we can see and handle," and—better still—with whom we can feel. For while the imperfections and weaknesses of the poet's character, with the falls and failures which mark his unhappy career, have been faithfully chronicled, and no effort has been made to gild sin or ignore the ever-open "way of escape," had that way been sought, the palliating circumstances of heredity, accentuated by unfortunate environment, and the abnormal temperament of genius, the struggles for amendment and the agony of remorse, have also been portrayed. Involuntarily we find ourselves leaving the chair of cold criticism and uncompromising condemnation too long occupied by reviewers of the life of Poe, and taking our stand beside the author in an attitude (the only one which frail humanity has a right to assume towards an erring fellow mortal), of yearning compassion and sorrowing sympathy.

The notices which have appeared of Mrs. Stanard's book, characterize it as "a valuable addition to the libraries of all lovers of Poe," but merely to say this is to utter far less than the proverbially depreciative and misleading "half truth," and greatly to limit its scope. It appeals, also, to that far wider public, whom none can number, the lovers of a good, clean novel the world over, a novel scattered throughout which are fine graphic touches and vivid descriptions, whose interest is not simply sustained, but increases as the story progresses towards the final tragic and pathetic scene.

The book is dedicated to Mrs. Stanard's father, the late Bishop Newton of Virginia, and his wife. The publishers have clothed it in an attractive dress, and both within and without it is good. G.

---

**The Living Age**—Archibald S. Hurd, who is generally recognized as a naval expert, is the author of an article on "The Balance of Naval Power and the Triple Alliance," which the Living Age for July 17 reprints from The Nineteenth Century. It is a calm and thoughtful discussion of what is at present a burning question in European and especially in English politics. "Leaves from the Diary of a Tramp," reprinted in the same number, from the Cornhill Magazine, is a human document of extraordinary interest.

A great deal has been written about Swinburne, from different points of view, but in The Living Age for July 17 we have a number of self-revealing letters by Swinburne, written to Edmund Clarence Stedman, and not before published, until they were printed in the London Times, from which they are now reprinted.

## PRACTICAL CATHOLICITY.

**Essay Read to the Alumni Association of the Theological Seminary in Virginia. Published by Request of the Association.**

By the Rev. Thomas J. Packard, D. D.

No. I.

My town of 1,110 inhabitants has thirteen denominations of Christians, six varieties of Methodists, three of Baptists, one each Presbyterian, Roman Catholic, Episcopalian and Lutheran. Surely this is a case of "unhappy divisions" among us, and something ought to be done for Church Unity.

My subject may be old, but it is not done with until some good result has been gained. Each discussion may bring out some neglected element, or remove some needless difficulty.

The theoretical side has been more fully treated than the practical, what ought to be done rather than what can be done to restore Church Unity. If any suggestions are of value they should be put into use at once, that they may lead the way to more complete and perfect results. Much can be done by individual clergymen and laymen in taking the first steps, and in creating the atmosphere and the feeling in which the right ideas may be able to grow. Nothing radical or subversive of Church teaching or polity is desired, for we accept fully and unreservedly the Prayer Book and all that it teaches as the law and rule for this Church, which is all that the Church herself claims.

There is a very general desire for Church Unity, and the Christian consciousness of the country has been moved to the need and the benefit of a close union of all Christian forces against unbelief and social unrest. Unity and consolidation are in the very air, form a spirit of the time, and are at work in all departments of human life. In business, politics, education and other realms men ever seek consolidation and more united and efficient organization. Trusts and syndicates are everywhere and the Church alone lags behind too conservative to be efficient. Misconceptions as to what Church Unity has been in the past and what it may hope to be in the future have hindered the cause of Practical Catholicity. The real state of the case is not understood by all and so the ideas and the proposals of reunion have been unreal. If Catholicity means identity of doctrine and uniformity of discipline and worship, it has long since vanished from Christendom, if indeed it ever existed. The New Testament shows us that on some important matters the Apostles withstood each other to the face. It cannot, therefore, mean agreement in all things. Should we not rather say, that it embraces a few fundamental things in which all were agreed. After the Apostolic age the differences multiply and degenerate into trivial things, such as the shape of the tonsure and the relation of Easter to the moon, which divided the Church in Britain from the time of the Monk Augustine to that of Archbishop Theodose, a period of about 200 years. Great disagreements concerning the nature of Christ and the procession of the Holy Ghost required Council for their settlement and resulted in the division of the East from the West, which has never been healed.

The Roman Church appears and claims to have Catholicity; but it is not in the sense of identity in doctrine and discipline. Church history refutes such a claim, when it records the contests between the African and Italian Churches, the disputes about celibacy and the Eucharist, the battles between regular and secular clergy, the fierce jealousies of Dominicans and Franciscans, Thomists and Scotists, popes and anti-popes, councils and popes, Jansenists and Jesuists, traditionists and modernists, and this, too, in spite of the fact that her divisions are kept as secret as possible, and the insurgents are put into some new order. There have been at one time or another as many schools of thought and codes of custom, it is asserted, within the Roman Church as there are sects beyond its pale. Her latest claim to be the One Church, a self-constituted infallibility, is proved by history and the nature of the case to be absurd. There can be no true Church Unity in or with the Roman Church until she returns to primitive truths and primitive practice.

Oneness of doctrine and of usage cannot be found in the Anglican Communion. In our noble collect we pray for grace seriously to lay to heart the great dangers we are in by our "unhappy divisions." It is true that in a verse of a familiar hymn we loudly sing:

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

There is a contradiction when we sing and pray thus. The hymn expresses an ideal, but the prayer the real truth. Church Unity does not require identity of doctrines or uniformity of practice in all details. St. Paul says: "Now there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all."

Thus we see from Scripture and history alike that the Catholic ideal, as Bishop Burgess said, "implies and requires variety as well as uniformity, unity as to the essentials of faith and order, variety and liberty as to liturgical and canonical requirements. If uniformity alone is insisted upon, then it will be found, as is parity in the Presbyterian Church, nowhere else in all God's creation save in the Church; yet so far as we know it has never been found there.

Even if uniformity were possible, it may well be doubted if it were really desirable, for it would require an absolute, despotic rule, which would suppress all real growth and development.

The will and the purposes of God are all embracing, as wide as the universe, and they can be fulfilled only by endless varieties of dispositions, functions, organizations and operations. As time goes on we may well expect men and the Catholic Church to become less uniform, less narrow and to show ever-increasing varieties of thought and method, becoming more and more differentiated, as they adapt themselves to new conditions.

Only in so far as the Church is a living organism and not a machine, with power to alter and adapt herself in non essentials, can she fulfil the infinitely comprehensive purposes of God. The Church must, through her intelligent agents, be at one with God, in deepest sympathy with God's mind as declared by His Son Jesus Christ, so that however different one work or method may be from another God's will may be carried out alike by all; but whether separate or outwardly united all must be one in Christ, with the same eagerness and determination to do His will, as regiments of one army, fighting a common foe and supporting one another. They may be diverse, in outward appearance, in methods, in function, as artillery differs from infantry and cavalry from engineers, or as the army and the navy of the same country, but fighting under one flag, and for one cause, their very outward diversity more vividly exhibits their real unity.

While declaring these facts, we must also strongly assert the unity of the Church as absolutely demanded and as really existing. In Christ's teaching there is no doubt about the grand fact of the unity of His Church and its real character. He prayed and we too should pray "that they all may be one as thou, Father, art in me and I in Thee, that they also may be one in us;" "that they may be one even as we are one." Of all that this eternal unity means we can know little and dare not speculate. This is sure, it means a living, loving relationship. The unity of the Church must be a living, loving personal relationship with God and with all men. Catholicity, Church Unity, then, requires love as its essence, indispensable, unchangeable, and love is better than uniformity in creed or customs. By this shall all men know that ye are my disciples, if ye love one another. When love reigns supreme over all Christians, in all their communities, then will the real unity, the very presence of Christ be seen in its glory by the world. The divisions of the Church have always been due to want of love, the making essential what God has not made so.

Our Lord used another figure: "Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice and they shall become one flock, one shepherd." The one society, the Catholic Church, unites together in Christ elements, opinions and nations that are diverse. St. Paul expresses the Oneness of the Church by the figure of the body, the Church which is His body. (Eph. 4:6). There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all. (1 Cor. 12:12). "As the body is one and hath many members and all the members being many are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. For the body is not one member but many." Here is Church Unity, but there are varieties of function and of activity. Yet none ought to say of the other I have no need of thee. The one only need for all alike will be, it is well said, life flowing down from the Universal Head and love flowing back from every member to the Universal Heart of God. The figure of the body shows that the Catholic Church may be a confederation of communities, as man's body is a confederation of organs, each having its own work and functions but co-operating with the rest and all guided by the one Head, Jesus Christ. Let us begin from this starting point of Christian truth that there can be but one Church, the body, as there can be but one Christ, the Head. The oneness of the Church, as St. Paul says, is loyalty to Christ, all who love the Lord Jesus in sincerity and truth. The Church was originally constituted in personal relationship to Christ. This is the primary Church idea, and it is a firm foundation for building up the Catholic Church. Beyond a doubt there are and there will be wide differences of

belief and of opinion in religion as in everything else, but in fact "the great fundamental verities of the Christian faith (to quote Bishop Doane who has spoken and written such strong and eloquent words for Catholicity and Unity) are held by all except those who blatantly reject the deity of Christ."

"Every human being baptized in water into the name of the Father and of the Son and of the Holy Ghost is not only in general terms a Christian, but is a member of the Body of Christ."

(To be continued).

# Church Intelligence.

### CALENDAR.

**July.**

1—Thursday.
4—Fourth Sunday after Trinity.
11—Fifth Sunday after Trinity.
18—Sixth Sunday after Trinity.
25—Seventh Sunday after Trinity.
St. James the Apostle.

**Collect for Sixth Sunday After Trinity.**

O God, who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

## Foreign.

**The Happy Fellowship of Religion.**

Preaching at the consecration of the new church of St. Barnabas, Epsom, last, week, Dr. Randolph, Bishop-suffragan of Guildford, dealt with an aspect of religion which it is said that Church people are more apt to overlook than Nonconformists. He spoke of the happy fellowship of religion. The church, he said, was a home for the children of the Father—a place where they could be fed, nursed, and tenderly treated for their souls. The real character of a church was not to be found in the music, however beautiful its ritual or its decoration, but in the lives of those who form the congregation. He added a note of warning against getting too fond of church, and dwelling too much upon the pleasure and delight to be found in attendance there. What should be uppermost in the mind should be a sense of the obligations which religion imposes. He appealed to the people of St. Barnabas to let it be a characteristic of their church that it welcomed new-comers. The Bishop's words are full of happy suggestion. When church officials and leaders of a congregation learn how to greet new-comers and make them really at home, one of the great causes of empty churches will have been solved. The church of St. Barnabas, Epsom, is to accommodate four hundred persons. All the seats are to be free and unappropriated. The building has cost, altogether, about £5,000, of which all but £700 or £800 has been promised.

**Bishop of Liverpool and Dangers of Churchmen.**

The Bishop of Liverpool, speaking on Monday, on the occasion of the opening of a Church House at Warrington, said there was great danger of Church people becoming detached units and forgetting that they belonged to a great historic Church. "A great danger to a clergyman," he proceeded, "whether in town or country, was of becoming parochial, and limiting his sympathies and his work to his Diocese, and forgetting that he was ordained to be, not a priest merely of the parish in which he worked, but a priest in the Church of God." The Pan-Anglican Congress did something to widen the vision of the home Church, but there is still room for improvement.

**The Bishop of the Straight Tongue.**

During the meetings of the 1897 Lambeth Conference, one of the most famous and certainly the most picturesque of our Episcopal visitors was Henry Benjamin Whipple, "Bishop Whipple of the straight tongue," as he was known among the redskins of North America, among whom he labored. In the July Quiver there is an article in which some characteristic stories of this famous apostle to the Indians are given.

The following is Bishop Whipple's own account of a successful effort he made on behalf of his beloved Indians: "I spent two weeks pleading for these Indians and failed. I went to the Indian Office (at Washington), and said to the Commissioner, 'I came here as an honest man, to put you in possession of facts, to save another outbreak. Had I whistled against the North wind I should have done as much good. I am going home, and when you next hear from me it will be through the public press.' The next day the Commissioner waited on ex-Senator Rice and said, 'I do not want a fight with Bishop Whipple. What does he want? If it is money for an Indian school, we will help him.' Mr. Rice laughed, and answered: 'You don't know Bishop Whipple—I do. All that he wants is justice for these Indians, and he will have it. If he has made accusations you may be sure that he possesses the proofs.' The treaty was made that day, but only after one of the severest personal conflicts that I have had in my life."

The following tribute was paid to Bishop Whipple by a well-known American Roman Catholic dignitary: The latter having been reproached by some of his own people for associating too much with a heretic, replied, "I have known Bishop Whittle for a long time. I have worked with him, ate with him, prayed with him, rejoiced with him, wept with him, and I know he is a man of God."

## American.

**Fair Trial of Missionaries Demanded.**

At its meeting on June 8, the Board of Missions was requested by a committee representing the conference of members and officers of Foreign Mission Boards to address the State Department, urging that every effort be taken to secure a fair trial for the two Presbyterian missionaries in the Congo, the Reverend Drs. Morrison and Sheppard, who are accused of having libelled the Belgian Government in their statements concerning the alleged cruelties practised upon the natives by government officials. The matter was referred to a special committee, consisting of the Bishop of Long Island, the Reverend Dr. Henry Anstice, and Mr. William R. Butler. This committee has addressed the following communication to the President of the United States and the Secretary of State:

"The Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" has learned with grave concern that two missionaries of the Southern Presbyterian Church, laboring in the Congo Independent State, the Rev. William M. Morrison, D. D., and the Rev. William H. Sheppard, are shortly to be there arraigned on a charge of criminal libel. The gravity of the situation prompts this Board, representing as it does large missionary interests, respectfully to express the earnest and confident hope that our government will carefully examine into the circumstances and questions involved in this case that the rights and privileges of missionaries who are American citizens may be zealously safeguarded."

**Dr. Lloyd's Resignation.**

The special committee of the Board of Missions, appointed at its June meeting to arrange with the General Secretary as to the date when his resignation should take effect, has adopted the following resolutions:

Resolved, That inasmuch as the formal and final resignation by the General Secretary of his office cannot come before the Board until the September meeting, Dr. Lloyd be requested to fix the date of its acceptance on the day before his consecration.

Resolved, That in communicating its request to Dr. Lloyd, the committee, expressing what they know to be the unanimous feeling of the Board, acknowledge with gratitude to God the wise and devoted service which, with untiring and unreserved fidelity, he has given for nearly ten years to the executive and administrative work of the Board, not only in the office but by his personal presence, and his presentation of its claims, in our own country and in the foreign fields.

Resolved, That the committee are constrained and content to recommend the acceptance of his resignation when it shall be formally presented, only because they recognize in the call to the Episcopate, the change from one to another place of similar service.

WILLIAM C. DOANE,
DAVID H. GREER,
WILLIAM R. HUNTINGTON,
ALEXANDER MANN,
BURTON MANSFIELD,
GEORGE WHARTON PEPPER.

### ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

**Ordination Service.**

On Wednesday, June 30, at 10 A. M., in St. Philip's cathedral, Atlanta, John Durham Wing, Jr., and Charles Knight Weller, both of Atlanta, were ordained deacons. The sermon was preached by the Rev. Z. S. Farland, rector of All Saints' church, Atlanta, and he also presented the candidates. Right Rev. C. K. Nelson, D. D., Bishop of Atlanta, was the celebrant, assisted by the Rev. Dr. Pise, Dean of the Cathedral, and the Rev. Messrs. Farland, Page, Parsons, Perry and DeBelle.

Rev. Charles K. Weller will have charge of St. John's mission, College Park, and the Rev. John D. Wing, Jr., will supply vacancies for the Bishop until the fall, when he returns to the Theological Seminary of Virginia.

The address of the Rev. W. E. Rollins, for the present, is South French Broad Avenue, Asheville, N. C., instead of Sweet Briar, Va.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### The New P. E. Church Home in Richmond.

The Richmond Protestant Episcopal Church Home was, last week, removed from the building at No. 517 North Fourth street, to the new structure, at Grove avenue and Vine streets, in the western section of the city. This is one of the most useful and praiseworthy institutions in Virginia; useful for the great work which it has done in providing a comfortable and pleasant abiding place for many ladies of the Church in their declining years, and praiseworthy because of the active interest which has been shown by the people of the Church, to whom its management is intrusted.

The movement, which culminated in the establishment of the Home had its inception in February, 1875, when a number of ladies of Richmond, having from time to time consulted together about the establishment of a Home for ladies in reduced circumstances, who have seen better days, met and effected an organization, with the following members of the board of managers: President, Mrs. Francis M. Whittle; vice presidents, Mrs. Joshua Peterkin, Mrs. Wm. M. Jones; recording secretary, Mrs. Mary A. Page; corresponding secretary, Mrs. Mary H. Maury; treasurer, Mrs. Caroline Lathrop; Mrs. Mary McCarthy, Miss Jessie C. Gordon, Mrs. Wm. B. Isaacs, Mrs. Pike Powers, Miss E. Woodbridge, Mrs. A. Bargamin, Mrs. Don P. Halsey, Mrs. Dr. Hobson, Mrs. Saunders and Miss Stella Williams. To this board the rector of St. James' church, the Rev. Joshua Peterkin, was authorized to say that a suitable house would be placed at their disposal, by a gentleman who was a communicant of his church.

The building thus conveyed was that from which the removal has been made, at 517 North Fourth street, which was well adapted to its purpose, and within whose walls the excellent work has grown and prospered. The donor was Mr. Frederick William Hanewinckel, of grateful memory in the Church, and who became one of the members of the board of governors, and who entered into life eternal February 1, 1877. This board of governors is composed of gentlemen of the Church, with the Bishop of Virginia as president.

The work and the accomplishments of these people of God and their successors would fill a large volume, and will never be known in their entirety until the everlasting records shall be made known in God's own time and in His everlasting Kingdom. Some of the most consecrated people in Richmond have been closely identified with this work; and their light so shining has been the cause of many glorifying their Father which is in Heaven.

A similar movement was inaugurated by St. Paul's church, Richmond, and after long years of usefulness, it consolidated with the Protestant Episcopal Home, and the added force has made a much stronger organization.

The new Home is of brick and its situation is most attractive, being in the heart of the new and growing Richmond. It contains twenty-nine bed rooms, and reception and board rooms—in fact all of the conveniences which are needed in the aggressive institution of its character.

The present Board of Managers is composed of the following ladies: President, Mrs. Wm. R. Trigg; vice presidents, Mrs. L. R. Dashiell, Miss Constance Peterkin; corresponding secretary, Mrs. Henry C. Riely; recording secretary, Miss Lucy Gibson; treasurer, Miss Mattie Harris; Mrs. B. F. Ladd, Mrs. Alice Perkins, Mrs. Peyton Carrington, Miss Eda Atkinson, Miss Annie Gray, Mrs. Henry Williams, Miss Nellie Boykin, Miss Stella Williams, Mrs. Robert Rennolds, Mrs. Frances Kownes and Mrs. E. T. D. Myers, Jr.

Mrs. B. M. Abbott, very recently gone to her reward, was one of the oldest and most active members, being recording secretary at the time of her death. The president of the board of governors is Bishop Gibson.

### Old Lamb's Creek Church.

The work at Old Lamb's Creek church, King George county, is going steadily forward, with large congregations and a flourishing Sunday School. "Lamb's Creek Day" will be held on the second Sunday in August, when, it is hoped, the Bishop and one or two visiting clergymen will be present.

The greatest interest has been manifested in the restoration of the church, both by King Georgians and outsiders. An organ has been donated, a silver alms basin, and lately a Communion service. This last was originally given to Gray's chapel, by the wife of Bishop Potter, through her relative, Mrs. J. G. Pollock, of King George, but that congregation having disbanded Mrs. Pollock has turned the service over to Lamb's Creek. These gifts and manifestations of interest are most encouraging, and the future of the once abandoned old church looks assured. There is still, however, much to be desired in the way of necessities. So far, the services have had to be held in a neighboring Baptist church, since Lamb's Creek itself, though newly roofed and vastly improved, is as yet windowless. We are hoping to procure the much needed windows gradually, so that after a while the large congregations may gather together in the spacious church that has stood so many long years vacant and ruined on the roadside.

It may be that some whose relatives once worshipped there or are buried there, or others to whom the strange history of this ancient church makes its own appeal may care to put in memorial windows. Certainly any help of any kind would be sowing seed in most fruitful soil, that would bring forth an hundred fold.

### Bishop Strange in Richmond.

Bishop Strange of East Carolina who occupied the pulpit in St. Paul's church, Richmond, on July 11, was a visitor at the Richmond Clericus, meeting next day. He was warmly welcomed there and to the city, as he ever is to Richmond, where, as rector of St. Paul's, some years ago, he made friends throughout the city and the Diocese. The Bishop gave an interesting account of the summer retreat for his clergy, at Wrightsville Beach, North Carolina, where delightful accommodations were afforded them, and where they were privileged to secure spiritual refreshment in the way of brief services with instruction daily. The retreat began on June 21, and continued about ten days. Some very helpful remarks were made at the Clericus by Bishop Strange, on the "Emmanuel Movement," from which much benefit is being derived, he having encouraged its introduction in his Diocese.

Mr. D. G. Meade, of The Plains, Fauquier county, Va., sends us his 59th annual subscription to the Southern Churchman.

### Old St. Peter's to be Restored.

The ladies of St. Peter's church, New Kent county, have formed a society for the restoration and preservation of this old Colonial building and church yard. In St. Peter's, George Washington and his wife worshipped, and it was here that he is supposed by many to have been married. The old graves are fast becoming obliterated, and it is felt that any one who has relatives buried there, or any association with the church, will be willing to help in its preservation, even if they will contribute only the small sum of twenty-five cents.

Mrs. S. E. Richardson, of Talleysville, Virginia, is president of the society, and Mrs. Harry T. Fauntleroy the secretary and treasurer. Contributions can be sent to either and acknowledgment will be made.

August 6 will be observed as "Parish Day" at old Fork church, Hanover county, the Rev. J. F. Burks rector. A number of the clergy are expected to be present, and an historical address will be delivered. The occasion will be of much interest in the Church.

The Rev. Morris Eagle, rector of the Church of the Incarnation, Mineral, Va., will be in charge of Monumental church, Richmond, during the month of August, when the rector, the Rev. Dr. Morris, will be absent on vacation.

Rev. Dr. Wm. E. Evans, rector of the Church of the Advent, Birmingham, Alabama, who will be in charge of St. Paul's church, Richmond, during August will reside during the summer, at his country home near Taylorsville, Hanover county, Va.

An interesting letter has been received from the Rev. William W. Green, of Church Creek, Maryland. July 17 is the fiftieth anniversary of Mr. Green's ordination by Bishop Meade, in the old stone chapel in Clarke county, Va. Mr. Green is 87 years old, and is still engaged in the work of the ministry.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### The Prisoners' Aid Association.

For several years past, once a year, I have given the Southern Churchman an extended notice of the work of "The Prisoners' Aid Department of the Diocese of Washington," one of the most important of our "good works," and one unique both in character and methods of work.

In February, 1899, "The National Prisoners' Aid Association" was formed and incorporated; and, in April, 1900, disbanded, after some twenty-five meetings. Immediately after that Association had disbanded, as such, its work was assumed by Bishop Satterlee and the Church, and the new name of "Prisoners' Aid Department" was given it, and Mr. Charles Alfred Massie, one of our own Churchmen, appointed agent. After nine years of devoted service, of whose incidents "the pen of a ready writer" might construct a book more strange and readable than most volumes of fiction, the earnest Christian agent, Mr. Massie, has given the following table of his acts in his office:

Number of visits, 6,383; number assisted, 35,464—of which over twenty-one thousand were white and about fourteen thousand were colored; sent home, to every State in the Union, to Canada, Scotland and Finland, 6,549; employment secured for 521; clothing

secured for 1,104; homes secured in District of Columbia, 381; physicians' visits, 34; released from jail, 160; released from work-house, 1,093; paid in telegrams, etc., $744.17; paid for lunches, $917.18; meals given, $2,573.25; lodgings provided, $1,000; agents' expenses, $798.96; court fines and fares homeward, $47,061.21. Amount returned to society by beneficiaries, $43,250.96.

The most wonderful item in the whole report is the large amount of money returned to the society's agent by the more than six thousand five hundred beneficiaries of his aid supplied to them in the crucial hour of their lives. Look at it over again: Boys, girls, young men and women, stranded in the Capital City of our great country—in prison, in the work-house, in the courts, on the streets, in evil resorts, and so on. These, taken to his own home, in very many cases, by the stalwart Christian agent and, after such "brotherly-kindness' as only "Massie," as he is respectfully called in the courts, can show them, trusted with their railroad and steamboat fares homewards—simply trusted, and lo! in return for that merciful confidence in their gratitude and general honesty of purpose, some eleven-twelfths of the money is returned. And, with what expressions of thankfulness and prayers for blessings and good intentions towards a better life were those letters laden! Moreover, in these returns come the richest rewards to the God-loving and man-saving agent, Mr. Massie. And, in addition, from scores of homes to whom the wanderers have thus been returned, from many a comforted heart of mothers, fathers, and others, have, in those nine years of loving kindness, prayers and praises gone up to "the God of all mercy, our Father in heaven."

Enviable, may one say, is the honor that remains for, and will be conferred upon Charles Alfred Massie, agent of the Prisoners' Aid Department of the Diocese of Washington!

As this "Department" is not only national but world-wide in the scope of its interest and work, may I not suggest that this notice be copied in all of our Church papers? And not our Church papers only, but by all Christian and other papers which may read it; since, while it is carried on under the eye of the Bishop of Washington, it is supported by all sorts and conditions of people in Washington; and the question of Church or no Church does not enter into its activities. 'Tis the need of the case that governs the agent.

Finally, if you who read this can spare a gift, great or small, please send it to this Society—through Bishop Harding, 1407 Massachusetts Avenue, Washington, D. C.; because it is always in need of money for ever-pressing cases. And whose son or daughter may, all too soon, come under its benevolent agent's merciful care!

W.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Summer Session of the Arkansas School of Theology.

The summer session of the Arkansas School of Theology opened at the Helen Dunlap Memorial School, Winslow, on Monday, July 5. The regular lectures began at 6 A. M., July 6, the Rev. T. Dowell Phillipps taking the classics at that early hour. On the previous Sunday, as priest in charge of St. Stephen's, he gave in church by instruction of the dean of the school, who was preacher and celebrant that morning, a general invitation to the summer residents to attend any of his courses that they preferred. Accordingly, when he opened to the twelve students at half past eight, on Tuesday, there were also present several ladies and gentlemen who evinced great interest in his course of five lectures; the subjects of which are: (1) The Belief of the Church; (2) The Church and Her Seasons; (3) The Gospels of the Church; (4) The History of the Church; the Acts of the Apostles; (5) The Structure of the Guide Book of the Church—the Prayer Book. The introduction to each of these five courses was over at half past twelve, and as might have been expected from a graduate of Oxford, the Very Reverend Dean Bowers kept the attention of his audience closely fixed upon the subjects, of all of which most of the students took ample notes, as they will be examined at the close of the school in these subjects which, if satisfactorily passed, will count with the examining chaplains when they come up for deacon's or priest's orders. Other instructors are Archdeacon G. M. Murray, of Fort Smith, who is rector of the school, and Rev. Wm. DuHamel, of St. Paul's, Little Rock, will have courses arranged for them on their arrival. All the candidates in the Diocese but one are present.

Prof. Phillipps, who was lent by the Bishop of Chicago in 1907, for the purpose of instructing the candidates for Holy Orders, and who was from Ash Wednesday to the present time, priest in charge of St. Stephen's mission, Winslow, and up to May 1, Headmaster of the school, severs his connection with Arkansas on July 31, and was this week presented by the students, whose devotion to him has been most touching, with the gold badge of the Arkansas School of Theology.

It may be added that the students are all sleeping under canvas, two cots in each tent. The instructors, with their wives, have each a room in the house, where all take their meals, breakfast being at seven, chapel at half past seven, dinner at half past twelve, supper at six, followed immediately by evensong, Prof. Phillipps being the chaplain for the session.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

### Rectors Away on Vacation—Improvements at Grace Church, New York.

The annual summer quiet has settled upon the city's churches. Services are maintained in practically all parishes, although their number is reduced. Many of the rectors are away on vacation, curates being left in charge. The summer has one activity that the winter does not know, that of sending children to the seashore and country for longer or shorter vacation periods. With the continued crowding of certain sections of the city, the number of children needing this aid to health increases rather than diminishes, and hundreds, almost thousands, are now being sent away weekly. Many of the Churches and institutions have summer homes to which the children are sent, each to remain a week or two, and parishes with no such vacation homes, co-operate with institutions which have, so that there are very few New York churches which do not help, in a financial way at least, in this summer charity. The Episcopal City Mission Society has a summer home in Connecticut, to which is being sent weekly at the present time from fifty to one hundred boys and about one hundred and fifty girls.

The appearance of Grace church, New York, on Broadway at Tenth street, has been greatly changed by the removal of the building to the south and the inclusion of the space thus cleared in the church yard. It has not been possible to get the work completed sufficiently to provide a lawn and flowers on the new space, to match the lawn at the north of the church, but by another year this will have been done. A further change is being accomplished this year by the enlarging of the chantry, in which for many years special services have been held. It occupies a small wing of the church building and is to be enlarged, a new entrance made to Broadway, and new interior furnishings provided. Among the latter will be a new memorial door to the honor room, which is given by the Grace church organist, Mr. Heffelstein, in memory of his mother.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Out-Door Preaching in Utica.

The Rev. A. L. Byron-Curtiss, rector of St. Luke's church, Utica, is trying the experiment of holding out-door preaching services in the evening, in the church yard, during July. The services on July 4 and 11 were attended by over one hundred people each time. Bishop Olmsted preached on July 4, and Rev. J. R. Harding, July 11. Evening Prayer is rendered chorally, afterwards, in the church, and over half of those attending the open-air preaching go into church to join in the office.

Rev. W. C. White, rector of Gethsemane church, Westmoreland, preached the graduating sermon to the High School class of the village. Our church edifice there being too small to hold the people who would attend, the Congregationalists kindly loaned their place of worship, the pastor reading the Lessons. The Prayer Book office was heartily joined in by the assembly, with the aid of leaflets. To a greater share of them, it was the first time they witnessed or participated in a service of the Church. The Bishop and his wife will spend their vacation at Sachem's Head, Conn.

It is seldom that a church is provided with a font before the church building is erected; but such is the case in the Mission in Phoenix, a generous lady sending a check for an amount to purchase a stone font when the church is built.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Diocesan News.

The Rev. G. W. Ribble, who has been spending his vacation at Wytheville, Va., has returned to his parish, his address being Clover, Va.

The Rt. Rev. B. D. Tucker, D. D., and his family are spending the summer at Virginia Beach, Va. Letters mailed there will reach him.

The vestry of St. Thomas' church, Berkley, have shown their appreciation of their rector's years of faithful service, by increasing his support to $1,500.

The Rev. F. R. Lee, of Smithfield, Va., has been called to Oak Cliff and adjacent missions, Texas.

## WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

### Second Convocation of the District. Bishop Thomas' Tribute to the Late George C. Thomas.

The second Convocation of the Missionary District of Wyoming was held at Laramie, on June 20. All of the clergymen of the District were in attendance, save four, one of whom, the Rev. D. W. Thornberry, had married a wife and therefore could not come. The Convocation passed off happily and was considered interesting.

Mrs. Thomas, wife of the Bishop, was appointed president of the Woman's Auxiliary.

Bishop Thomas, in his address, referred to the rapid development of the Church in Wyoming, under Bishops Randall, Spalding, Talbot, Graves and Funsten.

"There were not wanting among my Eastern friends," said Bishop Thomas "who thought that the opportunities for service in Wyoming were not equal to those which I already enjoyed in Philadelphia. And they based their belief upon the calculation that for every communicant in the district of Wyoming, I had two in my parish and that for every dollar raised by the entire District, my parish raised eight. But the Lord's work cannot be measured by arithmetical computation and the relative importance of opportunity for service in the Lord's Harvest is not to be determined by comparison of the Golden Yield with the seed corn. In Wyoming the desert waste of to-day may to-morrow blossom as the rose, and the little handful of church people gathered for worship from large areas, may enable the church to dominate a populous territory ere another decade has past. Upon such considerations as these, the call to Wyoming seems to me a call from God. May the same consideration, my brethren, have equal force with us all, when the call is reversed and the pressure comes to leave."

Referring to the late George C. Thomas, the Bishop said:

"No man was ever privileged to know and appreciate the extraordinary possibilities inherent in the spiritual services of a Christian layman to a greater extent than I have been in my intimate association with him, whom all men delight in calling the foremost layman in the American Church. He was this and more than this, and when the news of George C. Thomas' death reached St. Louis, the presiding Bishop sent me a telegram, which read: 'O my Father, the Chariot of Israel and the horsemen thereof! Our greatest missionary leader has fallen and what shall we do?" He was indeed our greatest earthly missionary leader. Not because he was the largest individual contributor. He was that. Not because he gave to the Board of Missions and to the work of the Church more time and attention than any other one person not receiving compensation for his services. He did that. But because from his youth he had been taught and he had learned his lesson, that the priesthood of the laity carried with it personal service in spiritual things. It is this which made him desire to share his princely fortune with his Master's servants. It was this which impelled him to retire from business when his physicians compelled him to ease up his labors that he might not diminish his services to the Church. I remember ten years ago his saying to me: 'Do you know I believe there is scarcely a house in this ward in which I have not in the past thirty-six years said prayers with some sick man.'

"This was the secret of his power, and I tell you the secret for you to cherish it in your hearts, for you to make it your own and for you to keep and treasure and not to tell. But if some other should discover your secret by the observation of your life—I should thank God.

"O, for the spirit of George C. Thomas in an hundred hearts here in the District of Wyoming. O, for a body of laymen and women who might realize as did he what their ministry means. O, for a body of clergy who would be content to see the fruitage of their labors in the spiritual zeal of the laymen developed under their teaching. I pray God that we may also labor, that we may reap such a harvest."

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

### Memorial Bells Presented to St. Paul's, Chester—Encampments for Men and Boys of Holy Apostles' Parish—Other Church News.

The Rev. Francis M. Taitt, rector of St. Paul's church, Chester, set apart Sunday, July 4, as a memorial day to the late Miss Hard. A chime of eleven bells was dedicated, he preached a memorial sermon and the offerings were made in memory of Laura J. Hard and given to the Board of Missions for the foreign and domestic work of the Church. A service was held at the grave at 4 o'clock, when the flowers which had decorated the church in the morning were placed there. Hymns 418 and 434 were sung by the congregation. Mr. Taitt read the Gospel for All Saints' Day, said prayers and gave the benediction, and in the evening, at a twilight service, he made a short address on what the memorial meant.

The Rev. John Sword has resigned as chaplain of the House of St. Michael and All Angels for young colored cripples, and as minister-in-charge of the Mission of St. Michael and All Angels and has been succeeded by the Rev. Alonzo L. Wood.

The Cooper Battalion will hold its annual encampment at Wildwood, New Jersey, July 17 to 24, both included. It will be located directly on the beach front, where the evening parades were held last year, in the section known as North Wildwood. The third annual encampment for the boys of the memorial chapel of the Holy Communion, will be held at Grater's Ford, Pa., July 21-31. These two encampments provide for the men and boys of the parish of the Holy Apostles an opportunity for a most desirable summer outing. Both camps are to be named after the late George C. Thomas.

The Rev. A. H. Bradshaw, rector of Calvary church, Conshohocken, and wife, sailed for Germany on July 13, by the Crown Princess Cecelia. They will go up the Rhine and motor through the Tyrol. The Rev. J. H. Earp, rector of St. James' church, Downingtown, will be in charge during Mr. Bradshaw's absence.

Mr. Henry C. Cramer, formerly a Methodist minister who was recently confirmed by Bishop Whitaker, will assist, as lay reader, the Rev. C. C. Pierce, D. D., in St. Matthew's church, until the middle of September. Dr. Pierce will preach at St. John's church, Cape May, New Jersey, on July 18; on July 25, on the Cathedral site, at Washington, and during August, will act as chaplain at West Point.

The Rev. Albert Stork has entered upon his duties as curate at the Church of the Advocate. He was graduated from the Divinity School this year and ordained deacon on Trinity Sunday.

The endowment fund of St. Clement's church was recently increased by the gift of a $1,000 bond.

The Journal of the 125th annual Convention of the Diocese of Pennsylvania is being sent out by the secretary, the Rev. Thomas J. Garland. It is a volume of 454 pages and contains in the Appendices reports of the various Diocesan organizations and the historical sermon preached at the opening service in old Christ church, by the Rev. W. M. Groton, S. T. D., and that of the Rt. Rev. Cortland Whitehead, S. T. D., at the missionary meeting in the Church of the Holy Trinity, held on Tuesday evening, May 4. A feature of many of the Parochial Reports is a statement as to the security of the funds of the parish and how they are secured.

The Rev. Douglas T. Hobbs, Archdeacon of Kansas, is in charge of Christ church, Germantown, during July and August, while the rector, the Rev. Charles Henry Arndt, is on his vacation.

During July and August, old-fashioned Gregorian tones will be chanted in the Church of the Ascension, at the evening service.

The second annual congress of the descendants of the Signers of the Declaration of Independence attended old Christ church, Philadelphia, on Sunday afternoon, July 4, the Rev. G. W. Dame preaching the sermon on "Liberty."

The Rev. T. William Davidson has been appointed by Governor Stuart, a delegate to represent the Commonwealth of Pennsylvania at the next annual meeting of the American Prison Association, to be held in Seattle, Washington, August 14-19, 1909.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Active Auxiliary Work—Church Extension in the Diocese—St. John's School for Postulants—Increase of Junior Auxiliaries.

Though many organizations have suspended work for the summer, closing reports showed what good work had been accomplished during the past conciliar year. All branches of the Woman's Auxiliary have shown encouraging results, due to their earnest efforts in the cause of missions, and have made the best record of any previous year; the total sum realized from their work being between six and seven thousand dollars. The silver thank offering, presented at the close of the Council in Henderson, was $1,043.50.

At a previous meeting of the Auxiliary, held at Christ church cathedral, Mrs. T. U. Dudley, wife of our late Bishop, and faithful president of the Auxiliary for twenty-five years, was presented with a beautiful silver vase by Bishop Charles E. Woodcock, in the name of the Auxiliary women, as a token of appreciation for her long and efficient service.

Church extension in Kentucky has not languished during the past year, as is shown by the new missions started and flourishing. Regular services are held by the rector of St. Paul's church, Henderson, at two new points, Wilson Station and Posey chapel. Two new missions have been started by St. John's, Uniontown. The mission of the Good Shepherd, at Paducah, started by the rector of Grace church there, is growing wonderfully. A chapel is being erected at that point. A new rectory has been constructed for the Mission of the Good Shepherd, Hopkinsville. A well equipped parish house

will shortly be completed for the Church of the Advent, Louisville.

The Sunday School attendance at Grace church, Louisville, is good, in spite of the warm weather.

The Rev. Arthur Gorter holds services at Christ church, Elizabethtown, Sunday evenings, and the people there are rejoiced at having regular worship.

Mr. Thomas McCaldin, a postulant from the School at Uniontown, is doing mission work in the neighborhood of St. John's church, Louisville, of which the Rev. Arthur Gorter is rector.

St. Stephen's mission, Louisville, gave a very successful Sunday School boat excursion, June 23. Refreshments were served, amusements for young and old furnished, and the proceeds will be devoted toward the addition to be made to the Sunday School.

June 6, a fully-organized branch of the Girls' Friendly was organized at the Church of the Epiphany, Louisville, by sixteen probationers being admitted to membership.

At St. John's School for Postulants at Uniontown, the third year closed successfully, May 31. While some of the students have gone to their homes to spend the summer vacation, others have been assigned missionary work in the Diocese. One is in charge of a mission at Coon's Bottoms, one at Morganfield and another will assist Dr. Thompson, the rector, at St. John's church, and also work among the colored people of that section, where his labors are already bearing good fruit. The outlook for this excellent school for postulants, in the coming year, is most promising.

The Junior Chapters of the Brotherhood of St. Andrew, in Louisville, now number five, with a membership of sixty boys. At St. Stephen's church, Uniontown, Grace church, Hopkinsville, and at several other places in the Diocese, there are Junior Chapters doing good work.

Sunday, November 28, 1909, will be the Junior Brotherhood day in Louisville. Arrangements for the occasion are in capable hands and every effort will be made to have it a success. Several of the Louisville Chapters are trying to make it a point that the boys shall read their Bibles daily.

At the close of the Church Council held in St. Paul's church, Henderson, Bishop Woodcock dedicated the new organ, which had recently been installed.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Retreat for the Clergy—Ordination. St. John's Mission, Fayetteville.

On invitation of Bishop Strange and as his guests, the clergy of East Carolina met for their second annual Retreat, on June 21, through June 28. Last year this meeting was held at Beaufort, this time at Wrightsville Beach. The purpose of the retreat is the cultivation of the esprit de corps, which comes from such common study, common discussion and common recreation.

The central feature of the discussion during this retreat was the Emmanuel Movement. Much interest was added by the presence of Rev. T. P. Noe, who had just returned from a three weeks' trip to Boston and Northampton, Mass., where he studied the Movement. In addition to this, Mr. Batchelder, of the staff of the Emmanual Movement, came from Boston and gave one entire day to lecturing and answering questions, and demonstrating the method of treatment. One case was treated with very gratifying results.

The consensus of opinion, judging from the individual expressions of those present, is very favorable to the Emmanuel Movement, working as it does only in connection with reputable physicians, and remaining clearly within the bounds of orthodox Christianity. The most practical conclusion was the realization that while only those clergymen especially trained and adapted should undertake definite therapeutic treatment, there is nevertheless a truth in the influence of faith and prayer, of mind or body, which every clergyman should practice in his pastoral touch with his people.

The retreat closed with resolutions of love and appreciation to the Bishop.

The following clergymen were present: Rev. Messrs. Claudius F. Smith, R. B. Drane, D. D., B. S. Skinner, B. S. Lassiter, J. B. Gibble, B. F. Huske, C. D. Malone, Wm. J. Gordon, A. C. D. Noe, W. R. Noe, Wm. E. Cox, T. P. Noe, J. H. Brown and Milton A. Barber.

The sunday services were very interesting. At 11 A. M., at St. John's, Wilmington, Mr. N. C. Duncan was ordained deacon, the Rev. J. B. Gibble preaching the sermon, and the Rev. Wm. E. Cox, rector of the church, presenting the candidate. The clergy attended in a body. The Bishop was the celebrant at the Holy Communion, assisted by Rev. B. S. Lassiter, of Hertford.

On Sunday evening, at 8:30, service was held at the little chapel on the Beach, built jointly by the congregations of first Presbyterian church and St. James' Episcopal church, Wilmington. Rev. Claudius F. Smith, of Elizabeth City, preached the sermon.

The mission work in St. John's parish, Fayetteville, and vicinity, greatly needing assistance, the Bishop sent the Rev. Mr. Duncan to that field. Mr. Duncan arriving in Fayetteville on Tuesday, June 29, began his labors without delay. Having had rather unusual experience as a lay-reader, he was able to take hold of the work readily. Genial in manner, earnest in service, devoted to his calling, an excellent reader, sound in his Churchmanship, eager to do his duty, the outlook is a very happy one.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Movements of Clergy—Memorial Altar Desk Presented to St. Andrew's, Wheeling — Candidates Examined. The Missionary League—Diocesan Apportionment.

Our record this month is chiefly of removals of some of our most efficient and faithful clergy to distant fields of work. Rev. John S. Douglas, for ten years rector of Trinity church, Martinsburg, goes with Bishop Thomas to the Missionary District of Wyoming, where he will be rector of St. Mark's, Cheyenne, and be closely associated with the Bishop in the development of the Church's work in that section.

West Texas has induced Rev. W. Howard Myers, for some time the missionary-in-charge of the churches at Grafton and Buckhannon, to accept work at San Angelo, and he will read this record in the Southern Churchman in Texas, as he goes thither on the 15th instant.

Rev. P. B. Stauffer has resigned Harper's Ferry and Ripon and gone to a rural parish in the Diocese of Washington.

Rev. James Davis Gibson, having several offers of work outside the Diocese, has accepted the appointment by Bishop Gravatt, to the charge of Christ church, Mellsburg, and St. John's, Brooke county, and will enter upon his duties in this thriving manufacturing center about the first of October.

Rev. B. W. B. McKinley, who was ordered deacon by Bishop Peterkin, on June 18, has been appointed to assist Rev. J. T. Crowe in his large mission field in Mercer and McDowell counties, and will be stationed at the county seat of McDowell, Welsh, beginning his work immediately.

We are glad to chronicle that Rev. Maurice Clarke, rector of St. Andrew's, Wheeling has resisted his allurements of Kentucky a second time, and declining to consider a call thither, remains with us in West Virginia. Mr. Clarke has just received for St. Andrew's church, a beautiful altar desk, the work of R. Geissler, New York. It is the gift of a parishioner and is thus inscribed: "To the glory of God and in loving memory of Katherine Diehl. June 30, 1838—February 28, 1908. By her son, Edward F. Diehl, June 30, 1909."

Revs. Dr. Moore and John S. Gibson, the Bishop's examining chaplains, were at the Theological Seminary June 14, 18, and examined Messrs. B. W. B. McKinley and E. W. Halleck, of West Virginia, and Z. T. Vincent for the Bishop of Idaho, all of whom successfully sustained the examinations.

The Missionary League, started in June, begins to grow, having now reached about 300. The number desired is at least 1,000, and as the period in which its work must be done ends August 31, those desiring the honor of membership—a membership of service—must be prompt in enrolling.

The report of the assistant treasurer of the Domestic and Foreign Missionary Society, Mr. E. Walter Roberts, shows that to June 1, West Virginia had paid $1,897.16 of her apportionment, leaving $602.84 to be raised by August 31. The Diocese will of course meet her apportionment in full, as she has always done, but to do so there must be no laggards or forgetters.

Mr. Ben R. Roller, son of the rector of St. John's, Charleston, and business manager of the Sheltering Arms Hospital, rendered very acceptable service as lay reader in Trinity church, Huntington, on Sunday, June 20.

J. S. G.

## HARRISBURG.

Rt. Rev. J H. Darlington, D. D., Bishop.

### Rectory for Mount Carmel—Parish House in Everett.

A rectory has recently been completed in Mount Carmel. Up to this time it has been very difficult to secure a house for the clergyman there. Houses have been very scarce and rents high. From this time on our work there can be carried on with a much larger degree of comfort.

A parish house is about to be built in Everett. It will be of wood and connected with the church by convenient passages. The resident minister, Rev. R. Alan Russell, is confident that this building will be a most useful adjunct to his work.

The Rev. F. H. Craighill, of Gainesville, Fla., will be priest in charge of St. Luke's church, Atlanta, Ga., during the summer, in the absence of the rector, the Rev. C. B. Wilmer, D. D., who, with Mrs. Wilmer, will spend the summer in the North.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Present to Rev. C. F. Walker—Death of a Faithful Churchman—The Fourth of July in Cleveland.

On September first, the Rev. Charles F. Walker, curate of St. Paul's church, Cleveland, Ohio, becomes the rector of the Church of the Good Shepherd, Buffalo, N. Y. At the closing session of St. Paul's Sunday School, on June 27, the Rev. Mr. Walker was the recipient of a handsome solid silver private communion set, the gift of the officers, teachers and pupils of the Sunday School, of which he has had charge. The set consists of six pieces, in a leather carrying case, and was made by the Gorham Company, of New York.

Through the death of Mr. E. Clark Luce, which occurred on July 7, at his late home in Cleveland, St. Paul's church, in that city, loses one of its oldest and most faithful members. Mr. Luce was seventy-three years of age and at the time of his death was the assistant general passenger agent of the Lake Shore and Michigan Southern Railway, with which railroad he had been connected for fifty-three years. His funeral was held on July 9, with the Rev. Chas. F. Walker, curate of St. Paul's, officiating. The interment was in Lake View Cemetery.

Owing jointly to the fact that the Fourth of July this year fell upon Sunday, and also to the enforcement of the Pfahl anti-fireworks ordinance, enacted during the past year, the national holiday, this year, received in Cleveland a somewhat larger religious and patriotic observance than has been customary. In practically all of the city parishes the services partook of a more or less patriotic character, the preachers treating of topics associated with the national life. In many of the churches "fire-cracker banks," placed in the vestibules, received contributions towards the fund for the relief of sick babies. The anti-fireworks ordinance was strictly enforced throughout the entire city and there were practically no violations. The idea of "a sane Fourth" has won many advocates in Cleveland, as a result of this year's successful experiment.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### Death of the Rev. Dr. A. R. Kieffer.

The Rev. Augustus R. Kieffer, D. D., for fourteen years rector of Ascension church, Bradford, has passed, as Dr. Kieffer would have put it, into "The upper country, where the King lives."

Dr. Kieffer was the son of the Rev. Dr. Moses Kieffer, once a prominent divine in the German Reformed Church. He was born in Huntington county, Pa., in 1843; was educated at Heidelberg College, Tiffin, Ohio, graduating at the age of 18 years. Completing his theological course at Kenyon College, he was ordained deacon and sent to Ironton, Ohio. After his ordination to the priesthood, he became rector of Christ church, Warren, Ohio, where he remained over nine years. His next charge was Grace church, Colorado Springs. He became dean of Southern Colorado, canon of the Cathedral, examining chaplain and a member of the standing committee of the Diocese. His sermons and lectures made him widely known throughout the mining camps of Colorado, and many of his books gained a wide circulation.

His remains were laid to rest in a way directed by himself, and which was followed to the letter by his successor, the Rev. Dr. Perry, who was assisted in the funeral services by the Rev. R. S. Radcliffe, the Rev. J. H. Fairlee, the Rev. Dr. Charnock, the Rev. Dr. Ashton, W. E. Vandyke and Rev. Mr. McCoy.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Gold Watch Presented to a Clergyman.

The Pine Bluff Post of the Arkansas Travellers lately presented to the Rev. W. R. Buckner, LL. D., a handsome gold watch, in appreciation of his services at the recent convention, held in Pine Bluff. The presentation speech was made by president-elect Sandeford, and was feelingly responded to by Dr. Buckner.

The Rev. Dr. Buckner will conduct services in St. John's church, Washington, during the month of August, and likewise at the Church of the Epiphany. He will go from Washington to New York City, to visit for several weeks, and later will visit relatives at his old home, Norfolk, Va. Mrs. Buckner and their children will accompany him.

## PERSONAL AND NEWS NOTES.

Bishop and Mrs. Nelson, of Atlanta, left on July 1, for a six weeks visit on the coast of Maine.

The corner-stone of the new Trinity church, at Bloomington, Ind., was laid by Bishop Francis, on June 29.

The address of the Rev. John D. Lamothe is changed from New Orleans, La., to The College, Wytheville, Va.

The present address of the Rev. Dr. Percy T. Fenn is Seaside, Oregon. It was formerly Wichita, Kansas.

The Rev. Dr. Beverley E. Warner was the preacher of the commencement sermon at the High School in Bunkie, La.

The address of the Rev. Jacob M. White is changed from Temple, Arizona, to Nordrach Ranch, Colorado Springs, Colorado.

The address for the summer of the Rt. Rev. Robert Strange, D. D., Bishop of East Carolina, will be Lawrenceville, Va.

The Rev. Russell K. Smith, formerly of Franklin, Tenn., assumed charge of the Church of the Epiphany, Inman Park, Atlanta, Ga., July 1.

Bishop Brewer consecrated St. John's church at Townsend, Mont., on St. John's Day, in the presence of several clergy and a large congregation.

The address of the Rt. Rev. R. A. Gibson, D. D., for the present, is Orkney Springs, Va., where he is sojourning with his family.

The Rev. Dwight A. Parce, for eleven years rector of St. Sacrament, Bolton, N. Y., entered July 1, upon the charge of St. Augustine's church, St. Louis, Mo.

The Rev. G. M. McDougall has resigned the charge of St. Stephen's parish, Goliad, Texas, and with his wife has gone to pay a visit to their native home in Scotland. Upon his return he will resume his clerical duties in another Diocese. Until another pastor is secured serices will be continued by the senior warden of St. Stephen's, Mr. A. W. Appleby.

The Rev. Dr. Stuart Crockett and wife sailed on June 30 on the steamship Majestic for England, and the Continent. They will return about September 12.

The Rev. J. S. B. Hodges, D. D., rector emeritus of St. Paul's church, Baltimore, will spend the summer in Europe. He sailed from New York on Thursday, July 1.

The Rev. J. B. Finn, having accepted work at Tyler, Texas, has removed from Cedar Rapids, where for some years he was curate of Grace church, but latterly had been engaged in secular business.

The Rev. Rogers Israel, D. D., rector of St. Luke's church, Scranton, P will spend the months of July and August in the Muskoka Lake region of Canada, and on the St. Lawrence River.

The Rev. Charles Lewis Slattery, D. D., rector of Christ church, Springfield, has declined his election to the professorship of Ecclesiastical History at the General Theological Seminary, New York.

The Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, is spending his vacation in Yellowstone Park and at the exposition in Seattle. He left Baltimore on Thursday, July 1.

The Rev. R. W. R. Tayler, D. D., rector of St. George's church, Schenectady, N. Y., will spend July at Paul Smith's, in the Adirondacks, and August in Nova Scotia. His address in Nova Scotia will be Halifax, N. S.

Mr. Norwin C. Duncan was ordained to the diaconate in St. John's church, Wilmington, N. C., on June 27, by Bishop Strange. The sermon was preached by the Rev. J. B. Gibble, rector of St. Thomas' church, Windsor, N. C.

The following official changes have taken place in the Diocese of Tennessee: The Rev. John B. Cannon, of Clarksville, has been appointed assistant secretary, vice the Rev. Russell K. Smith, resigned; and the Rev. Arthur Howard Noll, LL. D., has been appointed acting registrar, in place of the late B. Lawton Wiggins, LL. D.

On Sunday, July 4, in St. Agnes' church, Little Falls, Rev. Robert J. Thompson was advanced to the priesthood by Bishop Lines, who also preached the sermon. Mr. Thompson was presented for ordination by Rev. Edwin E. Butler. The Hon. John R. Emery, of Morristown, has accepted the appointment of Chancellor of the Diocese of Newark, an office created by the last Diocesan Convention.

The Rev. Stephen M. Bird is doing good missionary work at Sealy, Texas, where the church, St. John's, was destroyed during the "Galveston storm," in 1900. Services are held in the Methodist church, but Mr. Bird reports that a chapel for the congregation will soon be built. A number of persons have been baptized and a confirmation class prepared for presentation to the Bishop.

The executive committee of the Missionary Council of the Fifth Department met in Chicago, on July 1. A report was read showing that by June 1, out of over 750 congregations in the whole department, 259 had increased their last year's total gifts, or had maintained them, while 92 congregations had given less than last year, and about 400 had given nothing. The department as a whole had increased its gifts by June 1.

The only honorary degree granted by the University of the South, Sewanee, Tenn., at its recent commencement, was the degree of Doctor of Divinity, which was conferred upon the Rev. Walter C. Whitaker, rector of St. John's church, Knoxville, Tenn.

The vestry of St. Luke's church, Easthampton, L. I., have accepted the offer of Mr. and Mrs. Frederick Gallatin, of New York, to erect, furnish and present a new rectory to the church. The building will cost about $20,000, and will be erected on the same lot with a new church, which will be built by the congregation, at a cost of $35,000.

Arrangements for the 24th National Convention of the Brotherhood of St. Andrew, to be held in Providence, R. I., October 13-17, are progressing rapidly. The programme is fuller than ever, and in its sweep of man and boys' work more diversified than at previous conventions. There will be many more sectional conferences than ever before. These will be in charge of acknowledged experts who are successful in their line of work.

### Carrier-Bees.

We have heard of carrier pigeons and their wonderful flights with messages tied to their wings, but how many have heard of carrier bees? Not very many, it is safe to say, for the reason that the idea of using bees for such a purpose is a new one.

It was in France, that land of novel ideas, that it was first suggested that bees might be used as messengers, and it is a Frenchman, M. Tagnac, a prominent apiculturist, to whom the world is indebted for the first experiments in this direction. M. Tagnac constructed a portable bee-hive,, which he took to a friend four miles away. There the bees were allowed to remain undisturbed for a few days, that they might become somewhat accustomed to their new quarters, and then some of them were removed to a receiver, and the experiment was begun.

A few of the bees were let loose from the receiver in a room and allowed to settle on a plate of honey that had been prepared for them. While they were loading themselves with the sweets, M. Tagnac fastened to them pieces of very thin paper on which minute characters had been traced. The fastening was done by means of fine thread and in such a manner as not to touch the insects' wings or heads. The messages having been thus attached, the bees were set free, and at once they betook themselves to their old home. Arriving there, they were intercepted as they tried to enter the hive, the entrance to which had been made too small for them to pass through as long as the messages remained attached to their backs.

Whether bees will ever be regularly employed as messengers remains to be seen, M. Tagnac's proposed device having not yet passed beyond the experimental stages. Still, we should not be surprised if some practical results should ensue. One great advantage that a bee would have over a pigeon as a messenger would be its diminutive size, which would enable it to escape observation. Furthermore, while a carrier pigeon could be shot, it would be a difficult matter to shoot a bee.

It must not be forgotten, however that bees fly slowly compared with pigeons, they being able to make only about thirteen miles an hour. Thus they could be made available for short distances only, and there is no danger that they will ever supersede pigeons as messengers in time of war.—The Watchman.

### Doing God's Errands.

Helen stood on the doorstep with a very tiny basket in her hand, when her father drove up to her and said: "I am glad you are all ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time! the deer will keep, and we will go to-morrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere!" and she held up the small basket.

Her father smiled and asked: "Whom is this errand for, dear?"

"For my own self, papa, but—oh, no, I guess not—it's a little errand for God, papa!"

"Well, I will not hinder you, my little dear," said tne good father, tenderly. "Can I help you any?"

"No, sir; I was going to carry my orange, that I saved from my desert, to old Peter."

"Is old Peter sick?"

"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him only cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks ought to be comforted sometimes as well as poor sick folks, papa?"

"Yes. and I think we too often forget them until sickness or starvation comes. You are right; this is a little errand for God. Get into this buggy and I will drive you to Peter's and will wait till you have done the errand, and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five-dollar bill for you to pin on the skin of the orange. This will pay old Peter's rent for four weeks and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a lesson looked very pleased as her fingers pinned the bill on the orange.

### Lord, Thy Patience.

I was staying with Canon Wilberforce at Southampton. There were some others with us; and in the evening, as the shadows were falling, and before the lamps were lit, we gathered round the fire and began to tell our experiences. Lord Radstock commenced with his, and I followed. I had just learned to give myself only to Christ and to guard against anything that was not in keeping with that, and I was talking about it. But an old clergyman got up and said he was very much surprised that Mr. Meyer had not got further than that. I, in turn, was surprised.

First asking Canon Wilberforce if he would go on, he proceeded: "I used to be a man of very irascible temper. I had something to do with children; and if one thing tried me more than another, it was to have to talk to children who would not listen. One afternoon, in the midst of my infant school, the children were specially trying, and I was on the point of losing my temper with the whole lot of them. I resisted all I could; and then I was led somehow to turn to Christ and say, 'Lord, thy patience;' and, instantly, I was not only delivered from the impatience, but a most delightful feeling of patience filled my soul. I could have stood the whole afternoon with ten times the number of children making ten times the amount of noise. That was the beginning of a new life to me. I learned not only to resist sin, but to take from Jesus the opposite grace."

I was very much impressed; and I remember next morning, when I came downstairs, Canon Wilberforce said, "I never had thought of that before—to take our failures as arguments for getting more of Christ's power."—Rev. F. B. Meyer.

### The Disgrace of Sin.

We have just read of a man who had been convicted and sentenced to the penitentiary. To his counsel, as he was led out of the courtroom, he cried, "I cannot bear this disgrace." It was wringing his heart. While he was engaged in sinning he felt it not, but when the public punishment came, he felt it keenly.

This was in human court. But there is another court to be held in the future. In it the Lord Jesus will sit as Judge. Then there will be a tremendous gathering of spectators; all the elect angels will be there; all the redeemed of earth will be there; yes, and even the sinners who have rejected the offer of salvation will be there. In the presence of them all we shall each hear the decision of the Judge as to himself, either, "Come ye blessed," or "Depart ye cursed."

Then shall we understand the words of the angel as he told Daniel that on that day "some shall awake to everlasting life, and some to shame and everlasting contempt." Then will be fulfilled the picture that is found in the sixth chapter of Revelation. It presents to us even the kings of the earth as hiding in the dens and in the rocks of the mountains, and saying to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb."

Men fear shame. The greatest of all shame is that of the last great day. The time to escape that shame is to-day.

"Blessed is the man who has found his work," says Carlyle. A life mission fully employing one's powers, steadies a person's character in all its relations, gives him a true perspective of life, and provides rich soil for the cultivation of the adornments and pleasures of existence. Some light-headed and lazy ones envy those who do not have to work; really the only man to be envied is he who has found his work, and is doing it to the limit of his powers.

One of the saddest things in the universe is a desire to give, that meets with no receptiveness on the part of the person to whom the gift is proffered. One of the saddest statements about Jesus' earthly life was, "He came unto His own and his own received Him not." Love's gift spurned stings the soul like the bite of an adder. The ungrateful scorning of offered good grinds the soul as between the upper and nether millstones.

Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stones. It charms brutes. Enthusiasm is the genius of sincerity, and truth, accomplishes no victory without it.—Bulwer Lytton.

# Family Department.

## "Your Father Careth."

The sparrow falls, a brief life quickly ended:
Some wanton hand has blotted out the sun,
The throbbing pulse of life for aye suspended,
Unheeded and unmourned except by One.
"Your Father careth" for a sparrow falling,
His eye hath marked the dying agony
Which rent the veil of life in throes appalling,
And choked forever its sweet symphony.

Poor fluttering heart! at rest, at rest forever;
Life's fitful fever ended soon for thee,
So speedily for thee its cords must sever:
Was it to set thy tunefulness at liberty?
We know not, little bird. Thy Maker knoweth;
We only understand He loves and cares;
His brooding Spirit like the wild wind bloweth,
Interpreting all dumb, beseeching prayers.

If He so care for these weak, tiny creatures,
O soul distressed, doth He not care for thee?
Can He not read in all thy anguished features
Thy mute appeal against the things that be?
"Your Father careth;" cease thy vain repinings:
All that thou needest He will send to Thee—
Mercy and love through all the intertwinings
Of the mysterious working out of His decree. —Wesleyan Magazine.

## Matthew F. Maury—A World Wide Benefactor.

Matthew F. Maury was one of the world's greatest benefactors, yet recognition of his achievements has been delayed. He was born in Virginia, but spent most of his youth in Tennessee. He had a passion for life on the sea, which his father opposed, because an older son had lost his life while a sailor. But in spite of the parental objection he ran away to sea.

In 1825 he received his mid-shipman's warrant, and for thirty-five years he gave himself to the service of his country. He collected information about ocean currents, trade winds and other nautical matters from many sources, sorting out the truth from a great quantity of useless matter. He dived into the depths of the ocean and fathomed her mysteries. He marked out a highway on the hitherto trackless waters. He studied winds until he could say whence they come and whither they go.

He developed the naval observatory and the hydrographical departments of the United States navy, and through his efforts every vessel that sailed the sea kept a record of weather and current conditions that he laboriously collated into a science. From this he developed the weather bureau on land so that warning can be given of the approach of foul weather, dangerous to agricultural interests, and of flood-producing rains, dangerous to life. The weather bureau of today is the result of the work he then began.

In 1834 he published a work on navigation that soon became an accepted authority because it was based on facts. When "Maury's Physical Geography of the Seas" was published, Baron Humboldt declared that Maury had created a new science. Away back in 1854 his "Sailing Directions" and his wind and current charts, by actual calculation of a standard English authority, saved to the United States $2,250,000 annually on the outward voyage of vessels alone, and the nations of Europe alike profited by them.

Realizing the good results to be obtained by such action, the Secretary of the Navy in 1853 granted Maury leave of absence, and by his own efforts a Congress at Brussels was assembled. As a result England, Russia, Belgium, Holland, France, Sweden and Norway, Denmark, Portugal and the United States co-operated in the establishment of investigating boards throughout Europe for a uniform system of observation, Spain, Russia, Sardinia, and the free cities of Hamburg and Bremen, Chili, Austria and Brazil afterward joining. At the close of this Congress Maury returned to his post in Washington, laden with honors and rich in fame. Orders of knighthood were offered him and medals conferred by foreign nations until his sturdy breast was scarce broad enough to bear them. The importance of these achievements, immediate and prospective, and the credit due Lieut. Maury as the originator of this system were noticed by the Secretary of the Navy in most decided terms in his reports for seven consecutive years, beginning in 1850; by the President in his message in 1851; and by the committee on naval affairs in its report to the Senate in 1855.

He urged the establishment of a naval school for young midshipmen "that they may be there instructed in the high duties of their profession." How many know today that the naval academy at Annapolis resulted ultimately from these suggestions?

He first urged the building of a ship canal and railroad across the Isthmus of Panama as a route to the East, and showed the advantages of Panama and Nicaragua over Tehauntepec.

He discovered between Newfoundland and Ireland a broad plateau at the bottom of the ocean, and in 1854, he said that "the question of the practicability of a submarine cable between the continents is decisive—make the lightning obedient beneath the waters of the great sea." The practical accomplishment of it failed twice until Maury's assistance was secured. None realized the part that Maury had in the laying of the Atlantic cable more fully than Cyrus W. Field, who said, "I am a man of few words. Maury furnished the brains, England the money, and I did the work."

For all his many services he would take no money return other than a small salary which never amounted to over $3,500 a year. To-day his name does not even appear in the "History of the American Navy" which is accepted as a text-book at Annapolis. Nor is his name found in the history of the weather bureau.

Admiral Jansen, of the Royal Netherlands navy, suggested the erection of a lighthouse which should be an international memorial to Maury. Popular subscriptions throughout the world will result in the equipment of a lighthouse upon the Shoals of Rocas, off the coast of Brazil, or at some other point upon the routes of international commerce.

Few men have achieved more in the way of practical benefaction to mankind. His life and character furnish an example of patriotism, statesmanship and scientific research. The commerce of the world to-day is moving under his guidance, and he brought honor and deserved fame to America to such a degree that his memory should be cherished by his own as well as all civilized nations.

The crowning glory of Commander Maury's life was that he was a faithful servant of the living God, a fearless searcher after truth, though a devotee to science. Let the youth of our nation take this lesson to heart and know that a man may be both great and good, mighty in mind and pure in heart.

It will be interesting to readers to know also that Maury's remains were kept, as he requested, from his death in January till springtime when the mountain sides were covered with the blooming laurel. Then the funeral procession moved through "The Pass" (Goshen, Va.), on to his final resting place. When it reached the most romantic spot in the pass, which was a favorite haunt of Maury's, the hearse stopped under a huge projecting rock from which was suspended a huge anchor covered with laurel blooms—the clear stream winding its way on one side and the towering laurel covered mountain on the other. Margaret J. Preston has paid a well deserved tribute to him, in her poem:

THROUGH THE PASS.

"Home, bear me home, at last," he said
"And lay me where my dead are lying;
But not while skies are overspread,
And mournful wintry winds are sighing.

"Wait till the royal march of spring
Carpets your mountain fastness over,
Till chattering birds are on the wing,
And buzzing bees are in the clover.

"Wait till the laurel bursts its buds,
And creeping ivy flings its graces
About the lichened rocks, and floods
Of sunshine fill the shady places.

"Then when the sky, the air, the grass,
Sweet nature all, is glad and tender,
Then bear me through 'The Goshen Pass'
Amid its flush of May-day splendor."

So will we bear him! Human heart,
To the warm earth drew never nearer,
And never stooped she to impart
Lessons to one who held them dearer.

Stars lit new pages for him; seas
Revealed the depths their waves were screening;
The ebbs gave up their masteries,
The tidal flows confessed their meaning.

Of ocean paths the tangled clew
He taught the nations to unravel;
And mapped the track where safely through
The lightning footed thought might travel.

And yet unflattered by the store
Of these supremer revelations,
Who bowed more reverently before
The lowliest of earth's fair creations?

What sage of all the ages past
Ambered in Plutarch's limpid story,
Upon the age he served, has cast
A radiance touched with worthier glory?

His noble living for the ends
God set him (duty underlying
Each thought, word, action) naught transcends
In lustre, save his nobler dying.

Do homage, sky, and air, and grass,
All things he cherished, sweet and tender,
As through our gorgeous mountain pass
We bear him in the May-day splendor!

—Christian Observer.

The exercise of patience involves a continual practice of the presence of God; for we may be called upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home and rest, are invaded by these continual trials of patience. The family is full of such opportunities.—F. W. Faber.

### Blessing for the Weary.

But I think the King of that country
Comes out from among His tireless host,
And walks in this world of the weary
As if He loved it the most;
For here in the dusty confusion,
With eyes that are heavy and dim,
He meets again the laboring men
Who are looking and longing for Him.

He cancels the curse of Eden,
And brings them a blessing instead;
Blessed are they that labor,
For Jesus partakes of their bread.
He puts His hand to their burdens,
He enters their homes at night;
Who does his best shall have as guest
The Master of life and light.

This is the Gospel of labor—
Ring it, ye bells of the Kirk—
The Lord of love came down from above
To live with the men who work.
This is the rose that He planted
Here in the thorn-cursed soil—
Heaven is blest with perfect rest,
But the blessing of earth is toil.

—Henry Van Dyke.

For the Southern Churchman.

### Optimistic.

I am thankful to be an optimist. When I read the promises of Isaiah; when I think of the condition of the whole world in his day; of the captivity and return; of all history since; of the early persecutions; of the Dark and Middle Ages; of the Papacy: the Inquisition; of the extravagances and barbarous follies of the Romish as well as Protestant Churches: And when I see how, against and in spite of financial, governmental and ecclesiastic power, and the deceits of the world, the flesh and the devil, pure and undefiled religion has survived and become more and more real; showing itself not only in high dignitaries and powers of Church and State; but—what is of far more importance—in unpublic, God-fearing men and women and families and communities—and all this in spite of the sensations and machinations and extravagancy of fanatical and over-earnest people—when I see and think of all this, and see the public opinion that controls the world showing more and more of the spirit of our Lord, I can't help being optimistic and full of strong hope and faith.

We are in the high noon of civilization—in the latter day. Mankind are not only being made familiar in their daily experiences with the attributes of God—omniscience, omnipresence and omnipotence; but the living Saviour—God manifest in the flesh—the Good Shepherd and the Vine, is being truly known, and His words lived on, as spirit and life.

Mankind are restive under cut and dried discourses; under abstract theology and divinity. They crave the Living God; hunger and thirst for Him. Sermonizing after the old style of professionalism is badly worn. The ministry of the Gospel as one of the learned and exclusive professions, and our holy religion as one of many and a department of literature; the Law and the Prophets merely Hebrew learning and poetry—all this awakens not a little jealousy among the people, the little ones of the Lord; the laity who being "unlearned are accursed." The "privilege of the clergy" in English history saved many a man from hanging; now any assumption or consciousness of that sort of thing is unlucky. Marks and letters of distinction were strongly reproved by our Lord; and the display of them is a poor commendation to plain honest believers. Jesus Christ is God manifest in the flesh. His walk and conversation, his life is the Light of men. His words are spirit and life. We are the people of His pasture and sheep of His hand.

It is not the essential truths of the Gospel, nor the Apostles' Creed, that are wearing out; but the shows of superstition, the means and impressions borrowed from heathenism, and compromise mixed piety, that are losing their hold on men; being outgrown by our enlightened age.

It would be a good thing for those who talk of the world going backward to identify some nation or generation or age when things were as they should be. Compared with the world fifty years ago the advance of true religion has been deep and wide. God is being truly known—through the Messiah, the Living Saviour.

### Churchmanship and the Lawyer Mind.

The reason why so many, indeed why so vast a majority, of our great lawyers have also been great Churchmen, we Churchmen understand. Our Church is a body with ancient law and ancient precedent. The reverent, serious-minded lawyer takes to it naturally. We are a part of the world's long history, a great part of its gray, old story, in our own race, for the ascertaining and settling of human rights. The Church is no sect of yesterday, no hastily gathered expression of folk scared about the salvation of their poor little souls. It has its grip on and is a part of the record of human toil and human pain for the uplifting of men and the deliverance of God's world from evil. It was, and it is always, a republic; no king but Christ. An Archbishop of Canterbury wrote Magna Charta, centuries after a Church clergyman offered the first prayer in the Congress of the United States, built on that same Magna Charta, as the foundation of an Englishman's rights, the world over, and to the end of time. Washington, Jefferson, Patrick Henry, the "Demosthenes of the Revolution," the Lees, the "signers" in great majority, were Churchmen. Another Lee, and the grandest of them all, and Jefferson Davis (I am giving only instances) were ours. But the lawyers, from Marshall and Jay down to our present bench, Mellville Fuller presiding, were ours on the bench of the most august court of Law in Christendom. And when you call the roll, the Ogdens and Hoffmans' Kent, and Ruggles, and Wharton, and scores of great jurists, great lawyers and great men, reply.—Bishop Thompson.

### Sandpaper and its Uses.

Did you ever watch a man working at a turning lathe? He has a stick of wood between the holders. His chisel has been cutting away the corners until at last the perfect form has been brought out. But the stick is not perfect yet. It has many a rough place in it, in spite of the work of the sharp chisel. How now shall the workman go on to finish his task? Watch him as he picks up a piece of sandpaper and holds it up to the thing he has been shaping. The dust flies as he presses the rough thing against the sides of the rapidly moving piece of wood. Once in a while he takes the paper off and looks at the wood. It is becoming smoother now. A moment more and he takes it out of the lathe and puts it away, a finished article.

It hurts to be made perfect. We shrink from the hard work that lies between us and a complete education. The days are long. The lessons are hard. We stop and look out where the sun is shining, and wish we were like the birds, happy, bright and free. But that is not the way of the best education. There must be the sharp sandpaper of study, running down through the years until at last all the rough places have been smoothed away.

We long to be better, truer men and women. But it costs to reach that state. Between us and the full-rounded manhood for which we yearn lies much of sandpapering. It hurts. How we would like to escape the tears and heartaches by which the best is gained! We cry out to God to spare us when sorrow comes. How can we bear the temptations? Why does He not pass us by when he is cutting and shaping the souls of men?

Ah, but if He did, how could the perfect man ever come? These things are but the sandpaper which smooths and rounds out life. The Hand that holds us is a kindly Hand. He knows just what we need, and He will stay His Hand before we are hurt too sorely.

It is only the finished thing that we want, and it is the perfect man that God calls for.

### Slipshod Boys.

One of the most useful habits that any boy can acquire is that of doing what he is told: doing it exactly, intelligently and unquestioningly. The degree of usefulness of this habit is in proportion to its rarity. Possibly one office-boy out of ten will do a certain bit of work precisely as his orders ran. The other nine will think up better ways of doing it, and do it that way. A clever writer once made this common human failing the text for a pointed sermonette in narrative form, and employers from one end of the country to another rose up and called him blessed. This was "A Message to Garcia," which managers and presidents bought by the million and hopefully gave away to their young men.

The insidious weakness which drew forth the assault of Fra Albertus has been by no means eradicated from human nature. It was illustrated again the other day in the praiseworthy efforts of the Association of High School Teachers in New York, to find out why their graduates have so much trouble in getting employment. As a preliminary test, they instructed sixteen boys to write letters of application for mythical positions and bade them write upon unruled paper of the specified sort. It may be that there is no intrinsic and exclusive virtue in unruled paper as such. But it here had the transcendent virtue of being the sort of paper ordered. Not one of these sixteen boys used it, however. All of them wrote on other styles of paper, explaining, in the formula that is desperately familiar to all employers, that they thought it would do just as well. Their letters were deficient in other respects, but in seeking reasons why these particular boys were not fit to work for anybody, it was quite unnecessary to go beyond this.

It is entirely unfair to blame the schools for exhibitions of fatal slipshodness such as this. The blame belongs, as it usually does in matters touching character, in the home. If boys are not trained by their parents to do what they are told to do, to accept responsibility conscientiously and to be "there" when they are called upon, it is wholly beyond the powers of the schools to instil these essential qualities into them. Discipline must begin from the cradle, and not relax until the college days are over. Lads may have all sorts of brilliant gifts and be given all sorts of educational

advantages, but if they reach the age of eighteen or twenty without understanding that orders are made to be obeyed their feet are set on the broad path whose other end is failure.—Richmond, Va., Times-Dispatch.

### If Christ Were Here To-Night.

If Christ were here to-night and saw me tired
And half afraid another step to take,
I think He'd know the thing my heart desired,
And ease my heart of all its throbbing ache.

If Christ were here in this dull room of mine
That gathers up so many shadows dim,
I am quite sure its narrow space would shine
And kindle into glory around Him.

If Christ were here I might not pray so long;
My prayer would have such little way to go;
Would break into a burst of happy song,
So would my joy and gladness overflow.

If Christ were here to-night I'd touch the hem
Of his fair, seamless robe and stand complete
In wholesome and in whiteness; I, who stem
Such waves of pain, to kneel at His dear feet.

If Christ were here to-night I'd tell Him all
The load I carry for the ones I love—
The blinded ones, who grope and faint and fall,
Following false guides, nor seeking Christ above.

If Christ were here. Ah, faithless soul and weak,
Is not the Master ever close to thee?
Deaf is thine ear that canst not hear Him speak;
Dim is thine eye, His face that cannot see.

Thy Christ is here and never far away.
He entered with thee when thou camest in;
His strength was thine through all the busy day;
He knew thy need, He kept thee pure from sin.

Thy blessed Christ is in thy little room,
Nay, more, the Christ Himself is in thy heart;
Fear not, the dawn will scatter darkest gloom;
And bring thee home, no more to part.

### Brutus, the Vegetarian.

Twelve years is a long time for a cat to live unappreciated, but Brutus never seemed to mind. The tenor of his life had run smoothly, in spite of constant gibes and jeers from the man of the house, who had no liking for a cat that loved asparagus above all things and refused to show the least interest in a live mouse.

"If you will insist on calling him 'brute,' I shall have to name him 'Brutus,'" the gentle mistress had remarked to her husband one day while the peace-loving cat was still a kitten. So Brutus he was from that hour—a queer, big, unoffending creature that not only declined to catch mice, but utterly disdained meat of all kinds, dining contentedly every noontime on a plain cold boiled potato, with perhaps a bit of lettuce or on special feast days a dish of asparagus.

For years he was a neighborhood joke, a harmless, amusing oddity, until one morning a terrible commotion called the mistress of the house to her kitchen window. It seemed that the small kitten belonging to the neighbor on the north had scaled her fence, and the fierce little bulldog belonging to the neighbor on the south had crept under his; and now the two were met in unequal combat in the back yard where Brutus had so long held peaceful sway.

"Call your dog off! Get him away quick!" the neighbor behind the north fence was demanding excitedly, while the neighbor behind the south fence was wringing her hands and protesting that her dog would not mind and he would surely kill the kitten, and what in the world could they do?

Just at this point twelve-year-old vegetarian Brutus, the cat without spirit, roused from a peaceful snooze on top of a barrel, and, giving a mighty leap into the midst of the fray, furnished that bulldog with surprise.

It was a snarling, clawing, merciless surprise. It shed blood and caused howls of pain; but it was thoroughly effective, for in less than two minutes it sent the bulldog, whipped, slinking home to his own back yard, while Brutus calmly picked up the frightened kitten by the nape of the neck and carried it straight to its mistress.

This done, he resumed the barrel top, an appreciated cat, and since that moment no silken cushion in the neighborhood has been too fine to hold Brutus, the hero.—Youth's Companion.

### Christ the Cleanser.

How much is said in the New Testament about our Lord as cleanser. Depart from me for I am a sinful man, said Peter. But he did not depart. He remained. And Peter remained with him, and Peter was cleansed. He came to the temple and it was full of all uncleanliness. He made a whip of small cords, and put majesty into his looks and bearings, and the money-changers took their departure, and those who sold doves, and the holy precincts were for the time at least made clean. "Lord, if thou wilt, thou canst make me clean," said a poor fellow who because of his leprosy for years had known no cry but unclean, unclean. "I will; be thou clean," was the answer, and his uncleanness departed from him and he became whole as a little child. Now ye are clean by the washing of regeneration is Paul's thought in writing to Titus. It is Christ's ministry of cleansing carried on still after he himself had entered into his ascension glory. And he is carrying on his work today. Into hearts, into homes, into communities he is entering and with his coming cleansing enters also. In one of Walter Savage Landor's "Imaginary Conversations" Plato says of Pythagoras he "entered the courts of princes." "True," replied Diogenes, "he entered there and cleansed them! his breath was lustration; his touch purified." How much truer this of Jesus Christ; nothing passes under his influence that is not cleansed. Cot of peasant and palace of prince are alike made sweeter by his entrance. He breathes on art and it is exalted, on literature and it takes on a new strain, on commerce and it is ennobled, on life and it is made over. It is because of this that he cannot be supplanted. His Kingdom is an everlasting Kingdom because it is a kingdom of transformation. When the world may no more care for cleansing another may take his place.—Baptist Commonwealth.

One little act of kindness done,
One little kind word spoken,
Has power to make a thrill of joy
E'en in a heart that's broken!
Then let us watch these little things—
And so regard each other,
That not a word, nor look, nor tone
Shall wound a friend or brother.

Train the mind to dwell on great themes, and it will soon make its home among them.

### Ascension Day.

This day comes as the crowning feast in the year's contemplation of the life of our Lord. Strange to say, it is the least of the greater feasts in the popular estimation, where it ought to be among the greatest.

The Ascension was the culmination of the life of our Lord on earth. He had finished His earthly life of suffering on Good Friday. He had shown His mastery over death and the world on Easter. He had lived through the Great Forty Days the life of a spirit made manifest to men only at His will, arranging those necessary things pertaining to the Kingdom of God. How much of the detail of the Church's life and work was thus divinely ordered in those last conferences between the King and His ministers we cannot certainly know. We may easily assume, however, that when we find the eleven acting together at once after the Holy Spirit had fallen upon them, they were acting in accordance with His express command.

And the Ascension closed the earthly chapter; but only by merging it into the heavenly. He showed, by His moving quietly and easily into the heavens, how slight is the barrier between the seen and the unseen. Had He departed otherwise than visibly, it would have been difficult, if not impossible, to think of Him as still the Living Head of the Church which He had founded; close to it, vitally connected with it as the head is connected with the body, visible to a part, but only to a part, of the members of the Body.

And there, risen to the King's Throne, He ever lives, in His humanity as well as in His divinity, with all the intimate association with His children which can never cease. Ascension Day is the very summit and crown of human hope, for it speaks to man of his entrance into the highest heavens; the merging of the earthly into the heavenly.—The Lutheran.

Thou couldst have sent an angel band
To call Thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine?

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease
Thy kingdom should delay to came?

—Helen G. Rice.

One of the saddest things in this world is to see people who have gone a long way in evil trying to retrace their steps, when it is too late. The Egyptians tried it—but too late. Judas flung down the money of betrayal—too late. Dives in hell wanted to influence his brothers against the way he had led them on earth—too late. Ah, ye who must meet the bridegroom, but have not made ready with oil in your lamps, when you are summoned to meet Him it will be too late to get ready.

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Ralph W. Emerson.

# Children's Department.

### What the Toys Said.

The Hobby Horse said,
As he shook his head,
"It's a long, long way to go
O'er the white snow's foam
To the Little Boy's home!
But I hear the tin horns blow,
And must race away till I'm out o' breath
To the Little Boy who will ride me to death!"

And the Toy Drum said,
I've a hardened head,
And away on my sticks I'll go
From this icy dome
To the Little Boy's home;
I can beat my way through the snow,—
Away! away! till I'm out o' breath
To the Little Boy who will beat me to death!"

And the Toy Doll said,
As her gold-crowned head
Shone over the wintry snow,
"To the Little Girl
Of the golden curl
In a fairy coach, I'll go,—
Far, far away, till out o' breath,
To the Little Girl who will kiss me death!"

But the Elephant said,
"If the way I'm led,
And they treat you all so bad,
I tell you now
That there'll be a row
And they'll wish they never had!
For I'll pack them all in my trunk, you see,
And lock it, and throw away the key!"

—Atlanta Constitution.

### Fred's Break.

When Mr. Sandusky, the old retired naval officer, offered the boys of Guntown a cup for the fastest-sailing canoe, excitement among the juveniles knew no bounds. Everybody said that Herbert Jones, the carpenter's son, had the best chance, as a carpenter could naturally make a better boat than any one else. So Fred Spencer walked over one day to see Herbert's boat. It really was a beauty made of cedar, polished till it shone, trim as a duck. Fred saw at once that, as far as simple canoes went, Herbert's boat would never be beaten. Fred knew that he would have to improve on Herbert's design, for his execution could not be excelled. So Fred went home and began looking over an old copy of "Marine Sports," studying the designs of sailing boats, yachts, and canoes. After his study Fred began building a canoe of extraordinarily fine lines and great depth. The boys who came around to Fred's wood shed, where he worked, wondered at the odd design, and it became known as "Fred's Freak." Some said that such a slim, deep, long canoe could never stand up in the water; others thought maybe it could, but it could carry no sail. However, when Fred began building an immense square-rigged sail for the vessel, the other fellows were nonplussed. They couldn't imagine what he was driving at.

The evening before the race all the boats were hauled to the little wharf beside the lake and launched. "Fred's Freak," which was named the Watersprite, did balance its long, gaunt form in the water; but when Dave Fulmer went to step in it to see how steady it was, a quick tip sent him struggling into the lake. How, then, could Fred hope to raise a sail on it.

Still later that evening, when the boys were all gone, Fred and a negro man came down in a wagon hauling a big V-shaped piece of iron. It must have weighed two hundred pounds, and Fred and the negro screwed this fast to the keel of the canoe.

The next morning everybody in Guntown hurried down to the race. They all watched "Fred's Freak" with interest. Fred hoisted his sail. It was a huge affair, as big as two barn doors, and made the rest of the sails look like pocket handkerchiefs.

Mr. Sandusky came down and looked Fred's boat over with happy eyes. "Good! Good!" he cried. "I'm glad to see that there was one boy who knew the principle of the keel. That is fine, Fred."

There was much dismay among the racers, now that they saw "Fred's Freak" actually standing stanchly up under its great spread of sail. He had a topsail too, which gave his rigging a trim, yacht-like appearance that was beautiful.

The canoes began jockeying back and forth behind the starting line. At last the signal gun boomed out, and they were off. Down the lake went the white-winged fleet. The spray washed aside from the sharp prows.

Fred had all his strength would bear to handle his big sails. From the very first the superiority of his canoe was evident. It gradually began drawing away from the others until, by the time it had skimmed over the first mile, it had no real rival except Herbert Jones'. Herbert's little canoe was so handsomely finished that it slipped through the water with hardly any resistance.

As they were sailing the first three-mile lap the breeze died down to fitful gusts, and then Herbert's very light canoe had an advantage; for it would spring into motion at the hint of a breeze, so it would gain a little at each puff where Fred's heavier boat would scarcely feel the wind. By this means Herbert slowly overhauled and passed Fred, and turned the first buoy before his rival.

Fred began to think that he would be beaten. He looked at the graceful little canoe bowling ahead and thought that, after all, Herbert almost deserved to beat on account of his exquisite workmanship. Fred had just swung around the first buoy, with the Spray a hundred yards in advance, when the breeze freshened up a bit, and Fred's own boat, the Watersprite, began gaining ground. On this tack the boys had a full stern breeze. The Watersprite's big sails bellied out and she came foaming down on the Spray, when Herbert showed Fred that he too had a trick on his sleeve.

Fred noticed that Herbert seemed very busy with something, when suddenly up the other side of Herbert's mast climbed another leg of mutton. This gave the little Spray a double sail; and as this second sail filled in the wind she increased her speed and still slipped along ahead of the Watersprite, and was even increasing her distance.

Far off on the docks the two young sailors heard a faint cheer at this new turn of things. It was going to be a close race between these two boats.

There was nothing more to do now, and both boys sat in their canoes trying not to spill an ounce of wind, and went foaming down toward the second buoy. As they approached this buoy the wind gradually grew stronger, and then Fred's big sails began to tell. He was about holding his distance now. The Watersprite hissed through the water, making a slim furrow in the dancing waves. Still she could not gain on the Spray.

The wind grew still higher. Whitecaps began dancing here and ther over the lake. As the Watersprite dashed into the rollers, sprays flew back into the vessel, and soon Fred was drenched. Still Fred was proud of his boat and the easy she could not gain on the Spray.

As the two boys reached the second buoy the lake was rough and the wind went shivering through the rigging. Fred lowered his topsail, for he knew he would have a struggle in tacking back against the wind. Herbert, too, took in his extra sail. As they turned the buoy Herbert was still leading safely. And then came the beat back in a heavy wind. Here the Watersprite's keel gave her a tremendous advantage. The Spray drifted with the wind. The leg-of-mutton sail could make little progress on a tack. Fred's boat held steady, although the heavy gust leaned her over at an acute angle, the water chasing along the side of her submerged deck. Fred had his toes caught in the side of his little cockpit, and stiffened himself far out over the other side of the Watersprite to help keep her right side up. The Watersprite sped swiftly up with the drifting Spray and passed her.

"This is your sort of breeze," Herbert yelled out as the Watersprite flew by.

Fred waved back at him, and the Watersprite hurried on to what seemed sure victory.

The boats were nearing the dock once more. Fred looked back over the course and saw the fleet of racers strung out from the first buoy to where he and Herbert struggled. Now he could hear the crowd on the docks shouting down the wind to him. They were cheering him on. A sudden excitement filled the boy's heart. He determined to see just how fast he could sail the Watersprite in a spectacular finish. And with the breeze jerking his mainsail like a team of mules, Fred had the hardihood to begin raising his topsail once more.

It was up now. The Watersprite strained forward under this tremendous pressure. She went hissing through the water like a torpedo. On both sides she flung a sheet of water from her prow like a cataract. Fred forgot his rival. He was sailing now for the sake of sailing. He wanted all the speed he could possibly get. He was right at the goal line. The roar of the water mixed in his ear with the cheering of the crowds. He could see Mr. Sandusky ramping up and down the docks half beside himself with excitement. Twenty yards more and he would be across the line.

There was a sudden stronger blast of wind, and the gallant Watersprite lurched forward, its big sail struck the water, and Fred found himself suddenly thrown in the lake. His boat floated on her side, the cockpit full of water.

Several row boats started to his rescue, but Fred motioned them back. He had observed that a little of the Watersprite's sail still stuck out of the water. He climbed over the hull and reached the heavy iron keel. Here he stood up on the keel, keeping his balance perilously. The sail rose a little more. The Spray was coming up now at a clipping gait. Fred's boat was drifting slowly toward the goal line. He leaned over his boat, seized a bit of loose rope, tied it to the side of his boat; then, holding the loose end, he stood on the very tip of the keel and leaned as far out as he could. The wind was lighter now. The Spray came dancing up. Suddenly Fred's extra weight pulled the Watersprite upright. The boy fell into the water again holding on to the rope. The boat's big sails filled and the Watersprite, with Fred clinging to the rope, was whirled across the goal line just ahead of the Spray.

The docks sent up a thunder of shouts and hurrahs. As soon as the Watersprite was made fast to the dock the judges proclaimed Fred the winner.

"There is no rule that you have to

be in your boat when you sail it across the line," they told him.

The band struck up a lively air, and the cup was Fred's.—T. S. Stribling in "The Visitor."

### The Sailor's Creed.

The arms of God enclose the night,
The night enwraps the sea,
The sea surrounds the tossing ship,
The ship it holdeth me.

This little metaphor of life
Guides me in all I do;
It minds me of my sailor's lot,
And shapes my ways thereto.

I would not let myself forget
That human crafts are frail,
And that a sudden storm may lash
The sea on which I sail.

And by and by, when I am called
To leave my faithful bark
My seaman's pluck must falter not
To trust the trackless dark.

For this I know, that while the dark
Shall swallow up the sea,
Around the silent, shoreless night
The arms of God will be.

—Youth's Companion.

### The Unexpectedness of Paul's Powder.

One day Paul came into the kitchen with some long leather shot cases buckled about his waist and powder flask slung from one shoulder.

"You must not have those things," said his mother. "Go and put them right back where you found them."

"Yes, Mother," said Paul, then he came and shook the powder flask close to her ear. There was a soft, rattling sound inside.

"Why, there is powder in it now! Put it right away, Paul!" she urged.

Paul smiled, thinking it very droll that women should always be so afraid of things.

"Just see what a pretty case it is," he coaxed. "There is a deer and a dog running pell-mell through the woods. And there is a border of oak leaves, and this must be a fox's head at the top." The flask was of metal with the picture in relief. It had a brass top with a thumb-piece on one side. In the neck of the flask was an arrangement for measuring the powder as it was poured out, so much for each loading of the gun. This measuring contrivance and the fun of pressing the little thumb-piece Paul found amusing. So he had measured out and returned to the flask several charges of powder, and finally spilled some, before he obeyed his mother and returned the things to the hook in the back corner of the closet where he had found them.

When he came back to the kitchen his mother was not there. He found a brush and a piece of stiff paper and swept up every grain of the powder. He thought it too dangerous to be left lying around and too precious to be wasted. He folded the paper carefully and put it into his pocket.

That day at recess he showed it to a boy. Next day two boys asked to see it, and before the end of the week not a boy but knew that Paul had a charge of gunpowder all his own. Sammy Ford offered him ten cents for it. Paul promptly refused to sell. Any boy could carry a dime in his pocket, but he was the only boy who carried gunpowder.

It happened to Paul's arithmetic class about that time to enter the unfamiliar land of compound numbers. Had it been earlier in the year, Paul told himself he could have paid attention, but now with the long vacation scarcely a week off how could he keep his mind on barleycorns and pennyweights!

That number work was the first thing he thought of when he awoke one morning. The very memory of it made him feel ill. He envied Sammy's little brother, who was staying at home with measles. His eyes were heavy and his whole face doleful when he came to the breakfast table.

"That boy is sick. He is coming down with measles or something," declared his father, when Paul said he did not care for any oatmeal.

"Better keep him in a day till we see if he is coming down with anything," said his father, as he hurried off.

Paul hid his face on his folded arms, for he felt sure he was going to smile.

"Go and lie on the lounge," said Mother, "if it is a headache it will perhaps go off."

Paul endured the lounge till after nine o'clock. Then he went out and took his bicycle. He leaned heavily on it when his mother came to the door.

"Oh, Paul, don't go off in the hot sunshine!" she cautioned, but he explained, leaning feebly on his wheel, "I won't go far. The air will make me feel better, I guess."

Sammy was staying at home expecting to have measles. That morning he was picking strawberries. The bed was next the road, and Paul stopped to talk. Then he leaned his wheel against the fence and got over and helped Sammy. It was a bright June day and the sun on their backs made the boys very warm. When the berries were all picked Paul took out his handkerchief to wipe his face. Out fell the little package of gunpowder.

"If only we had a match we could have some fun. We could play Japs and Russians," he cried.

Sammy straightened himself up and proudly produced a pocket matchbox which he had bought with his ten cents. The two boys fell to work like beavers.

"We'll have a fort here on this plowed land, where the fire won't spread. We'll make a mine under the enemy's breastworks and set it off w a trail of leaves." Paul directed and Sammy helped. They found dry grass next the fence and took some of the mulch from the strawberry bed. They did not spend much labor on the fort, but they arranged the mine of dried leaves carefully and hid the powder in it. They laid the train of dry grass for some distance so as to have all perfectly safe.

"Now you go over there under the fence while I set it off," ordered General Paul. Sammy wanted to stay and run, too, but Paul said, "No, Sam, I'm not going to have you run any risk."

Under the fence they both crouched, watching the faint trail of blue smoke and grinning with expectation. "My, but won't a lot of those black-whiskered Russians get blown sky-high 'fore ever they know what's hit 'em!" Paul sniffed the air for the holiday smell of burning gunpowder, but all remained quiet about Port Arthur.

The boys waited. "Let's try another match," proposed Sammy.

"Now don't you go out and get hurt. I'll reconnoiter a little and tell you if it's safe," and General Paul sauntered out rather grandly alone. A line of blackened leaves marked the train for more than half way. Paul went nearer. The fire seemed to have died out before reaching the Russian fort. Maybe the leaves had dampened the powder or it had spilled off the paper. He went to see.

Alack, Paul and the creeping spark arrived at the same instant! Just as he leaned over to look, fizz, bang, went the powder and the leaves flew all about. It was no black-whiskered Russian, but poor Paul, who sprang into the air with a howl of pain.

Sammy came running and began crying with fright at sight of Paul's blackened face and closed eyes. Paul's blouse was on fire too, but the gallant general lay down and rolled it out on the moist earth.

Stop crying there and lead me into the house," he ordered, and a sorry-looking pair Mrs. Ford saw come stumbling in at the door. She fetched a basin of warm water, and while poor, suffering Paul danced about the room, half frantic with pain, she managed to wash off the grains of powder which still clung and scorched. Then came a dressing of sweet oil, for Mrs. Ford had six boys and knew many things. Finally she got her hat, and leaving Sammy to look after the brother sick with measles, she set off to lead Paul home.

But the pain was too intense for Mrs. Ford's fastest walk. Paul wrenched his hand from hers and ran sobbing and stumbling on. His eyelids were so swollen he could see but little. At the little brook he knew its trickling voice, and threw himself down for a moment to cool his face in the wet, green grass on its brink. Then he ran moaning and sobbing on, and so at last reached home and his mother.

Dennis Hagan was driving the depot carriage for its owner that day. He had been up the road with passengers and was returning as Mrs. Ford reached Paul's home.

"Oh Mr. Hagan, Mr. Hagan!" she called, and Dennis, when he had been told of the accident, said the very best thing would be to take the boy to the doctor as soon as ever they could. So Paul soon lay on pillows on the back seat while kind-hearted Dennis drove the horses at racing speed to the doctor's.

For an active boy, ten days is a long time to lie with closely bandaged eyes in a dark room. It seems even longer if one's face burns as if sprinkled with hot cinders. But having such a mother to bathe and anoint, to change bandages and renew lotions, is much to be thankful for. And later when one's mother can let a shaft of light onto a book held close to the window in the next room, and so read aloud by the hour, it helps time to pass.

So, gradually, at the end of the second week, Paul came forth, first into the sitting room and then about the house, till Sammy one day found him sitting on the back steps. A droll, wideawake-looking Paul he was, for the burned-off eyelashes and eyebrows would take some time to grow again. His skin was still fresh and pink where the burns had been deepest, but remembering the scorched and blackened General Paul who had commanded at Port Arthur it was an exceedingly well looking face. Each boy said 'Hullo!" and Sammy sat down on the lower step.

"What did your folks say?" he asked presently.

"Oh, they said all sorts of things! Grandma said she hoped I had had enough of gun powder and war to last me all my life. But I haven't. Wait till Fourth of July! Father said if every general took all the powder in his own face and brought his troops through in as good shape as I did, war wouldn't be what it is, but he doubted

if officers enough could be found to lead the forces. Most of what the doctor said I couldn't understand, but I know when he pulled up my eyelids every day he was seeing if I was going to be blind. Old Mrs. Hagan said if I wasn't blind I'd at least be all seams and scars. Mother never said a thing. She just understood, and I tell you that helped a lot."—Angelina Tuttle in The Congregationalist.

### The Crow and The Pitcher.

Do you know what it is to feel thirsty, so very thirsty that you can think of nothing else? The crow thought he was ready to die of thirst. Looking all about to find water, he spied a pitcher. "There may be water in it," he said. "I'll go and see."

He was right. There was water there, but so little that he could not reach it with his bill, though he stood on the very tips of his toes.

"Oh, dear!" he said, "what shall I do?" The sight of it made him want it all the more.

"I could get it," he said, "if I broke the pitcher." But the pitcher was too strong for him to break.

"I might tip it over," he added, "and then get a little of the water as it runs out." But the pitcher was too heavy for him.

He looked at the water and was more thirsty still.

"I won't give up until I have to," he said. "There must be some way for me to get that water. I'll try to find it out."

At last he flew away. Do you think he gave it up? Not he. Wait a little, and you shall see what he did.

He came flying back with a little pebble in his mouth, and let it drop into the pitcher. Then he flew away, but soon came back with another pebble. "They will help to bring the water up to me," he said.

Was he not a bright bird to think of such a way as that?

He went again and again and again. Each pebble made the water rise in the pitcher a little; each time he came the crow tried to reach it.

"If I can drop pebbles enough, it will save my life," he said. For now he was growing faint.

The very next pebble that he dropped he could reach down and touch, and one or two more brought the water so high that he could dip his bill into it.

He drank every drop, and now he felt well and strong again. "This," he said, "is what people mean when they say, 'If I cannot find a way, I will make one.'"—Aesop.

Seek heaven only by Jesus Christ. Christ tells us that he is the way, and the truth, and the life. He tells us that he is the door of the sheep: "I am the door; by me if any man enter in he shall be saved; and shall go in and out and find pasture." If we, therefore, would improve our lives as a journey toward heaven, we must seek it by him, and not by our own righteousness; as expecting to obtain it only for his sake, looking to him, having our dependence on him, who has procured it for us by his merit. And expect strength to walk in holiness, the way that leads to heaven, only from him.—Jonathan Edwards (1703-1758).

"Enlarge the place of thy tent." If you cannot purchase additional real estate, there is the whole sphere of spiritual activities open to your enlargement. It is better to build upward toward God than outward or downward away from God.




Whenever you see an Arrow

Think of

Coca-Cola

Whenever, wherever, however you see an arrow, let it point the way to a soda fountain, and a glass of the beverage that is so delicious and so popular that it and even its advertising are constant inspiration for imitators.

Are you hot? → Coca-Cola is cooling.
Are you tired? → Coca-Cola relieves fatigue.
Are you thirsty? → Coca-Cola is thirst-quenching.

Do you crave something just to tickle your palate—not too sweet, but alive with vim and go? Coca-Cola is delicious.

5c Everywhere

Whenever you see an Arrow think of Coca-Cola.


There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said, "I count life just a stuff to try the soul's strength on." Spell the word "discipline" with a final g—"discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it?—Maltbie D. Babcock.


**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.



**FOR FEVERISHNESS AND ACHING**

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

**Organists and Choirmasters.**

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

ESTABLISHED 1877.

**Retreat for the Sick**

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Help Furnished.**

We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.

LEE TODD, Richmond, Va.

### Robert's Bog.

"Father, may I have five cents for a lead-pencil?" asked Robert, as he threw his cap back on his head and gathered up his school-books.

"Again?" asked his father, in some surprise. "I think that is the fourth time this week."

"Yes, but I lose them. I don't know where they go," declared Robert warming to his subject. "I can't keep a ball, either."

His father reached slowly down into his pocket and drew out his hand empty. "I find that is so with my money," he said, quietly. "I have very hard work to keep my small change. I haven't a nickel this morning."

Robert was silent with surprise. No money! "But, father—" he began.

"You will have to learn to keep track of your belongings. I have decided to keep track of my pennies, and I can't throw them away."

Robert knew it was useless to argue, and he turned and ran back to his room. They heard him turning over things and hurriedly searching. He was not a boy to whine.

That evening the subject of the pencils was not resumed, but as Robert sat by the fire, he broke out suddenly, "Father, I wish that marshy land down there by the tennis-court could be filled in. Sometimes we lose our balls over the net, and it's too wet to get them. Couldn't you have the men fill in the place with gravel or something and so it over?"

His father laid down his paper and drew up near Robert's side of the fire. "Gravel or something," he said, "costs money, and the land would not yield anything but grass after that. Do you thing it is right to throw away anything so valuable?"

"Throw away?" asked Robert.

"Yes, throw away property just as you throw away your pencils and your balls. How would you like to have me show you the fun there is in saving something?"

"I'd like it—if it is fun," laughed Robert.

"I think it would be. Now I will give you all that low marshy place to use as you like. You can plant it with cranberry vines—just as the men are doing down on the big bog. You can do the work yourself, except for a little preparing of the land. All I will charge you for that labor is the lead-pencils you use between now and the time your money comes in from your crop. Every time I give you money for a pencil we will set it down, and at the time you sell your cranberries we will subtract the amount."

Robert thought a moment. "When will the crop be ready?"

"Three years from now—the full crop."

"Whew!" Robert shook his head. "That means work," he said, doubtfully.

"Yes, but it means a lot of fun in learning how to value the results of labor. Try it."

Robert decided to take his father's offer, and as the next day was Saturday, he worked with the men who prepared the strip of land ready for the vines. It was the fall of the year, just the time to begin. He was eager for the next Saturday to come, when he was to begin to set out his vines. These he obtained from his father's land. The vines were set out one foot apart and in squares of one foot. It was hard work, but Robert was not a boy to turn back from a task, and when it was done and the even rows laid out before him he was proud of his work. It was strange how pleasant it was to think about the crop that would come to him, and how easy it was to keep track of his pencils, and how easy it was to go without the taffy or the whistle and buy his own pencils when he had whittled them down to the smallest point.

The next year there were a few cranberries—just a few quarts that he sold to his mother, but which more than paid for any pencils furnished by his father.

He spent some time during the next year keeping the little bog in order, but as he was a whole year older, he did not mind the work.

On the third year the crop in the bogs was better than for all previous years, and Robert watched every cranberry, as it were, with jealous eye. When September came and it was time to gather them, the little bog yielded three barrels of ripe red berries! Robert sold these with his father's crop at twelve dollars a barrel, and from the money thus earned he had to subtract but seventy-five cents for lead-pencils. He had learned three things—to be careful of his belongings, to work for an object patiently, and to consider his father in the spending of money.—Youth's Companion.

## Thoughts for the Thoughtful.

The realization of our relation to God is the first glimpse of heaven.

"Who blesses others in his daily deeds
Will find the healing that his spirit needs."

"Fasten your souls so high, that constantly the smile of your heroic cheer may float above all floods of earthly agonies."

The best rose-bush after all, is not that which has the fewest thorns, but that which bears the finest roses.—Solomon Singlewitz.

What are earth's agonies but a foil
To prove the soul's joys sweeter;
And what is the loss of all earth's dross
But to make our lives completer.

Learn to give, and not to take; to drown your own hungry wants in the happiness of lending yourself to fulfil the interests of those nearest and dearest to you.—Henry Scott Holland.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with him eternally.—Fenelon.

I dream sometimes of times when one might have more inward and less outward business; but after forty years' experience, I find that the inward is not better in my case, but worse for want of the outward, and that I really seek God most when I do what he has set me to do.—F. D. Maurice.

The variableness of Christian moods is often a matter of great and unnecessary suffering; but Christian life does not follow the changes of feeling. Our feelings are but the torch; and our life is the man that carries it. The wind that flares the flame does not make the man waver. The flame may sway hither and thither, but he holds his course straight on.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

### Card of Thanks.

I would like to take this mode of thanking my many friends for their kind congratulations, and their expressions of good will and God-speed on my entrance upon my second semi-centennial of work for the Church of Christ.

R. HEBER MURPHY,
St. John's Rectory, near Glyndon, Md.

**THINKING OF BUILDING A RECTORY?**

Send 25 cents for book of 25 plans, costing from $1,200 to $8,000, designed by a Diocesan Architect. Suburban Architectural Association, Equitable Building, Wilmington, Delaware.

**Virginia College**

**For Girls and Young Women**

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South. Modern buildings. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Special advantages in Music, Art and Elocution. Thorough course in Domestic Science. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President, Roanoke, Va.**
**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

**The Bingham School**



**Orange County, near Mebane, North Carolina**

*Established 1793*

A busy and lovable home for boys, on Southern Railway, in the country. A location famous for safety, health and beauty. Strong graduate faculty of Christian men, giving constant and individual attention. Military discipline, firm yet affectionate. Outdoor life, with Tennis and other healthful sports. Hazing abhorred. Bible, Physical culture and fine Penmanship, specialties. Full Classical, Commercial, Scientific and Music Courses. Small classes. Terms reasonable. For illustrated catalogue, address

**PRESTON LEWIS GRAY, B.L., Principal, Box 9.**

**BRUNSWICK INN,**

**WAYNESBORO, VA.**

Open June 1 to October 1. In heart of Blue Ridge Mountains. Delightfully cool and invigorating.

**Mrs W. A. Williams, Manager.**

**Blue Ridge Springs**

BOTETOURT COUNTY, VA.

ON NORFOLK & WESTERN R. R.

DR. ALFRED P. UPSHUR, House Physician.

PHIL F. BROWN, Proprietor.

**SUMMER BOARDERS.**

Boarders at "Seven Oaks," near mountains. Fine neighborhood, pool, library, post office and church convenient.

Mrs. SHACKLEFORD,
10jul-3t* Cismont, Albemarle Co., Va.

**MASSANETTA SPRINGS,**

NEAR HARRISONBURG, VIRGINIA.

The water cures Malaria, Nervous Prostration and Kidney and Stomach Troubles. Write for terms.

W. T. HINTON, Prop.,
Penn Laird, Va.

**BOARDERS WANTED.**

"New Market," 1 1-2 miles from Boyce, Va., on N. and W. R. R. Terms, $30 per month. Address Mrs. H. D. GIBSON, Boyce, Clarke county, Va. 10jul-2t*

### COUNTRY BOARD.

A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

### COUNTRY BOARD AT LEGO.

Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

### COUNTRY BOARD.

Boarders wanted in country home. Five minutes walk from C. & O. trains, on James River Division. 100 miles from Richmond. Two trains daily each way. Plenty of fruit, excellent freestone water. Healthy locality, large grounds, fishing. References exchanged. Terms on application.

MISS E. B. SIMPSON,
Midway Mills, Nelson Co., Va.

### JEFFERSON PARK HOTEL,

**Near University, Va.**

Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,

Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.


## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

## OBITUARY.

### Rev. Charles Morison.

We, the Clergy of the Diocese of Harrisburg, who have come to attend the obsequies of and to pay our respects to the memory of the Rev. Charles Morison, desire to record our sincere appreciation of the worth and character of this faithful priest, who has entered into rest.

For over twenty-six years the Rev. Charles Morison was the beloved and faithful rector of Saint Matthew's church, Sunbury, building up that parish from very feeble beginnings to its present high state of efficiency. That he was honored and respected by his brethren is evidenced by the fact that he was for many years a member of the Standing Committee and latterly its president. In his own community he was the choice for the position of chaplain in the 12th Regiment in the National Guard of Pennsylvania, which position he held for ten years.

We thank our Heavenly Father for the good example of this servant of His whom He has called to His Paradise of bliss and joy. To his bereaved relatives we extend our heartfelt sympathy.

May the lesson from his long and consistent life be an inspiration in all good works and ways to the whole Diocese and especially to the parish which he so long and faithfully served.

### Mrs. Bettie M. Abbott.

At a meeting of the Board of Managers of the Protestant Episcopal Church Home, held in Richmond, Va., on July 1, 1909, the following was, by unanimous vote, placed on the minutes of the meeting:

In the recent death of Mrs. BETTIE M. ABBOTT, which occurred in Richmond on June 30, 1909, the Home lost one of its best friends and most earnest and efficient workers. She was long a member of this Board, having been connected with it almost from the establishment of the Home and having been for many years past its Recording Secretary. Her interest in the Home, the faithful service which she cheerfully and unselfishly gave it for so long a period, and her thoughtful and useful counsel contributed in no small degree to the good results which it has accomplished.

We desire, therefore, to place on record this brief tribute of our appreciation of Mrs. Abbott's work for the Home, and of our sense of loss that her useful labors in this worthy cause are now ended. As a further mark of respect, it is directed that this minute be published in the Southern Churchman, and that a copy be sent to Mrs. Abbott's family.

MRS. HENRY C. RIELY,
Secretary.

## DIED.

NICOLSON.—At West Falls Church, Va., on May 17th, 1909, in the sixty-eighth year of his age, GEORGE DUDLEY NICOLSON, eldest son of the late Dr. George Llewelyn Nicolson and Frances Lewis Wyatt, his wife, of "Deer Chase," Middlesex county, Virginia.

"He hath fought a good fight."

PINCKNEY.—In Charleston, S. C., on July 5, 1909, CHARLES COTESWORTH PINCKNEY, in the 71st year of his age.

McGILL.—Suddenly, at her home in Leesburg, Virginia, June 11, 1909, ELIZABETH RANDOLPH McGILL, wife of Dr. Samuel McGill, and daughter of Dr. John and Lavinia Fauntleroy.

A devoted wife and mother, a true and loyal friend, and a faithful follower of her Lord and Master, in whose presence she is doubtless enjoying eternal felicity.

"Behold I come quickly, even so come Lord Jesus. Amen." I. K. H.

COURTNEY.—At Good Shepherd Rectory, Atlantic City, N. J., July 10, 1909, MARY WILLIAMS, widow of James Allen Courtney, for many years Guild organizer in Ascension Parish. Interment, Pottsville, Pa.

"Mine eyes shall see the King in His beauty."

## APPEALS.

### Appeal of Bishop Thomas, for Three Pressing Needs of the District of Wyoming.

The Rev. A. T. Schepp, Ph. D., has recently gone to Lander and has charge of two mission stations from twelve to fifteen miles each from Lander. It costs him $2.50 each time he makes either trip. He greatly needs a horse and buggy, which at Lander will cost, with harness, about $200. Who will give it?

The Rev. Robert M. Beckert, whom I have assigned to Jackson's Hole, will be utterly unable to do his work without a riding horse. He must range over a circle of from twenty to thirty miles radius. Who will give the horse, bridle and saddle, which will cost at Jackson about $150?

The Rev. Sherman Coolidge, our Indian Missionary-in-Charge of our Arapahoe work on the Wind River Reservation, informs me that the roof of the Church of the Redeemer at Wind River was leaking so badly that he had to have it shingled. This he did at his own expense. Who will reimburse him? The cost of the shingles was $140.00.

N. S. THOMAS,
Bishop of Missionary District of Wyoming.

### OLD NAME AND NEW NAME.

For the information of friends making Wills, the Trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name, GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

### THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 6 2-10 per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions $1 a Year.

## WANTS.

WANTED—BY AN EXPERIENCED AND successful teacher, a situation in private family. Qualifications: English, French, music and object drawing. Please answer before August 1st, X. Y. Z., Keswick, Va. 17jul-2t

WANTED—BY A B. A. OF HAMPDEN-Sidney College a place as teacher in a school, or as tutor in private family. Refers to College Faculty and Rev. C. B. Bryan, D. D. Address J. G. Scott, 144 High street, Petersburg, Va. 14jul-4t

WANTED—BY A YOUNG LADY, A POSition to teach in a private family. References. Address P. O. Box 8, Tappahannock, Virginia. 17jul-4t

WANTED—MIDDLED-AGED MAN—school teacher preferred—companion for old man, for summer months. References required. Address Lock Box 123, Berryville, Va. 17jul-2t

WANTED—A GRADUATE OF THE EPISCopal Female Institute of Winchester, Va., desires a position as teacher in a private family. Address Box 132, Tappahannock, Virginia. 14jul-4t

WANTED—A REFINED EDUCATED lady, of the Episcopal faith, to take charge of a widowed gentleman's home and little boy seven and one-half years of age. Child is normal, healthy, very intelligent, and affectionate in his disposition. Residence in the beautiful and climatically delightful little city of Colorado Springs. State age, health, education, experience with children, and amount of salary expected. Must be willing to take position for at least one year, with the purpose of giving faithful and unremitting attention to the duties of the position. Address 1516 North Nevada avenue, Colorado Springs, Colorado.

WANTED—A POSITION TO TEACH. MUsic a specialty. References. Address No. 62, care Southern Churchman. 14jul-3t*

WANTED—A LADY OF REFINEMENT wishes a position as nurse and companion to lady; will keep house, care for linen room. References exchanged. Address Y, Box 312, Lexington, Va. 17jul-2t*

WANTED—BY A GRADUATE OF GOOD school, position as governess. English branches, Latin, French, German and music. Good references. Address Box 13, Withams, Va. 17jul-4t*

WANTED—BY A LADY OF WIDE EXperience a position as teacher or lady superintendent chaperon. Thorough in English, French, German and music. Address No. 64, care of Southern Churchman.

WANTED—BY A YOUNG LADY, COMmunicant, position in church or charitable institution, or as parish worker. Graduate of Affordby Kindergarten Normal; well recommended. Address No. 63, care Southern Churchman. 1t*

WANTED—BY A YOUNG LADY OF EXperience, a position as teacher or companion. References. Address, stating terms, (Miss) L. H., Oak Grove, Va. 17jul-3t

WANTED—A POSITION AS GOVERNESS for small children, in a refined family. Address Miss Annie Oliver, Paces, Va. 1t*

WANTED—A SITUATION FOR THE COMing term by an experienced teacher. Qualifications: English, French, Latin, music. Art a specialty. Has no objection to traveling. References exchanged. Address Miss St. Leger, Ruther Glen, Virginia. 17jul-3t

WANTED—A THOROUGHLY QUALIFIED and experienced teacher desires a position. Branches: Mathematics, Latin, modern languages, English classics, music, art. Address Miss M. G. Armistead, Loco, Va. 10jul-3t

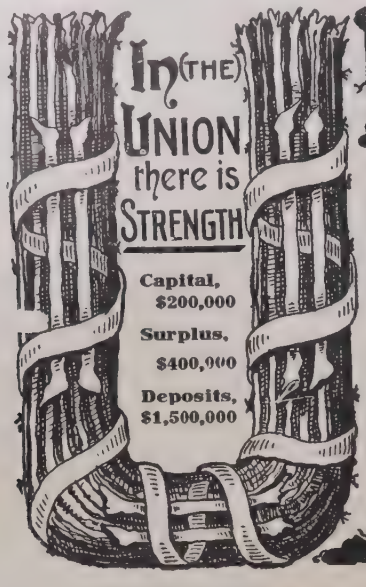
WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—A LADY OF EXPERIENCE desires a position as companion, or as teacher in private school or family. English, Latin and music. Address Miss Barber, Sharp's, Va. 10jul-4t

WANTED—POSITION AS GOVERNESS or music teacher by young lady of experience. Best references given. Address No. 61, care Southern Churchman. 10jul-4t*

WANTED—A POSITION AS TEACHER IN a public or private school. Qualifications: The usual English branches, Latin and mathematics. Address Miss Dashiell, 11 South Laurel street, Richmond, Va. 10jul-4t

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*




# UNION BANK

Are You Prepared for Emergencies?

If not, put yourself in a position to be so, and realize how different a person feels who is so prepared. He is then happy and at ease. Let us suggest the way, simply save your money and deposit it in the Bank which pays interest at 3% and compounds it semi-annually.

3%

**The Oldest, Strongest and Safest Savings Bank in the South**

UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**

Write us at once about our method of **"BANKING BY MAIL."**—Mention this paper.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

## BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

## John L. Williams & Sons

**BANKERS AND BROKERS.**

Chamber of Commerce, Ninth and Main (P. O. Box 595).

**RICHMOND, VIRGINIA.**

**Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.**

## COMMONWEALTH BANK

**12 North Ninth Street, RICHMOND, - VIRGINIA.**

CAPITAL = = $200,000.00

4 PER CENT ON Savings

**ANNUAL EXCURSION**

**For the Benefit of the Retreat for the Sick, Richmond, Va.**

The annual excursion for the benefit of the Retreat for the Sick, will leave Richmond, July 22, the trip to occupy ten days. This has become a charming outing among summer pleasures. The itinerary last season gave great satisfaction. The expense was more than repaid by the pleasure and benefit of the tourists.

The route will be varied and most picturesque—Washington, Niagara, Toronto, Buffalo, Philadelphia, Atlantic City.

Same trip as above, including Thousand Islands, $55.

For particulars—address Mrs. Anna H. Rahm, Retreat for the Sick; Miss Bettie Ellyson, Number 10 E. Franklin street, Richmond Va., or Miss Mary Norwood, 108 N. 5th street, Richmond, Va.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC

For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00.

**POSITIONS SECURED.**

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York City, Long Island, Ohio, Iowa, &c.

**ANNUAL STOCK TAKING SALES NOW ON**

**BIG REDUCTIONS IN ALL CLASSES OF GOODS.**

We mention a few:

$5.00 Leather Bags for $1.67.
$1.50 Popular Fiction, for 45 cents. 3 for $1.00.
$3.00 Art Pieces for $1.00.
Fine Paper and Envelopes at half prices.

LYCETT STATIONERS,
317 N. Charles Street.
Baltimore, Md.
Engravers—Booksellers—Importers.
Store closes at 5 P. M.
Saturdays, 1 P. M.

**Church League of the Baptized**




A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

**RICHMOND, VIRGINIA.**

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.** Ask for Booklet DI.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. LUETKE ART WORKS 227-229 W. 29 St. NEW YORK



MENEELY BELL COMPANY
22,24 & 26 RIVER ST. TROY, N.Y. and 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



## PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT
RICHMOND, VA.

### Don't Wait for To-morrow

But start TO-DAY on the road to success by saving a portion of your income and place it in a strong bank, where it will accumulate rapidly into a nice bank account which will guarantee your success. Don't delay, but make a deposit NOW in the **PLANTER'S NATIONAL BANK,** which has the the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,160,000

## YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1862.

THE

## VIRGINIA FIRE & MARINE Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

**Cownes Home School.**
**For Girls. Near Aylett, Va.**
Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

HERNDON SEMINARY
HOME SCHOOL FOR GIRLS,
at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.
From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville, NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

Converse College
**Spartanburg, S. C.**
A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

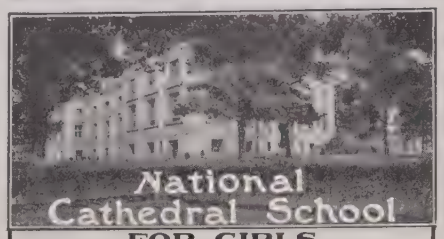
THE MONEY SCHOOL
**Home School for Sons of Gentlemen.**
**CAMPBELL, VA.**
THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

UNIVERSITY OF VIRGINIA
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
**Loan Funds Available**
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

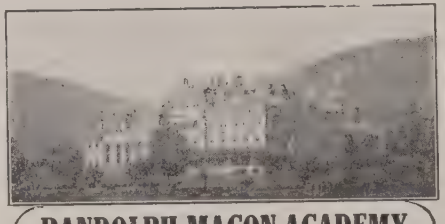
**Mary Baldwin Seminary**
**For Young Ladies**
Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

THE GROVE HOME SCHOOL,
**For Girls.**
Session begins September 15, 1909. Home training. Thorough instruction. Bracing climate. Terms moderate.
The Misses PENDLETON,
10jul-2t Delaplane, Fauquier Co., Va.

**VIRGINIA MILITARY INSTITUTE,**
**LEXINGTON, VIRGINIA**
71st Year. State Military, Scientific and Technical School. Thorough courses of general and applied Chemistry and in Electrical and Civil Engineering. Degree of graduate in academic course, and degrees of Bachelor of Science in Technical Courses All expenses, including clothing and incidentals, provided at rate of $365 per annum, as an average for the four years, **exclusive of outfit.** For information address
E. W. NICHOLS, Supt.



**FOR GIRLS**
**Mt. St. Alban, Washington, D. C.**
Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.
THE BISHOP OF WASHINGTON,
President Board of Trustees.
MRS. BARBOUR WALKER, M.A., Principal.


**RANDOLPH-MACON ACADEMY**
**For BOYS and YOUNG MEN**
**Bedford City, Va.**
Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address
E. SUMTER SMITH, Principal.

ST. AGNES' SCHOOL
**BELLEVILLE, ONTARIO, CANADA.**
**A Church School for Girls.**
PATRON—The Lord Bishop of Ontario.
Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank. Terms moderate.
For Prospectus and fuller information apply to
MISS F. E. CARROLL, Lady Prinicipal.

**COLLEGE OF WILLIAM AND MARY,**
**Williamsburg, Va.**
Healthfully located on the famous Virginia Peninsula, where the American nation had its birth. Alma Mater of Jefferson, Marshall, Monroe and a host of other makers of American history.
I. Regular Academic Courses leading to A. B., B. S., and M. A. degrees.
II. Normal classes to prepare young men for positions in the public schools. 132 State appointments.
Total cost per session of nine months (board and fees) to students preparing to teach $133.00.
Total cost (board and fees) to students not holding State appointments $186.00.
Ask your school superintendents for an appointment to William and Mary. Next session begins September 16, 1909. For particulars address,
H. L. BRIDGES, Registrar.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU. Raleigh, North Carolina.

MISSIONARY'S WIFE PRAISES CUTICURA

Daughter's Head Encrusted with Dandruff—Feared she Would Lose her Hair—Many Treatments were Futile—Baby had Milk-Crust.

BOTH CHILDREN CURED BY FAMOUS REMEDIES

"For several years my husband was a missionary in the Southwest, and we were living on the edge of the desert at an elevation of nearly five thousand feet. Every one in that high and dry atmosphere has more or less trouble with dandruff and my daughter's scalp became so encrusted with it that I was alarmed for fear she would lose all her hair, which was very heavy. After spending between five and six dollars for various remedies, in desperation I bought a cake of Cuticura Soap and a box of Cuticura Ointment. After rubbing the Cuticura Ointment thoroughly into the roots of the hair, I gently combed the crust of dandruff free from the scalp, and then gave her head a thorough shampoo with the Cuticura Soap. This left the scalp beautifully clean and free from dandruff, and after the hair was dry, I again rubbed the Cuticura Ointment, this time sparingly, into the roots, and I am happy to say that the Cuticura Remedies were a complete success. My troubles with dandruff were over, although for a long time afterward I used the Cuticura Ointment as at first, after shampooing, which kept the scalp and roots of the hair moist. I have used successfully the Cuticura Remedies for so-called 'milk-crust' on baby's head, and have never found anything to equal them. You are at liberty to publish this letter, for I do sincerely believe that the Cuticura Remedies are a blessing to mankind. Mrs. J. A. Darling, 310 Fifth St., Carthage, Ohio, Jan. 20, 1908."

Cuticura Ointment is one of the most successful curatives for torturing, disfiguring humors of the skin and scalp, including loss of hair, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, and followed, when necessary, by a mild dose of Cuticura Resolvent (liquid or pills) is often sufficient to afford immediate relief of itching, burning and scaly humors, eczemas, irritations and inflammations, permit rest and sleep, and point to a speedy cure when all else fails.

Sold throughout the world. Potter Drug & Chem Corp., Sole Props., Boston, Mass.
Mailed Free, Cuticura Book on Skin Diseases.

**The State Examining Board Statistics**
for Graduates of 1908, Published by American Medical Association, **show the**
**University College of Medicine**
**leads** all medical schools in Virginia, and Virginia leads all adjoining States—North, South, and West.
HIGH CLASS SCHOOL OF MEDICINE, DENTISTRY AND PHARMACY. Expenses Low.
Students limited to 50 in each class.
Send for Catalogue and Bulletin 30.
UNIVERSITY COLLEGE OF MEDICINE, RICHMOND, VA.

ROANOKE COLLEGE
SALEM, VA.
For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

# Southern Churchman

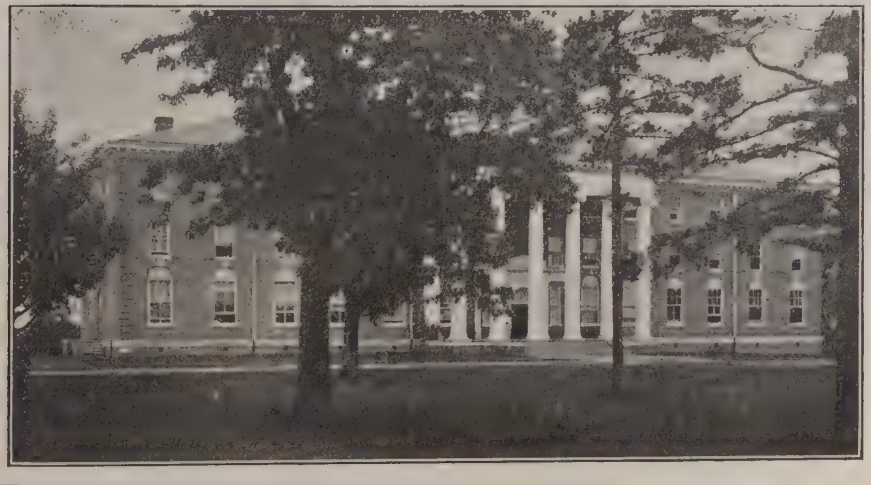
DOMINUS FRUSTRA NISI IN 1835

VOL. LXXIII. RICHMOND, VA., JULY 24, 1909. No. 30.



# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

## LET US FURNISH "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so et it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less ba ily use condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

709-11-13 E. Broad St.,

RICHMOND, VA.

## THE American National Bank

**RICHMOND, VA.**

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed.

Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen. Font, Chancel Rail, Pulpit, etc.

Write for Illustrations.

## J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

## The General Theological Seminary.

Chelsea Square, New York.

The Academic Year begins on Wednesday, the first October Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

WASHINGTON, D. C., Lafayette Square

**HAMILTON SCHOOL**

For Girls and Young Ladies

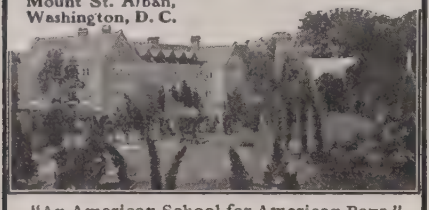
WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK
Principal

Opposite the White House

## The National Cathedral School for Boys

The Lane-Johnston Building,
Mount St. Alban,
Washington, D. C.



"An American School for American Boys." A Preparatory Institution offering exceptional advantages. It has an able faculty of specialists, chosen from the leading Colleges.

All the attractions of the Capital close at hand; delightful, healthful location; campus of forty acres. Magnificent new building, the most modern of its kind in America; large gymnasium.

Daily religious services under direction of Bishop of Washington. Free instruction in music for boys of vocal ability. Fall session opens October 7th, 1909.

Catalogue and information address

**E. L. GREGG, Headmaster, Box T.**

Board of Trustees.

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., L.L. D. | Hon. John A. Kasson |
| | Hon. George Truesdell |
| The Rev. G. C. F. Bratenahl, D.D. | Admiral George Dewey, U. S. N. |
| The Rev. William L. Devries, D.D. | |
| Gen. John M. Wilson, LL.D., U.S.A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

## ST. AGNES' SCHOOL

BELLEVILLE, ONTARIO, CANADA.

**A Church School for Girls.**

PATRON—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture.

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank. Terms moderate.

For Prospectus and fuller information apply to

MISS F. E. CARROLL, Lady Principal.

**COLLEGE OF WILLIAM AND MARY,**
**Williamsburg, Va.**

Healthfully located on the famous Virginia Peninsula, where the American nation had its birth. Alma Mater of Jefferson, Marshall, Monroe and a host of other makers of American history.

I. Regular Academic Courses leading to A. B., B. S., and M. A. degrees.

II. Normal classes to prepare young men for positions in the public schools. 132 State appointments.

Total cost per session of nine months (board and fees) to students preparing to teach $133.00.

Total cost (board and fees) to students not holding State appointments $186.00.

Ask your school superintendents for an appointment to William and Mary. Next session begins September 16, 1909. For particulars address,

H. L. BRIDGES, Registrar.

## The State Examining Board Statistics

For Graduates of 1908, Published by American Medical Association, Show

**Virginia** leads adjoining States — North, South and West, . **Record, 94.5%**
**Richmond** leads the State of Virginia, . . . . . **Record, 96.4%**
**University College of Medicine** leads Richmond, **Record, 97.7%**

Also leads all medical schools in Virginia, on the combined record of medical graduates for the entire period of her existence, **Record, 91.8%**

*SIMILAR RESULTS IN DEPARTMENTS OF DENTISTRY AND PHARMACY.*

Students Limited to Fifty in each class. Send for Catalogue and Bulletin 30-

**University College of Medicine, Richmond, Va**

## Episcopal High School of Virginia, For Boys

Near Alexandria.

**LAUNCELOT M. BLACKFORD, LL.D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E. L. McCLELLAND formerly a master in the school and now connected with it in another capacity, will represent him there.

## EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art. Elocution Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.



## THE BLACKSTONE SCHOOL FOR GIRLS

Established in 1894. The aim of the school is clearly set forth by its

**MOTTO:** "Thorough instruction under positively Christian influences at the lowest possible cost."

The school was established by the Methodist Church, not to make money, but to furnish a place where girls can be given thorough training in body, mind, and heart at a moderate cost. The object has been so fully carried out that as a

**RESULT:** It is to-day, with its faculty of 32, its boarding patronage of 300, and its building and grounds, worth $140,000

**THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.**

**$150** pays all charges for the year, including the table board, room, lights, steam heat, laundry, medical attention, physical culture, and tuition in all subjects except music and elocution. Apply for catalogue and application blank to

REV. JAMES CANNON, JR., M. A., Principal, Blackstone, Va.

## Fauquier Institute

**For Young Ladies**

WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $300 upwards. Catalogue.

**NELLIE V. BUTLER,**
**Principal, Box 17.**

## BETHLEHEM Preparatory School

**Bethlehem, Pa.**

More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.

New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.

New illustrated catalogue, free. Address

H. A. FOERING, B. S., Headmaster.

## STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862.

Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JULY 24, 1909. No. 30.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 804 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### EDITORIAL CORRESPONDENCE.

#### Fugitive Impressions.

One of the most surprising experiences to the writer of these letters was the marks of material prosperity shown by the "Church of Ireland"—the Sister Church of the American Episcopal Church. In view of the Disestablishment and Disendowment of that Church during Mr. Gladstone's career, the impression was strong and vivid that it was small and poor in material things. In many places, at least, the appearances are very much the reverse, and notably is this true in Cork and Dublin. In the former city much the most striking ecclesiastical building is the Cathedral church, dedicated to the Patron Saint of Cork, Saint Fion Barr. It is a beautiful and majestic gothic structure, placed in grounds that form a most fitting frame for the picture. And adjoining the cathedral are the grounds and "Palace" of the Bishop of Cork; and their extent and exquisite beauty would give the heart-ache to the average American Bishop, unless he were a singularly generous and unselfish man! In Dublin, the conditions are even more striking: Trinity College, with its extensive grounds and large and handsome buildings, is one of the most striking landmarks even in a vice-regal capital, with a quarter of a million inhabitants; and its splendid library is worth going far to see. Strangely enough, the Church of Ireland has two cathedrals in Dublin—Christ's and St. Patrick's. And more curiously still, both owe their beautiful and perfect condition to what is known in America as "Liquor-men." Roe, the great Irish distiller, restored Christ Cathedral at a cost of one million dollars, and Guinness, the best known brewer in the world, restored St. Patrick's Cathedral at an expense of seven hundred thousand dollars. Over St. Patrick's once presided that old reprobate, Dean Swift; and in one of its aisles is his tomb and that of his wretched "Stella." Possibly, by this time the old gentleman has learned what an unmitigated scoundrel he was and is enjoying the perpetual consequences of his discovery. If so, he has at least found a comfortably warm climate, and that is more than he ever found in Ireland. In fact, when one has shivered from one end of Ireland to the other, it is fairly easy to comprehend the Irishman's fondness for "a drap of poteen!"

Speaking of St. Patrick—and he is in evidence everywhere in Ireland—a certain veracious guide in the pass of Dunloe told the writer a story which reflects great credit on the Saint's shrewdness, but very little on his veracity. The good Saint had gotten rid of all the snakes in Ireland, save one, and he was trying to persuade that one to go into the "Black Lough" of Dunloe. Finally he promised this guileless reptile that if he would go in, he might come out "the day after to-morrow." Now, it is a notorious fact that "the day after to-morrow" never comes, so this super-trustful snake, yielding to the Irish blandishments of the Saint, is still at the bottom of the "Black Lough," waiting for "the day after to-morrow." This same guide—as did others as well—told wonderful stories of ghosts, fairies, and pixies, and they seemed to believe them all; and twice the writer was solemnly assured of personal interviews of most startling and blood-curdling character, so vivid as to make the most startling American ghost-story sink into the class of Mother Goose's melodies. A little at sea as to whether these narrators believed their own stories, or only kept them for "foreign consumption," the writer asked one of the curators of the Library of Trinity College, Dublin, as to the position of the Irish peasantry to these stories. His surprising reply was in effect this: They absolutely believe every one of them; they are ignorant and superstitious to an almost inconceivable degree. This is why they are so utterly priest-ridden. If a priest were to point his finger at one of them and threaten to turn him—say—into a pig, he would scare him into a submission or concession—so absolutely sure would the peasant be of the power of the priest. And this in the twentieth century, and in the presence of one of the oldest of Western civilizations. The dear British nation has still far to go before it can successfully point the finger of scorn at American civilization!

But with all their ignorance and superstition, the Irishman and his religion is a lovable combination. He is so naively and evidently honest and sincere; his religion is so evidently of the heart, and he means it so cordially and thoroughly, that one is bound to love him for his religious processes, however little effect those processes may ultimately have on his life. In fact, if the Irishman will pardon the comparison, the Irish peasant, in his religious life, very frequently and forcibly reminds one of the Southern negro. They are both unusually religious, so far as emotion is concerned, and in neither case does the emotional disturbance eventuate in character and life.

But speaking of Irish religion, this writer failed utterly to see the much-talked and written and boasted of religious difference between Roman Southern Ireland and Protestant Northern Ireland. Certain factors have entered into the life of Northern Ireland, without reference to kind or degree of religion, which have not been available in Southern Ireland, and they have largely made the difference. A few large capitalists have invested immense sums in ship-building and linen manufacture, and have erected enormous plants in Northern Ireland, and these employ, profitably, thousands on thousands of men and women, and this puts great sums of money into constant circulation; and these conditions, in all places, spell Prosperity. As to the better farming, again there is much to be said for the South. The land in the South of Ireland is rocky, poor, boggy, and full of peat; and to work it for a living is about as near starvation as one could safely come. What land there is in Southern Ireland worth having is largely owned by non-resident noblemen. For instance, in Southwestern Ireland you may travel for a couple of days, and every beautiful or desirable locality, you will be informed, is owned by Lord Bantry, Lord Kenmore, or the Duke of Connaught. In Northern Ireland the canny Scot came in,

centuries ago, and where the canny Scot lands, from the time of King James the First of England to Andrew Carnegie, and whether it be in Pennsylvania, the Valley of Virginia, or Northern Ireland, then and there he lays hands on the very best thing in sight, and what he once lays hands on, that he holds till death calls him to a different sphere; and ere he departs to that other shore he provides for proper future preservation of his name and heritage. He is a canny gentleman, is the Scot, and no matter what he accomplishes, or how he brings it to pass, he always attributes it to his "reeleegion," and the result is one of the most unpleasantly self-righteous animals in the entire known world. He is perfectly certain that he is one of the Lord's elect, and that the Lord is always on his side; and so, even when he went to Ireland, in the train of the most cordially-hated man who ever put foot on the shores of the Emerald Isle—namely, Oliver Cromwell—and placidly appropriated the richest farming land in Ireland for his own purposes, and when naturally this land produced far more abundantly and profitably than the remainder, he placidly charges this result also to his superior piety, and tells you, calmly, that the difference is "between Catholic Ireland and Protestant Ireland." What a happy, happy frame of mind must that of the perfectly self-righteous man be! How comfortable it must be, not only to say, but to think, as one of them said: "We and the Apostles!"

Speaking of the religious frame of mind of the Irish peasantry, though, we had a curious illustration of it at Killarney. Five days before our arrival one of the most disastrous accidents known in that region occurred. A sudden squall overtook a boat on the lower Lake—which is some fourteen miles long and four hundred feet deep—and the boat was swamped and eleven persons drowned—two boatmen and nine excursionists, several of them being members of an American party. As we were crossing the Lake, a few days later, three or four boats were still engaged in the sad task of dragging for the bodies of two American ladies. But the point referred to is this: One of us asked the guide how the accident occurred, and in perfect good faith and with absolutely solemn devoutness, he replied: "It was the will of God." As to any human carelessness or want of proper foresight or precaution, it never seemed to have entered his mind. By the way, those who are given to the "Thirteen" superstition may find food for thought in the fact that there were "thirteen" people in the boat referred to when it sunk—four boatmen and nine visitors!

Speaking of the Irishman's confusion of fatalism and belief in the will of God, an intelligent fellow-traveller on the train pointed out a place where seven hundred people had died of typhoid, in one year, superinduced by bad drainage, and it had never occurred to them that there was any local trouble: it was all the "Will of God." The same gentleman informed the writer that the curse of Ireland was a mixture of too much politics and religion. In passing, he also pointed out the town of Bessbrook, "the model town of Ireland, with no public house and no pawn shop"—a town that has three thousand factory operatives living in it. Let the opponents of Local Option put this in their pipes and smoke it for awhile. And further, be it said, this town is in "Catholic" and not in "Protestant" Ireland. And just here, add the comment: this writer is no apologist of the Church of Rome, and is far from pleading her cause; but in the language of the late strenuous President of the United States, he does dearly love a "square deal," and he does thoroughly dislike misrepresentations; and most chiefly so, when they are made in the name of religion. It does seem to be a pity unspeakable that gentle and loving and truth-cultivating and peace-teaching Christianity should so often be made the ground and basis of envy, hatred and malice and all unkindness. Such distortion holds one to a belief in a personal devil and his ever-present activity!

But—shall we see Ireland in our trip abroad? Are you asking this question? Then—yes—and over and over again—yes. From beautiful Queenstown harbor to marvellous Giant's Causeway it is one splendid long-drawn-out panorama of beautiful surprises—beautiful scenery, majestic mountains, lovely lakes, gorgeous wild flowers, delicious bits of stream and hill and valley; picturesque farm houses; beautiful children; pleasant and kindly people—all go to make Ireland, not a desirable place to visit, but one that you can hardly afford not to visit. Probably it will rain on you in the day and you will shiver and shake under a double blanket in July, at night, and you will think of a bright, open fire as the most perfect picture of bliss here or hereafter, and you will develop an affection for an overcoat that you never knew before, and you will wish the sun would go to bed for a few hours in the twenty-four; but these are all minor ills and easily borne and soon recovered from. So, take the advice of a convert, and include Ireland in your trip abroad, and all your life you will return in delight to memory's picture of the Emerald Isle.

---

A wholesome warning needed by the world to-day is that given by Adolph Monod, who said, "Between the great things that we cannot do, and the small things that we will not do, the danger is that we will do nothing." Do the small things well and great things will come your way.

## BOOK REVIEWS.

**Christianity and the Religions.** Being three lectures delivered at the Summer School of Harvard University in July, 1908. By the Reverend Arthur Selden Lloyd, D. D., General Secretary of the Board of Missions of the Protestant Episcopal Church in the United States of America. New York: E. P. Dutton & Company. Price, 75 cents.

It is safe to say that no man in the American Episcopal Church is better qualified to speak on the subjects contained in these lectures than the Reverend General Secretary of the Board of Missions. From natural taste, long study, wide research, broad travel and observation, and profound conviction he is easily master and teacher in whatever concerns the relation of Christianity to them that are without. The three lectures are on: 1. The Relation of Christianity to the Religions; 2. What Christianity owes to the Religions; 3. The Means by which this obligation may be met.

In the first lecture, the Doctor gives no uncertain sound as to the place and position of Christianity in the world and the absolute and utter need the world has for Christianity. It is not simply the "best;" it is absolutely essential; that without which nothing else is worth while. In the second Lecture he discusses the debt that the Christ has laid on Christianity, that binds it as a debtor to all the world. It owes to the Religions, not anything it has ever received directly or indirectly from them, but to illumine their darkness with the only revelation. In the third Lecture he tells what all of us most need to know and realize and heed to-day.

To all who are interested in the extension of the Kingdom and the coming of the Christ, these Lectures are most cordially and earnestly commended. No man can read them and not be stronger and see clearer and believe more firmly for doing so.

---

**The Why and How of Foreign Missions.** By Arthur Judson Brown. New York: Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

If there is ignorance as to the value, work and need of Foreign Missions, it certainly is not the fault of the officers of the Board of Missions, who are continually offering to the Church new sources of information and intelligence.

This book—prepared originally for the Student Volunteer Movement—has been rewritten for Churchmen, and brings the subject it treats fairly and forcibly before their minds. Its contents are: 1. The Foreign Missionary Motive and Aim; 2. Foreign Missionary Administration; 3. Qualification and Appointment; 4. The Financial Support of the Missionary Enterprise; 5. The Missionary at Work; 6. The Native Church; 7. The Missionary Enterprise and its Critics; 8. The Spirit of the Missionary; 9. The Home Church and the Enterprise.

Get the book; read it carefully, and quit asking silly questions and making foolish objections.

**The Ideal of Christian Worship.** By Salden P. Delany, Dean of All Saints' Cathedral, Milwaukee. Milwaukee: The Young Churchman Co. Price, 40 cents.

Mr. Delany has written some very beautiful things in this little book, especially in the first chapter, on "The Reason for Christian Worship;" but later on, unfortunately, he does not hold to the high note that he sounded at the beginning of his work. In practically confining true worship to what he calls "The Holy Eucharist," and what the Book of Common Prayer calls "The Lord's Supper or Holy Communion," he is guilty of false emphasis and departs from the teaching of the Book of Common Prayer, and teaches something alien to the standards of this Church.

It is a pity for a man of so devout mind and character not to have a clearer apprehension of the teachings of the Church of which he is a presbyter. With a clear perspective of the whole truth he might do excellent work for Mother Church. As it is, he approaches dangerously near, at times, to a purely mechanical teaching as to what he calls "The Holy Eucharist."

---

We are indebted to the Rev. Francis J. Garland, secretary, for a copy of the 125th annual report of the Convention of the Diocese of Pennsylvania.

---

For the Southern Churchman.

### Already Condemned.

It does not seem to be understood by a large number of unsaved people that they are already condemned by the moral law of God; yet this truth is presented in the Bible by divine authority, and with great distinctness. In John 3:18, according to the King James version, are these words from Christ: "He that believeth not, hath been condemned already, because he hath not believed on the name of the only begotten Son of God." The Revised Version uses the word "judged" instead of the word "condemned," but the two words are essentially the same in meaning, for the law has passed judgment upon every unbeliever, and has pronounced each one guilty before God. We say of a criminal who has been tried in court for his crime, and has been pronounced guilty, that he stands condemned by the law. We say that judgment has been passed upon him, and he has been declared guilty. So it is in regard to every unbeliever; each one has already been judged by God, and by Him is declared guilty; and this condemnation will abide upon such ones until they are pardoned by God, for Christ's sake, provided that they confess their sins, repent of them, and pray God to forgive them.

And yet in the face of this truth, some preachers are telling unsaved ones that all that is necessary for them to do, in order to become true Christians, is to cultivate their spiritual nature by appropriate means, and they will duly get into that condition. What an absurdity! It is just as absurd as it would be for some one to tell a condemned criminal that if he will pursue the right course he can outgrow his condemned state. The sentence against a condemned criminal cannot be blotted out by any amount of good works. The only way that he can be freed from it is to be pardoned by the proper legal tribunal. So, unless the condemned sinner be pardoned by God, for Christ's sake in this life, he will be cast into the eternal prison.

C. H. Wetherbe.

## PRACTICAL CATHOLICITY.

**Essay Read to the Alumni Association of the Theological Seminary in Virginia. Published by Request of the Association.**

By the Rev. Thomas J. Packard, D. D

No. II.

The historic and continuous fact of the one Church of Jesus Christ, from the beginning until now, is in His people, and the baptismal sign makes it visible. No intelligent person can deny this, and when this is understood the foundation for Practical Catholicity is already laid. This one Catholic Church is real in the sight of God, and from it the successive Christian organizations have come. When we come to acknowledge and call all baptized persons members of the Church of Christ, and treat them as such and their societies as Churches, we will have taken a most devisive step towards practical Catholicity. Then we will see that many other things are secondary and not primary, having arisen in the growth of Christianity, and that they can be settled when we have seized on the first element, the living unity of the Church in loyalty to Christ as shown in Baptism. We must put first things first always.

Dr. Newman Smyth, who has written in such a Catholic spirit, rightly says: "The separation of the Christian denominations is not the fundamental fact or the only actual state of Christianity, but the separations are the superficial appearance, not the underlying fact. The oneness of Christianity is the primary indestructible fact upon which rest all the organizations and works." There are many imperfections in the one Church, but the fact is there is one Catholic Church throughout the world. The real problem is not to create that unity; that were impossible, but to make it appear as the one life, with the one Head Jesus Christ, and the one Body the Church. Does it seem hopeless to get rid of the many divisions, unhappy because of their jealousies, their waste of forces and demoralizing effects? There is still hope, not only because there is growing among us a common Christian consciousness; but because the ideal of the one Christian Society is becoming enthroned, and it perhaps only needs to be freed from the external and unessential forms that have been insisted upon. A return to the simplicity of the early Church is needed, and then an advance toward the complete Catholic "Church which is His body, the fullness of Him that filleth all in all." The work is to endeavor that the Catholic temper of mind shall be seen in some plain way; that the Catholic spirit shall be clothed with some body; for Catholicity, overcoming sectarianism, will not be made perfect until it appears in a fellowship finer, freer, formed of spiritual elements, and so bright with love that Christ's presence may through it be manifested to the world. The vision of one universal brotherhood in Christ, of one divine fraternity on the earth, must never be lost. The growth of the Masonic Order and other fraternities show how men long for this unity and Christian brotherhood, and have sought in them what is so earnestly desired. Now, in realizing in some definite way Practical Catholicity we Episcopalians can only speak for ourselves. We cannot lay down what others must do, but we may trust that if our Church shall do what it ought, God will lead the others to do their part.

The Episcopal church has an honorable past, so far as passing resolutions goes, but that is not enough. In 1853 a memorial framed by Dr. Muhlenburg and others was presented to the House of Bishops, asking for help in healing our unhappy divisions and for flexibility in the service.

In 1886, in response to a memorial signed by more than 1,100 priests of the Church, including thirty-two Bishops, and by more than 2,000 laymen, the General Convention passed what is known as the Chicago Declaration. Two years later the Lambeth Conference gave the moral authority of all the Bishops of the Anglican Communion to the same proposals known as the Chicago Lambeth Platform or Quadrilateral. This resolution No. 2 was passed by the Committee on Church Unity by 12 out of 14 Bishops, but was not accepted by the Conference! "That in the opinion of this committee conferences such as have been recommended are likely to be fruitful under God's blessing of practical results only if undertaken with willingness on behalf of the Anglican Communion. While holding firmly the three-fold Order of the Ministry as the normal rule of the Church to be observed in the future, to recognize in spite of what we must conceive as irregularity the ministerial character of those ordained in non-Episcopal communions, through whom as ministers it has pleased God visibly to work for the salvation of souls and the advancement of His Kingdom, and to provide in such way as may be agreed upon for the acceptance of such ministers as fellow-workers with us in the service of the Lord Jesus Christ."

In 1898, at another Lambeth Conference, the Bishops passed strong resolutions in favor of Church Unity, urging brotherly conferences with other Christian Churches. In the last Lambeth Conference, in 1908, the subject was put in a more positive form, and laid on the Church in each country the duty of appointing committees who shall confer with representatives of other Christian Churches really to discuss and deal with proposals and terms of reunion.

This is the Basis for Christian Reunion:

1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, "and as being the rule and ultimate standard of Faith."

2. The Apostles' Creed as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian Faith.

3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

4. The Historic Episcopate, locally adapted in the methods of its administration and the varying needs of the nations and peoples called of God into the unity of His Church.

Accepting then the Quadrilateral, as being a fair and proper proposal for Church Unity from our Church, we ask what can be done to further it?

To advance Church Unity there is needed, first and above all, a right attitude of mind and of heart, a right spirit, more than technical concessions. Before and apart from investigation or agreement in details, the one thing needed is a union of hearts, as a Russian priest says in writing to Mr. Pullan, in the London Guardian.

We must learn to be more generous

and forbearing, and more sympathetic with the ideas of others; more humble and ready to believe that other Churches and other Christians are members of God's Church. If we say they are not, we refuse to bless those whom God has richly blessed and make the Church less large than the friendship of Christ. Would that we could remove from the minds of many earnest ministers and laymen of our Church the veils of ignorance and narrowness, like those on the Jews of old, which hide from their sight the good points of others and the whole truth of the case.

We must be accurate and considerate in our use of the words schismatics and sectarians. These words, as Bishop Doane has said, might properly apply to the founders of separations and leaders in departures from the faith and order, but they do not apply, and they ought not to be applied, to those who from inheritance and teaching have become externally separated from us. Too many in our Church speak of the sects in a spirit of pride, when we should be humbled by the thought that many separations have been caused by some fault of the Church which has not provided for the needs of men or has not been awake to her opportunities. As St. Peter says, "Brethren, I know that in ignorance ye did it;" but St. Paul says repeatedly, "Brethren, I would not have you ignorant."

We speak as if our Church alone were Catholic; but as a matter of fact it is not so, unless and until it can embrace all Christians in its fellowship, recognize and help all varieties of Christian experience and Christian effort, find a religious home and a work for all men who are earnest, and give them what they need.

Granted that we have a richer heritage of faith and order than others, this is no ground for boasting or pride, because we did not invent or make this superiority, but received it. St. Paul says: "Be not puffed up each for one against another, for who maketh thee to differ? And what hast thou that thou didst not receive? But if thou didst receive it why dost thou boast as if thou hadst not received it?"

There can be no hope of Church Unity unless the spirit of love animates us in all our words and actions towards those whom the preface to the Prayer Book and the Maryland Declaration of Rights calls other Churches. "True liberality," says a Methodist Bishop, "is not in recognizing the Christians of other Churches, but in recognizing the Churches of other Christians." According to Article XIX in the Prayer Book, many are the Churches of Christ:

"Art. XIX. Of the Church. The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Much can be done for Church Unity without any change of Canons, but much will require some change in our canons, that will bring us back to older and better conditions.

We need to rightly understand the rubric in the Confirmation Office. Drawn up in the 13th Century it applies to those who were not Christians by instruction and confession of Christ. Observe the word admitted, which is a formal technical word, and means enrolled or initiated in the Christian Society; a formal, regular admission to the Holy Communion, by which persons are acknowledged as communicants. It can have no possible reference to the earnest, good Christians, Presbyterians, Methodists and others, who have been changed in heart, instructed in the faith, and have confessed Christ, and hence should be welcomed to the Holy Communion, which was the sign and bond of Christian fellowship, uniting all believing and baptized persons as members of the Holy Catholic Church. Is not this historically proved by the act of occasional conformity in England, under which men were obliged to receive the Holy Communion at the Church's altars, when they were members of other churches.

That rubric referred to admits uninstructed pagans and does not mean that these unconfirmed Christians cannot from time to time receive the Holy Communion at our services. A Presbyterian minister in Maryland says that he knew the Episcopal minister in a town in the North, and they were very friendly. He told that rector that he would like to receive the Holy Communion in his church some day, but the rector refused to let him come. Another Episcopal rector, to my knowledge, refused to allow the wife of a Presbyterian minister, unable to attend her own church, to receive the Holy Communion unless she was confirmed. This is to be close communion like the Baptist and the Roman churches. The invitation in the Holy Communion Office cannot be limited in any way by this rubric in a lesser office. For the Holy Communion is the one service ordained by Christ Himself, as the Sacrament of love and unity among all Christians; but some would make it the mark of separation and division. We cannot too highly praise Bishop Doane and others for their noble, wise and Christian spirit, and for their words for this open Communion.

Not only must we treat these members of other Churches as Christians, as they really are, but, we must also acknowledge the validity of those ministers who have been really ordained, irregular according to our canons, but lawful, valid ministers in their own Churches and needing no ordination from us to enable them to minister in holy things anywhere and everywhere but in this Church.

The Preface to the Ordinal says, "That from the Apostles' time there have been these orders in Christ's Church, Bishops, Priests and Deacons, and no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, etc., except he hath had Episcopal consecration or ordination." How can we take any narrower ground than the Church, and pronounce invalid the ministerial work of other Churches? Such is not the language of the English fathers, for Andrewes, Overall, Cosin, Bramhall, Sanderson, Laud, Sanscroft, Tillotson and others would never unchurch those who had not Episcopacy.

(To be continued).

---

A nod of approval or a hearty shake of the hand—those are the little things that in some mysterious way make the pilot wheel of life spin more easily and give the hands of our souls a firmer grip on the spokes. We may scoff at them in our moments of arrogant independence, but they do not come often enough in the lives of most of us to ever lose their first novelty of power.—Balance of Power.

---

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them. Watchfulness keeps us prayerful and prayerfulness keeps us watchful.—Dr. Maclaren.

# Church Intelligence.

## CALENDAR.

### July.

4—Fourth Sunday after Trinity.
11—Fifth Sunday after Trinity.
18—Sixth Sunday after Trinity.
25—Seventh Sunday after Trinity.
St. James the Apostle.

### Collect for Seventh Sunday After Trinity.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

### Collect for St. James' Day.

Grant, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient to the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. Amen.

# Foreign.

### The King and Public Schools.

The Royal visit to Rugby is an event of much more than local interest. Though possessing much less historic interest than some of the older public schools, Rugby is perhaps better known all the world over than any of them. In the time of many men now living, we have had two Archbishops of Canterbury who had occupied the position of headmaster, one who had been an assistant-master, and a Bishop, fortunately still living, who was also one of the successors of the great Arnold. Judge Hughes has given most of us some knowledge of the internal life at Rugby and an appreciation of its high code of honor in "Tom Brown's School Days," while all modern education is influenced by the genius and character of Arnold and his greatest successor, Temple. "Rugby," said the King, in one of those sentences in which he compresses such a volume of truth, "is notable not only for its success in scholarship, not only for its men of letters, but even more for its high ideals of honor, and manliness, and public spirit, and all those qualities that make our public schools the finest places of education in the world." These are words which will be received with a thrill of satisfaction by public school boys everywhere. The special object of the King's visit was the opening of a new Speech Room as a memorial to Archbishop Temple, who is affectionately remembered now, and who will be known in future centuries as a great man and a wise Archbishop.

Rugby is not only famous for Tom Brown and Dr. Arnold and Rugby football; its great school has the distinction of having had on its staff at different times three Archbishops of Canterbury. Tait and Temple were headmasters, and Benson was at one time assistant master. One of its headmasters also was made a Bishop in the

person of Dr. Percival. "An Old Boy," writing on this subject of Rugby and its Archbishops to the Pall Mall, tells how, in a certain examination, he was so hopeless of being successful of winning a prize that he left without waiting to hear the result. A friend met him in the street and congratulated him on having won a prize. He rushed up the famous turret stairs into Dr. Temple's study and stammered out breathlessly, "Is it true, sir, I have won a prize?" "Of course you have," replied the headmaster, with a laugh. "Behind me," says the Old Boy, I saw another clergyman who had also been my class-master, who joined in the laugh as he shook my hand. I was one of a party of three, of whom both the others were destined to be Archbishops of Canterbury."

### Religious Teaching in Training Colleges.

The latest regulations for training colleges show a very notable change of the policy of the Board of Education with regard to religious education. It may be remembered that during the last year Lord Robert Cecil has frequently put questions in Parliament which have had the effect of giving prominent notice to the fact that most of the day training colleges provided no religious instruction at all for their students. It was pointed out, when the House of Lords made the very reasonable amendment in the Education Bill decreeing that some sort of religious instruction should be provided in every public elementary school, that the teachers, in many cases, had received no training for giving such instruction, and the Government strongly resisted the amendment. Mr. Runciman made such a provision in his Education Compromise Bill last year, and now religious teaching is made a part of the curriculum in all training colleges. It is a great triumph for the Church party in Parliament; it is a justification for the action of the House of Lords on the Education Bill, and it is a great encouragement to those who have been fighting the cause of religious education against enormous odds.

### The Marriage Service.

The Representative Church Council met recently, and came to a strong decision on the question of the use of the Prayer Book service for the solemnization of marriages within the prohibited degrees of affinity. The matter was introduced by Lord Hugh Cecil, who wanted the Council to affirm that such marriages are contrary "to the will of God." But the obvious objections to such a declaration were well pointed out by the Bishop of Birmingham, who moved to substitute other words less harsh but equally effective, and he carried the Council with him. A long discussion ensued, and eventually the House resolved that, seeing such marriages, whether allowed by the law of the land or not, are wrong as being contrary to the moral rule of the Church and the principles implied in Scripture as interpreted by it, the use of the Prayer Book in their solemnization is "most strongly to be reprobated." The vote was not unanimous, but the minority included only four Bishops, eight clergy, and twelve laity. The tone of the discussion was admirable—quiet, careful, and restrained. It would have been a disaster if the Council had burked the subject.

## American.

### Church Conference at Cambridge, Mass.

The Church Conference at Cambridge this year started on July 12, and during its first week surpassed in many ways any previous conference held under the direction of the Seabury Society. The marked advance over earlier years was in the proportion of laymen, in the interest taken by Church people, and in the presence of Church leaders and workers, rather than those who attended simply for the outing.

The Cambridge Theological School, kindly loaned by Dean Hodges and the trustees, proved ideal in many ways. On two nights of the first week the School refectory was filled to its capacity, but the rest of the time there has been ample room. The men are quartered in the School dormitories,, and the women in houses within a block or less. Three mission study classes, with one of them divided into two parts, were maintained.

A splendid start was given the Conference by the presence and popularity of Bishop Talbot, of Bethlehem. On the Sunday preceding the opening the Bishop preached in St. Paul's, Boston, to a large congregation, and again at night in the Church of the Advent, that was equally large. Indeed, attendance at St. Paul's exceeded all July expectations, and this was true of the week day meetings, held at noon. The attendance to hear Bishop Talbot on Monday, was one hundred and fifty, and during the balance of the first week, when the speakers were the Rev. E. R. Carter, of Grace Church, Lynchburg, Va., and Mr. Eugene M. Camp, of New York, the attendance was from seventy-five to one hundred. These were fair average figures for the winter season, yet the week was one of the warmest Boston has experienced this summer.

On one day of the first week, twenty-two parishes of Boston and vicinity sent eighty-three laymen, for a conference on volunteer work by laymen for the missions of the Church. The conference was held in St. John's chapel of the school, with dinner in the refectory, Bishop Talbot presided. There were no set addresses, but the question and answer method was followed. Prof. Colladay, of Berkeley Divinity School, gave points on Bible study by laymen, and was plied with questions from almost the moment he began to speak. Laymen from missionary societies of laymen of Pittsburg, Louisville and New York told of their work and answered questions for fully one hour. Suggestions were made to the laymen concerning parish work upon their return home, the chief one being that they study conditions. Closing, Bishop Talbot and Bishop Williams gave short addresses.

On another day eighteen parishes sent fifty-eight young women, most of them Junior Auxiliary members. A quiet hour was spent in St. John's chapel, with Father Powell as leader of the devotions, and then a conference was held in the Sunday School building. In the evening, following dinner in the refectory, an illustrated service was given, ten girls of St. John the Evangelist parish, Boston, assisting. The attendance filled the building, and the meetings were most helpful. The whole was in charge of officers of the Junior Auxiliary of the Diocese.

On still another day a visit was paid to the Motherhouse of the Sisters of St. Margaret, Boston, where was an exhibit of ecclesiastical embroidery, including some of the best specimens in this country. They were brought from the Church of the Advent and St. John the Evangelist, to supplement those of the Sisterhood. One afternoon a visit to Harvard University, including Phillips Brooks House, was the diversion, with the Rev. Prescott Evarts as guide and lecturer. On Saturday, there was a view of Harvard University Observatory, with Prof. Pickering as host and guide, followed by a garden party and sunset service held on the private grounds of one of the Cambridge members of the Conference. At the service students of the School, who remained over to attend the Conference, sang and the speaker was the Rev. Dr. Lloyd.

The intercessions in St. John's chapel on one noon, were taken by a Chinese student, who asked the prayers of those present for his country, the wise direction of its awakening, and especially for its Christian education and for its political authorities. That night, at the sunset service out of doors, the address was by the same student and was upon conditions in China. On the following noon the intercessions were made by a Japanese student, who also made the address at the sunset service that evening. Thus there were Chinese and Japanese days of intercession.

Of special interest were the two addresses on missions in the Sunday School. These were given by Miss Grace Hutchins, of Boston, in the absence of the Rev. W. E. Gardner, Miss Hutchins having been a worker and compiler with him as chairman of the Sunday School Federations Committee on Missions. These addresses were given on Thursday and Friday evenings of the first week.

The registration up to Saturday, 17, were 175 and it is likely the total will reach two hundred. Besides members, there are visitors at most of the meetings, and extension addresses at eight churches in and around Boston.

### Memorial Pulpit for Christ Church, Osaka, Japan.

During the first three months of the session of 1908-1909, the Rev. J. T. Naide was a guest of the Virginia Seminary. He is the rector of Christ church, Osaka, Japan, and is one of the leading men among the native clergy of that country. He was a delegate to the Pan-Anglican Congress on Missions, held in London, last summer, and at the same time embraced the opportunity then presented to him of coming to America for the purpose of learning as much as he could of its Church life. He also desired to see the work of the Seminaries of our Church, and expected to remain for about two years in this country, but the pressure of home and parish duties recalled him to his native land after a year's absence. He was able, however, to visit three of our Seminaries, viz.: the Virginia Seminary, the General, and the Seminary at Cambridge, Mass. While here he impressed himself upon professors and students as a man of wonderful faith and deep spirituality. We felt that although he came to learn of us there were many things we could learn from him. The spirit of his life took us back to the brighter side of the apostolic age, among the Gentile communities. For he himself was a convert from heath-

enism, or, as he preferred to say, from a non-Christian religion. Yet his apprehension and grasp of the essential principles of Christianity were most remarkable. He understood, too, the distinctions between the various churches, as well as the schools of thought and ritual, existing in our own communion, but he always deprecated the tendency to unduly exalt the non-essential, because, as he so often in substance remarked, when Christianity comes face to face with non-Christian religions, the essentials of the gospel are the all important things.

In the Rev. Mr. Naide, and native Japanese Christians like him, we see the best fruits of the work of our missionaries, and we further behold the beginnings of a strong native church life which, if left alone to-day, would have power to regenerate the Japanese nation, and in due time convert it to Christ. We believe that missionaries have yet much to do in that land. The period of training has not passed. And both foreign and home workers in their appointed places, can more rapidly and with greater efficiency develop the Catholic Church in Japan than if it were now left to its own unaided efforts.

We thank God for the opportunity of knowing the Rev. Mr. Naide. His presence was a blessing to the Seminary, and in token of this, as well as of the true affection and esteem all felt for him, his friends at the Seminary contributed $110.50 for a pulpit in his church in Japan, upon which will be placed the following inscription:

"To the Church in Japan, from the Faculty and Students of the Theological Seminary in Virginia, U. S. A., a token of regard and affection, for the Rev. J. Y. Naide, who visited the Seminary during the session of 1909, and to commemorate the Fiftieth Anniversary of the landing in Japan of the Rt. Rev. Channing Moore Williams, D. D., the first Bishop of the Church in Japan, and a beloved alumnus of the Seminary."

"How beautiful are the feet of them that preach the Gospel, and bring glad tidings of good things."—Romans 10: 15.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### The Rev. Mr. Pruden's Work for the Church of Pittsylvania County.

The twenty-fifth anniversary of the Rev. C. O. Pruden, rector of Banister parish, and of Chatham Episcopal Institute, was commemorated at Chatham, on July 15. The beautiful grounds of the Institute were crowded with happy people, assembled to do honor to a beloved rector and friend. The exercises began with the Holy Communion, in the church, the celebrant being the Rev. Mr. Pruden, assisted by the Rev. Chiswell Dabney. At 11 A. M. the church was crowded by an earnest throng of worshippers. Services were conducted by Bishop Tucker, the Rev. Dr. William A. Barr and the Rev. Mr. Pruden.

Before the sermon Mr. Pruden gave a historical sketch of the work and development of the parish during the quarter of a century of his administration.

On May 1, 1883, the Rev. W. A. Alrich, the godly rector of the parish, resigned. His prayer, for the parish, just before his resignation, was "That God will direct with His most gracious favor and further with His continual help all the future work of Banister parish, for Christ and His Church." This prayer has been abundantly answered.

In July, 1883, at the request of Bishop Whittle, Mr. Pruden, then a student of the Seminary, took charge of Emmanuel, Chatham, and Christ church, Pigg's Mill. Mr. Pruden along with the Diocesan Evangelist, the Rev. Frank Stringfellow, held services for several days, in an old church, long disused, at Mount Airy, where subsequently a church was built.

Upon the completion of his theological course and before his ordination as deacon, Bishop Whittle again sent Mr. Pruden to Chatham, at the request of the congregation.. There he has remained, faithful to the work to which God called him, although invited more than thirty times to other fields. His first work was to form an organization at St. Andrew's, Mt. Airy, which soon became an encouraging part of the parish.

The house at Pigg's Mill, called Christ church, was the old church at Chatham, removed to the new location when Emmanuel church was built. It was a mere shed, with no provision for heating, and could be used only in summer. Under Mr. Pruden's wise administration it was put in good condition and consecrated by Bishop Randolph. The venerable Dr. Dame, in whose parish it was placed, preached the sermon, and a colored couple, George Samuel Holt and Mary Ellen Rice, were immediately married in the church.

Mr. Pruden and Mr. Tazewell Gilmer planted shade trees in the yard of Emmanuel, which are now large and beautiful.

The congregation of St. Andrew's having outgrown the capacity of the little old church, a site for a new church was given by Mr. G. A. Creasey, who also raised most of the funds to build it. Mr. Crenshaw Miller, of Mount Airy, left in his will $500 for the new building. After much hard work the new church was completed, at a cost of $2,200, and consecrated by Bishop Randolph on April 7, 1891, as St. John's church, the name it bears to-day. It is a pleasant coincidence that Mr. Creasey also gave the lot on which St. John's church, Campbell county, stands.

From 1890 to 1896 was a period of great religious earnestness in Pittsylvania county, and the spirit of expansion seems to have filled the hearts of the ministers of Chatham. Two things aided Mr. Pruden in his work. The public school houses of the county were offered for services by the trustees, and the valuable assistancec of theological students during the summer. Among the latter were the Rev. R. C. Cowling, now at Berkley, Va.; the Rev. Mr. Simmerman, and the Rev. Frank Mezick, now in Nelson county, Va. It was at this period of enthusiasm and aided by these vigorous young men that services were begun at Peyton's, Calland's, Museville, Elba, Hill Grove, Whittle's, Sonan's and elsewhere. Some of these points, being too far apart to be ministered to with any regularity, the work was concentrated at Chatham, St. John's, Christ Church, Peytonsburg, Elba, Museville and Calland's.

After services at Chatham, on a certain Sunday morning, three laymen, Mr. Chiswell Dabney, Mr. W. B. Hurt and Mr. Hughes Dillard, Jr., went to the vestryroom and offered their services to Mr. Pruden for any help they could render. Their offer was accepted and Mr. Pruden sent them out to hold services at points under his supervision, thereby enabling him to keep open the various points. Mr. Dabney entered the ministry and is now the efficient assistant rector of the parish. Mr. Hurt is a faithful lay-reader and Mr. Dillard is engaged in Sunday School work.

The school house at Peytonsburg, in which services were held, proved too small, and steps were taken towards securing a church building. Almost entirely through the earnest labors of Mr. and Mrs. John L. Singleton, a lot of three acres was given by Dr. Thomas Kennedy, of Tennessee, and money was raised to erect the church. The building was commenced, but money came in slowly and the church was used for some time in an unfinished condition. Finally, through the untiring efforts of Mr. and Mrs. Singleton and a gift from the Bruce Fund, the house was completed, neatly furnished and consecrated by Bishop Randolph as St. Paul's church. Among those who actively assisted in its erection were Mrs. Myra McDonald Welch, Miss Nannie Byrd Turner, the sweet poetess, Miss Boyd, now a missionary in Japan, and Miss Lucy Page Wilmer, now of Atlanta, Ga.

The work at Elba has been constant though the growth has been slow; yet the point, being a railroad junction, was considered sufficiently important to erect a church there. Services were first held in the Methodist church; then in the old hotel lobby, and finally building sites were offered by Mr. Edward Dillard and Mr. C. T. Creasey. Mr. Dillard's lot was selected, and after many trials and tribulations, through the efforts of the Dillard, Leftwich and Creasey families, and solicitation by Mr. Pruden, and by his personal gifts and the Bruce Fund, the house was completed.

At Museville, services were held in a little school house, used jointly with the Disciples. When the subject of erecting a house for divine services came up, we agreed to build a copartnership church, to be owned by the two bodies, which was finally done; it being provided that either party can sell out at any time. Mr. Washington C. Hedrick gave the lot and the church is called Grace. The Hedricks, Davises, Finneys and Adkins were the chief parties to this building.

At Calland's services began in an old dilapidated, abandoned Primitive Baptist church, called Fairfield, and were conducted under great discouragement. The kind hospitality, however, of the Cousins, Marshalls, Carters, Towles, Moomaws and others added to our comfort and made it possible to continue the services.

Mr. Pruden also turned his attention to the colored people, whom he much desired to help. In March, 1890, Christopher Lewis, who had been a pupil at St. Paul's School, Lawrenceville, came to Chatham as the town barber. He was filled with a desire to help his people and that desire has never slackened. He gave a lot worth $100 and has raised money to erect and complete a creditable chapel thereon, which has been in use ten years. He has also taken out of his own pocket $500, and built a house for a parochial school, on a lot adjoining the chapel.

In this school, last year, about 100 colored children were taught the usual free school branches, and also the Creed, the Lord's Prayer and the Ten Commandments, with the Church service. Fifteen have been confirmed from this mission and there is a prospect for future growth.

### Chatham Episcopal Institute.

The Danville Convocation, in 1892, being impressed with the short sessions and poor teaching generally in the country public schools of the Soutn, as well as with the few schools under the auspices of the Episcopal Church—especially schools of moderate charges—resolved to establish two schools, one for boys, at Houston, Va., and one for girls, at Chatham.

It is easy for bodies to pass resolutions to do things, but generally one or two people have to execute the work—or be executed. The boys' school had a short life and became extinct. The burden of establishing the girls' school fell upon the shoulders of the Rev. Mr. Pruden and the Rev. Mr. Dabney. The books of Chatham Institute will show that not as much as $1,000 has been raised outside of Mr. Pruden's and the assistant rector's efforts towards the establishment of this school, either by the Convocation, by the Church or by individuals. This fact should be recorded and remembered, because history shows many instances where institutions are established by the Church or by one set of individuals and afterwards called by the name of others. The first plant, costing $24,000, was destroyed by fire February 17, 1906. On this was $14,000 of insurance. The new plant has cost $56,000. The School, under God, has succeeded beyond our hopes. It has just closed its 15th year. During this time about 1,100 have matriculated; 98 have been confirmed, and a goodly number have graduated and gone out into the world better prepared for life and its duties than ever before. Much of this success is due to the wise and faithful work of the various principals and teachers. Without this work the money-raising would have erected only buildings. Gratitude is especially due to the principal, Mrs. L. May Willis. The additional work imposed upon Mrs. Pruden, as president of the School, along with poor health, compelled him to turn over to the Rev. Chiswell Dabney, five of the country churches—St. John's, St. Paul's, Grace, Christ and St. James'. Mr. Dabney removed St. James' mission to Rondo, where he has erected a church-like building, which was consecrated November 11, 1906, by Bishop Randolph, as St. James' church.

During the twenty-five years past, Mr. Pruden has made about 6,000 visits; traveled in parish work about 18,000 miles, an average of 720 miles a year. He has held about 3,000 services, and administered the Communion about 720 times. Mr. Dabney, who took charge of these churches in 1902, has baptized 50 persons, Mr. Pruden 427—making a total of 477. Mr. Dabney has presented for confirmation, 54 persons, Mr. Pruden 549; total 603; Mr. Dabney has married 42 couples, Mr. Pruden 83; total 127. Mr. Dabney has buried 54 people, Mr. Pruden 168; total 212. Number of communicants in the parish, July 15, 1884, when Mr. Pruden took charge, 54. Added by Mr. Dabney 54, added by Mr. Pruden 524, by transfers more than eleven hundred per cent. Add the number of communicants in Emmanuel church, July 15, 1884, and the grand total is 664. The losses in the parish are as follows: By death 75, transfers and withdrawals, etc., 216; making the losses 291. Present number, 373. This is a net gain in 25 years of 319, or a little over 600 per cent. These communicants are distributed as follows: St. Luke's, colored, 14; Grace, Museville, 16; Trinity, Elba, 19; St. James', Rondo, 22; Christ church, 47; St. John's, 65; St. Paul's, 79; Emmanuel, Chatham, 110.

Value of Church property when Mr. Pruden took charge, $6,800. Church property added, $7,700. Total value at this time, $14,570. Value of the School property: Cost of old plant, $24,000; cost of new plant, $56,000. Total cost of School property, $80,000. There is not a cent of debt on the church property, and only $7,500 to be raised to clear the School property of debt.

After Mr. Pruden had recounted the history of the past twenty-five years, of which the foregoing is the substance, Bishop Tucker preached a splendid and appropriate sermon, which was listened to with rapt attention.

After the services the people adjourned to the grounds of the Chatham Episcopal Institute, where a beautiful collation had been provided by the ladies of Emmanuel church, which was enjoyed greatly by the large company. By the request of the ladies, Rev. Mr. Dabney presented Mr. Pruden with a purse containing ten golden eagles, for which Mr. Pruden thanked them in a few chaste and well-chosen words. Thus ended one of the most enjoyable incidents that has ever taken place in Pittsylvania county. It will tend to create a feeling of brotherhood and solidarity in the Church here beyond what it has known before.

### Natural Bridge Parish.

Bishop Tucker visited St. John's chapel, Glasgow, on Sunday, June 11, and preached to a large congregation and confirmed seven candidates. Among them were a gentleman and his wife, the former having been baptized on July 11; and the lady, for a long time a member of the Methodist Church, wishing to be in the same communion with her husband, was confirmed at the same time, together with their daughter.

Bishop Randolph visited this parish on May 9 and 10, and confirmed fifteen—making the number confirmed since May 9, twenty-two persons. The Rev. Edwin B. Snead is rector of the parish.

Bishop Tucker preached at Natural Bridge Station, on Sunday afternoon, July 11.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### New Organist for St. Paul's, Baltimore.

Dr. A. Madeley Richardson, for the past twelve years choirmaster and organist at Southwark Cathedral, London, has been elected to the position of choirmaster and organist at St. Paul's church, Baltimore, made vacant by the going of Mr. Miles Farrow to the Cathedral of St. John the Divine, New York.

Doctor Richardson is a graduate of Keble College, Oxford, and a composer and choir-trainer of wide reputation in England. For many years the service at St. Saviour's, Southwark, has ranked with the best in England. There is good ground to believe that Dr. Richardson will accept his election and come to Baltimore in the autumn. If he does every assurance will be given that the fine service at St. Paul's, established and for so many years maintained under the accomplished ministry of the Rev. Dr. J. S. B. Hodges, will be fully sustained under the present rectorship.

Dr. Richardson's coming to America should give a stimulus to all that is best in Church music. His work for many years in London has been of the very highest order, distinguished alike for devotional spirit and thoroughness of its mastery of technical detail.

## WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

### Services for Deaf-Mutes.

On Tuesday evening, July 13, the Rev. Mr. Mann officiated at Ascension Deaf-Mute Mission, St. Luke's church, Kalamazoo, with attendance from the neighboring towns along the trolley lines. On Wednesday evening, at St. Bede's Mission, St. Mark's Pro-Cathedral, Grand Rapids, baptism was administered to a woman who came from Holland, in an adjoining county, and was presented, with five others (one from another county), to Bishop McCormick for the apostolic rite of confirmation. The Rev. Mr. Mann, who began the Mission in 1873, interpreted and addressed the confirmees. The service was followed by a social, with refreshments, in the Cathedral House. The Bishop was present with a hearty greeting for the deaf and their hearing friends. At past midnight, the Rev. Mr. Mann left Grand Rapids for headquarters at Cleveland, to attend to an accumulated mail and arrange new missionary itineraries for August and September. For twelve years, he has not taken a vacation.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Movements of Clergy.

The Rev. Henry B. Martin, D. D., rector of Immanuel, Chestertown, has been granted a vacation of some six weeks, and has gone to England for his health.

The Rev. W. B. Stehl, rector of St. Paul's, Centreville, has a vacation of two months, and has gone with his parents to England.

The Rev. Samuel Edson, on account of ill health, has resigned Shrewsbury, Kent county.

The Rev. G. Croft Williams, rector of Wye parish, has returned with his family from a vacation of six weeks and resumed his work on July 18. The church was kept open by the Rev. James A. Mitchell, who will also have charge of St. Paul's, Centreville, during the summer.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Death of the Rev. Charles W. Camp.

The Rev. Charles W. Camp, 64 years old, died at his home in Richmond Hill, N. Y., July 11. His father was rector of the Church at Saratoga, and his maternal grandfather was the Rt. Rev. John Henry Hopkins, first Bishop of Vermont. Mr. Camp was at one time assistant at Christ church, New York, and afterwards rector of Holy Cross church, North Plainfield, N. J., and Grace church, Lockport, N. Y. In 1855 he became secretary of the Mutual Reserve Life Insurance Company, and upon its dissolution, joined the Protestant City Mission, becoming chaplain of the city institutions on Hart's Island. He was prominent in Masonic circles and was a veteran of the Civil War. He is survived by a widow, a son, Guy Camp, of Washington, D. C., and a daughter, Miss Mary Camp.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith. D. D., Coadjutor

**Summer School for Sunday School Teachers — Mr. George Wharton Pepper on Christian Unity—Death of Jacob R. Smith—St. George's Church, Port Richmond.**

The success which attended the Summer School for Sunday School Teachers last year, at Pocono Pines, has warranted the Sunday School Association of the Diocese of Pennsylvania in arranging for its holding during the weeks commencing August 22. The programme calls for three lectures every morning except Saturday, and illustrated lectures in the evening. There will be a celebration of the Holy Communion on Sunday, at 8; at 10:30 Bishop Darlington will preach; at the evening service the Rev. C. C. Pierce, D. D., will preach. Each morning there will be a devotional service from 9:15 to 9:30, to be followed by a lecture on the Holy Bible, by the Rev. Llewellyn N. Caley. From 10:30 to 11:30 Christian Education, divided as follows: Monday, The Educational Aim of the Sunday School; The Holy Bible as Material for a Christian Education; The Prayer Book as Material for a Christian Education; The Teacher as the Medium for Christian Education; The Scholar as the Object of Christian Education. From 11:30 to 12:30, Teacher Training, with sectional conferences on The Beginner's Class, Primary Department, the Intermediate Department, the Main School Department, the Study of Missions in the Sunday School. The subjects of the evening lectures are the Holy Land, Fighting the Ocean, Camp Fire, Missions to Japan, and England and her Cathedrals.

Pocono Pines is located on the highest plateau of the Pocono Mountains. Full information may be had from the Rev. Herman L. Duhring, D. D., 225 South Third street, Philadelphia.

The Church Club of Philadelphia has printed and is distributing the able paper by Mr. George Wharton Pepper, on Christian Unity and Un-Christian Division, which he read at the Conference of Church Clubs in New York, April 27-28, 1909.

Mr. Jacob R. Smith, a vestryman of Old Swedes, Gloria Dei church, Philadelphia, died at his home on Monday morning, July 12. Mr. Smith has for many years been an active Church worker in the lower portion of the city, taking particular interest in missions. Before the consolidation of the Southeast and Southwest Convocations Mr. Smith was the treasurer of the former for some years. He was a delegate to the Diocesan Convocation from Gloria Dei church, and for the past year he has been the lay delegate to the Board of Missions of the Diocese from the Convocation of South Philadelphia. He leaves a wife and one child. The interment was in West Laurel Hill Cemetery.

The Rev. Herman L. Duhring, with a son and his three daughters, sailed for Bermuda on Saturday, July 17, for a brief stay.

The Rev. E. L. Ogilby, who was formerly rector of St Barnabas' church, Kensington, Philadelphia, but now rector of St. Athenasius' church, Burlington, N. C., will have charge of St. Asaph's church, Baltimore.

The Rev. John S. Bunting will, during the latter part of August, be in charge of All Hallow's church, Wyncote, Pa.

A few years ago it was thought best to change the location of St. George's church, Port Richmond, which was done when a fine parish house was erected at Indiana avenue and Livingstone street, where the energetic minister-in-charge, the Rev. A. J. Arkin, has gathered a large congregation with 211 communicants and 439 connected with the Sunday School. The old section was not entirely abandoned. A Sunday School and kindergarten were kept up there. It has also been found expedient to continue a Sunday evening service, by the aid of Brotherhood of St. Andrew men acting as lay readers. These have resulted in such a development of the mission that it is suggested that a more desirable site in the neighborhood be secured so that aggressive missionary work may be developed.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

**Sixtieth Anniversary of St. Mark's Church, Northumberland.**

The sixtieth anniversary of the consecration of Saint Mark's church, Northumberland, was celebrated on July 15. Rev. James W. Diggles, of Bloomsburg, celebrated the Holy Communion at an early hour. Three children were baptized at this service. The evening service was intentionally historical. Addresses were made by Mr. John E. Diggles, candidate for orders, and at present in charge; Rev. Messrs. James W. Diggles, Leroy E. Baker, General Missionary of the Diocese, and W. E. Kunkel, minister-in-charge for some years. Mr. J. E. Diggles and Mr. Kunkel had spent some time in searching for items of historical interest, with results in part as follows: Ancient Journals of the Diocese of Pennsylvania show that Rev. Caleb Hopkins was mentioned as rector of St. Andrew's church, Northumberland. In 1808 there is a report from the "United Churches of Northumberland." Elijah Plum was missionary in Northumberland county. He died and was buried in this place. St. John's church, Northumberland, is mentioned in the list of congregations in the Diocese in 1822. In 1823 Rev. George Sheets reports "scarcely an appearance of a congregation." He preached three times in a brick church, belonging in part he says to Episcopalians. In 1823, a lot was given for a church. Bishop Onderdonk was present and preached here July 20, 1826. In 1847, the corner stone was laid by the rector of St. John's, Bellefonte. The parish was admitted to the Convention in 1848. The Rev. B. W. Morris, late Bishop of Oregon, was then rector. On July 15, 1849, the church was consecrated by Bishop Alonzo Potter. There were present at the consecration, Rev. Messrs. B. W. Morris, W. T. Clark, James S. Eckgood, T. E. Carpenter, and George Neide. From that time on the succession of rectors and services was as follows: 1850, Rev. W. B. Musgrave. Services were supplied from Sunbury two miles away from 1851 to 1870. 1870 to 1872, Rev. Wm. Moore. 1872 to 1875, services were supplied from Sunbury by the late Rev. Charles Morison. 1872 to 1875, Charles Adams was rector. At this time the church was enlarged to its present size. The enlarged building was consecrated by Bishop Howe, of Central Pennsylvania, April 11, 1875. There is no record of services from 1875 to 1884: Rev. Charles Morison supplied services from 1884 to 1889. Rev. W. E. Kunkel was in charge from 1899 to 1907, supplying from Milton. Since then services were maintained by the General Missionary for a short time; Rev. John Costello for ten months and Mr. John E. DiGGles, candidate for orders, from October 9, 1908, to the present time. A concrete sidewalk is being laid along the front and side of the lot. The P. R. R. is making extensive improvements at this point and a large influx of population is expected in the near future. The outlook for this ancient parish is bright.

Rev. Charles E. Fessenden has resigned his appointment to the Church of Our Saviour, Montoursville, and accepted an appointment to Christ church, Berwick, in the same Diocese. He will begin his new work September 1.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

**Illness of the Rev. Dr. Huntington.**

The host of friends of the Rev. Dr. William R. Huntington, the distinguished rector of Grace church, have been greatly concerned during this past week, by reports of his serious illness. Dr. Huntington is visiting a daughter at Nahant, Massachusetts, and there, early in the week, he was seized with an attack of an intestinal disorder, from which recovery has not been so prompt as might be wished. The latest reports received as to his condition indicate an improvement, and while his family and physicians maintain that his illness has not taken on a dangerous character, there is natural anxiety among his friends, for any severe illness attacking a man of Dr. Huntington's years is necessarily alarming. It is believed that the hard and active work done by the Grace church rector during the winter and spring has something to do with his present illness. He has been constantly at work, in a most energetic way, and as he has not been really strong for several years, it is feared that his strength has been overtaxed. The senior curate, the Rev. Karl Reiland, is in charge of Grace parish during the absence of the rector.

The centre of parochial work at St. John's chapel has been virtually moved to St. Luke's chapel, for while St. John's has not been "closed" in a technical sense, the only service scheduled for the old building is a Sunday morning celebration, at which one of the clergymen from St. Luke's officiates. A Sunday afternoon service is held with the Rev. William Wilkinson in charge, but this is an out-door service, held in a large yard adjoining St. John's chapel.

Churches in New York are settling down to their summer routine. Although the work is of a different character from that of the winter, the aim is to make it none the less telling for righteousness.

Not many buildings are closed altogether, and where such is the case, with hardly an exception, arrangements are made for parishioners in the city to worship in a neighboring church. Few services are more than one hour long, and even the Roman Catholic churches have mostly low masses.

More pastors have gone on their vacations, but it is often an interchange. The city ministers preach elsewhere and prominent men from a distance come here.

## GEORGIA.

Rt. Rev. F F. Reese, D. D., Bishop.

### Greek Church Members in Brunswick.

On Thursday, June 17, the Rev. Father Thomas Pappageorge, a priest of the Orthodox Greek Church, and rector of St. Paul's Greek church, Savannah, made a visit to Brunswick, at the request of the rector of St. Mark's church, and as his guest, to minister to the Greek Colony of this city, which is comprised of sixty men and one family. These Orthodox Greeks are good citizens and have been regular attendants at St. Mark's church, since the beginning of the rectorship of the Rev. R. E. Boykin, some two and a half years ago. The rector of St. Mark's took the Greek priest with him in his phaeton and visited all of the Greeks, and arranged for three services on the following day. The first was the celebration of the Holy Communion, with intention for union of the two churches by the rector, according to the Anglican rite, at eight o'clock. The Rev. Father Pappageorge, properly vested, was in the sanctuary. Then from ten to twelve there was a celebration of the Holy Communion according to the Greek rite, by the Rev. Father Pappageorge, and the rector of St. Mark's properly vested was in the sanctuary. Father Pappageorge celebrated, also, with intention for union of the two churches, and prayers were said at each service by both priests. for union. There was a large attendance of the Greeks and a good attendance of our own people at both services. At eight o'clock that night there was another service, and sermon, by the Greek priest. Both morning and night, Father Pappageorge preached upon union and concord, and told his people they must attend always, where there is no Greek Church, the Episcopal Church, and call upon her clergy for ministration. After Evening Prayer all of the Greeks came up to the chancel steps to kiss the hands of the two priests and say good night.

I am sure such services as these will do more than any synods or conventions towards hastening union of these two great branches of the Church Catholic. Father Pappageorge is an excellent theologian, and understands very well, indeed, the Greek and Anglican position.

After the morning celebration, the rector of the parish drove Father Pappageorge to the residence of one of the Greeks, where there was an ill child, and the Greek priest carried her the reserved sacrament from the morning celebration, and ministered to her and the family. A week later, at the request of the rector, he came to bury this child, Annie Devaria, a bright Greek girl of twelve years. The rector ministered to her in her last illness.

The funeral services were said from St. Mark's. First, there was a service at the house by the Greek priest, the rector of the parish assisting. Then the Burial Office at the church, according to the Greek rite, the corpse being met at the door by the Greek priest and rector, and Burial Office used according to the Greek Church, with proper prayers said by the rector from the Book of Common Prayer, at the request of the Greek priest. Then the two clergy led the procession to the grave, where the services were concluded, and the Greek priest and colony went to the graves of the Greeks buried here, where proper prayers were said by Father Pappageorge.

May such Christian courtesies as have been exchanged by these two priests be the cause, under the guidance of the great Head of the Church, in hastening the day of union between these two great branches of the Catholic Church.

## ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

### The Church in the New Diocese of Atlanta.

It may be interesting to some of your readers to know what is going on in this far end of the woods, of which the people to the north of us have so little information.

The Diocese of Atlanta, formed in 1907, is the northern portion of the State of Georgia and covers an area half as large as the great State of New York. The churches are chiefly concentrated in the greater cities and towns, nearly one-half of our constituency being found in the capital, Atlanta, and its suburbs.

In the administration of the Church's work, old Virginia is well represented; not only is the Bishop a native Virginian, but the following clergy likewise have their nativity in the Old Dominion: Rev. Charles B. Hudgins, who has filled St. Peter's church, Rome, for many years, and has erected one of the handsomest churches in the Diocese; Rev. Cary B. Wilmer, D. D., rector of St. Luke's, Atlanta, one of our largest parishes, which has erected a handsome new church under the present rectorship; the Rev. Z. S. Farland, under whom All Saints' church, Atlanta, has been built and flourishes—all testify to and illustrate constructive Churchmanship. The Rev. John S. Bunting, rector of Christ church, Macon; Rev. Charles H. Lee, St. Paul's church, Macon, are the most recent acquisitions, and make six of the entire clergy list.

All Saints' church, Atlanta, was one of the first in the Diocese to apply its Easter Offerings to the cause of General Missions, while doing a vigorous part in the Missions of the city and of the diocese, besides, maintaining a missionary in China.

The Cathedral of St. Philip, although having been greatly depleted by the setting off of the Church of the Incarnation, All Saints' church and the Church of the Epiphany, with several chapels, still maintains its activity and loyalty to all demands. The offerings during the administration of the present Dean, Rev. Charles T. A. Pise, D. D., have equalled the current, not extraordinary, receipts of the very best years of the past. By an agreement of the Bishop and local clergy the daily round of services, Holy Communion, Morning Prayer, Evening Prayer and Litany, has been continuously kept since 1895.

A mark of progress in the diocese is found in Diocesan Missions, for which the contributions of the parishes and missions for the current year will exceed the pledges for this purpose from the entire undivided diocese any year of the past seventeen.

In the work among the colored people Bishop Nelson found six churches, and has erected during his Episcopate sixteen churches, and built or acquired seven schools and parish buildings.

In the division of the Diocese all but four churches remain in the Southern section. Large schools are maintained in connection with St. Athanasius' church, Brunswick, Diocese of Georgia, and St. Paul's church, Atlanta, Diocese of Atlanta, with numerous other smaller schools.

The general statistics show that each Diocese is now as large and as strong as the old Diocese of Georgia was in 1892.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Death of Mrs. Emily E. Williamson. Rectors on Vacation.

Mrs. Emily E. Williamson, a noted philanthropist, died of apoplexy, at Elizabeth, N. J., on July 13, in her 64th year. Mrs. Williamson was the daughter of Erastus Hornblower, an Englishman, and a relative of former Chief Justice Hornblower. She was prominent in numerous charitable organizations. The funeral services, held on July 15, at Trinity church, Elizabeth, were conducted by the Rev. John R. Atkinson, rector of the church, and were attended by many persons of prominence in the Diocese.

The Rev. William Bernard Gilpin, rector of Trinity church, Hoboken, has chosen New London, Conn., for his summer home. He will not spend all his time in recreation, as he proposes to take charge of a church during the time its rector is taking his vacation. An artist who has given much time to the study of art, Mr. Gilpin will not only sketch from nature but apply himself to illustrating Biblical scenes.

The Rev. Dr. William R. Jenvey, rector of St. Paul's church, Hoboken, and Mrs. Jenvey, who spent last summer abroad, will rest quietly in the mountains.

Christ Hospital, Jersey City, N. J., has been left $17,000 by the will of Mrs. Fannie Mogg, of West Hoboken.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Parish Building to be Erected.

On Wednesday, July 14, ground was broken for the new parish building of Emmanuel church, Henrico county, the Rev. E. E. Osgood rector. It is to be of concrete, with auditorium and seating capacity of two hundred or more for Sunday School and kindred purposes. There will also be apartments for guild meetings, society gatherings, etc.

The building will occupy a lot contiguous to the Church, and will be a memorial to Mr. Joseph Bryan, for thirty years senior warden of the parish, whose interest in this endeavor was great, and whose works live after him.

### The Huguenot Society.

Among the important works abroad, in which Virginia Church people are particularly interested, is that of the work of the Huguenot Society in France. One of the stations is supported by Richmond people. A letter from Rev. Andre Durand, pastor at Maubenge and Sous-le-bois, states that general activity has been intense and abundantly blessed. The building at Sous-le-bois was found several times too small, and almost every Sunday evening has been filled with calm thinking and touched listeners. The temperance work of the Bible Cross and the rescue work for women and girls have been the two great events of the winter. Many touching in-

stances of reformation, and the resultant comfort to all interested are given.

The society is doing a great work, and is in need of more contributing members.

**Improvements at Old St. John's, Richmond.**

The congregation of St. John's church, Richmond, have been making some very attractive improvements on their property. The rectory has been painted, as has the chapel of the Good Shepherd. The latter is the building, in which is conducted a very useful work for the colored people, of whom there are many in the section of the city in which it is situated.

**Clifton Church, Stafford, Renovated.**

Clifton church, Stafford county, Rev. E. B. Burwell, rector, has been renovated and beautified. Among the improvements is a bell tower surmounted by a cross. The building has within the past few weeks been painted, and is now one of the most attractive country churches in the Diocese.

The Rev. Guy Douglas Christian, who for some weeks, has been officiating at Epiphany church, Barton Heights, Richmond, expects to sail on August 12 from Seattle, Washington, for his new field at Nome, Alaska.

The Rev. R. A. Goodwin, rector of St. John's church, Richmond, will leave next week for his vacation, which will be spent at Virginia Beach and Wytheville. He will be gone until September.

In a letter to the Southern Churchman, Mr. H. F. W. Southern, of Richmond, calls attention to the unprotected and uncared for condition of old West Point church. The matter of its reclamation and preservation is in the hands of the Council Committee on Colonial Churches, and it is expected that early action will be taken.

The Rev. Thomas C. Darst, rector of St. Mark's church, Richmond, is spending a few weeks' vacation, with his family, at Ocean View, Virginia. The pulpit at St. Mark's was filled on Sunday, July 18, by the Rev. George S. Vest, rector of Ascension church, Park Place, Norfolk, Va.

The Rev. Landon R. Mason, rector of Grace church, Richmond, will leave in August for several week's sojourn in Europe.

The Rev. G. O. Mead, rector of Christ church, Richmond, who has been spending a few weeks at the Hot Springs, Virginia, and the White Sulphur, West Virginia, will return this week and occupy his pulpit on Sunday, July 25.

An interesting joint meeting of the branches of the Woman's Auxiliaries of Rapidan and Mitchell's, Culpeper, and St. Thomas', Orange, was held in the latter church on July 16. The occasion was a visit from the Diocesan Secretary, Miss Sallie Stuart, who gave a lecture on the missionary cause.

The funeral of the Rev. William Howard Falkner, rector of St. Paul's church, Boston, who died suddenly in Italy, on June 15, took place July 9, from St. Paul's. Bishop Lawrence officiated, the funeral being largely attended by prominent clergymen and laymen. The interment was at Forest Hills Cemetery.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Clothing Bureau Organized—Charitable Bequests—Corner Stone of St. Monica's Mission Laid—Open Air Services.**

Washington has organized another department of what may be termed high class charity, as distinguished from the ordinary and usual way of helping poor people, and founded upon the postulate that the truest form of charity is to help those willing to help themselves. This helps to preserve self-respect and save its objects from degradation and dead-beatism. This department is "The Clothing Bureau," opened for its benevolent work, on December, 1908, and organized on the same general plan as that of the St. Barnabas' Clothing Bureau, of New York City, which for seven years, has done so much and such far-reaching work of helping those who help themselves in close quarters with want and sorrow, and do not ask for gifts. That New York Bureau, named for "The Son of Consolation," whose liberal hand relieved the wants of the poor brethren in Jerusalem, many of whom could not help themselves, is under the very efficient management of Miss Julia Lathers, who is sustained by a board of managers, as is also our Washington Bureau. It is for the sale of clothing and household articles at merely nominal prices to the worthy poor who do not seek for charity's relief, as well as to the large numbers of men and women in business and professional life, who must present a respectable appearance, as a rule, for acceptance, or success, but who cannot afford to buy the clothing suited to their positions at the prices in stores or shops. To that Bureau for such relief, come teachers, lecturers, governesses, companions, secretaries, concert players, singers, students of art and of music, many or most of whom were born and reared amid respectable, refined and loving associations. And it goes without saying that there is the air of confidence surrounding the Bureau.

The Washington Bureau also adopts, as its motto to friends to whom it appeals for help in its work, that of the New York Bureau, namely, the saying of the poet Longfellow, "Give what you have; to some other it may be better than you dare to think."

All packages or boxes of clothing donated is called for, if within reach, by the special express of the Bureau; and it will gladly pay all expenses of packages sent. Please send your aid to this work of "Consolation" to Miss Edmonia Earnest, 500 G street, Northeast, Washington; or to Mrs. William C. Rives, 1702 Rhode Island avenue, Washington.

The board of managers of this "Clothing Bureau" is composed of the following ladies: Mrs. Henry Y. Satterlee, Mrs. Randolph H. McKim, Deaconess Carroll, Mrs. William C. Rives. Acting manager and treasurer, Miss Edmonia Earnest.

By the will of the late John A. Reed, of Washington, bequests were made, respectively, to the Home for Incurables, West Washington, in which the Church is much interested, $1,000 and $500 to our Eye, Ear and Throat Hospital.

On a day of last week the Bishop of Washington laid the corner stone of St. Monica's colored mission, at South Capital and L streets, Southwest Washington. The address was made by the Rev. William V. Tunnell, colored, of Howard University, and also a member of the Cathedral mission staff. The vicar in charge of this growing mission to the colored race is the Rev. J. C. Van Loo, colored, a West India negro.

Both the land and the money for the erection of the mission were presented to the Diocese by a layman whose name has not been made public.

Bishop Harding's family have gone to their summer home, in Maine, and the Bishop will join them in the next few days, to get the rest of which he is in absolute need, after nearly six months of most strenuous work since his consecration on the 25th of January, 1909.

The Rev. William B. Allen, rector of St. Paul's church, Newport News, Virginia, has passed a few days of his vacation with the Rev. William Brayshaw, rector of Esther Memorial church, Congress Heights, D. C., and preached in that church on Sunday last. Mr. Allen will join his family at Sewanee, Tennessee, where they are the guests of Bishop Gailor of Tennessee.

Just as the Baptists and Roman Catholics of the West followed the admirable example of Bishop Walker, then Missionary Bishop of North Dakota, set in his far-famed railway church on wheels, so also in Washington have the Presbyterians and Methodists followed us in our Cathedral Close open-air Sunday afternoon services, established by Bishop Satterlee, and are preaching in the parks to large congregations. And may the followers of the Church's wise example increase, more and more! W.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**The Diocese's New Name—Special Sermons in St. John's, Palmerton—Meeting of the Diocesan Board of Missions.**

Apropos of the new name of the Diocese, Rev. Dr. William R. Huntington writes to the President of the Standing Committee: "You have chosen the sweetest name in Christendom." Praise from such a source outweighs a volume of hostile criticism. Not a word of disparagement or regret have we heard since the Convention.—Diocesan Record.

The Rev. H. E. Robbins, who has had charge of the canvass for the increase of the Endowment Fund, and also been locum tenens at Trinity church, Carbondale, has accepted the unanimous call from that church to become its rector. Mr. Robbins was former rector of St. James' church, New Bedford, Mass.

The Rev. Fred. Danker, of St. John's church, Palmerton, has been conducting a series of special sermons as a kind of continuation of the series during Lent. Dr. Sterling and Dr. Mitman, of the Church of the Nativity, South Bethlehem, and Rev. H. E. A. Durell, of St. John's church, East Mauch Chunk, have been recent preachers. On Sunday evening, July 4, Mr. W. R. Butler, of St. Mark's parish, Mauch Chunk, made an address of a patriotic nature in St. John's church.

The annual meeting of the Board of Missions of the Diocese was held in Mauch Chunk, July 2. The members of the Board were the guests of Mr. and Mrs. W. R. Butler, at a preliminary social gathering, and drive into the country for supper. On their way they stopped to visit and inspect All Saints' chapel and vicarage, at Lehighton, the beautiful property which some members of the board had not seen.

After being pleasantly entertained by the Rev. and Mrs. Bresee, of All Saints', their drive was continued and supper served at Mantz's Hotel, in the Mahoning Valley.

An important business session of the board was held on the morning of July 2 in the American Hotel, Mauch Chunk. Eight of the eleven members were present, and also the Rev. Mr. Van Fossen, warden of Leonard Hall, the Associate Mission of the Diocese, by invitation of the board. Stipends due July 1, amounting to $1,819, were ordered paid at once to the various missionaries of the Diocese, including some specials to students for the ministry who are in charge for the summer of some of the smaller stations.

After general discussion of the present situation of embarrassment of the treasury of the Board and of plans for the relief of its burden of debt, it was resolved to make appropriations for the first quarter only, instead of the whole year. Each missionary and mission is to be notified of the serious state of the treasury and asked to reply to the board as to what relief they can render. The board authorized the Rev. G. W. Van Fossen to act as its special agent to visit the missions and to inaugurate as far as possible a general movement among them for increased contributions from the missions to relieve the board in its present neceessity and to enable it to do more aggressive new work in the Diocese in the future. Appropriations for the first quarter of the new year were adopted, amounting to about $1,950, which will be due in October. To meet the appropriations due July 1, of $1,819, there was in hand in the treasury $910, or about $1,000 less than was needed. A few days after the meeting of the board, the Bishop announced to the members that one of their number had generously made a special contribution of $1,000 to meet the deficiency and pay the missionaries at once. When this gift is reported to the Diocese, and the special need for larger offerings, particularly from the missions themselves, emphasized, it is hoped and expected that the board can soon become able to "pay as it goes," and put its mission work on a much higher plane of efficiency.

The Bishop is greatly encouraged by the action of this meeting and the special gift at this time and the members feel that we can confidently look forward to better things.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Corner Stone of the Bishop Atkinson Memorial Church to be Laid at Charlotte.

On August 6, the Feast of the Transfiguration, and the 102d anniversary of the birth of Bishop Atkinson, third Bishop of North Carolina, the corner stone of the Bishop Atkinson Memorial church will be laid, in the southern part of the city of Charlotte. The Bishops of North Carolina, East Carolina and Asheville, are expected to be there, with a number of visiting clergymen.

A banquet will be given to the visitors, on August 5, by the men of the Church of the Holy Comforter and other Churchmen of Charlotte. The addresses at the banquet will relate to the duties, responsibilities and opportunities of the laymen of the Church in growing Southern towns.

On the day of the corner stone laying, the themes will be North Carolina Church History.

### Rev. Dr. Huntington's Condition Critical.

A press dispatch, dated July 19, is as follows:

Rev. Dr. William R. Huntington, rector of Grace church, New York, was in a critical condition, according to announcement of his son-in-law, Royal Robbins, to-day. Mr. Robbins said:

"There is very slight chance for Dr. Huntington's recovery."

## PERSONAL AND NEWS NOTES.

The address of the Rt. Rev. N. S. Thomas, D. D., is Cheyenne, Wyoming.

The Hon. J. R. Emery has accepted appointment as chancellor of the Diocese of Newark.

The Rev. C. A. F. Ruge, formerly rector of St. John's, Chico, Cal., took charge of St. James' church, Cedartown, Ga., on July 4.

The Rev. William Way, rector of of Trinity church, Asheville, N. C., is in charge of St. Peter's church, Brooklyn, during the month of July.

The Rev. George D. Harris will spend his vacation of two months in Mexico, for six weeks of which he will work for Bishop Aves, at Chihuahua.

The Rev. W. Howard Myers, missionary at Grafton and Buckhannon, W. Va., has resigned to accept the work at San Angelo, West Tex., and takes charge on July 15.

Dr. and Mrs. Launcelot Minor Blackford, of the Episcopal High School, Alexandria, Va., sailed on Saturday last, from New York, to spend six weeks traveling in Europe.

The congregation of Holy Trinity church, Decatur, Ga., has asked the Bishop of Atlanta to secure a resident rector, and has pledged his support as soon as he can be provided.

Bishop Fawcett of Quincy has organized a mission in Canton, Ill., to be called St. John Baptist's. The Rev. George E. Young has been appointed to take charge of it.

The address of the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's church, Baltimore, is changed for the summer to Hurricane Lodge, Hurricane, Essex county, New York.

The Rev. Rogers Israel, D. D., rector of St. Luke's church, Scranton, Pa., will spend the months of July and August in the Muskoka Lake region of Canada and on the St. Lawrence river.

The Rev. C. C. Kramer, rector of the Church of the Epiphany, New Iberia, La., has accepted a call to Trinity church, Marshall, Texas, and will take charge the first Sunday in September.

The Rev. William Way, rector of Grace church, Charleston, S. C., is attending the Harvard University Summer School of Theology. The Rev. Dr. P. H. Whaley is supplying at Grace church during the absence of the rector.

The funeral of the Rev. Dr. F. J. Murdoch, for 37 years rector of St. Luke's church, Salisbury, N. C., took place from the church, on June 23. Bishop Cheshire conducted the services, assisted by eleven other clergymen of the Diocese. Mr. Murdoch died of heart trouble in Charleston, S. C., June 21, in his 65th year. He was one of the most prominent and active clergymen of the Diocese, and his good work for the Church will be lasting.

The Rev. Floyd Keeler has resigned as vicar of St. Mark's church, Oconto, Wis., and has accepted the position of instructor in Latin and Greek at St. John's School for Postulants, Uniontown, Ky.

The Rev. T. J. Windham, formerly rector of Trinity parish, Houston, Texas, has resigned and will take charge of the mission work of Christ church parish, in the same city, serving also the missions of the Good Shepherd and St. John's chapel.

The Rev. Dr. Floyd Appleton, of St. Clement's church, Brooklyn, N. Y., has taken work for the summer under the Archdeacon of Sudbury, England. During Dr. Appleton's absence the parish is in charge of the Rev. W. W. Mix.

The Bishop of Atlanta will spend August and September at Bailey Island, Me. The Rev. Dr. C. B. Wilmer, of St. Luke's, Atlanta, goes to Sagon Hill, N. H. Dean Pise, of the cathedral, will join his family in Maryland. The Rev. J. S. Bunting, rector of Christ church, Macon, will go to Virginia. The Rev. Z. S. Farland, rector of All Saint's, Atlanta, will visit Virginia in August. The Rev. J. J. Lanier will supply at the cathedral, and the Rev. F. B. Craighill, at St. Luke's.

Among clergy outside of Boston and vicinity, who are attending the Cambridge Summer Conference are the Rt. Rev. Dr. Chas. D. Williams, Bishop of Michigan; the Rev. Dr. J. B. Hubbs, St. Peter's church, Geneva; the Rev. E. D. Carter, Grace church, Lynchburg, Va.; the Rev. G. N. Deyo, Church of the Advocate, New York; the Rev. William Way, Grace church, Charleston, S. C.; the Rev. Dr. J. DeW. Perry, of Philadelphia, and the Rev. G. A. Oldham, St. Luke's church, New York.

The fifth anniversary of the Rev. Henry C. Parkman, as rector of St. Thomas' parish, Croome, Md., Diocese of Washington, was observed as the Fourth Sunday after Trinity. During Mr. Parkman's rectorship the communicant list has grown from 190 to 330, of which about 50 are colored persons. The Sunday School has more than doubled and various church societies have been organized and are in active and useful operation. The week before the anniversary Bishop Harding confirmed 35 persons at St. Thomas'.

### American Bible Society.

Mrs. Russell Sage, of New York, has offered to give $500,000 towards a permanent endowment of the American Bible Society.

Already about $160,000 of the necessary amount has been secured. The Richmond, Va., agency has been asked to raise $50,000 of the $500,000, the States included being West Virginia, Virginia, North Carolina, South Carolina, Georgia and Florida.

Never before has the Society had greater opportunities for distributing the Bible, both at home and abroad. Never were its needs more urgent, nor the demands upon it more constant. The Society by its charter, must sell the Bible at cost. It is, therefore, entirely dependent upon the generosity of its friends for the means with which to enlarge and prosecute its benevolent work. In 1908 it distributed at home and abroad, 2,142,281 volumes. Send subscriptions and make remittances payable to M. B. Porter, Agency Secretary, 208 N. Eighth street, Richmond, Va.

# Family Department.

## Too Tired to Pray.

"I'm too tired to trust, and too tired to pray,"
Said one, as the overtaxed strength gave way,
"The one conscious thought by my mind possessed
Is, 'O, could I just drop it all and rest!'
But will God forgive me, do you suppose,
If I go to sleep as a baby goes,
Without even asking him if I may;
Without even trying to trust or pray?"

Will God forgive you? Why, just think, dear heart,
While language to you was an unknown art,
Did a mother deny you needed rest,
Or refuse to pillow you on her breast?
O, no; but she cradled you in her arms,
Then guarded your slumber against alarms,
And how quick was her mother love to see
The unconscious yearnings awake in thee!

Then just drop it all, and give up to rest,
As you used to do on a mother's breast;
He knows all about it; the dear Lord knows.
So just go to sleep as a baby goes,
Without even asking him if you may;
God knows when his child is too tired to pray.
He judges not solely by uttered prayer;
He knows when the yearnings of love are there.

He knows you do pray, he knows you do trust,
And he knows the limits of poor weak dust.
O, the wonderful sympathy of Christ
For his chosen ones in that midnight trust,
Where He bade them sleep on and take their rest
While on Him the guilt of the whole world pressed
You've given your life up to Him to keep,
Then don't be afraid to go right to sleep.

—Annie J. Grannis.

## Beside All Waters.

Anthony Forrest, returning to his suburban home after a long and tiring day in the city, was conscious of an unusual sense of weariness and depression. There was no particular reason for it, for though the day had been well occupied, its events had marched smoothly, and all his undertakings seemed to promise success. New contracts had been signed that very day, which would bring his firm into the very front rank in their own particular line, and which would practically stamp out the slight opposition which they had been doing their best to get rid of for some time.

Curiously enough, the man whom the signing of the contracts would most seriously effect, had travelled by the same train, and alighted with Forrest at Wimbledon Station. Forrest lived at the far side of Wimbledon Common, in a palatial home, which had little of Suburbia about it; the other man, Paul Chavasse, lived not far from the station, in one of a row of neat villas, like peas in a pod, but the Common being open to all, both men took their walk in the same direction, and, as fate would have it, met at a point where it was imperative for them to recognize each other.

The reluctance was on Forrest's side, for he knew perfectly well that what had happened that day at a directors' meeting in the Cannon-street Hotel would mean the practical extinction of the smaller man.

He assumed that Chavasse was in ignorance of the prospect in front of him, otherwise his greeting would hardly have been so friendly.

Forrest was the older man, and a typical city magnate, large, important, breathing efficiency and success at every pore.

The other was a tall, spare man, about forty-six, but looking older, with a face of singular refinement and delicacy, and a smile which invariably won him a place in people's hearts. Forrest, on the other hand, seldom smiled. His face was somewhat heavy and forbidding, though he had good features and a certain dignity just perhaps bordering on pomposity.

"Ah, good evening, Mr. Chavasse," he observed, raising his hat with a slightly punctilious air.

"Good evening. You are walking home; may I have the pleasure of taking the same path? I always have a good walk before dinner, and that is the advantage you have in the breadth of the common to cross."

"It is not so good on a winter morning with the wind due northeast," observed Forrest grimly, but did not say that he would be glad to have a companion on his walk.

Chavasse observed the lack of cordiality in Forrest's manner, but did not suffer it to damp his spirits, which were very good. Contrary to all Forrest's ideas of the man, he had very few cares, he took life simply and easily, and had not worn his powers threadbare with the strife of competition.

"It is a privilege to live out here, especially at the opening of the year." observed Chavasse, breathing the delicious airs of April with a keen enjoyment.

"It is fairly good as far as it goes, but I should like to go further out into the real country. If I could sell my house without dropping too much over it, I shouldnt hesitate a moment."

"But it is a beautiful place, and so secluded. It seems to me you could hardly do better even in the country."

Forrest shrugged his shoulders.

"After all, it is London, and when a man has been grubbing in that unholy city all day he wants to get clean away."

"I suppose you feel it so," said Chavasse with a slight wonder in his eyes. "Would you propose to retire from active city life altogether then?"

Anthony Forrest looked surprised.

"Not at all. Retirement is a fatal mistake for a man, almost at any age. It has shortened more lives than any known disease. No, I shall never retire from city life."

"You like it?"

Forrest shrugged his shoulders.

"It has become second nature. What about you?"

Chavasse smiled.

"Oh. I am cast in a different mould. I am naturally attached to the country in which I was born, and if I could afford it I should live there entirely. But I like London, and city life within moderation. The strain of big responsibilities, however, is irksome, and quickly depresses me. I have just had what I consider to be a stroke of uncommonly good luck this very afternoon."

"Ah, what is that?" enquired Forrest, quickly.

"I have had the offer of an excellent situation, which will give me a comfortable salary and commit me to nothing except so many hours of honest work in a day. I shall have no hand nor any stake in the enterprises which will come and go, and be settled without my knowledge or interference. I have accepted it; subject to my wife's ratification of my promise."

"May I enquire, without seeming rude, where the situation is, and what is its nature?" enquired Anthony Forrest, still with the same appearance of eager interest.

"Why, certainly. It is with Messrs. Hargreaves & Butler, in Eastcheap; you, of course, know the firm."

"I do; you surprise me very much. They are very exclusive. It is an honor to be associated with them. I saw Mr. Hargreaves this morning at a directors' meeting in the Cannon-street Hotel."

"He came to me directly from that," observed Chavasse, with a slight smile.

"And did he tell you what passed there relative to your own firm?"

"Oh, yes; he told me we had been practically wiped out, but I was not in the least surprised."

"Was he?"

"Hargreaves? I don't know. I did not enquire. He understood that my firm could not stand against the Syndicate, and, so far as the members of it are concerned the dissolution will not make much difference."

"You knew this, yet you were friendly to me, Chavasse. I could have prevented what happened to-day."

"Yes, but why should you have prevented it? You pursue one policy, I another. That we see from entirely differing standpoints need not make us enemies."

"You seem to know all about my policy," said Anthony Forrest drily. "Would you mind defining it?"

"You are a born financier, Mr. Forrest, and one in actual being likewise. Surely that explains everything."

"And your own policy?"

Chavasse smiled again, and gave his shoulders a small, good-natured shrug.

"Mine is simple, too, though to you it might seem complex, or even incomprehensible. I want peace to live. I have a soul as well as a body, and I have too much respect for my soul to throw myself absolutely into the vortex."

"But it is a man's duty to do his utmost wherever he is placed. You have a family, I understand," said Forrest, quickly.

"Three, all grown up and launched, two of them married, the other going to be next month. None of them are rich, nor ever will be, but they are contented with simple things. There is only myself and my wife now to be considered and I am certain this news I convey to her this evening will make her very happy."

"Yet you step from a responsible to a subordinate position! Will you tell me how much Hargreaves offered you? I don't put these questions out of vulgar curiosity but rather because you interest me. I have never met anyone holding quite these views. They are a little unusual."

"Not so rare as you would think," said Chavasse. "Hargreaves offered me five hundred pounds a year, without any prospect of a rise. He was perfectly clear on that point. There will be no speculation or possibility about it; that is why it commends itself to me."

"Five hundred a year! It is not much. Can you live comfortably on that? I spend in my family not much short of five thousand, and do not"—he hesitated a moment, and then added with bitterness, "do not get very much happiness, and certainly no peace out of it."

"We shall save on five hundred, and have something to give away," replied Chavasse. "It is all a matter of individual taste, of what constitutes one's ideas of the actual necessities of life."

"To-morrow is Sunday, Chavasse; may I take the liberty of inviting myself to your house, about four o'clock in the afternoon, to a cup of tea?"

"Most certainly. It will give us the greatest pleasure, more especially as none of the children will be with us to-morrow, through an unusual combination of circumstances. Sunday is their day. They come early and leave late; all of them and the 'in-laws' seem to find the old nest as acceptable as our own chil-

dren. Thank God, we are all very happy together. It is my dear wife that has done that. She is the home-maker. I must go back to her now, and rejoice her soul with my news."

They stood still, neither noting that they had arrived at the moment at the imposing gateway of Tudor Lodge, the residence of Anthony Forrest.

A carriage swept through the gates in front of them, and a handsome, richly-dressed woman gave a slightly supercilious bow, as both men raised their hats.

"That is my wife, Chavasse, and she is, unfortunately for me, not a home-maker. I have had many ambitions in my life, and have realized a goodly share of them, but I realize at this moment that, as far as personal happiness is concerned, the unambitious man is miles ahead of me. I would give the half of my income now for your quiet peace of mind."

Chavasse was at a loss what to say to this strange speech. He merely looked sympathetic, and shook very warmly the hand offered to him.

Then he retraced his steps somewhat slowly across the common. He was not so absorbed but that simple things on the way gave him a particular joy; a little clump of golden bloom on a sheltered breadth of gorse, the ambitious fern fronds bursting into newness of life, the unblown daffodils in a neighbor's garden—when he reached the little suburban terrace, all these things were observed, and added to the sum of his content.

A sweet and still youthful face above the window blind at the sitting-room window brightened at his coming, and when she opened the door, and he closed it again quickly, he suddenly took her in his arms.

"Why, Paul, whence this—this most loverlike manner?" she asked, with a little smile of coquetry that was wholly sweet.

"Bless my Lucy," he said, in rather a full though quiet voice, and almost immediately repeated in a musing voice the words he had read that very morning at family prayers before he left the house:

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." And again, "Blessed are ye that sow beside all waters."—David Lyall in the British Weekly.

### Woman's Influence.

Speaking lately at the annual meeting of the Zenana Bible and Medical Mission, Sir Andrew Fraser, late Lieutenant-Governor of Bengal, emphasized the importance of work among the women in India on the ground of the influence which they exert over their husbands. As an illustration he referred to an Indian friend who lost his wife after a brief illness. "He said that, as his wife lay dying, she said to him, 'Will you read to me?' He said, 'What shall I read?' She replied, 'Get down the Bible and read to me from the third chapter of St. John.' 'Well,' said my friend, 'I read on till I came to the verse where the Lord Jesus said, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." She said, "I am dying, and yet I shall live. I believe on the Lord Jesus, and that in Him I have eternal life." 'He said to me, 'I have never thought much myself about the Bible, though I often read it to her, but she turned my thoughts to it.' "

The only way to have a friend is to be one.—R. W. Emerson.

### The Sensitive Plant.

A Sensitive Plant in a garden grew,
And the young winds fed it with silver dew,
And it opened its fanlike leaves to the light,
And closed them beneath the kisses of Night.
And the Spring arose on the garden fair,
Like the Spirit of Love felt everywhere;
And each flower and herb on Earth's dark breast
Rose from the dreams of its wintry rest.

The snowdrop, and then the violet,
Arose from the ground with warm rain wet,
And their breath was mixed with fresh odor, sent
From the turf, like the voice and the instrument.
Then the pied windflowers and the tulip tall,
And narcissi, the fairest among them all,
Who gaze on their eyes in the stream's recess
Till they die of their own dear loveliness.

When Winter had gone and Spring came back,
The Sensitive Plant was a leafless wreck;
But the mandrakes, and toadstools, and docks, and darnels,
Rose like the dead from their ruined charnels.

For love, and beauty, and delight,
There is no death nor change: their might
Exceeds our organs, which endure
No light, being themselves obscure.

—Percy Bysshe Shelley.

### The Mite.

It was so small a Mite, so new a comer to this woeful world, that it had not learned to ponder matters for itself, or to wonder what befell little girl babies in other homes; whether, for instance, in the nursery over the way, where the night-light winked in friendly fashion to her own night-light it was the custom for father to do the tucking-up on one night and mother on the next?

In the Mite's home this is what happened; and so it became, for her, supremely right. Never once, since she was old enough to remember, had they ever come together, not even on Sunday, when father was at home all day. Nurse, whose memory could go further back, might think her unconcerned at his tender infancy when they had run upstairs hand in hand and whispered foolish nothings over the cradle, planning the Mite's future, giving her a lover, and playing at their own love story over again that they might the better conduct hers. But nurse said nothing, and the other servants only whispered amongst themselves when from the silent dinner-table she would rise with a stiff rustle of her skirts and a high-held chin and leave the room, or he, with an assumption of carelessness, would look at his watch and put down his unlit cigar. He always opened the door for her with punctilious courtesy, but if her heart fluttered he did not know it; when it was his turn to slip away, she practiced an indifferent carelessness, though his every footfall on the stair was a new pain.

To the Mite, whose restless nights held many wakeful hours, the coming of each was an equal joy. Father's strong arms were made for rest when one was very tired, but mother could sing lullabies that soothed the pain to sleep, and made the Mite think herself a little bird singing in the tree tops, keeping time to the music of the wind. So she loved them both, and to each would prattle of the other, all innocent of the constrained eagerness with which they listened. Nothing but love had wrapped the Mite's suffering life, and how was she to guess of discord and bitterness, of pride, that would not say "forgive!"

It was his turn one night, and she, glancing out of the window that he might thing her unconcerned at his going, saw, framed as in a picture, the baby over the way brought down to exhibit the latest accomplishment. For though the Mite had never walked a step, and when she took the air lay in a spinal carriage, this other babe, a year later come to earth, could make the hazardous journey now from kneeling father to kneeling mother with scarce a stumble, her own gurgle of laughter joining in the applause. The mother of the Mite looked, and her heart was torn as she saw the parents' hands reach out and clasp, making a wall of love in which the little one stood secure. Ah, why was God so cruel as to give them all—love that had never waned, a child who had never ailed for an hour?

She drew the blind in a passionate jealousy that would not let her look for another moment at the pretty picture, and with an impulse she was unable to resist she crept softly upstairs, holding her rustling skirts high that they might not betray her. For the Mite's ears were generally swift to hear that silken swish and to cry "Mummie!' in her eager, weak little voice. But this was not Mummie's night, and the Mite and Daddy were too busy to listen for unexpected sounds.

Through the door, which was ajar, she could see them every time they came back to the square of carpet, which was the island, from the blue felt surrounding, which was the sea. The Mite knew nothing of the sea except that it was like the sky, where the little white clouds were ships that sailed to the haven of the West, and all the voyaging she was ever to know was done in her father's arms. She was in them now, her scarlet flannel night-gown tucked round her feet and the Shetland shawl pinned across her chest; the watcher by the door saw this—and knew that no woman could have been more deft or thoughtful; saw, too, how tenderly the Mite was held so that her suffering little body was supported, and ached for the lost day when she, too, had gone to those strong arms for all her comfort.

"Is the Mite quite comfy?" she heard his whisper.

"Boo'ful," said the Mite, very precocious in her talk.

"Then if her toes aren't cold we'll cross to the island again before the stars come out to tell little women to go to sleep. For the stars are God's night-lights set to keep watch in the sky while bairns are dreaming."

She turned away with tear-blinded eyes; they were so happy without her. "He was mine once, but he only cares for the Mite now!"

So, going unsteadily, unseeingly and yet softly, she heard a voice sounding from a room near at hand, lifted in condemnation of herself.

"The child is dying, as anyone can see. It's God's judgment on her for her pride and temper, breaking the heart and spoiling the life of the best husband woman ever had."

* * * * * * * *

Everyone else had known so long ago, that the little pilgrimage must soon be over, only she had never guessed. He had known; she saw it in the selfless love with which he looked down upon the dying child between them, and her heart cried out that her punishment was too great! For here was their watch shared at last, and he had no pity for her. She stood altogether overwhelmed, blinded with the tears that blotted out the eager little face upon the pillow. For with a last flicker of the fire of life the Mite knew that a wondrous thing had happened, and in some bright dream yesterday and to-day had become one, and father and mother had come together to tuck her up!

Each held a little hand, and with her baby laugh, how faint and feeble yet how triumphant! the Mite drew and drew until those other hands met upon her heart.

And she, looking up through the rain

of her despair, saw in the eyes that met hers no condemnation, but only love and pity.

So the Mite, whose angel beheld the Father's face, came to earth as His messenger, went home again, her mission ended. In later years there were other happy, healthy children in that nursery, though none ever slept in the Mite's white bed, and not one ever filled the shrine sacred to her in her parents' hearts.—Marcus Hall.

### How They Spent Their Money.

Selfishness—
I kept all my wealth—and I mourn for my loss,
For gold in a skeleton hand turns to dross;
Love, friendship, and gratitude might I have bought—
But I kept all my wealth till it mouldered to naught.

Pleasure—
I spent all my gold—I danced and I sang—
The palace I built with hilarity rang;
Plays, revels, and frolics from even to dawn—
But I lie here with nothing—I spent it—it's gone!

Avarice—
I loaned my good money—at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions, Death plundered me bare—
And this grave that I sleep in belongs to my heir.

Charity—
It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with Death laughing, for here at the grave
In riches unmeasured I found what I gave!
—Robert J. Burdette in The Watchman.

### A Fisher of Men.

One summer's morning a few years ago a strong, well-built young man sat on the dock of a seaside resort waiting for some one to come along to hire his boat for a pleasure party or a fishing trip.

It was a lazy life, but Jack loved his ease, his boat, the sun and the sea, and his vision was completely filled by the situation in which he was placed.

While smoking and half-dozing he unconsciously listened to the conversation of two gentlemen who paused in their leisurely walk to enjoy the view and the breeze and who were speaking quite as a matter of course of the One who came to earth and lived the perfect life among men, and of how the sea, the boats, the fishermen appealed to them for His sake, of the need of Christian work among these people and of the difficulty attending it.

Jack heard their words and unconsciously became interested. In telling the story afterwards he could never explain the impulse that made him spring to his feet, hurl his short, hot, brown pipe as far as possible into the water, and say decidedly:

"There, may my old lazy, rough life go with you," he exclaimed, and turning to the gentlemen, who were surprised to find that they had had a listener, he said:

"I should like to do something to help to make life better and happier for these fishing people and for myself, but I have only myself and my boat and what can I do?"

"Give both to God," replied the older of the two, evidently much impressed.

"Would He take us?"

"Without a doubt. You can read? Yes, then this book will teach you more than we can tell, for that is our boat yonder and it is just about ready to start."

Jack took the small, well-worn Bible, and said in a puzzled way:

"Thank you both for talking of this Friend of yours so that I could hear about Him. But I do not see how I can help."

"You can," said the younger man, "Read this Book, you will find that He is our friend, and Elder Brother, yours and mine. We will pray for you and you must pray for yourself and you can help by believing and by saying that you believe in Him and in His Word. Good-by."

They shook his hard hand in cordial brotherly fashion, and as they ran now to catch the ferryboat that connected with their train on the opposite side of the harbor, Jack's eyes followed them, and he said to himself:

"What they said was true, we do need help, and we are hard to get at. I will give myself and my boat to the Lord, and I will read this Bible and pray and will not deny that I believe."

As he went down the beach to his boat, holding the Bible closely, he said, "I have often taken God's name in vain, for I never expected to feel that He was my friend, but somehow I do."

Jack loved his boat. It seemed almost to be a part of himself. It was all the home he had. He talked to it as if it was a living thing, and now as he ran down the beach and approached the rocking craft he said:

"You know me, my beauty, of course you do, and I have given you away to God; but I gave myself first; it will be God's man sailing God's boat on God's great ocean, but what we shall do or where we shall go or how we shall get a living, we have not much idea. The Book may tell us." He sat down in the sun again, but with the feeling of a man awakened from a stupor, and opening the worn Bible began to read.

Presently two ladies with some children came down the walk, and so absorbed was he that he did not notice that they were looking for a boat until he heard one say:

"I do believe that boatman is reading a Bible. If I supposed he was, I would ask him to take us out in his boat."

Jack looked up, smiled and something gave him courage to say:

"Can I be of assistance?" and he went forward with the Bible open in his hand.

The lady took it from him. "Do you believe it?" she asked.

"Every word, ma'am, but I know so very little."

"We none of us know very much," she replied, much touched. "To believe is our strongest claim to discipleship. We are looking for some one to take us out upon the water for the day, but do not know whom to trust, being strangers here."

"And doubtless having heard that the boatmen were a bad lot here?" interposed Jack.

"Yes," said the lady. "But you are different, I am sure." While she made arrangements for the sail, asking for terms and details of the usual excursions, she turned the Bible in her hand and noted the name on the title page, but said nothing.

The trip was a success in every way, and on their return the boat was engaged for every day during the week.

The lady always came with the children and with friends whom she had invited to enjoy the pleasure, and while the others fished she talked much with Jack, won his confidence and heard the story of the Bible.

"It is a tough crowd along shore," said Jack, "but it is not because they are wilfully bad, but because they know no other way. I am praying that I may be shown how to help them as the gentleman said I should be."

"The gentleman is my husband," said the lady. "He is the new pastor, and we have but just moved to this city. How to reach the people along the shore is the problem nearest his heart, but you have shown him that it is not so difficult as we had feared."

It was not difficult, as subsequent developments showed. First a Sunday School was started and then a mission service. The new minister preached from Jack's boat while the people sat on the shore. Many were converted and led the new and better life. That part of the town was transformed; and Jack was the happiest among the converts because the Lord had honored him by making him a helper, and he is still a fisher of men, a lay worker of great power, a prosperous man who has never taken back that first consecration.

This incident was related to the writer by a person having knowledge of the facts as they occurred, who told it to illustrate the truth that the common people even now hear the Gospel gladly, that it is belief that counts and that kindness, earnestness and love will win hearts where more aggressive methods sometimes fail.—Annie A. Preston, in American Messenger.

### Silence.

We go to the stillnesses of nature when we wish to fill our hearts with the truest music. It was in silence, Wordsworth tell us, that the "voice of mountain torrents" was carried into the heart of the listening boy. In the woodlands, even when birds and winds are silent, there is a constant motion of life that reaches to our consciousness, though it escapes the actual hearing; nothing that lives can be completely still. The gamut of sound that touches the sensuous ear is limited, but there is an infinitude of sound beyond of which we may yet be conscious. Who can suppose that the whirling of our globe through space is noiseless? The thunder and the thrill of its motion surpass the limit of our senses. Our hearing, as our sight, is strictly relative; there are some that hear and some that see more than others, but the degree of differing can only be slight compared with the untold resources of the unheard and the unseen. It is enough for us truly to see and truly to hear that which is possible to us, not to bandage our eyes and stuff our ears with wax. We may dream of another state in which there shall be a fuller seeing and a fuller hearing; but we shall do wisely to exhaust those that we have before we crave better. We have enough to go on with. The rustle of leaves and grass, the ripple of water, have not yet told us all that they have to say; there are still depths to be reached by the twilight singing of a leaf-embowered blackbird, the twittering of a thrush, the rapture of a skylark. The vast and deep breathing of night has a marvelous counter-point of interwoven themes, and more sounds than the science books have yet accounted for. Who shall say that we have yet explored the resources of audible sounds; and what of those that abide in the "vastly halls" of silence?—The Outlook.

# Children's Department.

### Her Sampler.

To think great-grandmother could be
A little girl of eight,
In a pinafore of dimity,
Or sunbonnet sedate.
This Sampler faded now, and worn,
Her childish fingers made;
Each stitch, of patient labor born,
With careful touch was laid.

"Wrought in the eighth year of her age
By Polly Simms," I read.
Ah, what a sober, little sage
Our ancestor, indeed!
In 1700—March—5th day—
These words she doth indite:
"Children, your parents should obey,
'Tis seemly in God's sight!"

The alphabet runs row on row,
In letters large and small;
The numbers—"1-2-3"—below
"Etc.," ending all.
And then, the border stitch around.
So neat and so precise,
In faded crewels, on a ground
Of cunning, quaint device.

Sometimes I seem to see her there,
With her little, busy hands;
Her pretty, smoothly parted hair
Plaited in silken bands.
Sitting sedately on a stool,
Close to her mother's side,
Sewing her "stent," by given rule,
With her watchful eye to guide.

Oh, did she ever romp and play,
And get in mischief, too;
Or did she walk in a formal way,
As she was taught to do?
This little Puritanic maid,
Whom I can seem to see,
Sorting her silks, of somber shade,
Her Sampler on her knee!

—St. Nicholas.

### The Travels of a Fox.

A fox digging behind a stump found a bumblebee. The fox put the bumblebee in his bag, and traveled.

The first house he came to he went in, and said to the mistress of the house: "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and out flew the bumblebee, and the rooster caught him and ate him all up.

After a while the fox came back. He took up his bag, and he saw that his bumblebee was gone, and he said to the woman: "Where is my bumblebee?"

And the woman said: "I just untied the string, and the bumblebee flew out, and the rooster ate him up."

"Very well," said the fox, "I must have the rooster, then."

So he caught the rooster and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house: "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and the rooster flew out, and the pig caught him and ate him all up.

After a while the fox came back. He took up his bag, and he saw that his rooster was gone, and he said to the woman: "Where is my rooster?"

And the woman said: "I just untied the string, and the rooster flew out, and the pig ate him all up."

"Very well," said the fox; "I must have the pig, then."

So he caught the pig and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house: "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

"Yes," said the woman.

But as soon as the fox was out of sight, the woman just took a little peep into the bag, and the pig jumped out, and the ox gored him.

After a while the fox came back. He took up his bag and saw that his pig was gone, and he said to the woman: "Where is my pig?"

And the woman said: "I just untied the string, and the pig jumped out, and the ox gored him."

"Very well," said the fox; "I must have the ox then."

So he caught the ox and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house: "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight, the woman just took a little peep and the ox got out, and the woman's little boy broke off his horns and killed him.

After a while the fox came back. He took up his bag and he saw that the ox was gone, and he said to the woman: "Where is my ox?"

And the woman said: "I just untied the string, and the ox got out, and my little boy broke off his horns and killed him."

"Very well," said the fox; "I must have the little boy, then."

So he caught the little boy and put him into his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house: "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

The woman was making cake, and her children were around her, teasing for it.

"Oh, ma, give me a piece!" said one, and "Oh, ma, give me a piece!" said the others.

And the smell of cake came to the little boy weeping and crying in the bag, and he heard the children beg for the cake, and he said: "Oh, mamma, give me a piece!"

Then the woman opened the bag and took the little boy out, and she put the house dog in the bag in the little boy's place. And the little boy stopped crying and joined the other children.

After a while the fox came back. He took up his bag, and he saw that it was tied fast, and he put it on his back and traveled deep into the woods. Then he sat down and untied the bag, and if the little boy had been in the bag things would have gone badly with him.

But the little boy was safe at the woman's house, and when the fox untied the bag the house dog jumped out and caught the fox and killed him.

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—Robert L. Stevenson.

### An Adventure of Ten Little Girls.

Ten little girls were on their way home from school. There were Eunice and Lucy and Jane and Susan and Nancy and Martha and Ruth, besides the three Marys—Mary Fox, Mary Lyon and Mary Lamb.

Mary Fox was talking.

"Let's go over in the pasture and see those dear little lambs," she said.

"Oh, I'm afraid of the sheep," gasped Susan.

"They won't hurt you," Ruth assured her. Come!"

The three Marys were already over the fence. The rest followed, timid Susan at the end of the line.

For an instant the sheep stared at their visitors, then the leader turned suddenly and vaulted over a low stone wall into another field, and the rest dashed after him. It was over in a minute; and the sheep pasture was left in sole possession of the ten little girls.

They looked at one another with frightened eyes.

"I wish we hadn't done it!" moaned Mary Lamb, and the nine others said they wished they had not, too.

"What will Mr. Cross say?" cried Jane.

"Jim Tucker says he is just like his name. O dear! O dear!"

"O dear! O dear!" echoed the nine others.

"Maybe the sheep will run away and never come back," said Nancy.

"I think we ought to go and tell Mr. Cross," ventured Mary Lamb.

"Oh, I don't dare!" Mary Lyon said.

"I don't dare either," said Mary Fox.

And the seven others said they did not dare, too.

"I dare," said Mary Lamb. "Anyway, if I don't dare, I'll go if you'll go with me."

The nine agreed to go, and they turned down the road that led to Mr. Cross's home.

Mr. Cross was sitting on the back piazza and when he saw the ten little girls coming round the corner of the house, a big smile spread over his face.

"Well, well!" he said. "Have you all come to call on me? Let's see—ten of you! Well, well, I'll have to get some chairs, won't I?"

Mary Lamb, with a very scared face, said they could not stay to sit down, and then she told about the sheep and how they had run away.

The smile on Mr. Cross's face had been growing bigger and bigger and bigger, till now it broke into a funny, chuckling laugh that made Mr. Cross shake all over.

"Well, well!" he ejaculated. "So the whole flock jumped over the wall, did they? Well, I can't blame 'em much. Why, when I was a boy, if I had seen ten little girls coming to get acquainted with me, I'd have jumped over a stone wall myself! Ho, ho, ho!" and Mr. Cross laughed and laughed, till the ten little girls would have laughed, too, only they could not quite, they were so scared.

"We're so sorry," said Mary Lamb.

"Yes, we're so sorry!" said the nine others.

"It was all my fault," confessed Mary Fox, bravely. "And, oh, do you suppose they're lost forever'n ever?

"You come and see!" chuckled Mr. Cross, and he took his hat down from a peg, and he and the ten little girls went back to the sheep pasture together.

Over the fence they scrambled, and then Mr. Cross took a little whistle from his pocket and blew it softly.

In a minute the head of a big sheep appeared, and before the ten little girls had time to think the whole flock

were back in their own pasture, and were coming straight for Mr. Cross.

"Oh!" cried Susan.

"Oh, oh!" cried the nine others.

Well, well, well!" said Mr. Cross. Don't mean to say you're afraid? Well, well, they'll be the 'fraidest. S..."

And even then the sheep had stopped, hardly knowing whether to come on or to turn back.

"Needn't be a mite afraid," Mr. Cross said to the ten little girls huddled close behind him, and then he blew softly again on his whistle.

At that the sheep came forward, and the ten little girls were half-frightened and half-delighted to see how tame they were, and how they fairly tumbled over one another to poke their noses into Mr. Cross's pockets to get the salt which was there.

"Isn't he nice?" exclaimed Mary Lamb, after the ten little girls had bidden Mr. Cross a laughing good-bye.

"Isn't he?" echoed the nine.

"I think Jim Tucker was the cross one," said Mary Fox.

"Anyway, Mr. Cross isn't cross!" declared Mary Lyon.

And that made the ten little girls laugh all the way home.—Youth's Companion.

### Sulks.

Sulky little Susie
Didn't want to play.
Winsome little Willie,
Came along that way.

Sulky little Susie
Sputtered, spat and hit.
Winsome little Willie
Thought she had a fit.

Norman Butts, the gard'ner,
Came at Willie's call,
Sulky little Susie
Felt a water-fall.

Let this be a lesson
And a warning, too,
Lest, like sulky Susie,
Something fall on you.

### A Strike.

The snow was deep in the paths, the barn door hard to open, and the axe dull on the morning when Phil and Harold decided to go on a strike.

"I'm tired of chores," said Harold. "Bill and Jack Lee never have anything to do out of school."

"But isn't that because they live upstairs in a flat, and there's nothing to do?"

"I don't care why 'tis. I only know I've had enough of chores. Lessons, out of school, are enough for any boy."

"Sam Dunn could just as well do them all the time."

"Let's strike work," said Harold. "Father's away. It would be a good time."

"Strikes are all the go," admitted Phil.

"Let's do it," eagerly. "We can try how it works, anyway."

"And declare it off if it didn't work well."

So, on the following morning, as the boys left for school, a placard was posted outside the kitchen door with the words:

"A strike is on. No more chores for boys. Phil, Harold."

Nora, the maid in the kitchen, called Mrs. Allen to see it, and the two, in some amusement, made arrangements which seemed to involve something like a strike of their own.

So, when the young strikers returned at noon, they found the house quiet, the key of the back door under the mat, as always understood at times when there was nobody at home.

It was easy to guess that mother had gone on one of her very frequent visits to her parents, who lived at the other end of the town, but there appeared no reason for the absence of Nora, and there was some grumbling as the two realized that no preparation had been made for dinner.

"Never mind, we can find plenty to eat."

They made a cold lunch and at supper time ate what was left of it.

"Boys don't need to be so particular pampering themselves," Harold assured his brother.

"No, indeed. Fancy if we were camping. Things would be much rougher than they are here."

But it was rather comfortless to find their bed unmade, and their room in confusion in which they had left it on rising. And when, in the morning, they went to the kitchen with its array of unwashed dishes from their meals of the day before, they were quite ready to agree that it was like camping with the fun left out.

Other parts of the house were warm, for Sam Dunn took care of the furnace; but there was no fire in the kitchen.

"I'm not going to eat cold stuff this morning," declared Phil. It's odd if we can't get a breakfast for ourselves. Here are some eggs. Anybody can cook eggs. And we will have milk toast."

"But where's the milk?" said Harold. "I've been looking for some, but there's only a little drop left from last night."

"I wonder if nobody's looking out about milking the cow, now that Nora's taken herself off,' said Phil, in great discontent. "Well, we'll have coffee."

After a laborious three-quarters of an hour they sat down to a muddy mixture they called coffee, missing sorely the fresh milk which Sam Dunn, under instructions, had carried away with him when he milked.

"Can't you make better toast than this?" growled Phil. "One side burnt and the other side raw."

"Well, you boiled the eggs, and they're like bullets."

"If we waited for them to boil soft, we'd be late for school."

Phil presently pushed back his chair in disgust.

"How long do strikes last?" he said.

"I'm thinking this one has lasted about long enough for me.'

"Me, too. It hasn't worked well at all."

The paths were cleared of snow, kindling cut, and other small duties attended to. Then another placard was hastily prepared:

"Strike's off. Phil, Harold."

As the two strikers guessed might be the case, on their return at noon, Nora was in the kitchen, having much enjoyed her short holiday. Everything was in pleasing preparation for a comforting meal. Mother sat down to it with them, looking as if nothing unusual had been going on, but the boys felt a little foolish.

"We—didn't calculate on you and Nora going on a strike, too," at length said Phil.

"I suppose not!" said mother. "But you must acknowledge that it was a good time for us to do it, when there were no boys ready to bear their own little share of the every-day burdens. Things you know cannot run smoothly unless each one does his faithful, willing best in the business of home-making."

"I think we both know that," said Phil, with a rueful shake of his head, with the remembrance of the discomforts of the last twenty-four hours.—Sydney Dayre.

---

There is one element that is worth its weight in gold, and that is loyalty. It will cover a multitude of weaknesses.

### Wayside Friends.

A tortoise-shell cat lay basking in the sun on the warm bank under the cedar hedge. It was the first bright day after a long, cold storm, and she felt the sun warm her poor old bones, and stretched herself on the fragrant cedar twigs that made a thick carpet on the bank, and purred. She was old and ragged, but one saw that she had been a fine cat in her time.

Presently there came along a kitten; and when the old cat looked, she saw that it was a tortoise-shell kitten, and her heart warmed to it.

"Come and sit here," she said. "Your fur will soon dry in this sunshine, and we can talk together."

So the kitten, who was wet and draggled from sleeping in wet leaves, came and sat down on the bank, and for some time the two blinked and purred in silence.

"Tramping?" asked the cat.

"Yes," said the kitten.

"Poor work?" said the cat. "I have been at it for some years now, and I have had enough. Now I am going to try for a home in this house. I have watched it for several days. They have fish often, and the cook is good-natured and careless. I think it will be a good place for me to end my days in."

"That sounds pleasant," said the kitten. "I am rather tired myself, and have a lameness in one toe."

"Two are better than one," said the cat. "We should do well together, for you have more spring in the joints, and I more wits in the head. Let us be partners?"

They agreed, and the old cat bade the kitten go in first to the house. "Dance and play and make yourself agreeable," she said. "I will attend to the rest."

So the kitten watched her chance, and when the door was opened she ran into the house, and danced and played and made herself agreeable.

The people said, "Oh, what a dear little kitten! We must keep her, because she is so young and merry." And they kept the kitten and made much of her.

By and by the old cat came in, and she dragged one foot after another and moaned, and seemed very miserable. And the people said, "Oh, what a poor, forlorn old cat! We must really keep her, because she is so old and feeble." So they kept her, too, and made much of her, and every one supposed that the two were mother and child.

Time went on, and both cats grew fat and handsome. One day the mistress of the house said, "We must get rid of one of these cats. They catch nothing, and they eat a great deal, for the cook is careless."

"Why not get rid of the cook?" asked the master, for he liked the cats. But the mistress said that would not be convenient.

Then one said. "Let us keep the kitten, for she is merry and frisky?" And another said, "Let us keep the old cat, for she is grave and sedate.' And the two cats sat side by side on the hearthrug and listened. They knew it was best to keep very quiet for a while.

"What shall you do?" asked the kitten, after a time.

"I must catch mice!" said the old cat. "I feared it would come to this. And what shall you do?"

"Tramp again," said the kitten. "The leaves are falling dry and yellow, and it will be fun to go scampering among them, and to hunt for squirrels in the brown woods. I have had enough of four walls and cooked things in a saucer."

The old cat stretched herself and yawned wearily. "Go!" she said. "You are a cat of spirit. I was such at your

age, but now my joints are stiff, and I must work for my living like a human being. It is hard, but what can I do?"

So the kitten went away; and the old cat caught two mice a week, which was all she could bring herself to do. But the family was satisfied, and so she lived on in the new home.—Laura S. Richards, in Youth's Companion.

### For Spellers.

When "ei" and "ie" both spell "ee"
How can we tell which it shall be?
Here is a rule you may believe,
That never, never will deceive,
And all such troubles will relieve—
A simpler rule you can't conceive.
It is not made of many pieces,
To puzzle daughters, sons, or nieces,
Yet with it all the trouble ceases:
"After C, an E apply;
And other letters, "I."
Thus a general in a siege
Writes a letter to his liege.
Or an army holds its field
And will never deign to yield
While a warrior holds a shield,
Or has strength his arm to wield.
Two exceptions we must note,
Which all scholars learn by rote;
Leisure is the first of these,
For the second we have seize.
Now you know the simple rule,
Learn it quick and off to school!

—Tudor Jenks, in St. Nicholas.

### Eyes That See.

A little girl entered the study of Mezeral, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel!" he said

"I don't need any," was the reply.

Then very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of those wasps?" he asked as he pointed to a puddle in the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose. "I notice that they fly in pairs," he said. "One has a little pellet of mud, the other nothing. Are these drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'doing nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

---

The tiniest dewdrop hanging from a grass blade in the morning is big enough to reflect the sunshine and the blue of the sky. We do not need to do great things to show the love and kindness which fill our hearts. Little sacrafices and self-denials mirror that inner life as the dewdrop mirrors the blue of heaven.—Children's Friend.

---

The men and the women who are doing good work in our Christian schools are conservators of all that is most precious in our civilization. An intelligent public opinion ought to see to it that these faithful public servants shall be esteemed very highly in love for their work's sake. This "esteem" includes recognition, appreciation, and co-operation.

---

The glory is not in the task, but in the doing it for Him.—Jean Ingelow.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

**BRUNSWICK INN,**
WAYNESBORO, VA.
Open June 1 to October 1. In heart of Blue Ridge Mountains. Delightfully cool and invigorating.
Mrs W. A. Williams,
Manager.

**Blue Ridge Springs**
BOTETOURT COUNTY, VA.
ON NORFOLK & WESTERN R. R.
Dr. Alfred P. Upshur, House Physician.
Phil F. Brown, Proprietor.

**MOUNTAIN BOARD.**
Virginia mountains. A restful place for quiet people. Airy house; shade; milk; ice. City references.
M. S. BOYDEN,
24jul-2t Cismont, Albemarle Co., Va.

**HILLCROFT**
Colonial mansion; home of graduate of J. H. H. Training School, Baltimore, Md. Open to Consumptives. Elevation 1,000 feet. One-half hour ride from Philadelphia. Size, number of windows in each and beauty of rooms unsurpassed. Cool, restful and quiet. No mosquitoes. Booklet. Address
Miss S. BRADLEY,
Hilltown, Bucks Co., Pa.

**SUMMER BOARDERS.**
Boarders at "Seven Oaks," near mountains. Fine neighborhood, pool, library, post office and church convenient.
Mrs. SHACKLEFORD,
10jul-3t* Cismont, Albemarle Co., Va.

**MASSANETTA SPRINGS,**
NEAR HARRISONBURG, VIRGINIA.
The water cures Malaria, Nervous Prostration and Kidney and Stomach Troubles. Write for terms.
W. T. HINTON, Prop.,
Penn Laird, Va.

**COUNTRY BOARD.**
A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

**COUNTRY BOARD AT LEGO.**
Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

**COUNTRY BOARD.**
Boarders wanted in country home. Five minutes walk from C. & O. trains, on James River Division. 100 miles from Richmond. Two trains daily each way. Plenty of fruit, excellent freestone water. Healthy locality, large grounds, fishing. References exchanged. Terms on application.
MISS E. B. SIMPSON,
Midway Mills, Nelson Co., Va.

**JEFFERSON PARK HOTEL,**
**Near University, Va.**
Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,
Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

**Church League of the Baptized**
A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**A Room for Sick Working Girls**
"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

**Help Furnished.**
We furnish white or colored women for cooks or maids; men and boys for hostlers, housemen and farm work. Your communication will have prompt attention.
LEE TODD, Richmond, Va.

**POSITIONS SECURED.**
For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New Jersey, Indiana, Iowa, New York State, &c. Salaries $500 to $850.

*Best Seal for Jelly Glasses*

The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined
PARAFFINE
when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted paraffine after closing.
Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.
STANDARD OIL COMPANY
(Incorporated)

ESTABLISHED 1877.
**Retreat for the Sick**
**319 N. 12th Street, Richmond, Va.**
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**ANNUAL STOCK TAKING SALES NOW ON**
**BIG REDUCTIONS IN ALL CLASSES OF GOODS.**
We mention a few:
$5.00 Leather Bags for $1.67.
$1.50 Popular Fiction, for 45 cents.
3 for $1.00.
$3.00 Art Pieces for $1.00.
Fine Paper and Envelopes at half prices.
LYCETT STATIONERS,
317 N. Charles Street.
Baltimore, Md.
Engravers—Booksellers—Importers.
Store closes at 5 P. M.
Saturdays, 1 P. M.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

### The Holy Spirit and "Fire."

Mr. Editor: It may appear to some a small matter, but I do not consider it a small matter to wrest any Scripture from its context and apply it to teach truths not contained in it. It is nothing short of dishonest exegesis just as inexcusable if ignorantly done.

One writing on the subject of Pentecost, quotes the words: "I am come to send fire on the earth," as referring either prophetically or otherwise, to the descent of the Holy Spirit at Pentecost.

In the first place "fire" is nowhere used in Scripture to symbolize either the Holy Spirit or His actions. We read of the fire of His fury and of His jealousy; that He will come with fire; that He will plead with the world with fire and the sword, and that our God is a consuming fire; but never that the Holy Spirit is fire, or acts like fire.

In the next place the word "fire" in the text quoted has no reference whatever to the descent of the Holy Spirit at Pentecost. There is no promise of Christ that will bear the slightest resemblance to such an idea.

Let us turn to Luke, where the words are found: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you nay; but rather a division; for there shall be from henceforth five in one house divided, three against two, and two against three," etc.

In the Gospel according to St. John we read that "there was a division among them because of Him." Fire would therefore symbolize discriminating judgment—a theme kept in view by the writers of both Testaments.

"I will bring the third part through the fire, and will refine them as silver," etc. "He shall sit as the refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver."

St. Paul writes: "Every man's work shall be made manifest . . . . because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Such was to be the action and result of the fire here.

His words imply that this fire was already kindled: "If it be already kindled, what will I?" This is equivalent to His words on another occasion, "What shall I say? Father, save me from this hour? But for this cause came I unto this hour." Its first hot breath He felt in Nazareth when they in anger put Him out of the city to kill Him. He knew its fierce flame must reach Him, the Sin-offering—this was His baptism—and on Calvary it swept over Him in all its fury; but He being the pure gold it harmed Him not.

Lastly the only place where the terms Holy Spirit and "fire" are mentioned together, they are spoken of separately, "He shall baptize you with the Holy Ghost, and with fire." The former was fulfilled at Pentecost, the latter began to be fulfilled with the first persecution mentioned in the fourth chapter of Acts. If the writer had read the account in Acts more carefully, he would have seen that the "cloven tongues" were not fire, but "as, or like as of fire." That is to say, they resembled fire.

L. R. Combs.

---

Mrs. J. Addison Hayes, daughter of Jefferson Davis, died at her home in Colorado Springs, Col., Sunday, June 18. A dispatch from Colorado Springs states that memorial services would be held in St. Stephen's church and in Grace church, Colorado Springs, and special services at St. Paul's church, Richmond, Va. Her ashes will rest near the grave of her father, in Hollywood Cemetery, Richmond.

### The Lawyer and the Pastor.

A short time ago the writer listened to a conversation between a very spiritually-minded, large-giving lawyer and his pastor. The lawyer's Sabbath school class habitually reported collections much in excess of all others. The pastor, noting the fact, the lawyer replied:

"Why don't you preach upon the duty of the Lord's tenth? It was sanctioned by the Saviour and proportionate giving was emphasized by Paul. The people need reminding, and it pays soul and purse."

"Ah," rejoined the preacher, "that is it; I don't want to teach the people to give from the wrong motive."

"That is," said the lawyer, "the child who obeys his father and receives the promised reward, is less worthy than the child who pays no regard either to the command or its reward."

"Oh, I meet the difficulty," replied the preacher, "by presenting the general duty of giving."

"Perhaps that is the reason," suggested a third person, "that all the remainder of this large Sunday School, having the general indefinite idea of giving, gives little more than this one class."

Then the pious lawyer said: "You can't make motives for people, but you can present God's plans and God's promises. I state a case to a jury and put it in as strong light as I think I should and then rest it. My duty ends there."

"Could not a man," said the third, "begin to obey God from a selfish motive and come to a better one by that? St. James says the 'doer . . . . shall be blessed in his deed.' The ten lepers asked cleansing from a material, selfish motive, and one by that was filled with gratitude, giving glory to God."

"Well," replied the lawyer. "We preacher; "but we commonly think seeking health a more worthy motive than seeking wealth."

Number four, having stopped to listen, said: "What about a poor man in need of help to shelter his wife and little ones? What of that motive? that means money."

"That means money, emphatically," said the lawyer, "and it means more. It means faith in God; it means trust. And the lowest kind of trust in God is better than none. It is better than any kind of trust in man and will do more for a man who holds on to it. It shows he is setting in toward right and will 'get there' one day. Get your Bibles; we are not wiser than God. Look over in Psalms, I forget which, where God says He will help men for no other reason than 'because they trust in Him'—motive enough for God. Yet, I recall; it's the last verse of thirty-seventh Psalm."

"Ah, brother," said the preacher, laughing, "you know very well if a lawyer has no case, he can create one."

"Well," replied the lawyer. "We lawyers would be kept busy if there were such neglect of justice and commonsense in men's business partnerships as there is in that partnership every man holds with God. For instance, a man comes to me and says, 'I am running a business in which B is silent partner. I understand if I give him his portion of the gains, it will be better for me—will pay me financially in the end. But I can't think of being actuated by such motives; I prefer to say nothing about his share, indeed, not to trouble myself to find out what his share is, but just liberally hand out a dollar or two when he comes around.'" Then the lawyer warmed up and said, his gray eyes dilating, "wouldn't a lawyer smoke out such a natural born fool!"

The writer heard no more. The lawyer's class still exceeds in the collections, the pastor is still silent unless the plans of Victor Hugo and Bellamy may be thought in the line of giving. God's plans wait.—The Christian Steward.

---

Simple neglect in relations that imply affection and naturally elicit expression seems to be the practice of some persons from whom better things might be expected. Faithful and loving hearts are hungry for what is thus denied. Whatever the ostensible excuse, there is always in this neglect an element of selfishness in one or more of its ugly forms.

---

Which is the first in your life, fee or fealty? Ruskin said, "If your fee is first and your work second, fee is your master, and the lord of fee, who is the devil, is your lord. So, there you have it in brief terms: Work first, you are God's servants; fee first, you are the fiend's."

---

More and more does it seem that the unnatural and unscriptural union of Church and State is coming to an end in all Christian lands. And everywhere this effect seems to follow. Believers, relieved of this anomalous and indefensible arrangement, are delighted to find how close is their actual union on higher grounds.

---

Our love must make long marches, and our prayers must have a wide sweep. We must embrace the whole world in our intercessions.—C. H. Spurgeon.

---

Blessed are the joy makers.—Oliver Wendell Holmes.

SHOPPING
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## MARRIED.

MEADE--EWART.—June 30, 1909, at Grace Cathedral, Topeka, Kansas, by Bishop F. R. Millspaugh, assisted by Dean Kay, Miss MARY MEADE, eldest daughter of Mr. John Macky Meade, of Topeka, to Mr. TORRANCE J. EWART, of the same city.

Miss Meade belongs to the Virginia family and finished her education at Winchester, Va., at the Episcopal Female Institute.

## DIED.

HAYMAN.—In Norristown, Pennsylvania, Monday, July 19, 1909, JULIA AUGUSTA HAYMAN, daughter of the late William and Juliana Hayman, of Georgetown, D. C.

ABBOTT.—In Richmond, Va., 30th of June, 1909, BETTIE MUTTER ABBOTT, widow of Walter Randolph Abbott, eldest child of the late Alexander and Eliza M. Duval.

TRAPIER.—Entered into eternal rest, in Raleigh, N. C., on July 9, 1909, EDWARD SHUBRICK TRAPIER, son of the late Rev. Richard S. Trapier, of Charleston, S. C., aged 69 years.

## OBITUARY.

### Mrs. Bettie Payne Wirt.

Whereas, it has pleased God in His wise providence to call home a faithful and devoted worker, Mrs. BETTIE PAYNE WIRT, be it

Resolved, First, That we do hereby express our sincere and hearty appreciation of her useful life and great service to this Society, of which she was for nearly a quarter of a century the honored and beloved president; and our deep sympathy with her family in their bereavement.

Secondly, That a copy of this resolution be sent to each member of the bereaved family, to the Southern Churchman, and to the local paper, and that a copy be spread upon the minutes of this Society.

WOMAN'S AUXILIARY, ST. PETER'S CHURCH, WASHINGTON PARISH, VA.

## APPEALS.

### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed) THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

### Missionary Needed in Oklahoma.

There is pressing need for a missionary, priest or deacon near to priests's orders, in an Indian Mission in Oklahoma. The mission, with a day school already supplied with a tried and efficient teacher, is nine miles from Fay, Oklahoma, a postoffice on the railroad. There is a rural free delivery mail every day. White companionship there is little of, and it is not attractive in that regard. The Indians, Cheyennes, are all friendly and safe neighbors, but Indians are not all Christians, nor chiefly so. There are over forty children in the day school, and a growing number of adult Indians accessible to missionary effort. There is an Indian deacon as interpreter. All preaching must be through an interpreter so far as it is to adults. What is wanted is a man and his wife, in sound health, out-door people, the man willing and able to care for his horses, garden, &c., the wife physically and experimentally capable of "doing her own work" while instructing Indians, girls and boys to help her to do it, for her relief and their training. It is a good field and growing. People born in a Southern climate are best suited to our long, warm summer and short, mild winter.

Extreme ritual is not practicable nor called for. Plain, simple teaching and personal work in chapel and camp are needed.

Bishop Brooke, No. 427 West 9th street, Oklahoma City, would like to hear from such workers who could volunteer.

F. K. BROOKE.

## APPEALS.

### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

THE BOARD OF MISSIONS

is the Church's Executive Body for carrying on its Missionary Work.

The Church is aided in 30 Home Dioceses, in 18 Domestic Missionary Districts, and in 8 Foreign Missionary Districts.

$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

A. S. LLOYD, General Secretary.
E. WALTER ROBERTS, Assistant Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1.

## WANTS.

WANTED—A POSITION AS TEACHER IN a private family. Can teach the usual branches, English, Latin, French and piano. Address Miss Rouzie, Dunbrooke, Va. 24jul-3t*

WANTED—TEACHERS WANTED FOR PRIvate boys' school in Piedmont Virginia. Must be gentleman of culture. For particulars, address Principal, care Southern Churchman. 24jul

WANTED—A YOUNG LADY WITH EXPERience desires a position as teacher for coming session. Qualifications: English, Latin, French and music. Children under 12 preferred. Best references given and required. Miss Sue Gordon Lewis, Lynnwood P. O., Rockingham county, Virginia. 24jul-3t

WANTED—C. E. GRADUATE OF A Northern University who is also an A. B., with four years' experience as a teacher, desires a position in a college or secondary school, to teach engineering, mathematics or science. No. 65, care of Southern Churchman. 24jul-3t*

WANTED—A POSITION AS GOVERNESS. English branches, Latin and music. Address Miss Boyd, 1229 N. Main street, Charlottesville, Va. 1t*

WANTED—POSITION IN HIGH SCHOOL, graded school or private family. Branches: English, Latin, French, music (instrumental). Experience—good testimonials. References exchanged. "Q," Keswick, Albemarle county, Va. 24jul-2t*

WANTED—BY A LADY, POSITION TO teach in family. English branches and beginners in music. Good references. Address R. F. D. No. 2, Box 10, Marshall, Va. 24jul-3t*

WANTED—A POSITION AS TEACHER IN private family, by a graduate of Blackstone Female Institute. For further information apply to Miss Margaret Headley, Sharp's, Va. 24jul-3t*

WANTED—AN EXPERIENCED TEACHER in home school, to teach the usual English branches and mathematics, also French and music. References desired. Address Rev. J. J. Clopton, 349 Main avenue, Weston, West Virginia.

WANTED—SITUATION AS GOVERNESS to teach small children. English branches and music. References exchanged. Address Miss E. V. Pirkey, Grottoes, Virginia. 24jul-2t*

WANTED—A GOOD WORKING HOUSEkeeper for all year round, at a large country place. Salary twenty dollars per month. References required. Address P. O. Box 752, Richmond, Va. 24jul-3t

WANTED—YOUNG LADY OF RESPONSIbility, fond of children, wishes position to take charge of and teach small children, or as secretary. Knowledge of bookkeeping and stenography. Address No. 65, care of Southern Churchman. 24jul-3t*

WANTED—BY A YOUNG LADY, A POSItion to teach in a private family. References. Address P. O. Box 8, Tappahannock, Virginia. 17jul-4t

## WANTS.

WANTED—BY AN EXPERIENCED AND successful teacher, a situation in private family. Qualifications: English, French, music and object drawing. Please answer before August 1st, X. Y. Z., Keswick, Va. 17jul-2t

WANTED—BY A B. A. OF HAMPDEN-Sidney College a place as teacher in a school, or as tutor in private family. Refers to College Faculty and Rev. C. B. Bryan, D. D. Address J. G. Scott, 144 High street, Petersburg, Va. 17jul-4t

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—MIDDLED-AGED MAN—school teacher preferred—companion for old man, for summer months. References required. Address Lock Box 123, Berryville, Va. 17jul-2t

WANTED—A GRADUATE OF THE EPIScopal Female Institute of Winchester, Va., desires a position as teacher in a private family. Address Box 132, Tappahannock, Virginia. 17jul-4t

WANTED—A POSITION TO TEACH. MUsic a specialty. References. Address No. 62, care Southern Churchman. 17jul-3t*

WANTED—A LADY OF REFINEMENT wishes a position as nurse and companion to lady; will keep house, care for linen room. References exchanged. Address Y, Box 312, Lexington, Va. 17jul-2t*

WANTED—BY A GRADUATE OF GOOD school, position as governess. English branches, Latin, French, German and music. Good references. Address Box 13, Withams, Va. 17jul-4t*

WANTED—BY A LADY OF WIDE EXperience a position as teacher or lady superintendent chaperon. Thorough in English, French, German and music. Address Successful, care of Southern Churchman.

WANTED—BY A YOUNG LADY OF EXperience, a position as teacher or companion. References. Address, stating terms, (Miss) L. H., Oak Grove, Va. 17jul-3t

WANTED—A SITUATION FOR THE COMing term by an experienced teacher. Qualifications: English, French, Latin, music. Art a specialty. Has no objection to traveling. References exchanged. Address Miss St. Leger, Ruther Glen, Virginia. 17jul-3t

WANTED—A THOROUGHLY QUALIFIED and experienced teacher desires a position. Branches: Mathematics, Latin, modern languages, English classics, music, art. Address Miss M. G. Armistead, Loco, Va. 10jul-3t

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—A LADY OF EXPERIENCE desires a position as companion, or as teacher in private school or family. English, Latin and music. Address Miss Barber, Sharp's, Va. 10jul-4t

WANTED—POSITION AS GOVERNESS or music teacher by young lady of experience. Best references given. Address No. 61, care Southern Churchman. 10jul-4t*

WANTED—A POSITION AS TEACHER IN a public or private school. Qualifications: The usual English branches, Latin and mathematics. Address Miss Dashiell, 11 South Laurel street, Richmond, Va. 10jul-4t

WANTED—A REFINED EDUCATED lady, of the Episcopal faith, to take charge of a widowed gentleman's home and little boy seven and one-half years of age. Child is normal, healthy, very intelligent, and affectionate in his disposition. Residence in the beautiful and climatically delightful little city of Colorado Springs. State age, health, education, experience with children, and amount of salary expected. Must be willing to take position for at least one year, with the purpose of giving faithful and unremitting attention to the duties of the position. Address 1516 North Nevada avenue, Colorado Springs, Colorado.

# The Household.

### Summer Salads.

By Caroline French Benton.

The best way to plan for salads is this: Have the heavy ones with mayonnaise, or boiled dressing if you use that, for luncheon or supper, never for dinner. For that meal have only some light cooked vegetable, or plain lettuce, or a mixture of lettuce and fresh vegetables, and serve it with what is called a French dressing; that is, a little oil mixed with a tiny bit of vinegar or lemon juice and a pinch or so of salt. That makes the best sort of a salad to go with a hearty meal. Fruit salads are of two kinds: one is made of the plain fruits mixed with sugar syrup and served as a desert or at the beginning of a meal, and the other is fruit put on lettuce with French dressing poured over or occasionally mayonnaise; this is used either for luncheon or dinner in the regular place of the salad, after the meat and before the dessert.

So many people object that they do not like olive oil, and so many more complain that they find it too expensive for daily use, that it is necessary to repeat over and over that if one does not like oil, it is because too much is used in the dressing, and that, properly put together and used in small quantities, no one should detect any special flavor, but rather a delicate addition to the taste of the base of the salad. Nothing is more wholesome than oil; many people with poor digestion are taking it to-day as medicine, in doses of whole tablespoonfuls, and they learn to like it even in this heroic measure. Just a little on lettuce or some other vegetable anyone can learn to like with no difficulty.

If you are to use cooked dressing be very careful to put in little vinegar, less mustard, and plenty of beaten egg, and always before putting it on the table beat in a little cream to make it lighter and better. Here is a good rule:

Beat light the yolks of two eggs, add two tablespoonfuls of vinegar, one small teaspoonful of salt, and a saltspoon of cayenne or other pepper. Cook over hot water till it thickens, and put it away to cool. When it is to be used whip half a cup of cream and beat it in well; if you have no cream use instead the stiff white of one egg.

As to mayonnaise, that is simply made in this way; take a cold bowl and a Dover egg beater; begin by whipping very stiff the yolk of one egg; then add drop by drop the oil, beating all the time, until the egg grows so thick you can scarcely turn the beater; then thin with a half teaspoonful of vinegar or lemon, and add more oil, putting it in more quickly this time; repeat till you have a cupful or more, leaving it very stiff at the last. Add salt to taste, and if you choose, a tiny bit of cayenne. This will keep on ice for a week; if it separates and the oil rises, add a little lemon juice and stir it and it will become perfect again.

---

Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and not infrequently the most beautiful flowers are seen growing out of the crevices of the rocks. Thus it is with many of the neglected books of the Bible.—William M. Taylor.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

*Northwestern Mutual Life Insurance Company*

Is paying out and investing in both VIRGINIA and NORTH CAROLINA More than it receives from these States

New Business in Virginia 1908: **$2,147,800**

Larger than any other Company.

Gain in Insurance in Force in Virginia 1908: **$1,374,975**

60 Per Cent. More Than the Next Largest.

T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
Richmond, Virginia.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, JR., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

GOWAN'S PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

Write for
The Schmidt Quarterly.
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

**Organists and Choirmasters.**

CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***
Ask for Booklet D1.
AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

## CHURCH FURNITURE
## STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN SILVER, BRONZE, BRASS, IRON, WOOD, GLASS, MARBLE
TO WERKE ARTWORKS 27, 29 W. 23 NEW YORK



## MENEELY BELL COMPANY,

22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

## ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.




## YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1882.

THE
## VIRGINIA FIRE & MARINE Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# 1854 WOMAN'S COLLEGE 1909

## RICHMOND, VA.

OFFERS unsurpassed advantages in Letters, Science, Art Elocution and Music. Carefully arranged courses of study lead to the degress B. Litt., B S., B. A., M. A., and B. Music. Large and able Faculties, trained in the best Universities and Conservatories of this country and Europe. Half-million dollars just subscribed for Woman's College and Endowment Fund. Several thousand dollars now being spent for th rough renovation of main building and enlarged equipment. Terms moderate. Send for catalogue.

JAMES NELSON, M. A., LL. D.,
President.

## UNIVERSITY OF VIRGINIA

HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA

Letters, Science, Law, Medicine, Engin'r'g

**Loan Funds Available**

to needy and deserving students. $10 00 covers all costs to Virginia students in the College. Send for catalogue.

HOWARD WINSTON, Registrar,
University P. stoffice, Va.

## HERNDON SEMINARY

HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains. From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to

THE MISSES CASTLEMAN,
Herndon, Va.

## Mary Baldwin Seminary

**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal,
Staunton, Va.

## St. Agnes School FOR GIRLS

**ALBANY, NEW YORK.**

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15 Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## Cownes Home School.

**For Girls. Near Aylett, Va.**

Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars THE SOUTHERN EDUCATIONAL BUREAU. Raleigh, North Carolina.

**VIRGINIA MILITARY INSTITUTE,**
LEXINGTON, VIRGINIA

71st Year. State Military, Scientific and Technical School. Thorough courses of general and applied Chemistry and in Electrical and Civil Engineering. Degree of graduate in academic course, and degrees of Bachelor of Science in Technical Courses. All expenses, including clothing and incidentals, provided at rate of $365 per annum, as an average for the four years, **exclusive of outfit.** For information address

E. W. NICHOLS, Supt.

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.




## Converse College

**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.

ROB'T P. PELL, Litt. D., President.

## THE MONEY SCHOOL

**For Sons of Gentlemen.**

**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian
## Home and Training School

**For the Feeble-Minded and Epileptic.**
**Established 1893.**
**For terms and information, address,**
**MISS M. GUNDRY,**
**Falls Church, Fairfax Co., Va.**

# FEARED TOTAL LOSS OF HAIR

Scalp had been Scaly for Some Time —After an Attack of Typhoid Fever his Hair Began to Fall Out by the Handful—Now It is

## THICKER THAN EVER THANKS TO CUTICURA



"About two years ago I was troubled with my head being scaly, like dandruff but heavier—although I wash my head once a week always. It never gave me any trouble such as itching or smarting and I never noticed any falling of the hair. But shortly after that I had an attack of typhoid fever and I was out of the hospital possibly two months when I first noticed the loss of hair, my scalp being still scaly. I started to use a dandruff cure to no effect whatever. And I used a quinine preparation quite freely which did no good either. Whether it was the effect of the fever or some scalp disease I don't know, but I had actually lost hope of saving any hair at all. I could brush it off my coat by the handful. It got so bad that I didn't need to comb it any more — in fact I was afraid to. My brother, who had used the Cuticura Remedies with satisfaction, advised me to try them. After using two cakes of Cuticura Soap and nearly a box of Cuticura Ointment, the change was surprising. My scalp is now clear and healthy as could be and my hair thicker than ever, whereas six months ago I had my mind made up to be bald in a short time. I will have a photograph taken later and send you one. William F. Steese, 5312 Broad St., Pittsburg, Penn., May 7 and 21, '08."

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, assisted when necessary by Cuticura Resolvent (liquid or pills), afford instant relief in the most distressing forms of itching, burning, scaly, crusted humors, eczemas, rashes, inflammations, irritations and chafings of infancy and childhood, permit rest and sleep and point to a speedy and permanent cure, in the majority of cases, when all other remedies fail.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston

Mailed Free, Cuticura Book on Skin Diseases.

**CENTRAL BUREAU OF EDUCATION**
PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

## WOODLAWN SEMINARY

**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address

Miss M. H. DUVAL, Principal.


He that takes truth for his guide, and duty for his end, may safely trust to God's providence to lead him aright.

"If you love yourself overmuch, nobody else will love you at all."

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., JULY 31, 1909. No. 31





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## In Ordering a Gown or a Suit



the buyer is careful to select a maker who is thoroughly competent. How much more important it is, that in selecting the maker of a Monument, which is to be perpetual, the selection be of one thoroughly competent in the knowledge of good lines, proportions, styles, and details.

The making of correct Monuments has been our life study, and we erect them in all parts of the country (distance being no obstacle) at mutually satisfactory prices.

CELTIC CROSSES
And Other
Churchly Monuments
**A Specialty.**

Send for a Free Booklet about Monuments

**CHAS. G. BLAKE & CO.**

720 Woman's Temple — CHICAGO, ILLINOIS

THE

## American National Bank

**RICHMOND, VA.**

| | |
|---|---|
| Capital | $400,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed.
Estimated on for **ANY PART** of the **COUNTRY.**
Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—
**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.
Write for Illustrations.

J. & R. LAMB

**23, 25, 27, Sixth Ave., N. Y.**

# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

---

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

---

## Virginia College

**For Girls and Young Women**

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South. Modern buildings. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Special advantages in Music, Art and Elocution. Thorough course in Domestic Science. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President, Roanoke, Va.**

**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

---

## State Normal School

HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.

First session begins September 28, 1909.

Send for free illustrated announcement to

JULIAN A. BURRUSS, President, Harrisonburg, Virginia.

---

**COLLEGE OF WILLIAM AND MARY,**

**Williamsburg, Va.**

Healthfully located on the famous Virginia Peninsula, where the American nation had its birth. Alma Mater of Jefferson, Marshall, Monroe and a host of other makers of American history.

I. Regular Academic Courses leading to A. B., B. S., and M. A. degrees.

II. Normal classes to prepare young men for positions in the public schools. 132 State appointments.

Total cost per session of nine months (board and fees) to students preparing to teach $133.00.

Total cost (board and fees) to students not holding State appointments $186.00.

Ask your school superintendents for an appointment to William and Mary. Next session begins September 16, 1909. For particulars address,

H. L. BRIDGES, Registrar.

---

## HORNER MILITARY SCHOOL,

**J. C. HORNER, Principal** — 1851-1909 — **OXFORD, N. C.**

CLASSICAL, Scientific, and English Courses. Prepares for college, university or the government academies. Military training develops prompt obedience and manly carriage. Academy 58 years old with experienced teachers. Cadets dine with the principal and ladies of his family, securing the culture of home life. Cultivates and educates. Modern buildings, perfect sanitation, wholesome fare, no crowding. Best moral, mental, physical, and social training. Shady lawns, athletic park, one-quarter mile runningtrack, 300 acres. Ideal climate, helpful environment. In the social atmosphere of refined Christian people. The town noted for over a century as an educational center.

---

## 1854 WOMAN'S COLLEGE 1909

RICHMOND, VA.

OFFERS unsurpassed advantages in Letters, Science, Art Elocution and Music. Carefully arranged courses of study lead to the degress B. Litt., B. S., B. A., M. A., and B. Music. Large and able Faculties, trained in the best Universities and Conservatories of this country and Europe. Half-million dollars just subscribed for Woman's College and Endowment Fund. Several thousand dollars now being spent for thorough renovation of main building and enlarged equipment. Terms moderate. Send for catalogue.

JAMES NELSON, M. A., LL. D., President.

---

## Episcopal High School of Virginia,

## For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

**The 71st year** opens September 22, 1909. Catalogue on Application.

**The Principal** will be abroad till September 6th. During his absence **Mr. E. L.** McCLELLAND, formerly a master in the School and now connected with it in another capacity, will represent him there.

---

## EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

**Healthfully Located in the Lower Shenandoah Valley**

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., JULY 31, 1909. No. 31.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Scottish Impressions.

The Scotch are a very interesting people indeed. There is a general impression that St. Andrew is the patron saint of Scotland; but this a patent mistake. So far as this writer can see, the Scottish people have four patron saints—two of them fairly ancient, namely, Sir William Wallace and Robert Bruce; and two distinctly modern, namely, Robert Burns and Sir Walter Scott. These notable saints are held equally in reverence by all loyal Scots and their shrines are all over the land; and wherever they are, they are the centres of constant pilgrimages. Everything seems to be attributed to them, and they form the sources and springs of all Scotland's glory, both historic and literary. Of course, there are lesser lights in the firmament, and saints and worthies of local or sectarian repute and honor; but these are universal and national, and shine as suns among stars of lesser magnitude. If, as a traveller, you see a monument representing a warrior in armor, then it is safe to guess that it is either the Bruce, or Wallace. If the statue represents a worthy in modern attire, then it is safe to guess that it is either Bobbie Burns or the Sage of Abbottsford. It may be some one else, but the probabilities are a hundred to one that it is one of these worthies. The Bruce, Sir William Wallace and Sir Walter Scott were temperate, respectable and altogether model citizens; they did their duty nobly and did much to set examples that all men ought to follow. Burns, poor fellow, was quite all that he ought not to have been, and was a notorious consumer of the liquor that, as exciseman, it was his business only to tax. The reason for the difference in their careers is self-evident. The Bruce, not being able to stand the climate longer, went to Palestine in time to save his character, and died there. Wallace spent so much time in English prisons that he was saved from the effects of the Scotch climate and enabled to lead a sober life. Scott was a rich man and could go temporarily to a decent climate whenever he felt the need of it, and so remained temperate and respectable to the end of his life. Burns was a very poor man and had to stay closely at home and live in the wretched climate of Scotland, and so was naturally driven to drink and all the evils that follow in the train of that vice. It is evident to this writer that any one experiencing the climate of Scotland will understand and sympathize with the weakness of Burns. It is enough to drive any one to drink.

It is the climate of Scotland that has lead to the invention of a brand of whiskey that is known all over the world, and is, in fact, the best known product of the Canny Kingdom. It is the natural invention of a people who have to live in such a climate, and is the only antidote they have ever been able to discover for the climate. It is the unspeakable climate of Scotland that accounts for the fact that whiskey-drinking has been the besetting sin of Scotch clergy and laity from time immemorial. The only piece of sarcasm in which the ever-solemn and serious Baedeker was ever known to indulge is when he speaks of Scotch whiskey as "the wine of the country!"

But all nonsense aside, Scotland is probably the most thoroughly covered land in the world with historical and literary landmarks. From the far far North, where the old traditions of Fingal and Ossian flourish, and where Saint Columba founded the ancient Celtic religion, down to the border marches, almost every square mile of territory has its own historic or literary tradition. The country of the border ministrelsy, of Jedburgh and the Douglases and Hotspur Percy, and Marmion and their like; the cattle-stealing and castle-burning barons—on up through Rob Roy's land and the scenes of Bruce's and Wallace's mighty struggles for their country; and through all the land that the genius of Scott has made known to all the world—almost every foot is as well known as poetry and history and fiction could possibly make it. As one passes on in boat or train, or coach, the very names of stopping-places bring up visions of saints and warriors; brave men and fair women; scenes of glory and of suffering; pictures from history, fiction and poetry. As one passes Iona, sacred to the memory of splendid and saintly lives; or Staffa, linked with Fingal's poetic legends; or Cawdor, made famous by Shakespeare's famous picture of the thane; or Drumtochty, made almost as famous by a modern writer; or Culloden, where "the Lowlands in battle array" forever laid at rest poor Prince Charlie's ambition to reign, as did his fathers, in the Court of St. James; or "Bonnie Dundee," where the pibroch of old called the "Blue Bonnets" to the hot fray; or Stirling, whose "grey towers" saw the glory of Wallace and the splendid triumph of Bruce, and the rout, thrice over, of England's splendid armies; or Bothwell Brig, where the Covenanter gladly gave his blood for his convictions; or Flodden, where the poor king saw his hosts scattered and shattered by the iron hammer that was to beat down all that stood in its way; or a score more places whose names to-day are on the map and used as everyday names of stations, stir one's blood as a trumpet call, and summon long and splendid visions of a historic and poetic past.

From time almost immemorial Scotland has produced great men in every line of life. Its warriors have fought the world's battles; its kings and queens have sat on great foreign thrones; its merchant princes have built great mercantile fleets and helped largely to carry the world's commerce and do the world's business, besides building great cities in their own land: its literary men have taken foremost rank among the world's writers; its poets claim high rank among the Immortals; its scientific men have lead the world in scientific research; its preachers and missionaries have blazed the path for the world in religious thinking and missionary endeavor, and wherever and in whatever department of life progress has been made, there the canny Scot has written his name high up on the pillar of fame. Probably the Scotch sailors, soldiers, pioneers, merchants, missionaries, scientists, writers, preachers and thinkers have done more than any one other factor to make the British name and fame known and respected the world over.

And they are a canny people—these

same Scots. There is a tradition abroad in the world that the American knows thoroughly the value of a dollar and fully appreciates it; but the American's knowledge and appreciation, as compared to the Scot's, is as that of a child to a man. The Scot can give the American points in any direction and then lead him easily. The Scot has taken a land in which the average American would starve—or freeze—and has made of it a veritable Paradise. He has covered it with beautiful towns and cities, and clothed the face of the earth in abundant pastures and fruitful fields. His railroads are a delight, and his country roads are a perpetual joy. His inns and his hotels are a model of comfort—and source of bankruptcy—to all the travelling world. He has taken a little town on the Clyde, that fifty years ago was on a small stream with three feet of water in it, and made it a seaport for the greatest ocean steamers in the world. He has made of his capital city a place so beautiful that all the world comes, admires and wonders—and all this and more he has done in the face of a niggard nature that would have paralyzed most men and nations at the very outset.

And he can drive a bargain. From the days of King James to the time of Andrew Carnegie, he has known how to drive a bargain, whether it be for a country's throne, or a town's library; and whoever makes a bargain with the Scot may rest perfectly certain that the Scot has gotten the best of it. Scores of towns in the United States to-day, groaning under the burden of a Library "freely given" to them, can testify to the truth of this statement!

Even in his religion the prudent Scot drives a close bargain. He is truly religious, and of this there is abundant evidence. A Sunday in Scotland is a perpetual joy and delight to a devout soul: the still streets; the drawn shades to shop windows; the quiet and placid men and women moving in throngs to their places of worship; the well-filled churches; the serene atmosphere surrounding and encompassing it all, is an absolute joy and delight. Even the irreverent and irrepressible tourist is compelled to respect the day and to be more or less devout, whether he wishes to or not. And to the man or woman who wants to serve God on His chosen Day, in the beauty of holy and peaceful calm, a Scottish Sunday comes as the reviving and pleasing echo of an almost forgotten past. They are a devout and earnest people, but "doth Job serve God for nought?" The Scot expects much from his religion, just as much, in fact, as he gives to it. It strikes one quite too much as a quid pro quo, and so it has been from John Knox's day, and so it will be till the Scot changes his nature. But this same religion has produced great lives, as the missionary field, from Livingstone to Grenfeld, can testify, and as both Archbishoprics in the Church of England will to-day bear witness. It is not exactly a pleasing type of religion, but judged by the only fair standard—its fruits—it is certainly a notable and useful type of religion. From the days of the Cameronians till now it has been able to put iron into men's blood and bone and sinew into their spiritual bodies, and make the men from whom pioneers are formed. It is but simple justice to write in this strain, because, frankly, this writer neither likes nor admires, as a personal matter, the Scotch type of religion. It is too cold and bleak and cheerless; it takes too much of the joy and pleasure of gladness out of life; it makes lives like Scotland's skies, grey and gloomy; and most of all, it seems to tend, naturally and irresistibly, to self-righteousness. The Scot is a puffed-up, self-satisfied, egotistical animal, and is perfectly certain that he is the only truly religious and perfectly orthodox specimen in the world. As a High Churchman, the highest specimen of an Anglican or American Episcopalian sinks into a dwarf alongside a devout Scotch Presbyterian; and in point of religious self-satisfaction, they are simply not in the same class. And with it all, the Scot is, religiously, so exasperatingly cock-sure! He is of the saints, and no man must dare gainsay it. His is the one election that has been made doubly and trebly sure, and he can no more be wrong than the sun can rise in the wrong quarter of the heavens. The whole attitude is Scotch Presbyterianism's inheritance from unhappy but orthodox John Knox, and it has been and still is the cause of interminable divisions and sub-divisions in Scotch Presbyterianism. Each little new sect is a protest against some supposed departure from the standard of self-righteous orthodoxy. The whole point of view is an invitation to and prolific mother of endless sectarian divisions.

But with all their faults, they are a great people, and they have made of a rugged land one of the most beautiful and attractive countries in the world.

## THE AUGUST MAGAZINES.

**St. Nicholas.**—Young readers of the August St. Nicholas are fortunate in having reproduced for them two of Mr. Frank W. Benson's paintings—"A Calm Morning" and his "Portrait of My Daughters"—with this sympathetic appreciation of his work, given anonymously:

Hidden somewhere about Mr. Benson's studio, I am convinced, there is a little jar marked "Sunshine," into which he dips his brush when he paints his pictures of the summer. It is impossible to believe that mere paint, however cleverly laid on, can glow and shimmer and sparkle as does the golden light on his canvas.

Perhaps it is this, more than any other one quality, that makes his pictures of the kind you can "walk right into," as a youthful critic describes it. As you stand looking at them, the room in which you are seems to fade gently away, like the dissolving view from a magic lantern, and you are living in vacation time again—you have "walked into the picture" of "A Calm Morning," shown as the frontispiece of St. Nicholas this month. You see the three children fishing from a boat, and want to say, "Don't you know, little boy, that you should never stand up in a boat? It's the easiest way in the world to upset it." But these little vacationers would only smile at you indulgently, for they have summered beside the sea all their lives and swim like ducks or polliwogs.

The stories and pictures and rhymes and sketches of the number are all that the offerings of a midsummer holiday number ought to be.

**The Century.**—The leading article of the August Century, the Midsummer Holiday Number, is Mr. Richard Watson Gilder's "Grover Cleveland: A Record of Friendship," a sympathetic appreciation of the personality of Mr. Cleveland as revealed in an intimacy of many years. The reminiscences will extend to some three instalments in The Century Magazine. These papers will tell the story of the celebrated Victoria hotel dinner, where the President-elect was said to have surrendered to Tammany. An account will be given of the way Mr. Cleveland spent the evening before his second election. There are anecdotes not only of Mr. Cleveland, but of his close friend, Joseph Jefferson.

The rest of the number is largely fiction, the kind that reads well during midsummer holidays. There is the third and last of the anonymously published "Thirteen at Table" stories, "The Fourteenth Guest." Is its writer Dr. S. Weir Mitchell, Owen Wister or Margaret Deland? The number has also, besides short stories by Katharine Metcalf Roof, Cleveland Moffett, David Gray, Caspar Day, and L. Frank Tooker, the first of Albert Hickman's "The A-Flat Major Polonaise," the extraordinary story of a musician of exuberant temperament, and his experiences in a Nova Scotia camp. Mr. Hickman's humor has already been shown in his shorter stories, "Overproof," "Oriented," etc.

Reproduction, in color, of eighteen of the Salmagundi Clubs, Thumb-box sketches, is an interesting and novel illustrative feature. There is also a frontispiece in color after Joseph DeCamp's charming portrait, "The Pink Feather."

**Scribner's.**—The fiction number (August), of Scribner's Magazine presents a remarkable list of the best American and English writers, represented by characteristic stories showing the particular charm that has made them not only popular but highly esteemed for their excellent workmanship. The stories, most of them illustrated, are:

"Beckwith's Fairy," by Maurice Hewlett—a fantastic tale of the present day in rural England. "The Debt." by Edith Wharton—another of the 'Tales of Men," this one putting in contrast personal loyalty and the scientific spirit. "The Romance of His Life," by Mary Cholmondeley (author of "Red Pottage")—the story of the love-affair of an English "Don." "A List to Starboard," by F. Hopkinson Smith—the thrilling tale of a brave rescue at sea. "The Lady of the Lift," by E. W. Hornung—the amusing adventures and an unexpected episode in the life of a summer hotel in Switzerland, in the best manner of the creator of "Raffles." "Petit Pierre," by Margaret Sherwood—another quixotic adventure of the philanthropic and amusing Mrs.

Faunce. "The Messenger," by Katharine Holland Brown—a rare story of comfort in bereavement. Thomas Nelson Page's charming serial, "John Marvel, Assistant," continues to attract an enthusiastic body of readers. Among the articles not fiction is "The Recent Capture of Constantinople," by H. G. Dwight; "A Black Forest Pathway," by Frederick van Beuren, Jr.; "A Virginia Mountain Village," by E. S. Nadal; and "Barn Doors," by Walter Prichard Eaton.

The poets of the number are Josephine Preston Peabody, Arthur Davison Ficke, President John Finley, and Sophie Jewett.

**Lippincott's.**—The reading matter in Lippincott's for August is bright and interesting. It consists in part, of a complete novelette, "The Cult and the Catamount," by Dorothy Canfield, an exciting story of a new cult and a race to secure a tract of mineral land; "Sidetractability" is a popular discussion of nervous disorders, by Geo. Lincoln Walton, M. D. Those who enjoy humor will find it in "The Man Who Wanted to Know;" "Bum O'Reilly Collects," "The Contamination of Augustus," and Walnuts and Wine." The poetry is by Roby C. McComb, Margaret Root Garvin, Harold Susman, Katharine Lee Bates and Madge Morris.

### Literary Note.

"The Journey of the Soul," by the popular preacher, the Rev. J. B. Murphy, has been reissued in a new and cheap edition, by Thomas Whittaker, Inc., in the Skeffington Sermon Library.

### Vestments For Dr. Lloyd.

Our good Dr. Lloyd, identified for so long with the Board of Missions, has at last consented to become the Bishop Coadjutor of Virginia. Again and again has he been elected Bishop, but each time he has said, "I can serve the Church better on the Board of Missions." But now, he has accepted, because—we are not sure of this—Virginia is his native State, and Miss Abby Loring, a fervent auxiliary woman of Massachusetts, has undertaken to have the auxiliary present Dr. Lloyd vestments in recognition of his enthusiasm for our great society. The Indianapolis Branch—that is, the Diocesan Branch—had the pleasure of contributing to the fund, and we hope all our branches will take added interest in Dr. Lloyd henceforth.—Church Cronicle, Indianapolis, Ind.

### To Obey.

I watched the boat races a few years ago between two great colleges, and I think I have in it an illustration of what it means to obey. Eight men in the boat, but the success of the race depended upon each one of them being obedient to one single will, and that the will of the captain. Eight men, but one will. With all their energy back of that will they drove to victory. Obedience means your will and my will in absolute submission to the will of Jesus Christ.—John McDowell.

**The man who puts his foot on another to rise will not ascend heavenward. The pure home of saints will have no place for those who attempt to succeed in downfall of others.—Methodist Protestant.**

## PRACTICAL CATHOLICITY.

**Essay Read to the Alumni Association of the Theological Seminary in Virginia. Published by Request of the Association.**

By the Rev. Thomas J. Packard, D. D.

No. III.

Christian ministers who have been ordained, are members of a Holy Order, though it is not the same in all Churches. The Roman, Greek and Anglican Churches have three orders, often in a diocese reduced as a matter of fact to two orders, for deacons are only in a transition stage; the Methodists have two orders; the Presbyterians and Baptists have only one. But all ministers have holy orders of some sort; for it is God that ordains to the ministry, as our Church teaches in the hymn, Veni, Creator, in our service, and according to every proper test, the ministers of other Churches have been blessed by God in their work and worship, in their zeal and activity for Christ's Kingdom.

The divine test given by Christ Himself is, "By their fruits ye shall know them," not by their roots, as many men have said. Hence we know that these ministers of other Churches are branches of the true Vine, are children of God, nourished by the Father's love, and are incorporated in Christ. The power and fruits of the work are proof of the divine acceptance.

Every ministry is to be judged not by its historic beginnings, merely but by its results. If the ministers of these other Churches carry the Gospel to the poor, enlighten the spiritually blind, deliver through Christ those who were enslaved in sin, then they are ordained by Christ, which is the real ordination. As Bishop Grafton says to the Roman priest, "God has put His seal upon the validity of our orders by the grace known to be given through them," so we say the same of other ministers. Efficiency is also the test by which the world tries all its agents; it is the rational as well as Scriptural test of validity. Men need and thirst for God and the ministers that make God real and bring Him near to men are true ministers of God, though their orders may be historically irregular.

Just here some change might be made in our Canon law that would greatly help on Church Unity. It would take us back to an older and more liberal policy of the Church.

The IVII Canon of General Convention of 1808 is as follows: "Of those who have officiated as ministers among any other denomination of Christians and apply for orders in this Church. When any person who has officiated as a minister among any other denomination of Christians shall apply for orders in this Church, the Bishop to whom application is made being satisfied on examination according to the Canons that he is a man of piety and unexceptionable character; that he holds the doctrines of the Church, and that he possesses all the literary and other qualifications required; and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as convenient. In all such cases the Standing Committee may insert in their testimonials the words "We believe him to be sincerely attached to the doctrine and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught or held anything contrary to the doctrine or discipline of the Protestant Episcopal Church."

In 1832 a clause was added, "and shall be a communicant of this Church not less than six months," but in 1835 another clause was added, "the Bishop, on special grounds and with the consent of the clerical members of the Standing Committee, may dispense with this."

Our policy has evidently grown more stiff and fixed. As the late Dr. Washburn pointed out, "nearly every canon has been for restriction not for generous allowance. A changeless uniformity has been our principle of unity. We lost earnest and conscientious clergymen and another division, the Reformed Episcopal Church, was started because we could not grant even the change of a few words of a rubric involving no loss of any essential truth. The tendency of our Church, "whose dominant spirit is over conservatism, is to feed the ecclesiastic spirit, to make the Episcopate absolute and the ministry the pivot of the Church, and I think our work and our safety amidst the rushing tides of life is to live in our little light-house."

The revisers of the Prayer Book in 1789 were not fettered by any tradition as their law, though in the letter the Archbishop of Canterbury they wished to "keep whatever was necessary to the faith and order of the Church, with such changes as were needed for its growth in America."

Might not something be done by our General Convention to make the entrance of other ministers into our Church less humiliating to them while not injuring ourselves? Is it necessary to insist on this six months' probation rather than the original canon of 1808? Might we not with perfect safety go further and for the sacred cause of Church Unity cease to treat these ministers as mere laymen, but recognize their orders as valid, so far as they go, and omit their ordination as deacons, but only ordain them to the priesthood? As a matter of fact we believe that they are not laymen, but pastors and teachers, not indeed in this Church, but in the Church of Christ. God has accepted them as such, and even if their own Church ordination were defective and irregular Christ has ordained them, the Holy Spirit has blessed their labors, men have been changed by their preaching of the pure word of God and souls have been fed by the administration of the sacraments. Such men might rightly be accounted deacons, true ministers and not mere laymen. Otherwise we disregard facts, which is an evil thing for us and for them. To reordain such as deacons seems as bad as to rebaptize them, for it makes them feel, what is not the fact, that they have had no valid ministry before, and it is a dishonor to God who has called them. But these ministers want something from us, and we have something to give them, the priesthood and the historic Church connection, which they did not have before. We ought not to humiliate these men who have come to receive our richer blessings. Our present constitution and canons require unconditional surrender and strongly hinder Practical Catholicity. Yet it is most important that the validity of all ministers should be freely acknowledged by all others, and this can only come by their receiving Episcopal ordination as all ministers did for 1,500 years.

Besides the suggestion just made, two other plans have been suggested. Bishop Charles Wordsworth proposed in 1888 that we should now recognize the full ministerial standing of clergymen presbyterially ordained; provided that hereafter all their ordinations should be by bishops. Wordsworth points out that this view was taken by

the African Church in dealing with the Donatist Schism, and by the Church of England in the period following the Reformation. The other proposal is that of hypothetical ordination. As the Church has sanctioned hypothetical Baptism, Ordination, which is not more necessary than Baptism, might be administered in that way also.

The exchange of pulpits is not suggested as any help to Church Unity. It has existed for many years among the Protestant Churches with no effect in uniting them, and in a service like ours, with its liturgy and vestments, there would be difficulties.

We need more unity among ourselves, before we can do effective work among others. As a matter of fact we must guard against increasing differences and divisions in our own Church, says Bishop Doane. Many are using Roman terms and Roman ways; teaching private confession with none of the safeguards of the Church of Rome; laying stress on fasting communion, as if it were commanded or had a magical value; celebrating the Eucharist in a superstitious or materialistic way, and performing baptism as if it were a charm without any guarantee that the children will be brought up as Christians. These things tend to cause divisions among ourselves and are certain to hinder Church Unity among others; for they repel the Protestant Churches, and the Roman Church, as Bishop Doane says, "simply smiles at the priestly pretences."

The Historic Episcopate has been objected to as a bar to Church Unity, but cannot be so unless more is implied than the term itself warrants. In its historical character and, "as locally adapted to the varying needs of God's people," the strictest and the freest Constructionists, Romanist and Protestant, can agree. It revives the idea of historic continuity in the Church of God, of a universal bond of unity, having, as all scholars admit, the oldest and the widest use in its favor. As the able Presbyterian, Dr. Shields, says: "It is through and within the Historic Episcopate that the chief Christian denominations may find comprehension without compromise. concord without concession, unity without uniformity, oneness amid variety. Christianity itself is historic. It has had its organic life and growth from the beginning. It was a Church as well as a Gospel. It has ever been visibly organized with fixed institutions, persisting from age to age until the present time. Among these institutions is the Historic Episcopate. Not only did its original structure involve congregational and presbyterial elements, synagogues, and elders, as well as bishops, but without sacrificing the Episcopal principle it has incorporated the presbyterial principle in diocesan conventions and standing committees, and the congregational principle in free parishes and vestries." "No other Church system is at once so large and so cohesive * * * * the three elements as fitly joined in one organism make an ideal unity which might become actual."

It has been pointed out by Rev. Walter Lowrie, in his Organization of the Christian Church, that many separations were caused by the crude application of the principle that nothing was legal in the Church which could not be proved by Scripture. Monarchical Episcopacy could find no warrant in Scripture, hence arose Presbyterianism. This in turn was found to lack Scriptural proof, and the Independents arose. The Baptists, later, claimed to find their practice there, and the Fresh Water Baptists and the Seventh Day Baptists were more particular applications. As the hope of establishing any Church polity from the very words of Scripture grows weaker, the historical claim of Episcopacy looms large. It is of enormous, unmeasured value to those who have used it, and to those without it looks imposing as being, besides, a most excellent government and the best missionary method.

We have a rich heritage from the past and a great opportunity for the future to help on Church Unity, not by attempting to absorb all types into one uniform organization, but by forming a union of all the Christian forces of this country with visible intercommunion and fellowship, upon the basis of a common faith and order, extending our orders to those who hold the essence of the Catholic faith, though they may not conform to our Prayer Book entirely, and allowing our Bishops to take the oversight of congregations and bodies under such conditions. The fundamental articles must be few and simple, for as Richard Baxter says, "Universal unity will never be had upon the terms of many, dark uncertain human or unnecessary things, but only on the terms of things few, sure, plain, divine and necessary."

The Y. M. C. A. and the Evangelical Alliance express this desire for the united work of Christian people, and show its great power and that many Protestant denominations are willing to give up their peculiarities for united work. In the foreign missionary fields the various Churches have come closer together than at home, and The Laymen's Missionary Movement, which has done a wonderful work in its short life and promises much for the future, is a sign that the many Churches are getting closer together. Much helpful suggestion was made at the last Church Congress. If our Church is to do the splendid work that is open to her, our appeal to the separated Churches should be that the true and vital principles of their Churches are Catholic principles, and the separating principles are not vital or necessary.

There must be in the whole Church a spirit of brotherhood, such at heart as exists in Freemasonry, which will cover all the world, so that none will be a stranger to us who professes and calls himself a Christian and who loves the Lord Jesus in sincerity and truth. This does not mean a mere unity of sentiment, but in and by means of that brotherhood and loving interest there will be intelligent and appreciative study and comparison of institutions, and the claims of those which are best will receive recognition and adoption, and the zeal, devotion and unselfish love of all will be increased. Even if we should not see Church Unity prevail in our day, yet it is good to labor for it, for as Grotius well says, "Even the endeavor after that which is noble yields the fruit of joyful recollection." If we gain no more than to lessen the jealousy and rivalry and make Christians kinder and nearer to one another, we surely have done much to please our Lord Jesus Christ.

---

It is only by the indwelling of the Holy Spirit that the Christian life becomes possible to any of us. We are not made Christians by ideas, but by the Spirit who dwells within us. It is amazing how little our knowledge amounts to in curbing our propensities or in strengthening us for noble deeds. Have you ever compared your knowledge with your conduct? What a contrast! Your knowledge is a mountain, your conduct is a mole hill.—Charles E. Jefferson.

# Church Intelligence.

## CALENDAR.

### August.

1—Eighth Sunday after Trinity.
6—Transfiguration.
8—Ninth Sunday after Trinity.
15—Tenth Sunday after Trinity.
22—Eleventh Sunday after Trinity.
24—St. Bartholomew's Day.
29—Twelfth Sunday after Trinity.

### Collect for Eighth Sunday After Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech Thee to put away from us all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

### Collect for the Transfiguration.

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son, wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

# Foreign.

### The Latest Nonconformist Revolt.

The Nonconformist revolt against Mr. Runciman's attempt to provide religious instruction in all training colleges seems likely to be successful, and Sir George White and his friends appear to be in a fair way to give us another illustration of the deplorable fact that their hostility to any kind of efficient religious instruction in elementary schools is only one degree less resolute than their objections to denominational instruction. The facts speak for themselves. It is notorious that in the vast majority of Council schools religious instruction within Cowper-Temple limitations is given by the teachers. The instruction does not satisfy us, but it is better than nothing, and often where there is a good syllabus and teachers have no anti-religious bias it is very much indeed better than nothing. But under the existing training college systems there is, except in Church Training Colleges, no provision for the training of teachers to give any religious instruction whatever. They may be like the master of a certain Council school we know of, so ignorant of the Bible and Biblical criticism as, for example, to tell children that the narrative of the fall in Genesis is to be placed in the same category as the classic fable of Pandora's Box. Mr. Runciman, whose Wesleyan training has predisposed him in favor of religious instruction in school for children who are not likely to get it anywhere else, has in Chapter X of the Training College regulations provided that

"Such colleges as do not already provide for the training of students in the giving of religious instruction (whether distinctive of any particular denomination or not), shall provide a course

of training which shall prepare students to give such instruction in, and explanations of, the Bible as are suited to the capacities of children. Attendance at religious instruction or training in religious teaching will not be one of the conditions required to enable a student to qualify for recognition by the Board as a certificated teacher; but any student who has attended a course of religious instruction or training in religious teaching will be entitled to a statement certifying the fact of this attendance."

That is to say, the Minister of Education intended that religious teaching should be made a part of the curriculum in all training colleges. It was not to be compulsory, but it was, so to speak, to be on the table, and in examinations, the fact that a student had taken advantage of the new provision was to be noted. But, as we have indicated, Mr. Runciman's masters have objected, and it is understood that Chapter X is to be allowed quietly to drop.

### The Congo Question.

The statement and appeal issued from Lambeth Palace on the Congo Question is an impressive document. It is signed by the two Archbishops and the Bishops of London, Southwark, Birmingham, Liverpool, and Oxford, as well as by some distinguished representatives of the Free Churches, and it puts forward the main ground upon which they claim to take action: "In our judgment the greatest by far of British interests is the maintenance of the moral force of the nation, and the greatest of all risks which the nation can run is the abandonment of its moral obligations." It is this "moral force" which is in danger of being weakened by the continuance of the Congo scandal, for which England cannot divest itself of responsibility. The true facts about the Congo are not widely known. The newspaper press, for reasons which are not far to seek, is more reticent than formerly, and an impression prevails that all is going on well. But the latest White Book tells a different tale. Far from showing that there is amendment, it shows that "at this moment a system which involves many of the worst features of African slavery, or even exceeds it in horror, is prevailing throughout a territory of nearly one million square miles." We believe that the high-minded statesmanship of Sir Edward Grey is doing much, and this strong appeal from leaders of Christian Churches must surely strengthen his hands. One thing is certain, these Congo horrors must be brought to an end.

### Prehistoric Egypt.

At King's College this week visitors turning from the busiest thoroughfare in London found themselves face to face with recently-discovered articles which go back to a time prior to historic record. They saw before them, for instance, a draught-board which had been buried and forgotten nearly two thousand years before the Israelites suffered under Pharoah. The articles were some of the products of the excavations carried on under the auspices of the Exypt Exploration Fund. Most of them were found near Abydos and in a predynastic cemetery at El Mabasna, about eight miles away. A carved figure of a man in ivory was deposited in the Cairo Museum, but photographs of it were on view, and they indicated that the carver's art had reached a high state of perfection thousands of years ago. The visitor was able to handle the very seal used by King Zer for sealing his wine vessels. Research work with regard to Egypt in the last thirty years has completely changed our ideas of its history, and has incidentally lent absolute confirmation to some points of the Biblical record. There is much yet to be done, and the Egypt Exploration Fund deserves all support. Reference has already been made in these columns to the exhibition at University College, in which the results of Professor Flinders Petrie's excavation last winter at Memphis and Thebes are shown.

## American.

### What Shall We Do About It?

The General Clergy Relief Fund is the most generous, inclusive and all-embracing Society in the Church to-day. It provides (to the extent of the means furnished it by the Church) for the young disabled clergyman, the old disabled clergyman, for the clergyman disabled by age or infirmity, for the clergyman having reached the age of 64, for the widows of clergymen, unless they re-marry; for the orphans of clergymen until they come of age, and all these cases, without regard to payment of dues or premiums or contributions or place of residence, or (on the part of the clergyman) seat in Diocesan Convention or vote in same or residence for two years or five years (etc., etc., of requirements and limitations). But the Fund cannot care for grandchildren of clergymen, nor nephews, nor mothers, nor mortgages, nor insurance policies, nor education of children, per se., etc. But being a great relief and pension society and open and sympathetic to all perplexity and distress on the part of the clergy and their families and their relations; many many appeals outside the broad limitations of the Canon are constantly coming to our attention.

Most of the time we bravely wrestle with our problems, and only the quiet, good friends who again and again come to our aid know of our perplexity.

During the last couple of months an unusual number of distressing appeals have reached us. The matter is greater than we can manage, therefore this bulletin, in order that Churchmen may know, and if possible, share in helping us to help. We cannot leave these letters of appeal unanswered even though they are outside the Canon permission. What shall we do?

1. Daughter of clergyman who was for many years a faithful missionary in the West Indies. Deserted by worthless husband. Has struggled for years with the problem of mere subsistence Broken down physically. Two daughters. Mother and daughters sick and in the depth of despair. In absolute poverty. Mother in danger of losing mi Refined and cultivated women. For the honor of the Church and in appreciation of the faithful labors of the father, makes it possible for us to send a small sum quarterly.

2. Three daughters of a former clergyman of the Church. One-time President of a prominent Church College. All old; one blind, one broken down with nervous prostration; one with only one arm. Struggled for years to support themselves by keeping a school. Are now in utter poverty and distress. Again for the honor of the Church and in memory of a once distinguished and valuable educator in the Church help us to help these women of eighty for the very little time that will be required. A trained nurse is required.

3. Widow of clergyman who has for years bravely supported herself and daughters by sewing, now broken down by pneumonia and grippe. Mother nursed by delicate daughter, who by reason of the strain and hardship has contracted tuberculosis which is rapidly hurrying her to a fatal conclusion. Two other daughters in danger of contracting disease. Family in utter poverty and distress. For humanity's sake and in recognition of the bravery and patience of spirit displayed by these women help us to give a little temporary help.

The General Clergy Relief Fund provides a pension, but extra help is needed now.

4. Widow of clergyman compelled to undergo an operation and left an invalid with but small means of support. Appeals to us for temporary relief.

Pensioned but extra help needed.

5. Widow of clergyman trying to retain a house in which she and her daughters live, and upon which there is a mortgage. Must have $112.50 to pay interest on mortgage by the 6th of August. Pensioned.

ALFRED J. P. MCCLURE,
Treasurer of the General Clergy Relief Fund.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

### Death of a Valued Clergyman.

The Rev. Henry L. Derby, rector of St. Andrew's church, Lawrenceville, Virginia, died at his home in that town on July 20. He was one of the most useful and consecrated ministers of the Church. Mr. Derby was a soldier in the Civil War, serving his cause with the same fidelity which afterwards made him the great and good man in the Church. He studied for the ministry after the war, and besides the last charge, was rector of churches in Nottoway, Lancaster and Northumberland counties, and in the cities of Suffolk and Petersburg. He was a man of sweet and lovable disposition; a Christian in every sense, who will be sadly missed in his parish and Diocese.

### Broadneck Colored Reformatory.

Among the important points for Christian endeavor in Virginia, is the Broadneck Reformatory for colored youth, in Hanover county. Its work of reclamation of colored boys from ways of evil has been noteworthy. There are nearly two hundred boys under its supervision, some forty or fifty of whom are servants in good homes throughout the State.

The religious training of these boys has been such as to afford much encouragement to those interested in the promulgation of Christian knowledge among the colored people. A decided advance in this has been made by the decision of the board of managers, at a meeting held on July 20, to build a chapel entirely for religious purposes. Work on this will be begun at once.

While the institution is non-sectarian, of course, and the chapel will be open to the ministration of all Christian bodies, the Church has accomplished some very substantial results

there. As an instance, at a visitation of the Bishop, some time ago, thirteen of the boys were confirmed.

**Church to be Built at Colonial Beach.**

For a number of years a work for the Church has been in progress at Colonial Beach, Westmoreland county, which is a place of importance. In addition to a resident population, many people come to it from Washington and other points, in the summer, and it is one of the prominent pleasure resorts of Virginia.

A new church, to be named "Christ Church," is to be built there, and on August 11, the corner stone is to be laid, with appropriate ceremonies, Bishop Gibson being in charge of the services. The stone is of white Parian marble, on which are inscribed the words: "Christ Church; erected to the glory of God, and in loving memory of the Rev. Wm. C. Latane."

The building will be of concrete blocks and fire proof. Rev. R. R. Phelps is the rector.

**Colored Work in Essex County.**

Rev. John Moncure, D. D., Archdeacon of Colored Work in the Diocese, visited Essex county, this week, in the interest of the same. On July 27, he preached in Grace church, Miller's Tavern, which was built through the influence of the Rev. Thomas D. Lewis, now of St. Ann's parish, in the same county. The work is one of much importance, in a thickly populated section of colored people. The Rev. John Scott, one of the recently-ordained deacons from the Bishop Payne Divinity School, is in charge of this work, under the Rev. William N. Meade, rector of South Farnham parish, and is rendering good service.

The Rev. R. R. Phelps, rector of Washington parish, Virginia, will resume regular services on and after August 1.

The home of Bishop Gibson, in Richmond, was entered by thieves, on Wednesday night of last week, on the supposition, probably, that it was unoccupied. They left, however, without taking anything. A friend of the family was sleeping in the house, at the time, the Bishop and his family being at Orkney Springs, Va.

The Rev. R. A. Goodwin, rector of old St. John's church, Richmond, is spending his vacation at Wytheville, Va.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, Richmond, and Mrs. Gravatt, will leave for Orkney Springs, Va., after Sunday, August 1.

## WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

**Ordination to the Priesthood.**

On St. James' Day, in St. Paul's church, Muskegon, the Rev. John Herman Feringa was advanced to the priesthood by the Bishop of the Diocese. The Rev. L. R. Vercoe presented the candidate and the Bishop preached the sermon. Six priests of the Diocese were present and united in the laying on of hands. Dr. Feringa will serve as priest-in-charge of St. James' church, Pentwater.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop

**Memorial to the Rev. William C. Latane—Charitable Bequests—Protest Against Dr. Eliot's Vagaries—Chaplain Pierce.**

The corner stone of the church at Colonial Beach will be laid by Bishop Gibson, on August 11. The church was designed by Alexander R. Sonneborn, architect, of Washington. It will be constructed of fire-proof cement blocks, and the roof, likewise, of fire-proof material. The cement blocks for the church are being made under the direction of Mr. Willie Wilson, a brother-in-law of the late Rev. William C. Latane, to whom the church will be a memorial.

The parish in which Colonial Beach is situated is named Washington, after that ancient Virginia Church family, and the two churches are St. Peter's and Payne's chapel. In this parish, so replete with historic interest, William Catesby Latane served as rector for twenty years; and how he served in that sacred office all who knew him and loved him and tenderly cherish his memory, do testify; and most fitting is this church memorial to him and his work, to be named for the Christ whom he preached and lived, because He was all in all to him, and the only Saviour for men!

This Rev. William Catesby Latane was a Virginian of an honorable family, a Churchman raised in the atmosphere where Church and Christian were synonymous, and an alumnus of the class of 1875, of the Virginia Theological Seminary, in which venerable institution all which he had inherited were accentuated in the missionary spirit.

As the church is said to have been started mainly through the efforts of zealous ladies, the board of management is constituted of ladies, as follows: Mrs. L. P. Ninds, president; Miss N. B. Colton, treasurer; Mrs. W. F. Renshaw, secretary . Already they have secured a handsome font and a Communion service.

By the will of Miss Charlotte Haden, who died June 30, 1909, many charitable institutions of Washington were made beneficiaries. Our Episcopal Eye, Ear and Throat Hospital receives $300; our Children's Country Home, $200, and the Washington Home for Incurables, in which our Church is vitally interested, gets $200. The Washington City Orphan Asylum, in which we have been much interested in the past, gets $300, and $200 goes to the Florence Crittenton Hope and Help Mission, the chief of many Crittenton homes for unfortunate girls and their children—a widely-extended work of mercy, of which Mrs. Barrett, the widow of our deceased Virginia clergyman, Robert S. Barrett, is the active manager.

Vanity of vanities! Another "Church of the future" seems about to be started by the aged Dr. Eliot, the president emeritus of Harvard University. He criticises. Eddyism, or "Christian Science" falsely-so-called, while he yet teaches some of that aged New England false prophetess' peculiarities. Both he and Madam Eddy teaching Unitarianism, and denying the Lord Jesus Christ who bought us with His blood, little wonder that they walk the same road, at times.

A storm of protest and criticism has met the aged teacher's new notion, and ably has he been answered by several preachers, including a few of our clergy of Washington.

At the open-air service, on the Cathedral Close, on Sunday afternoon last, Chaplain Pierce, for years the popular and beloved preacher at those services, delighted a great congregation with a most clear and forcible sermon, on the theme of "Trinity-tide." It was an appropriate and strong contribution of the Church against the vagaries of the newest Eliot issue.

The chaplain—retired from the Army because he could not meet the test of long horse-back ridings, introduced by President Roosevelt—is now rector of St. Matthew's parish, one of Philadelphia's large churches. He is a valuable addition to the Philadelphia corps of clergy, but a grievous loss to Washington. W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

**The Rev. Dr. Murray to be Consecrated Bishop on September 29—Year Book Chapel of the Advent.**

The activity of several of the South and East Baltimore churches and chapels, during the past few years, gives hope for the future work of the Church in those sections.

Christ church chapel at Fell's Point, St. Andrew's church, St. Paul's chapel and the Chapel of the Advent are only a few of the stations which keep up their work and even make progress in the face of the many discouragements to which their situations render them liable.

Bishop Paret has been notified by the presiding Bishop, that having received assurance of the approval of the majority of the standing committees and of the Bishops of the Church, he has appointed that the consecration of the Rev. John Gardner Murray, as Bishop-Coadjutor of the Diocese of Maryland, shall be held in the Church of St. Michael and All Angels, Baltimore, on St. Michael's Day, September 29.

Evidencing the flourishing condition of its work, a year-book has been issued by the Chapel of the Advent, Baltimore, of which the Rev. Christopher Sparling is vicar. The Chapel of the Advent is part of the cure of the rector of Grace church, the Rev. A. C. Powell, D. D. The book, which was published by the Men's Guild of the chapel, present very encouraging statistics and reports from the various organizations.

Mrs. Elizabeth Taylor Dandridge, daughter of President Zachary Taylor, died on July 24, at her home in Winchester, Va., in the 86th year of her age. During the Mexican War she was married to Col. William W. Bliss, of her father's staff, and when General Taylor became President, she took the place of her invalid mother as mistress of the White House. Col. Bliss died of yellow fever in New Orleans. Some years later she became the wife of Philip Pendleton Dandridge, of Winchester, who died in 1881. Mrs. Dandridge lived a quiet, retired life, steadily refusing to be written up by reporters. In her home were many historical relics, among them the sash worn by General Braddock when he was mortally wounded, and which bears stains of his blood. She was a member of Christ church, Winchester, in which her funeral services were held.

## WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bisnop.

**Bishop Thomas' Appointments in part, for August, are as follows:**

August 3—Cody; 5—Meeteetze; 6—Cody, early celebration; 8—Basin; 10—Stage from Kirby to Thermopolis; 11—A. M., celebration P. M. service; 14—Shoshone Mission. P. M., Service Wind River; 15—Shoshone; A. M. Lander; 15—3 P. M., Milford; 15—8 P. M., Lander; 16—Lander; 17—Hudson; 18—Shoshone.

## PERSONAL AND NEWS NOTES.

The address of the Rev. F. F. Reese, D. D., Bishop of Georgia, for the present, will be Stockbridge, Mass., instead of Savannah, Ga.

The Rev. Dr. Herman L. Duhring, of Philadelphia, with a son and his three daughters, is making a brief sojourn in Bermuda.

Archdeacon Rickett, chaplain of the Church Home and Hospital, Orlando, Fla., will be absent from the diocese for several months.

The Rev. Charles E. Perkins, of Salt Lake City, Utah, will preach at morning service in Holy Trinity church, during the remainder of the summer.

Hereafter the permanent address of the Rt. Rev. N. S. Thomas, D. D., Bishop of Wyoming, will be Cheyenne, Wyoming, and not Laramie, Wyoming.

The Rev. R. H. Peters has been elected president, and the Rev. William Galpin, secretary of the Standing Committee of the Diocese of Western Michigan.

The Rev. F. A. Joseph is serving at St. Matthew's Cathedral, Dallas, Tex., during the summer absence of Dean Moore, his address being 236 S. Ervay street.

Bishop Gray of Southern Florida, has gone to the North and East in the interest of his work. The Bishop's mail should still be directed to Orlando, Fla.

Work is progressing on the new St. Stephen's church, Sherman, Texas. It will be built of light-colored brick and the design is that of a handsome and churchly edifice.

The Rev. Campbell Gray, of St. Barnabas' church, Deland, Fla., with his wife and children, are at Swananoa, N. C., where Mr. Gray holds regular Sunday services.

Rev. Robert C. Jett, of Emmanuel church, Staunton, sailed last Saturday from New York, on the Red Star liner Badeland, bound for Antwerp. He will spend about six weeks traveling abroad.

The Rev. John S. Moody, of Hickory, N. C., Diocese of Asheville, will have charge of St. Peter's church, Brooklyn, from August 7, to September 1. His address is 405 Pacific street, Brooklyn, N. Y.

The Rev. Hunter Davidson, rector of Trinity church, Hannibal, Mo., has accepted a call to Ascension church, Hinton, W. Va., and expects to go into residence Sunday, September 12. During August Mr. Davidson will spend his vacation at Pontiac, Mich., taking Sunday duty for the rector of All Saints' church in that city.

The Rev. William Mercer Green, dean of All Saints' Episcopal College, the new diocesan school of Mississippi, has taken up his residence there and should be addressed, care of All Saints' College, Vicksburg, Miss.

Through the efforts of a faithful churchwoman, a church has been built for Emmanuel congregation, at Sumterville, S. C. A member of the congregation has placed a beautiful stained glass window in the church.

A large brass cross has been placed in the chancel of St. Paul's church, Berlin, Md., Diocese of Easton, in memory of Selby Jacobs, a highly esteemed communicant of the church and a young man of great promise.

The Rev. J. Ogle Warfield, A. M., B D., rector of St. Paul's church, Chestnut Hill, Philadelphia, will conduct services, during his vacation in August, giving two Sundays to St. Michael's church, Germantown, and three Sundays to Epiphany church, Pelham, Philadelphia.

In Grace church, Port Huron, Michigan, on July 7, a bronze tablet was erected to the memory of the Rev. Sidney Beckwith, a former rector. The present rector is the Rev. John Munday, under whose efficient ministrations the parish has become one of the strongest in the diocese.

The Rev. Dr. W. S. Rainsford, formerly rector of St. George's church, New York, sailed on July 17, with his wife and son, for England. Dr. Rainsford thinks himself now on the road to recovery. His son's serious illness, who is now convalescent, was the cause of his return to this country.

Bishop Aves of Mexico, and the Rev. P. G. Sears, of Houston, Texas, were reported to have perished in the terrific Gulf Coast Hurrican, on July 21, in which many lives were lost and much property destroyed. The report, it is gratifying to state, was a mistake, as both gentlemen arrived safe at Morgan's Point the next day.

The Very Rev. L. A. Spencer, dean of St. Luke's cathedral (Southern Florida), recently spent ten days in camp on the St. John's River, with the Florida State troops, he being chaplain of the Second Florida Regiment. Dean Spencer is now in Bradentown, Fla. The Ven. J. J. Booker has charge of the cathedral services during July.

On June 29, at St. Luke's, Woodland, Cal., Bishop Moreland confirmed the surviving members of a family, a father and daughter, presented by the rector, the Rev. D. E. Holt. Four other members of the family were drowned in Sacramento river by an automobile accident. This terrible accident led the bereaved survivors, who were Unitarians, to seek comfort in the Church.

St. Mary's parish, Cecil county, in the Diocese of Easton, is to be divided. It is the second oldest parish in Maryland, and in territory is probably the largest in the State. In the parish church, St. Mary Anne's, Northeast, is a Bible, the gift of Queen Mary. Under its chancel rest the remains of the Rev. Joseph Coudon, said to be the first priest of the Church ever ordained in America. Connected with it are St. Mark's chapel, Perryville, and St. John's in the Wilderness, and a chapel in which services are held occasionally. The rector of the parish is the Rev. O. H. Murphy, D. D.

Bishop Millspaugh of Kansas, is spending July and August in his summer home at Prior Lake, Minn. During the Sundays of August he will officiate in the Church of St. John the Evangelist, St. Paul.

The annual Conference of Church Workers among the colored people, will be held, D. V., from August 31, to September 3, inclusive, at St. Paul's School, Lawrenceville, Va., Archdeacon James S. Russell, principal. All persons actively engaged in Church work among the race are members of the Conference.

The Rev. John J. Lafferty, for many years editor of the Richmond Christian Advocate, the organ of the Methodist Church in Virginia, died at his home in Albemarle county, Va., on July 23. Dr. Lafferty was widely known as an able editor and as a popular speaker at religious gatherings. During the Civil War he was a major of cavalry in the Confederate Army. Dr. Lafferty was 72 years old at the time of his death.

The Rev. William Belcher Allen, M. A., has resigned the rectorship of St. Paul's church, Newport News, Virginia, (Diocese of Southern Virginia), on account of his wife's health. Mr. Allen has done a splendid work at St. Paul's and it is with great regret that he is compelled to take this step. St. Paul's is one of the largest churches in the Diocese, and has a splendid future before it. It is a strategic point for Church life and work.

The Rev. O. J. Whildin, General Missionary to the Deaf of the South, held services recently in Richmond, Va., Wheeling, Parkersburg, Huntington and Charleston, W. Va. He hopes to be able to present two classes for confirmation soon, one in Wheeling and one in Huntington. The Twelfth Sunday after Trinity occurs on August 29, and Rev. Mr. Whildin will soon issue his Annual Ephphatha Reminder and Appeal in behalf of the work.

A window to the memory of Mrs. Mary Belle Wilson Gregory was dedicated, on June 27, in Emmanuel church, Southern Pines, N. C. She was the wife of the Rev. Henry T. Gregory, for more than twelve years rector of Emmanuel church. The service was conducted by Mr. Gregory, assisted by the Rev. A. B. Hunter, of St. Augustine's School, Raleigh. The window, which is very beautiful, was designed by Mr. C. F. Hogeman, of New York.

On Sunday, June 20, Bishop Scarborough dedicated a new pipe organ and organ chamber, recently added to St. Andrew's church, Bridgeton, N. J. Bishop Scarborough also administered the Holy Communion and bapitzed several adults. In the afternoon he addressed the Sunday-school and at Evening Prayer he preached and confirmed ten persons, presented by the rector, the Rev. J. Clarke Robbins. St. Andrew's has flourished under the administration of the Rev. Mr. Robbins.

Governor Stuart, of Pennsylvania, has appointed the Rev. Francis M. Burch, of Philadelphia, as delegate to the annual meeting of the American Prison Association, which will assemble at Seattle, Washington, August 14, 19. For nearly all of the twenty-seven years of his ministry Mr. Burch has been devoted to missionary work. A few months ago twenty-nine converts were confirmed in the Eastern Penitentiary, by Bishop Robinson, of Nevada, twenty of them being presented by Mr. Burch.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith. D. D., Coadjutor.

### The Swedes in and Near Philadelphia. Sunset Services at Holy Comforter. Work Among the Deaf—Movements of Clergymen.

The following facts in relation to the work among the Swedes in and near Philadelphia are interesting. December 21, 1624, Gustavus Adolphus gave power to colonize; April, 1638, the first Swedish colony arrived on the western bank of the river Delaware; September 4, 1646, the wooden church at Tena Kong, Tinicum, was consecrated by Magister Campanius. It was used until the present church was built in 1700. 1667 a wooden church was built at Christina, Delaware. On Trinity Sunday, 1677, the Rev. Jacob Fabritius preached the first sermon in the Wicacoa block house, which stood on the site of the present church. May 31, 1693, Charles Springer, a lay reader, sent a letter to Sweden, praying for ministers. June 30, 1697, the Rev. Messrs. Rudman, Bjork and Auren arrived at Philadelphia. Trinity Sunday, 1699, Trinity church, Christina, now Wilmington, Delaware, was consecrated. On the First Sunday after Trinity, 1700, the present Old Swedes church, Gloria Dei, Philadelphia, was dedicated. This has, in the last few years, been restored to the condition in which it was when dedicated.

The Rev. William H. Graff, vicar of the Church of the Holy Comforter, has arranged, for Sunday evenings, sunset services of praise, which he holds just outside of his church, that have met with a very cordial reception on the part of the neighbors. During the renovating and repainting the interior of the church, the services are being held in the parish house.

The work among the deaf in Philadelphia has gone on so quietly that few know its value, and many do not even know of its existence; yet it is reaching out to this class and is only hindered in exerting a much wider influence by inadequacy of All Souls' church to meet their wants. During the past year the missionary, the Rev. C. O. Dantzer, held 129 services in Philadelphia; 12 in Wilmington; 9 in Chester; 8 in Doylestown; 8 in Trenton, and 11 elsewhere; has celebrated the Holy Communion 37 times; baptized 13; presented 15 for confirmation. Burials 7; marriages, 5. Mr. Dantzer is striving to secure the funds necessary for the building of a parish house properly suited to the needs of this people. The work is under the care of a commission appointed by the Diocesan Convention.

The Rev. Francis M. Tait has turned over his summer cottage at Ocean City, New Jersey, for the use of societies of St. Paul's church, Chester, of which he is the rector, as he will not occupy it himself this summer, but will, instead, visit the Northwestern portion of our land, including the Exposition at Seattle.

The Rev. John W. Kaye will visit, during August, the Alaska-Yukon-Pacific Exposition, at Seattle, Washington.

The Rev. H. Cresson McHenry will attend the annual meeting of the Prison Association in Seattle, August 14-19.

The Rev. Reginald F. Moody, curate of the Memorial Church of the Holy Comforter, is in England on a visit to his mother.

The Rev. John Sword who recently resigned the chaplaincy of the House of St. Michael and All Angels for Crippled Colored Children, is spending the summer at Bellport, Long Island.

Bishop Gray of Florida has been visiting Philadelphia, stopping at the home of his sister.

Archdeacon A. A. Rickert of Florida, has been for a few weeks, at Mount Airy, among friends, by whom he was highly esteemed while he was located in Philadelphia.

The Rev. Thomas J. Garland spent last week in Connecticut.

The Rev. Thomas J. Garland, as secretary of the Third Missionary Department, has reported that during June, as the result of the special conference which the Bishops of the Diocese held with the clergy, there was received from the churches of the Diocese, $5,700 towards the apportionment, besides some large individual offerings.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Clergy Recuperating—Successful Mission in Mobile.

So far this summer, there has not been in our Diocese, an exodus of the clergy. Most of the clergy are standing by their posts up to this time. But next month several plan to take a rest under the influence of a change of clime and scenery.

The Rev. E. A. Penick is now at Sewanee; E. H. J. Andrews is abroad; the Bishop is at his summer home, on Mobile Bay, and Rev. E. E. Cobbs, rector of St. John's, Montgomery, has abandoned the rectory and is enjoying the privileges of his beautiful suburban home, at Cloverdale-in-the-Pines.

Rev. W. S. Poynor, of Dothan, is regimental chaplain of the First Regiment, A. N. G., now in camp at Pickett Springs, near Montgomery.

Rev. W. S. Poynor, recently married Miss Delia Frances Bouchelle, of Boligee, Ala., in St. Mark's church, Revs. W. G. Clark and Wyatt H. Brown officiating.

Since the Council, in May last, Rev. W. H. Brown has been in charge of the new mission, All Saints', on Government street, Mobile. He has been untiring in his efforts to build up this church, and he now has about sixty families and one hundred adult communicants who are affiliated with the new church.

This is a remarkable work. The present building seats two hundred and it is filled at every service. Mr. Brown has this mission and Spring Hill, but his people at the former are demanding all of his time. His success there seems to be little short of phenomenal. It is prophesied that within three or four years this mission will be one of the largest and strongest churches in the Diocese.

The Rev. Edward L. Ogilby, who was for some years rector of St. Barnabas' church, Kensington, but now of St. Athanasius' church, Burlington, N. C., has charge for a few weeks Asaph's church, Bala, Penn.

## INDIANAPOLIS.

Rt. Rev. J. M. Francis, D. D., Bishop.

### Diamond Jubilee of St. Paul's, New Albany.

The 75th anniversary of St. Paul's church, New Albany, Ind., was commemorated on Sunday and Monday, July 18 and 19. Rev. A. Leffingwell, rector, and a large committee of laymen planned and carried out the details with much success. The anniversary services commenced with a celebration of the Holy Communion at 7 A. M., the Rev. Dr. F. J. Mallett, rector of St. John's church, Sharon, Pa., being celebrant; the rector of the parish assisting. At the service in the forenoon, Bishop Francis preached; Bishop Burton of Lexington, being also present, delivered the sermon in the evening.

On Monday the ex-rectors present made addresses, and on the evening of that day an anniversary address was read by State Senator Stotsenburg, the Bishop of Indianapolis presiding. A number of the Louisville, Ky., clergy were in attendance on Sunday evening.

Of clergymen who had formerly been in charge of the parish, as rectors or ministers-in-charge, there was present Rev. Walter Scott, Rev. Frank J. Mallett, and Rev. E. A. Neville. The hospitality of the parish was unbounded and the social functions were largely attended.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.

### Services in Colonial Churches.

On Sunday, June 27, services were held in St. John's and the Glebe churches, Nansemond county, both of which date back to Colonial times. The vested choir of St. Mark's church, Lambert's Point, seventeen in number, through the kindness of Captain William E. Taylor, of Norfolk, were carried on a motor-boat from Norfolk to Godwin's Wharf, on the Nansemond river; the journey being under the leadership of the Rev. E. P. Miner. At the wharf the party was met by church people with large wagons, and conveyed to the old church.

St. John's, erected in 1755, is an interesting landmark of the Church in Virginia. Unfortunately, it has been closed most of the time for the past several years. Prior to 1891, St. John's and the Glebe church were served regularly by the rectors of St. Paul's church, Suffolk, eleven miles distant. The work of the church in Suffolk requiring all of the rector's time, the churches in the country suffered from want of pastoral oversight. For a short time the Rev. John H. Dickinson, while touring in Chuckatuck, served these two churches and a mission at Churchland. For a few years the Chuckatuck church was served by the rector of the church at Smithfield, and the Glebe church by a Navy chaplain. During the summer of 1907, Mr. Stevens, a student from the Theological Seminary, labored successfully at Chuckatuck. Since then the church has been vacant, except for occasional services by the Rev. J. B. Dunn, of Suffolk, and the Rev. E. P. Miner, of Norfolk.

A large gathering of people were at the church to greet the visitors. The sermon was by the Rev. Mr. Miner, from the text, "Seeketh not her own." Mr. Miner was also celebrant at the Holy Communion, when about thirty

persons communed. Mr. Charles H. Smith officiated at the organ.

After the recessional hymn a meeting of the congregation was held and trustees elected to hold the church property.

After lunch the choir was taken back to Godwin's Wharf, in wagons, from whence they were transported in the motor-boat across the river to Cartwright's Wharf, locally known as "Sleepy Hole." Here they were met again by the good people of the Driver neighborhood with wagons and carriages, and carried to the old Glebe church, erected in 1738. At the church there was a good gathering of people. The choir rested under the trees of the church yard and marched in procession to the church; Mr. Frank I. Bain presiding at the organ. The service was conducted by Rev. E. P. Miner, who also preached from the text, "Quit you like men." The choir led in the singing of the hymns, chants and responses. This service being over, the choir returned to Norfolk on the train, reaching there in time for supper.

At eight o'clock at night, the choir was again vested and on duty at the home church, St. Mark's, Lambert's Point. Thus ended the missionary journey which was so pleasant for those who made it, and we trust, helpful to the churches visited.

It is now proposed that a Harvest Home Festival be held at each of the churches in the Lower Parish of Nansemond, some time in the fall, and that the St. Mark's choir make another missionary journey and take part.

Mrs. Charles L. Wright has placed a handsome memorial window in Grace church, Petersburg, as a memorial to her father and mother.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

### Called to Grace Church, Utica.

The Rev. W. Curtis White, for the past two years rector of St. Mark's, Clark Mills, and Gethsemane, Westmoreland, has been called to and accepted the assistant rectorship of Grace church, Utica, N. Y. Mr. White will thus return to the city of his birth and early life. He was ordained deacon and priest in 1900, by Bishop Whittaker, and served several parishes in the South before coming back to the Diocese of Central New York. His address in Utica will be "The Kanentena."

Preparations are well under way for the council of the Second Department to be held in Utica next October.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Improvements at St. Mary's Pocomoke City.

St. Mary's church, Pocomoke City, since the rectorship of the present incumbent, the Rev. Wm. B. Guion, a large mortgage debt has been paid off the church; the steeple has been painted, and also the iron fence extending around the entire block of the church property. Recently a fine new carpet was put in the church, and all these improvements have been paid for. The parish has a number of active organizations that are doing good work. The Sunday School, a growing one, raises each year considerable money for missions. A distinguished Roman prelate, the late Bishop Curtis, as a boy, was a member of this Sunday School. He entered the ministry, became rector of Mt. Calvary, Baltimore, and afterwards Roman Catholic Bishop of Delaware. His mother and sisters, devout members of St. Mary's, are buried in the church yard.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### The Cambridge Conference—Condition of Rev. Dr. Huntington.

The Bible and Mission Conference at Cambridge, under charge of the Seabury Society, of New York, closed on Sunday, July 25, with a consecration service, held in St. John's chapel of the School, which was conducted by the Rev. Harvey Officer, Jr., O. H. C. The total registration was 231, of whom 83 were men, most of them sent, however, from Boston and nearby parishes, for one day only. Besides these there were, of course, many visitors. The largest single meeting was addressed by Miss Julia C. Emery, where the attendance was limited only by the size of the hall. In the character of the instruction, in numbers who will return to their parishes to teach, in local public interest, and in practical results among laymen, the Conference of 1909 surpassed all previous ones.

The Bible courses given by the Rev. Samuel R. Colladay and the Rev. Harvey Officer, Jr., and the Prayer Book course by the Rev. Dr. Samuel Hart, were exceedingly helpful.

Preachers and speakers who were heard included Bishop Talbot, of Bethlehem; Bishop Williams of Michigan; the Rev. Dr. Arthur S. Lloyd, the Rev. Dr. J. DeW. Perry, of Philadelphia, for many years a member of the Board of Missions, who preached the missionary sermon in Christ church, Cambridge, on the closing Sunday morning; the Rev. Dr. John B. Hubbs, of Geneva; the Rev. Edwin R. Carter, of Lynchburg; the Rev. Wm. Way, of Charleston; the Rev. Carlton P. Mills; the Rev. John J. Gravatt, Jr.; the Rev. G. Alex. Maguire, Mr. Alex. F. Irvine; Mr. David Hui, of Hankow; Miss Julia C. Emery, Dr. A. E. Myers, of Shanghai; Deaconess Goodwin, and Miss A. F. Hitchcock.

Preachers and speakers were furnished for regular Sunday services at Christ church and St. Peter's, Cambridge; St. Paul's and the Church of the Advent, Boston; All Saints', Brookline; St. Chrysostom's, Wollaston; Christ church, Quincy, and St. Paul's church, Brockton. Conferences with laymen were held at St. Paul's, Boston, St. Chrysostom's, Wollaston, in which parishes of the district south of Boston were represented, and at St. Thomas' church, Sommerville. Committees were named to take up the matter of a Laymen's Conference in Boston next fall, to be followed by a systematic study of conditions, with a view of assistance from laymen in improving and advancing them.

The noon day services on Church work by men, held for two weeks, in St. Paul's, Boston, were successful far beyond expectation, and showed that it is quite as well worth while to hold such services in summer as in winter.

Church interests that were heard from in the conference included the Church Periodical Club, the Girls' Friendly Society, the Church Laymen's Union, the Woman's Auxiliary, the Student Work of the Board, the Junior Auxiliary, the Church Institute for Negroes, the Sunday School Commission of Massachusetts, and at the sunset meetings, which were among the most popular of all, many forms of individual work were reported and discussed.

At a business session, held on the closing Saturday morning, the conclusion was reached that the Conference has grown to such proportions that it deserves a wider basis than the Seabury Society, a purely local organization, is able to give it. Deep gratitude was expressed to the Society for building it to its present proportions, but it was felt that a committee representative of the Church in the Dioceses in New England, New York, Pennsylvania and New Jersey ought to be formed. A tentative committee was therefore named to select such general one. The Society stated, through its president, that it desired above all things to see the Conference grow as it could only do were it more representative, and promised co-operation and support until such time as it can manage all of its affairs. Especially was it desired to strengthen the mission instruction, and hence the new general committee will consist largely of educators in the Church.

The plan of a permanent site was approved, and gratification was expressed that the way is perhaps open to secure such site within a short time. It was recognized that new buildings cannot be ready for use for the summer of 1909, and the Society, or the new committee if formed, was asked to apply to the trustees of the Cambridge school to return to that city for one more year.

The social side of the Cambridge meeting was delightful. There were excursions to Lexington and Concord; to the Old North Church, made famous by Longfellow's poem of Paul Revere's Ride; Harvard University and its wonderful Semitic Museum, where Prof. David G. Lyon, of the University, gave an illustrated lecture; to Plymouth, and a private view of the interior of Craigie House and its gardens, the home of Mr. Longfellow. There were two receptions, at one of which the sunset meeting was held on the lawn under beautiful trees, the address by the Rev. Dr. Lloyd. The success of the Conference was advanced materially by a number of students from Cambridge and Virginia Seminaries, who assisted in the services and in the social side of the Conference.

The illness of the Rev. Dr. William R. Huntington, rector of Grace church, New York, has progressed during the past week so that at the present writing his physicians are holding out no hopes of his recovery. Dr. Huntington is continually growing weaker, and it is said that the end may come at any time, even in a few hours. Dr. Huntington is at the home of his son-in-law, Mr. Royal Robbins, at Nahant, near Boston. His summer home is at North East Harbor, Maine, but he had not gone there this year, because his daughter, Miss Margaret Huntington, who has been his constant companion since the death of Mrs. Huntington, went abroad this year, and Dr. Huntington went to visit his daughter at Nahant rather than go alone to his Maine residence. As soon as it was determined that his illness was serious, word was cabled to Miss Huntington and she left England on a fast steamship, which reached New York on Friday, so that she reached

her father's side that afternoon. It is reported that her return acted as a sort of stimulant and for a few hours Dr. Huntington seemed to have more trength than had been shown for several days But the gain was only a temporary one and the physicians expect that the weakness will increase until the end comes.

### Dr. Huntington Dead.

Nahant, Mass., July 26.—Rev. William R. Huntington, rector of Grace Episcopal church, New York City, died early to-day, after a lingering illness, caused by intestinal trouble. He was seventy-one years old.

## OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

### Ordained to the Diaconate.

Bishop Brooke ordained to the diaconate, on Sunday, July 18, in the Church of the Redeemer, Oklahoma City, Mr. Joseph M. Matthias. The Rev. Dr. Davidson, dean of the cathedral, presented the candidate, the Bishop preaching.

Mr. Matthias has, as lay reader, done good work for a year in this, the Cathedral Mission for Colored people. He continues in charge. His address is 910 East 10th street, Oklahoma City.

### Fishing.

Of all the similes used to illustrate the winning of men and women to Christ, I think the one at the head of this article is the most apt. The words which seem to me the most appropriate for the central thought, are those of Peter, spoken by the Sea of Galilee. You will find them recorded in John's Gospel, the twenty-first chapter and third verse. They are these: "I go a fishing." You will readily recall the scene, how the disciples, discouraged and disheartened by the crucifixion of the Master and the astounding news of His resurrection had gone to their old homes by the Sea of Galilee, and were thereafter discussing these facts. The impulsive and active Peter exclaims, "I go a fishing." Now, as members of Christ's Kingdom, we are all fishermen—fishers of men. Let us see how we can apply the pleasant recreation of this life to spiritual things.

In the first place, if we are going fishing we must see that the fishing-tackle is all right, that we have the right kind of bait, and that we dress for the occasion. We should be accounted a poor fisherman, indeed, if we were to go fishing in a dress-suit, or took along bait for trout, when we were going to fish for bass. Let me ask you in all sincerity, when you go fishing for the Master, do you make that same careful preparation that you do for a day's fishing? How many good deeds have borne no fruit for the Master; how many good intentions have gone wrong; how much earnest zeal has been wasted in the Master's work, because of the lack of preparation? It took the great Apostle Paul a good while to learn to be all things to all men, or, in other words, to adapt himself to the people he was addressing. If you and I are to be successful fishers for the Master, and draw in a net full of fishes for Him, we must make the needful preparation. First, we must be filled with a desire to win souls for Him. Did you ever hear of anyone going fishing that had no desire for the sport? I think not, and if he did go, he was not a successful fisherman, and so I say, we must have a desire for soul-fishing. There are several things which make a spiritual fishing-tackle. We must have implicit faith in our Master. We must have a thorough knowledge of the Bible, for the Bible is the bait we must use on all our fishing trips, using the power of the Holy Spirit as the connection between you and the fish you intend to catch, even as a fisherman uses his pole and line.

Having made the necessary preparation, you do not sit down in your easy chair and wait for the fish to come out of the water and up to your door to you to be caught. Not at all! You go where they are, and you use all your skill and patience to catch them. As the Bible is the bait, we must, of course, use it on all our fishing trips. So if we are to be successful, we cannot sit down and say, as we have heard some say, "We have the churches, we have the ministers, good music—everything. If people have a desire to be saved, let them come." This will not do. To be successful you must go a fishing where the fish are. And let me say right here, that if you are going fishing, do not go with a long face, as if you were a martyr going to the stake. Be serious, but bright and cheerful, as if you were having a day's outing. Your fishing may take you into the busy marts of trade, or perchance to the bedside of one sick, nigh unto death, or into the lower walks of life among those who are considered low in social scale. But these they are for whom Christ died, and their redemption is precious in His sight. Here is where the selection of bait is of the utmost importance. Use tact or diplomacy, or whatever you may be pleased to call it. But adapt yourself to the ones you are addressing and fishing for. Sing those hymns, speak those words that you think will be strengthening and uplifting to them. Quote appropriate passages from God's Word. Pray as if you really were talking to your Heavenly Father. Show the Master as the Saviour of the world, and of individuals, and that you have brought Him to them as their personal Saviour. You may not be successful every time you go fishing for the Master, as men count success, but do not easily be discouraged. When you went fishing and returned home sometimes empty-handed, you did not throw aside your fishing-tackle and bait as good for nothing, and say you would never go fishing again. You rather sought out all the causes possible for the failure, and you tried again and again until success crowned your efforts and you came home at night with a well-filled basket. Can we not have as much patience and perseverance when we are fishing for Eternity?

You may remember the old couplet that as children we used to say: "If at first you don't succeed, try and try again," and after that keep on trying, and you will often succeed. Someone else may have planted the seed of truth, and you may simply be the one to water and nourish it, but God will surely in His own time give the increase. It is personal work, individual fishing, that wins souls for Christ. Some are brought in one way and some in another. Study those you are trying to reach as a good fisherman studies his fish, and then present the bait that will be the most alluring, and you will succeed. There is no such word as failure in the bright book of God's promises, and if you make the necessary preparation, and then skilfully and faithfully, until the going down of the sun, use your fishing outfit, you will surely bring home to Him a full net of fishes.

### Family Prayers.

There is one mark of a household in which God is known or loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though only occupying a few minutes, do make a difference to any household at the end of a year. How, indeed, can it be otherwise when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing, yet to whom each is so infinitely dear, that He has redeemed by His blood each and all of them? How must not the bad spirits that are enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us, one by one, nearer to the true end of our existence, so does He and He alone, make us to be "of one mind in a house." Here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

### The Eighth Beatitude.

The case seems to be this: Those who do not serve God with a single heart, know they ought to do so, and they do not like to be reminded that they ought. And when they fall in with anyone who does live to God, he serves to remind them of it, and that is unpleasant to them, and that is the first reason why they are angry with a religious man; the sight of him disturbs them and makes them uneasy. And, in the next place, they feel in their hearts that he is in much better case than they are. They cannot help wishing—though they are hardly conscious of their own wish—they cannot help wishing that they were like him; yet they have no intention of imitating him, and this makes them jealous and envious. Instead of being angry with themselves they are angry with him.

These are their first feelings. What follows? Next they are very much tempted to deny that he is religious. They wish to get the thought of him out of their minds. Nothing would so relieve their minds as to find that there were no religious people in the world, none better than themselves. Accordingly, they do all they can to believe that he is making a pretense of religion; they do their utmost to find out what looks like inconsistency in him. They call him a hypocrite and other names. And all this, if the truth

must be spoken, because they hate the things of God, and therefore they hate His servants.—J. H. Newman.

### The Need of Rest.

We are too busy, too encumbered, too much occupied, too active! We read too much! The one thing needful is to throw off all one's load of care, of pre-occupation, of pedantry, and to become again young, simple, child-like, living happily and gratefully in the present hour. We must know how to put occupation aside, which does not mean that we must be idle. In an inaction, which is meditative and attentive, the wrinkles of the soul are smoothed away, and the soul itself spreads, unfolds and springs afresh, and, like the trodden grass of the roadside or the bruised leaf of a plant, repairs its injuries, becomes new, spontaneous, true, and original. Reverie, like the rain of night, restores color and force to thoughts which have been blanched and wearied by the heat of the day. With gentle, fertilizing power it awakens within us a thousand sleeping germs, and, as though in play, gathers around us materials for the future, and image for the use of talent.—Amiel's Journal.

What is it that charms us most in a friend? It is that he can read the transient expression in our face, and modify himself to suit the feeling we are ourselves but half conscious of possessing; it is that he knows when to be silent and when to speak; it is that he never mistakes, but sees us true, when all the world is wrong about us. Such a friend has not only power of character, but beauty of character.—Stopford Brooke.


## Special Mid-Summer Furniture Bargains

—o—

Right now is a good time for you to secure some of the richest values in Furniture that you will find this year,

It is between-season time, and we are cleaning out summer goods—broken lots—odd pieces—broken sets, &c., and are offering special prices.

Nowhere else in the South can you find such magnificent showing of Furniture of all kinds.

**Rich styles, superb quality, endless variety and attractive prices.**

Write us for prices. Do not be content to make your selections from the little store with its still smaller stock.

—o—

## Sydnor & Hundley, Inc.

FURNITURE

for the Home Beautiful.

**709-11-13 Broad Street,**

**RICHMOND, VA.**

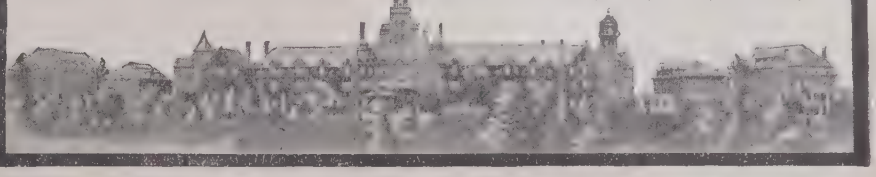


## Randolph-Macon Woman's College

**LYNCHBURG, VA.**

Classed by the U. S. Commissioner of Education as one of the sixteen "A" colleges for women in the United States. The college is endowed and well-equipped for college work. Campus of 50 acres environed by beautiful mountains. Four separate laboratories; library; astronomical observatory; sky-lit art studio; music rooms, etc. Full scientific course in physical development with new gymnasium, swimming pool, large athletic grounds, boating reach. Full courses in music and art. Endowment reduces cost to students to $300, including full literary course.

For catalogue address **WM. W. SMITH, A. M., LL. D., President,**





## ACADEMY FOR BOYS

**Rockville, Md.**

Ideal training school; home life; individual care and instruction; fits for college or life. Address

W. P. MASON, U. S. N. A., Principal.



## VIRGINIA POLYTECHNIC INSTITUTE,

**BLACKSBURG, VA.**

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**

(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60. The next session opens Wednesday, September 22nd, 1909.

PAUL B. BARRINGER, M. D., LL. D., President.


Oh, what a blessing is Sabbath interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.


## COLONIAL CHURCHES

IN THE

## ORIGINAL COLONY OF VIRGINIA.

**NEW AND REVISED EDITION.**

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

**SOUTHERN CHURCHMAN, CO.,**
**Richmond, Va.**



## THE SCHOOL OF THE GOOD SHEPHERD

**Asbury Park, N. J.**

will reopen October 6, 1909. For circulars and rates apply to the SISTER-IN-CHARGE.



## Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER, Principal, Box 17.**





## RANDOLPH-MACON ACADEMY

**For BOYS and YOUNG MEN**

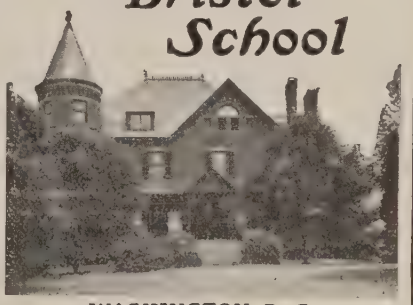
**Bedford City, Va.**

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address

**E. SUMTER SMITH, Principal.**



## *Bristol School*



**WASHINGTON, D. C.**

An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantages in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address

**Miss ALICE A. BRISTOL, Principal,**
**Mintwood Place and 19th St., Washington, D. C.**



### TEACHERS WANTED.

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU. Raleigh, North Carolina.



### CENTRAL BUREAU OF EDUCATION

PARIS. KY.

**Miss Kate Edgar, Proprietor and Manager.**

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# Family Department.

### Good-Bye—God Bless You!

I like the Anglo-Saxon speech
With its direct revealings;
It takes a hold, and seems to reach
Way down into your feelings;
That some folk deem it rude, I know,
And therefore they abuse it;
But I have never found it so—
Before all else I choose it.

I don't object that men should air
The Gallic they have paid for,
With "Au revoir," "Adieu, ma chere,"
For that's what French was made for,
But when a crony takes your hand
At parting to address you,
He drops all foreign lingo and
He says, "Good-bye—God bless you!"

This seems to me a sacred phrase,
With reverence impassioned,
A thing come down from righteous days,
Quaintly but nobly fashioned;
It well becomes an honest face,
A voice that's round and cheerful;
It stays the sturdy in his place,
And soothes the weak and fearful.

Into the porches of the ears
It steals with subtle unction,
And in your heart of hearts appears
To work its gracious function;
And all day long with pleasing song
It lingers to caress you,—
I'm sure no human heart goes wrong
That's told Good-bye—God bless you!"

I love the words, perhaps because,
When I was leaving mother,
Standing at last in solemn pause
We looked at one another,
And I—I saw in Mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befell me;

She put her arms about my neck
And soothed the pain of leaving,
And though her heart was like to break,
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me,
But kissing me, she said good-by,
And asked our God to bless me.

—Eugene Field.

### Recollections Of The Audience At Oberammergau.

From a forthcoming Volume of Reminiscences by the Rev. William Wilberforce Newton, D. D.

And the audience, the four thousand people looking on with opera glasses, which need constant wiping because the tears come freely and the glasses become strangely dim, was indeed a profound study. As it happened in my experience, from the moment the first gun sounded at half-past seven o'clock in the morning until the sunset gun told the villagers and their guests that the drama for the day was over, a profound silence seemed to rule this great multitude.

The sound of many feet, like the tread of a great army in the streets, was heard reverberating through the little village of Oberammergau, and a keen and earnest air of intense expectation seemed to show itself in the faces of the multitude which wended its way at that early hour to the vast building in which the drama of Christ's passion was to be enacted.

I watched this gathering concourse of people going and coming twice in the same day. There were priests and doctors of divinity, bishops and cardinals, Anglican clergymen, professors, merchants, Bavarian peasants in their picturesque costumes, and Orientals in loose-flowing garments and fez caps. It seemed as if all humanity at large had sent its representatives to this obscure little Tyrolese village to learn anew the secret of that life which has transformed the world, and as if the churches and priests, Catholic and Protestant alike, which had drifted far away through ritual or doctrine from the spirit of the Master, had come to this shrine in the heart of nature to be repossessed with the lost attribute of religious devotion.

The silence of the multitude going to their homes at evening through the quiet streets of the village was more eloquent than words. The pattering of the feet seemed to speak more loudly than the voice of man, as if each heart was saying in the words of the "Story of the Cross,"

"Oh, I will follow Thee,
Star of my soul,
Through the deep shades of night
To the goal."

"After it was all over and the mountain walls which shut in this little village of Oberammergau had faded out of sight, as the train came down to the level plain upon which the city of Munich stands, one felt that this descent from the plateau to the valley beneath was a sort of allegory. And then one realized some of the elements which had helped to make this rendering of Christ's passion so rich and impressive. History, literature, music, art, tradition, the sympathy of numbers and the presentation upon the stage of an ideal and divine life had been blending their lights upon this day's drama.

The Greek chorus, the German carol, the sigh of the violin, the pose and coloring of the great masters in their painting of the different scenes in the life of Jesus, were all here. Nothing was discordant, nothing jarred upon one's highest and most religious sensibilities. It was beyond words, and those who witnessed the story that has transformed the world simply felt themselves transformed.

### Miss Hester's Contribution.

There was a pleasant buzz of voices in the church parlors, for the members of the Mission Band were packing their yearly box to send to their home missionary, and it was a process that always involved more or less comment and discussion. The missionary, stationed at a dreary post on the western frontier, had a wife and four children, and the Band had taken the entire family under its wing.

"We have not sent them a better box since the society was organized," declared Mrs. Douglass, the motherly president; "nearly everything new, and all so serviceable."

"What a comfort it must be to a missionary to get a box like that," said Miss Hester Ames, with her cheery smile—a smile always suggestive of a happy thought back of it—"no half-worn clothes to be remade and nothing put in merely to get rid of it and help fill up. I am afraid those that make that sort of an offering forget to tuck in any love with it, and that is something they can't afford to leave out."

"Well, it strikes me it would be wise to leave out those books and magazines," remarked Mrs. Narrowly, reading in a bristling voice the titles of the books within reach of her glasses. 'The Incubator Baby!' 'The Old Peabody Pew,' and, what! Mark Twain's 'Innocents Abroad!' Of all thngs for missionaries! I don't see what the committee could have been thinking of."

"Even missionaries, my dear," said Mrs. Douglass blandly, "relish 'a little nonsense now and then,' and, as a counteractive of this seemingly frivolous literature, here are Bishop Talbot's 'My People of the Plains' and Stephen Riggs' 'Mary and I.'"

"Well, I don't know," persisted the objector, "seems to me they will take up space that might be filled with something that would do more good."

But the president sided with the committee.

"They are all going in," she said to Mrs. Grove, the vice-president, in an undertone, "even if we have to keep back some of the children's toys to make room for them."

But nothing had to be left out. With the contributions piled loosely on the table there had seemed a possibility that the box might prove too small, but when the packers had the last of them snugly placed there was at least an inch to spare.

"That will never do," said the president. "It must be filled and pressed down to the point of overflowing, or everything will be topsyturvey when they open it. Of course, we could put in newspapers, but it seems a pity to pay freight on rubbish. Even a bundle of old linen that could be utilized for burns would be better than that, and I propose that we go home and ransack our closets and attics and bring or send tomorrow any small articles we can spare that we think would be acceptable."

Eagerly prompt, the members of the Band appeared at the church the next afternoon with their hasty gleanings. One brought a white apron with the basting threads still in evidence; another, half a dozen new dish towels, and one the suggested roll of old linen.

"And what have you found for us, my dear?" inquired the president, as Miss Hester joined them. "Something serviceable, I know without asking."

"That remains to be seen," said Miss Hester, with her arch smile. "At all events it will help fill a crevice, and if they can't do anything else with it, they can put it on a pole for a scarecrow. I think I remember reading in one of their letters that they raised their own corn and potatoes."

"Miss Hester! Oh! oh!" came in quick chorus from all quarters, for Miss Hester was holding before their astonished eyes a neatly curled brown —wig.

"My dear! you surely are not in earnest," protested the pastor's wife. "I'm afraid they would feel hurt, it is so—so—insignificant. If our missionary were an elderly man it would not make so much difference, but being scarcely forty, it is not at all likely that he is bald."

"Oh, I don't know about that," said Miss Hester. "Baldness does not depend on age. Half the men nowadays begin to show signs of it by the time they are thirty-five—why, I can't understand—that is, if they are happily married," she added with another smile. "Perhaps the autos have something to do with it. They certainly make one's hair stand on end."

"I agree with you there, Miss Hester," said the vice-president, with a shiver, her son having recently come posed to do his circuit-riding in a

near losing his life in an automobile accident. "But Mr. Sayre is not sup-motor car."

"If he manages to ride at all he is fortunate," said Mrs. Deacon Mills. "But that's neither here nor there. The question is, are we to send that wig to him? Even though his hair may possibly be growing thin, he might not care to be reminded of it."

The president was perplexed. "Seems to me, my dear, it will be well for you to think twice before putting it into the box," she urged.

"Oh, I know it is a ridiculous thing to send," laughed Miss Hester, "but it has been tossing round ever since old Uncle Peleg died. It invariably turns up at house-cleaning, and as sure as Aunt Mehitable gets a glimpse of it she has a crying spell. It was his pet wig and ought to have been buried with him, but Aunt Mehitable thought his black one more fitting for a funeral, and though I am so tired of the sight of it that I have time and again been on the point of pitching it into the fire, I have a sort of a reverent feeling for it; Uncle Peleg was such a dear good soul, and this is the first chance I have had to dispose of it in a way that would meet his approval. He was a great believer in missions, and I know he would feel that it could not be devoted to a better cause."

In spite of her smile there was a note of gentle decision in Miss Hester's voice, and, replacing the wig in its wrappings, she deliberately tucked it into a corner of the box.

"See here, Miss Hester," ventured the vice president, "where is the young woman who only yesterday was taking to task those that put things into missionary boxes 'just to get rid of them and help fill up?' "

"Oh, I am very well aware that I am bringing myself under my own condemnation," Miss Hester admitted, cheerfully, "but when I went home last night the first drawer I opened there was that wig looking at me, and it seemed to say so plainly, 'send me,' that I had to do it, whether or no."

This explanation elicited no audible response, but among those back of her there was a critical tilting of eyebrows.

"Now I must be going," she said, picking up her packet. "It is one of Aunt Mehitable's lonesome days and I promised her I would be home early. But don't one of you good people dare to take that wig from its niche. There is nothing you could put in its place that would fit in half so well—even if it is 'only to fill up.' "

Until the door closed behind her silence reigned in the church parlors. Then a round of protests began.

"I don't know how it strikes the rest of you," said Mrs. Narrowly, "but Miss Hester seems to me to be growing a little queer."

"Oh, no, no, Miss Hester is all right," interposed the president. "If it were anyone else I would be tempted to take it out—it is such an uncanny object to come upon—but no matter what queer thing Miss Hester does, in the end she is always vindicated."

"Oh, there is no help for it," said Mrs. Deacon Stone. "We will have to let it go. I only hope they will take it as a joke."

"Jokes," pronounced Mrs. Narrowly, with oracular emphasis, "should never be personal."

"Oh, Miss Hester did not mean anything unkind," insisted the president. "She is too sweet-grained for that. Still, I can't help wishing," she conceded, "that she could have found something more appropriate to send."

The next day the box was shipped, and after prolonged and impatient waiting—freight trains being an uncertain dependence in the gauging of time—a letter was received announcing its jubilant reception at the western parsonage.

"Generously filled as every box has been," wrote the missionary, "this one exceeds all its predecessors, and my wife joins me in assuring you that words are utterly inadequate to express our appreciation of your unlimited bounty. From the time the cover was lifted until the last layer was reached we were all children together in our exuberant delight. The little ones went wild about the toys, and Mrs. Sayre fairly broke into tears over the table linen. And the books and magazines! Ah, if you knew what treasure-trove they seemed to us! But, for myself, I want especially to thank the gracious sender of that wig."

"Hear, hear!" interrupted the president, softly clapping her hands. But everyone was already listening with piqued interest.

"Nothing could have been more timely," went on the reader. "As the result of a severe illness several years ago, the hairs of my head have become so few that they could easily be numbered, and I am obliged to wear a wig to keep from taking cold. Fortunately, at the beginning, I owned one, an heirloom that had descended to me from my grandfather—but it had become reduced to shreds, and I was at my wits' end to know where to turn for another—a wig being one of the commodities of civilization not yet attainable in this benighted region. At last I carried it to the Lord—I always find that a good way to dispose of worries—and when I discovered the contents of that roll of tissue paper I felt like going down on my knees to give thinks, it was so direct an answer to my prayer. God bless you, sister. I am sure it was He put it into your heart to send it."

Miss Hester was blinking off a tear.

"Of course it was," she said, rallying a smile, "and it just goes to show that He 'moves in a mysterious way'—even in the matter of wigs."—Mary B. Sleight in New York Observer.

---

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed as yet?
Tell Him about the heartache,
And tell Him the longings, too,
Tell Him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

---

Human speech like our great reservoirs, needs filtering-beds. Our word-sources are amazingly fecund, but, as the torrent rushes from the dim interior, it is far from pure. Pride, passion, prejudice have each its word-fountain and contribute to the stream. But where the spiritual culture has made headway it will hold back a vast percentage of this outflow. For such a soul, what is not said will often mark a greater triumph than what is uttered. —J. Brierley.

---

Teachers can only help; every scholar has to learn for himself.

### The Love in the Deed.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or even the Lord will make the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

### A Man Who Gave Himself.

The following tale, taken from the World's Work, was told by a man of affairs, who handles millions of dollars every year. The lesson of the story had been a lasting influence in this business man's life. The two boys concerned in the narrative were his college classmates.

One of them was a farmhand, a big, brawny, slow chap who had made up his mind years before to get out of the day-laborer class. He had saved for a long time, and the local minister had helped him along with his lessons and coached him for college.

Finally, with a few hundred hard-saved dollars, he had taken the entrance examinations and been admitted. I never saw a man with a more stubborn resolve to lift himself a peg or two. He knew his limitations, and didn't aim too high, but he was determined to get along, to be, say a lawyer in a country town; and the path seemed open before him, although his mental slowness and lack of early advantages meant that it would take him twice as long as it would a clever youngster.

His roommate was the son of a country doctor, his very antithesis, clever and quick, easily the head of his class, who had been brought up in substantial comfort, with no thought on the boy's part where the money came from.

The two became fast friends. The doctor's son used to help the other with his studies, and the ex-farmhand looked up to his superior quickness with a sort of awed admiration which was pathetic to see.

One day, about the end of the first year, the doctor's son received a letter from home. His father had died suddenly, and his mother had succumbed to the shock a few hours later. It presently turned out that the father had had nothing except a good income from practise; so the boy was left high and dry.

He had long talks with his chum about the matter and told him that it was evidently all up, so far as his career was concerned; he had not the stamina which would enable him to earn his own living while going through college, and he accepted the event as meaning that he would be side-tracked for the rest of his life. Shortly he had to return home to settle up some family affairs.

A few days later he received a letter from his roommate, which ran something as follows:

"Dear Jack. I've been thinking things over. There's no possible question that you'll get more out of a college course than I could. You'll surely make a mark in the world. I can never be more than a fourth-rate lawyer. Economically considered, therefore, to educate me and leave you out is reckless extravagance.

"I enclose a check for the amount I've saved, which was to give me my

course. This will see you through, with strict economy.

"Of course, I know you won't want to do this; but I've thought it all out, and it's the plain common sense of the situation. Moreover, I shall disappear by the time you receive this, and nobody will know where I am. So you couldn't return the check, anyhow.

"Good-by and good luck."

The doctor's son took his college course, and is doing very well to-day; and he has never seen his friend since.

It is possible that he got more out of a college course than his friend might have got. Whether he will get more out of life is another question.

### Cast Thy Burden Upon the Lord.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on Me,
And it shall easy be."

It is the lonely road
That crushes out the light and life of Heaven;
But borne with Him, the soul restored, forgiven,
Sings out, through all the days,
Her joy and God's high praise.

—Marianne Farningham.

### The Seed of the Church.

An American gentleman, visiting Sumatra in the summer of 1908, was surprised to know the extent to which the natives of that land have come under the influence of Christianity, and still more surprised to learn that both the Dutch missionaries in that island, and the native people as well, look to the United States as having begun the work that has resulted in the conversion of tens of thousands of people.

For answer to his inquiry, they took him to a spot, forty miles inland, where lies a grave, out of which a large tree is growing, and to a recently erected stone, which bears an inscription partly in Dutch and partly in Batak. There he learned this strange story:

In 1833 two young American missionaries made their way to Sumatra, and landed on the west coast, which they reached by way of Java. Their names were Samuel Munson and Henry Lyman. Unhappily, they were not the first missionaries who had been there. Nine years previously two young Englishmen had attempted the beginnings of work there, but had been driven out; and some words which they spoke on leaving were interpreted as a prediction of the wrath of their God against the people who refused to hear them.

Not long after, in 1828 and 1829, the Mohammedans invaded the district, and ravaged it. The native people regarded it as a curse brought on them by the wrath of the earlier missionaries. So Munson and Lyman, when they came, were cruelly murdered and eaten, and their bones were thrown into a hole.

Why the natives marked the spot no one knows, but they set three slender stakes that marked the grave, and one of them took root and grew. It is now a great tree, and has served both to mark the tomb and to illustrate the power of a thing of life to survive after apparent death.

So far as American missions are concerned, that was the end. No more missionaries were sent from America, and the disastrous experiment was forgotten. In time the Dutch came, and with them the gospel; but strange as it may seem, the Dutch found they were building on foundations already laid. The memory of the death of these two men had not faded out. The grave had not been forgotten. Their own work discovered reminiscences of that earlier work; and the Dutch and their converts honored the names, for-

The Dutch inscription reads, "Here gotten in their own land, of the men who died so long ago.

So far as they knew, no other American had visited the spot in seventy years until the summer of 1908, yet the dead were held in loving remembrance, "and their works do follow them."

lie the bones of the two American missionaries, Munson and Lyman, who were killed and eaten in the year 1834. John 16:1-3."

Underneath this, in native Batak, are the words, "The blood of the martyrs is the seed of the Church of Jesus Christ."

The incident could be multiplied, not in detail, but indefinitely in general character. There are many kinds of seeds that lie dormant in the ground a long time before they germinate, and then develop with a slowness discouraging to those who cannot see with the eye of faith. So, too, a fire may smolder for a long time with little outward sign, until the right moment comes, the breeze touches it, and it bursts into all-consuming flame. The seed of the gospel grows slowly. The fire of divine truth sometimes smolders long, but soon or late the sunshine of the Spirit calls it forth, the breath of the Holy Ghost fans it into flame.

### Usefulness of Solitude.

When an Algonquin Indian is in deep trouble, when he wishes to renew his strength of purpose or cleanse his heart, he appeals to the Great Mystery. Alone he seeks the pinnacle of a mountain or some far secluded spot where none can see; and there, with the wilderness at his feet and the wide, free heavens above, surrounded by Silence and Solitude, he offers an unspoken prayer to the Mystery. His appeal is not for material things, for Solitude knows nothing of the material; but for a cleaner heart that he may be made more generous, noble, and brave.

Just as truly as the Indian may the white man find strength in the solitude of the wilderness. Man is a social animal, to be sure; but there is such a thing as too much sociability. Our congested cities, with their rush and roar, their unnatural, stinted life, governed by the conventional and artificial, are abnormal. Happily, we are not all constituted alike; but there is not a man living who has not within him a germ of the primitive. Give this germ an opportunity to develop—one or two good camping experiences will start it growing—and he will turn to the wilderness as naturally as a duck takes to water.

It is not alone the sweet, damp earth, the perfume of the pine forest, the tonic atmosphere free from smoke and dust of civilization that the experienced camper seeks. Even the desolate barrens and ice fields of the polar regions draw like a magnet those who have once tasted their seclusion. Men have found here a strengthening of soul and body such as they can find nowhere else on earth, and the primitive in their nature calls them back again and again, sometimes against their will. Here no man can fail to think great and noble thoughts, and these thoughts leave a lasting impress upon him. Here human contention and strife are forgotten. Gradually the old conventional life he has lived fades into the misty half remembrance of a dream, trouble falls from his shoulders, and he feels himself a free man. He is no longer a molecule, but a thing—a whole.

I have felt this sensation many times. When I pitch my tent in the wilderness, I always experience a sense of having come again into my own. In my travels in Western Mexico it was not in the towns or the more or less populated districts, but on the top of the Sierra Madres, when I looked down upon the great wide world at my feet and plunged into the boundless pine forests, that a feeling of exaltation possessed me and I knew that life was really worth while.

The open camp in the wide-open wilderness will take a man nearer to heaven than anything else on earth. The work of the trail, the privations, the hardships—they fade into insignificance. Ask any old-time camper, and he will tell you. Solitude and the Great Mystery are the secrets that draw men to the wilderness.—Dillon Wallace, in the Outing Magazine for June.

### An Outside Interest.

The home woman is the indispensable woman. It has been wisely remarked that we could do without the women who have made careers for themselves in all other directions; but without the home woman we should have to shut up shop at once. The home-maker is the absolutely necessary element, the woman the world cannot do without.

It is a pity, therefore, that the home woman allows herself, so often, to fail of her full development and reward. She is apt to be so unselfish and so conscientious that she lets the four walls of home narrow about her. The "household" woman, as she has been called, does not get enough exercise every day, nor does she breathe enough of the outside air of thoughts and action to refresh her spirit. The simplest remedy is that of at least one outside interest.

The woman who takes up one hobby, one charity, one line of work beyond the household cares, and follows it steadily, will find that it brings freshness and power with it. It becomes both outlook and inflow to her. The study and collection of old china, reading up a special subject, making a garden, any one of these, if pursued thoroughly, will bring her in touch with others and open vistas of interest unendingly. And the woman with a hobby grows old so slowly that she often never grows old at all, but keeps to the last that freshness of interest which is the mark of youth.—Parish Visitor.

In this world, the sweetest, deepest, purest joy of life is that which we find in doing good, in serving others. This was Christ's own sweetest joy. He came to earth to serve. He loved, and love's deepest joy always comes in blessing, comforting others. He bequeathed His joy to us, and so we find our holiest joy, as He found His, in serving.

# Children's Department.

### Life as a School.

"Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

"Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is Thy behest.

"If weary with my book
I cast a wistful look
Where posies grow,
O let me know
That flowers within
Are best to win.

"Dost take my book away
Anon to let me play,
And let me out
To run about?
I grateful bless
Thee for recess.

"Then recess past, alack,
I turn me slowly back,
On my hard bench,
My hands to clench,
And set my heart
To learn my part.

"These lessons Thou dost give
To teach me how to live,
To do, to bear,
To get and share.
To work and play,
And trust alway.

"What though I may not ask
To choose my daily task?
Thou hast decreed
To meet my need.
What pleases Thee,
That shall please me.

"Some day the bell will sound,
Some day my heart will bound.
As with a shout
That school is out
And lessons done,
I homeward run."

---

For the Southern Churchman.

### And A Little Child Shall Lead Them.

By Margaret Wickliffe Callaway.

The summer sun was fast dying away, and the soft twilight color was beginning to overshadow it and take its place. The street was unusually quiet, and the stillness was only broken by the low murmuring of the leaves as they swayed backward and forwards in their own distinctive fashion. Down this street came an old man, his white hair and stooped shoulders seeming to indicate that time had marked him for his own, and his ragged, soiled clothes gave the impression that he belonged to that numerous body of vagabonds, known as "tramps." His slow and uncertain steps kept him for some time in the distance, but when he finally came near, the crying of a child aroused him from his recollections of the past, and looking quickly about him, he saw the object of distress. It was a strange sight; there upon the curbstone, sat a little child, her face buried in her hands, her soft, yellow curls loosely hanging around the bent head, and the little body shaking with the intensity of her sobs. Quickly, he approached her side, and, hearing something, she looked up, then instantly drew back; but the big, blue eyes, all swollen, and the little red face all tear-stained, looked so appealingly sad that the old man sat down beside her and commenced, in that fatherly way some old men have, to comfort her. It was not long before he found out that the cause of her trouble lay in the fact that her nurse had told her not to stir lest some bear eat her up. and that the nurse had gone away, and how she feared to move lest a bear might get her, but finally she looked and looked and looked, and she saw no bear, so she had run away to a place where she was sure no bear could get her, for she was right in front of her grand-mother's house. There was nobody at home to let her in, so she had to sit on the curbstone and she was so hungry and so tired. Then it was that the kind old man commenced to talk with her, and he showed her a strange wooden thing, which he said he would play upon. He took it up, and drawing his bow across it, he played the softest, sweetest ballads, and as he played the little child dried her tears and nestled up closer and closer to him, until at last under the soothing influence of the music, the tired little lids drooped and the long, wet lashes finally sealed them tight. Looking down, the old man kissed the parted lips, and taking her up tenderly in his arms he carried her into the house where she had said grandmother lived.

It was nearly a week now since the child had seen the old man with white hair, yet she had not forgotten him: for children, even when very young, often remember those things which others think they have forgotten. One day she saw him. He was just across the street, and he recognized her, for he took off his hat with a great sweep and she waved the little handkerchief which always staid in her apron pocket. She made such a pretty picture, standing there, that he started to cross the street in order to talk to her; but this time it was not during the quiet of the evening. It was not a time when the street seemed almost deserted, but instead, the sun was shining brightly and the street was thronged with moving vehicles and automobiles. Taking his chance, however, the old man started across, but when he was nearly over, by a sudden movement, he slipped and fell upon the hard rocks, and was rendered unconscious. But great excitement was yet to come, for tearing madly down the street came a runaway horse, galloping in a straight line where the old man lay. Every one saw the inevitable, and strong men stood still and watched, but with a loud cry, the little child, after only a moment's hesitation, ran out into the street where the old man lay, and kneeling down beside him she whispered "music man, music man, is you much hurt?" But now everything changed. Before, not one of the men had moved to help the poor old man, whom they supposed to be a tramp, intoxicated and irresponsible, and who, if killed, would only rid the world of a bad specimen. Not one had stirred to help him, but when they saw a little child run to help, the manliness in every one was aroused, and with shameful, yet repentant feelings, they rushed with one accord into the street and succeeded, by loud cries and much waving of the arms, to ward the horse off in another direction. But the old man's time had almost come. The doctors said it was only a question of a few days; and finally, when the end did come, it was peaceful and beautiful beyond description, for beside his bed knelt a little child, holding fondly to his hand and whispering "music man, music man, I love you so."

### Graythroat And Rubybreast.

Two little humming birds were in love. One had a red throat and a whitish border outlining his brilliant breast; his feathers above were a bright metallic green. He was glorious. The feathers of the other were gray, save for a few green sprinkled on her sides while outer tail-quills were banded with black and tipped with white.

Saddled on one of the branches of a lichen-covered tree was a fairy nest, pretty as could be, itself so caressed by lichen that it could hardly be distinguished from the tree. The lichen was fastened upon the nest with spider's and caterpillar's webs. The inside was so cosy, lined with fronds of fern and fuffy bits of cat-tails.

On the soft lining were two white eggs and there brooding sat the patient little mother-bird, the one with soft gray feathers, keeping the eggs warm, while the bird with the red throat and bordered breast guarded the home.

The eggs cracked one day, and in place of the tiny eggs appeared two tiny birds. Their father came to look at them and was so very busy keeping them well fed that in a short time they could fly. One had a red throat, like its father, the other was like its dear little mother.

Rubybreast was fearless. This little sprite was catered to by the wild Columbine, the Painted Cup, the Coral Honeysuckle and Jewel Weed, and by the time the Trumpet Vine was in bloom, he and his sister Graythroat could dart and sip and utter a shrill, small squeak among the flowers.

One day Zora, a wee maid with dark brown curls clustering about her face, stood holding in her hand a long sprig of honeysuckle and Rubythroat came and thrust his blade into one calyx after another. Zora noticed that Rubythroat loved day. One sad morning she found Rubythroat lying on the ground almost dead. The humming birds had been fighting. He was one. The birds had glistened and tumbled and lunged at each other with their blades, until Rubythroat at last had fallen to the grass sheer upon his glorious breast, breathing hard and fast.

Zora, her eyes large with sorrow, tenderly picked him up. She put some soft cotton in a cage, and lay Rubythroat thereon. Yet it was not altogether her care that revived him, for as he lay near the bars Graythroat, forgetting her shyness, would come and feed him with sweet juices and insects from sympathizing flowers. And so little Graythroat in caring for her brother, grew quite tame. Zora had loved Rubythroat the better because he was so beautiful and fearless, a

"Plumed gem all athrob,"

How pleasant it was to watch him flashing and whirring and humming in and out among the cardinal flowers that illuminated the river banks. She wondered whether it was his own red throat that caused him so to love the red flowers, but she saw that Graythroat loved them, too. If only Graythroat were to sup from flowers of gold entirely, and so to grow a golden throat, how beautiful, thought Zora, that would be!

That she might be a close neighbor to the humming birds Zora would take some of her sewing—a doll's frock, perhaps—and sit in the summer-house day after day, Zora said:

Know if you haven't a ruby throat, you are just the dearest little bird in all this world!"—Canadian Baptist.

### The Doll's Lesson.

"Now, Dolly, if you'll sit quite still,
I'll build a house for you;
And if you pay attention, p'raps
You'll learn your letters, too.

"This one is A, and this is B,
And this one here is C,
And mother says that this one stands
For Dolly, this big D.

"My letter is the worst of all,
Because I never know
Which side b'longs up, and which one down,
Or how it ought to go.

"When it is right side up, it stands
For Mary, and that's me;
But when it's upside down, it stands
For Brother Will, you see.

"And then there are a whole lot more—
Round O and crooked S—
I can't remember all their names,
A hundred 'most, I guess.

"I think when I grow up I'll make
An alphabet some day,
That won't have letters that behave
In such a funny way.

"But children mustn't study hard
When they are young, folks say;
So now I'll take you out of doors
To rest awhile and play."

—L. P. McAvoy in The Sunbeam.

### A Perplexing Problem.

The school room was very quiet, and as it contained thirty or forty boys and girls, the fact proved beyond a shadow of a doubt that something unusual was taking place. That something was the June examination.

In the corner of the room farthest from the teacher's desk sat Maidie Vinton. She was engaged in biting at the end of her pencil and frowning. This was rather unusual for Maidie. She was generally good-natured and smiling; but now she was frowning at the second example, for it would not come out right.

"I can't see where it is wrong," she told herself, "but I know that nine thousand, five hundred bricks couldn't cost as much as ten thousand do." and Maidie emphasized her words with a vicious nip at her pencil.

The little girl glanced disconsolately around the room. She wondered if any one else were having the same trouble she had. She felt it would be a comfort to her if they were. Then she would not feel that she was more stupid than her class-mates.

She looked around, but each head was bent industriously over the examination questions—each head but one, the head of Bob Warren, and never was boy more appropriately named. He bobbed from morning to night.

He had seen the unusual frown on Maidie's face, and as soon as he could catch her eye, he asked her what was the matter.

He did not ask the question aloud; he did not even move his lips; but where is the schoolboy who can not turn his face into an interrogation point?

Maidie answered him by holding up two fingers and frowning more than ever. Then she remembered that the examination rules said there was to be no communicating with each other in any way, and she brought her eyes back again to the troublesome example.

Presently something struck her on the arm and then fell to the floor. It was a piece of paper rolled into a little ball, and on looking up, Maidie saw by Bob's face that it had come from him.

Maidie shook her head warningly. Such conduct during examination meant serious trouble if detected, and Bob was so good-natured and obliging, Maidie did not want him to get into any scrapes.

She glanced towards the teacher's desk, and so did Bob, but the teacher was looking in another direction, and had not noticed what occurred.

Bob held up two fingers and nodded toward the paper ball. Maidie knew at once what it meant. The example was worked out on that piece of paper. She had only to pick it up and read it. She leaned over to get it, and then suddenly drew back.

"That would be cheating," was the thought that came to her. Bob was watching her eagerly, looking first at Maidie, and then down at the bit of paper.

With a decided shake of the head, Maidie bent once more over her work, and Bob turned away with a look of disgust. It was no use trying to help some people he thought.

For some minutes more Maidie worked at that example, but with the same result. It would not come out right.

"Oh, dear!" she thought: "I wonder where it is wrong. Of course, there is a mistake somewhere, but I can't find it. What good are examinations, any way? I've a good notion to leave it and not try it again; but then, suppose I don't get promoted. I wouldn't like that. Oh, dear!"

Her eyes fell upon the paper that was still lying at her feet. It looked very tempting. All would be easy then, and she had tried so hard.

"The others do it," thought Maidie. "They say 'tis no harm, and it's no worse for me than it is for them. Bob expected me to do it," and she glanced over at the boy, but now he was not lookng towards her. "I know he thinks me a goose, but—" with a little sigh, "I'll be an honest one any way."

Just then the sound of some one singing came through the open window. It was a familiar tune, one Maidie often sang in Sabbath School, and as she listened she thought of the words:

"Have we trials and temptations,
Is there trouble anywhere?
We should never be discouraged;
Take it to the Lord in prayer."

"I wonder if it would do any good to pray over this example," thought Maidie. "I don't see why it shouldn't. It's trouble to me."

She leaned her head against her hand and from her heart went up this little prayer: "Lord help me to get this example right. I have tried and I can not."

Once more she set herself to work, going carefully over each part, and this time she was successful.

"I have been saying nine nines are eighty-seven," she thought. "No, wonder it wouldn't come out right. But why didn't I think to pray about it before?"—Daisy Howard.

---

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

### The Burton Boys' Cannon.

By Frank H. Sweet.

"Lucky stars! What a find!" cried Edwin.

"I declare. It's a rifle barrel," said John.

And Willie and Lucius forgot their search for Indian arrowheads, which they sometimes found in this worn old gravelly roadside, and hurried to have a look at the treasure.

"Just see the rust!" said John. "It may have laid here fifty years."

"I s'pose this was all thick woods then," said Edwin.

"And likely some man had this to fight the Injuns," said Lucius.

"Or bears," said Willie. "More likely bears."

"Look how the barrel's bent and twisted," said John.

"That's where the bear grabbed it and whacked the old Injun over the head," said Lucius.

"That's where the bear grabbed it away from him," said Willie. And I do believe there's the mark of his teeth right there near the muzzle!"

At this the older brothers hooted and laughed, and said that the bear must have had his teeth sharpened, and they guessed he ate up the rest of the gun, and that was why nothing could be found but the barrel.

Willie did not like any too well to be laughed at, but he kept his temper, and as soon as he could make himself heard he cried: "O boys, I've got the greatest idea! Let's make a cannon out of this for the Fourth."

"Now, Willie, you've struck it," said John.

"That's so," said Lucius; "but how'll we fix the thing?"

"I'll tell you," said Edwin. "Just come along to Fet Wheaton's blacksmith shop, and he'll do it up for us in grand shape."

"Father won't mind, will he?" asked Willie.

"Course not, if we pay out of our own Fourth of July money," said John.

"It'll be ten times better than crackers," said Edwin. "Come on, boys."

So away they rushed to the good-natured, curly-headed blacksmith, who sawed off the straight part of the barrel, fitted a new breech pin, bored a touch-hole, and wouldn't take a cent.

On the evening of July 3, the boys had quite an exciting time mounting and loading their cannon. Father Burton had not a word to say against the fun. He dealt out the powder and watched the whole process; and when he saw the amount of brick they rammed to help make a noise, he remarked that he guessed they were "loading for b'ar, sure enough!"

Mother looked rather anxious; but after all she was sure father would see that 'twas safe. And so he did, after his own fashion.

When all was ready, there was quite a discussion as to who should touch it off next morning. John thought he ought to, because he was the oldest; Willie claimed the right, because he thought of the plan; Edwin was equally firm, because he found the rifle barrel; and Lucius thought they had better trust him because his legs were longest and he could get out of the way quick if it didn't work. Finally it was agreed that it should be whoever was on the ground first in the morning.

And Willie resolved at once not to sleep a wink all night; John made up his mind that he could rouse when old cock-a-doodle first crowed; Edwin thought he could be sure to hear the clock strike three; while Lucius knew

he should waken if either of the others stirred, and relied on his long legs to take him out ahead.

But how boys do sleep! Not one of them heard a sound after the clock struck nine until—boom! crash! All their wonderful dreams were scattered into broad daylight, and they jerked their clothes on and gathered in the back yard almost before the smoke cleared away.

Mother was laughing to herself in bed. Father was laughing and shouting from the kitchen window. But where was the cannon?

"Just blown to nowhere!" said John.

"Lucky stars!" cried Edwin. "But it's a good thing we boys weren't hanging around when it went!"

### What To Bring Home.

All day Marion had been out making a round of calls, and her tender heart was full of all she had seen and heard.

It was about the tea table that she told her experiences, and eyes filled at the recital. In one family a fortune had suddenly been swept away, and where luxuries had been known, privations and hardships were being endured; the tidings of an accident and death had crushed another household, and still a third was sorrowing because of an incurable disease which was slowly but surely eating out the life of one of its members.

As she recounted it in sympathetic tones the little mother was moved to tears, and sadness fell over the entire circle.

Six-year-old Dan listened with keen interest and looked from one to another then back again at the sister.

"Didn't you find any happy folks?" he said.

As swift as the flight of an arrow the smile came back and she was her sunshiny self.

Dan is right; we have no call to dwell upon the gloomy side of anything. We can cheer those who need cheer, but we are not obliged to gather up the shadows and bring them home with us.

The world is full of brightness and good cheer, and God's Word contains promises enough to cover every need. We must bring sunshine into the home as well as to carry it, if we are his messengers.

Any complete education must develop the whole man in preparation for the whole of life. And man has a soul; his life includes eternity. Only the Christian school, therefore, can give a complete education.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

**ANNUAL STOCK TAKING SALES NOW ON**
**BIG REDUCTIONS IN ALL CLASSES OF GOODS.**

We mention a few:
$5.00 Leather Bags for $1.67.
$1.50 Popular Fiction, for 45 cents. 3 for $1.00.
$3.00 Art Pieces for $1.00.
Fine Paper and Envelopes at half prices.

LYCETT STATIONERS,
317 N. Charles Street.
Baltimore, Md.
Engravers—Booksellers—Importers.
Store closes at 5 P. M.
Saturdays, 1 P. M.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**
**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

If we acknowledge that we trust in God, then let us honor him as did Paul and Silas, who sent up songs winged with light and warbling toward heaven out of stocks and a dungeon in the dark.—M. J. Savage.

**Church Organs**
Latest Improved Methods. Highest Grade Only. Established 1827.
Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

**GOWAN'S** PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1.00.

**SHOPPING**
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**BRUNSWICK INN,**
WAYNESBORO, VA.
Open June 1 to October 1. In heart of Blue Ridge Mountains. Delightfully cool and invigorating.
Mrs W. A. Williams,
Manager.

**Blue Ridge Springs**
BOTETOURT COUNTY, VA.
ON NORFOLK & WESTERN R. R.
Dr. Alfred P. Upshur, House Physician.
Phil F. Brown, Proprietor.

**MOUNTAIN BOARD.**
Virginia mountains. A restful place for quiet people. Airy house; shade; milk; ice. City references.
M. S. BOYDEN,
24jul-2t Cismont, Albemarle Co., Va.

**HILLCROFT**
Colonial mansion; home of graduate of J. H. H. Training School, Baltimore, Md. Open to Consumptives. Elevation 1,000 feet. One-half hour ride from Philadelphia. Size, number of windows in each and beauty of rooms unsurpassed. Cool, restful and quiet. No mosquitoes. Booklet. Address
Miss S. BRADLEY,
Hilltown, Bucks Co., Pa.

**MASSANETTA SPRINGS,**
NEAR HARRISONBURG, VIRGINIA.
The water cures Malaria, Nervous Prostration and Kidney and Stomach Troubles. Write for terms.
W. T. HINTON, Prop.,
Penn Laird, Va.

**COUNTRY BOARD.**
A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

**COUNTRY BOARD AT LEGO.**
Blue Ridge in sight. High position. Large porches. Bath rooms. Address Miss CORNELIA J. TAYLOR, Charlottesville, Va.

**JEFFERSON PARK HOTEL,**
Near University, Va.
Comfortable rooms, good table, cool, shady lawn, fine mineral water, all modern improvements. Address for information, etc.,
Mrs. F. T. BOYKIN,
Jefferson Park Hotel,
Charlottesville, Va.

**Organists and Choirmasters.**
CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

### Insanity of Heart.

There are many things that the heart knows that mind does not understand. The affections, the impulses, all that makes up the inner man, the spiritual heart, may be sane or insane, right or wrong. In the Bible heart wisdom is always from God, and of all that have not received that wisdom it is said: "Madness is in their heart while they live." There is no sane, consistent life except that life that is in touch with God. How often the plea of insanity is entered in defense of the criminal! It could be entered in almost every case and urged with a fair show of reason. If it is true that no perfectly sane man could ever take his own life, it must be equally true that no sane man could ever commit any crime; for all crime is folly. So is all sin. He has but little wisdom who does not know right from wrong, and who does not know that no failure in rectitude can be good policy. The sinner is mad; but his madness dwells in his heart, not in his head.

**FOR FEVERISHNESS AND ACHING**
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

### St. Mary's School, Raleigh, N. C.

St. Mary's School, Raleigh, N. C., is well known to our Church people and to the public generally throughout the South. Founded in 1842 by the Rev. Dr. Aldert Smedes, it was conducted as a Church school, but as a private enterprise, for many years by him and his son, the Rev. Bennett Smedes. During all these years the school did good work, well known to all, for the Church and the State. It became the Diocesan school of the two Carolinas in 1897.

Though a school in name, the college course at St. Mary's is similar to that usual in Southern colleges for women. The property, now owned by the Church is entirely paid for, and in September next, when the school opens, there will be three new buildings erected with equipment, at a cost of more than $60,000, adding the necessary modern conveniences to the excellent buildings already existing, enabling the school to improve in many ways the work so well begun by Dr. Aldert Smedes, and continued since his death.

St. Mary's is well known throughout the South as a school of refined, religious home life, whose graduates exercise a strong influence on the communities and Church life where they may live. It is one of the largest institutions of the Church for girls and young women in the country.

**THINKING OF BUILDING A HOME?**
Our new book "Twenty-five Homes," will help you. Floor plans and photographs of houses from $1,200 to $8,000. Send 25 cents to Suburban Architectural Association, Equitable Building, Wilmington, Del.
31au-2t

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### MARRIED.

DAVIS — MEADE. — At St. Clement's church, El Paso, Texas, on July 20, 1909, by Rev. Henry Easter, JOSEPHINE, eldest daughter of the late Elizabeth Randolph and David Randolph Meade, of Virginia, to THEODORE DAVIS, of Globe, Arizona. No cards.

### DIED.

WILSON.—Died at Wakefield, on June 9, 1909, JOHN E. WILSON, in the 85th year of his age.

### DIED.

JOHNSTON.—In Salem, Va., Sunday, July 18, 1909, Miss FANNY R. JOHNSTON, aged 74.

"Asleep in Jesus, blessed sleep."

## OBITUARY.

### John Goode.

Entered into rest, at Norfolk, Va., July 14, 1909, JOHN GOODE, of Bedford, Va., in the 81st year of his age.

As soldier, statesman, orator, writer, and gentleman of the old school, it would seem that the "returns are all in," as to the place held by the subject of this sketch in the minds, hearts and memories of his countrymen.

The journals of the State, and many outside, have vied with each other in eloquent tribute to "John Goode, of Virginia," and individuals, from the most exalted to the humblest, have turned aside to recall his virtues, and to shed a tear.

It is left only that one of those who knew and loved him best should testify of him in his ideal personal relations as son, brother, husband, parent, grandfather and friend; and of his long and faithful fight as Soldier of the Cross, and humble follower of the Divine Master.

Trained by an exceptionally pious mother in early attendance at St. Stephen's, Bedford county,—from youth to the forbidding infirmities of old age, he always loved the public services of not only the Episcopal, but all churches.

As a Sunday School teacher his influence is still felt in Bedford and in Norfolk, and a Norfolk lady remarked, not long ago, how impressed she once was, by "the presence of Mr. Goode at the early Communion service at Christ church, in the midst of one of his most heated political campaigns."

Tried in the fiery furnace of public life for over half a century, may not the attention of our young men be called to the connection between his daily habit of prayer and reading of the Bible, and the record that bears no shadow of stain?

In all his transactions he was honest, just, conscientious, and generous to a fault.

Mr. James Barron Hope, editor of the "Norfolk Landmark," once said of him: "Be it to his credit or not, according to the point of view, but John Goode came out of six years in Congress much poorer than when he went in."

His finely proportioned character showed itself not only in his ability to fight and struggle, but in the patience and resignation with which he bore not only public defeat and disappointment, but also the bereavements of private life. One instance of the latter which stands out in the writer's memory was the occasion of the death of his eldest son, the comfort and support of his old age, and whose house in Washington had been his home since the death of his wife. He was invited by his old friend, Dr. McIlwaine, of Hampden-Sidney, to address the students during commencement season. By some strange fatality of misunderstanding as to plans, misconnections of railroads, &c., he could not be reached at that place in time, and his son, whom he had left apparently in good health a few days before, was dead and buried when he again reached Washington. His attitude during that sad period were best expressed by one of his favorite sayings: "Be still, and know that I am God." Truly, he was "a man of sorrows and acquainted with grief."

As a grandfather, and always interested in the young, he was brought into occasional touch with some of the novel religious theories, and "new thought" of the day. He said he was glad to hear about it all, but after listening patiently, he would remark, with that rare smile: "My children, the truth is broad, and I cannot be sorry if any one is helped by the new ideas, but as for me, I will fight it out along the old lines—the Bible as my mother taught me: Christ as the Rock of Ages." During his last illness the name of Jesus was that most often on his lips. He held up the old standards of family prayer, grace at meals, and church attendance, to his grandchildren, and offered rewards for habits of temperance and self-denial.

His last social act was to visit the Protestant Hospital, where the little son of a cousin had been operated upon; his last conscious prayers were joined to those of his youngest grandchild, and the last conscious communion with his daughter, was the reading together of the vision of St. John, and the singing by her of his favorite hymn.

The illness which terminated his life began in Norfolk on the 21st of March, in the law office of his son, and was in the nature of a slight paralytic stroke. He walked to the home of his son-in-law, and such were his remarkable constitution and vitality, the physicians thought his life might possibly be prolonged for a number of years. After the first few weeks following the 21st of March his condition remained practically unchanged until the end (the report of a second stroke in June having been a mistake), and towards the last of June it was thought he might be more comfortable, during the hot spell, at St. Vincent's Hospital. The kind sisters and skilled nurses left nothing undone in their care for him, and there seemed no immediate cause for anxiety, but on the 14th of July the final summons came so unexpectedly as to bring great shock and distress to those nearest to him—his only daughter having gone for a few days, to take her children to the country.

At the end he went quietly to sleep, attended by his youngest son.

A beautiful afternoon on the 16th of July glorified the last home-coming of "John Goode, of Virginia," and the last open-armed welcome from Bedford to its favorite son.

All that is mortal of him rests under the shadow of those lofty Peaks which were his life-long inspiration, and among those friends so loved from his youth up.

But will he not live always as that true servant of the Commonwealth, whose patriotism was not separate from his religion, and whose Christianity bore fruit in virtues, the remembrance of which will linger through more than one generation?

### George Alexander Whitmore.

When our loved ones are called home by their Heavenly Father, even though we have sure confidence that our dear Saviour has taken them to dwell with Him, yet our sad and smitten hearts will at first think more of our loss, than of the happiness into which they have entered. So it is now, though we are looking up and waiting until the Holy Ghost the Comforter will come and so fill our hearts and soften and sweeten our pain, that He will make our loved one's joy more real to us, than our own sorrow. Our beloved brother, GEORGE ALEXANDER WHITMORE, who spent the most of his long and useful life in the city of Petersburg, Virginia, was a native of Dinwiddie county, and moved with some of his family to Wytheville, Va., where at the ripe age of 71 years he heard his Saviour's call and went to be with Him on the morning of Wednesday, June 16th, 1909, at five minutes after ten. Mr. Whitmore was a man of lovely spirit, a sweet and lovable disposition; he was a true friend, a loving and devoted husband and father; a good and worthy citizen and a faithful Christian. He was a gallant Confederate soldier, and at the time of his death a member of the A. P. Hill Camp of Confederate Veterans of Petersburg. He was twice married. His first wife was Miss Amanda Bruce Sydnor, of Dinwiddie county. His two daughters of this marriage are Mrs. J. D. Locke, of Richmond, and Mrs. Eddie Sydnor, of Lynchburg. His second wife was Miss Mary Goode Jones, the daughter of Rev. Edwin B. Jones, of Brunswick county. His second wife survives him, and also these three sons, Edwin, George and John Campbell, and their three daughters, Nena, Sallie and Goode. No matter what else their father has left them, the heritage of his good name is best of all, and is better than gold, for God has taught us in His Holy Book: "A good name is rather to be chosen than great riches!" It is the testimony of one who was often a guest in his home, and often shared his gracious and loving hospitality, that his was a Christian home where Christ was honored. It was sweet to be there, such genuineness and consideration always were found there.

Our dear brother was confirmed by Bishop Whittle in Trinity church, Brunswick county, Va., in 1877, some 32 years before his translation. It is a gracious blessing to have known him. Earth will miss his sweet ministrations, but he walks among the redeemed, and has entered into the fulness of joy with his Lord, whom he knew, whom he loved and whom he faithfully served. Heaven seems more dear for this other loved one to greet us there. He has already met some of his loved ones gone on before, and all, we trust, of those he loved best will join him, in that blessed home of the Redeemer, an unbroken family in heaven, and see their Saviour face to face. May God our Father bless each sorrowful heart and fill the loneliness there with His loving presence manifested by the Holy Spirit. It is only in the deepest sorrow we learn how dear and how gracious is our loving Lord, the darkness of our night He turns into the morning of His love. When we see sorrow on the heavenly side, we will see it in all its glories, for our Lord was the Man of Sorrows and acquainted with grief. He knew not only its name, but its blessedness to manifest a Father's love. So we know he may not come back to us, but we can go to him. See, our Lord is here; look up and listen; He is speaking: "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and "as one whom his mother comforteth, so will I comfort you! Heaven is where He dwells in glory with his children, and it is not very far away.

THO. HUGO LACY.

## OBITUARY.

### John E. Wilson.

On Monday, the 7th of June, 1909, Mr. JOHN E. WILSON, died at "Wakefield," near Oak Grove, Westmoreland Co., Va., aged eighty-four.

Mr. Wilson was born at Portland Manor, Anne Arundel Co., Md., and removed to Westmoreland in 1846. In 1847 he married Amanda Duval, who lived but a few years. In 1856 he married Miss Betty Washington, daughter of Lawrence Washington and Sarah Tayloe Washington, who with two sons and two daughters survives him.

The following resolutions were passed by the vestry of St. Peter's church, Oak Grove, Va., of which Mr. Wilson was for many years a member:

"We, the undersigned, members of the vestry of St. Peter's church, do lament and deplore the loss of our venerable Senior Warden, Mr. John E. Wilson, who for many years served upon this vestry, and by his gentle life so exemplified the teachings of Him for whom the Church stands.

With our grief at our loss is a due sense of gratitude to Almighty God that He loaned to the world so noble a gentleman, whose presence was a benediction and whose memory is a sweet incense.

Resolved, That this resolution be incorporated in the minutes of this meeting and that a copy be sent to the family.

Signed by the Vestry:

DR. WALKER WASHINGTON,
WM. DABNEY WIRT,
D. H. GRIFFITH,
W. L. TAYLOR,
CHARLES INSCO WILLIAMS,
Registrar.

### Rev. Henry L. Derby.

At a meeting of the vestry of St. Andrew's church, Grammer Parish, Lawrenceville, Virginia, held on Monday, July 26, 1909, the following resolutions were drawn up:

As God in His infinite wisdom has seen fit to take unto Himself our beloved rector, HENRY L. DERBY, in testimony of our appreciation of the simplicity and godly sincerity of his character and the value of his services as Superintendent of our Sunday School and rector of our parish, be it, therefore,

Resolved, First, That though deeply feeling the loss of one who has shared with us our joys and guided us through many difficulties, yet we bow our heads to His will.

Secondly, That we extend to his family our deepest sympathy in their bereavement.

Thirdly, That a copy of these resolutions be sent to the family, placed on the Parish Register, printed in the Southern Churchman and in the secular papers of this vicinity.

CHAS. E. MAY,
J. D. BARKLEY,
R. TURNBULL,
J. H. GIBBONEY, JR.,
Committee.

## APPEALS.

**THE SPIRIT OF MISSIONS**
is the Monthly Magazine published by
**THE BOARD OF MISSIONS**
as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.

$1.00 a year.

Full particulars about the Church's work in the Mission field can be had from

A. S. LLOYD, General Secretary.
E. WALTER ROBERTS, Ass't Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed) THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

## APPEALS.

### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### Missionary Needed in Oklahoma.

There is pressing need for a missionary, priest or deacon near to priests's orders, in an Indian Mission in Oklahoma. The mission, with a day school already supplied with a tried and efficient teacher, is nine miles from Fay, Ohlahoma, a postoffice on the railroad. There is a rural free delivery mail every day. White companionship there is little of, and it is not attractive in that regard. The Indians, Cheyennes, are all friendly and safe neighbors, but Indians are not all Christians, nor chiefly so. There are over forty children in the day school, and a growing number of adult Indians accessible to missionary effort. There is an Indian deacon as interpreter. All preaching must be through an interpreter so far as it is to adults. What is wanted is a man and his wife, in sound health, out-door people, the man willing and able to care for his horses, garden, &c., the wife physically and experimentally capable of "doing her own work" while instructing Indians, girls and boys to help her to do it, for her relief and their training. It is a good field and growing. People born in a Southern climate are best suited to our long, warm summer and short, mild winter.

Extreme ritual is not practicable nor called for. Plain, simple teaching and personal work in chapel and camp are needed.

Bishop Brooke, No. 427 West 9th street, Oklahoma City, would like to hear from such workers who could volunteer.

F. K. BROOKE.

## WANTS.

WANTED—BY KINDERGARTNER OF experience, graduate of Miss Hart's Training School for Kindergartners, Philadelphia, a position in Church school or institution. Address 68, care of Southern Churchman. 31jul-2t

WANTED—POSITION AS HOUSEKEEPER in private family, or matron of a girls' school. Excellent references. Address Box 23, Montvale, Va. 31jul-3t

WANTED—BY A REFINED YOUNG lady, a position as governess or companion. References exchanged. No. 67, Southern Churchman office. 1t*

WANTED—BY A LADY EXPERIENCED in public and private school teaching, a position for the coming session to teach in a private family. Primary work a specialty. Address No. 66, care Southern Churchman. 31jul-2t*

WANTED—BY A YOUNG LADY OF EXperience, a position as teacher or companion. References. Address, stating terms, (Miss) L. H., Oak Grove, Va. 17jul-3t

WANTED—A SITUATION FOR THE COMing term by an experienced teacher. Qualifications: English, French, Latin, music. Art a specialty. Has no objection to traveling. References exchanged. Address Miss St. Leger, Ruther Glen, Virginia. 17jul-3t

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—A LADY OF EXPERIENCE desires a position as companion, or as teacher in private school or family. English, Latin and music. Address Miss Barber, Sharp's, Va. 10jul-4t

WANTED—POSITION AS GOVERNESS or music teacher by young lady of experience. Best references given. Address No 61, care Southern Churchman. 10jul-4t*

WANTED—A POSITION AS TEACHER IN a public or private school. Qualifications: The usual English branches, Latin and mathematics. Address Miss Dashiell, 11 South Laurel street, Richmond, Va. 10jul-4t

## WANTS.

WANTED—BY A B. A. OF HAMPDEN-Sidney College a place as teacher in a school, or as tutor in private family. Refers to College Faculty and Rev. C. B. Bryan, D. D. Address J. G. Scott, 144 High street, Petersburg, Va. 17jul-4t

WANTED—A POSITION AS TEACHER IN a private family. Can teach the usual branches, English, Latin, French and piano. Address Miss Rouzie, Dunbrooke, Va. 24jul-3t*

WANTED—TEACHER WANTED FOR private boys' school in Piedmont Virginia. Must be gentleman of culture. For particulars, address Principal, care Southern Churchman. 24jul

WANTED—A YOUNG LADY WITH EXPERience desires a position as teacher for coming session. Qualifications: English, Latin, French and music. Children under 12 preferred. Best references given and required. Miss Sue Gordon Lewis, Lynnwood P. O., Rockingham county, Virginia. 24jul-3t

WANTED—C. E. GRADUATE OF A Northern University who is also an A. B., with four years' experience as a teacher, desires a position in a college or secondary school, to teach engineering, mathematics or science. No. 65, care of Southern Churchman. 24jul-3t*

WANTED—BY A LADY, POSITION TO teach in family. English branches and beginners in music. Good references. Address R. F. D. No. 2, Box 10, Marshall, Va. 24jul-3t*

WANTED—A POSITION AS TEACHER IN private family, by a graduate of Blackstone Female Institute. For further information apply to Miss Margaret Headley, Sharp's, Va. 24jul-3t*

WANTED—SITUATION AS GOVERNESS to teach small children. English branches and music. References exchanged. Address Miss E. V. Pirkey, Grottoes, Virginia. 24jul-2t*

WANTED—A GOOD WORKING HOUSEkeeper for all year round, at a large country place. Salary twenty dollars per month. References required. Address P. O. Box 752, Richmond, Va. 24jul-3t

WANTED—YOUNG LADY OF RESPONSIbility, fond of children, wishes position to take charge of and teach small children, or as secretary. Knowledge of bookkeeping and stenography. Address No. 69, care of Southern Churchman. 31jul-3t*

WANTED—BY A YOUNG LADY, A POSItion to teach in a private family. References. Address P. O. Box 8, Tappahannock, Virginia. 17jul-4t

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

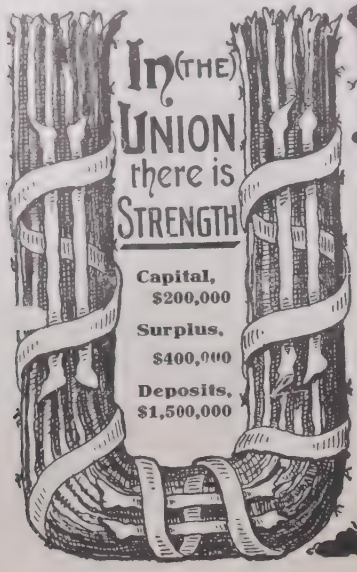
WANTED—MIDDLED-AGED MAN—school teacher preferred—companion for old man, for summer months. References required. Address Lock Box 123, Berryville, Va. 17jul-4t

WANTED—A GRADUATE OF THE EPISCopal Female Institute of Winchester, Va., desires a position as teacher in a private family. Address Box 132, Tappahannock, Virginia. 17jul-4t

WANTED—A POSITION TO TEACH. MUsic a specialty. References. Address No. 62, care Southern Churchman. 17jul-3t*

WANTED—BY A GRADUATE OF GOOD school, position as governess. English branches, Latin, French, German and music. Good references. Address Box 13, Withams, Va. 17jul-4t*

WANTED—A REFINED EDUCATED lady, of the Episcopal faith, to take charge of a widowed gentleman's home and little boy seven and one-half years of age. Child is normal, healthy, very intelligent, and affectionate in his disposition. Residence in the beautiful and climatically delightful little city of Colorado Springs. State age, health, education, experience with children, and amount of salary expected. Must be willing to take position for at least one year, with the purpose of giving faithful and unremitting attention to the duties of the position. Address 1516 North Nevada avenue, Colorado Springs, Colorado.




# UNION BANK

Are You Prepared for Emergencies?

If not, put yourself in a position to be so, and realize how different a person feels who is so prepared. He is then happy and at ease. Let us suggest the way, simply save your money and deposit it in the Bank which pays interest at 3% and compounds it semi-annually.

3%

The Oldest, Strongest and Safest Savings Bank in the South

UNION BANK OF RICHMOND,
1107 E. Main St., RICHMOND, VA.

Write us at once about our method of "BANKING BY MAIL."—Mention this paper.

## COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL - - $200,000.00

4 PER CENT ON Savings

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

## POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New Jersey, Indiana, Iowa, New York State, &c. Salaries $500 to $850.



## Shopping

Rushed—tired—nervous—thirsty. Buying desperately and with less care the wearier you become. Pause in your mad career—find a soda fountain. Sit down and drink a glass of cooling, refreshing

Coca-Cola

Trade Mark Registered

Now go back to your shopping with your thirst quenched—your fatigue relieved and your nerves calmer. So that you won't forget, put Coca-Cola on your shopping list.

Refreshing --- Wholesome
Thirst-Quenching

5c Everywhere

Whenever you see an Arrow think of Coca-Cola.

## Church League of the Baptized

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## John L. Williams & Sons

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

**AMERICAN SEATING COMPANY,**
**215 Wabash Avenue, Chicago, Ill.**
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

**W. & E. SCHMIDT CO.**
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

**R. GEISSLER,** 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

**COX SONS & VINING,**
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
**CHURCH WORK**
O. IVERS & PEASE ART WORKS 227-229 W. 59th St. NEW YORK



**MENEELY BELL COMPANY,**
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

## ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



## PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT
RICHMOND, VA.

### Don't Wait for To-morrow

But start TO-DAY on the road to success by saving a portion of your income and place it in a strong bank, where it will accumulate rapidly into a nice bank account which will guarantee your success. Don't delay, but make a deposit NOW in the **PLANTER'S NATIONAL BANK,** which has the the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.**

**PLANTER'S NATIONAL BANK,** RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,160,000

## YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1892.

THE

## VIRGINIA FIRE & MARINE Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‖11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‖4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‖Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

WASHINGTON, D. C., Lafayette Square
**HAMILTON SCHOOL**
For Girls and Young Ladies
WRITE FOR CATALOGUE
Mrs. PHOEBE HAMILTON SEABROOK
Principal
Opposite the White House

**The Bingham School**



Orange County, near Mebane, North Carolina
*Established 1793*
A busy and lovable home for boys, on Southern Railway, in the country. A location famous for safety, health and beauty. Strong graduate faculty of Christian men, giving constant and individual attention. Military discipline, firm yet affectionate. Outdoor life, with Tennis and other healthful sports. Hazing abhorred. Bible, Physical culture and fine Penmanship, specialties. Full Classical, Commercial, Scientific and Music Courses. Small classes. Terms reasonable. For illustrated catalogue, address
PRESTON LEWIS GRAY, B.L., Principal, Box 9.

**HERNDON SEMINARY**
HOME SCHOOL FOR GIRLS,
at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.
From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

**Mary Baldwin Seminary**
For Young Ladies
Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

**The National Cathedral School For Boys**
THE LANE-JOHNSTON BUILDING,
MOUNT ST. ALBAN, WASHINGTON, D. C.
A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.
For Catalogue, address
E. L. GREGG, Headmaster, Box T.
Board of Trustees

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., LL. D. | Hon. John A. Kasson |
| | Hon. George Truesdell |
| The Rev. G. C. F. Bratenahl, D. D. | Admiral George Dewey, U. S. N. |
| The Rev. William L. Devries, Ph. D. | |
| Gen. John M. Wilson, LL. D., U. S. A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

**ROANOKE COLLEGE**
SALEM, VA.
For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**Cownes Home School.**
For Girls. Near Aylett, Va.
Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**UNIVERSITY OF VIRGINIA**
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
Loan Funds Available
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

The State Examining Board Statistics show
**UNIVERSITY COLLEGE OF MEDICINE** RICHMOND VIRGINIA
leads all medical schools in Virginia, and Virginia leads all adjoining States—North, South, and West. HIGH CLASS SCHOOL OF MEDICINE, DENTISTRY AND PHARMACY. Expenses Low.
Students limited to 50 in each class.
Send for Catalogue and Bulletin 30-

**WOODLAWN SEMINARY**
Gordonsville, Va.
Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address
Miss M. H. DUVAL, Principal.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.



The Jeter Building
**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment. $50,000 Plant. Ten Years Success.
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS & CO.

**Converse College**
Spartanburg, S. C.
A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

**THE MONEY SCHOOL**
For Sons of Gentlemen.
CAMPBELL, VA.
THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

**BEL AIR SCHOOL,**
NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

**ABSOLUTE CURE OF SKIN ERUPTION**

Broke Out on Hips and Legs—Was So Sore, Irritating and Painful that Little Sufferer Could Not Sleep—Scratched Constantly and Kept Growing Worse.

**CUTICURA'S EFFECT QUICK AND PERMANENT**

"When about two and a half years old my daughter broke out on her hips and the upper parts of her legs with a very irritating and painful eruption. It began in October; the first I noticed was a little red surface and a constant desire on her part to scratch her limbs. She could not sleep and the eruptions got sore, and yellow water came out of them. I had two doctors treat her, but she grew worse under their treatment. Then I bought the Cuticura Soap, Cuticura Ointment and Cuticura Resolvent, and only used them two weeks when she was entirely well. This was in February. She has never had another rough place on her skin, and she is now fourteen years old. I used only half the bottle of Cuticura Resolvent and less than a box of Cuticura Ointment. Mrs. R. R. Whitaker, Winchester, Tenn., Sept. 22, 1908."

**WOMEN**
Everywhere Use Cuticura Soap and Cuticura Ointment



For preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, for dry, thin and falling hair, for softening, whitening and soothing red, rough and sore hands, for annoying irritations and ulcerative weaknesses, and for many sanative, antiseptic purposes as well as for all the uses of the toilet, bath and nursery. Guaranteed absolutely pure and may be used from the hour of birth.

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free. Cuticura Book on Skin Diseases.

**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opens September 28th for its thirty-ninth year. Announcement on application.

**BETHLEHEM**
**Preparatory School**
Bethlehem, Pa.
More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.
New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.
New illustrated catalogue, free. Address
H. A. FOERING, B. S., Headmaster.

# Southern Churchman

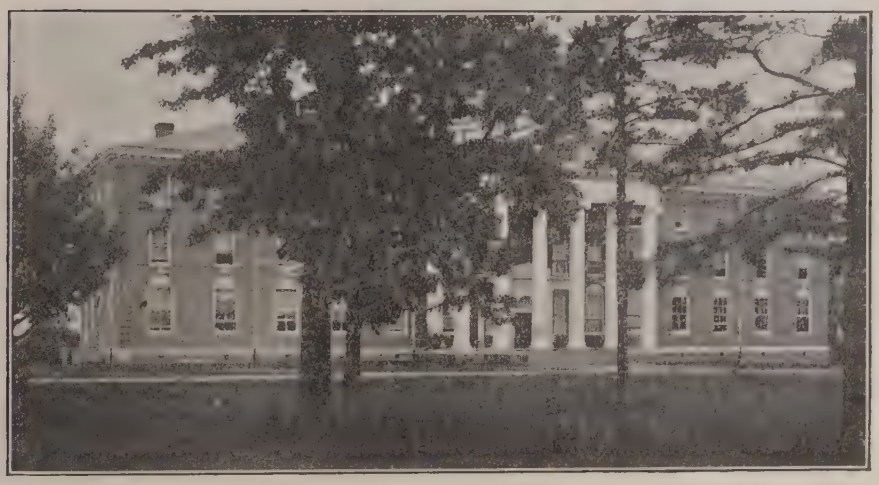
DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., AUGUST 7, 1909. No. 32



# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

## LET US FURNISH "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so et it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less badly use condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

709-11-13 E. Broad St.,

RICHMOND, VA

## THE American National Bank

RICHMOND, VA.

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY,**

Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.

Write for Illustrations.

J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

## St. Agnes School FOR GIRLS
ALBANY, NEW YORK.

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## The National Cathedral School for Boys

The Lane-Johnston Building,
Mount St. Alban,
Washington, D. C.



"An American School for American Boys." A Preparatory Institution offering exceptional advantages. It has an able faculty of specialists, chosen from the leading Colleges.

All the attractions of the Capital close at hand; delightful, healthful location; campus of forty acres. Magnificent new building, the most modern of its kind in America; large gymnasium.

Daily religious services under direction of Bishop of Washington. Free instruction in music for boys of vocal ability. Fall session opens October 7th, 1909.

Catalogue and information address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees.**

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., L.L. D. | Hon. John A. Kasson |
| | Hon. George Truesdell |
| The Rev. G. C. F. Bratenahl, D.D. | Admiral George Dewey, U. S. N. |
| The Rev. William L. Devries, D.D. | |
| Gen. John M. Wilson, LL.D., U.S.A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862

Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

## *Bristol School*



**WASHINGTON, D. C.**

An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantages in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address

**Miss ALICE A. BRISTOL, Principal,**
**Mintwood Place and 19th St., Washington, D. C.**

## STUART HALL
FORMERLY
## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## University College of Medicine.

The State Examining Board Statistics For Graduates of 1908 Show

**Virginia** leads adjoining States—North, South and West **Record, 94.5%**

**University College of Medicine** leads Virginia, **Record, 97.7%**

Also leads all medical schools in Virginia, on fifteen year period, **Record, 91.8%**

*SIMILAR RESULTS IN DEPARTMENTS OF DENTISTRY AND PHARMACY.*

Students Limited to Fifty in each class.
Send for Catalogue and Bulletin 30-

**Richmond, Va.**



## THE BLACKSTONE SCHOOL FOR GIRLS

**Established in 1894.** The aim of the school is clearly set forth by its

**MOTTO:** "Thorough instruction under positively Christian influences at the lowest possible cost."

The school was established by the Methodist Church, not to make money, but to furnish a place where girls can be given thorough training in body, mind, and heart at a moderate cost. The object has been so fully carried out that as a

**RESULT:** It is to-day, with its faculty of 32, its boarding patronage of 300, and its building and grounds, worth $140,000

**THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.**

**$150** pays all charges for the year, including the table board, room, lights, steam heat, laundry, medical attention, physical culture, and tuition in all subjects except music and elocution. Apply for catalogue and application blank to

**REV. JAMES CANNON, JR., M. A., Principal, Blackstone, Va.**

## 1854 WOMAN'S COLLEGE 1909

## RICHMOND, VA.

OFFERS unsurpassed advantages in Letters, Science, Art Elocution and Music. Carefully arranged courses of study lead to the degress B. Litt., B. S., B. A., M. A., and B. Music. Large and able Faculties, trained in the best Universities and Conservatories of this country and Europe. Half-million dollars just subscribed for Woman's College and Endowment Fund. Several thousand dollars now being spent for thorough renovation of main building and enlarged equipment. Terms moderate. Send for catalogue.

JAMES NELSON, M. A., LL. D.,
President.

## Episcopal High School of Virginia,
## For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E. L. McCLELLAND, formerly a master in the school and now connected with it in another capacity, will represent him there.

## EPISCOPAL FEMALE INSTITUTE
## WINCHESTER, VIRGINIA
**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., AUGUST 7, 1909. No. 32.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Highland Impressions.

The usual route of the American tourist in Scotland is very far from affording the finest views of Scottish scenery, or taking one through the most historic of Scottish associations. The American visiting Scotland usually sees Glasgow, and Ayr with its associations of Burns' life and poetry, and then what is generally known as "The Lake Country," namely, Lochs Lomond and Katrine and the Trossacks, with their associations with Scott's Lady of the Lake and Rob Roy; and then historic Stirling, beautiful Edinburgh, and the classic ruins of Melrose and Abbottsford, and so on into England. Unquestionably, the part of Scotland noted above is exquisitely beautiful, and full of the associations of history, poetry, literature, religion, and romance. But it is very far from all, or even the chiefest that Scotland has to offer to the traveller. The Scots themselves say "The Scenic Route," when referring to a very different part of their country, and the visitor who would really see Scottish scenery at its best, its wildest sea coast, its largest lakes and its highest mountains, as well as its most ancient historic scenes, must leave Glasgow by steamer, and go north to Oban, and then on to Iona, and then through the Caledonian Canal, and the heart of the Highlands, and to Inverness the beautiful, and even North of that, and then down through the wild Highlands to the peaceful Lady of the Lake country again. Such a trip takes one through the history and poetry and romance of the older Scotland—the Scotland of Ossian and Fingal and St. Columba and St. Aidan, and the days when the first missionaries of the cross preached to the wild mountaineers of Mull and Morvern and Ross and Skye; the days when the "Children of the Mist" were still worshippers at the old Druidical shrines.

When one has gone beyond Oban, he has reached the oldest of Scotch history. For instance, at Dunstaffuage Castle, he finds the first resting place in Scotland of the Lias Fail—"the Stone of Destiny"—which remained here for generations, and was then carried to Scone, and after staying there a few centuries, was captured by the First Edward of England and carried to Westminster Abbey, and has ever since remained there as the seat in England's coronation chair. One popular legend is that this stone was "Jacob's Pillow," on which he saw, in dreams, his vision of the ladder; and that Jeremiah, in his flight, carried it to Ireland; and that from thence, many centuries later, it was carried to Scotland. Truly, a travelled stone, indeed!

But the place of all places on the West coast of Scotland is beautiful Iona. Even stilted Dr. Samuel Johnson, many years ago, was moved by its sight to say, "That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona." And D Lightfoot, the great and scholarly Bishop of Durham, says that the Christianizing of Britain came not from Canterbury, but from Iona; that Augustine and his monks converted Kent and a part of the surrounding country, but that Columba preached all through and converted Northern Scotland long before Augustine was at work, and then his great disciple, St. Aidan, founded Lindisfarne and carried the gospel all through Lowland Scotland and the Northern parts of England; and his successors founded the great Prince-Bishopric of Durham, and spread the influence of Christianity far and wide; and it was this Christianity which influenced heathen Norse and Dane when they came into the country. So that Iona, according to this great scholar, is the real birth-place and cradle of British Christianity, and Anglo-Saxon civilization's debt is to Columba and not to Augustine.

Certainly, Columba chose a beautiful and protected place for his starting-point in his work, and as his mother was a Highland princess, it was natural that he should desire to be a missionary to his own people. But Iona was a place of repute long before Columba's day. The Druids had worshipped there and erected their shrines, and for many generations—because of its quiet and protected character—it had been the burial place of Scottish kings and great chiefs. Even to-day, in "the cemetery of St. Oran," the most striking feature is the "Burial Place of the Kings," where lie all that is mortal of many kings of Scotland and of Norway, and Ireland, and even one King of France. Equally striking is the burial place of the bishops and abbots; indeed, rather more striking, because here the tombs bear plainly the old designs, and many of them bear the half-obliterated inscriptions.

But even in beautiful and sacred Iona the deadly Puritan left his iconoclastic foot-prints. There were, till the Reformation, three hundred and sixty Celtic crosses, marking sacred spots in the Island: olden-time crosses, going far back of any written records. But when the pious Puritan had finished his "reforming" work, there were just two left standing; the oldest of these, St. Martin's—the most perfect Celtic cross in the world, and covered with beautiful ecclesiastical designs—standing on a hill just in front of the cathedral. It is from this cross that designs for Celtic crosses have gone all over the world, and it has been reproduced thousands and thousands of times, in all materials, till it is to-day by far the best known cross in the whole world.

That most notorious of Scottish "land-grabbers," the Duke of Argyll, owns the island of Iona—as he seems to own all else worth owning on the West coast of Scotland—and he has given the ruins of the old cathedral—one of the most touching and pathetic ruins in the world, and dating back to the early thirteenth century—to the Presbyterians. And these good brethren, with an inherited lack of all sense of historical perspective, have roofed-in the ruins for a "place of worship!" Truly they are the lineal descendants of the men who destroyed the Celtic crosses at the Reformation. Incidentally, they remind one of the "building-

in" of the Jamestown Island ruins! Would it be irreverent to sigh for a new petition in the Litany, for deliverance from ecclesiastical restorers and preservers?

But speaking of Scotch Presbyterians: it is positively marvellous how many sub-sects they have managed to split into. Just to go down a street of a typical Scotch city—say Inverness, for example—and count the number and variety of Presbyterian churches, is positively stupefying, and the average Scotchman can give no account of any of them, save his own little subdivision. One may ramble a long way in a Scotch city, enquiring for a given church, unless by good chance he stumbles on a worshipper at that particular shrine.

The writer asked that most excellent, courteous and worthy gentleman, Mr. Ritchie, the curator of the ruins at Iona, how many sub-divisions of Scotch Presbyterianism there are, and why it was so divided; and he, being a Presbyterian himself, confessed that he did not know how many sub-divisions there are! And he accounted for their multiplicity by stating that "Scotchmen were very tenacious of their religious opinions," and that whenever a small minority thought the majority were going wrong they promptly split off and set up a new subdivision! Truly, this is the right of private judgment run absolutely mad!

But with all its religious vagaries, Scotland is eminently a religious country, and Sunday is a positive delight. You may walk down the middle of a street, and not see a horse or vehicle in sight, save, now and then, a carriage or automobile occupied by the inevitable and demoralizing "tourist;" and the said tourist seems to be the one human being in Scotland who pays no attention whatever to the sanctities of what is popularly and devoutly known as "The Lord's Day." It is sadly to be feared, too, that much the most grevious of these offenders come from our own beloved country. Why is it that Americans abroad, in very large numbers, seem bent on presenting their country and its customs to foreigners in the very worst light possible? Is it that their religion is purely for "home-consumption?" Or is it just because the worst people always make most noise and attract most attention everywhere, and the best-behaved go unnoticed? The writer is sure it is the latter reason, because some of the nicest and most charming people he has ever met have been Americans abroad—people of kindly and courteous manners and unaffected religious convictions.

Speaking of churches and their attendance: the Scottish Episcopal Church has been a pleasing surprise, in more ways than one. It seems to be strong and vigorous and capable. It seems much more prosperous and influential than the writer had expected to find it; and its buildings compare favorably with any of the surrounding bodies. In fact, in more places than one—conspicuously so as regards St. Andrew's cathedral, Inverness, and St. Mary's cathedral, Edinburgh—they rank among the conspicuous "show-buildings" of the city. St. Andrew's, Inverness, is easily the most imposing religious structure in the city, and is a beautiful edifice, within and without; and in the capital city of Scotland—the heart of Presbyterianism—St. Mary's cathedral is the only religious building to which ever accurate Baedeker affixes the "star" that denotes his highest approval. But there are a few things the writer has against the Scottish Church: One is, a combination of boy-choir (the writer's pet abomination!) and intoned services. The other is, a lack of ushers to welcome strangers and show them to seats. One solemn and elderly verger—afflicted with a combination of great age and supernatural dignity—to show scores and scores of strangers to seats, is trying on the strangers, whatever it may be to the verger. At any rate, it does not hurry him, and the writer is glad that it does not, for it is self-evident that if, with his weight of dignity, he hurried, he would certainly faint and possibly die! The Church papers—those most thoroughly reliable sources of information—assure us that there is a Brotherhood of St. Andrew in Scotland; but if there is, it has fallen into a state of "innocuous desuetude," so far as welcoming and ushering is concerned. The average American chapter could give them points, all along the line, as to making strangers welcome in church. And the preachers seem positively to flee from the presence of strangers! They are like the sheep in the good Book; they evidently neither know, nor intend to know, anything about the strangers within their gates! An American parson has more cordiality in a minute than a Scotch parson has in a month! And that is a curious fact, too; because the average Scotchman—barring the parsons—is one of the politest and most affable men in the world to strangers; will take any amount of trouble and answer any number of questions, and do it all with a charming courtesy. Possibly the parsons have been "beat" so often that they see in every stranger a new and concealed danger!

But if they would only quit intoning the service, and having all the responses chanted in an impossible falsetto key, and read the lessons loud enough to be heard, this writer would forgive them all their want of affability. But they do one thing delightfully, and that alone would win the heart of this writer: they march their vested choirs—without a single exception so far as this observer has found—into and out of the choir without one single syllable of a processional or recessional hymn. And, oh, American brothers, they are the descendants of the non-jurors, and supposed to be very "High," and are held in goodly repute of the "Churchly" brethren in America! In admiring and imitating them, would not this particular example be worth taking in consideration. And one more most excellent virtue: so far, without exception, they have preached short sermons. Verbum sapientiae satis.

---

**The American Review of Reviews**—Some of the features of the August number are: Sketches of Simon Newcomb, the astronomer, and of the late Leffert L. Buck, the engineer; an illustrated article on the Government's great reclamation project, which will make available an immense supply of water for the Uncompahgre Valley, in Colorado; an illustrated account of tests conducted by the Geological Survey at Washington for building materials, including the remarkable results obtained from the testing of concrete construction; and an authoritative illustrated account of the interesting experiments conducted by the Department of Agriculture in combating the destructive effects of the so-called "loco" weed on the Western plains.

The editorial department, "The Progress of the World," comments on the Tariff bill, the fall of the French ministry, and other topics of timely interest. The current cartoon department, "Leading Articles of the Month," and "Finance and Business" deal with a great variety of situations and happenings.

---

## The Educational Problem of The Southern Mountaineer.

By Martha S. Gielow.

Founder and Organizer of "The Southern Industrial and Educational Association," Washington, D. C.

"The mountain problem in all Southern States is due to a geological accident," states William Goodell Frost, "from the fact that the vast and rugged section extending from the Ohio river to Birmingham, Alabama, and Atlanta, in Georgia, has no coast line, no navigable stream and no inland lakes. This single circumstance—the lack of any Erie Canal, or other water way—has barred the progress of the inhabitants. There are at least 2,000,000 native Americans in this inland mountain realm. These people are now more destitute of all the opportunities that go with education than any other people in the world." "And above all," Mr. Frost continues, "I wish to have it known that this condition has come about through natural causes, so we can not blame the people as negligent, nor despise them as inferior. If the scions of our own families which settled in Western New York had gone, instead, to Western Virginia, they, too, would have been groping in the mountains to-day.

"And there is another affirmation which I have a right to make: These people need us and we need them. They are a patriotic, capable people, with unjaded nerves and red blood, who may reinforce the vigor of the nation. They are at once more needy and more hopeful, and have been almost utterly neglected, because they were unknown"

The above statement is clear and comprehensive, and conveys a wonderful message in its simple truth—a message that should touch the very heart and soul of the nation. They are there—millions of them. They need us, we, i. e., the Nation, needs them. They are worthy, and what is more, they are the descendants of patriotic ancestors who fought for the Independence of the country. They are of good Scotch, Irish and English blood, the only pure Americans in America to-day. Cut off by their remoteness and inaccessibility from civilization, progress and education of any kind; more destitute of all educational opportunities, says Mr. Frost, than any other people in the world. What a thought for reflection, when we consider that America stands as an enlightener of the world in her philanthropic policies! Chained by the most hopeless poverty within their bleak mountain fastnesses; with the most primitive methods and implements of work; without books, without schools—it is no wonder they are illiterate. But theirs is "not the illiteracy of the degenerate, but simply of the unstarted"—arrested intelligence, awaiting the signal of advance. As Americans, we should look upon the rescue of these people as a matter of self-preservation and self-respect.

We should at least take the same pride as a nation in giving them a chance as we unhesitatingly give to the heathen, the negro, and the strangers within our gates. The South gives a larger proportion of her taxes to Education than the Eastern or Western States, yet the amount is very inadequate to her needs. "Defeated, impoverished, and desolated, the South is providing with courage and noteworthy results for the education of two races out of the poverty of one." Our Federal Government cannot aid the common schools in the States, but she gives annually from fifteen to thirty cents to each enrolled child in her Colonies—the Esquimo, the Philippino, the Porto Rican and to the children of Guam—for their education. And to these far-away children the South has to contribute her share through the Federal taxes. She pays her per cent. of the taxes to pension the vast army of the Republic, and one-half of her school tax is given to the education of her liberated slaves. Eighty-five per cent. of the white population of the South live in rural districts. The taxes of the remote mountain people is pitiably small and insufficient to provide schools, and where they are provided in the scattered rural districts, they are of a very inferior order and of short duration. Oftentimes the so-called school houses have dirt floors, no windows, logs for seats, no heat, and the teachers are almost as illiterate as the pupils themselves.

The work of educating the mountaineers seems a stupendous one, but the problem could be easily solved with sufficient funds. The inequality of educational conditions is appalling when we consider that the success of the nation rests upon the law of enlightenment. Enlightened citizenship is of vital importance to the nation; therefore, education being the foundation of her welfare, the education of her own native-born children should receive every consideration at her hands. Especially do I mean primary education, for it is the foundation work that counts, and primary education is, therefore, of primary importance, and without even that, without even the first rudiments of learning, what can we expect, even of the Anglo-Saxon. And yet, bereft of all, the mountaineer of the South has retained through the centuries of isolation, an intelligence that is marvelous, and the characteristics that are imperishable. Settlement and industrial schools would revolutionize conditions among these people; for though the material is raw, the blood of patriots runs in their veins, and they would become a bulwalk of strength to the nation, for they are already American citizens, these forgotten children of the nation. You say they are far away; so is India, Africa, China. You say they are ambitionless. Not by a long ways; Go with me into the mountain recesses, and see the children, ill-nourished, half-clad, walking from there to five miles over frozen rocks and hills to the empty school house on the mountain side; walking the same distance back to their bleak cabin homes. And there is no compulsory educational laws to force them. Can't be under such conditions. If the great funds expended by philanthropists could only be more evenly divided, great would be the good. The money expended on colleges for higher education amounts to absolute educational gluttonry. Millions of endowments upon colleges already endowed with millions, colleges that can only be of benefit to the sons and daughters of the well-to-do and wealthy, while millions of worthy poor are struggling in ignorance, from the results of ignorance, and poverty, and the inability to better their condition for the want of enlightenment. Some over-fed, some perishing for bread. There should not be a corner on education, nor a corner on philanthropy. The strong should not receive all the aid to the neglect of the weak. Great will be the glory of that giver who extends his munificence to the uplift of the mountain brother. The assets of such philanthropy will be overwhelmingly great.

The Southern Industrial Educational Association was organized to uplift and promote Christian and industrial training among these forgotten children of the hills. Our officers and trustees are men and women of the highest integrity, and official receipts are given for every dollar entrusted to their care, and an account of all work done and of all schools aided. As yet we have been able to build but three schools, and have confined our work, from lack of money, to putting industrial teachers in schools already started, and which are inspected by the Association. There are some schools for the Highlanders, yes—and doing good work; but where there is one, there is need of one hundred. The missionary district of Asheville alone is as large as the States of Massachusetts and Connecticut put together. It comprises 27 of the 79 counties of the State, (11,326 square miles, 420,000 people) and yet this is but one of the missionary districts of the great Appalachian Range, extending from West Virginia, down to the Gulf States.

There is no higher philanthropy than helping others to help themselves, and the cause of the mountaineer should appeal to every loyal American. Especially should it appeal to the philanthropist of means, for it is at present a missionary work, and dependent upon the generosity of those who give. The churches are doing what they can, but the struggle with limited means is slow and hard. Every day the Association receives appeals for aid, for scholarships, for industrial teachers, from schools that could and should do splendid work if only endowed, or aided with a few thousand dollars annually.

The privilege of giving is greater far than that of receiving. We hope philanthropists will turn to the mountains, and that this great work, taken up by the Southern Industrial Educational Association, will be encouraged with gracious donations from those who can bestow of their bounty upon those less fortunate brothers calling for light.

---

For the Southern Churchman.

### Encouraging Examples.

One of the great benefits of the Bible is its records of the conversion of certain men who had been extremely wicked. It seems as though those examples were given for the express purpose of encouraging great sinners, in the future years, to commit themselves to Christ for salvation. It is evident that St. Paul regarded his conversion as being such an example. It is a very strong argument in favor of the power of Christ in behalf of the greatest of sinners. The argument is, if so sinful a man could obtain a glorious deliverance by the grace of Christ, then other extremely wicked men could also be saved by the same great power.

Mr. John C. Callahan, a mission worker in New York City, who was formerly a noted criminal, tells the story of a murderer in Duluth, Minn., who became penitent, and Mr. Callahan had a talk with him. He says: "He said to me: 'There is no use; I am damned.' I said: 'No, you are not damned. There is hope for every man. Jesus died for all.' I told him how Moses was a murderer, how he killed an Egyptian and buried him in the sand, and how God took him upon the mountain and caused his face to shine, so that the people were almost afraid to look upon the face of Moses. I told him also of Saul of Tarsus, and David.

One night this man got a wonderful vision in his cell. It was my privilege to go with him to the gallows. Just before they put on the black cap, he looked up and made his last prayer: "While this body must suffer for the awful crime, I have committed, nevertheless into Thy hands, O God, I commend my spirit.' Then he turned to me and said: 'John, I am ready.' Jesus saved him, thank God!"

Those Bible examples made a great impression upon that criminal. They encouraged him to trust in Him who had saved other extreme sinners. If I have any reader who feels that he is so wicked that there is no hope for him, I urge him to accept Him who is an Almighty Saviour.

C. H. Wetherbe.

---

### A Creator of Character.

Work creates character. In doing our daily tasks we are making ourselves, and on the quality of the work done, depends what we are to be. Half-hearted work means superficial character. Trickery in deeds means dishonesty in the heart. Faithful conscientious work means inward reliability and staunchness. And work which is done joyously as well as patiently, gives the best results in character as well as in outer achievements. Do not think that it matters little whether you slight your task or put into it your best efforts. For while you are doing your work, your work is creating character.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

### Barriers to Church Union.

Mr. Editor: I have been asked to explain more fully my article in the Southern Churchman of July 10, on the difficulties of union with the Presbyterian Church.

These seemed to me two-fold. First, from the refusal of the Presbyterians—as they would refuse to a man—to take a position that would involve the admission that their ministries are invalid and their sacraments without authority. They refuse this acknowledgment with all the earnestness that we refuse a similar demand on the part of Rome as to our own ministries and sacraments. We do not discuss the point. We state it as a simple matter of fact. If we could see our way clear to accept practically the definition of the Church which we give constantly in our Communion service, as "the blessed company of all faithful people," we should go far to prepare the way for a happier relation with all Evangelical Christians, such a relation as must precede any closer union. The second difficulty was that arising from the astounding and painful development in the old orthodox Presbyterian Church, of views destructive not only of the faith of that Church herself, but of the faith of universal Christendom.

The special circumstance was the licensing as preachers of the gospel certain students of Union Theological Seminary, New York. This Seminary has had in the past such stalwart defenders of the Faith as White, Skinner, Edward Robinson, Shedd, and Henry B. Smith, with others equally true to the faith of the Universal Church. The Seminary has some able men now, but apparently they have exchanged the settled theology of nineteen centuries for the speculations of the twentieth century.

Usually we should not be expected to concern ourselves with the local or denominational questions of another Christian body. But these questions are not local or denominational. They touch the faith of Christendom. All Christian churches are concerned with them. Furthermore, one of the professors in the Seminary is a minister in our own communion. He makes no protest against the views of his students, but is understood as sustaining them. By a double consideration, therefore, we are justified in our interest in the facts of this case.

These facts, as given by the press, and uncontradicted, as far as we are aware, are these: At the regular meeting of the Presbytery of New York, in April last, certain young men presented themselves for examination for the ministry. Their examinations developed views so utterly opposed to the fundamental doctrines of the Presbyterian Church and of all Evangelical churches that they were rejected. These views concerned the doctrines of the Trinity, the virgin birth of Christ, His miracles and atoning Sacrifice, and resurrection, and broadly the inspiration and authority of the Scriptures themselves. In June the young men appeared for another examination. Their language was now so modified that a majority of the Presbytery voted for their licensure, thirty-seven members voting against it. In July one of these young men was ordained as a missionary to China, to be supported by the Y. M. C. A. It is due to the Presbytery to say that of its more than 130 members only nineteen were present at this meeting, and the "motion to ordain was carried by a vote of nine to seven." Of these nine were some of the faculty of the Seminary who consistently voted in favor of the views they had taught. Six members of the Presbytery withdrew from the meeting and the ordination was carried out by six who remained. A protest was entered and we are told an appeal will be made to the Synod of New York, and if necessary to the General Aseembly which meets next May.

This is a summary of the case as it now stands. Its future will be watched with a good deal of interest. If nothing more is done, the Presbyterian Church will be considered as condoning, if not endorsing, more radical and destructive doctrines than have ever before entered into its history.

On this ground, as we have said, union with them would not strengthen us. In common with all the Christian bodies we are passing through a critical time. The foundations of truth and of morality itself are assailed, and "if the foundations are destroyed what can the righteous do?" Has not the hour come for all those to stand together who believe the Bible to be the very Word of God, and Christ to be what He claimed to be, the Son of God and the Son of Mary, and His atoning sacrifice for sin to be the world's last and only hope? T. S. Childs.

Chevy Chase, Md.

### Peaceableness.

The peacemaker has learned in God's presence, from Christ's example, by the Spirit's grace, the divine power of not returning evil. He has been taught of God to rule his spirit, that higher and nobler victory, the Word of God tells us, than the siege and capture of a hostile city. He does nothing in haste; until he has regained the evenness and gentleness of his own composure, he speaks not, writes not, acts not; when he does, it is in the pursuit of peace, in the endeavor, as skillful as it is earnest, to win back to love one who has lost it and is the loser.

And the same man who thus makes peace with others, is a peacemaker, too, between others. Partly by what he does not. By keeping his mouth as with a bridle, lest he repeat that offensive word, lest he retail that injurious story by which he might easily make, not peace, but discord. It is, I fear, too true, that if any of us should repeat to another all that his best friend had said of him, we could indeed easily separate them, easily sow a discord never to be healed. A large part of the work of the peace-maker is done in this world by a watchful silence. He trusts not to the discretion of a third person to keep to himself what he indiscreetly tells. He will trust none but himself alone with that which might make mischief! O, it is not an easy thing, even this Christian reticence!—C. J. Vaughan.

# Church Intelligence.

### CALENDAR.

#### August.

1—Eighth Sunday after Trinity.
6—Transfiguration.
8—Ninth Sunday after Trinity.
15—Tenth Sunday after Trinity.
22—Eleventh Sunday after Trinity.
24—St. Bartholomew's Day.
29—Twelfth Sunday after Trinity.

### Collect for Ninth Sunday After Trinity.

Grant to us, O Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

# Foreign.

### Prosecution for Ritual Offences.

We are glad that the Bishop of Oxford has had the courage to prosecute a clergyman in his Diocese for ritual offences, although the case was of such a flagrant character that it could not well be passed over. Three years ago he instituted a suit against the Rev. O. P. Henly, incumbent of Wolverton St. Mary, for reserving the Sacrament, and the Dean of the Arches issued a monition. This decision seems to have been disregarded by the defendant, who not only neglected to answer the Bishop's letter of inquiry, but refused to discuss the matter when the Bishop called upon him. In the early part of the present year the defendant held the Roman service of Benediction with the Sacrament. The Archdeacon and the Bishop's chaplain were present on the occasion, so that there was no difficulty in obtaining evidence. The case came on in the Arches Court on Monday, and on Tuesday Sir Lewis Dibdin held the case proved, and gave the defendant a fortnight to reconsider his position. If, in the meantime, he does not submit, sentence of deprivation will be pronounced.

There was one sentence in Sir Lewis Dibdin's judgment which ought to be taken to heart by the Bishops. After stating that the defendant's responsibility was certainly not diminished by the fact that he never even sought to obtain his Bishop's consent to the use of the ceremonies and service in question, the Dean of Arches went on to add: "In saying this I must not be understood to imply that the exercise of any authority of the Bishop, either inherent in his office or conferred by statute, could have made the defendant's acts lawful, or have availed to dispense him from liability to censure on account of them."

Mrs. Winnington-Ingram, mother of the Bishop of London, is perhaps the most interesting of Bournemouth residents. In her admiration for her son's services to the Church she recalls Mrs. Irwine, mother of the beloved rector in "Adam Bede." When the Bishop comes to Bournemouth, his mother, if in good health, never fails to hear him preach. A replica of his portrait by Sir Hubert von Herkomer, R. A., will now hang in her home, which contains many other treasures associated with her famous son.

### Training Sunday School Teachers.

Leaders in the Sunday School movement are becoming more and more impressed with the necessity for adequately trained staffs of teachers in their schools. It is felt that if the Sunday School is to continue to be an effective agency capable of meeting present-day needs it must have men and women as teachers who are specialists in their work. They must be skilled in the art of teaching, discriminating in their selection of lesson-material, and keen students of human nature, particularly of child nature.

During recent years special efforts have been made in the direction of providing for such training. In this work Liverpool has occupied a foremost position, and the formation of a committee composed of representatives of the Liverpool Diocesan Sunday School Institute and the Liverpool Sunday School Union, for the express purpose of giving direction to it, has been a striking development.

Though the local Society for University Extension that committee has been able to give instruction in the principles of teaching, and the application of those principles to Biblical instruction to a large number of teachers—a two years' course of lectures in t subjects given at the University by the Rev. Canon Morley Stevenson (Principal of Warrington Training College) being attended by an average of over 500 students.

### The Church Army's Brewery.

The Church Army is famed for concocting homes, workshops, and even chapels out of the most unlikely buildings at the minimum of possible cost, for the human failures it takes in, to turn out again as probable and possible successes. It has metamorphosed stables, lofts, slum dwellings, villa residences, &c., in its great crusade of giving another chance, spiritual, mental and physical, to those who have lost or never used their chances, and those who have scarcely had a chance at all. But it has outdone itself in the latest feature of its campaign by the purchase of nothing less than a brewery—to-wit, the "Yorkshire Stingo Brewery," in the Marylebone-road, as a site and shelter for its new Central Labor Home and Relief Depot. At a luncheon given upon the premises to the press the other day, Mr. Hamilton, K. C., treasurer of the Society, explained the aims and the needs of the new project. The property, which covers a large area stretching in a long strip between Marylebone-road and Little Harcourt street, is freehold. It is to be adapted to accommodate eighty-five men, in addition to the necessary staff, and to provide a labor yard and workshop capable of employing 500 unemployed in day work. Of the eighty-five resident men, twenty-five will be "first offenders," and the rest men who become "bottom dogs" through destitution. The cost of the premises, as they stand, is £12,000, and the necessary outlay upon adaptation and rebuilding will be £8,000. Toward this total of £20,000, the Society has £4,000 in hand, and the Executive Committee appeal to the public for the remaining £16,000. A tremendous appeal, the general verdict will be. But it is an appeal for a charitable work, based, with regard to its material aspect, upon the bedrock of sound social economy. For every man saved to his God, his country and himself means a reduction in the sum the State pays for pauperism, criminality, and physical disability.

## American.

### The Proposed Book of Officers.

The Committee of Bishops appointed to consider the desirability of setting forth a collection of Forms of Service to be used for occasions not already provided for in the Prayer Book, has made some progress in its work.

They have received answers from over seventy Bishops and many Diocesan Secretaries.

They would be glad of the assistance of any of the clergy who have suggestions to make or have any Forms of Special Services which have been found useful. Such services as those for Laying Corner Stones, Benediction of a Parish House or other buildings, setting apart of deaconesses or lay readers, for patriotic days and events, memorials, intercessions, and in fact, all occasions would be welcome.

While not promising to recommend any particular form, all sent will receive careful consideration.

All such should now be sent to me by mail or express, care of the Rev. G. W. Shinn, D. D., who is kindly assisting the committee, at C. T. S. Office, 281 Fourth Ave., New York.

EDWARD W. OSBORNE,
Bishop of Springfield, Secretary of the Committee.

### Annual Ephphatha Reminder and Appeal.

The Twelfth Sunday after Trinity, which has come to be known as Ephphata or Deaf Mute Sunday, because the Gospel for the day relates the beautiful story of the healing of the deaf and dumb man by Jesus (Mark 7:31), occurs this year on August 29. It is a most appropriate day upon which to offer prayers for the spiritual, mental and moral welfare of the Silent Children of God, and to help the work which the Church is doing for them.

The Southern Missionary, therefore, appeals to all friends of the deaf, for their prayers and for their offerings and contributions to enable him to carry on his work among his people.

During the past year many deaf mutes have been brought into the Church, and through them many of their children, relatives and friends have received baptism and confirmation. One church has been built for their exclusive use; a weekly paper, the Silent Churchman, is being published for them; many Bible classes and literary and social organizations have been formed for their advancement; over three hundred services, both of the Holy Communion and of Morning and Evening Prayer have been held for them, and many homes, schools and hospitals have been visited. The missionary has among his people several who in addition to being deaf and dumb, are also blind. His visits are always greatly welcomed by them.

Among his assistants the missionary has six lay readers, a score or more of Bible class teachers, and many who help in other ways. His field being very large and his mission stations many, traveling both by night and day is necessary. This is very expensive but absolutely necessary. All contributions will be promptly acknowedged and should be sent to

OLIVER J. WHILDIN,
1017 W. Hopkins Ave., Baltimore, Md.

### The Rev. John Gardner Murray to be Consecrated Bishop-Coadjutor of Maryland, on September 29.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. John Gardner Murray, Bishop-Coadjutor-elect of the Diocese of Maryland, as follows:

Time—The Festival of St. Michael and All Angels, Wednesday, September 29, 1909.

Place—The Church of St. Michael and All Angels, Baltimore, Md.

Commission to Consecrate—The Bishop of Maryland, the Bishop of Delaware, the Bishop of Washington.
gan.

Presenters—The Bishop of Harrisburgh, the Bishop of Western Michi-

Preacher—The Bishop of Atlanta.

Attending Presbyters—The Rev. Edward T. Helfenstein, the Rev. Arthur Chilton Powell, D. D.

### Names Wanted of College Men or Boys.

The Brotherhood of St. Andrew is anxious to get the full name, home address and full college or school address of every Churchman or boy who expects to enter any college or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school to College or boarding school.

Parents and rectors will confer a favor on us, and we hope, be of great service to their sons or parishioners, if they will give us full and prompt information. We especially desire, where possible, the exact address of the young man's future room in College, because in the larger Colleges it is some weeks after the term begins before a particular man can be found unless his room is known.

GEORGE H. RANDALL,
Associate Secretary.

Address Brotherhood of St. Andrew, 88 Broad St., Boston, Mass.

## INDIANAPOLIS.

Rt. Rev. J. M. Francis, D. D., Bishop.

### Services for Deaf-Mutes.

The Rev. Austin W. Mann held services at 10:30 A. M. and 3 P. M., Sunday, July 25, at St. Alban's Mission, Christ church, Indianapolis. At 8 P. M., a combined service was held at Grace church, Muncie, with an attendance of thirty silent folk of the city and neighboring towns. Eight came from Anderson, a distance of twenty miles. In the absence of a rector, Mr. Olcott, the senior warden, read Evening Prayer and Mr. Mann's type-written sermon. A number of hearing folk participated in the service with their silent brethren. Leaving Muncie at midnight, the General Missionary returned to Anderson, in company with the deaf-mutes. Taking the train there at three o'clock in the morning, he reached headquarters in Cleveland at 6 o'clock Monday evening, tired out. It was about the 2,000th full night he has spent on a car seat in 36 years of strenuous missionary work throughout the great Middle-West.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### The Bishop Atkinson Memorial Church, Charlotte.

The programme of exercises in connection with the laying of the corner stone of Bishop Atkinson Memorial church, at Charlotte, is as follows:

Thursday, August 5, at 8:30 P. M., banquet given by the men of the Church of the Holy Comforter, complimentary to the Bishops of North Carolina and East Carolina, and other visitors.

Friday, August 6, 10:30 A. M., Morning Prayer, Confirmation and Holy Communion; address by the Rt. Rev. Robert Strange, D. D., Bishop of East Carolina.

3:30 P. M., business meeting of the Mecklenburg District of the Convocation of Charlotte.

6 P. M., laying of the corner stone; address by the Rt. Rev. Joseph B. Cheshire, D. D., on "Bishop Atkinson and the Church in the Confederacy;" five minute remarks by others.

August 6, the day on which the corner stone was laid, is the 102d anniversary of the birth of Bishop Atkinson.

The lot on which the church is being erected, is 150 by 150 feet, in the southern part of Charlotte, on South Boulevard. It cost $3,000 and was paid for two years ago. The work of construction was begun last January, and at this date the basement, which will serve as a Sunday School room and parish hall, has been completed.

Nearly $10,000 has been raised for the memorial, of which about $8,000 has been expended, and nearly $2,000 is left in cash and good subscriptions. Work is now at a stand still, but as soon as $5,000 is available, work will be resumed. The building committee is composed of the Rev. Francis M. Osborne, rector of the Church of the Holy Comforter, Charlotte, chairman; B. S. Davis, treasurer; E. A. Smith, R. J. Walker, J. F. Yorke, F. B. Ferris.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Emmanuel Parish, Fauquier County.

On Sunday morning, July 25, Bishop Gibson made his first Episcopal visitation to St. Luke's church, Remington, since the incumbency of the present rector, the Rev. David Campbell Mayers. The Bishop preached a strong sermon on "Confession of Christ Necessary to Salvation," and confirmed seventeen persons—six men and eleven women—presented by the rector.

At 4 P. M., the same day, the Bishop visited Grace church, Casanova, where he preached on "Influence," and confirmed five young men, making a total of 22 additions to the membership of the parish.

New life and vigor have come to the parish, as is shown by the work being done along both material and spiritual lines. The Sunday School—almost defunct—has been reorganized and is growing. It has an enrollment of 45, with an average attendance of 40. The Woman's Guild has 25 members, and the church has contracted for a pipe organ.

At Casanova, the Church, which was destroyed by fire, a year ago last April, has been rebuilt, somewhat smaller, but more substantially, and beautifully furnished in oak.

Mr. and Mrs. Thomas Turnbull, of Pittsburg, Pa., whose summer home is Melrose Castle, in Fauquier county, have erected and given to the parish a parish house. It is situated next to the rectory, in Casanova. The plans for the church and rectory and supervision of construction were the generous gift of Mr. George T. Williams.

The new church being free from debt, it is hoped to have it consecrated in the fall.

The annual fair, held in the parish house, Wednesday evening, was a success, socially and financially. A series of well-arranged tableaux were presented by the ladies of St. Stephen's church, near Catlett's.

### The New P. E. Home, Richmond.

The new Protestant Episcopal Church Home is one of the most beautiful and commodious buildings in Richmond.



RICHMOND P. E. CHURCH HOME, Grove Avenue and Vine Street.

Everything has been arranged for the comfort and convenience of the ladies who reside there. It is one of the most useful and commendable institutions of the Church.

### Mission to be Held at Boyce.

The Rev. Thomas C. Darst, rector of St. Mark's church, Richmond, will conduct a parish mission at Boyce, Clarke county, beginning August 22. There will be a preliminary service by the rector of the parish, Rev. J. M. Robeson. Mr. Darst is a forceful preacher, and in every way adapted to such work and the mission will doubtless be fruitful of results.

The Rev. John Moncure, D. D., Richmond City Missionary, will have charge of the services at Holy Trinity, that city, during August, in addition to his regular duties.

The Rev. Wm. Nelson Meade, rector of South Farnham parish, Essex county, will spend his vacation in Clarke county, Va.

The Richmond Clericus adjourned for the summer on July 26. The meetings will be resumed on September 13.

The Rev. James W. Morris, D. D., rector of Monumental church, Richmond, will spend his vacation at Woodberry Forest, Orange county, Va.

The Rev. Lawrence R. Combs, rector of Christ church, parish, Lancaster county, will be in charge of the services at St. Paul's church, Alexandria, during August, the rector, Rev. P. P Phillips, being absent on his vacation.

A dispatch to the daily papers states that the Rev. G. Otis Mead, rector of Christ church, Richmond, has been called to Goodson parish, Bristol, in the Diocese of Southern Virginia. Mr. Mead has not yet decided to accept. He is on his vacation and preached on July 25 and August 1, at Hot Springs, Va., and will resume his duties at Christ church on August 8.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### The Cushman Club—Improvements at St. Stephen's—Picnic to Poor Children and their Mothers—Rev. G. Berkley Griffith Appointed Archdeacon of Wyoming—Where City Clergy Have Gone.

To endeavor to stem some of the evils which are thought to be incident to the theatrical profession, a club of women connected with the stage was organized in Philadelphia in January, 1908, and a house secured which served well for all desired purposes. They called it the Cushman Club, after the great American actress. So prosperous was the club that a larger house has been obtained and is now open. It is also a boarding house. In ten months 175 guests greatly enjoyed its many advantages. It was founded by those who are interested in the theatre and in social and economic problems. The Rev. Floyd W. Tomkins, S. T. D., is president; Mrs. Mortimer Brown, is chairman of the board of governors; Mrs. Clinton Rogers Woodruff, treasurer

The choir of the Church of the Holy Trinity, West Chester, are as usual spending two weeks at the summer camp in Ocean City, New Jersey.

The Rev. Fleming James, Ph. D., has gone to Reisterstown, Maryland, for the month of August.

The Rev. S. E. Snively, M. D., who has for a number of years been the warden of the Burd Asylum, has resigned and will go abroad in the fall. The matron, Mrs. Hamish, will be in charge. The quarters formerly occupied by the warden and family will be fitted up for the use of the older girls. The religious services will be conducted by the assistant minister of St. Stephen's church. The whole interior of St Stephen's church is undergoing repairs and complete renovation. The color scheme will be retained and the original tints restored. While the buildings are closed the tuberculosis class is being accommodated by the City Mission, it turning over to it the House of Mercy.

The farm in Bucks county is in charge of the same ladies who managed it in former years. At a moderate sum the women and girls of the congregation may have a delightful vacation.

During July Misses Gilbert, Canning and Grigg, the lady visitors of the staff of the City Mission, have given three picnics to a number of poor children, and their mothers to the park, the Zoo and to Burlington Island in the Delaware River. Abundance of fruit and ice cream was given to those going, and everything was done to make the days pleasant for those who went on them. They are being continued during August.

The Rev. A. J. Arnold, former rector of St. Mary's church, Hamilton village, and the Rev. Henry Martin Medary have their summer homes at Eastern Point, Connecticut.

The Rev. Thomas J. Taylor officiated, by the request of the church board, in the Presbyterian church in Lough-Kenamon. The congregation was for most part the regular worshippers. He used the Prayer Book services. His sub-

ject was "What Think Ye of Christ?" The service and sermon had a marked effect on the large number of young men, as was noted and commented upon by many of those present.

The Rev. George L. Richardson is spending August with his family at Beaverkill, New York.

The Rev. George Chalmers Richmond sails for England August 7, to return by the second Sunday in September.

The Rev. William A. Grier is in Steubenville, Ohio, for his vacation.

The Rev. G. Berkley Griffith, rector of the Church of the Holy Trinity, Ambler, Pa., has been appointed Archdeacon of Wyoming by Bishop Thomas.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### The Rev. P. M. Rhinelander Elected Vice-Chancellor at Sewanee—General Diocesan News.

At a recent meeting of the executive committee of the board of trustees of the University of the South, at Sewanee, the Rev. Philip Mercer Rhinelander, M. A., Professor of the History of Religions and Missions at the Episcopal Theological School, Cambridge, Massachusetts, was elected vice-chancellor to fill the vacancy caused by the recent death of Dr. B. Lawton Wiggins. It is hoped Mr. Rhinelander may be able to accept this election. It will be remembered that he declined last year a call to become the dean of Sewanee's Theological Department. Before going to Cambridge Mr. Rhinelander was associated with the late Bishop Satterlee in his work in the Diocese of Washington. Later he was connected with the Berkeley Divinity School, at Middle Town, Connecticut.

Mr. George O. Watts, now a candidate for Holy Orders from the Diocese of Tennessee in the Theological Department of the University of the South, at Sewanee, has been appointed by the Bishop to take charge of St. Luke's parish, Jackson, for the summer months, this parish having been without a rector since the resignation of the Rev. Charles H. Lee, Jr. Mr. Lee is now the rector of St. Paul's church, Macon, Georgia, Diocese of Atlanta.

The Rev. Henry George Raps, of the Diocese of Iowa, and a graduate of Coe College, class of 1905, and of this year's class at the Episcopal Theological School, Cambridge, Massachusetts, has accepted the call to become assistant rector of St. Ann's church, Nashville. Mr. Raps also has charge of St. Stephen's Mission, Northeast Nashville. He began his work July 1. The Rev. Mercer P. Logan, D. D., rector of St. Ann's church, Nashville, was one of the recent special summer preachers on the Assembly Grounds at Monteagle.

The Rev. E. Cecil Seaman, of Temple, Texas, has declined the call to become rector of St. Paul's church, Franklin, made vacant by the resignation of the Rev. Russell K. Smith, to accept a call to the Church of the Epiphany, Atlanta, Georgia.

The Rev. Mercer G. Johnston, formerly in charge of the Cathedral, Manila, Philippine Islands, was the preacher at Christ church, Nashville, July 11,

On the Sundays in August during the absence of the rector, the Rev. Henry J. Mikell, now on his vacation, the Rev. Stuart L. Tyson, Professor of New Testament Language in the Theological Department at Sewanee, will have charge of the services in Christ church, Nashville.

A Retreat for clergy and candidates for Holy Orders was held at St. Andrew's, near Sewanee, beginning July 6 and ending July 9. It was under the auspices of the Order of the Holy Cross. The Rev Father Officer was the conductor.

At the Diocesan Convention which met in Memphis last May a Sunday School Commission, composed of the Rt. Rev. Thos. F. Gailor, S. T. D., the Rev. Mercer P. Logan, D. D., the Rev. H. J. Mikell; Messrs. Charles D. Campbell, W. A. Webster and E. M. Fisher, was appointed, under Canon 15. This Commission organized for work on June 30, by the election of the Rev. Mercer P. Logan, vice president and Mr. W. A. Webster secretary-treasurer. They have begun a campaign to better Sunday-school conditions in the Diocese, and much good is expected to come from their efforts.

The executive committee of the Tennessee State Assembly of the Brotherhood of St. Andrew, composed of Messrs. Roscoe Munn, F. Allan Sharp and Henry G. Steel, of Nashville, have recently issued a circular letter to the different parishes seeking to create throughout the diocese a deeper and more intelligent interest in the work of th Brotherhood.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop

### The Work at Grace Church and Grace Chapel—Death of a City Missionary. Memorial Window—Funeral of the Rev. Dr. A. C. Kimber—Summer Services.

The work at Grace church and Grace chapel, the late rector having been buried from Emmanuel church, Boston, on July 28, will go without change during the balance of the summer. Splendid system obtained under the late rector, and each member of the staff is fully aware of what is expected from him. The vestry, or such members of it as are in this country, has informally asked the Rev. Karl Reiland to take charge of services and work at the parish church, and the Rev. G. H. Bottome to continue his work at Grace chapel. The last named is at his summer home in Maine, and the Rev. G. E. Talmage is in charge. Early in October a meeting of the vestry will be held and a memorial service arranged, probably to be held about All Saints' Day. The church and chapel are heavily draped in black. A member of the vestry is authority for saying that no haste will obtain in selecting a successor.

The Rev. Isaac Maguire, for more than thirty years identified with work among sailors in New York harbor, is dead, at the age of seventy-one. He preached for years on the docks and was once shot at by a fanatic, who regarded Protestants as atheists. Latterly Mr. Maguire was a missionary on the staff of the Seamen's Church Institute, but so varied was his work that he was known as a missionary at large. Especially was he well known by the families of the canal boatmen, who live on the boats both while going through the Erie canal and coming down the Hudson river in tows. The funeral of Mr. Maguire took place from Christ church, Clinton street. Brooklyn, on August 2.

A new window of stained glass has just been given to St. Peter's church, in West Twentieth street. The subject is "The Return of the Soul," worked out in reverent and beautiful tones and figures, and it is in memory of two members of the Faber family, long connected with the parish.

The funeral of the late vicar of St. Augustine chapel, Trinity parish, the Rev. Dr. A. C. Kimber, took place from the chapel on July 29. The Rev. Dr. Anthony, of St. Stephen's College, is in charge of the services and work at the chapel for the present.

Summer services continue to be well attended in New York each Sunday and at noon on week days. The Rev. J. Stuart Holden, of St. Paul's church, Portman Square, London, began as the August preacher at St. Bartholomew's church, last Sunday. The church was filled, in spite of the fact that hardly a person present belonged to the parish itself. On the Cathedral grounds, attendance at the open air services is not quite as great as last year, when the preacher was the Rev. William Wilkinson, but the meetings are hardly as well advertised. In the public squares of the city, nearly one hundred meetings are held daily. It is found possible to secure audiences at almost any hour, so great is the number of unemployed men.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### In Worcester parish, the Rev. S. A. Church, Berlin—Improvements at St. Paul's-by-the-Sea—Fifty Years of Ministerial Work.

In Worchester Parish, the Rev. S. A. Potter, rector, there are three church buildings—one, the old parish church, St. Martin's, built in 1750, about five miles from Berlin; the present parish church, St. Paul's, at Berlin; and St. Paul's by the Sea at Ocean City.

St. Martin's, now in a state of disrepair, has had no services held in it for several years. It is hoped, however, that it may be so far restored that the rector, with the assistance of lay-readers, may be able to hold services on Sunday afternoon in the near future.

The parish church at Berlin, destroyed by fire four years ago, has been rebuilt at a cost of about $12,000. It is a churchly building—a great improvement upon its predecessor—the outcome of much self-denial, of indefatigable labor and abundant faith on the part of the congregation. It is free from debt. Mrs. Jacobs, a member of the congregation, has lately given an extremely beautiful and elaborate altar cross, three feet in height, to the church, in memory of her eldest son who died nearly a year ago. During the fall and winter the rector gave Bible readings for men in an office used by one of the vestry. They were well-attended, many men who seldom or never go to church being present at most of the meetings. With the assistance of some of the men of the church it is proposed to begin the readings again in the fall.

The church at Ocean City has recently had oak pews put in it. The chancel and sanctuary have been carpeted, the walls tinted, and needed repairs made. A cement walk 100 feet in length has been laid by the side of the church and new steps into the building placed in position. A lady has given two beautiful brass vases for the altar as a thank-offering. Services have been held in Ocean City by the

rector. on Sunday afternoons and Wednesday evenings through the year, except in July and August, when morning services are held. More interest than before is being manifested in the work of the church by the permanent population of Ocean City. The cottagers who come here for the summer also render the church very material service.

The Venerable Rev. W. W. Greene, for some time rector of the churches at Church Creek and Taylor's Island, Dorchester county, but retired now for some years, still does work in this old parish. He writes as follows: "Last Saturday (July 17) was the 50th anniversary of my ordination by Bishop Meade, of Virginia. I am holding services here and on Taylor's Island, giving the Holy Communion when I can so arrange it, and coming in for baptisms, marriages and funerals when called for. When I go to Taylor's Island, I take a round trip of 25 or 30 miles in a private conveyance, and cross going and coming a long bridge, and that at the age of 87 years. During my ministerial life I have served six parishes, and preached in what are now seven dioceses, and my work to me is as dear as ever."

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Episcopate Endowment Fund—Organist Resigned—Rev. Mr. Rixwood Takes Charge of St. Peter's Mission. New Edifice for the Church of the Redeemer.**

The Rev. Henry E. Cook, financial secretary of the Bishop Leonard Episcopate Endowment Fund, announces that the total subscriptions to the fund now amount to $6,280.41. This fund, as its name implies, is being gathered for the purpose of completing the endowment of the episcopate in the Diocese. It is planned to present it at Trinity Cathedral, Cleveland, on October 12, the twentieth anniversary of the consecration of Bishop Leonard. It is confidently expected by the Rev. Mr. Cooke that the work of raising the fund in the larger parishes of the Diocese will not be done until September.

Mr. Harvey B. Gaul, for the past eight years organist and choirmaster of Immanuel church, Cleveland, has resigned and, August 1, will leave to spend a year in study abroad. Under his able leadership the choir of Emmanuel church has been brought up to a state of high efficiency. Mr. Edward J. Robinson, a member of the parish, has been appointed to take charge of the choir and music until permanent arrangements are made.

The Rev. W. Rix Attwood, after a ministry in the parish of fifteen years, has resigned the rectorship of All Saints' church, Cleveland, and after August 15 will devote all of his time to the growing mission of St. Peter's church, High Bridge Park, Lakewood, Ohio. The Rev. Mr. Attwood is an examining chaplain, an honorary canon of Trinity Cathedral, Cleveland, and has been for the past seven years the editor of "Church Life," the official organ of the Diocese of Ohio. The work to which he will now devote his chief efforts was organized about eighteen months ago and is located in a most important and growing suburb of the city of Cleveland. It is destined in a few years to become one of the important rural parishes of the Diocese. All Saints' church, on the other hand, is located in a section of the city which is fast being given over to a non-English speaking population. The Rev. Mr. Attwood will continue in his office of editor of "Church Life" and his other diocesan activities. His address will be Edanola Avenue, Lakewood, Ohio.

The Ven. A. A. Abbott, Archdeacon of Ohio, sailed for England July 24, on the Steamship "Caledonian."

For the past ten years the Church of the Redeemer, one of the youngest of the city's missions, has been holding its services in a frame church building, at the corner of Superior Avenue and East 108th street. Several years ago the residence adjoining on Superior Avenue was purchased for a rectory. At the recent diocesan Convention, held in Youngstown, in May, this very promising work was formally admitted to union with the dedication of the former Christ church, located on Orange street, which the delication of the former Christ church, located on Orange street, which became extinct several years ago, as a result of the inroads of business. The Christ church has also received the funds realized from the sale of the old parish, altar and chancel furniture. Under the vigorous leadership of the present rector, the Rev. Virgil Boyer, a new stone and concrete church is in process of erection, the frame building which has heretofore served jointly for church and parish house having been moved to a location in rear of the rectory. The spirit of the congregation may be seen in the following incident: When the plans were prepared and contracts let for the new church no contractor could be found who would undertake the work of laying the foundation within the time limit specified. The rector thereupon consulted with the men of the parish and they decided to undertake the work themselves. Under the personal direction of the Rev. Mr. Boyer and the junior warden of the church, who is a building contractor, the excavation for the building was made and the concrete foundation laid. This was successfully completed in ample time for the work of erecting the building itself. About fifty men of the parish gave their time and labor to the work.

Midsummer finds the parishes of Cleveland in most cases maintaining but their morning services, although several, including Trinity Cathedral, have an afternoon service. A number of the parochial clergy are away on vacation several being abroad. Bishop Leonard, who has spent the months of June and July at his summer home, "Kokosing," Gambier, Ohio, returned to Cleveland with the end of the month and was the preacher at the cathedral on Sunday morning, August 1. He will spend the month of August on vacation. Dean Du Moulin, of the cathedral, who has spent July in the East, also returned for services on the same Sunday and was the afternoon preacher at the cathedral.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

**Clergymen on Vacation.**

The Rev A. M. Race, assistant at Saint Luke's, Altoona, has been called to Trinity church, Chambersburg.

Mr. Shoemaker, of Muncy, and St. Stephen's College, Annandale, has been appointed lay reader in charge of St. Michael's, Middletown.

Mr. Harold E. Schmaus, lay assistant of Ascension church, Brooklyn, has been appointed lay reader at St. David's, Delta.

Mr. Malcom DePew Maynard, of St. Stephen's College, Annandale, has charge as lay reader for the summer at LaPorte.

Mr. G. D. Graeff, of the Philadelphia Divinity School, has been appointed lay reader, at All Saints', Paradise.

Mr. R. A. Selheimer, of the General Seminary, has been appointed lay reader at St. Andrew's, Shippensburg.

Rev. R. A. Sawyer, rector of St. Stephen's, Harrisburg, will spend his vacation near Wilkes Barre.

Rev. John Mills Gilbert, rector of St. Paul's, Harrisburg, will spend his vacation camping by Lake Erie.

Rev. W. Northy Jones, rector of Christ church, Williamsport, will spend his vacation at Martha's Vineyard.

Bishop Darlington preached twice on Sunday, July 24, at the Mount Gretna Chautauqua, Mount Gretna, Pa., and once on the same day, at the request of Chaplains Francis and Hoyt, to the Third and Sixth Regiments, N. G. P., encamped at Mount Gretna, Pa. Dr. Floyd Tompkins was present in camp as chaplain of the first Regiment, N. G. P., of Philadelphia.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Death of Mrs. H. Allen Griffith—Rev. Mr. Denzeloe-Thomas Recovering from an Injury—Outing for Babies. Other News.**

On Wednesday afternoon, July 28, Mrs. Marnie Virginia Griffith, wife of the Rev. H. Allen Griffith, of Washington, entered into rest from long-continued illness and much suffering; and, after the burial office, in St. Andrew's church, her remains were carried to Rock Creek Cemetery, D. C., for interment. The Burial Office was read in the church by the Rev. Jesse R. Bicknell, in charge of St. Andrew's, and the Rev. David Barr, of Washington. Mr. Barr read the committal at the cemetery.

Mrs. Griffith is survived by her husband and three grown daughters—Mrs. Crites, of Delaware, and Miss Helen and Miss Virginia Griffith.

Mrs. Griffith was the daughter of the late Dr. Thomas R. Joynes, of the Eastern Shore of Virginia; the niece of Professor Joynes, of the University of South Carolina; of the late Dr. Joynes, dean of the Richmond College of Medicine; of the late Judge Joynes, of the Virginia Supreme Court of Appeals, and of Miss Virginia S. Joynes, of Norfolk, Va.

The Rev. W. J. Denzeloe-Thomas, rector of Brookland parish, D. C., is in George Washington University Hospital, Washington, making a good recovery from a surgical operation for an injury to one of his ankles. Mr. Thomas was, for several years, General Missioner of the Diocese of Washington, under Bishop Satterlee.

Through the thoughtful kindness of Colonel Randle, of Congress Heights, D. C., about thirty babies and their care-takers, of the Florence Crittenton National Home for unfortunate girls, Washington, are each week given an outing in a large house and lovely grounds near his residence, on the Heights. This outing includes all provision for the health and comfort of the poor little unfortunates and their guardians.

Col. Randle's very handsome residence is the temporary rectory of the Rev. Mr. Brayshaw and wife, who give watchful assistance to the nurses in charge of the children.

Heaven send more of such men as Col. Randle! He is the Churchman who has recently made such generous donations of lands for rectory and parish hall to Esther Memorial church, Congress Heights, which Mrs. Randle gave to the parish in memory of her mother, a lady of Pennsylvania.

W.

---

A memorial window, the first of a course illustrating the history of the church from its first beginning until now, will be given to St. Thomas', Washington, by Mr. A. P. Crenshaw. The window will illustrate St. Joseph of Arimathea as one of the traditional founders of the Anglo-American church.

A parishioner of St. Margaret's church, Washington, has given that church a new altar and a memorial window, both of which will be in place before the end of the year. The cost of these additions will be about $5,000.

The new Calvary chapel, the building of which is largely due to the activity and devotion of the Rev. F. I. A. Bennett, will hold 250 people, and has cost $9,000, most of which has been met by the congregation itself. A memorial pulpit has been erected. Bishop Harding kindly gave a sanctuary choir in memory of Mrs. Harding, while the splendid oak altar was the gift of the Rev. Mr. Bennett and Mr. Charles E. Lane. It is to be regretted that Mr. Bennett, the priest-in-charge, should have broken down just after the completion of the new church. He has been ordered away for rest and recuperation.

St. David's chapel, on the Conduit road, will be removed bodily to a lot on the corner of Conduit road and the proposed Nebraska avenue, a friend having given the congregation $250 to purchase the lot.

The Rev. Howard G. England, assistant to the Rev. Charles E. Buck, in Rock Creek parish, will be in charge while Mr. Buck is at Mountain Lake, Va.

---

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### A Point for Missionary Work.

On Sunday, July 25, Bishop Tucker preached at the Methodist church on Bent Mountain, in Roanoke county, confirming two persons presented by the Rev. J. Scott Meredith, rector of St Paul's church, Salem, within whose jurisdiction the parish is included. This first Episcopal visitation to Bent Mountain will, it is earnestly hoped, call the attention of the Bishops in charge of the diocese to the importance of this portion of it as a missionary field, and result in the speedy establishment of a church there. A sufficient sum for its erection has been collected, and only their active cooperation is now needed to give impetus to the work. Families preferring the Episcopal Church have united themselves with different communions. Others, perhaps, have lapsed into indifference; and much precious time, fraught with infinite possibilities, has already been lost. A movement in the right direction is a proposed arrangement by which the Rev. Mr. Meredith will give a monthly service to Bent Mountain, during the season of the year when it is practicable to do so. No non-residential minister, however, can do justice to a work equally as important as that of the Ragged Mountains in Albemarle county, and quite as capable of development. A clergyman living in the locality is urgently needed, and an active, consecrated man, who would hold weekly services, organize a Sunday School, Bible class, parish school, visit the sick and afflicted, and inaugurate methods for the uplift of the colored population, with such other activities as the situation would suggest, would revolutionize the neighborhood and be an instrument of incalculable good. "Pray ye the Lord of the harvest to send forth laborers into His harvest;" for immortal souls, for whom Christ died, are perishing for the lack of spiritual sustenance, remembering always that effort and prayer must go hand in hand.

---

### Tombstones in Old St. Paul's, Norfolk, to be Restored.

Great Bridge Chapter, Daughters of the American Revolution, District of Columbia, has taken in hand the restoration of the tombstones in old St. Paul's churchyard, Norfolk.

The Daughters are restoring these stones. They are raising them from the sod and having the inscriptions, many of which have become illegible, worked over. Stones requiring this attention are not few in number, though the Daughters are only caring for those which date around the period of the Revolution. Thus limited, however, the task is still big, and one which, when completed, will be a pride to the whole city and a monument to the society itself.

One stone now under contract is that to Elizabeth, wife of Colonel Nathaniel Bacon, the first American rebel." For many years it has lain flat on the ground at the Church street entrance, and being more exposed than others on account of its nearness to the gate, which is constantly open, has been almost destroyed. Its lower end is broken off; the inscription cannot be read, while the coat of arms is all but obliterated. The Daughters have given a contract for the two pieces to be bound together in iron and the whole set in the wall of the tower. The inscription and coat of arms will be deepened.

This stone does not mark Mrs. Bacon's burial place, but was brought from King's creek, James river, where she was buried. It was given to Dr. Okeson, former rector of St. Paul's parish, and was put in the churchyard by him.

The work the Daughters are doing is in charge of Mrs. James Riddle, regent of the Great Bridge chapter, and Mrs. H. N. Castle. The contractor is the Couper Marble Works. The name of Couper appears on gravestones in the church yard that are dated prior to 1825.

There are 265 tombs in the churchyard. Many others have disappeared. The oldest tomb bears the following inscription: "Here lies the body of Dorothy Farrell, who deceased the 18th of January, 1673." The latest tomb is that of a former rector of the church, the Rev. "Nicholas Albertson Okeson. Born Nov. 1819. Died Sept. 16, 1882."

### Personal Mention.

The Rev. Thomas Carter Page, lately of Front Royal, entered upon his duties as rector of St. John's church, Bedford City, on July 30. He conducted his first service in St. John's last Sunday morning. He will be the guest of Mrs. E. D. Gregory until repairs on the rectory are completed.

The Rev. Roger A. Walke, who recently returned from a five years' stay in Japan, where he is engaged in missionary work, preached in Emmanuel church, Staunton, last Sunday morning. The rector of Emmanuel, the Rev. Robert C. Jett, is travelling abroad. Mr. Walke's time in Japan was spent mostly at St. Paul's College, Tokio, where he is an assistant to the Rev. H. St. George Tucker.

The Rev. Francis R. Lee, of Smithfield, who is absent from the parish, on vacation, will return on September 1.

The Rev. E. Ruffin Jones, of Washington, D. C., has been called to Bruton church, Williamsburg, the rectorship of which was made vacant by the resignation of the Rev. W. A. R. Goodwin, to take a charge in Rochester, N. Y.

During the absence of the Rev. David W. Howard, rector of St. Luke's church, Norfolk, the services will be conducted by the Rev. Robert Talbot, of Washington, during August, and by the Rev. E. P. Miner during September.

The Rev. Wm. E. Callendar, rector of Falls Church, Va., will have charge of Christ church, Norfolk, during August, while the rector, the Rev. F. C. Steinmetz, is absent on vacation.

The Rev. John S. Alfriend, of Charles Town, West Va., has been called to St. John's church, Roanoke, to succeed the Rev. William H. Milton, D. D.

---

## PERSONAL AND NEWS NOTES.

The Rev. Frederick Gowenlock, of the Diocese of Arkansas, entered, July 22, on the charge of St. Paul's church, St. Louis, Mo.

The address of the Rev. J. D. Miller, until September 1, will be Silver Birch Lodge, Roane,s Mill, N. C. Mr. Miller's home address is Cordele, Ga.

The address of the Rev. T. T. Walsh, General Missionary of the Diocese of South Carolina, for the present, is Walterboro, S. C., instead of Yorkville, S. C.

The Rev. Floyd W. Tomkins, S. T. D., rector of the Church of the Holy Trinity, Philadelphia, is at Drake House, Rye Beach, N. H., for his vacation.

The Rev. Dr. Elwood Worcester, rector of Emmanuel church, Boston, will be one of the instructors on pastoral functions at the Yale University School next season.

Mrs. Caroline Woodcock, mother of the Bishop of Kentucky, died at Plainville, Conn., at the home of her daughter, Mrs. M. H. Ryder, on July 17th, aged 88 years. Mrs. Woodcock was a native of England, but came to Connecticut about fifty years ago to make her home there.

The Rev. Stephen F. Reade, rector of St. Andrew's church, Seguin, Tex., will be in charge of St. David's church, Austin, during the month of August. His address for that month will be Driskill Hotel, Austin, Tex.

The Rev. C. Ernest Smith, D. D., rector of St. Thomas' church, Washington, D. C., is one of the special preachers for the summer season, at St. Bartholomew's church, New York City.

A number of churches were wrecked by the recent great storm which devasted the lower coast of Texas. Among them were St. Mark's, Bay City, the Rev. John Sloan, rector; Christ church, Eagle Lake; St. John's, Columbus, and St. Thomas', Wharton, the three last named being in charge of the Rev. William Hart. The destruction of churches at Angleton and Brazoria is also reported.

The Rev. Dr. and Mrs. Charles Martin Niles are returning to America, after spending their vacation abroad. They were present at a garden party, given by the Archbishop of Canterbury, at Lambeth Palace. Dr. Niles was one of the speakers at a dinner given in the Cecil Hotel, London, for the purpose of bringing before the American people the need of purchasing homes for our Ambassadors. There were present nearly four hundred representative Americans. He also preached several times in London churches.

The Rev. Dr. Arthur Clifford Kimber, for thirty-seven years in charge of St. Augustine's chapel, of Trinity parish, in New York City, died suddenly, on July 26, in his apartments in the tower of the church, of apoplexy He was aged nearly sixty-five years. The funeral was held on Thursday, in St. Augustine's chapel. In 1871 he was ordained deacon and in 1872 priest. During his diaconate he was assistant at Trinity church. Soon after his ordination as priest, he was placed in charge of St. Augustine's chapel, which position he held until his death.

A motto for those who strive: "My grace is sufficient for thee."

### The Old Faith.

On that old faith I will take hold once more,
Now that the long waves bear me to the shore
And life's brief voyage is o'er,
Near is the looked-for land,—
One wild leap on the strand
And the dear souls I loved of old
I shall again behold,
And arms that held me once shall hold again.
In blinding ways of men
Long did I murmur doubt,
Saying, "Into the universe have they gone out
And shall be lost
In the wide waves of unseen, infinite force;
For nature heeds not all the bitter cost,
But rushes on its course
Unto the far, determined goal,
Without self-conscious knowledge or remorse."
But now the time is come, the test draws near,
And sudden my soul is innocent of fear.
O ye beloved! I come! I cry
With the old passion ye shall not deny!
I know you, as I knew
When life was in its dew;
Ah, naught of me has suffered inward change.
Nor can be change essential even in you,
However far the freer spirit's range.
Soul shall find soul; there is no distance
That bars love's insistence,
And nothing truly dies
In all the infinite realm of woe and weal;
Through creation's bound thrill answers thrill
And love to love replies.

—Richard Watson Gilder.

### Religion Not a Veneer.

Some people have strange conceptions of Christianity. If a man, like the Pharisee, taxes all manner of herbs—the little things of the outward life—they call him Christlike. Christianity is not a costly veneer on vile lumber, much less a cheap one. It does not start with externalities; nor does it stop with them. That was the trouble with Pharisaism: it was a religion of hand-washing, and putting a tax on all manner of herbs. It may be that some Christians do not wash their hands as often as they should; i. e., they do not have enough regard for the outward forms of religion: they certainly do not give as much as they should. In this respect, at least, they fall below the standard of the Pharisee.

The great question is, Do we rise above the Pharisaic spirit? Or do we do thngs, as they did, with reference to externalities? The Christian religion does not go at a man, as one patches up an old building with putty and paint: it does not smooth up and gloss over the outward man. It does not pin a white ribbon on him to make him pure, or a blue ribbon to make him sober. It knows better than that. If every man, woman, and child in this land were to wrap themselves in stars and stripes, that would not make them patriots. And no little outward attachment, no amount of wrapping up in sacred robes will make a man a saint.

Christianity is a principle of the heart: make that pure, keep it pure; and its pure outward workings in the life will be manifest. You cannot restore health by painting your cheeks red; you can not put strength into your limbs by outside castings: the flush of health must come from the blood; the proof of strength must come from the muscle. Herein lies the difference between the morality of the Law and that of the Gospel—the Gospel being a constraint in the man, the Law a restraint upon the man. Christianity is not a house built around a man to keep him from the storm: Christianity is the pure air and the pure food and the pure exercise of the heart, which enable him to face the fiercest storm without any real soul-hurt.—J. E. W. in The Lutheran.

### Beneficent Dirt.

Scientifically considered, dirt is only matter out of place, and economically considered, it is of the utmost use to civilization.

"What an easy life we should have if there were no dirt!" said a lady to her washerwoman.

"I shouldn't, ma'am. I should starve," replied Bridget, and she spoke for hundreds of thousands of women the world over.

It would be interesting to discover how many hours of wage-earning work which may be called cleaning—including washing, ironing, scrubbing, sweeping, dusting, polishing, cleansing—are done in one day among our eighty millions of people. A single institution like the Boston Public Library gives twenty-two thousand hours of work each year to scrubwomen alone. In cities the work goes on day and night. No sooner do sweeping and dusting stop in the homes of the town than an army of women with pails and mops invade the shops and offices, where they fight with dirt literally from night till morning.

Busy as we are in America trying to keep clean, Holland excels us in the art. There the housewives scrub not only floors and windows and steps and sidewalks, but fences and electric-light poles, and one may even see a strong-armed maiden using hot soapsuds and a brush on a white tip-cart. Horses and cows are washed in Holland as regularly as children.

Moralists pleading for cleanliness do a double service—to the wage-earners as well as to mankind at large. Fortunately for all concerned, the desire to be clean lies very deep in the noblest qualities of human nature. Wesley's famous saying, "Cleanliness is next to godliness," may be traced back hundreds of years to the wise teaching of the Jewish rabbi, Phinehas ben Yair:

"The doctrines of religion are resolved into carefulness; carefulness into vigorousness; vigorousness into guiltlessness; guiltlessness into abstemiousness; abstemiousness into cleanliness; cleanliness into godliness."—Youth's Companion.

### Time for Reading.

I can not be on my feet long at a time, but I can "keep going" on busy minutes of every hour, and I invariably read something while I rest. This keeps me from yielding to the restless desire to get back to work again. For years this has been my plan, and though there are few days when I can sit down for an hour's steady reading, I think I average a book a week, besides several magazines and the daily paper, which is doing pretty well.

I believe the secret of finding time to read is in having a desire to read. There is a good deal in the old saw, "Where there's a will there's a way." Of course I will confess that I don't embroider initials on one single tablecloth, napkin, towel, sheet, or pillowcase, and I never hemstitch, not because I consider these things wrong, but because I prefer to read. The woman who does those things should not say she can not find time to read, but that she prefers monograms and hemstitching.—Harper's Bazaar.

### Gentleness and Silence.

It is good to prepare the thoughts in gentleness and silence for the consideration of duty. Silence as well as gentleness would seem beloved of God. For to the human sense, and like the mighty manifestation of a serene lesson, the skies and the great spaces between the stars are silent. Silent, too, for the most part, is earth, save where gentle sounds vary the quiet of the country and the fluctuating solitudes of the waters. Folly and passion are rebuked before it; peace loves it, and hearts are drawn together by it, conscious of one service and of one duty of sympathy. Violence is partial and transitory; gentleness alone is universal and ever sure.

It was said of old, under a partial law and with a limited intention, but with a spirit beyond the intention, which emanated from the God-given wisdom in the heart, that there came a wind that rent the mountains and broke the rocks in pieces, before the Lord; "but the Lord was not in the wind: and after the wind was an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still, small voice."

Such is the God-given voice of conscience in the heart; most potent when most gentle, breaking before it the difficulties of worldly trouble and inspiring us with a calm determination. —Parish Visitor.

### Beyond To-day.

If we could see beyond to-day
As God can see;
If all the clouds could roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright!
Some day life's wrongs will be made right;
Faith tells us so.

If we could see, if we could know,
We often say;
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him for more;
He leads us till this life is o'er;
Trust and obey.

—Christian Work.

### Reaching Beyond.

"If a man compel thee to go with him a mile, go with him twain," was the Saviour's way of laying upon His disciples the burden of guarding and helping the traveller. Law and the spirit of the people demanded that men share with a stranger or neighbor the perils and burdens of travelling. Christ would have us surpass legal demands and act from loving impulses. When we have reached the limit of the law, and propose to double the distance our fellow-traveller begins to look intently at us, and to wonder what sort of a man he has found. He enters upon an interesting investigation. He opens to us a door of unusual advantage. We may walk into the realm of his thoughts, and climb up the ladder of his appreciation. What a time that last hour of a journey is for conversation, impression, conviction, conversion, and for making all the rest of his journey very different from all that preceeded it! Does the distress of the poor and needy demand of you your money? Give him more. Give him yourself. He needs a heart beside his more than he needs food and covering. The best shelter the storm-driven life-mariner can find is the open, loving heart. He who has mistaken the heart way is worse astray and more teribly imperiled than any mountain traveller amid wild beasts, or worse even than they, the beasts in human form, who wound him with sin and tear away righteousness and purity.—The Examiner.

Dr. G. Campbell Morgan has given a comprehensive and satisfactory answer in these words: "What form of amusement must you give up if you become a Christian? No amusement that is recreation. That must be your philosophy of amusement—Recreation. Anything that destroys you, spirit, mind or body, of course you must give up, because Jesus is set upon making you perfect and beautiful, and he will not tolerate a retention of anything that stultifies you physically, or dulls you mentally, or blights you spiritually."

"A man who is not enthusiastic about missions to-day is on the defensive," was one of the ringing declarations heard at the recent Laymen's Missionary Conference in Philadelphia.

### A Godly Life.

There is nothing so powerful for good as a godly life. The sermon of twenty-five or forty-five minutes in length is soon ended. Too often it is forgotten before the hearer leaves the house. It is very easy for Satan to catch away the spoken word. Soon as the voice of the preacher is still the world comes in like a flood, drowning every thought of God and eternity. But a godly life is a long sermon. Such a preacher is not confined to a half hour, but has years of impressive teaching for the world. The one who lives such a life may not be highly educated, but may be one of the "foolish things" which God chooses to confound the wise. While Satan may catch away the words of the preacher, he cannot steal away the influence of a life conformed to the teachings of Christ. Many an infidel has remained unmoved as he has listened to powerful sermons, who has been silenced and subdued by the consistent life of a Christian wife. The world is a sharp critic. Worldly men know what a Christian should be, and how he should live. They see through the guise of a hypocrite. But they take knowledge of the true child of God, that he has "been with Jesus." The greatest obstacle which the cause of Christ has to contend with is a church conformed to the world. Such a church is looked upon, by shrewd, discerning men, with contempt, while the truth lived out in daily life of some humble follower of Christ commends itself to the conscience of every one. The influence of such a life is mighty for good, and will be as lasting as eternity. The wicked will not read the Bible, but they will read the life of every professor of religion.—N. Day.

### The Foot-Path of Peace.

To be glad of life because it gives you the chance to love and to work and play and to look up at the stars. To be satisfied with your possessions, but not contented with yourself until you have made the best of them. To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice. To be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's, except his kindness of heart and gentleness of manners. To think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can, with body and with spirit, in God's out-of-doors. These are little guideposts on the footpath to peace.—Henry Van Dyke.

### Poor, But Rich.

A poor, blind woman in Paris, we are told, put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir, I can," she answered.

On being pressed to explain, she said: "I am blind, and I said to my fellow-straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights.' They replied, 'Twenty-seven francs.'

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."

### This is My Symphony.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—William Ellery Channing.

O, be at least able to say in that day: "Lord, I am no hero. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved; I deny it not; but a traitor I have never been. I have tried to fight on thy side in thy battle against evil; I have tried to do the duty which lay nearest me, and to leave whatever thou didst commit to my charge a little better than I found it. I have not been good, but I have at least tried to be good. Take the will for the deed, good Lord. Strike not my unworthy name off the roll call of the noble and victorious army, which is the blessed company of all faithful people; and let me, too, be found written in the book of life, even though I stand the lowest and last upon its list. Amen!"—Charles Kingsley.

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—Maltbie D. Babcock, D. D.

In all generations there emerge out of the multitude, formed and moulded by the outer world, men whose character springs out of some fountain within, out of a faith which does not belong to them as mere members of human society, but is planted in them from a source high above its influences and standards. The character which has its springs there is hardy, genuine rooted in eternity, and abiding forever. —Bishop Huntington.

Trust your heavenly Father at any cost; and, when heart and flesh fail, bid your soul to hope in God, and buoy it up with the assurance that it shall yet praise Him for the help of His countenance. God is good when He gives, but better when He keeps in order to give an accumulated blessing —heaped up, pressed down, and running over—into the bosom of His child in whom patience has had her perfect work.—F. B. Meyer.

"Disappointment is not utter failure,
The striving is a measure of success;
Each wise attempt but makes us stronger grow,
Till, oft-repeated, stumbling-blocks seem less
And finally prove stepping-stones to gain
The end in view, and our fond hopes attain!

# Family Department.

### The Deacon's Advice.

"Think more of the harvest and less of the labor,"
Said good farmer Smith to his neighbor one day,
Who paused on the hillside, both stony and sterile,
To chat with the deacon, hard-handed and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament,
Yet still he worked on, with heart unconniding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hillside descended;
A capital crop blessed the young farmer's eyes,
"Oh, fool that I am," in the autumn he murmured,
"My summer-time doubt I now deeply despise!

"I might have been spared all the fretting and worry;
The deacon was right, and my duty was clear—
'Think more of the harvest and less of the labor,'
"I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—Youth's Companion.

### Self-Sacrifice.

The primary meaning of the word sacrifice is "a rendering sacred." The interpretation that prevails in our time of maiming, destruction, surrender, is a secondary meaning. The Biblical thought is simpler and nobler. Whenever we make ourselves sacred we are sacrificing self in the best and truest way. For creatures such as we are, in a world such as this, the process generally involves pain and temporary deprivation. But it need not do so in all cases, and whether it does so or not, what we should first of all consider is the duty of consecration. Over all thoughts of surrender should rise the thought that true sacrifice means holiness unto the Lord. Unless that is carried into all our action and all our passion, we shall miss the heart of the matter.

Also self-sacrifice is too easily made, in practice, the sacrifice of others. On this head Miss Cholmondeley writes a timely and pungent article in the July Cornhill. She points out that many people do their charities at other people's expense. She even objects to young girls begging money for charity. She thinks that they should deny themselves. "If she really has a charity at heart let them instead advise her to work for it, or, as I said before, to spend her pin-money on it. It won't do her the least harm not to rustle as she walks." This is true so far as it goes. We are not entitled to ask others to help us until we have first done what we could on our own part. But after that is done, it is quite legitimate to go to others and tell them about the claims of the charity or whatever else it is, and ask them to help in their turn. Indeed, there are many people so constituted that they would rather deny themselves than ask others for money. Begging comes naturally to many, perhaps, but not to all. We have read of a great man who went about enforcing the claims of missions on wealthy people in the city. He had many rebuffs, and was seen sometimes turning aside into a court to dry his tears before he resumed his hard, holy task.

Miss Cholmondeley, however, is quite right when she complains bitterly of the way in which people do vicarious philanthropy by passing on those who ask their help to others with letters of introduction. Often those people are unemployable and unhelpable; often they are quite unfit for the work they aim at. "I remember a man, one of many, coming down to a certain country house where a busy couple lived, whose kindnesses were legion. He brought an introduction from a mutual acquaintance who had not for a moment considered the character of the invertebrate creature for whom she wanted a billet. . . . He arrived quite unexpectedly with his introduction about mid-day. From the first moment it had been obvious that he was 'impossible.' The fact was patent before he had been asked to sit down. It had to be gradually impressed on him by a kindly man who hated saying it. Oh, the waste of time, and the uncomfortableness of it, and the unnecessariness of it!"

If you wish to help people, first you must do your best yourself. Miss Cholmondeley would say to these, "Do not give introductions so readily. Take in someone to your house instead of trying to take out someone to other people's. Have forlorn old governesses to stay with you, and tiresome, hysterical invalids who have quarrelled with all their friends. There is an enormous field open to you in these directions. Give overworked curates and their wives a change of air. Take charge of little boys for the holidays. Do books for the blind and belong to clothing guilds. In short, do anything you like that you can do unassisted. Put yourself to any inconvenience—we will not complain—but don't inconvenience others." When this has been done the would-be philanthropist has a right to sacrifice others. But he has no right to recommend a man or a woman for any post until he has satisfied himself thoroughly that his candidate is suitable to the vacancy. Send a man whom you know to be skilled to do skilled work. Write a letter of introduction to an author for one whom you know to have real literary talent. So with all professions and all labors—make it a rule that you have exhausted your individual means of helping before you trouble anyone else, and then do not trouble anyone else until you are satisfied that you are passing on someone who is not a mere shirker, who is not gripless, who does not slip off every mound he has been hoisted on to.

In a word self-sacrifice is the sacrifice of self and not of others. Self-sacrifice is the making sacred of self to God.

---

A simple rule for posture is worship is this: Sit to listen, stand to praise, kneel in prayer. Whenever the service is addressed to God, never sit. Whenever the service is addressed to man, except in solemn exhortation, we remain seated.

### "Because She's Glad to Me."

A little girl, with a quaint old face, showing the too early care marks, always had a smile when she spoke of her teacher. When asked why she loved her so, she said, "Because she's glad to me"—her childish way of telling how that young teacher, out of the gladness of her own heart, gave happiness and the corresponding gladness that warmed the heart of the little one every time she remembered her. The trouble with so many of us is, we have forgotten how to be just glad of the fact that we are in God's beautiful world, and that somewhere, tucked away in the most sombre of the unfolding days, is a blessing meant to comfort and cheer us, if it is only the sure knowledge that He is always so near that we can clasp His outstretched hand whenever we get into deep water and are in danger of being wrecked, or when the things we cannot help, that are afflicting us sorely, seem unbearable, they are kept from crushing out all hope and courage by the loving hand that lifts the burden until we are strong enough to take it up and go on hopefully again.

Did you ever watch a little bird as it perched, a poor, drenched little creature, on an almost leafless branch, while the steady drifting of the rain silenced its song, and left it voiceless and disconsolate, without the knowledge you possessed that the sun was shining above the clouds all the time and soon the storm would pass? But all at once there came a faint stir of drooping feather, a soft twitter of expectancy, when the clouds broke away and the sun sent just a faint warmth of His constant love and sympent-up bird song of joy broke forth, and you knew the little singer sang, God's "glad to me."

How hard it is for human hearts to feel glad just for the sunshine of life, that seems so fitful many times, obscured so often by storm clouds, that lay waste many of their treasures. We get chilled by the pitiless drip, drip of the rain of sorrow, lost in the darkness of repeated discouragements, heart-sore over our repeated failures, tired of the ceaseless round, of nerve-exhausting duties, and so forget that God never intended us to travel a road that we have been tunneling through a succession of dark days, away from His sunshine so long that we forget the first note of the glad song when the sun breaks through—as it ray down through the parting and the heart or lips to be touched by the pression, while we refuse to permit always does some time. The bird kept the music safe in its tiny breast, only wanting the first ray to give it exlittle eye caught its light, a whole forget the first note of the glad song we should find ready in our hearts when the sun breaks through—as ti pathetic, faithful care.

You know what David said of those that belong to the Father? "Then are they glad because they be quiet, so He bringeth them into their desired haven." They had been in trouble and had been calling for help, and God heard them—and they were quiet. No wonder they were "glad" of the quiet after their troubles had passed even for a time. And there always has been a "haven" prepared for His children ever since David sang of it away back in the days before troubled hearts could know, as we know to-day, of the love that cannot

fail, since the Master showed us the real heart of the Father.

Why one who believes in and loves Him should ever reach a condition that envelops them in a perpetual gloom, and prevents them from letting into their hearts the sunshine whenever there is a rift in the clouds, that keeps them from being "glad" to Him because His thoughts are thoughts of blessing, not evil, for them, and because He cannot, nor will not, forget all the dangers and the troubles of the way by which they came, and if they trust Him, will bring them into a "large place" at last—is strange, isn't it?

The birds sing after the storm. The flowers lift up beaten heads and smile back at Him when the rain is passed —why not His children, best beloved of all? Some day we will understand and we will be sorry we ever refused to be comforted.

### Upward.

This is the road your feet have trod
  Who lead the cohorts of the King;
O fellow-soldiers, knights of God:
  We in the ranks are following!

Sun-bronzed, storm-beaten, line on line,
  Our files go forward at his call;
Far out ahead your banners shine,
  Flung to the light that leads us all.

Not yet we tread the mountain slope
  Beyond whose crest your outlook lies—
The Holy Lands of love and hope
  Unfolding far beneath your eves.

Yet one in courage, one in trust,
  We hail your standards lifted high;
Dauntless we march through thorns and dust;
  Ours be the vision by and by!

Enough for us, his host, to hear
  The Voice that bids us march and fight;
Enough to answer, cheer on cheer,
  The signals waved from yonder height.

On guard against the ambushed foe,
  On risk of soul and heart and limb,
All that our hard-pressed ranks can know
  You in your turn have borne for him.

This is the road your feet have trod,
  Long dusty leagues of dangers past;
O brother men, O sons of God,
  We too shall reach the heights at last!

—Mabel Earle in S. S. Times.

### "Herein is Love."

Sometimes it seems to us that the all-important thing is that we love God. How great a thing we make of that! We love to tell about it. Often in public meetings we repeat the story with many a sigh and tear and upward glance of the eye. Our love to Him is so great! What would we not do for Him, if only we had a chance!

And yet the apostle who knew most about the real meaning of the word tells us that our love is only a shadow by the side of the mighty love wherewith He has loved us. Listen to him as he tells the story:

"Herein is love, not that we loved Him, but that He loved us and sent His Son to be the propitiation for our sins."

How our love fades into insignificance by the side of that great outpouring of affection which God has manifested toward us, His poor, lost children! Our love? Why, it seems to us such a wonderful thing that we give Him a few, just a very few minutes, each day, minutes in which we study His Word or do some trifling deed of kindness, and that must come in our way as we pass by, or we think we cannot spend the time for it at all. But surely that is enough so that He knows we do love Him!

But what is our love compared to the ocean of love which comes sweeping in upon us as we think of John's words? His was the love that gives till it breaks the heart! That love stops at no cost. It puts the last drop of blood into the cup. It measures the gift by the need. It stops not to ask whether there be the slightest merit in the one upon whom it is bestowed. It stoops and blesses the humblest and the weakest. None too poor or too mean for the love of God to touch.

"Herein!"

Beyond all earthly love, deeper and richer and holier than any love of which the mind of man ever could dream, sweeter and purer than the love of angels, is this love of the Father for you and me. And all so freely given! Should not this make us forget to boast of our little service for Him! Forget it to reach out and up to grander and more self-sacrificing service. Forget it to give up more of self, more of life, more of all we have and are, that we may woo some soul to Him.

Oh, depth of love! Oh, love inspiring! Oh, love beyond all human calculation!

### Cheerfulness at Table.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with large criminal practice; his mind was harrassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for everyone, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper.

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation. —Table Talk.

The Holy Spirit extends His hand to us, entices, allures, invites, remonstrates, but never forces. Let us place our hand in His, and make ourselves over to His guidance. The way may be occasionally thorny and rough, but it ends in such a vision of God's perfection as will fully content the soul; yea, it ends in that knowledge of Him, "wherein standeth our eternal life."—Goulbourn.

### Chronic Weariness.

"You are "too tired to go to church?" That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; snooze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting, that's loafing. Tell yourself honestly —you like to think you are honest—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world, when you make work out of it.

About a year ago, I stopped in a Boston street to watch a group of laborers. It was noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits and others were putting the shot, with a great round boulder. They were workingmen "resting." And sitting on the curbstone watching them—too lazy to even stand up and look at them; their lazy chins resting on their lazy hands, and their lazy elbows supported on their lazy knees were the loafers who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day Sunday. Two hours in church; two hours of the quiet; the sermon; the reading; the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."—Robert J. Burdette in S. S. Times.

### The Counterfeiter.

The devil is the oldest and the most skillful of all counterfeiters. He counterfeits impartially the new and the old. He has a new theology that is even newer than the genuine. He has an old theology that is ultra-orthodox. He can counterfeit life as well as learning. He deals in counterfeit altruism and counterfeit holiness. He has gifts and graces in abundance. All of his coins outshine the sort that are received in heaven's bank, and all of them pass current in the world and to some extent in the Church. Experts say they haven't the right ring, but it is certain that they ring loud enough.

The Lord sits as a refiner's fire and as a purifier of silver. The devil's money can't endure the fire. Must we wait, then, till the fires of judgment try the world's gold? Those fires are always burning, and the difference between the true and the false is demonstrated every day before our eyes. But perhaps we are poor chemists; we do not understand the demonstration even when we see it. Then take the suspected coin to heaven's bank. If it is accepted, it is genuine. "The secret of the Lord is with them that fear him."

Pride and presumption may be temptations of the morning hour, discouragement threatens us in the weariness of the evening. But if we are to turn from pride by asking God to guide us in our labors, we are to overcome discouragement by seeking His presence in our rest.—I. O. R.

### Not Understood.

Not understood. We move along asunder;
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep—
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by the narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age—
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go—
Not understood.

Not understood. How trifles often change us.
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy. Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they cannot see!
O God! that men would draw a little nearer
To one another!—they'd be nearer thee,
And understood.

—British Weekly.

### "The Lucky Irishman."

About one hundred and fifty years ago a young Irishman was studying medicine in the city of Dublin. He was handsome and aristocratic and impulsive. One day he got himself into a scrape; and as he had but little money and few friends, he at once decided to leave Dublin and go to London. In those days traveling was very expensive, and after he had gone a certain distance he found his pocketbook empty. But his heart was light, and he manfully set out to walk the rest of the way. Before he had gone very far he came upon a carriage overturned in the road, the result of careless driving and a bad road. The owner of the carriage was a well-known society lady, who was greatly excited and slightly injured by the accident. At once the young Irishman offered his service, and in a little while he had the carriage righted. Then he explained to the lady that he was Robert or Robin Adair, a surgeon, on his way to London to make a name in his profession, and begged to assist her if she was injured. An examination soon showed that the lady's nerves were upset but her injuries trifling. However, she felt the effect of the shock; and being afraid of further danger, she invited the young Irishman to ride in the carriage with her as protector, for she too was on the way to London. Her kindness was accepted, and he soon had his traveling companion in good spirits. When they reached London she made him a present of a hundred guineas and invited him to visit at her home.

Taking advantage of his good fortune, the energetic young man studied hard, and before long had acquired a good practice in the best part of the city. He was a sociable fellow, an excellent talker, and was frequently at the parties given by the lady in whose carriage he had traveled and by others. One evening at a party his partner was Lady Caroline Keppel, the second daughter of the Earl of Albemarle. It was a case of love at first sight on the part of Adair, and soon it was mutual. The young couple continued to meet, and affection ripened into intense love, to the despair of Lady Caroline's relatives, who tried to persuade her to give him up. To prevent the unknown Irishman from carrying off the flower of their flock, their beautiful Caroline, they invited handsome heirs of the oldest families to woo her, but in vain, for she would not listen to them. Then she was sent abroad in the hope that travel would cure her folly; but this too was in vain, and gradually she became ill. When she was at Bath for the benefit of her health she wrote some verses and adapted them to the melody of "Eileen Aroon," which Robin Adair doubtless had often sung to her.

The lyric as originally written by Lady Caroline at Bath is as follows:

What's this dull town to me?
Robin's not near—
He whom I wish to see,
Wish so to hear.
Where's all the joy and mirth,
Made life a heaven on earth?
O, they're all fled with thee,
Robin Adair!

What made th' assembly shine?
Robin Adair.
What made the ball so fine?
Robin was there.
What, when the play was o'er,
What made my heart so sore?
O, it was parting with
Robin Adair!

But now thou'rt far from me,
Robin Adair!
And now I never see
Robin Adair!
Yet he I love so well
Still in my heart shall dwell.
O, I can ne'er forget
Robin Adair!

Finally the separation from her lover and the entreaties of her family caused her to become dangerously ill. The doctors despaired of her life and said the disease was of the heart and mind. Consequently the marriage of the faithful pair was consented to, and the event appeared in print thus: "Feb. 22, 1758, Robert Adair, Esq., to the Right Honorable the Lady Caroline Keppel." The verses written at Bath were published just about the time of the marriage.

Through the influence of his wife's relatives Adair was appointed Inspector General of Military Hospitals soon after his marriage; nor did his good luck end here, for the king, liking Adair's agreeable manner and skill, made him Surgeon General. Good fortune did not spoil him, for he continued to work hard at his profession; and the king was so greatly gratified at his successful treatment of the Duke of Gloucester that he offered to make him a baronet, but Adair declined. Loved and admired by all who knew him, he lived to the old age of eighty, and his death was deeply lamented. Lady Caroline, who did not have good health, died after the birth of their third child. Knowing how devotedly attached her husband was to her, she felt that he would never marry again; and she was right. Except on state occasions, when it was necessary to wear court costume, he wore mourning in remembrance of his beloved wife until he died in 1790, when he was buried with her in the family vault.—By Cora Lowe Watkins in Nashville Christian Advocate.

### The Service of Beauty.

Beauty is, perhaps, the most easily serviceable thing in the world, for there is no waste in it. Religious consolation is much hampered by the dogmas with which it has become involved; pilosophy is cold porridge, except to the speculative mind; wealth, we are told, hinders the assault upon the kingdom of heaven, and the mere human joys of eating, drinking, breathing, playing with our kind, are full of inhibitions. But there is none who may not learn to treasure the lovely face that passes us in the throng, or to look out of the window and take a long breath when the silent and chilly sunset burns gold below green across the darkling hills or at the end of the gray street. Every one who lives among trees can listen for the song-sparrow in February when his first eager proclamation, "Sweet! sweet! sweet!" preludes the thrills and twitters and sudden falls he shall give us later. Even those who live amid stones and bricks and mortar can watch for the hour in autumn when the misty vistas of the streets are tinged with pink and mauve and violet shadows on the early hoar frost, and the street lights gleam like fiery moonstones. Then life pauses for an instant, and in the hush the spirit draws breath audibly.

The whole point is susceptible of proof. If one would know what beauty can do to soothe the fever, to ease the fret, and relax the strain of our dusty days, let him turn and walk half an hour in a cloister at twilight. Let him note how against the pale gray sky the curve of the arches is pure and tranquil. Like a tide, like darkness, quiet mounts, cooling and cleansing thought. The very soul holds breath lest it shatter the magic. One's slow steps are soft on the flags, while overhead the vaulting changes grow plain, or vanishes like white surfe watched in the darkness of a moonless night. With every turn the vista stretches long, but not far, traversed and recommenced again in iteration that soothes like an old nurse's rocking.

For us all are spread the meeker joys of natural loveliness. Each has at his hand, without money and without price, the mauve twilight of the city square; the deep blue dawn over empty, echoing streets; the mist that rises to the hilltops at night; the curl and scent of evening smoke; the faint odor of spring hyacinths; the rippling voice of running waters—nay, nearer, the glint on silks or the lustrous light in jewels. Our senses we have always with us, and they can be purveyors at our will of keenest joys, ever at hand and ready to obey our beckoning.—Harper's Weekly.

The great good of reading history or biography is to get a glimpse of men and nations doing their duty; the great gain to be got from it is a deeper worship and reverence for duty as the king and parent of all human life. While it is good to walk among the living, it is good also to live with the wise, great, good dead. It keeps out of life the dreadful feeling of extemporaneousness, with its conceit and despair. It makes us know that God made other men before he made us. It furnishes a constant background for our living. It provides us with perpetual humility and inspiration.—Phillips Brooks.

# Children's Department.

## A Gentle Gardener.

I saw an old man weeding in his sunny garden bed.
"Come, tell me why your vegetables do so well," I said.
And joyfully he answered me in tone both glad and sweet:
"I manage them with kindness, sir; I never beat a beet;
I do not call the cauliflower too early in the year,
Nor from the stalk too rudely pull the corn off by the ear.
My onions understand that while they're strong I'm firm, though meek;
But when I pick them know I do not pick them out of pique.
I never turn the turnips out of bed till they are ripe,
Nor root a ruta-baga up for any other type.
I'm sorry for the sorrel, and I oft appease the peas;
I never sell the celery, but let it branch at ease.
I parse the parsley and the parsnip each as proper noun;
In cabs I take the cabbages to ride about the town.
I do not spin the spinach, though this is the age to spin,
Because I know that greens are slow to like the city din.
I never tell the cucumber to cumber up less space,
Nor round the rhubarb put barbed wire to make it keep its place.
I do not pump the pumpkins when they do not wish to speak,
Nor do I check the chicory, nor solder up a leek.
You see, the plan is simple; it is kindness, nothing more."
And in the sunny garden he went weeding as before.

—Youth's Companion.

## The Grateful Chipmunk.

Patter we called him. Inasmuch as the name doesn't even hint what kind of animal he was, I might as well tell you that Patter was a chipmunk. And a handsome fellow he was, too—all white underneath, from his forefeet to the tip of his tail. Then he had a cunning little face, with lines of white drawn from the tip of the nose to each ear.

Brother Billy and I were going after nuts one day last fall. Just as we passed Jenkins' barn something that looked like a squirrel popped out the door and ran down the road. Billy threw a stone with all his might (boys always have a stone or something ready to throw, you know), and knocked the poor little thing over. I ran to it, picked it up in my arms and carried it home—after I'd scolded Billy, who certainly deserved it.

When father came home he said the animal was a chipmunk, not a squirrel and that it didn't seem to be very badly hurt, except that one foot was lamed. I nursed Patter and cared for him until he was entirely well. By that time he had become so tame that he didn't wish to leave us.

So Patter stayed. I wouldn't have kept him otherwise, 'cause father doesn't believe in caging poor animals that are much better off in the woods. But we were very glad that the little fellow did choose to stay. He wasn't any trouble to us at all, and he was just the nicest pet you could have. He would perch on your shoulder and chatter in a gurgly sort of a way that was very funny. And he'd eat most anything we gave him—raw meat, bread, cheese, milk—everything but fish and eggs. He'd go hunting, too, after mice, frogs, flies, beetles, butterflies, moths and other insects. Many a mouse he caught. Indeed, he was a much better mouser than Tabby, who wouldn't do anything but eat what we gave her and then nap.

Patter seemed to be especially fond of me. He never seemed to forget that it was I who brought him home and nursed him, and he appeared to wish to show how grateful he was whenever he had the opportunity.

Then the darling little chipmunk did something for which I shall always be grateful to him. You see, it was a really and truly beautiful pearl necklace that father presented me on my birthday. And when the necklace disappeared you can't imagine how I grieved. The most tantalizing thing about it all was that I couldn't think where I possibly could have lost it. You see, I hadn't worn it. It still should have been lying snugly in my jewel case.

But Patter was a better detective than I. He knew something was the matter, and I'm sure he felt just as sorry as I. He did all he could to comfort me. Then he looked ever so wise and darted off without even a little squeak of good-by. He scampered upstairs toward the attic, and that was the last I saw of him that afternoon. I supposed he must be hunting mice.

It was almost time for father to reach home, when I heard a patter at my elbow. Turning my head, I saw that dear little chipmunk tightly gripping in his mouth the lost necklace! You may know how I hugged and petted him. You never saw a chipmunk smile, I suppose, so there isn't much use telling how Patter looked. But he was mightily happy. So was I, you may be sure.

I didn't know where Patter had found the necklace until he caught at my arm and coaxed me to the attic, where I found, in the wall behind an old trunk, the home of a mouse, where were many little stolen articles. Evidently the jewel case had been open, and a mouse had carried away the necklace.

No amount of money could have bought Patter after that. Even Billy, who didn't like the chipmunk a bit (I suppose because Patter didn't trust him), admired the cunning fellow immensely when he heard the story.

## A Little Brother of the Woods.

Squirrels are very sly little fellows in their attempt to conceal themselves from their pursuers. Sometimes one will flatten himself out against a gray patch on a tree trunk, and remain perfectly motionless, and is quite safe unless a telltale ear happens to appear in relief against the sky. Another will hide in the fork of a limb, and then is betrayed only by the fluffy tip of his tail. But wherever Brother Squirrel may be, he always seems to know just when you discover him; and then he will make a long jump and be out of your sight before you know it. Squirrels in the parks in some of our cities learn to know their friends, and prove very affectionate and intelligent. It is delightful to see one of them sitting upon his haunches, and holding between his fore paws a nut at which he nibbles with evident gusto. How any one can wear a garment made of squirrel skins is a mystery to those who love these little brothers of the woods.

## Florence Nightingale.

One of the bravest of Englishwomen was Miss Florence Nightingale, whose birthday was celebrated recently. Eighty-nine years ago she was born in the beautiful Italian city, after which she was christened. Her home, though, was in Hampshire, and here she was very carefully educated and brought up. When quite a little child she began to show those traits of character which, later, made her appear an angel of mercy to hundreds of suffering and dying, and have made her name a household word. She used to visit the sick and poor on her father's estate, and when quite young learnt all she could about illness, and what to do to relieve it. Her first patient was a dear collie dog, named "Cap." "Cap" belonged to a shepherd, and one day when about his work bringing in the sheep, he injured his leg so badly that they feared he would have to be killed.

Florence, who was interested in every person and every animal in her neighborhood, heard of Cap's accident, and went at once to the cottage to see him. A friend who went with her felt the injured leg, and said the bones were not broken, and it would recover in time. Florence then put on the kettle to boil some water, and got some soft rag, and bathed the poor leg until the swelling was gone down, and the pain relieved.

Later on, her interest in nursing led her to visit a number of hospitals to see how they were managed, and she even went to Germany and worked in one, that she might increase her knowledge.

Then, when in 1854 the great war between England and Russia broke out, and our soldiers lay in thousands ill, wounded, dying, with no one to attend to them, or dress their wounds, and relieve their sufferings, Florence Nightingale collected a band of brave women, and went out to the battlefield. This sounds a simple thing to do, but in these days we can scarcely realize what discomfort, weariness, and actual bodily pain such a journey meant. The transport ships in those days were very different from what they are now, the difficulties of travelling were stupendous, and when they got there matters were no better. But these brave women cared for none of these things. The comfort and relief they were able to bring to others more than repaid them. The soldiers blessed them, and of Miss Nightingale they never spoke without a prayer. Probably it was the first time these poor men had ever been spoken to sympathetically, or been tenderly nursed and tended, for the lives of our soldiers and sailors were in those days much harder and rougher than they are now.

The people of England were so grateful to Florence Nnghtingale, and so proud of her, that they gave her a present of a large sum of money when she returned from the Crimea, with which she founded the "Nightingale Home" for the training of nurses, and Queen Victoria herself wrote to thank her. Every year her birthday is remembered with pride and gratitude, and in 1908 King Edward presented her with the Cross of the Order of Merit, an honor which is only bestowed on the bravest of men and women. And never was it better bestowed, for Florence Nightingale's bravery was of that rare kind which goes on and on: patiently enduring all ills, never faltering; a better and rarer kind than any other. The poet Longfellow wrote some beautiful verses in Florence Nightingale's honor.

### To a Bereaved Mother.

Sweet mother, raise those aching eyes of thine,
And look on one who lived long years ago,
A mother, too! See, in her arms she holds
Her little child! and rocks Him to and fro
As Thou so oft has done. We are not told
If ever any dread that He might die,
Came to that home. Here all is mystery.
And yet methinks, if Mary could have seen
All the great agony His life would mean
She might have cried in her humanity—
"God, take my Son, my Little One, to Thee."
Sweet mother, if she could but see thee now—
(Perchance she does) how she would comfort thee!
I seem to see her stoop and take thine hand,
Whisp'ring so tenderly, "I understand."

—From "How and other Poems."

### A Wise Sympathy.

A group of fifteen or twenty young women stood sadly talking together before they returned to their typewriters and desks in the office of a certain corporation.

"What a terrible bereavement for a girl like Laura Huntley to lose her mother," sighed Nelly Swift; "an only child, her father dead, and she and her mother were so perfectly devoted to each other."

"Now, girls," began Annie Starr earnestly, "we must show Laura that we sympathize with her in this terrible affliction. Let's put our money together and get some of the most lovely flowers we can find for Mrs. Huntley's funeral."

"Yes, yes," the girls quickly agreed. Out came dainty purses, and rustling bills and shining silver were quickly thrust into Annie's open hand.

"Here are seventeen dollars," declared Annie, after quickly counting it over. "Now who shall get the flowers, and write a note to Laura for all of us?"

"Mildred Hoyt, Mildred Hoyt," spoke up several of the girls at once.

"Yes," agreed Annie, "Mildred is the right one to do this for us. No one can write a note that will express what we feel as well as Mildred."

Mildred's face flushed as she hesitated.

"I—I would be glad, more than glad to write the note, if I thought I could do it as well as some of the other girls; but," she continued earnestly, "I wish we might use this money in another way."

"Why, how, Mildred?" asked Nelly quickly.

"Well," Mildred went on slowly, "you know that I was as often at Laura's home as any of us, and I know that Laura and her mother had only a very small income besides Laura's salary here in the office. Mrs. Huntley was sick for some time, and I know that the expenses were large, and that even now some money matters are troubling Laura very much. Now, what I wish we could do is this: take two dollars of this money, and buy a few white roses for the casket, and then give the fifteen dollars to Laura. I know that she needs it, and I think that she will take it from us."

"But," began Annie Starr, almost resentful, "people will expect to see something elaborate from Laura's friends here in the office, and—" Annie stopped suddenly, and a deep flush overspread her face. "But," she finished in a low tone, "we are not sending these flowers simply for the sake of others seeing them, that is a fact."

"You're just right, Mildred," put in Nelly Swift, "and I say, let's make it up to twenty dollars."

A few days later Mildred Hoyt came up to the same group of girls again, as they were together before going into the office. "Girls," she said, "I have a message to you from Laura."

"Was she glad of the money?" asked Nelly Swift.

"At first she seemed a little reluctant to take it. 'It seems too much for you girls to give,' she said. But in another moment her arms went around my neck, her head fell upon my shoulder and she began to weep quietly.

"'Oh,' she cried, 'you don't know how much I need this money. You can't possibly understand how much it means to me. I can't tell you about it now, but I will sometime. But oh, tell the girls at the office that I thank them with all my heart.'"

"I am glad we did it," murmured Annie Starr.—J. Mervin Hull, in American Messenger.

### The Little Rain Prophet.

"Is that a bird singing, Jack?" little Bess called softly to her brother. It was late afternoon in August; the air was heavy with heat; the ground was dry, the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again, "Say, Jack, is that a bird?"

"I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"Oh, yes," he answered, and coming out he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of the tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said. "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and standing on it, he was able after a few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has rather a long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said. "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book saying, "It'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting, for the toad kept silent.

"O Jack, come out quick!" she called after a few minutes. "I'm afraid he's dying! He's all turning white!"

Jack laughed, "I told you it would pay to watch him," and coming out he coaxed the little toad, that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for him, 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come.—Mary A. Wood in The Sunbeam.

### St. Alban, June 17, A. D., 283.

St. Alban is counted the chief of all the noble army of martyrs in the English Church calendar. Britain, at the time of Alban's birth, was governed by Romans, and in this country the little boy was born. His parents were wealthy persons, but heathens, and brought up their son in the same way. When he was old enough he was sent to Rome to be educated, but as soon as his education was finished he returned to his British home, on the banks of the river then called Ver, but now known as "Ware," which he loved dearly, and here he lived a very happy life, entertaining many friends and numbers of strangers, too, for nothing he loved better than dispensing hospitality and keeping open house for all who came that way.

One day there came to his house a poor Welsh priest, who was flying from the persecution which was the lot of all Christians. Heathen though he was, Alban took in the poor priest and protected him, and nursed and fed him, and many a long talk they had together, until before very long Alban was converted to the true faith, declared himself a Christian and was baptized. But scarcely had he declared himself a true servant of Christ, one ready to live or die for Him, than he was called upon to be put to the test, for rumors having reached the persecutors that the priest was hiding in the house of Alban, they arrived there one day and demanded to search it, for they were determined to take the priest and kill him.

St. Alban, hearing of their coming, went to the priest and made him change clothes with him. The priest struggled against this, but St. Alban had his way, and wrapped in the priest's mantle he went out to meet his foes. He was taken before the judge, he was placed on the rack, and put to all kinds of torture to make him deny the true God and go back to the heathen ones, but he was firm in his new faith. So they led him out to die. When crossing the river to the place of execution, so many persons had gathered on the bridge St. Alban and his guard could not pass: so, says the old legend, they took him down to the water's edge, intending to make him walk through the stream, but the water divided and he passed through dry-footed. On reaching the spot where he was to die he asked for some water to drink, but none being at hand, a beautiful fountain sprang up at which he quenched his thirst, and then, kneeling, bowed his head for the death stroke, and quietly laid down his life for his friend.

For many years, it is said, the place where he was buried was unknown, until it was revealed to King Offo in a dream, and there, over the spot where the remains were found he built a monastery and a great church.

The interesting old city of Verulam, where the saint lived and died, is now called St. Albans in memory of him, and on the spot where he was martyred the cathedral now rises, a glorious monument to his memory.

By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil, widening the skirts of life, and making the struggle and darkness narrower.—George Eliot.

## Thoughts for the Thoughtful.

Take time to meet God.—Rev. A. Murray.

Work is our business, its success is God's.—John Ruskin.

In this life there is but one sure happiness—to live for others.—Theo. Tolstoi.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

Think more of thy unnumbered mercies than of thy easy reckoned crosses. Hope the best, get ready for the worst, and then take what God sends.

Greatness does not depend upon a conspicuous place, nor upon brilliant talents, so much as upon the right use of the powers God has given us.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty in whatever sphere.—Rev. F. B. Meyer.

I have been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us, and doing what is given us to do.—George Eliot.

To find a secret place for prayer may not be always easy, yet it can be done if the heart is so inclined. Rev. D. M. McIntyre, son-in-law and successor in the ministry of the late Dr. Andrew A. Bonar, of Scotland, says: "A poor woman in a great city, never able to free herself from the insistent clamor of her little ones, made for herself a sanctuary in the simplest way. 'I throw my apron over my head,' she said, 'and there is my closet.'"

A Quaker once said: "Friend, if thou canst not speak well of thy neighbor, speak not!" It would be well if this was "written on the palms of our hands," that we might never forget such good advice. An evil whisper plants itself in fertile soil without effort, and discord springs up to blossom abundantly. Speak well of your acquaintance, or say nothing. Be charitably inclined toward all, for who is blameless or undeserving of reproof? "Judge not, that ye be not judged."—Henry Taylor Gray.

There's a stream of trouble across my path,
It is black and deep and wide.
Bitter the hour the future hath
When I cross its swelling tide.
But I smile and sing and say:
"I will hope and trust alway;
I'll bear the sorrow that comes to-morrow,
But I'll borrow none to-day."

To-morrow's bridge is a crazy thing;
I dare not cross it now;
I can see its timbers sway and swing,
And its arches reel and bow.
O heart, you must hope alway;
You must sing and trust and say:
I'll bear the sorrow that comes to-morrow,
But I'll borrow none to-day."

—Anna Burnham Bryant.

The dark-brown mold's upturned
By the sharp-pointed plow—
And I've a lesson learned—

My life is but a field
Stretched out beneath God's sky
Some harvest rich to yield.

Where grows the golden grain?
Where faith? where sympathy?
In a furrow cut by pain.

So long as we love we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—R. L. Stevenson.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

**THINKING OF BUILDING A HOME?**
Our new book "Twenty-five Homes," will help you. Floor plans and photographs of houses from $1,200 to $8,000. Send 25 cents to Suburban Architectural Association, Equitable Building, Wilmington, Del. 31au-2t

SHOPPING
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

John L Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

COLONIAL CHURCHES
IN THE
ORIGINAL COLONY OF VIRGINIA.
NEW AND REVISED EDITION.
Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.
These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.
They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.
Price by mail, $1.35. Address
SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

POSITIONS SECURED.
For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New Jersey, Indiana, Iowa, New York State, &c. Salaries $500 to $850.

BRUNSWICK INN,
WAYNESBORO, VA.
Open June 1 to October 1. In heart of Blue Ridge Mountains. Delightfully cool and invigorating.
Mrs W. A. Williams,
Manager.

Blue Ridge Springs
BOTETOURT COUNTY, VA.
ON NORFOLK & WESTERN R. R.
Dr. Alfred P. Upshur, House Physician.
Phil F. Brown, Proprietor.

HILLCROFT
Colonial mansion; home of graduate of J. H. H. Training School, Baltimore, Md. Open to Consumptives. Elevation 1,000 feet. One-half hour ride from Philadelphia. Size, number of windows in each and beauty of rooms unsurpassed. Cool, restful and quiet. No mosquitoes. Booklet. Address
Miss S. BRADLEY,
Hilltown, Bucks Co., Pa.

MASSANETTA SPRINGS,
NEAR HARRISONBURG, VIRGINIA.
The water cures Malaria, Nervous Prostration and Kidney and Stomach Troubles. Write for terms.
W. T. HINTON, Prop.,
Penn Laird, Va.

COUNTRY BOARD.
A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

Organists and Choirmasters.
CHURCHES desiring the services of competent Organists and Choirmasters, will do well to correspond with "The American Church Organists' Exchange," Vicksburg, Miss., Box 141, (Agency for the Southern Dioceses.) Only men of acknowledged ability and upright character on our list. NO CHARGES TO CHURCHES. 12t

ESTABLISHED 1877.
Retreat for the Sick
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

GOWAN'S PREPARATION EXTERNAL ANTISEPTIC
For Sore Throat, Colds, Croup, Coughs, Asthma, Burns, Sprains, Bruises, Sunburn, Insect Bites, Rheumatism, Swelling. Reduces Fever. All Druggists. 25c. to $1 00.

Write for
The Schmidt Quarterly.
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

### Tribute to a Clergyman.

It is with the deepest sorrow and regret that the many friends of Rev. Mr. and Mrs. Geiger hear of their leaving Phoebus, Va. Three years ago Rev. Mr. Geiger took charge of Emmanuel church, of this place, and has built up the congregation and endeared himself to them. He has been untiring in his work for the dear Master, and we pray God's blessing will follow him, and the prayers of the congregation of Emmanuel church will be with him in his new work, and may the peace of God that passeth all understanding rest and abide with him alway. Amen.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

## ACKNOWLEDGMENTS.

### The Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during July:

| | |
|---|---|
| St. John's, Ingleside | $ .30 |
| Pohick and Olivet, Fairfax Co. | 5.00 |
| Christ, Spotsylvania | 3.00 |
| R. N. Mason, Lynchburg | 5 00 |
| Monumental, Richmond | 18 69 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., July 31, 1909.

## DIED.

MEDLEY.—Entered into rest July 24, 1909, Mrs. S. E. MEDLEY, Houston, Va.

JOHNSTON.—In Salem, Va., Sunday, July 18, 1909, Miss FANNY R. JOHNSTON, eldest child of the late Frederick and Ann Carter Johnston, aged 74 years.
"Asleep in Jesus, blessed sleep."

WASHBURN.—Fell asleep, in Rockville, Maryland, July 28, 1909, Mrs. BLANCHE N. WASHBURN, only daughter of L. L. and Susan C. Nicholson, aged 32 years.
A devoted daughter, wife and mother; an earnest Church worker, her loss is deeply felt.

FUNSTEN.—Entered into eternal rest, at the Memorial Hospital, Winchester, Va., July 15, 1909, Mrs. LUCY LEWIS FUNSTEN, widow of Captain O. R. Funsten, and daughter of the late Judge George Washington Lewis, of Westmoreland county, Virginia.
"Precious in the sight of the Lord is the death of his saints."

## OBITUARY.

### Richard Paxton Old.

Died at Portsmouth, Virginia, June 26, 1909, RICHARD PAXTON OLD, son of Jonathan and Claudia Paxton Old, in the 17th year of his age.

With deepest sorrow the Sunday School of Trinity Episcopal church, Portsmouth, Va., record the death of Mr. RICHARD OLD, their beloved Secretary.

Whereas, it has pleased Almighty God to take our young friend when life was full of bright promises, and every achievement of good seemed probable; therefore, be it

Resolved, First, That the members of this Sunday School testify their keen appreciation of the loss of one who was ever ready to render to his Master the best he could give.

Second:

"How strange he should sleep so profoundly—
So young, so unworn by the strife,
While beside him full of life's nectar,
Untouched stands the goblet of life.

God knew all about it,
How noble, how gentle he was, and how brave,
How brilliant his possible future,
Yet laid him to rest in the grave.

So now in the darkness be trustful,
Some day you shall say 'It is well;'
God from his brow took earth's laurels,
And crowned him with life's immortelles."

Third, we extend our heartfelt sympathy to his family in this, their great sorrow and affliction.

YATES McALPINE WILSON,
MARY EMMERSON,
ESTHER REED,
ELIZABETH NEELY.

## OBITUARY.

RESOLUTION OF RESPECT.

### Capt. William B. Lynch.

At a meeting of the vestry of St. James' church, Leesburg, Va., July 16, 1909, a committee was appointed to prepare a memorial upon the death of our late Senior Warden, Capt. WM. B. LYNCH, who entered into life eternal, at his home in this town, on Monday, July 12, 1909.

Seldom if ever has this vestry been called on to record a tribute to the memory of one who was more universally beloved and respected than this truly good man. "An Israelite indeed in whom there was no guile." The greater part of his long and useful life was spent in this community. More than forty years an honored member of this vestry and twenty years its Senior Warden, rarely ever absent from any of its meetings. Always ready to give liberally of his time and means to the Church and the extension of our Lord and Master's kingdom. The purity, honesty, genuineness, and simplicity of his life will leave its mark upon our entire community and beyond. We thank God for all that he has been, for his noble example, for his loving devotion to all that was true and noble, for his loyal friendship and his simple, earnest, loving faith in the Master, whom he followed all his days and into whose presence he has now gone to go out no more forever. To his faithful wife and dear ones we extend our most sincere sympathy and prayers that God will grant to them all strength and grace.

"Earth to earth, and dust to dust,"
Calmly now the words we say,
Left behind, we wait in trust
For the resurrection day.
Father, in thy gracious keeping,
Leave we now Thy servant sleeping.

E. L. PLEASANTS,
S. S. LUTZ,
W. H. BURKHARDT, Rector,
Committee.

## WANTS.

WANTED—A GOVERNESS FOR THE coming session. Address Mrs. H. C. Grubb, Box 12, Linwood, N. C. 1t*

WANTED—BY A LADY OF WIDE EXperience, position as teacher, lady superintendent, housekeeper or chaperon. Advanced and intermediate English, thorough French and German, with music. Address Stuttgard Methods, office Southern Churchman. 7au-2t*

WANTED—EDUCATED, REFINED EXperienced English lady desires position of trust in Episcopalian family. Capable, reliable, musical. Highest references. State salary. Mrs. Jones, Lawn Hotel, Bowling Green, Va. 7au-2t

WANTED—A POSITION AS TEACHER IN private school or family, to teach English, mathematics, Latin and beginners in music. Refers by permission to Mr. John Tabb, Gloucester, Va.; Miss Lelia DuVal, Cash, Va., and others. References also required. Address Miss Margaret Rue Clements, Gloucester, Va. 7au-2t*

WANTED — BY AN EXPERIENCED teacher, a private school in a Christian household. Loves children. Refers to clergymen, who were former patrons. Address Teacher, Gold Dale, Orange county, Va. 1t

WANTED—A RESPECTABLE, WHITE woman, middle-age, strong, kind in disposition, and in good health, to care for a semi-invalid and keep two rooms in order. Apply, with good references, to 1918 F street, N. W., Washington, D. C. 7au-1t

WANTED—EDUCATED YOUNG WOMAN desires position as companion. Can assist in housekeeping and do plain sewing. Also musical. Address Box 202, Berryville, Va. 7au-3t*

WANTED—YOUNG LADY DESIRES POsition as governess. College education. Music, voice and elocution. References exchanged. Miss Nelson, Dew, Va.

WANTED—A YOUNG LADY WITH EXperience desires a school; teaches English, music and beginners in French. References given and required. Address Miss Randolph, Arrington P. O., Nelson county, Va. 7au-3t*

WANTED—A YOUNG LADY WITH EXperience desires a position as teacher in private family. References. Miss Eva Copeland, Round Hill, Va. 7au-3t*

## WANTS.

WANTED—POSITION AS TEACHER IN private family. Can teach the usual branches, English and Latin. Address Miss Gover, Bluemont, Va. 7au-3t*

WANTED—A LADY OF REFINEMENT, as mother's helper. References given and required. Address Mrs. R. V. Turner, Port Conway, Va. 7au-2t*

WANTED—BY A B. A. OF HAMPDEN-Sidney College a place as teacher in a school, or as tutor in private family. Refers to College Faculty and Rev. C. B. Bryan, D. D. Address J. G. Scott, 144 High street, Petersburg, Va. 14jul-4t

WANTED—A POSITION AS TEACHER IN a private family. Can teach the usual branches, English, Latin, French and piano. Address Miss Rouzie, Dunbrooke, Va. 24jul-3t*

WANTED—A YOUNG LADY WITH EXPErience desires a position as teacher for coming session. Qualifications: English, Latin, French and music. Children under 12 preferred. Best references given and required. Miss Sue Gordon Lewis, Lynnwood P. O., Rockingham county, Virginia. 24jul-3t

WANTED—C. E. GRADUATE OF A Northern University who is also an A. B., with four years' experience as a teacher, desires a position in a college or secondary school, to teach engineering, mathematics or science. No. 65, care of Southern Churchman. 24jul-3t*

WANTED—BY A LADY, POSITION TO teach in family. English branches and beginners in music. Good references. Address R. F. D. No. 2, Box 10, Marshall, Va. 24jul-3t*

WANTED—A POSITION AS TEACHER IN private family, by a graduate of Blackstone Female Institute. For further information apply to Miss Margaret Headley, Sharp's, Va. 24jul-3t*

WANTED—A GOOD WORKING HOUSEkeeper for all year round, at a large country place. Salary twenty dollars per month. References required. Address P. O. Box 752, Richmond, Va. 24jul-3t

WANTED—YOUNG LADY OF RESPONSIbility, fond of children, wishes position to take charge of and teach small children, or as secretary. Knowledge of bookkeeping and stenography. Address No. 69, care of Southern Churchman. 31jul-3t*

WANTED—BY A YOUNG LADY, A POsition to teach in a private family. References. Address P. O. Box 8, Tappahannock, Virginia. 17jul-4t

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—MIDDLED-AGED MAN—school teacher preferred—companion for old man, for summer months. References required. Address Lock Box 123, Berryville, Va. 17jul-4t

WANTED—A GRADUATE OF THE EPIScopal Female Institute of Winchester, Va., desires a position as teacher in a private family. Address Box 132, Tappahannock, Virginia. 17jul-4t

WANTED—A POSITION TO TEACH. MUsic a specialty. References. Address No. 62, care Southern Churchman. 17jul-3t*

WANTED—BY A GRADUATE OF GOOD school, position as governess. English branches, Latin, French, German and music. Good references. Address Box 13, Withams, Va. 17jul-4t*

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—BY KINDERGARTNER OF experience, graduate of Miss Hart's Training School for Kindergartners, Philadelphia, a position in Church school or institution. Address 68, care of Southern Churchman. 31jul-2t

WANTED—POSITION AS HOUSEKEEPer in private family, or matron of a girls' school. Excellent references. Address Box 23, Montvale, Va. 31jul-3t

## APPEALS.

### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

For Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary.
281 Fourth Avenue, New York.
E. WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1 A YEAR.


### Teacher Wanted.

Teacher wanted for private Boys' School in Piedmont Virginia. Must be gentleman of culture. Salary seventy-five dollars per month. Address PRINCIPAL, care Southern Churchman.


For the Southern Churchman.

### Trust.

In the quiet of the night,
Before the dawn of morning's light,
The moon still on her silvery way,
'Tis then I turn to Him and pray.

In the quiet of the morn,
Before the footprints on the lawn,
My weary soul finds sweet repose;
My trust in Him, my eyelids close.

In the quiet of the noon
I banish thoughts that bring me gloom;
I strive to drive dull care away,
Well knowing He'll keep me through the day.

In the quiet of the even
'Tis then I pray to be forgiven;
Turn from the world, then calmly rest,
My trust in Him forever blest.

—Mrs. Virginia Radcliff Loundes Allan,
Galveston Texas.


**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.


### Kindling a Fire.

The use of coal oil in starting a fire in a stove or grate is the most dangerous practice that is common.

To understand what is happening while a fire is being kindled one must know about "flash point" and "burning point." If a shaving or bit of paper is held above a lamp, it will first turn brown and then suddenly a gas, which has been roasted out of it, will flash. This flash adds enough heat to make the shaving or paper burn to ashes. The law requires coal oil to be tested to determine its "flash point." If it flashes before it is heated to 120 degrees Fahrenheit, it must not be sold for making a light. If heated to 150 degrees, it will take fire without contact with a flame.

It takes less flame to light a small or thin piece of wood because there is more surface in proportion to its mass. So, "kindling wood" is used.

We begin by heating the little piece of wood in a match so that it will flame. The match head has powdered flint or glass in it which gets hot enough when rubbed to light the phosphorus in it, which takes fire at 140 degrees. The phosphorus lights the chlorate of potash in the match head, making heat great enough to fire a shaving or a piece of paper, either of these will, in burning, heat kindling in contact with it to the burning point, and the flame of the kindling fire the coal. Anthracite or hard coal takes fire at 572 degrees Fahrenheit. Bituminous or soft coal takes fire with less heat, the degree depending on the amount of natural gas in it. A pound of coal gives off as much heat as three pounds of dry wood. The water in green wood weighs half as much as wood itself. So, to start it burning extra heat must be furnished to drive out the water by changing it to steam.

Glowing coals readily light shavings or paper if they are blown upon. Blowing forces more air past the coal and the more air it gets the more oxygen it has to sustain the combustion necessary to make it hotter. A coal hot enough to make a bright light has a temperature of about 900 degrees.

Coal oil, or kerosene, as it is properly called, starts a fire in a hurry because it gives off six times as much heat as wood in burning and can be lighted by a match. But it can not be used safely even in a stove that is cold. If the iron of the stove is warm, or if there is a blaze or hot coals in the ashes the coal oil poured on it changes to vapor. This vapor forms a mixture with air which is a powerful explosive. If there is the tiniest blaze in the stove, or a red coal in the ashes, it blows up at once. If there is neither blaze, nor hot coal and the stove is warm, the explosion does not occur until after the fire builder strikes a match.

---

Castles in the air may be beautiful to look upon but when men want homes they call for stone and lumber. We may construct beautiful allegories about the hereafter, but when we come to die we want to pillow our heads upon the truth. An improved theory is a poor pillow for a dying man.

---

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient; but who provides wisely that we shall not be wanting in the best property of all—friends? —Ralph Waldo Emerson.

---

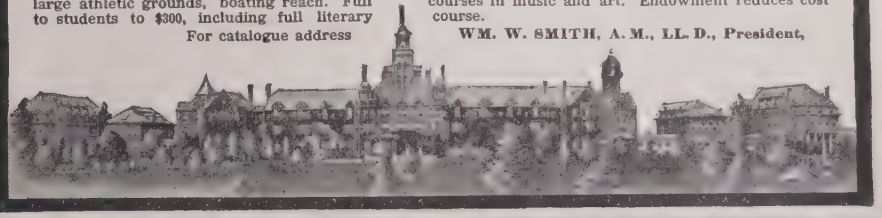
There is yet no culture, no method of progress known to men, that is so rich and complete as that which is ministered by a truly great friendship. —Phillips Brooks.


# Randolph-Macon Woman's College

**LYNCHBURG, VA.**

Classed by the U. S. Commissioner of Education as one of the sixteen "A" colleges for women in the United States. The college is endowed and well-equipped for college work. Campus of 50 acres environed by beautiful mountains. Four separate laboratories; library; astronomical observatory; sky-lit art studio; music rooms, etc. Full scientific course in physical development with new gymnasium, swimming pool, large athletic grounds, boating reach. Full courses in music and art. Endowment reduces cost to students to $300, including full literary course.

For catalogue address WM. W. SMITH, A. M., LL. D., President,



Smithdeal's

TEACHES BOTH SEXES Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, &c.—three first by mail. No vacations. Write for proof that this is . . .

"One of the very best Business Colleges in America"—Oldest in the State and first to own its building—one of the finest in Richmond. For catalogue and full particulars, address G. M. SMITHDEAL, Richmond, Va.

## The General Theological Seminary.

**Chelsea Square, New York.**

The Academic Year begins on Wednesday, the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

## CENTRAL BUREAU OF EDUCATION

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.


So others shall
Take patience, labor, to their heart and hand,
From thy hand and thy heart, and thy brave cheer,
And God's grace fructify through these to all. —Browning.

---

If God had waited until we repented and asked His pardon for our sins before He gave His Son and brought to bear upon us all His loving-kindness to bring us to repentance, we should have spent eternity in hell. If you know that you hold any ill will toward any one, and you wish God to work a mighty work in your soul, get down and ask God to cast the bitterness out of your heart.—R. A. Torrey.

---

Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth, your present faith. So, and so only, do you take the next straight step forward, as you stand strong where you are now; so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond.—Phillips Brooks.

---

The "woe" pronounced against him who putteth the bottle to his neighbor's mouth, judging from the signs of these times, will not be relegated wholly to a future state. It has already begun in many places. The only way to get out of the danger is to get out of the cruel calling that has no redeeming feature.

---

Love of God brings love of man.

# The Household.

### Eat More Apples.

Farmers and others who have a good apple orchard handy will be interested in what "Naturopath" has to say about their value for medicinal purposes: "Apple eating, especially before retiring, is very beneficial to health. Apples are very nutritious, for they contain more phosphoric acid than any other fruit or vegetable. If eaten before retiring, the brain and liver will be benefited; undisturbed sleep is produced; the odor of the mouth is disinfected; the superfluous acids of the stomach are restrained; hemorrhoidal disturbances are paralyzed; secretions of the kidneys is accelerated, and the formation of stone prevented. The eating of apples is also an excellent preventive of indigestion, and of certain forms of throat troubles.

This stray verse emphasizes the suggestion:

Apple a day, keeps the doctor away;
Apple at night, starve him outright;
Apple each meal and one for sleep—
Kill him and shroud him and bury him deep!

### Fighting the Mosquito.

The only sure method of ridding any home of mosquitoes is to prevent their breeding. Inasmuch as they seldom fly more than a few hundred feet from their breeding place, they can readily be killed off by destroying all breeding-places. Mosquitoes never hatch except in standing water, hence if all standing water is drained off, they will be killed.

It sometimes happens that the breeding-places of mosquitoes cannot be altogether removed. In such a case, the pest-ridden man has another resource, not less efficacious. If he will take a watering-pot, fill it with kerosene oil and pour the contents lightly over the standing water, he can prevent the breathing of young mosquitoes and thereby can kill them off. A quart of kerosene, lightly sprayed, will effectually cover the surface of a small pond.

It must be remembered that running water is not a breeding place for mosquitoes, and that they cannot hatch until they have been in water for at least ten days. But it is equally true that they can hatch and breed by thousands in a very small amount of water. They may hatch, to be sure, in a stagnant pond, but they can hatch just as well and almost as numerously in a rain barrel or a flower-pot. A tin-can left near the house and filled by the rain may be the lurking place of the breeders.

The only safe course is to examine thoroughly the surroundings of your house and destroy or oil every pool of standing water, great or small.—Dr. Ennion G. Williams in Va. Health Department Bulletin.


*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500 000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

**Hope-Jones Church Organs**

IF refinement and churchly dignity are desired, we offer an instrument vastly different from the conventional type. Mr. Hope-Jones built organs in Worcester (Eng.), Edinburgh, Llandaff Cathedrals; Warwick Castle (Eng.); Allahabad Cathedral (India); Australia and New Zealand; Ocean Grove Auditorium, N. J.; Buffalo Cathedral, N. Y.; St. James P. E. Church, New York City, etc., etc.
To meet the demand, our factory has been enlarged, assuring more rapid and economical production.
Our church organs furnish fifty per cent. greater volume and variety and delicacy of tone, per thousand dollars expended, than any that can be obtained elsewhere. Send for printed matter and proof.
**HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 Union Square, New York City**

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

**BANKING BY MAIL**
is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.
THE NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets
RICHMOND, VIRGINIA.

**CITY BANK**
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.
Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:
E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.
**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

**Church League of the Baptized**




A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

*A Housekeeping Necessity*



Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash *easier*—mix a little into hot starch and have *better-looking* linens.

Pure Refined **PARAFFINE**

gives a durable polish to wood floors, and when preserving time comes it's the *best* air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

**STANDARD OIL CO.**
(Incorporated)

**Church Organs**
Latest Improved Methods.
Highest Grade Only.
Established 1827.
Main Office & Works, HASTINGS, MASS.
P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.

**Elegance at Moderate Cost**




**WEDDING INVITATIONS**
Announcements, Visiting Cards and Stamped Papers
Correct Styles
Fine Engraving
Best Stock
Send for Samples to
LYCETT STATIONERS
Baltimore, Md.
Blue Book of Bridal Gifts upon request.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.*** Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

## CHURCH FURNITURE
## STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
OVIATT ART WORKS 227-229 W. 59 St. NEW YORK



MENEELY BELL COMPANY
22,24 & 26 RIVER ST., TROY, N.Y. 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Meneely Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50: Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



## PLANTER'S NATIONAL BANK
SAVINGS DEPARTMENT
RICHMOND, VA.

### Don't Wait for To-morrow

But start TO-DAY on the road to success by saving a portion of your income and place it in a strong bank, where it will accumulate rapidly into a nice bank account which will guarantee your success. Don't delay, but make a deposit NOW in the **PLANTER'S NATIONAL BANK,** which has the the largest Surplus and Profits of any National Bank South of Washington, D. C. **Write us at once about our method of** BANKING BY MAIL—**a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,160,000

## YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1882.

THE
## VIRGINIA FIRE & MARINE
## Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 P.M

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

WASHINGTON, D. C., Lafayette Square
**HAMILTON SCHOOL**
**For Girls and Young Ladies**
WRITE FOR CATALOGUE
Mrs. PHOEBE HAMILTON SEABROOK, Principal
Opposite the White House

**HERNDON SEMINARY**
HOME SCHOOL FOR GIRLS,
at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.
From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

**Mary Baldwin Seminary**
**For Young Ladies**
Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

**ROANOKE COLLEGE**
SALEM, VA.
For Men. 57th year begins September 15 Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

**VIRGINIA POLYTECHNIC INSTITUTE,**
**BLACKSBURG, VA.**
Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.
**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)
Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.
The next session opens Wednesday, September 22nd, 1909.
PAUL B. BARRINGER, M. D., LL. D., President.

**BETHLEHEM**
**Preparatory School**
**Bethlehem, Pa.**
More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.
New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.
New illustrated catalogue, free. Address
H. A. FOERING, B. S., Headmaster.

**Fauquier Institute**
**For Young Ladies**
**WARRENTON, VA.**
The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER, Principal, Box 17.**

**ACADEMY FOR BOYS**
**Rockville, Md.**
Ideal training school; home life; individual care and instruction; fits for college or life. Address
W. P. MASON, U. S. N. A., Principal.

**UNIVERSITY OF VIRGINIA**
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
**Loan Funds Available**
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**WOODLAWN SEMINARY**
**Gordonsville, Va.**
Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address
Miss M. H. DUVAL, Principal.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.




**Converse College**
**Spartanburg, S. C.**
A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

**THE MONEY SCHOOL**
**For Sons of Gentlemen.**
**CAMPBELL, VA.**
THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster, Box 20.

**BEL AIR SCHOOL,**
NEAR LEWISTON, VA.
Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

**HANDS AND FEET ITCHED 12 YEARS**

Suffered Terribly from Eczema which Made Hands and Feet Swell, Peel and Get Raw—Arms Affected, Too—Gave Up Hope of Cure.

**USED CUTICURA AND WAS QUICKLY CURED**

"I suffered from eczema on my hands, arms and feet for about twelve years, my hands and feet would swell, sweat and itch, then would become callous and get very dry, then peel off and get raw. I tried most every kind of salve and ointment without success, only got temporary relief. As soon as I would leave off using them I would be as bad as ever. I tried several doctors, took arsenic for two years and at last gave up thinking there was a cure for eczema. A friend of mine insisted on my trying the Cuticura Remedies but, supposing they were the same as other 'cures' I had tried, I did not give them a trial until I got so bad that I had to do something. I secured a cake of Cuticura Soap, a box of Cuticura Ointment and a bottle of Cuticura Resolvent and by the time they were used I could see a vast improvement and my hands and feet were healed up in no time. I used several bottles of Cuticura Resolvent. This was over a year ago and have had no trouble since. I think I am entirely cured. Charles T. Bauer, R.F.D. 65, Volant, Pa., Mar. 11, 1908."

**BABIES CURED**
**Of Torturing, Disfiguring Humors by Cuticura.**

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among skin-tortured, disfigured infants and children, and the comfort they have afforded worn-out and worried parents have led to their adoption in countless homes as a priceless treatment for the skin and blood. Eczema, rashes, and every form of itching, scaly humor are speedily cured, in the majority of cases, when all else fails.



Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, Cuticura Book on Skin Diseases.

**THE SCHOOL OF THE GOOD SHEPHERD**
**Asbury Park, N. J.**
will reopen October 6, 1909. For circulars and rates apply to the SISTER-IN-CHARGE.

**Cownes Home School.**
**For Girls. Near Aylett, Va.**
Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU. Raleigh, North Carolina.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., AUGUST 14, 1909. No. 33.





**STUART HALL**

FORMERLY

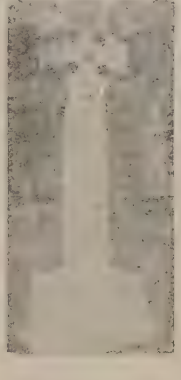
## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## Agents Wanted



IN every town there are people of means who, if they have not already erected one, want a sundial in their garden or lawn. A sundial is an instrument for indicating the time of day by means of the **position of a shadow** on a dial or diagram. **Write for exclusive agency for your town.** The best seasons for selling sundials are spring and summer.

For years we have advertised our CELTIC CROSS MONUMENTS in the Southern Churchman, so you may depend upon our work and promises.

**CHAS. G. BLAKE & CO.**

720 Woman's Temple CHICAGO, ILLINOIS

THE

## American National Bank

**RICHMOND, VA.**

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.
Write for Illustrations.

J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

---

### ST. AGNES SCHOOL

**FOR GIRLS. ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

---

## The National Cathedral School For Boys

**THE LANE-JOHNSTON BUILDING,**
**MOUNT ST. ALBAN, WASHINGTON, D. C.**

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

The Bishop of Washington, Pres. — Thomas Hyde, Esq., Treas.
The Rev. Randolph H. McKim, D.D., LL.D. — Hon. John A. Kasson
The Rev. G. C. F. Bratenahl, D. D. — Hon. George Truesdell
T[illegible] — Admiral George Dewey, U. S. N.
G[illegible] — Hon. John M. Wilson, LL.D., U. S. A.
Charles C. Glover, Esq. — Charles J. Bell, Esq.
William C. Rives, M. D.

---

## State Normal School

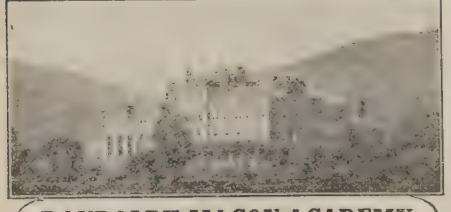
HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.

First session begins September 28, 1909. Send for free illustrated announcement to

JULIAN A. BURRUSS, President,
Harrisonburg, Virginia.

---



## RANDOLPH-MACON ACADEMY

**For BOYS and YOUNG MEN**
**Bedford City, Va.**

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address

**E. SUMTER SMITH, Principal.**

---




SMITHDEAL BUSINESS COLLEGE, Richmond, Va., owns one of the finest buildings in the State. Has been training young men and women for business and helping them to positions for over 42 years. No questionable methods to get students. Highest endorsements of former students, business men and papers. "One of the very best Business Colleges in America."—*Christian Observer.* "Leading Business College of the South."—*J. A. Buell, President B. S. M. E. A.*

For further proof of excellence and for full information, write to

Bookkeeping Shorthand—Penmanship—by mail

*A. H. Smithdeal* *President*

---

## 1854 WOMAN'S COLLEGE 1909

RICHMOND, VA.

OFFERS unsurpassed advantages in Letters, Science, Art Elocution and Music. Carefully arranged courses of study lead to the degress B. Litt., B. S., B. A., M. A., and B. Music. Large and able Faculties, trained in the best Universities and Conservatories of this country and Europe. Half-million dollars just subscribed for Woman's College and Endowment Fund. Several thousand dollars now being spent for thorough renovation of main building and enlarged equipment. Terms moderate. Send for catalogue.

JAMES NELSON, M. A., LL. D.,
President.

---

## Episcopal High School of Virginia,

### For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence **Mr. E. L. McCLELLAND** formerly a master in the School and now connected with it in another capacity, will represent him there.

---

## EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art. Elocution Rates $180. per year upward. For catalogue, address

W. C. MARSHALL, Principal.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., AUGUST 14, 1909. No. 33.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,

Room 304 Bank of Richmond Building.

Publishers.

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Random Impressions.

One of the most curious things that strike an observant traveller in England, just now, is the condition of the British mind as to Germany and her intentions with regard to Great Britain. There seems to be an obsession in England to the effect that Germany is preparing and straining every nerve to accomplish the downfall of England in the industrial, military and naval world, and the sensitiveness everywhere with regard to Germany and all things German is positively abnormal. The newspapers show constant signs of this nervous condition, especially in their references to the building of new battleships and maintenance of what they call the "double-standard" in the Navy, that is, a navy as strong as or stronger than the two next greatest powers in the world. And certainly one cause of the unquestionably waning popularity of the present administration is its disinclination to spend enough money on the military and naval establishments. The average Briton may stand and forgive a good deal, but he cannot endure the thought of the decline of ly will not support any party that allows such decline. For some reason, he has made up his mind that Germany is his chief threat in this direction, and consequently, Germany has gotten sadly on his nerves. The militia has recently had two very funny illustrations of this nervousness. The first: one afternoon, a few days ago, some gentlemen observed a curious shape in the sky, and straightway they imagined it was a "German Air-Ship" taking observations of the country around Newcastle-on-Tyne, where the curious shape was seen, and possibly preparing to paralyze the English coal industry and so make England unprepared for war. And this absurd hysteria was seriously taken, and excited articles appeared in the papers about it. Certainly, this looks almost as if John Bull had lost his old secure assurance of superiority to all the world. The second incident was this: an intelligent and well-informed Englishman assured a friend of the writer that there were many thousands of Germans employed in England as hotel waiters, porters, and in other such capacities, and that they were all members of the German Army, and ready to respond to their nation's call at a moment's notice, and form an organized Germany Army on English territory. And this, he solemnly asseverated, was assuredly believed by himself and thousands of other Englishmen. Surely, this is a case of nerves that needs medical attention. It is noticeable, though, that the great majority of hotel waiters, all over the United Kingdom, seem to be Germans. This is more noticeably the case in Ireland and Scotland than in England.

Possibly this nervous condition may have something, indeed much, to do with the evidently waning popularity of the present Liberal administration. The leading papers seem very largely to be—as the English put it—"in opposition;" that is, against the Government, and they are very bitter indeed in their denunciations. In fact, the conditions and very many statements remind an American of our own famous campaign of 1896, with all of its political gall and wormwood. Indeed, a speech made by Lord Lansdowne, a few days ago, against the financial programme of the present Government, reminded the writer so forcibly of what he heard at home in 1896, that it was hard, indeed, to realize that the speaker and audi-

And let no mistaken American suppose that we of "the States" monopolize political campaign bitterness. There are still points our British brothers can give us, and things they can teach us. For instance, we have gotten happily beyond the era of spoiled vegetables and ancient eggs as an argument in political meetings, but our British brother is still in that medieval stage of development. And always remember that the good and hardy old word "Billingsgate" was an English invention, and the fact, as represented by the word, still survives in English politics.

But nervousness with regard to Army and Navy is not the only factor in the declining hold of the Liberal party on the English nation. Mr. Lloyd-George, the leader of the Liberals in the House of Commons, has constructed and is trying to have adopted a financial measure of such astounding Socialistic character that it makes the wildest dreams of the Democratic party in 1896 and since seem almost like ultra conservatism. In fact, one wonders what would really come to the country if the "Budget" should be adopted just as the Chancellor of the Exchequer proposed it. And then he wonders whether that good man ever meant it to be adopted, or was only doing what now and then has been known to be done by the "honest politician," namely, "playing to the galleries." Such things have been done, even in "honest America," and possibly Mr. Lloyd-George is not above it. The writer can only express his devout wish that, for the sake of England's old traditions and old standing in the world, the present Government, with all its plans and purposes, may soon pass into the limbo of things that were. And unless all signs fail, that desirable consummation will not be long in coming to pass, for all the "by-elections"—as the English call the elections to fill vacancies in a sitting Parliament—are going against the present Government.

And speaking of governments, if governments can be judged by their fruits, then Edinburgh must be the best-governed city in the world, because it is certainly one of the most beautiful and best-kept cities on the face of the earth. Even sedate Baedeker—devoid of all enthusiasms—admits that it is "one of" the most beautiful cities in Europe. Princes Street is a picture that one will carry in mind to his life's end, and Calton Hill furnishes a view that one would travel far to see. But to wander

history, poetry and literature. It recalls that puzzle of all history—Mary Queen of Scots, and John Knox, and Moray, and Bothwell, and Scott, and Burns and Fergusson, and Adam Smith, and Ramsay, and the Covenanters, and the so-called "Martyrs" of the civil war and hundreds of others. And in most unexpected places you literally stumble on the Canongate Tolbooth and the Canongate and Grey Friars' churches, and St. Giles', and the Courts of Law and old Parliament House and the "Heart of Mid-Lothian," and even Holyrood itself; and over all, and pervading all, towers the great and conspicuous Edinburgh Castle," the epitome of the history of Edinburgh and Scotland. Indeed, to walk through the streets of the "Old Town" and to recognize High Street and the Canongate and the Grass Market and the Lawn Market, with its suggestions of the Porteus riots, and to recall the fierce fury of Catholic and "Prelatist" and Covenanter, is a notable lesson in history. In strolling on and on in the streets and "wynds" of the "Old Town," passing the University—that has turned out so many lawyers and doctors and preachers and men of science and literary men of world-wide reputation, one is tempted to forget the very age in which he lives, and revert to a splendid past—the past of Scott and Burns and Lockhart and Adam Smith and the "Edinburgh Reviewers." They all pass in review as one reads the names of houses and churches and streets, and even the very signs on the shops. The new city is beautiful, but the Old Town is full of Scottish history and literature and romance and chivalry and religion and love and hate. One sees the window perched above the tremendous precipice, from which the infant James VI was daringly let down in a basket to circumvent his mother's foes, and the dark prison in which poor Argyll awaited his foreordained doom, and the very pulpit from which fierce and self-willed Knox thundered, and the spot where all that is mortal of the immortal Adam Smith lies, and the stone on which the Covenanters—hard and stern and uncompromising—pledged their faith each to the other; and a hundred other places, each as dear and sacred to the reader of history. And it is all preserved so sacredly and faithfully, and so reverently cared for and tended with such faithful piety, that one learns to love the people and the city government that can so sacredly tend and care for the memorials of its imperishable past. Edinburgh is not a city to be seen by the "tourist" in a day or two; in which a visitor may walk through Princes Street and visit Calton Hill and Holyrood and the Castle, and then on to other sights; but it ought to be fondly walked, over day after day, in slow and leisurely fashion by one who loves all its great traditions and quaint localities, till the very atmosphere of the Old Town shall soak in and remain as a part of one's imperishable memories. And with all its greatness and historic past, the present generation of Edinburghers are so courteous and kindly and sweet-spirited that to turn to any of them for help and information in time of need is a positive pleasure. A part of a day spent in a beautiful Edinburgh home, treated with generous courtesy and surrounded, as by an atmosphere, with kindly hospitality, will always linger as a delightful aroma in the mind of this traveller, and will help to make Edinburgh one of the beautiful memories to endure as long as life shall last. Ayr, Oban and Inverness are quaint and beautiful cities, but Edinburgh is easily queen of them all, and is more than worth all the time that the traveller can give to it.

Of course, one of the factors that has helped to make Edinburgh classic is the genius of Sir Walter Scott; but nowhere does one see the power of this genius more clearly displayed than at Melrose and Dryburgh. Here you literally walk in the footsteps of the great poet and romancer. Not even in "The Lady of the Lake" country is his power and personality more apparent. It is a country of surpassing loveliness, but it owes its repute and world-wide knowledge to the splendid Wizard of Abbottsford. It was the power of his pen which rescued it from oblivion and decay and made it the shrine of the world's pilgrimage. He rescued its history and revived its traditions and rewrote its legends, and clothed the whole country-side with the magic of his poetry. Melrose Abbey is as beautiful as a dream, but the world had forgotten its beauty till the "Lay of the Last Minstrel" recalled it in all its pristine charm. And Dryburgh Abbey was forgotten and forsaken until the world began to make its pilgrimage to the grave of the loyalest son who ever dreamed and wrote for the renaissance of the forgotten beauties and glories of his native land. To-day pilgrims by the thousands pour through the hoary gates of Melrose and the beautiful paths of Dryburgh, but it is chiefly a tribute to the splendid genius of Scott and not to the great and saintly men who founded and built and lived and died for those great abbeys. Scotland has splendidly honored Sir Walter Scott. She has given him beautiful and stately monuments, but she has never done for him one thing more than he rightly deserved at her hands.

And speaking of writers, few countries have fared better at the hands of her literary sons than has Scotland. As a mere example: Adam Smith and Burns and Scott have not only made her name widely known to the world, but to-day they are positive financial assets to the country, in that they carry into her borders, every year, thousands of ardent pilgrims, who pay gladly their tribute to the native land of these great writers. And it is a curious proof that mere financial, or material, or business genius and success is utterly ephemeral, but intellectual and literary success and genius goes on forever and becomes greater and greater with the lapse of time.

The men who built Scotland's cities and created Scotland's business are forgotten; but the men who wrote Scotland's books and shaped Scotland's mind are better known in death than in life, and become greater and greater with the passing years.

It is a notable commentary on the relative value of material success and intellectual power, and might well be a lesson to the men of to-day who are in danger of a mistaken and misplaced emphasis.

### Pamphlets Received.

From the Rev. Edward R. Rich, D. D., secretary, Journal of the 41st annual Convention of the Diocese of Easton.

From the Rev. Thomas J. Garland, secretary, Journal of the 125th Convention of the Diocese of Pennsylvania.

From Mr. Oscar C. Foster, secretary, Journal of the 37th annual Council of tion of the Diocese of Central Pennsylvania.

From the Rt. Rev. William M. Brown, D. D., Bishop of Arkansas, Journal of the 37th annual council of the Diocese.

An address delivered by the Ven. Archdeacon Robert Nelson Meade, Secretary of the Pittsburg Sunday School Institute.

From the Rev. A. J. Holworthy, secretary, Journal of the fifth annual Council of the Diocese of West Texas.

### Spiritual Phenomena in the Light of Electrical Science.

To the Christian, spiritual communion is such an axiom of his religious life, that he is sometimes apt to accept this inestimable privilege without attempting to understand the working of such a mystery. He believes that God speaks individually to him, putting into his mind "all holy desires, all good counsels," yet if he were asked to explain how this could be, he would often probably be at a loss to do so.

Most of us, I suppose, think of it in some vague way as an "action at a distance," just as in the early days of electrical science, the attraction or repulsion between two charged bodies or two magnets was accounted for, and probably our efforts to understand this wonderful phenomenon stop short at that point.

But to-day the scientific attitude of mind has so permeated every department of knowledge that we are not content with merely accepting any phenomenon as a fact, but endeavor, if possible, not only to discover the causes that are at work to produce the observed effects, but also to ascertain the mechanism by which such effects are brought about.

Although, in matters of religion, faith is the paramount necessity, yet it is always a benefit to find any objective evidence which tends to confirm what has been accepted by faith, for the fact of finding that one thing which we have thus accepted has proved to have at least its analogue in a natural phenomenon well understood by Science, must inevitably give us an increased confidence in adhering to other beliefs which we have received purely by faith.

Can we, then go further than the spiritual life, and it would be merely to accept the belief that God does communicate His thoughts to man? Has Science, which has helped us so much to understand other phases of our spiritual life, nothing to say about this particular one? Surely not! "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made."

In his fascinating and suggestive book, "Natural Law in the Spiritual World," Professor Drummond has remarked that "the material for Parable lies unnoticed and unused on the field of recent Science in inexhaustible profusion." That book is a contribution from Biology to Religion, throwing a flood of light on many phenomena of the spiritual life, and it would be strange indeed if electricity, that branch of physical Science which has to-day penetrated more deeply into the realms of the unseen than any other, could not do something to help men to a clearer understanding of some of the mysteries of Life.

Till within comparatively recent years there was probably no phenomenon in Nature which would throw much light on the "mechanism" of spiritual communion, but of late one branch of Science has been developed and made familiar to the general public, which it seems to me may do so. Much has been written on the subject of electric waves from the time when Hertz first experimentally demonstrated their existence in 1888, up to the present day, which has witnessed the successful working of etheric or wireless telegraphy; but no one, as far as I am aware, has pointed out what may, at any rate, be a most striking analogy to that phenomenon of the spiritual world which we are considering.

Etheric telegraphy has shown us a sending apparatus throwing out into space a train of waves which are conveyed by the ether—that imponderable medium which pervades the universe—and impinge on some receiving apparatus many hundreds of miles distant, which, by its marvellous sensitiveness to these waves, is able to receive the message despatched so far away; so that there is established a perfect means of communication without any visible connecting link by which it is brought about. Already this wonder, which such a few years ago would have been regarded as an impossibility, is a commonplace of our existence.

And now looking from the things that are made to the invisible things which we are seeking to understand, does it not seem that we have here at least a conceivable representation of how the spiritual force we believe in may be exerted?

It does not do to press an analogy too far, but the more facts it is capable of elucidating, the more useful it becomes. Let us, therefore, consider one or two well-known phenomena of the spiritual life which the present analogy might serve to explain.

We have been able, from our observation of the working of wireless telegraphy, to form a conception of God transmitting His will in thought throughout His universe, and these inspirations acting on the minds of men here on this earth. To all men, if they willed it so, such inspirations might come, but alas! all do not receive them. It is one of the strangest traits in human character that man, to whom such a capacity for apprehending God has been given, should be so often utterly irresponsive, and still worse that he should be contented to be so. But if we further consider the electrical analogy, we see at once the explanation and the reason why he must ever remain thus, unless his mind undergoes a radical change.

In wireless telegraphy, in order that two stations should be able to communicate with one another, it is necessary that the apparatus at the receiving station should be "tuned" to that of the transmitting station, which is sending out waves of a particular rate of vibration. This tuning is done by suitably adjusting the electrical values of the receiving apparatus, which will then be sensitive to the waves which fall upon it, whereas the apparatus at another station in close proximity, but not so adjusted, would entirely fail to respond. So we have a radiating circuit sending out a train of waves through space which fall upon, perhaps, many receiving circuits, all of which have a potentiality for response, but only those actually do respond which have been tuned to the radiating source.

And so in the spiritual world we see that there is no arbitrary selection at work conferring on some the privilege of hearing the voice of God and denying it to others; it is only that the latter are not in unison with the mind of God, and are therefore unable to respond to those mysterious undulations traversing the realms of space—the breath of the Spirit. Sin has made them irresponsive, and they must continue so until they have, with humble and contrite hearts, besought the Lord and Giver of Life to tune their souls to His. And as we think over this, a new light seems to come to the familiar words, "They have ears to hear, and hear not."

And just as the tuning of two stations to each other's signals renders it more or less difficult for another not so tuned to interfere, so when man by the harmonizing of his will with the Divine Will has been able to enter into correspondence with God by inspiration and prayer, it becomes difficult for the world to interrupt that communion. For "the world knoweth not God;" it is out of tune with Him, and its discords fall unheeded on the ear which is only listening for the voice of God.

So far, then, we have tried to trace out an analogy between the spiritual phenomenon of communion between God and man, and a natural phenomenon with whose working we are familiar and which we can readily comprehend. And to some it will perhaps seem that there is nothing more in all this than a helpful analogy; but useful though it may be in this way, if we think much about the matter, we cannot help wondering whether something very similar to this may not be what actually does take place.—John F. Coote, in the London Churchman.

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

## Dr. Eliot's New Religion.

Mr. Editor: I have been so interested and gratified by the response of the lay press to the recent expressions of Dr. Charles W. Eliot, upon Religion. The grasping of spiritual things by the intellect has always been a failure, and an offence. Art thou a Master and knowest not these things?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

RHODA B. BEIRNE.

## The Church in China.

Mr. Editor: It is within the hour that I have read your editorial of May 22, concerning Information vs. Exhortation in missionary matters. The sentiments expressed there have awakened a response in my soul, and I am moved to contribute my quota of the "information" that is thought so desirable, and to "do it now." So here is a little about one tiny corner of the great field:

Our little bit, relatively hardly even a "patch," is a bit of the northern part of the Province of Kiangsu, under Bishop Graves, of Shanghai. More definitely, it is that part within a rough thirty mile radius of the city of Yangchow—a city with which, of course, any well-informed person would blush to own himself unfamiliar. This radius includes the cities of Chinkiang, Taichow, Taishing, Kaoyu, Shaopei (I am liable to spell that differently each time I write it), Icheng, Shiherhui, Tienchang in Anhui Province, and, as the circumference is very rough indeed, it stretches out to include Nanking—Nanking, known and loved of all.

Until last year, this section of the Province was untouched by our (your) mission. (The "Your" is inserted by way of making the information I am giving you more definite, more vivid; the word "your" meaning: "belonging to you," "ought to be maintained by you," etc.) This year a team is at work here; a team somewhat Conestoga-like and thin, but still capable of fair work if well fed and curried.

Our coming here was not in response to any invitation, though the intention was crystallized, so to speak, by an invitation to Kaoyu, twenty-odd miles north of here. That place, however, seemed too small to be made a central station, so Yangchow was decided upon, with Kaoyu for an outstation.

It was not so easy to get started here; for in China it is not the simple

matter to rent a house or buy a bit of land that it is in the United States. The Rev. Mr. Fu, a Chinese priest, kindly lent to us by Bishop Roots, of Hankow, came here in February of last year, and spent a month in a vain effort to secure a house. There was no particular dearth of vacant houses, but nobody seemed anxious to have the Church for a tenant. The Methodists had a small house here vacant, which they kindly put at our disposal temporarily, so in March, Mr. Sinclair and I came up, and disposed ourselves in that house, to get ready for work and hope for the best. We occupied ourselves with the language, while Mr. Fu walked the streets and drank tea with all and sundry in his unremitting efforts to secure a house for the mission. I have never seen a man stick more faithfully to a difficult job than did Mr. Fu in his search for a house, nor show less discouragement under trials. Finally, in May, one was secured, into which we moved and in which we have lived since. It is a great big old shack, spreading over a good part of an acre of ground, and in pretty nearly as good condition as a semi-respectable barn in Fluvanna.

Services and preaching have been held here ever since we moved in. Then, in August, the School for Boys was opened. The first term we had eleven entries; this second term, we have twenty-six. One of them is a boy who was last year in a school of our Mission in Kiukiang and is a "cathechumen," or learner, preparing for baptism.

This house is fairly good for any purpose except to live in; for that it is pretty bad. Last winter Mr. Sinclair and I felt a chronic conviction that we were on the verge of freezing to death, and nightly bade each other an affectionate farewell, occasionally adding final details about our last will and testament. Since spring has come I have concluded that we had a singularly healthy winter; though I do not want to pay that price for health again if I can help it. So we have been on the lookout for opportunity to purchase land to build on, or failing that, a house that we could alter and make decently habitable. Last winter came the chance to buy land, and in April, after the almost interminable process of bargaining had been survived, we became possessed of a nice plot of ground. Now we are getting ready to build, but with little prospect of getting the house done within the present generation; so the awful prospect of another winter in the open air is before us.

Meanwhile we have been getting on our feet with the language, and had been looking around the country a bit. When, in February, our staff was increased by the addition of Mr. Gill and three catechists (lay preachers), we began a campaign in the country. A boat was hired by the month, and every week a trip is made within our thirty mile radius. In March, Mr. Fu was detailed to Nanking, where we have a nucleus of Christians and good prospects; and we are now making efforts to locate a catechist in both Taichow and Chinkiang, in which latter city we have one lonesome family of Episcopalians.

This about brings me up to date, but it is by no means a complete account of what has been done. The biggest thing accomplished has been the making of friends. Let me tell you somewhat of how Chinese sentiment may change. The first time the

whence I was repulsed with great rudeness. When we had been living here only a few weeks, the same man called, and later invited me to tea with him! That shows how, by simply living in their midst, prejudice may be overcome and friendship won. Just to spend time making friends is very excellent work, and sometimes it is nearly all one can do at first. It is thus that men are brought to take an interest in our message; that is rarely accomplished through the preaching of a stranger. Let me also tell you how that has worked in the school here: One day last summer I was on the train, and a decent looking young Chinese kept looking at my book in such a way that I thought he must know English, and I inquired. He turned out to be a student in the Government College in Soochow, and, as it chanced, a Yangchow man. In a few days he called with his father, an expectant official, who entered his younger son in our school. Once our postmaster was absent for a few days. I called on his substitute, and to be civil, asked him to tea. He had relatives here, and the next week he brought to enter in the school, one of the best boys we have got, a boy with money, and who will probably go to St. John's College, and has the making of a fine scholar. Once recently Mr. Gill got into conversation with a young Chinese, who promptly brought his brother to our school. And so it is all along the line; the first work is simply to make friends. Our prospects now show a different complexion from what seemed before us when we first came here.

Last week two of our boys came in and wanted to enroll themselves as "Learners," which is the first fruit of our work; and last Sunday I baptized one of the boys who came up here with me from Soochow, a boy I have long been praying for.

BENJ. L. ANCELL.

Yangchow, China, June 29, 1909.

### A Prayer For Christian Unity For Deaf-Mutes.

O Lord Jesus Christ, who saidst to Thine Apostles, Peace I leave with you, My Peace I give unto you; grant that our brethren of the deaf-mutes, who are too few for divisions, may be spared the evils, which at present afflict the Church, Thy Body, in its divided condition; that they may, with their hearing fellow-Christians, earnestly, with prayer, seek the unity for which Thou didst pray, "that they all may be one;" and may be joined together in one holy fellowship, so there may be no more divisions among God's people, but one Lord, one Faith, one Baptism, one God and Father of us all; that all may be united in heart and life, and worship and teaching, and obedient love towards Thee, who with the Father and Holy Ghost, liveth and reigneth, One God for ever and ever. Amen.

The numberless temptations that beset the pathway of business men in this age of commercialism, so called, make opportunities for the true disciples of Christ to show forth the beauty of holiness. These temptations induce watchfulness and develop strength, coming under the operation of

# Church Intelligence.

### CALENDAR.

**August.**

1—Eighth Sunday after Trinity.
6—Transfiguration.
8—Ninth Sunday after Trinity.
15—Tenth Sunday after Trinity.
22—Eleventh Sunday after Trinity.
24—St. Bartholomew's Day.
29—Twelfth Sunday after Trinity.

### Collect For Tenth Sunday After Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

## Foreign.

### The Bath Pageant.

"No man who has studied the past can despair of the future," says Macaulay. This truth and the fact that every pageant is unique in its characteristics give sufficient answer to the objection that pageants are now "overdone." It is the essence of each of these civic displays that it imitates no other one.

"The Queen of the West" was stirred from hill to dale last week when, through gaily decorated streets and enthusiastic crowds, the Duke and Duchess of Connaught, with the Princess Patricia, the Marquis of Bath, who was president of the Pageant, the Bishop of Bath and Wells, with Mrs. Kennion, and other county and civic magnates, drove to the fair fields of Victoria-park, which spreads its wooded and flowery acres over the centre of the city, to attend the opening performance on Monday, July 19. Daily, until the close on the 24th, eager crowds filled the grand stand and the adjacent enclosure.

Ecclesiastical history dominates every stage of England's development, so that every Pageant contains a strong Church interest. None more so than Bath, famous through the ages for her Church traditions. The Bath clergy have been active during the seven months of preparation, and Mr. Frank Lascelles, master of the Pageant, found religious interest pervading his material like a golden thread. The Rev. Prebendary Boyd, rector of Bath, was chairman of the Chief Committee, vice-chairman of another, and an active member of nearly all.

Following closely upon the millenary ceremonies at Wells Cathedral, Bath's sister city of the See, and the conveyance to the Church of the stately ruins of Glastonbury Abbey—mainly effected by Bishop Kennion—the Pageant at Bath, a neighborhood rich in historical, architectural and antiquarian interest, has been an event most interesting to Churchmen, and one that will add to the Western counties a glorious record.

Many supplementary attractions were offered during the week to visitors, the most interesting being a collection of documents, wills, chantry, bequests, ancient books, missals, and specimens of early typography, with a remarkably beautiful model of the Bath Abbey

We hope there will be a prompt and liberal response to the appeal made on behalf of the Society for the Relief of Persecuted Jews. Additional funds are needed to carry on the work of this Society; and to curtail the work of relief, so urgently needed, would be a sad necessity. The reports from the Society's workers show how greatly the relief given is appreciated. The Society's lady Visitor at Jerusalem writes: "I have given away nearly all the clothing that is suitable for warm weather. I have been visiting in the town. Poor things, some of the people live in rooms two flights of stone steps below the level of the street, and so dark I had to have a lamp to see my way. In one or two were very old women whose rooms were no bigger than a good-sized cupboard, and hardly anything in them. I invited them out to my house, and gave them some clothes and food stores. Three hundred and seventy-one women and children shared in the last distribution of rice, coffee, sugar, and soap."

### Babies as Churchgoers.

In the Orsett Deanery Magazine, a subject of thrilling interest is being discussed—Should Babies be taken to Church? Of course they must be taken there to be christened, but that is not the question. Should they be taken to ordinary services? That is to say—May the mother who, too frequently intermits her church attendance, plead that she cannot come because she cannot bring the baby with her, and she has no one to leave it with? As the Vicar does not see his way to provide help for all the mothers so situated, he boldly declares, "I do not object to mothers bringing their babies to the ordinary services; on the contrary, the clergy are always pleased to see them. If babies are kept awake beforehand, they will sleep through the services quite peacefully." Just as adults (he does not add), whether kept awake beforehand or not, often find no difficulty in sleeping through a sermon. It seems that the subject arose through a misunderstanding of something he had said on the subject of the attendance of babies at confirmations, weddings, and such like functions. He thinks they are out of place on such occasions.

Among the intercessions in the July intercession paper, issued by the Confraternity of the Blessed Sacrament, are the following: "That the Holy Eucharist may be more frequently offered for the Repose of the Souls of the Faithful Departed;" "That there may be a more widespread belief in the Catholic Doctrine of the real Presence and of the Eucharistic Sacrifice;" "That Fasting Communion by Priests and People may be universally practiced;" "That Evening Communion may cease," especially in some score of districts which are specified by name; and "That obstacles to the Reservation of the Blessed Sacrament for the Sick may be removed, and that the use of Holy Unction may be restored throughout the English Church." It is hardly necessary to comment upon these several petitions; it is sufficient to mention them to show how thoroughly the C. B. S. is out of harmony with the conception and principles of the English Church, a fact which becomes still more apparent from the following notice on the cover of the magazine: "For priests-associate only. 'Recent Decrees of the Holy See concerning the before the Council of C. B. S. on February 11, 1909. Priests-associate desirous of obtaining a copy of the above paper must apply to the Secretary-General."

Friends of the Bishop of London have raised a fund of about £1,000 for the portrait and replica of the Bishop by Professor Sir Hubert Herkomer, R. A. The replica, at the Bishop's request, was delivered to his mother, Mrs. Winnington-Ingram, and now hangs in her house at Bournemouth. The original portrait, which was exhibited at the Royal Academy in 1908, is now in position at Fulham Palace, and bears the following inscription: Arthur Foley, Lord Bishop of London, 1901. The gift of nearly 2,000 friends, in commemoration of his 50th birthday.

Cardiff is now gay with its National Pageant by which it is hoped that a good deal of interest will be aroused in Welsh history. A great deal of expense has been incurred and the whole thing is on a very large scale. St. David and a considerable number of Bishops and Saints, real and legendary, are being represented.

## American.

### "On To Providence."

Arrangem nts for the 2t4h National Convention of the Brotherhood of St. Andrew, which is to be held in Providence, R. I., from October 13-17 next, are progressing rapidly, and it is hoped that not only many men and boys who are members of the Brotherhood are preparing to go "On to Providence," to attend the Convention, but that many men and boys not members of the Brotherhood are also arranging to attend, as they will be entitled to all the advantages of the Convention, except the right to vote, and as the President of the Brotherhood has so wisely said:

"Those who have not attended a National Convention of the Brotherhood of St. Andrew, only half know the Brotherhood. The best investment a man can make is to attend one of these Conventions; he will go back to his parish and to his work with a wider horizon, a deeper purpose, and a more determined courage than he had ever imagined possible."

Many speakers of world-wide reputation will adress the Convention. The opening session, on Thursday morning, will be addressed by the Rt. Rev. William N. McVickar, Bishop of Rhode Island. Each noon time during the Convention mass-meetings will be held at the Providence Opera House, one of which is to be addressed by the Rev. Dr. Floyd Tomkins; also Mr. George Wharton Pepper, of Philadelphia, will speak, on Saturday evening and also address the boys' mass meetings Sunday afternoon. Rev. Dr. Bull, the boy expert from Mirfield, England, will speak at several of the meetings.

Hotel rates, for lodging and board, are from $1 to $2 a day, and rooms from $1 to $4 a day. The committee will furnish 500 comfortable rooms in church families, at reasonable rates. Boarding houses will furnish room and board at $1 a day, and the Juniors will supply rooms at 25 cents a night.

Arrangements have been made for sight-seeing trips on October 18 and 19. On October 18 there will be an automobile ride and a genuine Rhode Island clam bake.

Mr. E. Walter Roberts, Assistant Treasurer of the Board of Missions, sends out gratifying information concerning the increase of contributions from all sources, to August 1. That increase is $97,700. From September 1 to April 1, the increase was $26,000. By May 1 it had dropped to $7,700; but by June 1, it had risen again to $27,500, and on July 1 it was $73,000; and now, as stated above, it has reached $97,700. Mr. Roberts says:

"This increase is from all sources. From parishes and individual contributions has come more than half the increase, or $50,000; from the Woman's Auxiliary, $20,000; from the Woman's Auxiliary United Offerings, $12,000; from the Sunday Schools, $9,000, and from other sources $6,000. Evidently large numbers of Church people everywhere have welcomed and acted upon the suggestion that larger gifts for the current work of General Missions should be made as a memorial to our late Treasurer of the Board of Missions, Mr. George C. Thomas. We sincerely hope that this rate of increase may be continued and improved upon until the close of the fiscal year, in order that the threatened deficiency may be averted or reduced to a very small amount. Many parishes and dioceses we know are making special efforts to complete their apportionments, and as it has been practically determined that the meeting of the Board of Missions will be postponed until September 28, the books of the Society will be kept open until that date, in order that every effort may be made in parishes and by individuals, to secure and send in still further offerings.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop

### All Hallows Parish—Diocesan Statistics.

The old historic church at Snow Hill, Worcester county, Md., of which the Rev. A. M. Rich is rector, after two hundred years will make a move in the line of progress. The cemetery will be surveyed and a plot made, to give the parish a record they have never had. Many of the old graves have no mark of identification.

The congregation has taken quite an interest in the Five Million Dollar Clergy Relief Fund. A contribution of $205 so far, has been given, with more to follow. This congregation was the first in the Diocese to contribute to the Fund.

The Rev. Thomas B. Barlow, rector of Christ church, Cambridge, will spend his vacation during the month of August on the Hudson River, New York. The Sunday School recently held its annual picnic at the Kildare farm, to whch they were conveyed in the yacht Hambrooks. It was a very enjoyable day to the little ones.

The resignation of the Rev. Levin T. Insley, rector of the parishes of East New Market and Vienna, is just announced. Mr. Insley has accepted the place of assistant at St. John's, Georgetown, D. C., and will enter upon his work in September. He was ordained to the priesthood April 20, at St. Peter's, Salisbury, and has been in charge of these parishes about a year.

The Diocesan Journal, Rev. E. R. Rich, D. D., secretary, is just issued. The summary of Diocesan statistics for 1909, is as follows:

Clergy received, 3; transferred, 3;

deceased, 3; ordained Deacon, 1; Priest, 1.

Present numbers — Bishop, 1; Priests, 34. Total, 35.

Candidates for Holy Orders, 2; lay readers reported, 10.

Parishes, 37; missions, 25; rectories, 31; parish houses, 13.

Baptisms—Infant, 211; Adult, 17. Total, 228.

Families reported, 2,167; baptized members, 8,207; parishioners, 8,994; confirmed, 186; communicants, 3,984; marriages, 62; burials, 174.

Sunday Schools—Officers and teachers, 297; pupils, 1,903.

Contributions—Church at large, $2,745.32; diocesan, $3,293.10; parochial, $50,180.22. Total, $56,224.64. Total property, $487,163.54.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Parish Day At Old Fork Church, Hanover.

The most notable occasion in the Diocese, during the past week, was the Parish Day celebration of St. Martin's parish, Hanover county, which occurred at the Olk Fork Church on August 6 (Transfiguration of Christ).

The day was pleasant and bright, and people began to assemble from all parts of the parish, which contains four churches and is one of the largest in any of the country districts in Virginia. The Rev. J. F. Burks is rector. The first service in the morning was that of confirmation, at which two candidates were confirmed by Bishop Gibson. This was followed by the Holy Communion, the Bishop celebrating, assisted by the Rev. Messrs. J. F. Burks and Everard Meade, D. D. The sermon was preached by the Rev. Dr. Meade. His text was Deuteronomy 8: 2, and he pointed out the striking fact that the remembrance of God's goodness was one of the chief factors in the development of love for Him in the hearts of His people. This he illustrated by the history of the venerable church and parish in which he was preaching, which throughout the many years of its history had been richly blessed by the presence of the good and holy men and women of the household of faith and their great works for the uplift and peace of the people. He gave many interesting details, from the time when the famous Rev. Samuel Davies, of Colonial times, and afterwards President of Princeton University, preached in the old pulpit, with Patrick Henry as one of his listeners, who received from him some of the inspiration which made him one of the greatest orators of the wirld, to the time of the Rev. Horace Stringfellow, who was rector during the days which stirred men's hearts in later years.

The old church throughout all has stood as the emblem and influence of "the peace which passeth all understanding." The speaker referred to the preachers in the early days of Virginia's history, and corrected the commonly received impression that they were not true and godly men, as a rule. He referred, as an evidence of this to the many colonial churches (fifty from the lower tidewater to Washington) and the godly men and women who sprang from their influence—proving conclusively the righteousness of the early ministry in the land.

The sermon was listened to with deep interest by the great congregation, and much enjoyed by all.

After a delightful and bountiful dinner, under the great oaks about the church, the congregation reassembled. There was a special service for confirmation for a candidate who came from afar and who had been unable to arrive in time for the morning service. At the congregational meeting which followed, the rector of the parish presided. Brief religious services were held.

Mr. Rosewell Page read many letters from Bishops, former rectors, other clergy and erstwhile members of the parish in the country far and near, expressing regrets and being unable to be present, and praying God's blessing on the meeting.

Professor Berkeley Minor, of Stuart Hall, was then introduced as the speaker of the occasion. His address was deeply interesting and delivered in the clear and attractive manner which is particularly pleasing to a large crowd. He, too, mentioned many facts in the history of the old church, which have helped to make it a great church. While calling attention to the ministers and people of very early days he dwelt especially on more modern times, when he himself was among the parishioners. His personal reminiscences in connection with the rectorships of the Rev. Mr. Bowers and some of his successors will not soon be forgotten. Particular emphasis was given to the old and honored families in general, and some of the members in particular, who figured prominently in the history of Church and State.



OLD FORK CHURCH,
Hanover County, Va.

The beautiful memorial tablet on the east wall of the church to the Rev. Robert Nelson, D. D., for thirty-five years missionary to China; Col. William Nelson, and Major John Page, great and brave men, was suggestive of the appropriateness of the speaker's remarks.

The presence in the congregation of Mrs. Elizabeth Page, the oldest member of the church, whose influence is one of its greatest factors for usefulness to-day, was gratefully referred to and appreciated by all. The speaker dwelt upon God's goodness to His people, as displayed in the history of the church, and urged more earnestness in the work, particularly that of sending men into the ministry as it had in the past. Fork church having been honored by some very great men in the Church.

The next speaker was Bishop Gibson, who expressed his deep gratification at the meeting, and the earnestness and aggressiveness which it indicated. His address was a particularly happy one and was much enjoyed.

Brief addresses were made by the Rev. William E. Evans, D. D., and the Rev. John Moncure, D. D., and Captain Meade, of Louisa county, and the Rev. Mr. McSparren, of the Methodist church. All were in a happy vein, and expressive of gratitude to the God of our fathers in what He had done for them, and for the heritage of righteousness which they had bequeathed to the generations of the future.

The day was successful in every particular, and one could not but hope that such a custom as it represented would be adopted throughout the country. The influence of the righteous ones gone to their rest is ever potent in the hearts of those who love their memory, and the great work of to-day is assisted by the knowledge that as did they, so may we fight the good fight of faith, and through Christ win the victory.

The clergy present were Bishop Gibson, Rev. Messrs. J. F. Burks, Thomas C. Darst, John F. Coleman, Everard Meade, D. D., John Moncure, D. D., to whom a glad welcome was given, to the Rev. Mr. McSparren, of the Methodist, and the Rev. Mr. Brooks, of the Baptist church.

### Vestments for Bishop-Elect Lloyd.

Lest the women of the Virginia Branch may feel slighted, it is due to all its members who are so personally and to be officially interested in the Bishop-Coadjutor-Elect to know that they, too, share with Indianapolis and all other branches in the privilege of presenting the robes to Dr. Lloyd as a slight recognition of his great work for Missions and his ready interest, at all times, in the Woman's Auxiliary.

Your President was not solicited, only kindly notified, as to the plan, which was to be kept private, but she knew her women too well not to give them this opportunitl to unite with other branches in the gift. This notice will answer the many enquiries received.

S. STUART,
Secretary Virginia Woman's Auxiliary.

During the early summer, services were held at the chapel at Orkney Springs, Virginia, by Bishop Gibson. The services at present are in charge of Mr. Atkinson, one of the guests at the Springs and a lay reader.

The Rev. Guy Douglas Christian and his wife have set out for Seattle, where they will spend a few days, and then take a steamer for Nome, Alaska, where Mr. Christian will be employed in missionary work, under Bishop Rowe. Mr. Christian, until recently, was an assistant at Grace chapel, New York City, and at one time had charge of St. John's parish, West Point, Va.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### The Missionary League—Rev. Hunter Davidson to take Charge of Hinton and its Missions—Services at White Sulphur Springs—The Diocesan Apportionment.

The matter of most general interest at present in the Diocese is the progress of the Missionary League. The League, formed in June, to number by August at least one thousind persons, giving at least one dollar each to a fund to be used to meet imminent shortage in both the General and Diocesan Missionary treasuries, has been pushed with vigor in most of the parishes and missions, and can be said to have proved a success. On July 30, with eight of the rectors yet to be heard from, the Leaguers enrolled num-

bered 956, with $1,119 paid into the Bishop's hands.

Some seven years ago the Diocese of Southern Virginia yielded us for service in West Virginia, the rector at Pulaski, and Rev. John S. Alfriend became the rector of Zion church, Charleston. During his years of service he has endeared himself to the large membership of the parish and to the people of Jefferson generally, and by his genial personality and faithful service proven himself a worthy successor of Mead, Tucker, Gravatt and Coupland. Now Southern Virginia is claiming her own and seeks to have him accept St. John's, Roanoke, and West Virginia is fearing she may have to yield him.

Amid our losses and prospective losses of manly men to other fields it is gratifying to note that Rev. Hunter Davidson, son-in-law of our lamented Gen. Wm. H. Craighill, has accepted the charge of Ascension church, Hinton, and its associated missions, and expects to be in charge by the middle of September. This will enable him to be present at the next meeting of the Kanawha Convocation, which is to be held at Ronceverte, September 21-23.

The summer schedule of services in St. Thomas' church, White Sulphur Springs, has been in operation since the beginning of July, and the following clergy have officiated: Bishop Gravatt; Rev. Dr. Moore, of Parkersburg; Rev. Otis Mead, of Richmond; Rev. A. B. Mitchell, of Parkersburg, and Rev. E. P. Dandridge, the minister-in-charge.

The progress of the apportionment, as reported by Mr. E. Walter Roberts, the assistant treasurer of the Board, shows that the Diocese, up to July 1, had paid $2,062.11 of the $2,500 apportioned, leaving $437.89 to be sent by some twenty-five or more parishes and missions owing yet about $650. It is safe to say West Virginia will hold her honorable place among the paid in full Dioceses, if, as said in our last, there are no laggards or forgetters.

J. S. G.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### St. Mark's Church, Montvale.

Two years ago the Rev. Archer Boogher, rector of Christ church, Roanoke, began to interest himself in St. Mark's church, Montvale, Bedford county. The church had been closed for a number of years and was in a dilapidated state. Mr. Boogher visited the people, held services when possible, and the result is seen. The people were stimulated to exertion, and with the aid generously given by Church people elsewhere in the Diocese, they have restored their church to a presentable condition and have beautified it. Good congregations attend Mr. Boogher's services, and he will have a number of persons to present to the Bishop for confirmation when he makes a visitation to the Church.

### Dr. Barr Called to New Orleans.

The Rev. William A. Barr, D. D., rector of St. Paul's church, Lynchburg, has been called to Christ Church Cathedral, New Orleans. This is one of the strongest and most beautiful churches in the South, and the vestry could have made no better selection. Since his rectorship at St. Paul's, that church has made notable progress. Dr. Barr's acceptance of the call would mean a loss to the Diocese of Southern Virginia and a great gain to the Diocese of Louisiana.

The Rev. Francis R. Lee, of Smithfield, preached at St. Peter's church, Norfolk, last Sunday.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop

### The National Cathedral School for Boys.

The first catalogue of the National Cathedral School for Boys, Mt. St. Alban, Washington, D. C., is out, and is a beautiful work of the printer's art. This School for boys was made possible, says the History of the School, "by the munificent gift of Mrs. Harriet Lane Johnston, a niece of President Buchanan and head of his household. By her will, she bequeathed the sum of $300,000 to the Washington Cathedral for a school for boys, the school building to be known as the Lane-Johnston Building; an endowment fund being also provided. The family names of herself and her husband are associated with the bequest.

The founder's intention was to establish a school, on the Cathedral foundation, with a standard for boys equal to that of the best American preparatory schools, and, at the same time, to provide for the education of the Cathedral choristers; and the school's aim is, also, "to develop Christian manhood and to prepare boys for their work in life."

Being a section of the National Cathedral Foundation, the school is under the government of the board of trustees of that Foundation, and first in this office is Mr. Earl L. Gregg, B. A., a scholar of standing, and of wide experience and special fitness for the duties and responsibilities now devolving upon him.

The School has a boarding department for resident boys, and a Day Department for those living outside.

The Infirmary is entirely separated from the coridors and dormitories, and there is an athletic department.

The Bishop of Washington has gone away up to Maine, for rest; but he does not escape from Uncle Sam's diligent mail-carriers, with their burdens of letters and their questions and calls!

W.

This month St. Alban's parish is in special charge of the comfort of patients of the Eye, Ear and Throat Hospital. There is a St. Alban's room at the hospital, and the parish is making its annual appeal for the linen needed, as well as for the more general needs of fruit, vegetables and groceries, which are always in demand.

Mrs. Lucy C. Mayo, widow of the Rev. Arthur D. Mayo, died last Sunday. The funeral services were conducted at her residence by the Rev. George F. Dudley, rector of St. Stephen's church. The interment was at Rock Creek Cemetery. Mrs. Mayo was born in Connecticut, but had lived in Washington for twenty years. She was well-known in Church circles and was also affiliated with many charitable and educational institutions in the city.

The choir of the Chapel of the Good Shepherd, under the superintendance of the priest-in-charge, Rev. C. S. Abbott, Jr., is having its annual vacation, spending a month camping out on the banks of the Potomac, near its mouth.

Rev. G. Freeland Peter, assistant of Epiphany, will go on his vacation September 1.

A lawn fete was held in Rock Creek parish last week, on behalf of the Bell Home for Children.

(Continued on page 10.)

### The Tent-Maker's Suggestion.

In a Bible class in a suburban church there is a manufacturer of tents, who sometimes says of himself that he resembles the Apostle Paul in his occupation, but in little else.

Those who know him best have seen many things which convince them that the resemblance goes much further than his own modest estimate; and one suggestion which he made has borne such immediate and permanent fruit that the story of it is worth telling.

Some years ago a mission in the city near by sent out an appeal for sick babies and their mothers, and the Bible class of which the tent-maker is a member, was asked for a contribution.

Something more than money was needed. Fresh air and sunshine were even more important. The tent-maker suggested that a camp of mothers and children be established in the edge of the town, and cared for by the townspeople. He offered to supply tents for the undertaking.

The plan was adopted. A dozen tents were set up, and fitted with simple conveniences for home life. Water and milk were provided. Bakers and grocers made their contributions, and every day the women of the suburb visited the camp with good things to eat and wear, and with friendship and advice.

Year by year the enterprise grew, til a number of churches were interested in it, and assumed responsibility week by week in turn.

In time the enterprise outgrew its simple beginnings. The vacant lots which it had first occupied came into market, and the size of the undertaking passed the limitations of volunteer assistance; but it was not permitted to die. A permanent organization was formed. Land was purchased on the bank of a river, with natural shade and pure water. The railroads gave free transportation to all mothers and children and workers. A great dairy furnished milk in unlimited quantities, free of all expense. Cottages as well as tents were erected. An assembly-room was planned. And last summer the camp cared for several hundred mothers and sick children.

Still better, the idea has been copied elsewhere. In several places the very name, "Camp Goodwill," has been adopted by these also. Thousands of pale children have developed roses in their cheeks; thousands of anxious mothers have been cheered and blessed. Hundreds of people who are able to take summer vacations for themselves and their families first send their checks to help provide summer outings for those who sorely need and otherwise could not possibly enjoy them.

Great things grow from small beginnings. The suggestion of the tent-maker has resulted in the giving of many cups of cold water, and of pure, sweet milk, to thousands of the little ones whom Jesus loved. And in addition to the material good which it has accomplished, the loving thought which prompted the enterprise has been a new revelation of the true spirit of Christianity to many a family hardened by misfortune and in need of human love and sympathy.—Youth's Companion.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith. D. D., Coadjutor.

**Work Begun on the New Church of St. Jude—St. Thomas' Church to be Consecrated in the Fall—Stirring up Brotherhood Men—Handsome Drinking Fountain Unveiled—Proposed Memorial Pulpit to Mr. George C. Thomas—Parish House for St. Augustine's Colored Mission—New Church to be Built by the Congregation of the Holy Comforter.**

Church of St. Jude and the Nativity, which will be completed early next winter. While the lines of the former structure will be retained the windows and doors will be enlarged. The windows will have cut stone coping and mouldings and be fitted with rich glass. The entire church, including the tower, will be encased in Port Deposit granite. A new baptistry will be built near the main entrance. The chancel will be enlarged and ceiled with oak. On Sunday, August 1, the new parish house, a gift of Mr. John E. Baird, was used for the first time, though the formal benediction will not take place until September 25, when it is hoped that Bishop Whitaker will be present and officiate.

The Rev. William Newman Parker and wife will spend August and part of September with Bishop Whitaker at Ventnor, New Jersey.

The Rev. S. Newton Stanger, D. D., and wife are at Princeton, Massachusetts, for the month of August.

The earnest efforts of the congregation of St. Thomas' church have been crowned with success. The debt on the church has been removed and it will be consecrated in the fall.

Mr. Edward H. Bonsall, President of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, has issued a circular to the members showing the need of alertness during the summer and making practical suggestions. He urges the sending in of pledges for the forward movement, the increasing of the fund to meet the expenses of the Lenten services, and calls attention to the 24th annual Convention to be held in Providence, Rhode Island, October 13-17. He has enclosed a Prayer for the Convention, authorized by Bishop McVickar.

Fourteen years ago a fund was started by the Temperance School assisted by the Y. W. C. T. U. of Holy Trinity chapel, which has grown by small accretions to between $400 and $500. With this a handsome drinking fountain has been placed in front of the U. S. Naval Asylum. Its ample ice chamber will be kept filled all summer. It was unveiled by a girl only thirteen months old, who is the first child of the first scholar of the school, which was organized some twenty-two years since, and which has never omitted a single monthly session and has the same superintendent and assistant with which it begun. It is probably the largest temperance school in the country, having over 500 enrolled members. The fountain bears the inscription: "Erected to the glory of God by the Harriet S. French Young Women's Christian Temperance Union and the Loyal Temperance Legion of Holy Trinity Memorial Chapel." Bowls are provided from which both horses and dogs may drink.

Steps are being taken to place in the memorial chapel of the Holy Communion a handsome pulpit in memory of the recovery from illness of his son, George C. Thomas, Jr. Bible Vacation Schools are maintained for the parish of Holy Apostles at the church every August 13. Bible stories, games, singing, drawing and other useful matters are taught. The Sunday Schools of the parish are holding their sessions on Sunday mornings according to cusday except Saturday, from July 1 to tom.

A contract has been awarded for the erection of a parish house for St. Augustine's colored mission at Fifteenth and Cabot streets, which will cost about $10,000.

A lot 40 by 110 feet, adjoining the buildings on the east, has been sold to All Saints' church, Moyamensing, which was, until the combination, the Church of the Holy Spirit.

Steps are being taken for the erection of a church and rectory for the Church of the Holy Comforter, West Philadelphia, which will cost about $60,000. The Rev. Edward J. McHenry has been most energetic in building up this parish so that the present building will not accommodate the congregation.

It is stated that the Rev. J. J. Joyce Moore, who has been the rector of the Church of the Covenant for a quarter of a century, has been given a call to, and has accepted the same, to become the rector of St. Andrew's church, Eighth street, above Spruce. Mr. Moore is spending his vacation at Lake Placid, N. Y.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

**Church Improvement—Dr. Huntington's Will—Promised Increase to St. Luke's—Missionary Conference to be Held.**

Two well known parishes, whose locations are in the very centre of Manhattan Island, are improving their church properties. The Heavenly Rest is spending $14,000 on a new front, made necessary by order of the city, which is widening Fifth avenue, because of enormous trafic, both auto and pedestrian. A few years ago this church, located at Forty-fifth street, was in a residence section. At the very moment the church's front is being changed the dwellings on both sides of the church are being changed also, so that the last house in the block has disappeared. The entire row, extending right up to the narrow front of the church, is now stores, with show more beautiful than before, having a windows. The church front will be panelled stone effect, with two small entrances and one large one in the centre. The vestibule will be changed, with tiling and a vaulted ceiling. St. Bartholomew's parish is altering the rectory adjoining the church into a parish house, with Sunday School room on the first floor and parish officers and parlors on the second one. A new rectory has been purchased, located four blocks from the church. The improvements and the new property mean investment considerably exceeding $100,000.

The will of the late rector of Grace parish creates a trust fund of $20,000 for the benefit of an unmarried daughter, and gives the balance of the estate, said to be about $30,000, or $50,000 in all, to a son and daughters. A bequest of $1,000 is left as a poor fund to All Saints' church, Worcester, and vicar of Grace chapel and the sexton of Grace church. The $42,000 given Dr. Huntington on the occasion of attaining his seventieth birthday is left in trust for the benefit of his daughters Margaret and Mary, the principal to go at their deaths to Grace corporation to be a fund for the benefit of retired rectors and their families, or if there be no such beneficiaries, then for such purpose as the vestry shall think wise. Members of the parish are urged to add to it.

The present priest in charge of St. Luke's chapel of Trinity parish, the Rev. J. C. Stephenson, claims to have received the promise of one hundred families of former St. John's chapel of the same parish to come to St. Luke's permanently. If the promise be kept it would seem the contention that the chapel congregations could not be united was not based on fact. A summer school has been started at St. Luke's, something new this year, and seventy-five children are enrolled. Music, manual training, and system in play are taught, St. Luke's and St. John's grounds both being opened for the latter. In the manual training the boys are now being taught to make hammocks.

A missionary conference covering four days is planned for early November, with headquarters at the Church Missions House. There will be a series of normal missionary study classes, especially for those teaching children of the primary and junior grades. There may also be two general conferences on missionary education in the Sunday School. The details will be in charge of the educational secretary, but several local organizations have promised co-operation.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**Clergy Resting—Other Diocesan News.**

Bishop Woodcock is at his summer cottage, Leland, Michigan, to spend the remainder of the warm season.

Mr. John Howe Peyton, an active member of the Laymen's League and a lay-reader whose services were constantly in demand, has gone to Spokane, Washington, to live, much to the regret of the Diocese.

The Church Periodical Club does fine work in sending literature to many who would otherwise have little or none. A letter of thanks has been received from Fort Morgan, where two barrels and a box of magazines and books was recently sent.

June 30, a picnic was given by the Men's Club of Advent church and the funds raised on that occasion will go toward the parish house building fund. A musical was given by St. Thomas' mission, and the fifty dollars made has also been turned over to the building fund of Advent parish house.

The Rev. Mr. Keeler, late rector of the parish at Oconto, Wis., expects to come to Uniontown to live and to assist the Rev. Frederick Thompson in his work at St. John's School for Postulants. He will become the instructor in Latin and Greek. Mr. Keeler is a graduate in arts from Roanoke College, Virginia, and obtained his B. D. from the General Theological Seminary.

When the Church of the Epiphany, of which the Rev. William H. Mockridge is rector, was made a parish at the last council, it became necessary

J. Furniss, secretary; A. C. Minott, Louis Fraas, and Louis Voss. Mr. Mockridge has gone to Canada to spend two months.

The Rev. Frank Hardy, of St. Stephen's Mission, is away on his vacation.

The Rev. John K. Mason is away; in fact many of the Louisville rectors are taking a much-needed rest and vacation and as most of the organizations have disbanded until fall Church work is rather inactive at present.

Reports from our Junior Chapter of the Brotherhood show the boys interested in and benefited by their work. Their talks on such subjects as The Rule of Prayer; The Rule of Service; Knights of King Arthur and Knights of Christ; and one of the members of a chapter opening a meeting with prayer, is calculated to impress the boys with the nobleness as well as the seriousness of their undertakings.

Mr. Simon, the splendid choir-master at Christ church cathedral, was recently offered the same position at St. Paul's church, Baltimore, but much to the delight of the cathedral congregation he declined the offer through a much larger salary was promised than he is at present receiving.

Mr. and Mrs. S. Thruston Ballard have offered to build the foundation of the new cathedral parish house, which it is hoped will soon be an assured thing, with so generous a beginning.

Mr. Simon has recently been elected: "Colleague of the American Guild of Organists."

## WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

### Bishop Thomas at Work.

Bishop Thomas is actively at work in the Missionary District of Wyoming. Recently he made a long journey over the Great Divide, leaving his home in Cheyenne on July 10. At Laramie he was joined by the Dean, who accompanied him on his journey. From Laramie he drove twenty-five miles, to Saratoga, stopping on the way to baptize a baby. On Sunday morning, July 11, at Saratoga, he preached and celebrated the Holy Communion, and in the afternoon met the parishioners, who promised $300 towards the support of a minister.

From Saratoga the Bishop went to Encampment, where he held service "in the pretty little green-shingled church with a red roof, which has only recently been completed, largely through the efforts of the Ladies' Guild."

At this point it was doubtful whether or not the Bishop and Dean could cross the Divide, because of the snow still remaining on the road. "The driver," says the Bishop, "was as good as his word and got us through without difficulty, though it was ticklish business on the snow, for one never knew how far the wheels were going to sink. We did not care, if only they would sink evenly, but they never would. One wheel would always do its duty, and somehow it always seemed to be the far-off wheel. That kept the Bishop on top of the Dean most of the way, and though the Dean protested, the Bishop kept insisting that it was no more than proper ecclesiastical order, and should obtain.

"At Rambler we were met by a disappointed gentleman who hoped one of us was a dentist. At Copperton the chief of the clan was in bed with an because of the contagion of the dire malady. It was suggested that a bill be passed at the next legislature that stage drivers be required to qualify as doctors of dental surgery."

At Dillon the Bishop raided the one saloon which was open and in person invited the four lone inmates to the services, but with the exception of the barkeeper, who eventually turned up, all were too nervous from the toothache to attend.

Missing the way to Rawlins, the party arrived at Slater, from whence the Bishop was taken to Reader's ranch, where they arrived in time for a barn party, composed of lads and lasses of the neighborhood, assembled for dancing. It gave the Bishop an opportunity of meeting the young people, which he utilized until 10:30, when he retired, the merrymaking, however, continuing until the next morning.

From this point the Bishop proceeded to Dixon, where he held a rousing meeting, and from thence to Boggs, where he held service for a large congregation, who seemed overjoyed at the prospect of having a settled minister.

From Boggs an automobile carried the Bishop and Dean to Wamsutta, where they met the train east and West, the Dean proceeding to Laramie, while the Bishop visited the new town of Superior, with a view of establishing a church there, visiting also Rock Springs, Green River and the new town of Gunn.

The Bishop afterwards left for a tour of Northern Wyoming.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

### A Resident Priest on the Isle of Pines.

On July 3, the Rev. J. P. McCullough, from Casper, Wyoming, arrived at Nueva Gerona, on the Isle of Pines, with his family, with the intention of taking up the Church work there, which up to the present time has been conducted by the Archdeacon of Havana. Mr. McCullough will probably make his residence at Santa Fe, where it is expected that, in the coming fall, he will open an academy for the more advanced children of the Island. As boarding pupils will also be received, it is expected that many parents in the United States, whose children may be in delicate health, may send their children to this school, in order to escape the rigors of a northern winter.

Mr. McCullough has brought with him a good automobile, so that he can easily and quickly get about to the various stations on the Island, which are separated by considerable distances.

Now that at last there is a resident priest in the Island, the work there will be prosecuted with great vigor, and good results will surely follow.

All but one of the American clergy of Cuba are taking, or will take their vacations in the United States. Dean Colmore, of the cathedral, spent a short time at Jacksonville, Fla., but is back again at his post. Mr. Sharpe, of the Seminary, is at Saranac Lake, N. Y., and will return at the end of August. Archdeacon Sturges is at Oklahoma, and will return about the middle of September. Mr. Ackley, of Guantanamo, has also been away, and it is expected that the Archdeacon of Havana will sail for Philadelphia on August 31. Mr. Snavely, of Camaguey, is the only American priest who will remain at

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Diocesan Notes.

The Rev. Henry C. Salmond has entered upon his work at Marion, Dillon and Mullins.

The Rev. A. E. Evison, rector of the Church of the Holy Apostles, Barnwell, will have charge of St. Paul's church, Augusta, Ga., during August.

A correspondent of "The Diocese," of South Carolina, states that the stained window in the Prince George church, Winyah, was probably brought from England, but it adorned Mr. J. Plowden Weston's private chapel, at Hagley, Waccamaw, Georgetown county. After the war Mr. Weston or his kinsman and successor, gave the window to the Georgetown church. Mr. Weston was a Captain in the Confederate army and one of the noblest of men.

A Men's Club has been organized in St. Luke's parish, Charleston.

New chancel furniture and pews have been placed in the Church of the Holy Comforter, Sumter, the Rev. H. H. Covington, rector.

The Rev. G. Croft Williams, rector of Wye parish, Diocese of Easton, formerly of South Carolina, has had charge of the services in St. Thaddeus' church, colored, at Aiken, during the absence of the rector, the Rev. T. W. Clift.

The Columbia Convocation will meet in St. Paul's church, Bennettsville, October 11.

During the absence of the Rev. K. G. Finlay, rector of Trinity church, Columbia, the Rev. H. H. Lumpkin, of Darlington, has taken his services.

The Rev. Wm. Way, rector of Grace church, Charleston, who has been attending the Summer School of Theology, of Harvard University, has returned to his work in Charleston.

Offerings for Diocesan Missions should be sent to Rev. A. R. Mitchell, Greenville, S. C., and contributions for domestic and foreign missions to Mr. E. Walter Roberts, assistant treasurer of the Board of Missions, 281 Fourth avenue, New York.

---

The new church for the congregation of St. Philip's, Palestine, Texas, has been completed and is now in use. It contains a new pipe organ, made by the Hook-Hastings Co., of Kenda. Green, Mass., the chancel furniture being the gift of Mrs. Hayes, of New York, a devoted friend of the parish. The latter was designed and executed by J. and R. Lamb, of New York. Two windows of art glass, were presented—one by Mr. A. R. Havard, senior warden of the parish, and the other by the Woman's Guild. The Rev. John W. Sykes, rector of the church, preached a strong sermon at the opening of the new church for services.

---

The Church work in Memphis, Tenn., is making excellent progress under the leadership of the Rev. E. Thomas Demby, who took charge of Immanuel church about eighteen months ago. Large congregations attend the services; the communicant list and Sunday School are steadily increasing in membership. On July 20, ground was broken for a new church. Appropriate services were held and addresses made

## PERSONAL AND NEWS NOTES.

The Rev. A. M. Race, assistant at St. Luke's, Altoona, has been called to Trinity church, Chambersburg.

The Rev. R. A. Sawyer, rector of St. Stephen's, Harrisburg, will spend his vacation near Wilkes Barre.

The address of the Rev. John K. Black, D. D., in the future will be 334 South Main street, Paris, Texas.

The Rev. John Mills Gilbert, rector of St. Paul's, Harrisburg, will spend his vacation camping by Lake Erie.

The Ven. A. A. Abbott, of Cleveland, Archdeacon of Ohio, sailed for England, July 24, on the steamship Caledonian.

The Rev. J. H. Swann, a missionary in the Diocese of Texas, has gone to Mexico to work under Bishop Aves in that mission field.

The Rev. Robert B. Evatt, of St. Paul's church, Port Huron, Mich., has accepted the rectorship of Trinity church, De Soto, Mo.

A prominent Scotch Presbyterian of Louisville, Ky., says: "I look upon the Episcopal Church as the great bulwark of civil and religious liberty."

The Rev. F. W. Hilliard, of Oxford, N. C., has been transferred to the Diocese of Tennessee. His new address is 185 Pine street, Memphis, Tenn.

The Rev. John H. Griffith, rector of St. Mary's church, Kinston, N. C., is in charge of Holy Cross church, Tryon, District of Asheville, for the month of August.

Mrs. Catherine E. T. Scarborough, wife of the Bishop of New Jersey, is ill at her summer residence, Spring Lake, N. J., and is said to be in a critical condition.

Bishop Morrison confirmed fourteen persons at St. Paul's church, Council Bluffs, on June 27. On July 1, the parish reduced its mortgage debt from $5,500 to $4,500.

The Church of Our Saviour, Cincinnati, the Rev. Edmund A. Neville, rector, has installed electric lights, which add much to the appearance and convenience of the church.

St. Mary's church, Tomah, Wisconsin, has succeeded, with the assistance of friends, in paying off a mortgage on its rectory. St. Mary's by the Sea, Point Pleasant, N. J., has also paid off all its indebtedness.

The Rev. J. Taylor Chambers has resigned St. James' church, Mansfield, (Diocese of Harrisburg) and has accepted an appointment to St. Andrew's, Shippensburg, in the same diocese, to date from September 1.

The Rev. John Swan, a devoted missionary at Bay City, Texas, is seriously ill. It is thought his illness was caused chiefly by worry over the destruction of the church building in the severe storm of July 21.

Through the generosity of Miss Margaret Tennant land has been acquired and a building and small endowment secured, at Pacific Grove, California, as a home for disabled clergymen. This is only the beginning of a more comprehensive plan to provide in the Diocese a home for clergymen who have been worn out in the service of the Church.

Dr. L. M. Blackford and Mrs. Blackford, of the Episcopal High School, Alexandria, Va., have returned from Europe.

The Rev. Berryman Green, D. D., of the Virginia Theological Seminary, has returned from a visit to Massanetta Springs, Va.

The Rev. Lefferd M. A. Haughwout has accepted a call to the rectorship of Christ church, Meadville, Pa., Diocese of Pittsburgh.

The Rev. Berkeley Griffith, rector of Trinity Memorial church, Ambler, Pa., is in charge at "St. John's in the Wilderness," Eaglesmere, during the month of August. His address, until September, will be Hotel Eaglesmere, Eaglesmere, Pa.

The Rev. Hunter Davidson, rector of Trinity church, Hannibal, Mo., will take charge of Ascension church, Hinton, West Virginia, September 12. Mr. Davidson, during the month of August, will hold Sunday services at All Saints' church, Pontiac, Mich.

Bishop Kinsolving, of Texas and his son have been enjoying the bracing air of the Canadian Rockies, at "The Lake in the Clouds," Lake Louise. After spending several weeks there they expect to take in the Yukon-Alaska Exposition at Seattle.

On July 21, ground was broken for a chapel and parish house combined, for St. Stephen's mission of St. John's church, Jersey City, N. J. The Rev. S. E. Sweet, assistant to the Rev. George E. Hadley, rector of the parish, has charge of St. Stephen's.

The Rev. A. M. Hildebrand, Archdeacon of colored work in the Diocese of Tennessee, is officiating at Calvary church, Memphis, during the absence of the rector, the Rev. J. R. Winchester, D. D., at Bar Harbor, Maine, where Dr. Winchester will spend the month of August.

At Bradentown, Fla., the center of a mission field embracing several small places along the banks of the Manatee river, the cornerstone of the new Christ church was recently laid, the rector, the Rev. A. C. Killheffer, and the Very Rev. L. A. Spencer, Dean of St. Luke's cathedral, Orlando, officiating. The town is rapidly growing in population.

An appeal is being made for the churches and mision chapels in Texas, damaged by the great storm of July 21. The church at Rectory was totally destroyed, nothing but debris remaining where the building stood. The minister-in-charge, the Rev. John Sloan, suffered much personal loss, many of his things being ruined by the rain and scattered by the wind.

The contract has been let for a rectory for Clemens Memorial chapel, one of the parish missions of Christ church, Houston, Texas. The new chapel will be under the care of the Rev. T. J. Windham, who now ministers to the congregation. The rector of the parish, the Rev. P. G. Sears, expects to be away on vacation from August 15 to September 15.

---

When the smiles of popularity make a man vain and the frowns of unpopularity make him misanthropic, what can be done for him? The only remedy for either one or the other of these weaknesses is the faith that will lift him above the domination of worldly conditions and motives—in other words, the true religion.

## "A Basket of Grapes."

The reason why many souls have not the assurance of salvation is that they are looking within for something to rest on, instead of simply resting on Christ, and believing what God says about Him, and them, when they believe in Him. This state of matters was forcibly illustrated by a bedridden old lady, whom I saw some time since. God has converted her nephew, a worldly doctor, in a remarkable way; and no sooner was he in the enjoyment of the Lord's grace, than he sought to get all his relatives to share his newly-found joy. Recognizing the state his old aunt was in, he asked me to pay her a visit, apprising her of my coming.

The old lady received me very pleasantly, and we had a long conversation. She knew she was a sinner,—a lost sinner—and owned it. She desired most fervently to be saved. She knew that no works of her own could avail before God. She believed the Lord Jesus to be the only Saviour of sinners. She had often cried to Him to save her, but no answer had come to her cries as yet. After finding out that she was a truly seeking soul,—ripe for salvation, I might say,—I asked:

"Now what is the hindrance? Why do you not know that you are saved? You tell me that you believe in the Lord Jesus Christ, that He is able and willing to save you, and that you are most willing to let Him save you, and yet you are not sure of salvation. Do you think He has got anything more to do for your salvation?"

"Oh, no! I'm sure His work is all finished. He said so on the cross."

"Quite true; only I suppose you think there must be something wrought in you, before you can be sure you are saved?"

"Yes, that's just it," she replied.

"And what, pray, is lacking in you?"

"Well, sir, I'm not thankful enough for all He has done for me. I think if I felt more thankful, I should know I was saved."

"Oh, I see where you are," I replied. "Now tell me, supposing I were to send you a basket of grapes by my servant to-morrow morning, what is the first thing you would do?"

"Oh, of course I should thank you," replied the old lady, most energetically.

"Well, suppose on the other hand you sent me a basket of grapes, what do you think is the first thing I woud do?" I replied.

"You would thank me, wouldn't you?"

"Not first."

"Why, what would you do?" she asked most eagerly.

"I should take them. Then, secondly, I should send you a hearty message of thanks."

"I see it! I see it!" exclaimed my old friend, as the joy-tears welled down over her wrinkled features. "I've just got to take salvation first, and then thank the Lord for what He has given me."

"Exactly so. 'The gift of God is eternal life.' What He gives we have only simply to accept, and then thank Him for time and eternity."

"Dear me, how simple it is!" she exclaimed, falling back on her pillows. "I always thought I must feel something within that I never could feel; but, thank God, I see it all clearly now. It is so simple I wonder I didn't see it before." Thus she entered into sweet peace and rest in the Lord.

Reader, can you say with her, "I see it?" If not, why not? Nothing can be simpler than the Gospel. God gives, man receives; God speaks, man hears; Christ acts, man believes. To look within for anything is sheer folly, It is the work for and not the work in us that saves us.

Christ's work on the cross is perfect. Nothing can be added to it. God has accepted it for us, and has set Jesus at His own right hand in glory, in token of His appreciation of Him. His atoning work on the cross has glorified God, and put away our sins forever from His sight. By it, too, Satan's power is broken, and the grave opened, death being annuled.

Every claim of God on us has been met by Jesus. He took our place in death and judgment that we might get His place in life and glory. And He says, "Because I live ye shall live also." Faith believes this. Faith reckons with God, and sees things as He sees them. Feelings or experiences have no place at all. "Abraham believed God"—i. e., he took Him at His word. I believe Him, dear reader. Do you? If so, you will say, "Thanks be to God for His unspeakable gift."—Christian Observer.

### Each His Own Lamp.

One of the most serious thoughts about life is its individuality. St. Paul puts it in a sentence when he says: "Each man shall bear his own burden." We are in danger of forgetting this truth. We think so much of our lives in their mutual relations that unless we are careful we lose sight of our individual responsibility. The duty of helping each other is so impressed upon us that we sometimes forget that in the deepest experiences of life we cannot help each other, nor can we receive help from others. Each one has to stand for himself. Each one should think of himself as an individual, standing alone before God, having no companionship in the most vital affairs of life, and should seek to realize the responsibility of this position.

When we think of it, the truth readily becomes apparent. No one can choose for us; each one must make his own decisions. We must take our own place before God and our own responsibilities. No one can believe on Christ for us. Others may intercede for us when we have sinned, but until we ourselves, in penitence, repent, confess, and seek forgiveness, forgiveness will not come to us. Four men carried a paralytic to Jesus, and we are told that when Jesus saw their faith He forgave the man's sins and then healed him. But we know well that the sins were not forgiven because of the faith of the four friends who carried the man. There must have been in his own heart a sense of unworthiness, a confession of sin, a cry for forgiveness, or Jesus would not have said to him, "Thy sins are forgiven thee." No one but ourselves can consecrate our life to God. No one can obey the commandments for us. No one can do our duty. All about us may be those who are busy and active in God's service, keeping His commandments and doing His work, but this avails nothing for us; we must do God's will for ourselves.—J. R. Miller, D. D.

**O me, how many worms lie gnawing at the roots of our love to our neighbor! Self-love, self-esteem, fault-finding, envy, anger, impatience, scorn.—Teresa.**

### Protect the Lord's Day.

The manner in which some church members wink at the tendency to disregard the preaching of the Gospel and lend themselves to all sorts of worldly amusements on the Lord's Day is cause for grave concern. Part of a timely warning by one of the Bishops of England has been flashed across the wires to this country, which may well be given circulation here in frivolous and pleasure-loving America. He is reported to have said:

"What we have to deal with now is the open disregard of the worship of Almighty God by persons in the higher walks of life, of their selfish profanities of the day of public worship by needless journeys, motor expeditions, dinner parties and games, to the utter deprivation also of any needed Sunday rest and quiet to their ill-used servants and dependents. I know of a large fancy dress dinner party held on the first Sunday in Lent at a country house in a neighboring county, where so-called ladies shamelessly appeared dressed as men and so-called gentlemen dressed as women. I mention it with profound shame, sorrow and indignation, and am almost ready to disown the term gentleman for any manly man, if men with more money than manners, with more pretense than pedigree, have brought it to this and dragged it in the mire of their own corrupt habits."

Christians, if you want the Church to be a power in this country, if you want the Gospel to reach the masses and influence their hearts and lives, protect the Lord's Day. You can not afford to cast your influence in favor of a libertine Sunday.—The Lutheran.

Lord Avebury, in a new book on "Peace and Happiness," tells this story: "There is an old Persian story that an aged man, lame and leaning on a staff appeared at Abraham's tent. He was received with the usual hospitality, but observing that the stranger ate and prayed not, asking no blessing on the food, Abraham asked him why he did not worship the God of Heaven. The old man said that fire was his god and he worshipped no other. On which Abraham was angry and drove him out into the night. As soon as he was gone God called to Abraham and asked where the stranger was. He replied, 'I thrust him out because he did not worship thee.' But God answered him and said, 'I have suffered him these hundred years, couldst thou not endure him one night?' Upon this Abraham fetched him back and entertained him hospitably." The author tells this story as a comment upon this statement:

"In science men differ, but we are all seeking for truth, and we do not dream that anyone is an enemy of 'science'. In theology, however—unfortunately, as we think—a different standard has been adopted. Some theologians though no doubt there are many exceptions, regard a difference from themselves as an attack on religion, a suspension of judgment as an adverse verdict, and doubt as infidelity. Christians should be charitable, but intolerance is not charity."

**Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Bunyan.**

**No matter how well you do a thing you are sure to hear more complaints than compliments.**

## Thoughts for the Thoughtful.

The best always goes first.
—Italian.

"Temptation is a magnet, the nearer you get to it, the harder it pulls.

God does not ask about man's attitude toward Him. He wants his relationship.

"An artist is best pleased by his own pictures, and a sinner by temptations of his own devising.

Intercessory prayer might be defined as loving our neighbor on our knees. —Charles H. Brent.

The only part of a man's career to be finally remembered will be the part which he lives to God.

"To see how close one can go to a temptation and not fall into it is as foolish with a sin as with Niagara Falls.

But Mother Goncher was a very smiling prisoner, and her smile was Rosalie's sunshine; it made her day bright for her.

Man is alive to sin as long as he is disobedient to one of the commands. We can quit disobeying only by obeying unto death.

If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in his fellowship.—Andrew Murray.

"Sometimes God permits His best servants to suffer the fiercest temptation, as the most valued metals are worked in the hottest fires."—Wells.

We must have passed through life unobservantly if we have never perceived that a man is very much himself what he thinks of others.—Faber.

The man or woman who believes well is apt to work well; and faith is as much the key to happiness here as it is the key to happiness hereafter.—Donald G. Mitchell.

Half of the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—Henry Drummond.

I fancy you would be more eager on your heavenly path;
Did you but think what rest to you own life,
What joy to others you would bring
By a firm hold upon yourself.
—Thomas a'Kempis.


## Second Personally Conducted Excursion This Season to

Niagara, Toronto, Thousand Islands, Buffalo, Philadelphia and Washington, for the benefit of the Working Girls' Room, The Retreat for the Sick, Richmond, Va.

Ten days' trip, fare $55.00 R. R. ticket good for 15 days. Leave Richmond, August 19th. Leave Washington, August 20th.

Includes: Round trip transportation, 7 days' board, automobile ride in Niagara, tally-ho ride in Toronto, stop in Philadelphia returning, allowing time to visit Atlantic City.

For further information apply to Mrs. A. F. RAHM, 631 N. Eighth St., 'Phone Mad 1333-J; Miss MARY NORWOOD, 103 N. Fifth St., 'Phone, Mad. 2702; Miss RAHM, Retreat for the Sick. 14au-2t

# Family Department.

### Croonings.

Come to me, little one, drowsy and dear;
Mother will spare me her darling awhile;
I am so lonely when twilight is near—
Lie in my arms, love, and nestle and smile.
I have no little one, dearie, like you—
No little hand to hold close in the night;
No one to dream of, the lonely hours through—
No one to wake for, when God sends the light.

You are so sorry? O, bless you, my sweet!
Dear little fingers that wipe off the tears,
Soft little body and little white feet,
How will they treat you—the terrible years?
Life is so fair to a baby like you—
All things are wonderful under the sun;
Rainbows are real and all stories true—
Would they might be so when childhood is done.

Wide little eyes that are questioning so,
Life is no stranger to you than to me;
The secrets worth knowing I never shall know;
The end of the rainbow I never shall see;
So, little drowsy one, nestle and sleep—
Angels are near, as the days come and go—
Sweet be thy dreams in their close-watching care—
Lullaby, little one, lullaby low.

—Elsa Barker in Woman's Home Companion.

### With the First French Martyrs.

Latin Paris: it is like a vault filled with relics of the past—rusty armor, cruel instruments of torture, faded tapestry and cloth of gold. Its history comprises the Christian ages. Rome held sway here, first as Empire, then as Church; here was waged the long, bloody struggle for human liberty, and here are the gracious precincts of modern art and learning. L'Etoile with its Arch of Triumph may glisten white in the sunshine with fresh stones from the Normandy quarries; but over here in the region clinging about the nobly dominating Pantheon, there is no pretence of youth. The Latin Quarter draws her ancient garments about her with as much pride as the old Indian lying down to rest in his primitive blanket.

Fancy keeping a creamery in a building whose rear wall is partly composed of stones which once enclosed a Roman arena! But three worthy French dames quietly pursue this peaceful calling without in the least realizing the anachronism. They are selling milk in their little shop—and probably just back of them the Christians were once thrown to the lions.

In 1870, while cutting beneath the Rue Monge to dig the foundations of an omnibus office, the masons struck some very ancient stones beneath the surface. It was well known that this region, including the island in the Seine called "la cite" was once the site of the old Roman city of Lutetia. The archaeologists, therefore, came to inspect the discoveries—Henri Martin and Victor Duruy, historians, both of them, and many others, including Charles Normand, later the director of the works. They watched the spades or the diggers with almost tragic interest. In a short time they felt warranted in applying to the city for power to stop the omnibus company in its work of destruction. But the city of Paris needed money, and more income might be derived from an omnibus company than from a whole field of relics. Appeals were made to the Chamber, to the ministry, to the emperor himself. The only concession obtained by the antiquarian society was the privilege of keeping a representative on the ground to care for the precious relics as they came to light. Charles Normand, the historian of the enterprise, relates with a sense of its righteous judgment that the first blow of the pick belonging to the omnibus company broke the tool; and that the first shell from the Prussian batteries at L'Hay, a few months later, buried itself in a pile of timber above the ruins. However, the sacrelegious spades continued to lay bare a realization of the conjectures and hopes of centuries. Not only tradition but history had made record of this old arena. It was mentioned by Julian the Apostate in the third century, and referred to by later writers, until in the sixth century it disappears from history as well as from the light of day. The Roman Church, wishing to hide from view a scene of such painful associations, superimposed upon its wide expanse, a monastery, a convent and two churches, at the same time bisecting the arena by a high stone wall. It was, in fact, this wall which saved the day for the anxious archaeologists. The omnibus company had rights on but one side of that bisecting barricade.

Then, the Franco-German war put a stop to all discoveries. The provisional government which rose upon the ruins of the empire was more concerned with the distracted present of France than with the relics of her past. It was not until 1878, that work was resumed again upon the ruins.

Then came Victor Hugo to add the weight of his great influence to the project. There came also the historians and the antiquarians; who, surrendering for awhile their struggle with the omnibus company, began excavations upon the other side of the bisecting wall. The first thing to do was to remove the debris of the old buildings, and along with it at least twenty to thirty feet of dirt. These excavations, with some needful restorations, extending over a period of fifteen years, disclosed the earliest remains of ancient Lutetia. As Charles Normand observes, it is the first page from the monumental album of old Paris. It presumably dates back from the time of Emperor Hadrian in the second century. It is well known that the emperor, to amuse and appease his Gallic subjects, gave commands while visiting them for the erection of a number of amphitheaters drama of suffering, the grim testimony in Gaul. Thus we opened the long to which was laid bare by the excavations.

The remains are remarkably perfect. Entering the gate through the beautiful modern grills at Rue des Arenes, we look directly down the narrow avenue to the arena itself. On either hand tower the stone walls between which the captives were led to a bloody and triumphant death. At the left, built several feet above the path, we see a series of semicircular niches carefuly hollowed out in the solid stone masonry. Here, with the cold granite beneath their tender feet, women and children, as well as men, were packed into the narrow space, waiting their turn to die. A little further on, at the angle of the amphitheater wall, is a veritable den for the lions. One glance into its dark interior is enough. The den is in two sections, showing that more than one wild beast could be confined within. The arena, less than half of which lies on the hither side of the bisecting wall, is surprisingly large. Its longer axis (including the amphitheater), measured one hundred and twenty-eight meters from one outer wall to another. It was surrounded by a ditch and a mound of earth which swept around the whole circle of the podium, or outer wall.

Standing in the arena we face the great arc of the amphitheater. The stones are green and mossy, but almost perfectly preserved. This curving sweep of stone benches was the audience room of the masses. But on the left is the proscenium, of quite another arrangement. It seems to be a succession of flat stone platforms, slightly divided, each probably the prototype of the modern opera box. This widest platform might have been occupied once by the emperor or his representative. Near it rose a massive stone column, and a small reservoir of drinking water still stands near.

Ladies' jeweled ornaments, bronze rings and other signs of Latin occupancy have been found in the debris—oyster shells and even scraps of food testify to the presence of the populace. But in the vast dungeons under the amphitheater were remains of more tragic significance. Although a small iron-grated passage opened beneath the seat of the emperor through which it is believed dead bodies were carried to the Seine, many never left their horrid dungeons. Near the very center of the arena itself was discovered the skeleton of a giant—a Gothic gladiator, perhaps. From the dungeons were exhumed similar remains—many of men; women, also, two of them in each other's arms, as if strengthened for a violent death by unquenchable affection; another, the most pitiful of all, that of a child. Most of these were in attitudes of physical anguish—but it is not well to lift too far the veil from that dark past. The memoirs of martyred Christians at Lyons, under the Emperor Marcus Aurelius, tell a story which could have been repeated in almost every corner of the Roman Empire, so widely scattered were the Christians, and so general was the persecution.

The soil of France has been consecrated through the Christian ages by the blood of martyrs. This semicircular space in which we stand has not only witnessed the bloody gladiatorial combats; it has, doubtless, seen the clasped hands of mothers and tender maidens raised to Heaven in a prayer for victory; it has witnessed the gloating eyes of an unsated rabble; but it has also felt the gentle touch of peace. It relieves the heart to know that the Church of Christ in France has emerged into the light of stable and reasonable freedom; that here amid these old stones sit side by side citizens of the republic, one in a common fatherland and common hopes of righteousness and peace.

For now, amid the roar of Paris, we find the bloody old arena transformed into a quiet, lovely park. Children play here, while above, in the pleasant verdure, women sit with their embroidery, and men with their newspapers; while a few steps away, the omnibuses of the Rue Monge rattle over the old Roman road which led to Sens, and from there straight on to Rome.—Katherine Elise Chapman in American Messenger.

There are few nobler words and few more misused than the word "gentleman."

### The Wrong House.

"It really was like him—surely there can't be two men who moon along the streets in that dreamy way; but of course it can't be Charles. This is choir practice night, and he'll be drumming the anthem into the men's heads, and getting to the point where he always loses his temper with Jones!"

She sat back with a sigh, and looked through the dingy Nottingham lace curtain at the dull and muddy streets. Yet she could not surely be sighing for a fresh exhibition of Charles's temper, since it was the sole cause of her leaving Watermead. A week ago it had seemed a truly heroic thing to teach Charles by her absence that he could not with impunity play the tryant; but a week as an unknown and unheeded unit in London, with one's tiny store of money slipping away and one's handsome stock of illusions already dissipated, would modify most of our judgments.

Madeline withdrew her gaze from the street where the postman had just gone by. He had nothing for No. 4, but how, indeed, could she expect letters when nobody knew her address? She glanced round at the table, where the remains of her evening meal still reposed. The cloth was dingy with long use; the butter was only margarine disguised, and the egg had certainly come from Russia in a sailing ship! What kind of supper was Charles having, with nobody to cook the little dishes he liked? Bread and cheese might be wholesome Lenten fare, but for a man who works as Charles Worked—and he always said she was cleverer than any chef!

She came in tired and discouraged next evening from a final attempt to get work. The door of No. 4 was ajar, and somebody had left a key in the latch—how careless! She dragged herself wearily upstairs. No supper for her that night; but tea—if she could only have tea, hot and fragrant, at once—out of her own blue teapot! Why, there was somebody in her room! In the twilight she could see a huddled figure in the chair with the broken springs. "I hope he finds it more comfortable than I do!" she thought grimly. "I wonder who he is and what he wants?"

He did not keep her in suspense as to his wishes.

"I should be much obliged if you could make me some tea, Mrs. Easton—that is, if it is quite convenient," he said, and at the amazing meekness of that tone she strangled an hysterical sob in her throat. Yet how she wanted to laugh—to laugh with a happy, strange lightening of her heart!

"Mrs. Easton lives next door," she said, as primly as she could. "I think you have made a mistake."

He got up, much embarrassed. "Isn't this No. 3?" he asked.

"No; this is No. 4."

"I am very sorry," he began, apologetically; "I—I am rather absent-minded, I fear, and I mistook the house in the dark. Pray accept my excuses."

"If you would strike a light," she said, "you would see your way out better. There's a candle on the mantlepiece."

He fumbled in his pocket for a match, and obeyed her; but as he lifted the candle he almost let it fall.

"Madeline!" he grasped.

"Charles! Then it was you whom I saw! How long have you been in London in Watermead without you, dear wife? I knew you would go to London."

"Then we've been next door to each other all the time?"

She laughed and laughed till the tears rose. "Oh Charles, what happy instinct brought you to this street, of all the thousand, thousand streets of London?"

"It must have been Providence who guided me," he said gravely. "Madeline, can you forgive my sinful temper, and give me another chance?"

"Your temper! Why! it was I who was a fiend to leave you, and to think that you've been with that dreadful Mrs. Easton, who is noted as a shrew! Poor dear, what you must have suffered."

"It has taught me to see what others must suffer through me."

"If it has taught you to be as meek as you were when you asked for tea just now, I shall never know you. I'll feel as if I were a widow-woman married to somebody else, and oh, Charlie, you wouldn't like that,"

"I'm afraid you will have to take me back with all my faults but next time I let my ungoverned tongue hurt you, dear, don't run away; for, you see, with all my blundering ways, it's a thousand to one I should stumble again into the wrong house."

"Was it the wrong house, after all?" she asked, with a soft laugh.—Church Family Newspaper.

### The Buried Voice.

Aunt Dora has the most wonderful way of sticking out her chin. The minute I saw it I thought it belonged to a person who knew a lot. And I was right. There's nothing my Aunt Dora doesn't know, and there's no place of any account where she hasn't been.

Strange, although I had always known we were poor, I never realized until Aunt Dora entered the house that our carpets were rags, our cushions cretonne, our table an old falling-leaf, and our dear, cherished little piano nothing better than an old tin pan. I think I blushed for everything in the house that day. Not that she mentioned them. Oh, no; she simply lifted her chin at them.

She was very lovely and gracious as she sat in the old rocker (which had never creaked so loudly before), spreading her silk skirts, and pulling off her long gloves. She had been in New York thirteen years—that's as long as I've been born—and although Dearest is quiet and doesn't say things, I knew she was very glad to see her. They are only sisters.

I guess I'd better tell you here that my mother and I live all alone since father died, and she is my Dearest, just as I am her Pet.

The only disappointment that Aunt Dora expresed was that there was no piano fit for her to play on. She is a singer in one of the New York churches, and has to keep in practice every minute, it seems. So she wriggled her neck, and dropped her jaw, and trilled, and ran scales; but it was rather a squeaky voice and I wasn't much impressed—being used to Dearest's.

For my part I could have split the little piano into kindling wood, I was so ashamed of it. She did make it sound dreadful. When she was through Dearest went to it, touched the Gloaming," but you never heard Dearest sing it. She'd just make your heart ache for those two poor things who were saying "Good-bye." Aunt Dora sat joining her finger-tips in her lap. I noticed her silks stopped rustling and her chair stopped squeaking as Dearest went on. When it was finished she said, dashing off a tear, would you believe it, "Edith, you sing like an angel."

Dearest didn't say anything. Everybody tells her things like that.

Suddenly Aunt Dora gave us a scare by jumping up in that commanding way rich people have:

"New York must hear you! I vow it shall!"

Dearest smiled at that and shook her head.

Aunt Dora's majestic figure stalked impatiently about the room. How the silks swished about the chair legs! I had the horrors for fear they'd catch on the nails where Dearest and I had tried to mend them.

Don't tell me you have had no training," she cried. "There are voices which need none, being naturally perfect. Edith Mars, you call yourself a Christian woman, and have doubtless heard about the unprofitable individual who had one talent and buried it. You are doing just that. You have buried the noblest voice the world ever produced, in this wretched little place. Kept it for the edification of a few backwoods' simpletons, forsooth. The voice for which New York waits—for which the world waits."

She said all that in one breath, mind you.

"But it is not too late! Edith; you must be advised. You must leave this place. I will secure you a situation in New York. Put the girl to school (that's me), and give yourself heart and soul to your wonderful calling. Aim at nothing less than leading the world."

Dearest was a little pale—that's the only way I can tell when her ginger's up. I guess nobody'd like to be compared to the unprofitable servant.

"I'll write Professor Vondella this very night," continued Aunt Dora. "You shall meet him. He'll do the rest. He is irresistible. Tut! Forty isn't old. More fool you not to start when you were twenty, instead of marrying a poverty-stricken—"

Then Dearest got very pale, and Aunt Dora stopped.

She made me bring the pen and ink however, and she dashed off a long letter to Professor Vondella, and laid it on the clock-shelf, stamped and ready for posting. As the Hockville post-office was five miles away, she said she'd take it Monday, as she went home. It was all important that it should go on Monday, as Professor Vondella started for Europe the next day, and if we waited to get Dearest's name in until he came back, he would be so filled up that he could not take her.

I was thoroughly wretched. It had never occurred to me that Dearest and I should ever part. But how could I stand in her way, and cause her to be an unprofitable servant one minute longer? Prima-donna-ing was such a grand calling, and mothering such a poor, common one that I had no doubt where my duty lay.

"I'll go to school," I sobbed, as Dearest tucked me in bed.

She left the room with tight lips, as if she was pondering.

That was Saturday night.

out of bed and learned the verses Dearest and I had both forgot the night before, and grew almost reconciled to the thought of being packed off to school.

It was so kind of Aunt Dora to go to church with us, for the church, like our house, had suddenly grown to be a very shabby little place indeed. Of course Dearest sings in the choir, so I had the honor of sitting beside Aunt Dora and being stared at by everybody.

We got up to sing. The tune was "Duke Street." You know that high note they all hold till they're red in the face. Aunt Dora started in magnificently, throwing out her chin and rolling her r's. But Dearest passed her like a race-horse. She didn't shake her head and put out her chest, but up and up she soared, like an angel indeed who expects to be heard in Heaven. When they got to the high note Aunt Dora had stopped to listen.

"Marvelous! Heavenly!" she whispered, nudging me. Wasn't she lovely and generous to say so?

Another nudge. "Do they pay her?"

"O, no," I said quickly.

"I wonder does that woman know what she is worth?" muttered Aunt Dora.

"Old Uncle Josey Kerr says Dearest lifts him right up to the gate of Heaven Sunday mornings," I whispered back.

She raised her eyebrows and studied the wrinkled old face as if a new thought had struck her. One can be paid in different kinds of coin.

After church we went into Sunday School. Dearest was teaching the children a new song. I was proud of the ease with which she got the whole ninety scholars to follow her. You could see they adored her.

Aunt Dora never mentioned singing all the way home. She was kind of dumpy, and I would have thought she was mad, only she looked more sad and thoughtful.

Dinner was just over, and we were seated on the verandah in our coolest things, with cushions and books, when that Eldebrand baby across the street began to scream as if its hammock was lined with pins. It had been asleep on the verandah, and the noise of a passing rig had scared it out of its wits. Its mother was down with the sick headache, too.

Presently Dearest slipped across the street, and we saw her gather the baby in her arms and begin to croon a little lullaby. In five minutes she had it asleep. A poor compliment to go to sleep during a song, but babies seem to show their appreciation that way.

"This seems to be your mother's busy day," remarked Aunt Dora, still kind of slow and thoughtful.

"No," I said. "Every Sunday is pretty much the same."

"I suppose they would miss her if she left?"

I began to count up the people who would "carry on" when they heard of our departure. "Old Uncle Josey, lame Dave, Mrs. Eldebrand, Mrs. Evans,—" then I stopped hopelessly. "Oh, just everybody, I guess."

They were determined she should not rest that day. She had just gone upstairs for a nap, when Dan Potter came rushing in. His father was very sick, and he hadn't been a good man, and he was afraid, and would Dearest come and sing for him?

"Of course she will," I said at once.

But Aunt Dora interrupted with: "Your mother is tired; surely there is someone else who can sing."

"Please, ma'am," said Dan timidly, "dad said Mrs. Mars pertickler."

Dearest settled it by appearing at the top of the stairs. "Coming, Dan," she called.

"Then we will all go for company," said Aunt Dora resolutely. As no one thought of disputing Aunt Dora, we all filed solemnly across the path in the clover field.

Aunt Dora and I sat outside in the yard, while Dearest went in with Dan. We could hear the sick man's fretful questions, and presently "Lead, Kindly Light" floated out on the sweet, calm, Sabbath air. Then followed all the old hymns that sick people always ask for, until the peevish voice grew calm and confident.

I cried almost all the time. Once Aunt Dora shook me a little bit, as if she was put out when she couldn't hear every note of the song. She seemed very unhappy, just as if she had suddenly found out that she was an unprofitable servant instead of Dearest. But knowing what a splendid use Aunt Dora had made of her talent, I was puzzled to know why she cried.

Next morning Aunt Dora went home. She came to my bedside very early, and I remember putting my arms around her neck and saying, "Dear Aunt Dora," and then dropping to sleep again.

The first thing I noticed when I came downstairs was the letter to Professor Vondella lying on the clock shelf. The letter that was to change our lives, and launch us both forth on a strange career had been forgotten!

"Dearest!" I cried aghast. "She has left the letter!"

"Yes," said Dearest peacefully.

"But your career, your talent, your buried voice," I cried. "I will run every step of the five miles if you think I can reach Hockville before the mail goes out."

"The mail went out half an hour ago," she said.

"And Professor Vondella leaves for Europe to-morrow!"

"Are you sorry, Pet?" she asked dreamily.

"No!" I rushed into her arms. "No, no, no!"

So that is why Dearest never got famous, and never had her picture printed in the theatrical journals, or pasted on billboards, and never got her name changed to Madame Mars. If you are sorry you never heard her, blame Aunt Dora, who forgot the letter addressed to Professor Vondella.—Mabel Birkholder in Onward.

### The Greatest Thing in The World.

Love is abiding and immortal, but it is not on that account postponed. In the great chapter which the apostle devotes to its qualities it appears in the midst of the severest present tests. "Love suffereth long and is kind, . . . love beareth all things, believeth all things, hopeth all things, endureth all things." No cloistered virtue this! no hothouse flower grown in the warm, still air of peace and reverent tendance. It is a sturdy tree, strong-growing and storm-proof, blossoming and bearing fruit under the hardest conditions, dependent on no peaceful Sunday mood, but the expression of a courageous heart in all our weekday troubles. It is proof, indeed, against the most terrible experience of all—the unloving, ungrateful and faithless conduct of those we love. It is the innermost, true man, expressing itself in divine and human fellowships. Love never faileth, though all its satisfactions seem to fail. The Master of love foresaw the scattering of His friends at the touch of trial and the denial of the most self-confident among them. Yet He remained faithful. Having loved His own, He loved them to the end.

This high and enduring quality is a quality of personality. It is not merely instinctive, it is volitional. It includes that amount of self-love which is necessary to the will-power of a man. At the end of the road of self-despising insanity lies. Let a man travel far enough along that way and he becomes incapable of love to others. There is no contradiction, therefore, between a right self-love and the divine command of love to others. The temptation is to have the self-love in excess—which in its turn ends in the moral insanity of our selfish seekers of gain or pleasure. Christ puts the true relation at equality. He insists that God and our neighbor shall be present at every decision, the one with superior and the other with equal rights. So we are held back alike from the destruction and the deification of self, within the bounds of our true personal and helpful life. But we do not have to think of self with deliberate intention. A decent measure of self-love is instinctive. We have to think of othrs, until the happy time arrives when that becomes as instinctive as self-love. Then we have reached the balance which makes our life and love like Christ's.

Such a life of love as this has high and enduring charm. We feel it in others, as the friends of Jesus found it in His companionship. When such a man dies, those who are left find it impossible to express the beauty of his character as it has brought blessing to their lives. They are missed far more than the selfish great, over whose place the tide pours, quickly obliterating all that they were to the world. Such a life brings the deepest satisfactions which our earth affords. We may admire many qualities and attainments—strength, clear thought, sparkling wit and genial humor, the fruits of wealth and power—but higher than all these is the charm of the life which Jesus lived and which Paul depicts. These are the beautiful lives which we wish multiplied, even though we are caught ourselves in the snare of lower things. And as we look onward, past the destruction of earth's possessions, these, we know, are the lives which have the true quality which belongs to immortality.—Parish Visitor.

---

It is the pure in heart who see purity and whom it makes happy. It is those who love, who can know love, and to whom it is unbounded joy. It is they who are of truth, who hear truth's voice, to whom it is music of the world. It is they who see, and know, and hear these things who become consciously at one with God.—Stopford A. Brooke.

---

That God's is the kingdom and the power and the glory is made the basis of the prayer that we, his creatures and his children, may be delivered from evil. The more we dwell upon this petition the more distinctly will it reveal unto us the love that passeth knowledge, and the more will we long to be filled with its fullness.

---

Help us with the grace of courage that we may be none of us cast down when we sit lamenting over the ruins of our own happiness.—Stevenson.

# Children's Department.

### The Caterpillar.

I was going down the walk,
So pleasant, cool and shady;
Right in the middle of the path,
I met a little lady.

I made to her my sweetest bow,
She only walked on faster;
I smiled and said, "Good morning, ma'am!"
The moment that I passed her.

She never noticed me at all,
I really felt quite slighted;
I thought, "I'll follow you, I will,
Although I'm not invited."

Perhaps you think me very rude,
But then, she looked so funny,
From head to foot all dressed in fur,
This summer day so sunny.

She didn't mind the heat at all,
But wrapped the fur around her,
And hurried on, as if to say,
"I'll tend to my own gown, sir!"

I followed her the whole way home;
Her home was in my garden,
Beneath my choicest vines—and yet
She never asked my pardon.

I never heard her speak a word,
But once I heard the miller,
Coming down the sidewalk, say,
"There goes Miss Caterpillar!"

### A Step-Friend.

Phyllis came up the stone steps and into the hall with an energy that made her mother smile. She had been watching from the window, and was not surprised when her daughter began: "Mamma, she tags me every step. She kept hold of my dress all the way to school this worning and this afternoon, and she wanted to look in store windows, and said 'Hullo' to an ice man. What do you think of that? Right on the street. And the girls laughed and said, 'O, you're Silly Proctor's friend!' They say 'Silly' instead of 'Sylvy' because she—isn't"—

"Sit right down here, dear, and we'll talk it over. I have been thinking about you, for Sylvia's mother came in to see me this morning."

"Sylvia's mother?"

"Yes, and I'm sure you would have been interested in her story."

Phyllis drew her chair nearer, drew a long breath, and waited.

"You see, when Sylvia was a tiny girl she had a long sickness, and they thought she would die. But by and by she got better. Then they said that she must begin her life over again. She was five years old, but she had to learn to walk and talk, just like a baby. Her brain was weak, and Mrs. Proctor feared she would never be able to go to school and learn like other girls. They had a nurse to take care of her and a teacher just as soon as she was strong enough to study, and for eight years that has been the way she has lived. But now the doctor says all she needs is to be with other children. He told Mrs. Proctor that having a nurse kept a little child dependent. And she is thirteen years old."

"And I'm only 'leven, and she holds my dress and tags"—

"Yes, but let me tell you. Her mother said she didn't know what to do till we moved here last June, and Sylvia took such a fancy to you. Then when school began she thought if you would be willing to let Sylvia go and come with you she would feel perfectly easy. She wants you to be a sort of sister—not an older one, but a brighter and stronger sister."

"Mamma, I'm no sister to Sylvia Proctor."

"Well, call it step-sister, then. You know Lulu Webb is Jimmie's step-sister, but she takes care of him and loves him"—

"He's a dear, cuddly baby. I couldn't be that big girl's step-sister, nor step-cousin, nor—not even her step-friend." Phyllis's eyes were full of hot tears, and she could scarcely speak for the choking in her throat.

"Never mind, then. Go upstairs and get ready for dinner, and see how you feel about it to-morrow morning."

Phyllis ran away to her room, but because she was a girl who had to think of things she could not forget Sylvia. "She can find some other girl to be her sister, I sh'd hope," she said to herself, scrubbing her face in cold water.

Over the mirror before which she brushed out her curly hair hung a text of which Phyllis had been quite proud the Christmas before. It had been sent from her old home by her old Sabbath School teacher, and she had not seen it until it was handed down from the Christmas tree of her new Church home.

The number of postage stamps on the wrapper had excited the curiosity of a seat full of little girls, and when she finally got it free from the strings and paper she exclaimed over the lovely frame, reading the words wonderingly: "For even Christ pleased not himself."

"That means we shouldn't be selfish," Phyllis explained. "My teacher use' to talk a lot about poor folks and the heathen and us giving help to 'em." But now, standing with her brush uplifted, Phyllis saw something in the words which made her toss her head and say: "But that doesn't mean for me to take care of Sylvy, I sh'd hope. It would wear me out."

After dinner she said to her mother: "I've thought of a good way. I'm just going to sneak out of our back door and go to school round by Elm street to-morrow morning. Then Sylvy can wait all day out in front if she wants to."

As Phyllis was packing her book bag she said in a motherly tone: "As long as Sylvy likes me best, maybe I'd ought to take care of her till she gets acquainted; so I'm going to be just a step-friend. But, mamma"—and the little girl's voice quavered—"I'd rather take care of a real lame girl than a girl that is lame in her—in her brains."

Her mother kissed her twice and then watched at the window as she went bravely down the stone walk.

Sylvia came across the street timidly and awkwardly, as if she hardly dared walk alone; but her face brightened as she reached Phyllis and grasped her skirt. Then Phyllis gently loosened her hold and evidently told her how she must walk, squaring her shoulders and lifting her chin. Sylvia immediately straightened up, and the two girls started briskly down the street.

The lace curtains at the front window in Sylvia's home fell together gently as her mother turned away with a great sense of relief, saying: "That dear little Graham girl has taken Sylvia under her wing, and I really believe she will do more for her than all the doctors."

And the "dear little Graham girl's" mother turned from her window at the same time with tears in her eyes because she was so glad that Phyllis had had courage to do a hard thing. "Bless the little step-friend!" she said.—Southern Presbyterian.

### The Tea-Set.

It was hard to be off visiting alone without father and mother, but to be without one's brand-new china tea-set was simply unbearable.

This was the way it had happaned. The day before, father had rushed into the house and told Marjorie that she was going to make a short visit at Aunt Ann's. Carrying her little suit case, marked with her initials, he had whisked her off to the station without so much as saying good-bye to mamma and brother. On the way he had explained that he and mother must go away from them all for a little while, and she was to stay with Aunt Ann. A friend was to look after her on the train and deliver her into Aunt Ann's hands.

The excitement of the trip kept Marjorie cheerful for a while. Then Aunt Ann had been very kind, and had made her little teeny-weeny biscuits for supper. But that had all been yesterday; to-day she was lonely.

When Aunt Ann had said that the minister's daughter was coming over a little while that afternoon, Marjorie had brightened at the thought of having a little girl to play with; but, alas! a big grown-up young lady had entered Aunt Ann's little parlor. Miss Alice, however, had very pretty pink cheeks, and smiled in such a way that it was not long before Marjorie was telling her all about papa, mamma, brother and the new tea-set.

"How would you like to make a tea-set?" said Miss Alice, who, smiling and taking Marjorie's hand, led her into the garden. They went straight to the circle of bright poppies, where Miss Alice selected a big poppy-pod from which the petals had fallen. A straight piece of stem stuck in one side made a spout, while another curved piece was the handle. A tiny bit of stem left on where the pod had been picked was enough for the handle of the cover. Now there was a truly teapot that would not tip over, because the flat part of the pod made a neat little stand.

"And can you make cups and saucers, too?" exclaimed the delighted Marjorie.

Miss Alice said nothing, but began to look for some smaller poppy-pods that would stand up nicely. With her little pearl-handled knife she cut off the top, and, adding a curved handle of stem, she had a little sup, with a saucer all fastened to it.

Marjorie made the next herself, and then they worked together until enough were finished for a large family. "Wouldnt nasturtium leaves make good plates?" suggested Majorie.

"The very thing," replied Miss Alice. "Now our dishes are all ready, so you may set the table on the flat rock. Then I must go home, for it is nearly my tea-time."

"Oh, Miss Alice," cried Marjorie, clinging to her, "it's a lovely tea-set, and I don't want you to go, for you are as nice as a truly little girl!"—Youth's Companion.

A word or two, simple and full of the spirit of God, will be to us as hidden manna. We forgot the words, but the effects remain; they operate in secret, and the soul is fed and enriched. —Fenelon.

Sixty seconds make a minute;
How much good can I do in it?
Sixty minutes make an hour—
All the good that's in my power;
Twenty hours and four, a day—
Time for work and sleep and play;
Days three hundred sixty-five
Make a year in which to strive,
Every moment, hour and day,
My dear Master to obey.

## A Birthday Party in the Mountains.

It was in California that Dorothy lived. She was soon to celebrate her fourth birthday. It was very wonderful to be four years old, Dorothy thought; and O, wasn't it dreadful not to have a party!

If it had not been for those four years, I believe Dorothy might have cried about it; but one mustn't cry when one is so old.

Mamma, too, thought it was dreadful not to have a party; and all the week before the birthday she was trying to think of something; and just the day before Dorothy would be four years old she found a splendid way to celebrate.

Dorothy lived away up in the mountains with her parents, and there was not a child within ten miles of them; and, as Dorothy said, she had no one to play with but the birds, the squirrels, and the little baby pigs at the barn. Dorothy's big cone, "Old Giant," solved the problem of her birthday party.

As it was still rather cool in the evenings, they had been keeping a fire in their tent every night; and one day Dorothy discovered her big cone was opening up and stretching out its brown points all around. The heat caused this; and each night it opened wider and wider, until one day they found lying around it pine nuts, or pinons, in their brown silky cases. When the cone was shaken, so many more came tumbling out it seemed hardly possible it could hold so many. These pine nuts gave mamma a suggestion.

The day before Dorothy's birthday her mamma said: "I am going to send out invitations for your party to-day, Dorothy."

"Why, mamma, I can't have a party," Dorothy said, "there are only the birds and squirrels here to play with—not a single little girl or boy."

"I know it," mamma said, laughing; "but let us invite them. We will invite the squirrels to your party. They will like it; you will see."

The invitations were the pine nuts in their silky cases.

Papa nailed a box to the big pine tree, where the squirrels so often played, and placed the invitations inside.

There were invitations for Bun, Chap, Frisky, Swift, and Mamma Gray, with little Fuzzy Wuzzy Gray. O yes, and one for Reddy, if he would only come! But they feared he would not while Bun and Frisky were there, as they always quarreled.

Dorothy watched them as they came chattering down the tree to the box and got their invitations.

They seemed so pleased that mamma said she did not think there would be any regrets sent in, and they could expect every one—every one but Reddy; he might not accept if he found out all the gray squirrels were coming. The next day was the party.

Papa filled the box with the pinons they had gathered from "Old Giant," and Dorothy sat down to wait for her guests. The first to arrive were Mrs. Gray and Fuzzy Wuzzy. They were just wild with delight, and chatted so loudly that Frisky, Bun, Chap, and Swift came racing over from the other trees in great haste, lest they get left out of the feast.

What fun they had! They would run pop down on their haunches, and eat for all they were worth. And how they did chatter! Dorothy wished she could understand all they said; but the only thing they said plainly was: "We like it! We like it!"

When at last the refreshments were all gone, they raced and played games in the trees for a long time.

Once Reddy started toward them; but Bun and Frisk saw him, and chased him back right to his very door.

Dorothy felt sorry for poor little Reddy, and declared she would shake "Old Giant" and get more nuts for him.

At last they grew weary of play, and Mrs. Gray said it was time to go home; so she took Fuzzy Wuzzy, and they chattered "Good-night" to their little hostess. The younger ones, Frisky, Bun, Chap, and Swift had one more good race up the tree and down; then they skipped over the logs and were gone.

Dorothy clapped her hands as the last gray bushy tail disappeared, and cried: "Mamma, that is the best party I've ever had!"—By Agnes C. Pohlman in Boys and Girls.

## Ethel at Grandfather's.

There are not many girls who enjoy being called a tom-boy, but it never mattered in the least to Ethel Stirling. Her cousin Jim was her companion, and there was not a thing his adventurous spirit dared that Ethel was not his admiring follower. On some occasions she even led in rank, and Jim brought up the rear. All sorts of mishaps had befallen her, from the day she had stayed out late to see the "horse doctor," and came home grieved because she had found him a mere man, to the time when coasting, face downward, she had run between the wheels of a grocery wagon and came to an abrupt stop between the four legs of a good-natured horse. On this last occasion she gave way to tears, and was taken home to her mother in a state of alarm quite unusual to her.

Portland was a good place to live, but it was when she visited her grandfather's farm that she realized the fullness and freedom of life. Among other products on the farm was one Ethel was never tired of watching, and it appeared to hold the same fascination for Jim. Grandfather had large pens filled with pigs, and fenced about them was a strip of ground which Ethel called her summer garden.

One day an original thought came to her, "Jim, she said, "you are afraid to take a ride on one of the pigs."

"I'll do it, if you will do it first," said Jim.

Ethel was rather taken back, but in nowise daunted. She was younger than Jim, but just as brave, if not more so. She gathered her little skirts closely about her, sprang from the fence where she and Jim had been sitting, into the pigs' summer garden, and selecting the largest one she sprang astride his back and grabbed his ears for support. To say there was surprise and consternation in the pigs' garden is to express it mildly. The rest of them all stood back, and Ethel and her gallant steed had a clear track. Round and round the space they went. Ethel clinging on for dear life, and the pig giving vent to his displeasure in loud squeals. There had been nothing said as to how long she should ride, but she concluded she might as well continue as long as she stuck on. Jim was bending double on the fence, his legs dangling in the air, his shrieks of laughter mingling with the squeals of the pig.

In the mad chase Ethel had not had much time to take in outside surroundings, but she suddenly became conscious that Jim was not to be seen. Four passing teams had drawn up, and they were watching her with keen interest. The noise brought grandmother from her baking and grandfather from his oat-field, and the ride was brought to an abrupt end.

Ethel was rather taken back when she found that Jim was not to be allowed to take his turn, but if there was any disappointment felt on Jim's part, he succeeded admirably in concealing it. But he was known to say to the boys that his cousin Ethel was too gritty by half to be a girl, so that it is certain that he appreciated her, even if he did not always dare to follow her footsteps.—Christian Intelligencer.

## Peter's Goat.

"Peter" said John Coleman to his younger brother at breakfast, "I had a great tumble over that goat of yours last night. He was right in the middle of the front walk. I want father to get rid of him."

"Poor Peter!" said his mother. "Really, I wish you would consent to sell him. I think, perhaps, the butcher would buy him."

Peter's laugh vanished as he shook his head. "Buster is the only pet I have. I don't see why you all pick on him," and he fled in tears from the table.

"We wouldn't," John called after him, "but Buster doesn't earn his salt. I know some boys who do lots of work with their goats. Owen Ripley took all his father's vegetables to market with his last summer."

"I have lots of rides with Buster," sniffed Peter.

"That doesn't count; that isn't work," returned his brother.

Peter threw back his head and left the room without looking at John. When he returned, two hours later, the house was silent. He remembered his mother was to spend the day with a friend, and he was to lunch down town with his father. He went out in the yard to play, and noticed a pile of ashes that his mother wanted taken away.

She had said that very morning, "Those ashes must be removed before my lawn party on Tuesday."

Peter sat down on the porch and thought for a few minutes; then he started for Buster. "Come, Buster," he said, "We'll take those ashes away; then John can't say you're no good." Buster was soon harnessed to the little wagon; then Peter found a shovel and went manfully to work. At half-past eleven he telephoned his father that he would not be down to lunch.

"Sick?" asked his father, anxiously.

"No, I'm busy. I'll find something to eat here," and Peter hung up the receivvr before his father could ask any more questions. He ate some lunch, then read a while to give Buster a long rest. All afternoon he worked hard, and by four o'clock the ashes were all gone. He was tired and dirty, but happy.

"I'll clean up and they won't guess," he said to himself. He secretly hoped his mother would notice the ashes were gone, but she didn't.

At supper Mr. Coleman said: "Peter, what were you so busy about to-day? It is the first time I ever knew you to miss a chance to eat down town."

"You'll have to find out for yourselves," was Peter's smiling answer.

"Let's find out, then," said John, as they rose from the table.

They found nothing in the house, but when they went into the yard, Mrs. Coleman noticed the ashes were gone. "Did you take away those ashes, Peter?" she asked.

"Me and Buster," was the ungrammatical reply, with a triumphant look at his brother.

"If I had known that, I would have paid you with hot biscuits and blackberry jam for supper," said his mother.

"John shall not talk about Buster any more, Peter; I'll see to that," his father said.

"Well, I never!" ejaculated John. "I guess I'll have to buy the new harness Buster needs. I believe in encouraging a good work.

"Buster," said Peter when they were alone, "we'll do some more work next Saturday. People don't respect lazy goats and lazy boys."—The Christian Standard.

---

Patience under invincible disability pleases God as truly as does diligence in service when it is practicable. Of course we should be careful not to mistake disinclination for disability.

---

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

**POSITIONS SECURED.**
For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New Jersey, Indiana, Iowa, New York State, &c. Salaries $500 to $850.

**BRUNSWICK INN,**
WAYNESBORO, VA.
Open June 1 to October 1. In heart of Blue Ridge Mountains. Delightfully cool and invigorating.
Mrs W. A Williams,
Manager.

**Blue Ridge Springs**
BOTETOURT COUNTY, VA.
ON NORFOLK & WESTERN R. R.
Dr. Alfred P. Upshur, House Physician.
Phil F. Brown, Proprietor.

**HILLCROFT**
Colonial mansion; home of graduate of J. H. H. Training School, Baltimore, Md. Open to Consumptives. Elevation 1,000 feet. One-half hour ride from Philadelphia. Size, number of windows in each and beauty of rooms unsurpassed. Cool, restful and quiet. No mosquitoes. Booklet. Address
Miss S. BRADLEY,
Hilltown, Bucks Co., Pa.

**MASSANETTA SPRINGS,**
NEAR HARRISONBURG, VIRGINIA.
The water cures Malaria, Nervous Prostration and Kidney and Stomach Troubles Write for terms.
W. T HINTON, Prop.,
Penn Laird, Va.

**COUNTRY BOARD.**
A few boarders in a private family. Situation high and healthy; convenient to railroad station. Rural delivery. Phone. Address Mrs. F. B. Whiting, R. F. D., Boyce, Clarke Co., Va.

**John L. Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 595)

*Northwestern Mutual Life Insurance Company*
Is paying out and investing in both Virginia and North Carolina More than it receives from these States
New Business in Virginia 1908: **$2,147,800**
Larger than any other Company.
Gain in Insurance in Force in Virginia 1908: **$1,374 975**
60 Per Cent. More Than the Next Largest.
T. Archibald Cary, General Agent for Virginia and North Carolina.
Richmond, Virginia.



**Put it on your Shopping List**

Before you start out on your round of the shops, with the scurry and bustle—bad air—endless walking—pushing through crowded aisles and the nervous strain of it all, fortify yourself with a glass of

Coca-Cola

When the last errand is done and you're hot and thirsty and tired refresh yourself with a glass of Coca-Cola. Now—as a reminder—put Coca-Cola on your shopping list—you'll find it the best bargain of the day.

GET THE GENUINE

Cooling--Refreshing--Wholesome
Thirst-Quenching

**5c Everywhere**

Whenever you see an Arrow think of Coca-Cola.

The years have taught me many things,
But none so sure as this;
That shelter, solace, joy and strength
Are always where God is.
—Marianne Farningham.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### ACKNOWLEDGMENTS.

#### General Clergy Relief Fund.

I beg to acknowledge with sincere thanks and appreciation the following amounts in response to the appeals contained in Bulletin No. 1:

| | |
|---|---|
| A. K. R., New Jersey | $ 8.00 |
| E. J. V., Michigan | 25.00 |
| A. T. H., New York | 15.00 |
| J. C. N., North Carolina | 10.00 |
| J. E. S., New York | 2.00 |
| E. C., Philadelphia | 75.00 |
| J. H. S., Maine | 28.00 |
| Anonymous, Philadelphia | 50.00 |
| C. C. P. Illinois | 5.00 |
| T. H. B., Maine | 100.00 |
| E. A. A., Massachusetts | 5.00 |
| J. H. B., Pittsburgh | 200.00 |
| M. E. P., Massachusetts | 1.00 |
| F. L., New York | 6.00 |
| C. W. C., Vermont | 3 00 |
| Calvary church, Germantown | 10.00 |
| T. C. W., Virginia | 5.00 |
| Rev. and Mrs. Wm. C. C., New York | 27.50 |
| East Carolina Layman | 10.00 |
| Retired Clergyman, Maryland | 5 00 |
| A Friend, Ohio | 5.00 |
| A. P. T., Massachusetts | 3.00 |
| L. S. R., New Hampshire | 10.00 |
| K. C. S., New York | 10.00 |
| St. James' Chapter, Woman's Auxiliary, Virginia | 10.00 |
| G. L. B., New Jersey | 5.00 |
| W. F. H., Georgia | 5.00 |
| M. L. W., New York | 3.00 |
| P. M. B., Virginia | 2.50 |
| M. L. E., Georgia | 5.00 |
| Cash | 2.00 |
| L. F. M., Long Island | 5.00 |
| A. T. R., Massachusetts | 50.00 |
| J. H. R., Connecticut | 5.00 |
| D. B., Washington | 10.00 |
| R. M., New York | 10.00 |
| Bp. and Mrs. A. M.-S., Pennsylvania | 100.00 |
| D. T., Canada | 100.00 |
| K. B., Wisconsin | 1.00 |
| F. A. D., Salina | 10.00 |
| H. L. D., New York | 10..00 |

Rev. ALFRED J. P. McCLURE, Treasurer,
General Clergy Relief Fund,
Church House, Philadelphia.

### MARRIED.

In Leeds church, Fauquier county, Va., on the 15th of June, by the Rev. P. D. Thompson, assisted by the Rev. E. W. Cowling, Rev. R. C. COWLING, of Wickliffe, Va., and Miss ELIZABETH C. THOMPSON, daughter of the rector of Leeds church.

### DIED.

IN MEMORIAM.

WILLIAM ALEXANDER THOM.

Not dead, not dead!—but only sleeping.
Not lost—but safe in the Father's keeping.
No disappointed grand ambition.
No blight—but rather quick fruition!

A. T.

EVANS.—At Clifton Springs, N. Y., on Thursday, July 15, 1909, Dr. JAMES EVANS, of Florence, S. C., in the 78th year of his age.

### OBITUARY.

IN MEMORIAM.

#### Edmund George Lind.

On July 14, 1909, at the home of his son-in-law, Rev. Wm. H. Laird, near Wilmington, Delaware, EDMUND GEORGE LIND passed peacefully to his eternal reward, in the eighty-first year of his age.

Born in London, England, July 18, 1829, and having qualified himself as an architect, Mr. Lind came to the United States in 1856 and began the practice of his profession in the city of Baltimore, Maryland, at once winning for himself a prominent place among the leading architects of the time. Among the many notable buildings for which he drew the plans may be mentioned the Peabody Institute, of Baltimore; the Louise Home, of Washington, D. C., and the Postoffice and Customs House, of Mobile, Ala. After a long and successful career in Baltimore he removed to Atlanta, Ga., on account of ill health, and there again won a prominent place among those of his profession. The last ten years of his life were spent with his daughter, Mrs. William H. Laird.

The passing of such a life is a very real and distinct loss, not only to his immediate family, but to all who knew him, and brings the keenest sorrow to the wide circle of friends to whom his rare conversational gifts and ready humor, together with his high ideals of honor and fidelity, quickly endeared him wherever he went. Those who knew him best loved him best; and nowhere did his pure Christian character shine forth so perfectly as in the bosom of his family. Thoughtful and considerate of others to a fault; pure and lofty in thought and life; gentle but firm in his devotion to principle; with perfect self-control, and ready at all times, even in days of ill health and suffering, to see the silver lining to every cloud, he made his quiet way through a long and useful life, bringing sunshine and cheer into the hearts of all who knew him, and setting them an example in earnest, consistent Christian living.

Seldom has a character so well-rounded, so full of grace and charm, so gifted, so free from fault or blemish, so untiring in its devotion to duty, come under our notice; and while we mourn his loss, we feel that to very few has the final summons, "Well done, good and faithful servant, enter thou into the joy of thy Lord," come with such singular appropriateness.

"There be those who sow beside
The waters that in silence glide,
Trusting no echo will declare
Whose footsteps ever wandered there.
But soon, or late, a time will come,
When witnesses, that now are dumb,
With grateful eloquence shall tell
From whom the seed, now scattered, fell."

Mr. Lind was married in 1863 to Miss Margaret Murdoch, of Baltimore, Md., and is survived by four children: William Murdoch, Edmund George, Arthur McKenzie and Marion Murdoch, the wife of Rev. Wm. H. Laird, of Greenville, Del. W. H. L.

#### William Alexander Thom.

In Norfolk, Virginia, July 2, 1909, in the seventeenth year of his age, WILLIAM ALEXANDER THOM, son of the late Dr. William Alexander Thom, Jr., and Maria Myers, his wife, and grandson of the late Dr. William Alexander Thom, of Northampton county, Virginia.

This announcement brings sorrow to many hearts, for the dear boy who has gone from us was beautiful in person and in character. He combined the innocence and purity of childhood with the strength and faithfulness of young manhood.

He had been at home less than a week from Lexington, where had just completed his first year at the V. M. I. A friend who saw him, the last day of the session, wrote: "He was the picture of health and hope and manly vigor. He had been counting the days and hours, and even the minutes, when he would see the dear ones at home; and his face was beautiful with an expression of duty well done, and an eager anticipation of the well-earned joys of rest and recreation.

* * * * * * * *

"He was as fine and promising a specimen of a young Virginia gentleman as I, living around a college town, have known in fifty years. I never knew a boy who attracted such general attention by his manners, appearance, and general behavior, and who was so universally admired and regretted. He had a wonderful faculty for making friends. His year at the Institute was a great success. He won all he hoped to win, and his future was full of promise."

"He was the only son of his mother and she a widow." During the months he was away from her he never failed a single day to write to her. May He who comforted the widow of Nain, comfort the dear mother and sisters and all who love him, for we know:

"Severed are no tender ties,
Though in death's embrace he lies,
For the lengthened chain of love
Reaches to that world above."

Yes, he is ours still; he is safe. He will never become less loveable, never disappoint us; his beautiful promise is already fulfilled. May the sweet memories which he has left us ever be an inspiration to purify and ennoble our hearts, and make us more full of the love and tenderness, the faithfulness to duty, thoughtfulness of others, and charity in judgment, which shone so brightly in his life!

ONE WHO LOVES HIM.

#### Mrs. Ellen Douglas Farland.

Entered into rest, July 25, 1909, at the home of her daughter, Mrs. J. Leslie Hall, Williamsburg, Virginia, Mrs. ELLEN DOUGLAS FARLAND, widow of Z. S. Farland, of Tappahannock, Va., and daughter of the late Dr. Thomas C. Gordon.

A faithful friend, an affectionate sister, a devoted mother and grandmother, and a devout Christian has gone to her reward. After a year of suffering she has entered into "the rest that remaineth for the people of God."

Mrs. Farland was a woman of remarkable qualities. She had an ease and a poise of manner which linked her with the ante-bellum Virginia women, and a childlike faith which bound her to the religious ideas and ideals of the Old Church, before the "new learning" and the "higher criticism" had undermined the faith of so many, both preachers and people.

She was most remarkable, however, in her career as stepmother and mother-in-law. From the former she has forever removed the stigma; from the latter, she has wiped the slur. In the homes that she moved in, the name of stepmother is full of sweetness and the word mother-in-law can point no jest. To the word mother she has given a three-fold glory.

We had hoped for Mrs. Farland a green old age. Her physique and her constitution gave warrant to this hope. Providence willed otherwise. In August last the fatal malady developed; medical skill, devoted nurses, and loving children could only postpone for a few weeks the inevitable hour. In beautiful Hollywood she rests peacefully. We thank God that "He giveth His beloved sleep." J. L. H.

### APPEALS.

#### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

#### Columbia Institute, Columbia, Tenn.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed) THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.

#### THE APPROPRIATION OF THE BOARD OF MISSIONS.

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $850,000.

Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provide the amount.

Full particulars from
281 Fourth avenue, New York.
E. WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

#### The Church at Colonial Beach.

The notice in the July 31 issue of the Southern Churchman that the corner-stone of Christ church, Colonial Beach, Va., would be laid on August 11 was a mistake. It should have read: "We hope to have the corner-stone ready to lay by August 11," and it will be laid with due ceremony as soon as possible."

R. R. PHELPS,
Rector of Washington Parish.

## WANTS.

WANTED—BY M. A. OF W. F. I., CLASS of '93, who is also a graduate in music, position as governess, to carry pupils through full college course at their own home, or to tutor boys for college. Mathematics, physics, English, Latin, French, German, piano and vocal music. Careful oversight given in *preparation* of studies as well as in their recitation, and *thoroughness* in all work guaranteed, with mathematics and languages a specialty. Testimonials from some of the most prominent families in Virginia and North Carolina, all of whom have been former patrons. No objection to position in large school, but prefer private class, if pupils are willing to study faithfully, and fair salary is offered for first-class work. When writing, state number of pupils and their studies, and amount of salary per month, besides board. Write promptly. Address Miss Annie L. Phillips, Pleasant View, Amherst county, Virginia. 14au-2t

WANTED—BY A REFINED YOUNG lady, position as mother's helper, useful companion or nursery governess. References exchanged. Address Box No. 16, Ocean City, Md. 1t*

WANTED—A TEACHER OF NINE YEARS' experience desires position in school or family. English, Latin, French, German and piano taught. Address Miss M. T. C., 407 George St., Fredericksburg, Va. 14au-3t*

WANTED—BY A YOUNG LADY OF EXperience, a position as governess. English branches, Latin and music. Address Miss Boyd, Roseland, Va. 14au-2t

WANTED—A POSITION AS TEACHER IN private or public school. Has had experience; can teach English, mathematics and rudiments in music, Latin and German. Miss Washington, 505 Cameron street, Alexandria, Va. 14au-2t

WANTED—AT ONCE, A MARRIED MAN, experienced, to take charge of a general country store on an Indian Reservation. Living quarters for self and family; grocery bill free; salary $50.00 per month, with a chance to become part owner in business. Address W. P. Moncure, Busby, Montana. 14au-2t*

WANTED—A SITUATION BY A YOUNG lady to teach small children English and music; or position as nursery governess. References exchanged. Miss Inez V. Allen, Chilesburg, Va. 1t*

WANTED—POSITION AS TEACHER IN private family. Can teach the usual branches, English and Latin. Address Miss Gover, Bluemont, Va. 7au-3t*

WANTED—A LADY OF REFINEMENT, as mother's helper. References given and required. Address Mrs. R. V. Turner, Port Conway, Va. 7au-2t*

WANTED—A POSITION AS TEACHER IN a private family. Can teach the usual branches, English, Latin, French and piano. Address Miss Rouzie, Dunbrooke, Va. 24jul-3t*

WANTED—A YOUNG LADY WITH EXPErience desires a position as teacher for coming session. Qualifications: English, Latin, French and music. Children under 12 preferred. Best references given and required. Miss Sue Gordon Lewis, Lynnwood P. O., Rockingham county, Virginia. 24jul-3t

WANTED—C. E. GRADUATE OF A Northern University who is also an A. B., with four years' experience as a teacher, desires a position in a college or secondary school, to teach engineering, mathematics or science. No. 65, care of Southern Churchman. 24jul-3t*

WANTED—BY A LADY, POSITION TO teach in family. English branches and beginners in music. Good references. Address R. F. D. No. 2, Box 10, Marshall, Va. 24jul-3t*

WANTED—A POSITION AS TEACHER IN private school or family, to teach English, mathematics, Latin and beginners in music. Refers by permission to Mr. John Tabb, Gloucester, Va.; Miss Lelia DuVal, Cash, Va., and others. References also required. Address Miss Margaret Rue Clements, Gloucester, Va. 7au-2t*

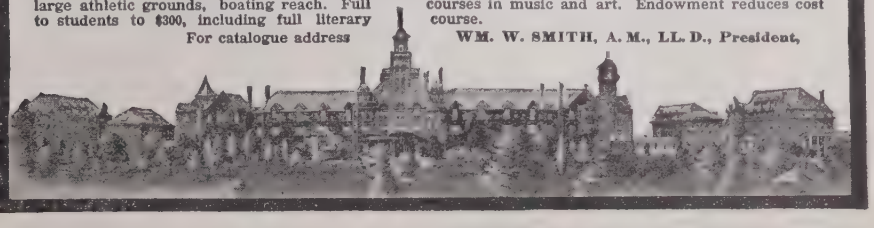
WANTED—YOUNG LADY OF RESPONSIbility, fond of children, wishes position to take charge of and teach small children, or as secretary. Knowledge of bookkeeping and stenography. Address No. 69, care of Southern Churchman. 31jul-3t*


# Randolph-Macon Woman's College

**LYNCHBURG, VA.**

Classed by the U. S. Commissioner of Education as one of the sixteen "A" colleges for women in the United States. The college is endowed and well-equipped for college work. Campus of 50 acres environed by beautiful mountains. Four separate laboratories; library; astronomical observatory; sky-lit art studio; music rooms, etc. Full scientific course in physical development with new gymnasium, swimming pool, large athletic grounds, boating reach. Full courses in music and art. Endowment reduces cost to students to $300, including full literary course.

For catalogue address **WM. W. SMITH, A.M., LL.D., President,**



**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**Teacher Wanted.**

Teacher wanted for private Boys' School in Piedmont Virginia. Must be gentleman of culture. Salary seventy-five dollars per month. Address PRINCIPAL, care Southern Churchman.


## WANTS.

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—POSITION AS HOUSEKEEPer in private family, or matron of a girls' school. Excellent references. Address Box 23, Montvale, Va. 31jul-3t

WANTED—BY A LADY OF WIDE EXperience, position as teacher, lady superintendent, housekeeper or chaperon. Advanced and intermediate English, thorough French and German, with music. Address Stuttgard Methods, office Southern Churchman. 7au-2t*

WANTED—EDUCATED, REFINED EXperienced English lady desires position of trust in Episcopalian family. Capable, reliable, musical. Highest references. State salary. Mrs. Jones, Lawn Hotel, Bowling Green, Va. 7au-2t

WANTED—A GOOD WORKING HOUSEkeeper for all year round, at a large country place. Salary twenty dollars per month. References required. Address P. O. Box 752, Richmond, Va. 24jul-3t

WANTED—EDUCATED YOUNG WOMAN desires position as companion. Can assist in housekeeping and do plain sewing. Also musical. Address Box 202, Berryville, Va. 7au-3t*

WANTED—YOUNG LADY DESIRES POsition as governess. College education. Music, voice and elocution. References exchanged. Miss Nelson, Dew, Va.

WANTED—A YOUNG LADY WITH EXperience desires a school; teaches English, music and beginners in French. References given and required. Address Miss Randolph, Arrington P. O., Nelson county, Va. 7au-3t*

WANTED—A YOUNG LADY WITH EXperience desires a position as teacher in private family. References. Miss Eva Copeland, Round Hill, Va. 7au-3t*


**FOR FEVERISHNESS AND ACHING**

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.


To be capable of steady friendship and lasting love, is the greatest proof not only of goodness of heart, but of strength of mind.—Harlett.


The State Examining Board Statistics show

**UNIVERSITY COLLEGE OF MEDICINE** RICHMOND VIRGINIA

leads all medical schools in Virginia, and Virginia leads all adjoining States—North, South, and West. HIGH CLASS SCHOOL OF MEDICINE, DENTISTRY AND PHARMACY. Expenses Low. Students limited to 50 in each class. Send for Catalogue and Bulletin 30-

# The Bingham School



**Orange County, near Mebane, North Carolina**

*Established 1793*

A busy and lovable home for boys, on Southern Railway, in the country. A location famous for safety, health and beauty. Strong graduate faculty of Christian men, giving constant and individual attention. Military discipline, firm yet affectionate. Outdoor life, with Tennis and other healthful sports. Hazing abhorred. Bible, Physical culture and fine Penmanship, specialties. Full Classical, Commercial, Scientific and Music Courses. Small classes. Terms reasonable. For illustrated catalogue, address

**PRESTON LEWIS GRAY, B.L., Principal, Box 8.**

# Virginia College

**For Girls and Young Women**

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South. Modern buildings. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Special advantages in Music, Art and Elocution. Thorough course in Domestic Science. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President, Roanoke, Va.**

**Mrs. Gertrude Harris Boatwright, Vice-Prest.**




**FOR GIRLS**

**Mt. St. Alban, Washington, D. C.**

Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

**THE BISHOP OF WASHINGTON, President Board of Trustees.**

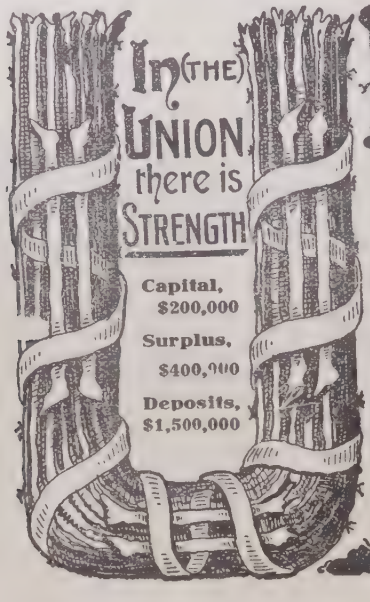
**MRS. BARBOUR WALKER, M.A., Principal.**

**CENTRAL BUREAU OF EDUCATION**

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.




# UNION BANK

*Don't Be a Drudge All Your Life, Save Something.*

When old age overtakes you, then the necessity of saving something strikes home. What's more pitiful than a bent form and an empty purse? Think, realize what it means to be dependent in life's declining years. Think, how easily this condition may be remedied. Start on the right road to-day. We pay 3% interest, compounded semi-annually, on all SAVINGS ACCOUNTS.

**3%**

**The Oldest, Strongest and Safest Savings Bank in the South**

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.

Write us at once about our method of **"BANKING BY MAIL."**—Mention this paper.

## Church League of the Baptized

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

## COLONIAL CHURCHES

IN THE

## ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

SOUTHERN CHURCHMAN, CO.,

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

## BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

## COMMONWEALTH BANK

**12 North Ninth Street,**
**RICHMOND, - VIRGINIA.**

CAPITAL = = $200,000.00

**4** PER CENT ON Savings

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

## NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

**RICHMOND, VIRGINIA.**

## Elegance at Moderate Cost




**WEDDING INVITATIONS**

**Announcements, Visiting Cards and Stamped Papers**

Correct Styles
Fine Engraving
Best Stock

Send for Samples to

LYCETT STATIONERS
**Baltimore, Md.**

Blue Book of Bridal Gifts upon request.

## SHOPPING

BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 903 West 21st Street, New York.

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.** Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

## CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. LUEKE ART WORKS 27-29 W. 23 NEW YORK



## MENEELY BELL COMPANY.

22,24 & 26 RIVER ST. TROY, N.Y. 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $6 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



## PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT
RICHMOND, VA.

SAVE NOW AND ENJOY THE FRUITS OF LIFE LATER

Just a little economy now and then, just a little systematic saving will place you in an independent position for life. Did you ever realize this? By systematic saving your account steadily and unknowingly grows and in a short time you've reached the stage where money troubles worry you little. Send in your first deposit TO-DAY. Act! Do not procrastinate longer. **Write us at once about our method of BANKING BY MAIL—a safe and sure way to obtain wealth.**

PLANTER'S NATIONAL BANK, RICHMOND, VA.
Capital $300,000 Surplus and Profits $1,160,000

## YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
B. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders talogue mailed on application.

INCORPORATED 1882.

THE

## VIRGINIA FIRE & MARINE Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

WASHINGTON, D. C., Lafayette Square
**HAMILTON SCHOOL**
For Girls and Young Ladies
WRITE FOR CATALOGUE
Mrs. PHOEBE HAMILTON SEABROOK, Principal
Opposite the White House

## HERNDON SEMINARY
HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.
From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

## Mary Baldwin Seminary
**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

## ROANOKE COLLEGE
SALEM, VA.

For Men. 57th year begins September 15 Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

## VIRGINIA POLYTECHNIC INSTITUTE,
BLACKSBURG, VA.

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.
**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)
Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.
The next session opens Wednesday, September 22nd, 1909.
PAUL B. BARRINGER, M. D., LL. D., President.

## BETHLEHEM
## Preparatory School
**Bethlehem, Pa.**

More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.
New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.
New illustrated catalogue, free. Address
H. A. FOERING, B. S., Headmaster.

## Fauquier Institute
**For Young Ladies**
WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $300 upwards. Catalogue. NELLIE V. BUTLER,
Principal, Box 17.

## ACADEMY FOR BOYS
**Rockville, Md.**

Ideal training school; home life; individual care and instruction; fits for college or life. Address
W. P. MASON, U. S. N. A., Principal.

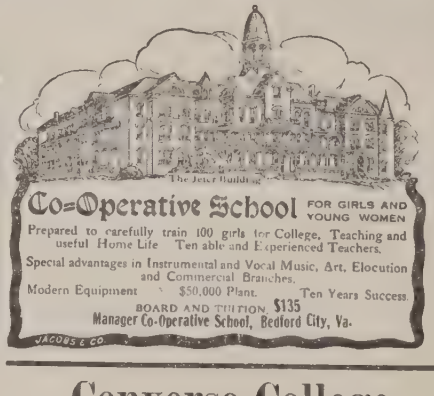
## UNIVERSITY OF VIRGINIA
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
**Loan Funds Available**
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

## ST MARY'S SCHOOL
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## WOODLAWN SEMINARY
**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address
Miss M. H. DUVAL, Principal.

## GLOUCESTER ACADEMY
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.




## Converse College
**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A. Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

## THE MONEY SCHOOL
**For Sons of Gentlemen.**
**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

## BEL AIR SCHOOL,
NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian
## Home and Training School
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

# CHILD'S DREADFUL SKIN TROUBLES

**Had Sixty Boils when but Six Months Old—Was Annually Attacked by a Humor—It Looked Red Like a Scald and Spread Over Half Her Head—Both Troubles are Cured.**

## NO PRAISE TOO HIGH FOR THE CUTICURA REMEDIES



"When my little Vivian was about six months old, her papa had a boil on his forehead. At that time the child was covered with prickly heat and I suppose in scratching it, her own head became infected for it broke out in boils, one after another. She had about sixty in all and I used Cuticura Soap and Cuticura Ointment which cured her of them entirely. Then, sometime later, her little foot got sore between the toes. Being afraid it was salt rheum, I spoke to our doctor. He gave me a powder which dried it up, but soon after it broke out behind her ears. They cracked half way around and the humor spread up on to her head until, on several occasions, it was nearly half covered. The humor looked like a scald, very red with a sticky, clear fluid coming from it. This occurred every year. I think it was toward the spring. I always bathed it with warm water and Cuticura Soap and applied Cuticura Ointment which never failed to heal it up. The last time it broke out was when she was six years old. It became so bad that I was discouraged. Then I procured a bottle of Cuticura Resolvent which soon cleared it out of her blood. I continued the use of Cuticura Soap and Ointment with the Resolvent until she was perfectly well. She is now about eight years old and has never been troubled in the last two years. We also find Cuticura Resolvent a good spring medicine and we are just giving the children Cuticura Resolvent Pills as a tonic. We do not think any one can praise Cuticura Remedies too highly. Mrs. M. A. Schwerin, 674 Spring Wells Ave., Detroit, Mich., Feb. 24, 1908."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, Cuticura Book on Skin Diseases

## THE SCHOOL OF THE GOOD SHEPHERD
**Asbury Park, N. J.**

will reopen October 6, 1909. For circulars and rates apply to the SISTER-IN-CHARGE.

## Cownes Home School.
**For Girls. Near Aylett, Va.**

Begins the 15th Session, Tuesday, September 14, 1909. Apply to Mrs. B. D. MONCURE or Mrs. ELLEN DOUGLAS WEATHERS.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

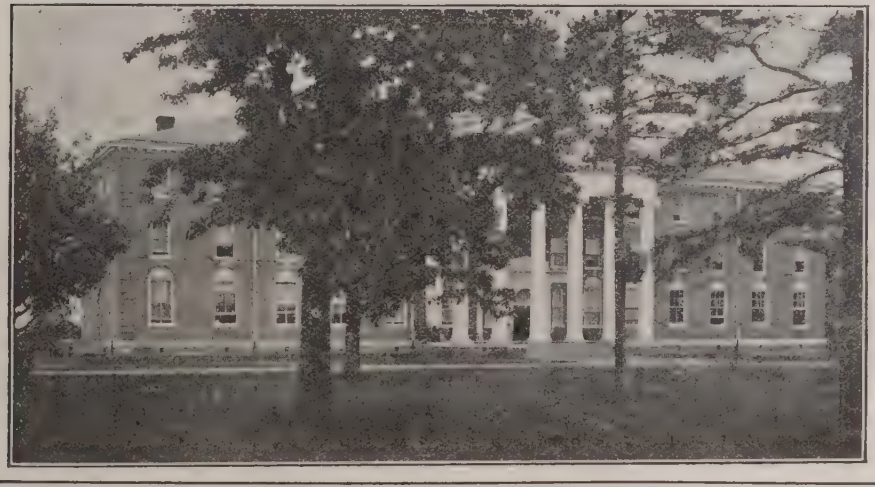
# Southern Churchman

Vol. LXXIII. RICHMOND, VA., AUGUST 21, 1909. No. 34.



# The Chatham Episcopal Institute

FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157, CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

---

## LET US FURNISH "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so et it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less badly use t condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**

RICHMOND, VA

---

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

---



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.

Write for Illustrations.

J. & R. LAMB 23, 25, 27, Sixth Ave., N. Y.

## St. Agnes School FOR GIRLS

ALBANY, NEW YORK.

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## The National Cathedral School For Boys

THE LANE-JOHNSTON BUILDING,
MOUNT ST. ALBAN, WASHINGTON, D. C.

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

The Bishop of Washington, Pres. — Thomas Hyde, Esq., Treas.
The Rev. Randolph H. McKim, D.D., LL. D. — Hon. John A. Kasson
The Rev. G. C. F. Bratenahl, D. D. — Hon. George Truesdell
The Rev. William L. Devries, Ph. D. — Admiral George Dewey, U. S. N.
Gen. John M. Wilson, LL.D., U. S. A. — Charles J. Bell, Esq.
Charles C. Glover, Esq. — William C. Rives, M. D.

## The General Theological Seminary.

Chelsea Square, New York.

The Academic Year begins on Wednesday, the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.



The Jeter Building

## Co-Operative School FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment. $50,000 Plant. Ten Years Success.

BOARD AND TUITION, $135

Manager Co-Operative School, Beaford City, Va.

JACOBS & CO.

## STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862

Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville, NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

## University College of Medicine.

The State Examining Board Statistics For Graduates of 1908 Show

**Virginia** leads adjoining States—North, South and West — **Record, 94.5%**

**University College of Medicine** leads Virginia, — **Record, 97.7%**

Also leads all medical schools in Virginia, on fifteen year period, — **Record, 91.8%**

*SIMILAR RESULTS IN DEPARTMENTS OF DENTISTRY AND PHARMACY.*

Students Limited to Fifty in each class.
Send for Catalogue and Bulletin 30-

**Richmond, Va.**



## THE BLACKSTONE SCHOOL FOR GIRLS

**Established in 1894.** The aim of the school is clearly set forth by its

**MOTTO:** "Thorough instruction under positively Christian influences at the lowest possible cost."

The school was established by the Methodist Church, not to make money, but to furnish a place where girls can be given thorough training in body, mind, and heart at a moderate cost. The object has been so fully carried out that as a

**RESULT:** It is to-day, with its faculty of 32, its boarding patronage of 300, and its building and grounds, worth $140,000

**THE LEADING TRAINING SCHOOL FOR GIRLS IN VIRGINIA.**

**$150** pays all charges for the year, including the table board, room, lights, steam heat, laundry, medical attention, physical culture, and tuition in all subjects except music and elocution. Apply for catalogue and application blank to

**REV. JAMES CANNON, JR., M. A., Principal, Blackstone, Va.**

## Episcopal High School of Virginia,

## For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E. L. McCLELLAND, formerly a master in the School and now connected with it in another capacity, will represent him there.

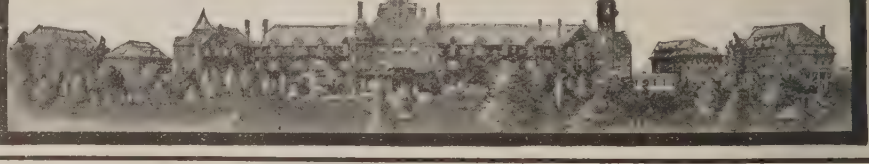
## Randolph-Macon Woman's College

**LYNCHBURG, VA.**

Classed by the U. S. Commissioner of Education as one of the sixteen "A" colleges for women in the United States. The college is endowed and well-equipped for college work. Campus of 50 acres environed by beautiful mountains. Four separate laboratories; library; astronomical observatory; sky-lit art studio; music rooms, etc. Full scientific course in physical development with new gymnasium, swimming pool, large athletic grounds, boating reach. Full courses in music and art. Endowment reduces cost to students to $300, including full literary course.

For catalogue address

**WM. W. SMITH, A. M., LL. D., President,**



## EPISCOPAL FEMALE INSTITUTE

## WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution. Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., AUGUST 21, 1909. No. 34

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,

Room 304 Bank of Richmond Building.

Publishers.

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Cathedral Impressions.

The writer of these letters would not venture for a moment, in them, to offer any advice to other travellers in England, but just by way of a hint to those who have never tried that particular plan, he would suggest that a couple of months spent in seeing thoroughly and leisurely the great English cathedrals, will assure as much genuine pleasure and hearty satisfaction as any plan possibly could. The study and enjoyment of the great cathedrals open up an endless and inexhaustible field of pleasure, and a pleasure, too, that grows more intelligent and keen with each passing day and added experience.

A fellow traveller, met casually, remarked that seeing cathedrals, in that particular case, had produced satiety. How such a frame of mind could be reached is absolutely inconceivable. As well say that listening to the works of great composers, or viewing the pictures and statues of great artists, or looking upon beautiful scenery or gorgeous sunsets had produced satiety. So far from producing satiety, each repetition is educative and prepares for and provokes desire to see more. Just so with the splendid old cathedrals. Each one educates the mind, whets the appetite, and prepares the intelligence for more. The variety is so endless, the charm is so inexhaustible, the genius is so amazing, the splendor of design and the generosity of giving and doing is so far beyond ordinary rules of life that it fairly lifts one into another and more pleasing type of life.

When one thinks of the age in which these splendid buildings were erected; the undeveloped civilization and the crudeness of the mechanic arts, the wonder grows as to how it was done. How could these monks and recluses ever have conceived these designs, or having conceived them, carry them into execution? Whence came the skill, and the money, and the material power?

As—for instance—one looks at great Durham cathedral; majestic almost beyond words to describe, in its simple but powerful Norman grandeur, crowning the great cliffs of the Wear, and unavoidably suggesting Scott's lines in Marmion, "half house of God, half castle 'gainst the Scot," and remembers how and by whom it was built, Heine's words about Notre Dame inevitably come back. When his companion asks, "Why could the men of that age build such cathedrals, when we with all our wealth and power and progress cannot do so?" he replied: "Those men had convictions; you only have opinions." It must be true that they saw visions of their convictions and then built them into enduring stone.

The great cathedrals differ from their weak modern imitators in that with a certain family likeness, there are endless varieties and diversities. Durham and York and Lincoln and Peterborough and Ely, for instance, have certain fundamental features in common; but so, all human faces and all mountains and all sunsets have certain fundamental features in common. But like different human faces, there is also endless variety. The architects of these old buildings were recklessly daring. They conceived and executed designs which would ruin the reputation of any modern architect, and the results absolutely justified them to all future ages. They mixed styles of architecture in the most astonishing ways, and defined all the laws of the art; and one stands and wonders at the altogether beautiful result. In Ely, for instance, there is a splendid nave of pure Norman, a beautiful choir of Early English, an exquisite chapel that a great architectural writer says is "the only perfect English example of Gothic," and an octagon tower that represents simply the idea of the man who built it. And the result—that ought to be a montrosity—is one of the most beautiful cathedrals in the world! And yet an authority says that in Ely cathedral may be found quite every specimen of English architecture. And so, to lesser degree, in York and Peterborough and Lincoln, and many more.

But this writer frankly confesses to utter and undivided allegiance to great and splendid Durham. It appeals to him as does no other cathedral. Its simplicity, its immensity, its majesty, its enduring power, its calm and placid indifference to time and the changing minds of men, its splendid expression of devotion and zeal and love and self-denial, all go to make it unique. It so fits in and grows out of its physical surroundings that it seems not to have been built at all, but just to have grown where it stands; to have been formed as the everlasting hill on which it stands was formed, and to be equally as enduring. It is not only a prayer in stone, but a magnificent paean of worship in stone; a memorial of its builders, ascending like the prayers of the saints, ever before the Throne of God and of the Lamb. Nowhere else, to his mind, do the chants and anthems of Old Mother Church sound so solemn and magnificent as in its stately nave and long-drawn aisles. And nowhere in Great Britain has he heard so fine and practical and simple a sermon as from its pulpit, by the Bishop of Jarrow. Indeed, he will here plead guilty of a personal touch, for the good Bishop looked and spoke and bore himself so exactly like his good friend, Archdeacon John Lloyd, of Southern Virginia, that he will never again wonder how Dr. Lloyd would look in the "Episcopal habit."

Good Bishop Cuthbert has formed a great monument in his cathedral, and he deserved a great monument. It is true that for some reason he developed a most inexplicable dislike to the ladies. Indeed, so pronounced was this dislike that even in death his followers respected it, going so far as to build the "Lady Chapel" at the wrong end of the cathedral, so as to get that obnoxious name as far as possible from the good Bishop's shrine; and further, they made a line in blue marble across the nave, some yards from the Western door, and beyond this line no woman's foot was allowed to be set till that dear lover of the ladies, Henry the Eighth, upset all ecclesiastical traditions in his kingdom.

And speaking of cathedrals, let this tribute to vergers go on record. Tak-

ing them all in all they are as courteous and considerate and kindly a set of gentlemen to the intelligent and really interested pilgrim as this writer has ever met in any of his journeyings. Mr. Atkinson at Durham, Mr. Windsor at Ripon, Mr. Hills at Ely, and Mr. Briggs at York, will long linger in his memory as those who knew no limit in their desire to give pleasure and profit to a stranger. And what is said of these can in slightly lesser degree be said of all with whom he has come in contact. Indeed, when Mr. Windsor found the writer was a Virginian and knew his kinspeople, the Allens and Carys, in that much-blessed land, he seemed to forget that there might be other anxious and curious visitors to his cathedral that day, and never rested till every treasure of his cathedral was shown and its history related.

And speaking of Ripon, the assertion may safely be ventured that the most beautiful spot of its kind in England is Fountains Abbey. Certainly the nine monks who, centuries ago, quit St. Mary's Abbey in York, "because its discipline was not severe enough," and founded Fountains, had an eye to the beautiful. It is an ideally beautiful place, and they erected buildings absolutely in keeping with the location. The ruins are the best preserved in England, and give the best idea of the extent and power of the old monastic establishments—great church, and cloisters, and lay brethren's quarters, and strangers' house, and workshops and mills and all that went to make an independent and self-sustaining community.

And speaking of Fountains, how old can a tree live to be? In the grounds of Fountains Abbey is a yew tree which was old hundreds of years ago, when the monks lodged under it, before their monastery was built. And a writer on India cites this yew tree as being older—and the only tree in the world which is older—than the Bo Tree, under which Guatama Buddha sat when his vision came to him! Is there any limit to the possible age of a yew tree? It is a little paralyzing to try to think such length of life as this.

And again—speaking of Fountains—as one roams through the old cathedrals and abbey ruins, there are just two English characters one learns to hate with a righteous hatred, namely: Henry the Eighth and Oliver Cromwell. Vandals and worse they were, both, and they left their desecrating touch on nearly every historic building in England. Ask what has become of exquisite stained glass, or beautiful statuary, or delicate carving, or dainty figures, and almost invariably the hideous destruction is ascribed to one or the other of these twin vandals. Everywhere the story is the same, and everywhere the lover of the beautiful hates them more and more cordially, until, in at least one mind, is there the echo of the epitaph on the tomb of a very human bishop in Peterborough or Lincoln Cathedral: "He was a good hater of the Puritans!" If he was bishop of either of the two dioceses, there is no wonder that he hated them. And in Peterborough cathedral, as the kindly verger pointed out the tomb of the first husband of Oliver Cromwell's mother, he added, pathetically: "If he had only lived there would have been no Oliver Cromwell!" And as an officer of the cathedral told us of a monument to Cromwell, at near-by St. Ives—the birth-place of the Arch-vandal—he added, "It's curious to what sort of folks people build monuments!" Certainly, the vergers of the cathedrals have no great love for either his Majesty of Many Marriages, or to the iron-fisted old Puritan leader; and small cause have they for loving either.

But speaking of cathedrals, there is one feature of them all, restful and helpful beyond expression; and that is, their beautiful and stately daily services. Be the worshippers many or few, the same beautiful service is free to every tired soul that wants to go apart awhile and rest from hurry and bustle and sight-seeing and business and care, and get new inspiration for the daily round. It will be long before the sound of a beautiful choir at Ely, heard by turning aside a half-hour on the way to the railway station, will be forgotten. It reminded one of the old chronicle of King Canute and his conversion, as "Sweetly sung the monks of Ely," as he rowed near their sacred isle. And so the singing of God's praises has been going on in the same spot from King Canute's day down to our own time; and every traveller may be brightened and refreshed by it, without money and without price.

And speaking of seeing the ruins and cathedrals in England reminds of one pleasant feature in travelling through the country, and that is, the unvarying courtesy of the English to strangers. Stop an Englishman where and when you will, and ask questions that are reasonable, or unreasonable, and the result is a considerate and helpful and cheerful courtesy that makes the asking and receiving of help a positive pleasure. Men of all classes will go out of their way to show "the stranger within their gates" whatever kindness can help him on his way. The only exception to this rule, which the writer has found—curious to say—is among the clergy. They seem to have a quite unexplainable unapproachableness and reserve, and rather repel than invite any application for assistance. Among all other classes the information-seeking traveller will find a ready and spontaneous kindness and helpfulness that is one of the pleasantest surprises to a visitor to this charming country, and a sight-seer among its beautiful and interesting scenes.

### The Increase of the Ministry.

Sorrow and alarm that so few young men are offering themselves for the Gospel ministry are expressed frequently. We also hear doubts, somewhat timidly indicated, whether preaching has not lost its power and become far less effective and attractive than it was when the existence of the Church was supposed to depend on preachers and pastors. Perhaps this doubt of the effectiveness of the sermon is one of the chief causes for the comparative scarcity of candidates for Orders. Youth and strength, however sincerely devoted and consecrated, shrink from the prospect of uselessness and wasted effort; long instinctively to do, to achieve, to win and see results; and are impatient of dependence on artificial or bought or hired aid. We may be discouraging real strength and virility and the holiest and highest yearning from going to the pulpit and may be rather inviting and encouraging mediocrity when we offer so much independent of the preacher to draw the people to the churches and make religion, or religious services, attractive, or enticing.

We spend much money on music, uniforms, accessories, to make the service ornate and beautiful as human contrivance may, and to secure crowded congregations and liberal contributions. The preacher is elaborately and carefully tempted to adapt his preaching and his methods to the general world, to become an assistant choir master, an artist in spectacular and musical effects and an elocutionist rather than a thinker and a personal, compelling, arousing power. We are told that the devil should not be allowed to have all the pretty things, and the question is whether we do not too much surrender strength in seeking prettiness. We undertake to make the Church compete with the devil and occasionally we should ask ourselves whether we are going dangerously near his ground and his methods. Not only do we strive after aesthetics and cater diligently to cultivated taste, but in the secular affairs of the Church we make money and financial results the standards. We measure the preacher and pastor by the cash results in the collecton plates and pew rents, rather than by the numbers of the confirmation classes or the spiritual tone of the congregation. The efficiency of pious activities, as reported in councils, conventions, brotherhoods and sisterhoods, is measured by the number of dollars secured. So we commercialize our Holy Religion. Saints and leaders are made by profuse contributions or by skill and powers in extracting them, and successful begging is made the test of the preacher's value. Simon Magus is doing business. As the universities and colleges subordinate learning to muscular development and athletics to secure advertising and seek to earn money and fatten their rolls of matriculates, rather than to teach and train men and make manhood, so the Church seems to be tending to fill the pews and gather wealth rather than to save souls and spread and uphold Truth. If we so teach our young Churchmen to regard the Church as a commercial establishment we must expect that they will weigh by commercial standards what it can offer them in comparison with other commercial pursuits, to the disadvantage of the Church.

Our Lord tells us to pray that God will send forth more laborers into His harvest, and in our private and pub-

lic devotions we beg that good and true and strong men be sent. Yet in our practice we discourage strength from going forth, and offer as the harvest dollars, scanty at the best, crowds and sweet-voiced choirs and churches and surroundings, appealing to the senses and soothing and giving pleasure, instead of a harvest of souls and freshened faith and earnest work for righteousness and against evil.

Those who are not called by God to the ministry must fail; but it is to be feared that many who feel His call fail to go because they are deterred by what they see of His Church. It is for us to study earnestly how we may nourish the plant of good purpose which He plants, and wisely help in the distribution of His Word and Truth.

The first calls to the Gospel ministry were personal, from Our Lord Himself. He found His chosen at their daily work, mending their nets, minding their common daily business. He used no arguments, offered no inducements, except the winning of souls to God, the easing of the heavy burdens of others with beautiful hopes. His honesty, His gentleness, His lowly, divine manhood, His absolute devotion to the Heavenly Father, Himself as the Way, the Truth and the Life, made the call imperative and irresistible. It was not tainted with any suggestion of profit or distinction or admiration to be won, or of pleased crowds to be gathered.

The call of Saul of Tarsus came to him as he was blindly, but most earnestly, doing what he believed to be the work of God. He was the first highly educated and zealous professional going exactly wrong and doing harm where he intended good; and light and voice direct from heaven were needed to turn him and overcome his pride of intellect and creed. The Father knew in him the spirit of unselfish and fearless devotion to what he held as righteousness and truth. God manifest in the flesh and the divine plan of salvation were permitted to fall upon him and lead him through helpless blindness and self-surrender to full knowledge and mighty work. The opening of his eyes and his consecration to the Episcopate are lessons filled with grace and instruction.

Early in prophecy we are told that the Kingdom of God is to spread "not by power or might, but by the Spirit of the Living God." In the Early Church intellectual power and ambition developed dire dissension, heresies and imposing superstitions, ceremonies and greed, mocking the simplicity, humility and patient poverty of the disciples and apostles. Pure and undefiled religion, in the keeping of the lowly little ones, from the beginning until now, has lived and flourished and gained ever new strength, contending against grandeur and worldly influence, the trust in wealth of the laity, ecclesiastical pomp and arrogance. The Book of Common Prayer, the simple, direct appeal of devout souls of the people to God, as surviving all the opposing power of the Evil One and the treasonable misuses and preversions of it by its ostensible friends, is a miracle and monument of divine grace, the hand-book of pure, loving religion.

We need for the ministry not only more men but potent men, men of absolute devotion to Our Lord and His righteousness. We must not only pray for them but invite them, follow the call of God upon youth and strength and high and strong manhood with assurance that they will find the tests and the results they crave and opportunity to work and to do and to gather into the Kingdom and for the King the noble fruits of their toil.

The details of methods and appeals are not for us to devise or apply or fix our expectations and hopes upon. Bishop Wilberforce is said to have received his inspiration from a poor and sick old woman. We are told that the great and powerful Bishop Butler, after all his strong logic had been spent vainly, knew the Saviour completely for the first time in his last illness. God knows the soul and how each man may be won to answer the call. It is our part to take care that we do not confuse or obstruct or hinder or shout distracting cries into the ears and minds of those who are trying to climb to the topmost summit and the highest rewards and richest and sweetest work mankind may know.

It is certain we can not improve on the Gospel or its teachings or examples. Practical, eager, common sense, iconoclastic, educational, incisive and inspiring as our age is, it has found no substitute for or improvement on the simplicity of the child, the plain, direct, child way. No man cometh to the Father but by Him who is the Good Shepherd, who feeds and guides and enlightens us. He who would serve in the ministry or who is considering it had best learn by heart and say to himself over and over the second chapter of Philippians, and deeply understand and lay to heart the complete and sublime self-sacrifice of his Lord and Master, "who made Himself of no reputation and took on Him the form of a servant." If he is but to choose for himself a highly respectable calling and is not ready and gladly ready to do and to suffer all things for truth and everlasting righteousness, he had best pause.

Our schools of theology are conducted by pious, sincere men; but no harm will be done if they will stop now and then to consult with themselves and enquire of their own hearts what they are teaching and doing and making of the material God gives them. Are they teaching forms and rules and doctrines, technicalities and some knowledge of languages, along with some history and combinations of words to be repeated by rote, the most accurate and rapid repetition to win commendation and graduation? Or are they pouring into young hearts, along with the necessary knowledge, the simple and sincere teachings of our Lord Jesus Christ and His Spirit and influence, only loving and godly? Are they nourishing the young souls on prepared food, scientifically exact for professional purposes, or teaching them to love and absorb the warm and fragrant and life-giving and strength-nourishing sincere milk of the Word, that they may grow thereby, and that thereby the man of God may be thoroughly furnished for all good works? That is for our theological experts and teachers to ask themselves and to answer to themselves. Strong and ardent young men are repelled and weakened by a diet of saw dust of ecclesiastical straw. They must have real nourishing and stimulating and enlivening food.

Complaint comes that the rich and fertile simplicity of the Gospels is replaced by dry text books that do more to weary and disgust the student than to commend or show the beauty and glory of divine truth. Plain laymen ask what permanent and permanently productive good is to be gained by stimulating young students with appeals to their lower ambitions; by promise of titles to be accepted as evidences of learning, by appeals to lust for trumpery and worldly distinction. Our Saviour invoked no such motives and distinctly and in terms disapproved them. The world itself, taught by its own cold judgment and sordidly estimating from its experience, has ceased to be awed by or to enjoy, or even to accept from the pulpit professionalism, privileged piety, elaborate discourses on abstractions, brilliant rhetoric lacking message and meaning, musical to the ears and pleasant to the eyes, but saying nothing to the heart and offering no food to starving souls or hungry minds.

Dramatic reading of the Word of God, dilutions of strong and vivid texts ranging from lightning flash and scorch to wavering moonlight and fine tissues of little substance, are equally unprofitable and unpalatable, thin potations from meagre and poorly supplied reservoirs!

We are nearing the latter day of the world, at the high noon of our civilization, the mature manhood of existence, almost omnipotent, fearless humanity.

The light and knowledge and richness of all the past have produced the white harvest of our present age. We feed on the risen cream of the study and experience and daring of those who have gone before us, and the men of the day, who explore matter to the ultimate atom, make new paths through dense tropic woods and silent expanses locked in ice, give us new wonders year by year, and remove from our vocabulary the word "impossible." Therefore to appeal to or impress the man of this day piety must be real and strong, must mean truth and reality and real achievement and things accomplished. Dry and musty abstractions, raw, careless and callow thought and flights of brilliant rhetoric without substance alike repel and disgust him who has been made a king and prince, with such powers in the hand of the plain citizen as no king of former days dreamed of possessing. The Word of God is true, but it must be understood and it must be represented by men who understand and feel profoundly its meaning. Man to-day is too great and strong and too much developed in breadth of knowledge and thought to be amused with toys or led by shows, however fine. Titles, learned or ecclesiastical, fail to awe or to please our plain, strong, clear-eyed democratic tastes. They are almost childish. The mysteries of former times are to us familiar and the dreams of one decade are the things of common use in the next. To guide such a generation the Church and her representatives must be living and growing, must prove to intelligence that they are forces and that they mean actualities.

So the ministry must not be a profession with which to earn a living, a refuge for mediocrity, a means to secure social standing for men of indifferent kind, a mere machinery for the conveyance of predigested learning and pious platitudes from the theological seminaries to the people, an incident of the noble ritual, the stately and lovely service and the music, the instrument of the ways and means committee of the vestry. It should be a call, an invitation, an invocation to the manliest and highest souls. It should be understood as a sacred, pure

and beautiful consecration; not as a business or a trade, as the noblest opportunity for heroism and strength and the supreme qualities of manhood now possible for young men; as offering the widest field and the richest rewards for self-sacrifice and high devotion. The Church herself and the ministers themselves tend too much to minimize the ministry, to make the preacher or to regard and treat him as the smug parson or the person of the church, dong his routine offices for his stipend and respected only for the cut of his clothes. And one kind of parson undertakes the high hand with his vestry and fails ignobly, because he encounters men stronger than himself; while the other kind accepts servile comfort and peace, and yields with supple eagerness to the first demands of the women or Mr. Worldly Wiseman, the warden, whose instinct is financial, however earnest hs religious purposes.

Real demands on courage and self-sacrifice and the surrender of fortune and life for love of God and country and people and cause never have gone unanswered in the history of our race. The response is in the blood of us. Peter, the poor hermit, aroused in a licentious and sensual aristocracy the spirit that made men abandon luxuries and ease to choke on desert dust and die on many fields to rescue the Sepulchre of Our Lord from heathen keeping. The impulse of knight errantry was the impulse to sacrifice and surrender self, and to offer life or limb for God and His glory, for the Cross and the right and the betterment of humanity and the lessening of human misery. Thanks be to God, we yet have outward and visible signs of that instinct, surely so noble that we may call it a grace. Here and there in the country young men of wealth and position are giving themselves to socialism and all kinds of like movements, vaguely seeking to surrender for mankind's sake the best they have. They forsake orthodoxy and routine because orthodoxy and routine seem to offer no outlet for the big and heroic impulses stirring within them. Other capable and splendid young men with gifts of mind and body and obedient to the Living Spirit, are giving themselves splendidly to obscure work in missionary fields, rejoicing while they dare the malaria of Africa or long and lonely and dangerous journeys across the snow and ice of Alaska.

We have in the Church the young manhood, the strength, the spirit to make instead of parsons the pastors and shepherds and leaders of flocks, the chosen and consecrated servants, the trumpets of the voice of God, calling and warning and teaching, and illustrating word by act. How to draw to the active work of the Church this material, this manhood, strength and aggressive power, is the great question.

The answer is that we must follow earnest prayer by demonstration, that asking God to help us we must put ourselves as willing and working tools to His mighty hand. Preachers and parents and all those of authority and influence in the Church must exalt the ministry, keep before young men the grandeur and glory of its work, the magnificent opportunities it offers to strong men to do the part of men, to present themselves in body and mind and spirit holy and reasonable and living sacrifices; to be real heroes not advertised or bemedalled, but heroes in fact and before the eyes of the Supreme Ruler and the One Real Judge who knows all and discerns clearly.

The heart of the whole big world is crying the thought of David: "My soul is athirst for the Living God." The inspiration of the great Apostle was not Jesus Christ as conventionally accepted leader and teacher, in whose service is honor and salary and position, but "Jesus Christ and Him crucified," in whose service is danger and deprivation and patriotism and vast opportunity for rescue and building and establishing. The words of Our Lord are: "I am the vine; ye are the branches. * * * Except the branch abide in the vine it is cast forth and is withered."

The world is sick of obtrusive learning and professionalism, starving for primitive Christianity and gospel truth, athirst for the Living God and yearning for the all-pervading love, humility and glorious manhood of Jesus Christ and Him crucified. The Church can give to the world men by appealing to the inborn instincts of strong and manly men, and invoking for home work against the powers of darkness and for her service the everliving impulse of the Crusaders, the knights, the soldiers who have gone to war, the missionaries who brave a thousand dangers, the men who daily give or offer their lives for the saving of men. The Cross throughout centuries has drawn to it the bravest hearts that ever beat; and the Church Militant, holding up the Cross and its real lessons, may yet summon hosts of potent and conquering warriors.

J. L. W.

### A Prayer.

"Oh, most merciful God, cast me not off in the time of my old age; Forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may continue to the last; and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and, oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ."—Archibald Alexander.

### Eramus as an English Rector.

It probably is not generally known that during the reign of Henry VIII, the famous scholar and Reformer was for nearly a year, on presentation of Archbishop Warham, at the suggestion of the King, appointed rector of the parish at Aldington, Hythe, Kent. It is proposed as a memorial to Erasmus to complete the tower of his ancient church. The tower, as it stands, was built through the instrumentality of Archbishop Warham. It is, indeed, interesting that a work of church architecture, begun by Churchmen some four centuries ago, should be completed by their descendants of to-day in memory of a former rector, who, though of foreign birth, was one of the most distinguished scholars of modern times.—Canadian Churchman.

## Church Intelligence.

### CALENDAR.

#### August.

1—Eighth Sunday after Trinity.
6—Transfiguration.
8—Ninth Sunday after Trinity.
15—Tenth Sunday after Trinity.
22—Eleventh Sunday after Trinity.
24—St. Bartholomew's Day.
29—Twelfth Sunday after Trinity.

### Collect for Eleventh Sunday After Trinity.

O God, who declarest Thy Almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

### Collect for St. Bartholomew's Day.

O Almighty and everlasting God, who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; grant, we beseech Thee, unto Thy Church, to love that Word which he believed and both to preach and receive the same; through Jesus Christ our Lord. Amen.

## Foreign.

### The Present Position of Church Schools.

Last week the Bishop of St. Asaph in his speech to the St. Asaph Board of Education, gave some very important statistics on the present position of Church schools. The Bishop, in effect, denied the rumor that his Bill was the result of private consultations between himself and the Chancellor of the Exchequer, though it is well known that the Chancellor viewed the Bishop's proposals with favor. After a very temperate reference to his critics, Bishop Edwards gave the recent figures. The average number of scholars on registers in schools in 1905 was, in England, 2,778,836, and in 1907 it was 2,916,251, an increase of nearly 140,000. The number of scholars in voluntary schools in 1905 was 2,845,177. In 1907 it was 2,634,763, a decrease of 210,000. Taking the same figures for Wales, the number in 1905 in Council Schools was 309,016, and in 1907, 324,607, an increase of over 15,000; while the number in voluntary schools in Wales in 1905 was 112,419, and in 1907, 102,657, a decrease of over 9,000. The Board of Education have supplied the Bishop with the following information: Between 1903 and 1908 the number of children in average attendance at Church schools in England and Wales has decreased by over 100,000. The number of Church of England schools closed in that period is 403, and the number transferred to local authorities is 294. Thus the trouble lies not only in the closing or in the transfer of schools, but also in the depletion of the existing schools by the competition of new and attractive Council schools. Bishop Edwards took a somewhat gloomy view of the position. He declared that it was an infinite loss to the Church to

be shut out of the Council schools. He held that the right of entry, if only used as a lever, would have enabled the Church to secure substantial religious instruction for her children in every elementary school in the kingdom. The speech made a profound impression, and though discussion was invited, no one offered to speak. Perhaps, indeed, it is best that the real significance of the figures presented by the Bishop of St. Asaph should be very carefully pondered by men on all sides.

### The Vicar's Advice to Holiday-Makers.

The Vicar of Holmfirth, Yorks, the Rev. Cecil S. Quainton, has some very practical things to say to holiday-makers in his parish magazine. He says: "Some of us would keep in splendid health if we never went in search of it. But, in some minds, rest is only to be attained by rushing about. I am led to exclaim: 'How enjoyable life would be if it weren't for its pleasures!' You will not forget the landlady, and the maids, and the boots! I do not allude to the surreptitious 'tip,' but to that spirit of consideration for other people that is the essence of Christian gentlemanliness. While you are enjoying yourself, they are slaving. . . . Couldn't you have a cold dinner on Sundays and thus give the landlady a chance of rest and worship? In packing up your portmanteau, if you leave out the guide-book, put in your Bible and Prayer-book. Take some good informing book and read it between your walks, and bathes, and excursions. One good book on a holiday is better than a million 'bits,' and 'scraps,' and 'chips.' And in this way you will come home to your duty better in body, mind, and spirit. God bless you and give you a time of real recreation."

### The Church Red Cross Brigade.

On August Bank Holiday the first annual inspection of the above took place on Wimbledon-common. On the spot from whence for many years the riflemen of past days competed for the much-valued " Queen's Prize," during the palmy days of the "Wimbledon Camp," a sight was seen which would have caused some of our old-time Volunteers to open their eyes with amazement. It was that of a fully-equipped Volunteer corps of young women and girls being officially inspected and warmly complimented upon the smartness of their work and discipline by an authorized official representing the medical service of the British Army. There they were in a neat and becoming uniform, with the Red Cross conspicuous on their breasts, and a Colonial slouch hat with red brush plume surmounting their well-composed, but cheerful faces, marching past, rank after rank and section after section, with a firm and steady pace to the strains of a military band. By their faces one could see that they were happy in their work, proud of their corps, and determined to be of some real use to their Church and country.

After the marches past, with stretchers and without, the girls showed that they knew how to carry the wounded on their opened stretchers, concluding with the carrying of patients over walls and suchlike obstacles, in which the junior sections particularly distinguished themselves. Both their stretcher work and bandaging were warmly applauded by the spectators.

## American.

### NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Memorial to Bishop Atkinson.

At Charlotte, on August 6, the Feast of the Transfiguration and the 102d anniversary of the birth of the Rt. Rev. Thomas Atkinson, third Bishop of North Carolina, the corner stone of a church to his memory was laid with impressive ceremonies.

The building will be erected by the congregation of the Church of the Holy Comforter and other Church people in Charlotte, with the assistance of Church people throughout the State of North Carolina and elsewhere.

Bishop Atkinson has always been regarded by the people of North Carolina as the greatest of Southern Bishops, if not the greatest of American Bishops, yet this church is the first truly representative expression of the love and veneration which the memory of his name arouses. The event was attended by the Bishop of North Carolina, the Bishop of East Carolina, and nearly a score of clergy from all parts of the State. Two magnificent addresses were made by the two Bishops who were present, and the occasion was one of great historical interest and a revival of the memory of important incidents and precious sentiment.

On the evening of August the fifth, preliminary to the exercises of Friday, the 6th, the men of the Church of the Holy Comforter gave a banquet, complimentary to the visitors. The Rt. Rev. Jos. B. Cheshire and the Rt. Rev. Robert Strange were guests of honor. Besides the laymen who gave the banquet and the visiting clergy the vestry of St. Peter's parish, and the officers of the other Charlotte missions were invited—making nearly fifty persons present. Rev. Francis M. Osborne, priest-in-charge of the Church of the Holy Comforter, introduced the toastmaster, Rev. I. McK. Pittenger, of Raleigh, N. C., who responded in a graceful speech. After supper four short toasts were made. The Ven. E. A. Osborne, Archdeacon of the Convocation of Charlotte, made the address of welcome. The Rev. G. W. Lay, rector of St. Mary's School, Raleigh, spoke on "Broadmindedness." As a preliminary thought to the question which was to be discussed the next day by committees from the Dioceses of North Carolina and East Carolina, in regard to combining all the Diocesan organs in North Carolina in one, Rev. A. R. Berkeley, of Mayodan, chairman of the North Carolina committee, discussed "The Need of a Church Paper in the Home." The Rt. Rev. Robert Strange spoke practically and eloquently of "The Place and Responsibility of the Layman in the Church of the New South." The warden of the Church of the Holy Comforter, Mr. R. H. Peaseley, and the warden of St. Peter's, Mr. Ernest Field, were also called upon.

The clergy who were in attendance upon this occasion or took part in the exercises next day, were the following: Bishops Cheshire and Strange, the Ven. E. A. Osborne, Archdeacon of Charlotte; the Rev. Messrs. Francis M. Osborne, priest-in-charge of the Church of the Holy Comforter; G. W. Lay, A. R. Berkeley, F. A. Fetter, W. H. Ball, H. Mallinckrodt, W. J. Smith, Jno. H. Griffith, I. McK. Pittenger, R. P. Eubanks, R. W. Hogue, P. P. Alston, S. R. Guignard, W. E. Cox, Thomas P. Noe. The Bishop of Asheville and clergy of that District were prevented from attending by a previously appointed meeting of a convocation at Valle Crucis.

Friday, at 10:30 A. M., Morning Prayer was said, a class was presented for confirmation, the Holy Communion was administered, and Bishop Strange delivered a remarkably interesting and forceful address on the History of the Church in North Carolina, from the baptism of Virginia Dare to the death of Bishop Atkinson. With wonderful judgment the speaker avoided the tediousness of prolixity and the dryness of overconsideration. In concluding he made an eloquent prophecy of the future of the American Church. The day was warm and the place of worship was crowded but from the first word to the last sentence the audience sat spell-bound.

At 6 P. M., the ceremony of laying the corner stone began. To the martial notes of "The Church's One Foundation" a procession, consisting of the vested choir of the Charlotte missions, the Church of Holy Comforter and St. Martin's, fifteen surpliced clergy and two Bishops marched from the temporary quarters of the Church of the Holy Comforter to a platform constructed on the now completed basement of the memorial church. There the Rev. H. Mallinckrodt read the opening sentences; Psalm 122 was chanted by the choir; the Bishop of East Carolina read the Lesson; the Rev. Francis M. Osborne, who was acting as master of ceremonies, read a list of articles placed in the corner stone; Rev. W. E. Cox read the prayers and the Bishop of North Carolina, with trowel in hand and his pastoral staff raised aloft, laid the corner stone. The Bishop of North Carolina was the chief speaker at this service and his address is a contribution to the records of Church History in North Carolina. His subject was, "Bishop Atkinson and the Church in the Confederacy." He not only recounted the wonderful virtues and powers of North Carolina's third Bishop, and told the story of the wonderful way in which he was the leading person in bringing the Episcopal Church North and South together, after the Civil War, but he also set forth many things which were new to some and had been forgotten or misunderstood by others in regard to Bishop Atkinson's life and position during the troublous times of the years '61-'65.

After this address Hymn 176 was sung and five-minute addresses were made by Archdeacon Osborne, the Rev. G. W. Lay, son of the late Bishop of Easton, who was kinsman and co-worker with Bishop Atkinson, and by Bishop Strange. In the dim twilight the service ended as the procession of vested figures retired, singing triumphantly "Rise Crowned with light, Imperial Salem, Rise."

The corner stone bears on one face the inscription, "In Memory of The Rt. Rev. Thomas Atkinson, D. D., LL. D., Bishop of North Carolina—1853-1881," and on the other faces, "Beati Pacifici Dei Filii vocabuntur." "Philadelphia, 1865."

### Farewell Service to Bishop Cheshire's Daughters.

A service was held, on August 13, in the Church of the Good Shepherd, Raleigh, the Rev. Dr. Pittenger, rector, as farewell to Misses Elizabeth and Annie Cheshire, daughters of Bishop Cheshire, who will sail from San

Francisco, August 24, for China, to do missionary work. The Holy Communion was celebrated and an appropriate address was made by Bishop Tucker of Southern Virginia.

Bishop Strange of East Carolina, and Bishop Horner of Asheville took part in the services.

A reception was given in the parish rooms, after the service, when the parishioners said good bye to the young ladies and pledged their prayers and support to them in their work. Miss Elizabeth Cheshire is to teach in the St. Elizabeth School at Wuchang, under Bishop Roots, and Miss Annie is to do general missionary work in or near Shanghai, under the direction of Bishop Graves.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Twentieth Anniversary of Bishop Leonard's Consecration to be Commemorated.

Plans are maturing for the celebration, on Tuesday, October 12, of the twentieth anniversary of the consecration of the Rt. Rev. William Andrew Leonard, D. D., as Bishop of Ohio. On the day of the celebration there will be early celebrations of the Holy Communion in all the parishes of Cleveland, the Bishop being the celebrant at Trinity cathedral. At 11 A. M., a jubilee service will be held at the cathedral, at which there will be present, vested and in the procession, the combined choirs of the city parishes and all the clergy of the Diocese, together with visiting Bishops and clergy from other Dioceses. The preacher will be the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, who was a classmate of Bishop Leonard at the Berkeley Divinity School, and was consecrated in the same year as the latter. At this service the great thankoffering will be presented and laid upon the altar of the cathedral. This offering is towards the permanent endowment of the episcopate in the Diocese of Ohio. Arrangements for the anniversary service are in the hands of a committee, of which the Rev. Henry E. Cook is the chairman.

On Tuesday, August 10, at St. Paul's rectory, Bellevue, Ohio, a son, Morris Sheffield Wylie, was born to the Rev. and Mrs. George Wylie, Jr.

During the month of September, in the absence of the rector, the Rev. Dr. Breed, who is abroad, the Rev. Wilson Waters, rector of All Saints' church, Chelmsford, Mass., will be in charge of St. Paul's church, Cleveland, Ohio. His address will be 4108 Euclid avenue.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### St. Luke's, Cleveland, Parish House Sold—New Rectory to be Built.

The parish house of St. Luke's church, at Cleveland, which is located about two blocks from the church, has been sold, though the Church will continue to use the building for Sunday School and other parish purposes for a few months. A new rectory will be built and when this is completed, the present rectory will be converted into a parish house. This present rectory is a very substantial and commodious building of twelve rooms, and will make an excellent home for the Sunday School and other parish organizations. When these proposed changes and improvements been made, the church will have at Cleveland one of the most beautiful and best-arranged church properties in the South—perhaps with no superior in any town of equal size in the United States—all located upon one square and enclosed by a splendid stone wall.

This church property is a memorial to the daughter of the late J. H. and Mrs. Craigmiles. The present rector is the Rev. T. S. Russell, formerly of Bristol, in Southern Virginia.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Illness of the Rev. D. C. T. Davis.

The Rev. Dabney C. T. Davis, for many years a faithful, devoted and beloved presbyter of the Diocese of Virginia, is seriously ill at the home of his son, in Lewisburg, West Virginia. In June Mr. D. C. T. Davis, Jr., took his father and mother to the coast, and Rev. Mr. Davis' health seemed much improved, but shortly after their return he was taken critically ill with pneumonia, and the absent members of the family were summoned to his bedside. Hardly had the crisis in that illness passed before a clotted blood vessel made necessary the amputation of one of Mr. Davis' legs. Great fear was felt because of Mr. Davis' advanced age, but the operation was successfully performed on August 6, and though suffering much, he is slowly rallying. Many readers of the Southern Churchman will unite their prayers to those of his anxious family at this time of crisis, begging our Father that one whose influence has been so pure and strong may be saved from suffering and spared to those whose lives are bound up with his in love, and that they may have strength to bear in faith and patience their burden of anxiety.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Movements of Clergy.

Rev. Thomas Bell, of all Saints' church, Williamsport, has started a Sunday School at Newberry, near Williamsport. The first session was held on Sunday, July 25. The attendance is increasing week by week.

The Rev. Robert F. Gibson and his family and the Rev. Thomas Bell and his family, both of Williamsport, are spending the month of August at Cape May, N. J.

The Rev. E. J. Haughton, of Christ church, Danville, and his family, are spending the month of August at Eaglesmere. During his absence, lay services will be maintained in Christ church by a local lay reader, Mr. Benjamin Franklin Alderman.

During the vacation of Rev. J. W. Livingston, of St. Augustine's church, Harrisburg, Mr. J. P. Braselman will conduct lay services.

St. Paul's church, Manheim, is being supplied during the summer by Mr. David Funsler, of Harrisburg, a postulant of the Diocese and a student at St. Stephen's College, Annandale.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop

### Virginia's Gifts to Statuary Hall—Accident to a Clergyman—Death of Mrs. H. B. Lane and Mrs. Sterrett.

The act of the State of Virginia, in her choice of George Washington and Robert Edward Lee, as her gift to the Hall of Fame in Statuary Hall, Washington, has been widely discussed, and while there has been no note of disapproval of the Government's acceptance of the statue of Washington, some papers and individuals have voiced their own opposition to the statue of the great Confederate leader being placed in the Hall of the notables of the country.

Of the many tributes now put forth by this controversy from sources not Southern, is an editorial in the Washington Times, in which the editor says:

"It has come to be recognized by nearly all Americans that Gen. Robert E. Lee is worthy of a place in the country's Hall of Fame. Men may differ about the cause for which he fought; but the country, as a whole, thinks of Lee as one of its great figures. It is recalled that, at the outbreak of the war, the aged General Scott, himself a splendid soldier, thought of Lee as the man best fitted to head the armies of the North, and proffered him the command. No greater master of the art of war than Lee can be found in American history, and every European military student pores over his campaigns. And, when it comes to a study of Lee in civil life, after the war ended, and he had taken his place in the ranks of citizens, it is then his great character shines out most grandly and the nobility of his character impresses all who learn of it most profoundly. Every true American should be proud that the statue of such a man can be added to the list of the likenesses of great men in Statuary Hall."

As Americans, we should hold the great son of Light Horse Harry Lee in high esteem, Virginians cannot do otherwise than love and reverence their great representative soldier; but, while all Christians, of whatever name, have a claim upon him as a man of noble faith in the divine Trinity, the Church in Virginia, within whose sacred pale he was born, baptized, and confirmed and in whose high and holy nurture he grew, from year to year, into "the stature of Christ" in which he left this world for the Paradise of God. While her children, as individual members, glory in Lee's wondrous genius as a leader of armies, it is yet as the great "Christian soldier," that she most honors, reveres, and loves the name of her son, Robert Edward Lee, and will be gratified to see his noble representation in bronze in Statuary Hall, the fellow to her other great son George Washington!

An incident that occurred in Washington last week, revealed, in the uncommon act of an aged minister from South Carolina, the same high Christian spirit which was, in great part, the power and glory of Lee. This gentleman, the Rev. William P. Jacobs, a Presbyterian minister of Clinton, South Carolina, was on Pennsylvania avenue, when, notwithstanding the efforts of by-standers to get him out of danger, he was run over, knocked down and seriously injured, by a horse and carriage. Mr. Jacobs, who

was quite deaf and near-sighted, opposed the arrest of the driver, declaring that he was not in fault, that it was purely accidental; and refused to be taken to the hospital until assured that the driver of the carriage would not be arrested.

Mr. Jacobs, who became unconscious from the shock and his injuries, was taken to the Emergency Hospital, where the surgeons found that his right shoulder was broken, one eye was injured, and other painful hurts received.

Mrs. Lane, widow of Mr. John G. Lane, of Fredericksburg, Virginia, died on Tuesday of last week, at the rectory of Washington parish, Washington, where she had lived with her daughter, Mrs. Johns, wife of the Rev. Arthur S. Johns, rector of that parish. Her remains were carried to Fredericksburg, where, on Wednesday afternoon, at six o'clock, in St. George's church, the Burial Office was read by the Rev. Dr. J. Y. Downman, rector of All Saints' church, Richmond.

Mrs. Lane is survived by four children, Mrs. Arthur S. Johns, of Washington; Mr. Wm. A. Lane, of New York City; Mr. Harry B. Lane, of Fredericksburg, and Mrs. William S. Daniel, of Richmond.

The death of yet another venerable mother and member of the Church occurred, last week, in Washington, when Mrs. Sarah Elizabeth Sterrett passed away at the age of ninety years. She was the mother of the Rev. Dr. J. McBride Sterrett, assistant minister in Epiphany church, Washington, and grand-mother of the Rev. H. A. D. Sterrett, assistant minister in Trinity church, New Haven, Connecticut. The burial service was read over Mrs. Sterrett's remains at 8 P. M., Friday, August 13, the Rev. G. Freeland Peter, of Epiphany church, and her grand-son officiating. The burial occurred at her former home, Jacksonville, Pennsylvania, on Saturday, August 14.

The Rev. Dr. McKim, of Epiphany church, and Mrs. McKim, are expected home by August 30, from a two month's trip in Europe. W.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Banister and Cornwall Parishes.

The churches in Banister and Cornwall parishes, in charge of the Rev. G. Wallace Ribble, are doing well. The church at Keysville is to be painted and improved in the interior. Likewise the church at Drake's Branch. These churches are in Charlotte county. From them have come five clergymen.

The church at Clover Depot, Halifax county, has been beautifully painted and presents a most attractive sight, nestled in a grove of oak. Mr. Ribble has done good and efficient work, and is steadily winning for himself a warm place in the esteem and affections of the people.

Wythe parish, Wytheville, has been without a rector for some months. The Rev. Joseph B. Dunn, of Suffolk, Va., declined a call to the rectorship of the parish, the Rev. George P. Craighill, of South Boston. has been invited to take charge of it.

The Rev. George S. Vest, rector of Ascension church, Norfolk, is at his home in Halifax county, Va., on his vacation. During his absence his pulpit is being filled by different clergymen.

Two stained windows have been placed in the Church of the Good Shepherd, Forest Hill. The inscription on them reads: "To the glory of God and in Loving Memory of Timothy Ward Wood and Elizabeth Price, his wife. Erected by their children." The subject of one of the windows is the angels announcing the birth of Christ, and of the other, the angel declaring that the Lord is Risen.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Church and Rectory Destroyed by Fire.

On August 10, Grace church and rectory, at Ellridge, Maryland, were destroyed by fire, which originated in the church. The rectory was about 50 feet from the church, and both building, being wooden structures, were rapidly consumed. The rector, the Rev. R. Allan Castleman, and his family escaped from the burning house, but lost all their clothing, furniture and books.

### The Bishop of Alaska.

While Alaska, like all new sections of a country, possesses many undesirable characters, yet there is a far greater preponderance of men and women whose presence in a community makes toward the uplifting and the betterment of others. Among these is one who might appropriately be termed a modern John the Baptist, for he literally "goes forth to preach in the wilderness." This man is Peter Trimble Rowe, Episcopal Bishop of Alaska, respected and loved by every decent man and woman in Alaska, be he or she white or Indian. For fourteen years in charge of the Episcopal work, Bishop Rowe has accomplished results that but few men in his position could hope for. Physically and mentally strong, rugged and filled with good nature, and realizing that in a country like Alaska more can be accomplished in his work by not "holding the reins too tightly" over people whom it is necessary to handle diplomatically, if results are to be obtained, this religious knight militant travels often in the middle of winter for thousands of miles throughout Alaska, visiting different parts of his Diocese, often by dog team, which he drives himself, for the Bishop knows more about handling the savage half-wolf malamute dog and getting a good day's work out of him than do hundreds of other men in Alaska. From Valdez on the south to Point Barrow on the north, in the Arctic, the most remote whaling station in the world, and from Cape Prince of Wales to the Canadian border, he goes visiting, first one of the Episcopalian missions and then another, suffering cold and exposure, sleeping on the snow often, and being some times compelled to stop with his dog team when a severe blizzard comes up, and take refuge in a hastily constructed snow house or hut, a few feet in height, which, strangely enough, gives a certain protection from snowstorms in Alaska. Often short of food in his long travels across the Arctic wastes, he endures in some seasons more than many more fortunately situated princes of the Church have ever read about.—New York Times.

### University of Virginia Young Men's Christian Association.

By far more Episcopal students than those of any other denomination attend the University of Virginia, and many of them enter actively into the work of the Young Men's Christian Association. The Association, in addition to its splendid system of Bible and Mission Study classes and religious meetings, seeks to be of service in a practical way to first year men, by conducting an information bureau, by sending out a Hand-book to all prospective students who will apply for it, and by securing positions to help defray the expenses of the right sort of men.

It is becoming more and more popular for men to assist themselves while at college, and we are authorized to advise any young man who wants work while at the University, to correspond with the Secretary on Self Helf, Madison Hall, University, Va.

The Rev. Herbert L. Mitchell, rector of St. Peter's church, Plymouth, Conn., was drowned in Fisher's Island Sound, near New London, on Tuesday afternoon, August 3, while on a fishing expedition. He was accompanied by six boys, in a boat propelled by sail and other propelling power. One of the boys fell overboard, and Mr. Mitchell sprang into the water to rescue him. The boys did not know how to stop the boat, and before help came, Mr. Mitchell and the boy whom he was keeping afloat, became exhausted and sank.

The Rev. Edward Henry Eckel, rector of Christ church parish, St. Joseph, Mo., (Diocese of Kansas City), and Dean of the Northern Convocation of the Diocese, is engaged in making a thorough visitation of his deanery. His itinerary embraces fifty towns in the twenty-four counties north of the Missouri river, which constitute the deanery, and will cover over 1,400 miles. Nearly the whole of his vacation month will be given to this work, which is undertaken in the interest of the Diocesan Missions.

The death of Miss Mary Rhinelander King, a very wealthy woman of the Diocese of Long Island, and a generous contributor to many Church benevolences, took place on August 12, the funeral following from All Saints' church, Great Neck, on August 14. All Saints' church owed much to her for its completeness and beauty. She was a daughter of the late Governor John A. King, of New York.

The devoted Sisters of St. Mary are trying hard to raise money to rebuild, before winter, the Church of St. Mary's-on-the-Mountain, destroyed by fire last May. Twenty-five little orphan mountain girls, with no homes, are camped out on the mountain. Pleasant as this may be in the summer, it will be impossible to keep them there for the winter. The appeal of these good sisters, in another column, should meet with a ready and generous response.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith. D. D., Coadjutor.

### Church Deaconess House—Father and Son Lay Readers—Daughters of the King—Vacation Trips for Choirs. Work Among the Blind—Rev. Dr. Herman L. Duhring Returned.

Twenty-five years or so ago Spruce street, between Seventh and Broad, was one of the best residential sections of the city of Philadelphia. With the Westward trend many of the fine large houses were vacated by their former owners. Two of these, 708 and 710 Spruce street, were successively taken by active workers and fitted up as the Church Training and Deaconess House, for which they have proved most admirable. The spacious rooms have been remodelled and adapted to parlors and class rooms, and the upper floors to dormitories. On the second floor of 708, the rear second story room has been turned into a spacious and well-appointed chapel. There is a full corps of professors, consisting chiefly of the faculty of the Divinity School in Philadelphia, aided by ladies of large experience, by whom a thorough technical and practical training is given in such studies as will enable the graduates to perform the duties of a deaconess and also to be a guide to women in the every day duties of life. The Rev. J. DeWolf Perry, D. D., is warden, and Miss Sanford, one of the first graduates to be set aside as deaconess, is the house mother. Among such as seek its advantages are those who have graduated from the best of our female colleges, and many of our Sunday School teachers attend to receive training in the course so set forth by Bishop Whitaker as that for which certificates should be granted. Practical hospital training is gained by the weeks in summer that are required to be spent at the Episcopal Hospital. Settlement and outside work is also done under the proper guidance, while the social side of life is brought out.

It is not often the privilege of a parish to have both father and son as licensed lay readers, but this has been accorded to St. Matthew's church, Philadelphia. The father, who is the president of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, has been such for a number of years. On July 10, Bishop Whitaker licensed Edward H. Bonsall, Jr., to be a lay reader in that parish. This increases the number of its lay readers to six.

Since the reorganization of the order the Daughters of the King have made very gratifying progress. Within the last eighteen months, six new local Assemblies have been formed and some of the lapsed ones revived and forty new chapters have been formed, with over 500 members. Very recently charters for chapters have been forwarded to Spokane, Washington; Jacksonville, Florida; and Belize, British Honduras. The Pennsylvania Local Assembly has nineteen chapters and is doing a good work.

Not a few of our churches in the congested districts, who cannot afford to give their choirs two weeks of an encampment, are sending them and many of the poorer children, day trips to the Park and up and down the Delaware River. Some have even been sent to the sea shore.

On the Feast of the Epiphany, 1903, Bishop Whitaker organized the Society for the Promotion of Work among the Blind. It has already done good work for the sightless, in that the Prayer Book, including the Order for the Administration of the Holy Communion and some of the occasional offices, have been issued in the Braille type, as also the Hymnal, and it is preparing to print the Musical Hymnals for the use of those whose sight is defective as well as the blind, who are preparing to be organists.

The Rev. Thomas J. Garland has been spending ten days at Beverly Farms, Mass., as the guest of the Rev. James F. Bullitt.

The Rev. Herman L. Duhring, D. D., superintendent of the City Mission, has returned from a two weeks' sojourn in the Bermudas, greatly benefitted.

An elaborate musical programme marked the dedication festival of the Church of the Transfiguration, which was held on Sunday, August 8, that being the Sunday within the octave of the feast. The rector, the Rev. H. H. P. Roche, preached at the noon service on The Purpose of a Parish. At night the curate, the Rev. J. G. Hatton, preached the sermon.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop

### Home for Deaconesses—Work on the Cathedral—Church Workers' Commons.

Work has been begun on the New York Training School and Home for Deaconesses, a building that will cost $150,000, and be located on the grounds of the Cathedral of St. John the Divine. Its exact location is about midway between Morningside and Amsterdam avenues, with frontage on Cathedral Parkway. It is 64 by 126 feet in size, and the material will be brick and limestone, with hardwood trimmings inside. The style will be Gothic, and correspond generally with other structures on the Cathedral close. There will be four stories, and with class rooms, oratory, and large dining hall it will accommodate about seventy persons. It is expected to complete the School for the opening of the term of 1910. Most of the money was left by the Rev. Dr. Charles C. Tiffany, who was Archdeacon of New York.

The Cathedral itself is changing rapidly now in outward appearance. The temporary walls filling in the four great arches of the crossing are built, and nearly ready for the temporary windows that are to be put in. The windows are Cathedral in style, but will hardly be so in material. A vaulted dome is in place above the arches, and work is now going on inside the crossing, where a temporary floor will be laid. The choir is building in permanent form. The Belmont and King chapels are completed ready for the furniture. Barring unforseen incidents, it is reckoned to be likely that the choir and crossing can be used for public worship by St. John's Day next.

The Rev. Andrew F. Underhill, for some years rector of St. John's church, Yonkers, and this summer in charge of the Church of the Ascension, New York, will be permanently located hereafter at the Ascension, and associated with its rector, the Rev. Percy S. Grant. Upon quitting Yonkers, he became part owner of the Cornwall Heights School, at Cornwall, on Hudson. He has sold his partnership interest and now returns to the active work of the ministry. By a curious error, his address was officially published as Nyack, N. Y., and he has been much annoyed and not a little inconvenienced. A part of his work at the Ascension will be special services, with himself as the preacher. The first one will be held on the Sunday preceding Labor Day this year, when labor organizations will send delegates. He has met representatives of these organizations and finds them hospitable to the suggestion that they send men to attend.

Bishop Williams, of Marquette, and the Rev. Gottfried Hammarskold will attend the conference of Anglican and Swedish Church representatives, to be held next month, at Upsala, Sweden, doing so upon invitation of the Archbishop of Canterbury, who has named the Commission.

The Church Workers' Commons, a school to train laymen in lay reading, preparation and delivery of missionary addresses, Sunday School superintendence, Church History and Church economics, the only school of its kind in America, is finding its original object enhanced by its influence in sending into the ministry a considerable number of young men, considering that the School is only two years since its founding. One of its pupils has gone to the School for Postulants in Kentucky, another will enter St. Stephen's College this fall, a third has volunteered to the Bishop of Georgia and will enter Berkeley Divinity School, at Middletown, and a fourth has entered upon study in New York, preparatory to going to the seminary. The School will begin its third year classes in October.

## IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

### Tenth Anniversary of Bishop Funsten's Consecration.

The tenth anniversary of the consecration of the Rt. Rev. James B. Funsten, D. D., as Bishop of Idaho and Wyoming, was celebrated recently, in the Bishop Tuttle Church House, Boise. Immediately after his consecration, the Bishop made his first trip to his new territory, arriving in Boise some time in August. In appreciation of the Bishop's untiring and unselfish work in his Diocese, his friends had planned a delightful surprise for him, and he and his worthy wife were invited to be present at an informal reception in their honor at the Church House. After an hour spent in pleasant greetings with friends the Bishop, with Dean Smith. Governor Brady, Rev. S. J. Jennings, Rev. Messrs. Jones and Mr. Cutherell and the chapter of St. Michael's cathedral marched in solemn procession to the platform of the auditorium, where Dean Smith, as master of ceremonies, introduced vestryman D. D. Williams, who in a few well-chosen words, expressed on behalf of the chapter their value of the Bishop's work, reading in closing a set of resolutions expressive of the appreciation in which their Bishop is held. E. N. Elkington, clerk of the chapter, was next introduced, who in a touching address, presented the worthy prelate with a Bishop's cassock and girdle, closing with the appropriate remark, "Never was the robe more worthily worn." He was followed by Rev. David Jones, of Christ church, who, in a characteristic speech, presented a tiny chest of cedar, within which was a golden treasure, a letter accompanying the gift, he explained, would give the key to the treasure.

Dean Smith then called upon the chief executive of Idaho to present the closing gift and Governor Brady rose

and in a masterly address presented the crowning gift of the evening, a magnificent Bishop's ring. "We have been told this evening," he said, "that among other things accomplished by our worthy Bishop, he has increased the value of the church property in Boise from $50,000 to $300,000. He has done much more than that. He has produced an advance in the value of souls and of manhood and womanhood in Idaho. No man within the borders of our State has worked harder or more efficiently for the upbuilding of Christian life, or the moral or intellectual elevation of the citizenship of our State, or done more to alleviate pain, want and suffering than our good Bishop Funsten.

"And now in presenting you with this token of our love, admiration and respect, we wish to say that we have learned to know you as a gentle, kind and grand Christian, loved by your friends and bound to them by everlasting ties of bondage—a bondage of love and friendship. And we hope that this ring that we present to you to-night may be a link in that chain of love and friendship which binds not only ourselves but the entire good citizenship of this State, who join us in wishing you a life of prosperity, happiness and contentment."

A month ago, on the occasion of the tenth annual convocation of the clergymen of Bishop Funsten's Diocese, Mrs. Funsten was presented with a handsome chest of flat silver, in commemoration of the event, the Bishop's gift being reserved for this more solemn personal occasion.

Bishop Funsten was genuinely surprised with the beautiful and thoughtful tokens of affection from his parishioners and friends, and was hardly able to voice his thanks, so overcome was he with emotion. Whatever he had accomplished for Boise or for the kingdom, he said, was not of his own strength, but was done through a power above and to God should be given the glory. The appreciation of their love for him he valued higher far than the beautiful gifts for which they had his most heartfelt thanks.

After the solemn benediction, pronounced by the Bishop, all repaired to the refectory, where refreshments were served by the ladies of St. Michael's, Christ church and Grace church.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### The Rev. Levin T. Insley's Work.

The rumor of the resignation of the Rev. Levin T. Insley proves incorrect, he having declined the call to Washington and elected to stay in charge of the parishes of East New Market and Vienna, Dorchester county.

The following is in part an account of the year's work:

The church in East New Market has been painted, an electric light plant installed, and the Parish House Fund raised to $900.

In Vienna a concrete walk has been placed, extending the length of the church lot, the church has been painted, and a gas plant put in with beautiful chandeliers and ground glass globes, including a one thousand candle power street light in front.

The town cemetery is the old church lot about one-fourth of a mle from town. It has been put in perfect order at the expense of the congregation and all bills due on the improvements have been paid.

Services were begun in Hurlock, three months ago, and so far as is known there has been no Episcopal service in this town before. A lot has been bought and paid for in the exact centre of the town at a cost of $500. The lot is universally acknowledged to be the best location for a splendid attendance and a Sunday people are fortunate in securing it.

In Preston Mr. Insley has been holding services for six months, with a church in the town, and the rector and School of forty scholars. He preaches here four or five times a month in the Sweeden borgian house of worship, which is rented, and is found suitable to the needs of the mission.

Mr. Insley preaches in these four towns once every week and holds two services in East New Market. He has declined the call to be assistant at St. John's, Georgetown, and also of the Church of the Good Shepherd, Washington, prefering to remain in the Diocese in a work where so much is needed and is doing so well, with the co-operation of his people.

## KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

### Deputies to the General Convention.

At the fiftieth annual convention of the Diocese of Kansas, held in St. Paul's church, Kansas City, May 26, deputies to the next General Convention were elected as follows:

Clerical—Rev. Messrs. Percy T. Fenn, Wichita; F. S. White, Atchison; R. H. Mize, Emporia; J. P. deB. Kaye, Topeka. Lay—Messrs. J. M. Meade, Topeka; H. G. Beatty, Topeka; John W. Macomb, Jr., Lawrence; D. W. Nellis, Topeka.

The delegates chosen to the Seventh Department Missionary Council were the Rev. Messrs. J. P. DeB. Kaye, F. S. White, John Bennett, John Beean, A. S. Freese, Albert Watkins; Messrs. J. M. Meade, W. G. Holt, F. E. Stempson, D. M. Nellis, G. A. Rockwell, E. A. Mize.

The Standing Committee of the Diocese is composed as follows:

President, Rev. J. P. DeB. Kaye, president; Rev. J. E. Baxter, secretary; Rev. R. C. Talbot, Rev. F. S. White; Messrs. J. M. Meade, D. W. Nellis, G. A. Rockwell, O. B. Hardcastle.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Bishop Gibson's Visitations.

On Friday, July 23, left Orkney Springs for Manassas, where the work of the Rev. F. L. Robinson was visited. This is very encouraging and Mr. Robinson is much appreciated by his people.

On July 24, at Casanova, Fauquier county, and Remington, with the rector Rev. Mr. Mayers. Guest of Mr. Bowman; also enjoyed the hospitality of Mr. L. M. Allison.

On July 25, confirmed seventeen candidates in St. Luke's, Remington, nearly half men, presented by Mr. Mayers. In the afternoon of the same day in Grace church, Casanova, a class of five men was confirmed, one member of which was from Remington. These were also presented by Mr. Mayers.

On July 26, held service in St. Stephen's church, Cedar parish, and in the evening at Brandy Station. The rector, Rev. Carter Page, has been ill since Easter, but is now better. His long service of nineteen years in the parish has taxed his physical endurance to the utmost, from which recovery is to be ensured only through rest.

On July 27, to Alexandria, and thence to the Theological Seminary, to consult with Dr. S. A. Wallis about missions in the neighborhood.

On July 28, Ballston and Clarendon were visited and location of lots belonging to the church were ascertained. Delightful afternoon at Fort Meyer and Arlington.

On July 29, took boat at Fredericksburg for Irvington, where was the guest of Mr. S. Mitchell, and received cordial welcome from the Episcopalians and others in the town.

On July 30, at Wicomico, Northumberland, the guest of Mr. J. F. Snow, and in the evening crossed the Wicomico river on ferry and went ten miles to Reedville, where was guest of Mr. Moreau Blackwell.

On August 1, preached in the temporary chapel at Lillian, and confirmed one candidate, presented by the Rev. L. C. Harrison. Mr. Harrison has had a gift of half an acre of land in Reedville, and preparations are in progress to build a church at once. After dinner at Captain Hinton's the journey was continued to Heathsville, where at a service in the late afternoon five candidates were confirmed, also presented by the Rev. L. C. Harrison.

August 2 was spent at the home of Mr. William Snow.

On August 3, at a special service in Heathsville, one candidate was confirmed, who had been prevented from attending that of the previous day.

On August 4, arrived in Baltimore, thence to Washington and Doswell, where was met by Rev. J. F. Burks.

August 5, at the home of Mr. Burks, and on the next day at Old Fork church confirmed two candidates in the morning and one in the afternoon, presented by Mr. Burks. Also made address at the Parish Day celebration, which was largely attended.

### Improvements at St. Luke's, Richmond.

Attractive improvements have been made at St. Luke's church, Richmond. New granolithic steps to the church have replaced the plank ones, and a substantial coping of the same material has been placed around the large lot contiguous to the building and which is owned by the church. Since the grading of Washington street, on which the church is situated, the appearance of the neighborhood has been improved. The Rev. P. A. Arthur is the minister in charge of St. Luke's.

The Rev. George M. Tolson, rector of St. Timothy's church, Herndon, will be in charge of the Church of the Epiphany, Barton Heights, Richmond, for the remainder of August and part of September.

Mr. F. E. Warren, of the Senior class at the Virginia Theological Seminary, will be in charge of the services at the Church of the Good Shepherd, Forest Hill, Virginia, until September 1.

## William Reed Huntington.

AN APPRECIATION.

When the Reverend Doctor William Reed Huntington entered the other day upon his well-earned reward, adding his name to those who have gone before, from the great Diocese of New York, within something more than a year, to those of Bishop Potter and the Reverend Doctor Dix, the Church Militant sent on to the Church Expectant her greatest priest in America—greatest in intellect, experience, influence and character.

The logical heir to the policy and aims of the saintly Muhlenberg, whose unfortunate lack of method and concentration robbed of success for the time being, his daring hope for Church Unity, put forth in the famous Memorial of 1853, the truly constructive statesmanship of Doctor Huntington in many lives has left such an enduring impress on the American Church as has been vouchsafed to but few.

A deputy to the Lower House of the General Convention, from the diverse Dioceses of Massachusetts and New York, for more than a generation of consecutive service, he was emphatically its leader almost from the start—so facile princeps as hardly to have room for a second. At times misunderstood, and often made the undeserved subject for a criticism that was well nigh caluminous in days when the odium theologicum was more easily stirred to its depths than happily it is now, or perhaps is likely soon to be again, his unfailing courtesy, consistency, and unruffled good temper soon won him parliamentary victories, as well as countless friends from all ranks of churchmanship. As a skilled parliamentarian, he had no superior, if, indeed, he had an equal in the House of Deputies. He was the acknowledged Rupert of debate, and whenever his voice, persuasive or appealing, was heard, all eyes and ears instinctively turned towards him. He never rose without something worth while to say, always said it in the fewest and most felicitously-chosen words, never for an instant failed in magnanimity to an opponent, and never presumed on the good nature of the House. It was a common trait for him to concede voluntarily a portion of his own time to his adversary, and this came in time to be recognized as a strong factor in his ultimate success.

As having been myself a Deputy in many General Conventions, and for a time a member of the Committee on Constitutional Amendments, under his superb chairmanship, as well as on that on the Prayer Book, during a large portion of the period of Liturgical Revision; I cannot withhold the sincere tribute of my pen to his manifold virtues and fascinating qualities as a man and a Churchman. Always pressing his parliamentary privilege to its legitimate bounds, as was his undoubted right, he nevertheless so infused it with his knightly personality as almost involuntarily to win friends rather than foes. I will recall a scene in heated debate around his long-since famous Amendment in the cause of Church Unity, when the House, wearied with long wrestling with the subject, had fixed its limit at a certain hour, reserving the final fifteen minutes for closure, to Doctor Huntington, as the mover of the resolution. It seemed that everybody wished to speak at once, and cries of "Mr. President" had been heard on every side, all through the morning. At precisely fifteen minutes of the hour for closing, a colored deputy arose immediately behind me and sought permission to speak; but Doctor Dix, the always-gracious and equally impartial President, reminded him that the House had set its own limits to which he must conform, and that he was therefore not in order. Instantly rising in his seat nearby, Doctor Huntington said, in his cultured manner, "I will cheerfully give the deputy five minutes of my time"—which the latter gratefully accepted, and took the platform in a ringing speech of true negro eloquence, and dead against the plea of the mover! Taking his stand for the remaining ten minutes, Doctor Huntington, in passing the previous speaker, and in a way to win his personal friendship, if not his allegiance, threw his arm over his shoulder, exclaiming, "First rate! good speech!"

Never having been privileged to be a member of any of his parishes, I cannot testify to his pastoral qualities, although those with whom they were familiar were always most enthusiastic as regards his unwearied devotion to "all sorts and conditions of men," as well outside of as within the Church's pale. He served a great and gracious ministry of over a quarter of a century in Grace church, and the testimonial given him there on his seventieth birthday, of $40,000, which he at once devoted to the aged and infirm clergy of that wealthy and beneficent parish, is sufficiently illustrative of his merit.

He was the chairman of the building committee of the Cathedral of Saint John the Divine, and one of its warmest advocates; and, if I mistake not, the original thought was his of the seven chapels around the chancel apse, in which the rites of European and Oriental peoples shall be hereafter respectively said, "in the tongues wherein they were born." In this most congenial work he was second only to Bishop Potter, and it seems, in some respect, almost a pity that the place of his sepulture should not be beside his Diocesan and predecessor in the rectorship of Grace church.

But this labor was second to the two others that were each so dear to him, and with which his honored name will always and indissolubly be associated—those of Liturgical Revision and of Church Unity. Of both of these, intensely important subjects he was, in a very real sense, the original champion; to both of them he contributes from his varied learning and eloquent pen, a body of literature that, though by no means pretentious, possesses every quality of enduring influence. In all his writing, as well as in his ready speech, he was supremely felicitous in the exact and persuasive cogency of words to illustrate and emphasize his thought; having the rare faculty of packing it into the compass of brief Saxon words of similar sound, like "Life, Light, Love, Law," in his "Four Key Words of Religion," or his "God's Picture Book, Story Book, and Dream Book," in his "Psyche: a Study of the Soul."

Prayer Book Revision, which became a fait accompli at Baltimore, seventeen years ago, led the way to the long campaign for Church Unity, his constitutional amendment in furtherance of which, and in equal pursuance of the Chicago-Lambeth Quadrilateral, which, after many defeats, patiently and bravely borne, finally won its way at Boston, five years since. Of course he was a warm supporter of "Canon Nineteen," and his proposed Preamble to the Constitution, offered at Richmond, where he quietly remarked, that "a little religion might not be out of place," (whatever may hereafter be its fate), is precisely in the same line as these; and no more fitting tribute to his memory and no more logical sequence to history, could be made than finally to adopt it.

These three great works, the Cathedral, Revision, and Unity, in addition to the constant pressure of the management of a great city parish of twenty-three hundred communicants, form the corner stones of his fame and life work—either of them sufficient for any man—but, surely, his chief passport to enduring renown as a Christian priest will be that set forth so clearly, "The Church Idea," and that was, for so many weary years of battle, the steadfast protagonist of "The Church of the Reconciliation."

EDWARD LOWE TEMPLE,
1484 Meridian Place, Washington, D. C.

## PERSONAL AND NEWS NOTES.

The address of the Rev. John McNabb is now Herndon, Va.

The colored work in Tennessee is progressing steadily, under Archdeacon Hildebrand.

The Rev. Frederick Gwenlock, of the Diocese of Arkansas, entered July 22, upon the charge of St. Paul's church, St. Louis, Mo.

The Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity church, Philadelphia, is spending the summer at Rye Beach, N. H.

Professor S. R. Colladay, of the Berkeley Divinity School, has been called to the rectorship of St. Mark's cathedral, Salt Lake City.

The Rev. Richard Whitehouse, of Sheridan, Wyoming, will return to his former work at Sidney, Nebraska, in the district of Kearney, on Sept. 1.

The Rev. Edward Slater Dunlap, assistant at St. John's church, Washington, D. C., and his family, are spending the summer near Goshen, Conn.

The Rev. W. E. H. Neiler has accepted his election to the rectorship of St. Paul's church, Kittaning, Pa., and will enter upon his duties there September 1.

The corner stone of the new St. Paul's church, De Kalb, Ill., was laid with appropriate ceremonies on Sunday afternoon, August 1, in the presence of a large congregation.

The Rev. H. Emerson Hovey, rector of St. John's church, Portsmouth, N. H., died while seated in a chair at the rectory on August 6. His sudden death occurred from heart trouble.

The Governor of Illinois has commissioned the Bishop of Quincy to represent the State of Illinois at a meeting of the American Prison Association, to be held in Seattle in August.

The Rev. S. A. Wragg, rector of Trinity church, Columbus, Ga., is spending the summer with his family in the Maine woods. Address, until Oct. 1, Pleasant Pond, Caratunk, Maine.

The Rev. John Wilkinson has returned from his summer vacation and resumed services in Epiphany mission, St. Louis. His address is changed from 1492 Old Manchester Road, to 4215 Hunt avenue.

The Rev. Henry J. Geiger has resigned his work as assistant at St. John's, Hampton, Va., and accepted a call to St. Paul's church, Hickman, Ky., where he expects to arrive the last of September.

Chapters of the Daughters of the King have been organized in Jacksonville, Spokane and Belize, British Honduras. Forty new chapters, with over 500 members, have been formed within the last eighteen months.

The Rev. John Mockridge, rector of St. Paul's, Louisville, Ky., is spending his vacation at Windemere, Ontario, Can. He will be away until the end of September. The assistant, the Rev. W. R. Plummer, is in charge until then.

On the Feast of the Transfiguration the Rev. Ivan M. Merlinjones, rector of the Church of St. John the Divine, Syracuse, was presented by members of the parish with a very handsome white silk chasuble, the figures being wrought in heavy gold thread.

A handsome lectern, of the purest Italian statuary marble and in the form of an angel supporting the Holy Scriptures, has just been placed in St. Saviour's church, Bar Harbor, Maine, by Philip Livingston, of New York, as a memorial to his wife, who died at Bar Harbor last summer.

The Rev. Dr. J. K. Mason, rector of St. Andrew's, Louisville, Ky., is at Atlantic City until the end of August. He will then go to Rawley Springs until the end of September, returning home the first of October. The assistant, the Rev. Frank Hardy, is in full charge until then.

The Rev. James Hardin George was advanced to the priesthood, on St. James' Day, by Bishop Johnson, in Calvary cathedral, Sioux Falls, South Dakota. The candidate was presented by the Rev. H. Nelson Tragett, the preacher being the Rev. George Butler, Jr., dean of the cathedral.

Bishop Brewster, of Western Colorado, advanced to the priesthood on July 25, in St. John's church, Breckenridge, the Rev. Chauncey Edgar Snowden. The Rev. John W. Heal presented the candidate and preached the ordination sermon. The Rev. George M. Davidson, of Leadville, Colorado, united in the laying-on-of hands. This was Bishop Brewster's first ordination.

### The Healed Lamb.

I once heard of a Scottish shepherd who was sorely tried by the misadventures of one wild lamb. It gave more trouble than all the flock. It seemed incorrigible. One day the shepherd took the lamb and deliberately broke its leg. Cruel shepherd! Nay. Having broken the leg, he carefully set it again, tenderly bound it up, and then lovingly carried the helpless creature in a sling about his shoulders. Day after day, while the healing was in process, the shepherd bore the lamb, giving it food and drink from his own hand. He nursed it with a mother's tenderness. When the healing was complete, and the lamb was placed upon its feet again, it was seen to be the closest follower in the flock. It never left the shepherd's side again.

Let us remember that the parting sigh
Appoints His saints to slumber, not to die.
The starting tear we check—we kiss the rod,
And not to earth resign them, but to God.

### Alexander's Last Will and Testament.

"There is no one in this world who has ever escaped sorrow."

Alexander the Great, feeling his end approaching, and fearful lest his mother should grieve too much after his death, composed a letter, which he gave out to be his last will and testament, and ordered to be sent to her as soon as he had breathed his last:

"Consider, dear mother," wrote he, "that all things are fleeting and that man is destined to die. Nothing survives, and nothing escapes decay. Hence, your son, great though he be, must perish, too! But, dear mother, remember that he was not like unto ordinary mortals. He was a mighty and valiant king, not like the little kings on earth. Conduct thyself, therefore, as befits the mother of a great king, and do not spend thy days in lamentation. I herewith ordain that a large palace be built, large enough to hold great multitudes. On a certain day, to be set apart by thee, let all the princes of the kingdom be assembled—the dukes and dignitaries, and all conditions of people shall come to celebrate the event. And instead of mourning and lamentation, there shall be feasting and rejoicing within those gates. But I stipulate that no one shall be permitted to partake of those festivities who has suffered pain or sorrow or bereavement."

After Alexander died, and his mother had learned his wishes with regard to the celebration of the event, she caused a great banquet to be prepared, according to the directions of her departed son. The day was set and everything was in waiting. She expected a large number of guests to participate in the festival, but lo! she waited and waited at the stated hour and no one appeared. In great astonishment she turned to her people who were in attendance, and asked: "What is the meaning of all this? Where are all the people whom I had invited to this feast?" "Know, O Queen," said one of her servants, "thou didst issue a decree to the effect that all who have had sorrow, or who have experienced pain, are to be debarred from this banquet. There is no one among thy people who can say that he has never grieved, or that death has not visited his house; hence no one attends. Each broods over his sorrow, each nurses his pain. *Man was made to mourn.*"

Upon hearing this, the queen cried out: "O Alexander, my son,, my son, thou wert indeed wise to have thought of this means of solacing me. Thou didst desire to prove to me that sorrow is universal, and that if we inquired into the lives of others, we would find that, great or small, rich or poor, none are exempt from trial and suffering. I am consoled, my son, my son!"—Rev. George Alexander Kohut in S. S. Times.

### Entertaining His Son.

A certain lawyer who had previously been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother, and, fearing that if longer deferred counsel would be too late, he resolved to "get acquainted" with his own boy, aged fifteen, by taking him as a traveling companion on a business trip. He did not treat him as a boy to be watched, however, but as the wise man afterward said, in the hearing of the writer:

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had and how companionable he could be withal. After we had been together almost constantly for days, I was surprised as well to feel the years slipping away from me and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of my boy by that means," continued the man, who was well along in years before he had a child and who had grown gray as a jurist, "but my confidence had that effect; for after I had told of the pranks of my youth and how I had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity, as well as relief, written on his face, cried:

"'O Dad, I'm so glad, so glad you haven't forgotten how boys feel and what they have to fight against, for now you'll understand!'

"Then freely, as if taking to a chum, my boy told me of his own temptations and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against harmful temptations.

"'But,' cried my boy, as he looked me full in the face, after bringing to view what had been a heartbreak to bear alone, 'I feel as if I can face anything now, seeing, I know you didn't always walk chalk. But say, why didn't you tell me sooner, Dad? For it would have saved me more than one fall-down if I could have made a clean breast of everything.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son, consequently, he comes to me fearlessly, knowing that sympathy as well as counsel awaits him under all conditions."

The conversation then turned to lack of confidence between fathers and sons in general, but nothing said along that line was so close to the point as the further remarks of the learned man:

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. So experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that "like as a father pitieth his children' does not apply to this age."—Helena H. Thomas in Congregationalist and Christian World.

O thou who mournest on thy way
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers—"Be resigned;
Bear up, bear on, the end shall tell
The dear Lord doeth all things well."

I ask Thee for a daily strength
To none that ask denied;
And a mind to blend with outward things
While keeping by Thy side;
Content to fill a little space
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be
I would have my spirit filled the more
With grateful love to Thee;
More careful, not to please Thee much,
But to please Thee perfectly.

# Family Department.

## Rest.

"There remaineth, therefore, a rest to the people of God."—Heb. 4:9.

The dawn awakes us in the morning gray
To the hard labors of a busy day;
Our limbs are strained with toil, our minds with care,
And disappointments fill our hearts with fear.

We could not long endure the toil, the stress,
The weight of care, the spirit's weariness,
But soon the shades of evening round us close
And bring the weary toilers sweet repose.

How grateful then our weary limbs we spread
In glad abandonment upon our bed,
And gently sink into refreshing sleep,
The blissful restfulness of slumber deep!

So strenuous is life's day—the morning fair,
Busy with tasks and studies to prepare
For the life's work, the shaping a career,
The striving for what most the heart holds dear.

The noontide hours how filled with plans and schemes,
With eager purposes and golden dreams!
What arduous labors task the buoyant frame,
What mental stress in seeking wealth and fame!

Ere long the thwarting of our plans and schemes,
The cruel fading of our roseate dreams,
The throes of pain, the sighs that rend the breast,
Wring from the weary soul the prayer for rest.

Then soon we see our life's sun sinking low,
The daylight fades, the evening shadows grow;
And God in mercy giveth rest in sleep,
A rest profound from which none wake to weep—

Eternal rest from care, and toil, and sin,
From enemies without and fears within,
From pain and sorrow—such the blissful rest
With which the faithful saints of God are blest.

—M. J. Haw in Christian Observer.

## A Touch of Nature.

"One touch of nature makes the whole world kin."

"Well, this is slavery," muttered Peter, the elevator man, to himself, as the bell sounded imperiously for the first floor. "Not a breath of fresh air have I had since noon. I might as well be a machine. No man can stand this never-ending down and up, up and down, in a six-by-seven iron cage."

Peter was new to the running of an elevator. He had been a foreman in a big manufactory until the hard times that compelled his firm to shut down and discharge the majority of its workmen forced him to accept any kind of work he could find.

That day the breath of spring was in the air outdoors, while within the burden of steam heat added to the season's languor an intolerable weight. Peter had sought repeatedly to escape for a moment's respite, but in vain. And now, as he slammed the door after his passengers, he drew his cap down over his surly eyes and pulled the cord with an angry jerk that indicated a desire to send the car either through the roof above or the bottomless pit below. At least so it seemed to a portly, gray-haired gentleman who had entered the elevator and had answered "Seventh" to Peter's gruff "What floor?"

Peter frowned more deeply than ever as he observed the costly shoes and clothing of the gentleman.

"The bloated bondholder," thought he to himself.

"A murderous anarchist," was the mental comment of the elderly passenger as he caught a glimpse of the dark face.

Up they flew for several floors, but suddenly stopped between the fourth and fifth with such precipitousness that the passengers were thrown in sharp collision with one another and Peter.

"What's the matter?" exclaimed the gentleman.

No reply from Peter, save a pull of the rope that caused the car to descend a few feet, where it caught again. An upward pull and it rose, but not more than five feet. Then up and down, up and down succeeded in a sickening repetition for several minutes. Then the elderly man, holding his wrath in stern control, placed a firm hand on Peter's arm and said:

"Young man, what do you think you are doing with this car?"

And Peter, with equal control of his unreasoning hatred for his passenger, answered coldly: "The machinery is out of order. It's not my fault, but we shall have to stay here until help can come."

"Hello!" he shouted, stopping to look through a small crack made between the floor of the elevator and the top of the door of the fourth floor.

A messenger boy was passing. He stopped aghast at the sound of a voice apparently close behind him, yet with no visible owner.

"Up here! I say, Johnnie, look up here."

"Well, I never!" ejaculated the boy. "Goin' up?"

"No, we're not," growled Peter. "Say, run down to the boiler room and tell them the elevator is stuck between the fourth and fifth, and be quick, will you?"

"Ha! ha! ha!" laughed the boy. "That's a good one!" as he raced three steps at a time down the stairs.

In a few minutes sounds of pounding and wrenching of machinery were heard below, and the boy reappeared.

"They said sumpin' broke in the machinery, but they're fixin' it right up and they'll let yous out in about ten minutes. My! but you look like a Cochin China in a hen coop." And not waiting for Peter's angry reply he sped down the stairs.

A young girl seated herself on the one chair reserved for passengers and proceeded to unwrap a box she had evidently just received by mail. The old gentleman paced angrily about the narrow space, and Peter bent his sullen eyes upon the floor, turning his back to his passengers.

Gradually a delicate perfume filled the car. The girl had taken off the box cover and was lifting out a handful of lilies of the valley, the dainty bells lying cool and sweet on long green leaves.

Neither of the men in the car noticed her or realized the soothing sense of fragrance, but Peter's rebellious heart seemed suddenly calmed and the old gentleman curbed his restlessness.

Pictures formed themselves in Peter's mind of a cool green forest and a far-off German home, while to the old gentleman it was as though a soft hand touched his, and the presence of one whose life had been to him as pure and sweet as the lilies that she loved seemed near. A tear rising to his eyelids fell gently on his cheeks; and Peter, raising his head just then, thought, "Poor old chap; how tired he looks," but he did not say so. He merely pushed back the cap from his eyes and turning toward the girl caught sight of the lilies in her hands.

"Maiblumchen!" he exclaimed. "Die schonen Maiblumchen—that is their name in Germany. They grow wild there in the woods," and a bright smile changed the hitherto dark face.

"Would you like a few?" she said, extending a small bunch to each.

The old gentleman took his with trembling hands.

"They remind me of one whom I have loved and lost,' he said.

Peter touched his cap respectfully.

"It seems good to see the spring again, sir," he said, hesitatingly.

"It does indeed," replied the gentleman. "The winter has been hard—very hard—but with the spring comes hope. I have lost almost every cent I have. I am all alone in the world, but I have not lost hope."

A look of surprise passed over Peter's face. He had not thought of the winter as hard for any but the laboring man.

But a rapping on the pipes and a voice from below calling, "All right there, Peter," made him spring to the rope. The car rose smoothly. He stopped it carefully at the seventh floor, and as the old gentleman got out he again touched his cap and said heartily: "Anything I can do to serve you, sir, I would be glad to do."

"Thank you," replied his passenger. "I'll not forget that."

Then the car rising to the eighth the young girl and her box of lilies went their way, not knowing that she had brought summer to wintry hearts.—Parish Visitor.

## Retribution.

A man who had traveled a long distance over a large and arid plain came to an oasis, while the sun was high in the heavens, and seeing a spring, made haste to refresh himself. Feeling somewhat worn and tired, he lay down to rest, and having slept a while, he resumed his journey. As he rose to go, the belt containing his money, which he had worn around his loins became undone, and he did not notice that it fell to the ground. Soon afterward a second traveler came to the spot where the first had lost his money-girdle, and finding it he put it into his pocket and went his way. He had hardly gone when a third traveler, wishing to quench his thirst, came to the spring, and after refreshing himself lay down and fell asleep. In the meanwhile, the owner of the money, having discovered his loss, retraced his steps to the place where he had lost it, and seeing the third comer asleep woke him up and demanded the girdle he had left behind. The man protested that he had not seen it, and the owner, despite the latter's entreaties, being very angry, killed him with his staff.

The angels in heaven, who see every deed on earth, observed how the innocent man had been murdered, and cried out to God with a loud cry: "Is this justice, O Lord of Hosts, to allow the guiltless to suffer for the guilty?" "Judge not in haste," the Eternal replied, "and know how the Ruler of all the earth proves his creatures: The man who lost the money inherited it from his father; his father, however,

had stolen it from the father of the second traveler, who, in finding it and claiming it for himself, has only regained his own property. The murdered man deserved his fate, because he killed the dearest friend of his murderer, and the murdered was the only surviving kinsman to avenge his blood. Therefore, be not too quick to judge the ways of Providence. God is just to all, and he rewards and punishes each according to his merits." "With what measure ye mete it shall be measured to you again."

For the Southern Churchman.

### A Prayer.

A sinner, Lord, am I,
Unworthy heard to be,
Yet, hear the sinner's cry:
Have mercy, Lord, on me!

So foolish and so frail,
I cannot conquer long;
Uphold me when I fail,
For Thou, alone, art strong.

Though far from Thee I stray,
Though Thee I oft forget,
Turn not Thy face away;
O Lord, have pity yet!

Have pity, though I be
Unworthy and dismayed;
Assured, I turn to Thee:
Why should I be afraid?

—E. H. J. Andrews.

### Ruth's Message to the Women of To-day.

The beautiful story of Ruth is one of the masterpieces of the world's best literature. It shines with the radiance of a star of the first magnitude in the Old Testament galaxy. It furnishes an apt illustration of the truth that, while generations pass like a shadow on the dial, this earth of ours abides, and will continue to abide until Judgment Day. For it was in Bethlehem, the house of bread, that the opening scenes of the little drama were enacted, and Bethlehem was later the place where Mary's child was born, the place of the manger to which the Wise Men and the shepherds came, the place over which the Star shone. Bethlehem is the shrine of our hearts in this year of our Lord. Yes, the generations have come and gone, but the Bethlehem from which Naomi went out full and to which she returned empty is a magnet that draws to it our reverent thoughts, and that is the centre of our Christmas songs.

In the days when the Judges ruled, before the people of Israel had desired a king, famine laid its gaunt hand upon Bethlehem, children cried for food, and hunger and thirst were in the homes of the land. A man named Elimelech went from the stricken country-side with his family to sojourn in the green land of Moab, where there was plenty. His wife's name was Naomi, a word that means "my pleasant one," and from what we learn of her later, it is easy to infer that she deserved her name. Soon after they reached Moab, Elimelech died, and Naomi was left with her two sons Mahlon and Chilion, who soon married, and as the Oriental custom was and still is, they brought their young wives to live with their mother. Orpah and Ruth must have been happy and contented in Naomi's home, and doubtless they loved the husbands they had married. But their happiness was of short duration. Both Mahlon and Chilion died and were buried beside Elimelech.

Then Naomi's heart turned longingly to her native land, to Bethlehem where she had been a happy maiden and an honored wife, where she had received the coronation of motherhood, and where her old friends would gladly receive her again. She was homesick for Bethlehem; there was nothing now to detain her in Moab. But she did not feel that she had a right to require women in the first flush of their opening life the sacrifice that they must make should they go with her to an alien land. She would not ask them to share the hardships of her journey, to face poverty, to go as strangers to her people. Very lovingly she besought them to return to their own homes. Life was still theirs to use as they would.

It is a proof of her amiable nature, a token that she had not been a tyrannical mother-in-law, but instead the sweetest of mothers, that both Orpah and Ruth insisted on going with her to Bethlehem. They started and went with her on the initial stage of her journey, and we may easily make the picture of it in our own minds. Here was Naomi bowed and broken, widowed and childless, and no longer young. She had gone out full; she was going back empty.

When the people at home should see her they would exclaim in wonder, "Is this Naomi?" and she would answer, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me." She begged them over and over to leave her, saying: "Turn again, my daughters," and gave them excellent reasons why they should heed her words. At last Orpah kissed Naomi, taking a tender farewell of the past, and went back to her own people and her own gods. Orpah did not know it, but this turning-point in her life sent her to regions of dim superstition and to a realm of forgetfulness.

With Orpah's tears on her cheek and Orpah's kiss on her lips, Naomi may have turned to Ruth expecting that she too would go with her sister. But Ruth was of another fiber. She stands forever on the hallowed page as the type of all that is finest and strongest in womanhood, all that is most loyal and devoted, all that is purest and most spiritual. She had nothing of earthly advantage to hope for, nothing of comfort and of luxury, so far as circumstances were concerned, in casting in her lot with Naomi. Nevertheless she clave passionately to the woman who had been to her a mother, and the declaration of her fealty thrills our hearts to-day as it must have thrilled Naomi's when the young arms were thrown around her and the steadfast face met hers in fixed resolution. No epitome of love is fuller and finer than the declaration of Ruth as for all time it is written in this story of a woman's splendid fidelity. It leaves nothing unsaid. It reaches a height and depth of fervor that only the great poets have understood, and that none have surpassed. "Entreat me not to leave thee . . . for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; Jehovah do so to me, and more also, if aught but death part thee and me." What is Ruth's message to the young women and the older ones, too, of our time? What says this maiden of Moab to the maidens of America? When she turned her steps deliberately toward Bethlehem she made an unalterable choice. Behind her lay all she knew of this world's good. She surrendered it without hesitation for whatever might be before her, resigning the faith in which she had been brought up, and the people in her early home, for Naomi's people and Naomi's God.

Among us there are young girls at this time who might well make Ruth's choice and yield worldly advantage, worldly ambition, worldly ease, for the service of Christ. That service may call them to a foreign shore or to work at home, but if they accept Christ as their Master, they must yield everything of the past and give themselves fully and willingly as Ruth did, to the new life. If they do this they shall find as Ruth did, that they have gained the best that Heaven can bestow.

Another lesson for the modern woman is the lesson of deference to age. Young people are not invariably so considerate and so tender, so patient and sympathetic as they should be with those who have borne heavy burdens, shed bitter tears, and lost the lightheartedness and spring of early days. Youth does not always feel that it has leisure to minister to the old and sorrowful. Ruth's sweet example is one for continual imitation.

Then there is a message of faithfulness to the bond. This can hardly be too much emphasized since in to-day's very atmosphere there is a tendency to regard pledges lightly, and to let slight causes interfere with holding staunchly to sacred obligations. Ruth's attitude is an everlasting protest against easy divorce. True, her husband was dead, but in the land and time where she lived it was the custom of the widow to remain faithful to the household of her husband, even though he lay in his grave. Should she marry, again Oriental usage required that she should marry one of his kindred, and the children of such a union were to be accounted as belonging to the one who had gone, that his name might not perish from among his people. It was Ruth's knowledge of this, derived from many a long, confidential talk with Naomi, that made her so obedient to Naomi in the new land, and so willing to marry Boaz of Bethlehem. By her marriage with Boaz she became an ancestress of our Lord himself, and is linked in our minds as blessed among women with the Mary who, centuries after in Bethlehem, cradled in her arms the infant Christ.—Margaret E. Sangster.

### How Sponges are Prepared for Market.

As soon as the sponges are brought aboard they are thrown in heaps on deck near the scuppers, where the barefooted sailors tramp and work out the ooze; then, strung on lines, they are soused over the side, and trail overboard some ten hours during the night. To break and separate from them shell-fish and other parasites, they are beaten with heavy sticks on deck or on the reef rocks of Tripoli; and after being well soaked in the sea again, many are bleached by being immersed in a tub of water containing a certain solution of oxalic acid, from which they emerge a yellowish color, care having been taken to avoid burning them.

Often great strings of sponges bleaching and drying in the sun cover large portions of the standing rigging of deposit-boats when in port. When dry they are worked up in sand, then packed in boxes ready for shipment; a quarter to a third of the crop is sold directly from Tripoli, mainly to England and to France and Italy; the bulk of the crop, unbleached and unprepared, is taken at the close of the season to the islands from which the boats came, where long experience, manipulation, and cheap labor prepare them for the American market.

### Unanswered Prayers.

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates
And calling, "Help me, master!" yet helps not,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when He must deny.
He sees us weeping over life's hard sums,
But should He give the key and dry our tears,
What would it profit us when school was done
And not one lesson mastered?

What a world were this if all our prayers were answered. Not
In famed Pandora's box were such vast ills
As lie in human hearts, should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our wish,
What chaos would result!

In my fierce youth I sighed out breath enough to move a fleet,
Voicing wild prayers to Heaven for fancied boons
Which were denied, and that denial bends
My knee to prayers of gratitude each day
Of my maturer years. Yet from those prayers
I rose always regirded for the strife
And conscious of new strength. Pray on, sad heart,
That which thou pleadest for may not be given,
But in the lofty altitude where souls
Who supplicate God's grace are lifted there
Thou shalt find help to bear thy daily lot,
Which is not elsewhere found.

—Ella Wheeler Wilcox.

### The Minister's Mother.

The richest parishioner of the little church told the pastor one prayer meeting night that she was going on a journey, and then she spoke of the proposed route.

"Why, your way leads through Finley," the minister exclaimed, his pale face lighted up, "and at Finley lives—my mother. I wonder if you could—if you would stop and see her?"

The richest parishioner looked into her pastor's face.

"I am going to stop there two days," she answered, gently, "and I shall be very much pleased to call upon her. How long since you have seen her?" she queried, still gently.

A shadow crossed the minister's face. "Five years in reality, but in spirit I am always with her. My blessed mother! No son has a better one."

Then with wistful resistence, "You are sure you will stop at Finley?"

"Very sure, and I will bring you back your mother's every word."

The richest parishioner arrived in Finley in due time.

"Aunt Katherine," she said to the elderly relative she was visiting "my pastor's mother lives in this town. Perhaps you know her?"

Aunt Katherine, comely and comfortable, was bustling about the kitchen. "What is her name?" she asked.

"McDonald--Mrs. Rachel McDonald."

Aunt Katherine came to the window and pointed to a dwelling only a little distance up the street, small and unpretentious and guarded by a white picket fence.

"Mrs. McDonald lives there," replied Aunt Katherine. "I know her well, one of my best neighbors and almost the oldest inhabitant."

"Will you go with me to see her, then?" asked the niece.

"Gladly, and whenever you like."

And so it happened that same afternoon, they knocked at Rachel McDonald's door. A woman, large, noble and white-haired, opened it. She glanced at her two visitors, at the older woman with a smile of welcome, at the younger one with gentle kindness, quite unmixed with curiosity.

"My niece—Mrs. Percival—Mrs. McDonald," announced Aunt Katherine. "She came to see you because she is from your son's town in the West and a member of his church."

"Ah!" It was good to see how the beautiful old face lighted up. "From my son's church. Oh, what a privilege it is to see you! Five years—five years since I last saw him. Is he well—is he quite well. He was never strong—but come in, come in."

She ushered them into a clean little room with braided rugs about and plants blooming in the windows. A bouquet of carnations stood in a vase on a small table covered with a white cloth.

"I had a birthday last week and my son sent me these. They were quite fresh, all but one, and I put that away to press. Malcolm knows how I love flowers. Now sit down and tell me about my boy—of his work, of his wife, of the baby I have never seen."

And so the richest parishioner, sitting opposite the strong, noble mother in that humble room, told what she knew. She spoke of the minister's Bible class, the Young Men's League he had inaugurated, the sermons preached, the souls converted, the calls made, the friends he held, and his kindness to the sick and weak and afflicted.

The mother sat and listened, losing not a word. Her wrinkled hands were clasped together, her head bent forward.

"It's just as I knew it to be," she answered dreamily. "Malcolm was always such a blessing to his mother. And he writes me such letters and tells me how he longs to see me. I don't tell him how my heart hungers for him—it would grieve him, so far away. My boy still, my little boy that I used to rock to sleep—whose prayers I used to listen to. Oh, if I could only gather him in my arms again! And to think my little lad is out in the world helping people. Oh, I am glad, like Hannah of old, that I had him to give the Lord. It is all right, only the separation is hard."

And then as she looked into the strong, old face with its lines of character and kindness, the richest parishioner knew whence had come the minister's religion and what a goodly inheritance was his.

"How alike they are," she mused, "and how I wish he might see her."

And then the thought came to her: "Why not—why not?"

"Kate," her husband had said to her at parting. "I'll get tckets for two this time, and then if any of your friends want to come back with you just bring her along."

"But there will be nobody, Ralph," she answered, "at this season of the year."

"Never mind," he had said, "An extra ticket won't come amiss, and we can afford to be generous. Take it." And so the matter ended.

Kate Percival thought of it now. She thought, too, of the overworked pastor with his growing brood, of the salary not large enough for all their needs, and of his look as he had told her of his mother—the deep love reflected in the patient, spiritual face. "Why shouldn't people who have money use it for those who have not?"

"Mrs. McDonald," she said, suddenly, "I have bought an extra ticket, in case I wanted to bring back a friend. Aunt Katherine here won't use it, and will—you? I am going on to my journey's end, but in two weeks I will be back to take you home with me."

The strong, old face opposite suddenly melted into tears.

"Me?" she cried.

"Why not—you must see your son's church and the parsonage and the baby—and the son himself."

Mrs. Percival had risen and had taken hold of the wrinkled hand. "You will come, will you not?" she entreated, gently, "for his sake—he loves you so."

And so it came that the son who could not go to see his mother had his mother brought to him.

An Eastern train two weeks later steamed into the little Western station. Among the passengers were two people, one woman, young and beautiful, with an elder one, wrinkled and white-haired, yet with a commanding grace and dignity all her own.

A man tall and pale, with eager eyes, was waiting.

"Mother!" he cried, striding toward her and folding her in his arms. "Oh, mother, mother!"

"My son," she whispered in a choked voice.

He dropped his head upon her breast and the two stood quite still, wrapped in each other's arms. The richest parishioner had turned away, but the next moment the minister grasped her by the hand.

"Let me thank you," he cried brokenly.

"Don't," she entreated, smilingly, "don't for if you do, I warn you, I shall—" And then the beautiful lips quivered. "I—I have no mother; she died two years ago. Can you not see how pleased—what a privilege I deemed it to bring you yours?"

The minister looked into her face and saw the grief that a mother's loss must ever bring.

"God bless you," he murmured. "God bless you. Yes—yes, I understand."

### Invisible Foes.

"To be in battle all day, with bullets flying 'round you in every direction and yet no enemy in sight, nothing wherewith to locate him—is the most demoralizing experience of our fighting. Give us a view of the foe and our soldiers will show of what brave material they are made. But this being cut down from an invisible quarter, worries the men and disheartens them." So said one who had been through such a battle, to the writer in South Africa. Yet it is what the Christian warrior has to do daily. We are surrounded by our spiritual enemy, "troubled on every side, perplexed, persecuted, cast down," St. Paul terms it. What are we to do? Throw up our hands? Yield? It may be demoralizing work and we may be tempted to do this. But recall what the Apostle further said: "We are not distressed, not in despair, not forsaken, not destroyed." Why? "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Let us therefore faint not, neither be weary. If we hold out, we shall by our search find the enemy. We shall climb the hills, search the rocks, uncover the foe—and then advance to victory. Let us be definite. Definite in our plan, in our attack and in the time after victory.—Montana Churchman.

# Children's Department.

## The Captain of the Rocking-Chair.

Oh, some may go a-sailing in a schooner or a yacht,
Or a-steaming in a steamer o'er the sea;
But our Laddie sails away for a voyage every day;
He goes to seek for treasure, and he always finds a lot,
Yet he never misses coming home to tea!

For Laddie is the captain of the good ship "Rocking-chair,"
That boldly plies about the kitchen floor.
He travels to and fro, wheresoe'er he wants to go;
It's Greenland in the dining room, Peru is over there,
And China just beyond the pantry door.

O captain of the "Rocking-chair," I want to travel, too!
To see the sights that fill your eyes with joy.
I want to hunt for treasure, and be sure of finding pleasure;
Pray won't you take a passenger from China to Peru?
O Captain, Captain Laddie! Ship ahoy!

—Hannah G. Fernald.

## With the Armor of Long Ago.

One of the most interesting places in the great city of beautiful New York is the Metropolitan Museum, and the boys of our party were most enthusiastic in their admiration over the collection of ancient armor displayed there, wonderful in variety and rare in style.

In fact, there are perhaps no finer collections in Europe, no examples of more striking interest from an historical point of view than these.

These pieces of armor, relics of peace and war of a day long past, are costly as well as beautiful. The best expert in all Europe has valued this collection at $600,000 and this sum is not exaggerated, I feel sure, as Manheim knows the cost of such relics.

This armor was found in London—the world's great art market—and was bought by Rutherford Stuyvesant, vice-president of the Metropolitan Museum, with the funds of the Rogers' bequest, and all America is proud of such a possession. Relics like these have no market price. They cannot be really valued in hard cash at all—they are above price.

There are at least four hundred pieces in the collection, nineteen parade suits, with a walking stick, or umbrella thrown in to make each complete.

The boys were surprised to find the walking stick could turn, by a sudden twist of the hand, into a stretched-out sword, or a battle ax or halberd, and as for the innocent, highly ornamented umbrellas, wel-suited to some of these ancient dandies, they could become a staunch shield of steel; a wise protection against an enemy when needed in those eventful days of old.

There was a single glass case of aristocratic helmets, elegantly wrought, thirty in number, but the boys declared they looked like the kettles in their grandmother's kitchen on the old farm.

In another case there were about twenty to thirty plain black casques, which seemed meant only as a disguise for some handsome knight of the sixteenth century, they could never have been "becoming."

To our right some fifty halberds, richly decorated in rare patterns, were hung upon the wall. And as many good swords of glittering steel; sharp daggers and historic-looking spurs took us back to the years when men fought hard, fought hand to hand and rode for life on dangerous errands or secret quest. There were many guns and pistols in this large collection, and the amount of chiseling, scroll work and decoration was wonderful, as most of it had been done by hand with the greatest clearness; and when the surface was flat, the etching or damascening was done in gold. Oh, these fine arms were things of beauty. Never had we dreamed of such deadly weapons as these came to be!

Some of the long guns were inlaid in ivory and pearl, with the most artistic finish. The barrels were exquisitely etched and enameled with soft, dreamy tints. These belonged to the fourteenth and fifteenth centuries—works of art indeed.

We were especially interested in some Turkish suits of armor with rich ornamentation and with frettings of gold here and there. We were shown one worn by a Turk, in the sixteenth century, made of chains, coming down from under the dome-like helmet and fastened across the front wth solid steel straps and buckles. Belonging to this was a stomacher of plate, beautifully etched, and with gold work in its center and around its edge. It was stamped with the look of the luxurious Orient. There was a half-armor—the work of Pompeodella Cesa, of Milan, made near the close of the sixteenth century, that had a most exquisitely ornamented shield, but even this was not half so interesting as the "salade" of Joan of Arc. About this rare relic of the poor maid's past we clustered, and though it had no beauty—being rusty from long hanging in a church at Orleans, and of a hideous pattern—it brought back so much of her pathetic story that we could think of nothing else at the time. It may not have been the real, truly "casque de Jean d'Arc," as it was labeled, but it made us keenly alive to her history, made us go back in memory to the words of Don Remy, where the pure-souled girl listened to the voices that called to her, that thrilled her with that message from Heaven that she must lead the French army on to victory. "Poor little maid of Orleans," we whispered, and one of us let fall a "sympathizing tear" or two over the tragic close of her young life.

The most valuable suit of armor in the whole collection is of Italian workmanship. It bears no sort of ornament and could be worn only on horse back. It was meant for real service, however, light, elastic, tough, easily put on and off. This was made in the fifteenth century. The suit is beaten steel with a grotesque human mask instead of the usual visor and was a gift to a young knight from the Emperor Maximilian. We were deeply interested in this, as, also, in a German armor suit, made so as to represent a lining of gold, with puffiings, flutings, and slashings so clearly indicated that it looked as if it had been patterned from a silken coat.

One of the most celebrated armors in the world is made for Henri II, in the style Cellini introduced in France when making a visit there.

We were shown three ivory saddles, articles rare in the world. The tree is of wood, and plated with carved ivory. These are meant for service, hard riding and are all of an early period. The museum is very proud of these saddles and justly so. They exhibit the most artistic workmanship and on the tree of one is a hunting scene, beautifully outlined.

There are a few genuine lances, ready to be broken, I doubt not, by chivalrous young knights of the long ago, for the love of "faire ladyes" was never gained without a combat, and they are preserved—the lances, not the ladies—in this museum as prized relics.

We went more than once to visit this collection of armor while in New York, some of our party lingering over the famous bronze work done by the noted Boule, of which the massive steel helmet of Louis XIV is the best known example; and some with the saddles of ivory, lances of steel, and Turkish armor, but the two girls hovered over Joan of Arc "salade," thinking rather tenderly of the brave, heroic owner, with all her impassioned dreams and fancies under the whispering trees of the Vosges Forests at Don Remy.

It seemed to these happy young things a pity she had not been content as she was. But, then, she would have had no steel casque to make her name remembered. Perhaps, after all, the little maid had chosen the better part.
—L. D. Phillips.

## Candy or China.

"Oh! I do hate to wash dishes!" sighed Elva Forrest, as she lifted the breakfast plates and cups from the rinsing water.

"Mrs. Basset says Kitty likes it," replied Mrs. Forrest.

"Well, I should," Elva said, "if we had as pretty china as the Bassets have. When I was over there to tea, I wiped the dishes for Kitty, and they were so lovely,—all violets and lilies of the valley and tiny gilt bands. I don't wonder Kitty likes to wash such dishes."

Elva hoped her mother would say,—"Well, we'll have some new ones;" but instead she only asked, "How much money did Uncle Mart give you last night for candy?"

"Fifteen cents," the little girl answered, "for a quarter of a pound of those chocolates with nuts inside."

"I saw some very pretty cream pitchers at Conklin's the other day for only fifteen cents," Mrs. Forrest remarked.

For a minute Elva did not seem to see any connection between the cream pitcher and her candy money; then her face grew bright, and she said. "Oh!"

Her mother smiled. "I think you are eating almost too much candy nowadays, and if you wish to spend any of your money for china instead of chocolates, I am very willing, and I am sure Uncle Mart won't care."

"I will!" cried Elva. "Oh, that will be lovely! Uncle gives me lots, and I'd a great deal rather have some pretty dishes to wash and go without the candy. I'll take that fifteen cents and go right down and get that little pitcher this afternoon, May I?"

The candy money came in quite plentifully, for Uncle Mart and Aunt Judith were generous with their little niece, and Elva's pieces of pretty china made her heart glad. Every week she added something to her store, or saved the money over to be added to her next gift, in order to buy a larger or more costly dish.

"I never see you eating candy nowadays," Uncle Mart said one evening. "Do you give it away or eat it up in secret—which is it?"

Eva laughed. "I haven't bought any candy for a long time," she said.

"Well, well, what do you spend your money for? Or are you getting to be a miser?"

"I'm buying pretty china, so I will have something beside ugly white dishes to wash." And then she confided to him her plan.

"Good idea!" Uncle Mart decided; and after that Elva noticed that his little gifts of dimes and nickels came oftener than before.

Weeks before mamma's birthday Elva began to save up her money, and then one morning she and Uncle Mart went down town together. They visited several crockery shops before the two could be wholly satisfied; but, when they went home the young uncle carried a queer-shape package, and Elva's little purse was quite empty.

The next day Mrs. Forrest found beside her plate at breakfast a beautiful china nut dish, with two little squirrels as handles. Mamma was delighted, and said it was just such a dish as she had long wanted.

"And just think," exclaimed Elva, "what if I had eaten it up?"—Emma C. Dowd, in Zion's Herald.

### Time Enough.

Two little squirrels out in the sun
One gathered nuts, the other had none;
"Time enough yet," his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last but he roused him too late;
Down fell the snow from the pitiless cloud
And gave little squirrel a spotless white shroud.

Two little boys in a schoolroom were placed,
One always perfect, the other disgraced;
"Time enough yet for my learning," he said;
"I'll climb by and by from the foot to the head."

Listen, my darling: Their locks have turned gray,
One as a governor is sitting to-day;
The other, a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

### Being Fair to Father.

"Hush! Hush, Marian! Father's in the library writing. What will he think? Mrs. Gray's eyes added an impressive protest. "Do see if you can't be still, Johnny, for a little while. Father will hear that scraping, and it will disturb him!"

Really, by the time mother was through her adjuration to her lively offspring, an outsider would have received the impression that there was some one very like an orgre behind the closed doors of the library. If that outsider had been able to take a peep into the room and seen the very mild, though worn, fatherly face, bending over the papers, he would have received a very different impression.

The children gradually quieted down. Somehow father seemed to be always busy in the library and a damper on their fun. Now and then they forgot him, however, and their shrill little voices arose in unrestrained glee or occasionally in animated dispute.

"Really, children, if you are not more careful I shall have to speak to father about you as soon as he comes out. I am sure you don't want me to do that!" Mother's tone seemed to imply woeful consequences.

"No, siree!" Johnny's voice was so emphatic, and the words were accompanied by such a knowing wag of his little round head, that Mrs. Gray looked for a moment a trifle disconcerted.

But she was soon busied with a complicated bit of mending, and it was not long before the children seemed to forget her presence.

Once, when Marian's voice rang out with unrestrained levity, Johnny corrected her rather sharply, with a suggestion about "father."

"I wonder what he'd do to us, anyway," Marian said, rather reflectively. "Mother always tells us we must be so careful not to do anything to bother him."

"I know it!" Johnny's voice took it up with animation. "Queer how much nicer mothers are than fathers!"

Perhaps Mrs. Gray had come to a good stopping place in her sewing. At any rate, suddenly her face flushed. Her lips opened hastily, then closed again, for Marian was speaking.

"Father doesn't play with us, like mother. He goes off all day long to the office, and then when he comes home he shuts himself up in the library, and we have to keep as still as mice."

"Guess prob'ly he doesn't love us as much as mother does." It was Johnny's assertion. "Guess mothers always love most."

Mother's sewing dropped down into her lap then, unheeded. Her cheeks were quite red.

"O, children! children!" she said; "what are you saying?"

"What, mother? Two startled little faces looked up at her. They had almost forgotten she was in the room—and now—had they been naughty?

"It's such a mistake!" she said.

"What—what is, mother?"

"All that," she said, comprehensively, "all that—about fathers. Father loves you just exactly as much as mother does."

Two little faces looked up at her wonderingly. Was there skepticism in the childish eyes."

"Listen children! You think that way because father hasn't the time to play and romp with you as he would like to. Perhaps"—there was a catch in her voice now—"perhaps you think so because I tell you so often you must be still and not disturb him. But father never would be cross to you if you were noisy—he's so patient and uncomplaining. Mother knows how tired out he gets, and his work is of a kind that makes it necessary for him to have it very quiet—but he never would be cross anyway."

"O, but you say"—Johnny stopped with the sentence unfinished. Suddenly mother seemed to realize all the little, veiled threats—the suggestions she was in the habit of dropping as to what father might do if certain childish misdoings reached his knowledge. O dear! how could she have maligned him so?

"Father's just dear!" she said. "I'm going to tell you why he is working so especially hard just now. He comes home all tired out from the office—too tired even to talk or romp with you as he would like to. But he's taken up this extra work; and do you know what for? But, of course, you don't—mother never thought to tell you. It's for your sake and mine—because he loves us so. I tried to keep him from undertaking this added care, for father isn't very strong. But no—he said he couldn't let the chance go by. What do you suppose he wants the extra money for? Not for anything for himself. It's all for us. Father never thinks of himself. He's trying to save something for us. It was only the other night he said: "I want the children to have a better chance than I ever had, and Marian must have those music lessons? This extra work will do a great deal toward that. Father does love you so!"

They were not very mature children, but they seemed to follow the spirit of the mother's words—their little faces were touched and thoughtful. Unconsciously their voices softened and dropped to a lower key. But it was not now from any fear of that tired worker behind the closed doors. Self-denying, patient father, having justice done him at last!—Bertha Gerneaux Woods, in Zion's Herald.

### Brave Little Julian.

"Now, Julian, just once more," said Mrs. Barry cheerfully, "so as to be sure you will get it all right when the time comes at the church to-morrow afternoon." Julian stood up straight on his sturdy little brown legs before his mother, clicked his heels together, and recited in his clear, distinct voice,

"Shine on, bright Star of Bethlehem, shine!
Fill all our hearts with light divine;
On every land, from sea to sea,
Shine on till all the world is free!"

Yes, Julian knew it, every word. Gestures in the right place, too. Forefinger pointing upward at "Star," hand on his heart at "hearts," and both arms stretched out as far as he could possibly get them at "all the world."

But something queer happened the next afternoon when all the people began to gather in the church. It seemed to Julian as if he had never seen so many people there before. He had spoken at ever so many Christmas concerts, as many as two or three, but this was the first time he had ever thought there was anything to worry about in standing up there alone on the platform. Now, he couldn't think of anything else. How the superintendent did race through the programme! It wasn't hardly a minute, so it seemed to Julian, before Mr. Garton called out in a voice that sounded like a big cannon, "Recitation, 'The Star'; Julian Barry."

"Anyhow," thought Julian, "I'll say it as quick as I can, and then it will be done with;" and he marched steadily to the platform, though his legs did feel a bit shaky.

But when he turned to look at the people, their heads wouldn't stay put when he looked at them; they went sailing everywhere, all over the church. And what was a great deal worse, Julian's recitation was swimming around with them. At least it was not in his head, not a word of it. He had rehearsed it a dozen times, but now it was gone, gone.

Down in front Billy Cotton, the fat boy, laughed aloud. Desperately Julian took three steps to go back to his seat. Then he stopped, turned back, faced the people, shut his lips and began to think hard. He put his hand over his lips. More snickers from Billy Cotton. Suddenly Julian straightened up, clicked his heels together, and in a ringing voice that could be heard in every corner of the room declaimed,

"Shine on, bright Star of Bethlehem, shine!
Fill all our hearts with light divine;
On every land, from sea to sea,
Shine on till all the world is free!"

with every word and every gesture right.

Julian didn't know that everybody would have applauded him if it hadn't been in the church. He went back to his class with his head hanging down, and he felt as if he never could lift it again.

But what was that? The superintendent talking about him? "Our little friend," Mr. Garton was saying, "has shown us how brave a boy can be in a very trying place. I'm sure it will be a lesson to us all never to give up, even when we think we have failed."

My goodness! was that the way people felt? Julian lifted his head at last, and there was the teacher looking straight at him and softly patting her hands together. And right across the aisle—there sat his mother, nodding and smiling at him, with something in her eyes that shone like diamonds.—J. Mervin Hull, in Sunday School Times.

### Shall I Tell Mother.

I heard a mother say to her boy once: "You used to tell me everything—all the things you had done, all you wished to do. If you received a letter from a friend, you were glad to let me read it; it lay where we all might see what was in it; so many times my heart has been made glad because you trusted me so. But now it is so different; you do not want me to know."

There was something quite like a wail of trouble in the words. I am sure the heart out of which they came was full of sorrow and fear—sorrow for the lack of the old-time trust, fear for the future of the boy who no longer trusted his mother.

Another, and this time it was a father that was speaking, said this:

"From the first I have done all in my power to keep the confidence of my boys. I have told them they might do anything or have anything I do or have, if only they would come and tell me all about it; but that the moment they ever deceived me, our close relationship would come to an end."

And the confidence between this father and his boys was good to behold. Tell father and mother about it, boys. You never will be sorry if you do; and surely there will come a day some time when your heart will smite you sorely if you keep back things that you should have laid bare before them.

Why tell your parents? Because they love you and long to be loved and trusted in return; because they have in the years they have lived learned many things which are as yet unknown to you; because if you tell them all about the things which are in your hearts they may know how to advise you, so that you may avoid trouble, which might otherwise sweep you off your feet forever; because you can not be true to father and mother and not tell them everything.

Do not let anything get into your life to break the harmony between you and father and mother. Such a little thing may do it—one wrong word whispered into your ear; one wicked thought and base desire. Go quickly and tell those who are dearest to you of all on earth about it, and let them help you to get back once more into the right way.

"Shall I tell mother?"

Yes, it is the only right way. Trust her, and she never will prove untrue to you.—Young People's Weekly.


**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**John L Williams & Sons**

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main

(P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

**Blue Ridge Springs**

BOTETOURT COUNTY, VA.

ON NORFOLK & WESTERN R. R.

DR. ALFRED P. UPSHUR, House Physician.

PHIL F. BROWN, Proprietor.

POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New Jersey, Indiana, Iowa, New York State, &c. Salaries $500 to $850.

**Elegance at Moderate Cost**

WEDDING INVITATIONS

Announcements, Visiting Cards and Stamped Papers

Correct Styles
Fine Engraving
Best Stock

Send for Samples to

LYCETT STATIONERS
Baltimore, Md.

Blue Book of Bridal Gifts upon request.

*Gives a Fine Finish to Starched Things*



Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.

Pure Refined
PARAFFINE

applied hot is the *surest* way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad-irons from sticking—we send it free.

STANDARD OIL COMPANY,
(Incorporated).

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

Second Personally Conducted Excursion This Season to

Niagara, Toronto, Thousand Islands, Buffalo, Philadelphia and Washington, for the benefit of the Working Girls' Room, The Retreat for the Sick, Richmond, Va.

Ten days' trip, fare $55.00 R. R. ticket good for 15 days. Leave Richmond, August 19th. Leave Washington, August 20th.

Includes: Round trip transportation, 7 days' board, automobile ride in Niagara, tally-ho ride in Toronto, stop in Philadelphia returning, allowing time to visit Atlantic City.

For further information apply to Mrs. A. F. RAHM, 631 N. Eighth St., 'Phone Mad 1383-J; Miss MARY NORWOOD, 108 N. Fifth St., 'Phone, Mad. 2702; Miss RAHM, Retreat for the Sick. 14au-2t

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.*

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

CHURCH FURNITURE
STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

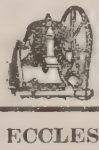
IN SILVER-BRONZE-BRASS-IRON
CHURCH WORK WOOD-GLASS MARBLE
O. WETKE ART WORKS 227-229 W. 29th St. NEW YORK



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE.
Chevy Chase, Md.

### A Japanese Story.

I recently heard a charming story. It is Japanese. In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough and house enough, and money enough, yet we are always quarreling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and contented."

The poor man replied thoughtfully: "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate: Suppose I am sitting on a rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats, I immediately break out with, "Excuse me, excuse me. Very stupid of me. No business to leave a teacup out in the middle of the room for people to stumble over. Serves me right."

"But the maid will not have it that way! She drops down, wipes up the tea with her handkerchief, and with beaming face cries, 'Oh, master, what a blunderbus I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days."

"You see how it is, we are such a faulty lot all around, and we know it so well, that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a moment, slowly said, "I see it all. It would be very different at our house. I would turn to the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build.' And the maid sullenly mutters, 'A lazy man has no business to spread himself al over a room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."—Presbyterian Record.

### Cost of Solomon's Temple.

So many estimates have been made as to the cost of the magnificent temple of Solomon, no two of which ever agreed, that the Trestle Board always prints statistics regarding this stupendous edifice with some degree of mental reservation. Our readers, however, like to speculate on these matters, and therefore every particle of information on the subject is of interest. Hence we give the following, which is from the "People," a British publication, the values being stated in British currency:

"The cost of Solomon's Temple and its internal decorations and other paraphernalia was one of the wonders of the olden times. According to Villalpanius, the 'talents' of gold, silver and brass used in its construction were valued at the enormous sum of £6,879,822,000. The worth of the jewels is generally placed at a figure equally as high.

"The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced to English money—as has been shown by Chapel's reduction tables—was equal to £640,344,000; priests' vestments and robes of singers, £2,019,000; trumpets, £200,000.

"To the above add the expense of building material, labor, etc., and we get some wonderful figures; 10.000 men hewing cedar, 60,000 bearers of burdens, 80,000 hewers of stone, 33,000 overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed £6,733,997. If their daily food was worth two shillings each, the sum total for all was £63,877,088 during the time of building. The material in the rough is estimated as having been worth £2,545,337,000. These several estimates show the total cost to have been £17,442,442,168, equal in dollars $87,212,210,840."

### Natural Kindness.

It was at a railroad junction in the South that the Northern traveller found himself hungry, but with only two minutes to spare before his train left. "I'll take a cup of coffee," he said to the young woman in charge of the restaurant. "I've no time for anything else."

"You can take all the time you want, sir," said the young woman, cordially. "You look at this bill of fare, and I'll telephone to the superintendent to delay the train a little while."

"Why, can that be done?" asked the traveller, in amazement.

"Certainly," said the young woman. "Of course it can. It's a branch road, and no other train coming or going over it to-day—and the superintendent would want you to have a good meal. He owns this restaurant.—Youth's Companion.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-**

### DIED.

CARTER.—At his home, 1107 Floyd avenue, Richmond, Va., August 11, 1909, ROBERT CURTIS CARTER, in the 72d year of his age.

He was the fourth son and last survivor of the children of Thomas F. and Frances Green Carter, of Aspen Grove, Hanover county, Virginia. His funeral was from St. Mark's church, Richmond, of which he was a vestryman for a number of years.

AMISS.—Entered into rest, at her home in Sperryville, Rappahannock county, Va., June 17, 1909, SARAH BRAGG AMISS, relict of the late William H. Amiss, M. D.

"So He giveth His beloved sleep."

FOX.—Entered into life eternal, at his home in Washington, Rappahannock county, Va., June 23, 1909, in his young manhood, CHARLES HUBERT FOX, beloved son and brother.

"The Lord gave, and the Lord has taken away; blessed be the name of the Lord."

POWERS.—Called to life eternal, on July 21, 1909, LAVINIA GREEN POWERS, daughter of James L. and Martha Micklin Powers. She was laid tenderly to rest near her late home, Washington, Va.

"Blessed are the dead who die in the Lord."

LANE.—In Washington, D. C., August 10, 1909, at the home of her son-in-law, Rev. A. S. Johns, Mrs. HELEN BERRY LANE, widow of the late John G. Lane, of Rappahannock county, and Fredericksburg. She was eighty-five years old and is survived by four children—Mrs. A. S. Johns, Washington, D. C.; Wm. A. Lane, New York; H. B. Lane, Fredericksburg, Va., and Mrs. W. S. Daniel, Richmond, Va.

BRYAN.—At the home of his sister, Mrs. Robert L. Williston, in Northampton, Mass., in the forty-second year of his age, Judge JOHN RANDOLPH BRYAN, JR., of Roanoke, Virginia, oldest child of Captain John Randolph Bryan and Margaret Randolph Minor, of Albemarle county, Virginia.

### OBITUARY.

### The Late Dr. William R. Huntington.

The committee appointed at a special meeting of the Board of Missions held in Emmanuel church, Boston, on July 28th, to prepare a minute concerning the late Dr. WILLIAM REED HUNTINGTON, beg leave to submit the following report:

The loss which the Church at large has sustained in the death of this distinguished presbyter will no doubt be voiced at some other time and in other ways and forms; but it is for us, his associates in the Board, to note and give expression to that sense of grief and loss which is so profoundly and keenly felt by us, and to make grateful acknowledgment of the invaluable service which, as a member of this Board, he has rendered to Christian Missions. He was in point of service one of its oldest members, and seldom was he absent, in spite of his arduous duties in many other directions, from its stated and regular meetings. And when about a year ago,—because of his advancing years and feeling that he could not give sufficient time and strength to the performance of his duties as a member of the Board—he offered his resignation—so general was the regret with which it was received that he was earnestly asked to withdraw it, even if his membership should thereafter be nominal rather than real. To this desire so strongly urged he yielded and gave consent, but not on that condition. In deference to the judgment of his fellow members he was willing to remain, but he was not willing and did not wish to have his burden lightened. This was characteristic of the man. Whatever he set his hand to do he always tried to do thoroughly and well. He did not shrink or shirk. And so down to the very close of his earthly life he was an active participant in the councils of the Board and in the important duties of its Advisory Committee of which he had been for many years an honored and trusted member.

As the rector of one of the largest parishes in the country, as Chairman of the Committee on Fabric of a great diocesan Cathedral, as a leader in the enrichment of the liturgy of the Church, as the restorer of the ancient Order of Deaconesses in the Church, as an accomplished and versatile writer and the author of many books, as a brilliant and keen debater in the discussions of the General Convention, and as the champion of Church Unity, he has made a notable record; but in none of these respects has he rendered a greater service to his fellowmen of every name and race than in the efforts which he made as a member of this Board to lengthen the cords and strengthen the stakes of the kingdom of Jesus Christ.

Resolved, That this tribute to his long and faithful service be spread upon the minutes of the Board and printed in the Spirit of Missions, and that copies thereof be sent to the Church papers.

DAVID H. GREER,
ALEXANDER MANN,
LEONARD K. STORRS,
GEORGE GORDON KING.

### Mrs. Lucy Funsten.

At a meeting of St. Matthew's Guild, held in the Parish Hall, White Post, Va., July 28, 1909, the following resolutions were adopted:

Whereas, it has pleased Almighty God in His wise providence to remove from the Church Militant to the Church Triumphant, our beloved companion and friend, Mrs. LUCY FUNSTEN;

And whereas, Mrs. Funsten was a devoted member of St. Matthew's Guild of Meade Memorial church, White Post, Virginia; be it

Resolved, That we, the members of St. Matthew's Guild, desire to express our sense of grief and loss for one who was most lovely in Christian graces and virtues. Faithful and diligent in the service of the Master; sympathetic and helpful in all relations of life, and sound in judgment of affairs pertaining to our common work.

That these resolutions be placed on the record of the Guild, a copy sent to the Clarke Courier, the Winchester Star, and the Southern Churchman for publication, and a copy be sent to the family.

MRS. DAVID MEADE, President,
MRS. J. A. KENNERLY,
MRS. JNO. F. SOWERS,
MRS. H. C. SOMERVILLE,
ANNIE C. KENNERLY,
July 28, 1909. Committee.

IN MEMORIAM.

**Mrs. Mary Bassett McCreery.**

Entered into rest, Tuesday, August 10, 1909, at the family residence in Norfolk, Virginia, MARY BASSETT, widow of Stephen A. McCreery, Surgeon, U. S. N.

Mrs. McCreery was the eldest daughter of the late Daingerfield Stark, a member of the Norfolk Bar, and was born October 6, 1814, at Rolleston, Princess Anne county, Virginia, the home of her grandfather, Col. Edward Hack Moseley, Jr. She was married to Doctor McCreery October 30, 1844, and in September, 1854, came the great sorrow of her life. Dr. McCreery was attached to the U. S. Sloop of War Albany, and having made the cruise was homeward bound when that ship was lost in the Gulf of Mexico, with all on board, there being no survivor to tell the story. The mental anguish of those days of suspense prolonged into months before hope was abandoned, only those nearest to her have understood.

Mrs. McCreery had no children, but in the home of her nephews and her niece, where she lived for very many years, she was known and beloved as the mother-aunt, growing old so slowly and so gracefully that the weight of years was almost unnoticed, and when the end came, at the great age of 94 years, 10 months and 4 days, all who knew her had the assurance of hope that her beautiful Christian life had closed on earth only to continue with Christ forevermore in heaven.

Christ Episcopal church, of which she was the oldest member, was dear to her heart; within its sacred walls she was married, at its chancel rail she knelt to partake of the Sacrament, and through its portals, her body was borne to Elmwood Cemetery.

H. B. B.

## WANTS.

WANTED—AN EXPERIENCED TEACHER in private family, to teach the usual English branches, mathematics, French, Latin and music. References exchanged. Address V. L. G., care Southern Churchman, Richmond, Va. 21au-2t

WANTED—AN EXPERIENCED TEACHER desires position to teach, in private family, the usual English branches, music, Latin, French, German and rhetoric. References exchanged. Address No. 70, care Southern Churchman. 21au-4t

WANTED—BY A REFINED AND INTELligent young lady, position as companion. Address Box 316, Chuckatuck, Va. 21au-3t*

WANTED—A YOUNG LADY, WITH VIRginia State certificate, desires a position as teacher in either public or private school—primary or intermediate department. Address No. 71, Southern Churchman Office. 1t

WANTED—A LADY DESIRES A POSItion as a primary music teacher, to teach beginners in music. Address Miss Emily H. Smith, Berryville, Va. 1t

WANTED—YOUNG LADY GRADUATE desires to teach instrumental music, harmony and theory, in a school. Holds diploma from Victoria College, London. Address Miss Thorton, Charlotte, Va. 21au-2t*

WANTED—YOUNG LADY OF RESPONSIbility, fond of children, wishes position to take charge of and teach small children, or as secretary. Knowledge of bookkeepping and stenography. Address No. 69, care of Southern Churchman. 31jul-3t*

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

WANTED—EDUCATED YOUNG WOMAN desires position as companion. Can assist in housekeeping and do plain sewing. Also musical. Address Box 202, Berryville, Va. 7au-3t*

WANTED—A YOUNG LADY WITH EXperience desires a school; teaches English, music and beginners in French. References given and required. Address Miss Randolph, Arrington P. O., Nelson county, Va. 7au-3t*

## WANTS.

WANTED—BY M. A. OF W. F. I., CLASS of '93, who is also a graduate in music, position as governess, to carry pupils through full college course at their own home, or to tutor boys for college. Mathematics, physics, English, Latin, French, German, piano and vocal music. Careful oversight given in *preparation* of studies as well as in their recitation, and *thoroughness* in all work guaranteed, with mathematics and languages a specialty. Testimonials from some of the most prominent families in Virginia and North Carolina, all of whom have been former patrons. No objection to position in large school, but prefer private class, if pupils are willing to study faithfully, and fair salary is offered for first-class work. When writing, state number of pupils and their studies, and amount of salary per month, besides board. Write promptly. Address Miss Annie L. Phillips, Pleasant View, Amherst county, Virginia. 14au-2t

WANTED—A TEACHER OF NINE YEARS' experience desires position in school or family. English, Latin, French, German and piano taught. Address Miss M. T. C., 407 George St., Fredericksburg, Va. 14au-3t*

WANTED—BY A YOUNG LADY OF EXperience, a position as governess. English branches, Latin and music. Address Miss Boyd, Roseland, Va. 14au-2t

WANTED—A POSITION AS TEACHER IN private or public school. Has had experience; can teach English, mathematics and rudiments in music, Latin and German. Miss Washington, 505 Cameron street, Alexandria, Va. 14au-2t

WANTED—AT ONCE, A MARRIED MAN, experienced, to take charge of a general country store on an Indian Reservation. Living quarters for self and family; grocery bill free; salary $50.00 per month, with a chance to become part owner in business. Address W. P. Moncure, Busby, Montana. 14au-2t*

WANTED—POSITION AS TEACHER IN private family. Can teach the usual branches, English and Latin. Address Miss Gover, Bluemont, Va. 7au-3t*

WANTED—YOUNG LADY DESIRES POsition as governess. College education. Music, voice and elocution. References exchanged. Miss Nelson, Dew, Va.

WANTED—A YOUNG LADY WITH EXperience desires a position as teacher in private family. References. Miss Eva Copeland, Round Hill, Va. 7au-3t*

## APPEALS.

### St. Mary's-on-the-Mountain.

Through the total destruction by fire of St. Mary's-on-the-Mountain, Sewanee, Tenn., on the night of May 4, one of the most genuinely Christian works in the South has been brought almost to a complete standstill. Perhaps there are some who are unaware of the wonderful work accomplished by the devoted Sisters of St. Mary for the mountaineers' daughters, and if so, a word as to what they are doing may not be out of place. They take the children from the squalid and often uncivilized and un-Christianized homes in the lost coves and valleys of the Tennessee mountains, uncouth and untrained, and after five years in their own beautiful home, send them back to their families literally new-born, spiritually, morally and socially. The transformation that is effected can only be realized by those who have at once seen the children before they come to them and after they go back to their rough, wild homes. Who can estimate the missionary influence of one girl who goes back to her family and friends, with her whole conception of life transformed, with the settled conviction, so hard to bring home to the mountaineers, that godliness is the first thing in life and that cleanliness is next to godliness, and with a training that enables her to put into effect her convictions?

The Tennessee people are responding nobly to the Sisters' call for help, but it is well-known that our Church people in this section are not wealthy, so that it becomes necessary to appeal to all the friends of the mountain work throughout the land. Fifteen thousand dollars are still required in order to rebuild. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Contributions may be sent to the Right Rev. T. F. Gailor, Sewanee, Tenn., the Treasurer of the Fund, or the Rev. W. S. CLAIBORNE, Priest-in-Charge of the work.

## General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.


**Columbia Institute, Columbia, Tenn.**

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment it has held its own and to-day it is a blessed witness to Christ and a power for good. We appeal to all the Alumnæ and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our Chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed) THOMAS F. GAILOR,
Bishop of Tennessee.
WALTER B. CAPERS,
President of the Institute.


More than 1,100 missionaries in the United States—bishops, other clergy, teachers, nurses and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,

**THE BOARD OF MISSIONS**

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
E. WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

SPIRIT OF MISSIONS $1 A YEAR.


BOARDERS WANTED.

A few boarders in pleasant country home, near Blue Ridge Mountains. Fine shade; mountain breezes; spring water; home comforts. The MISSES PENDLETON, Delaplane, Fauquier county, Va. 21au-3t

**THE SCHOOL OF THE GOOD SHEPHERD**

**Asbury Park, N. J.**

will reopen October 6, 1909. For circulars and rates apply to the SISTER-IN-CHARGE.

**WOODLAWN SEMINARY**

**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address

Miss M. H. DUVAL, Principal.

**ACADEMY FOR BOYS**

**Rockville, Md.**

Ideal training school; home life; individual care and instruction; fits for college or life. Address

W. P. MASON, U. S. N. A., Principal.

**CENTRAL BUREAU OF EDUCATION**

PARIS, KY.

Miss Kate Edgar, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Teacher Wanted.**

Teacher wanted for private Boys' School in Piedmont Virginia. Must be gentleman of culture. Salary seventy-five dollars per month. Address PRINCIPAL, care Southern Churchman.

# The Household.

### French Dressing.

Three tablespoons of salad oil,
One-half teaspoon of salt
Together blend so thoroughly
That none can find a fault.

Three shakes of pepper next stir in;
If sugar is preferred,
Omit the pepper, and instead
Let "sugar shakes" be stirred.

Half tablespoon of vinegar
Or lemon juice next add;
And when they're all together mixer,
This dressing is not bad.

### Sponge Cake.

Fourteen eggs, one and one-fourth pounds of granulated sugar, three-fourths of a pound of flour (dried in a warm oven for a few minutes), rind (grated) and juice of two fresh lemons. (Do not use extract.) Beat the yolks and whites separately; then beat the sugar into the yolks; next beat in the whites, then the flour, and last add the lemon. Beat as little as possible after putting in the flour. Bake quickly in a deep pan. The success of this cake depends largely upon the thorough beating of the yolks and sugar. This recipe for sponge cake in layers with currant or other acid jelly between the layers.

### Tea Cakes.

Four teacups of sugar (granulated), two teacups of butter, two teacups of sweet milk, two eggs, two teaspoonfuls of baking powder, one teaspoon each of grated nutmeg, mace, allspice and cinnamon; flour enough to make them roll. Beat the eggs without separating; cream the butter and sugar together, add the eggs and milk, and then a little flour (a teacupful or so with the baking powder sifted in), then the spices. Continue to sift in flour till the mixture will roll smoothly. Roll into thin sheets, cut into any shape desired, and bake quickly.—"Aunt Jane."

### Welsh Rarebit.

Put a quarter of a cup of rich milk or cream in a double boiler and heat it. Make four slices of toast and cut them in halves; keep these hot in the oven on a platter; break or cut a quarter of a pound of rich American cheese into small bits and put with the milk to melt; mix a level teaspoonful of dry mustard, half a teaspoonful of salt, a pinch of cayenne and one egg, beaten light; when the cheese is all melted and smooth stir all together and cook just two minutes, till the whole is rather thick; pour at once on the toast and serve on hot plates.

### Cream Sauce.

Heat one tablespoonful of butter in a skillet; add a teaspoonful of flour and stir until perfectly smooth. Then add gradually one cup of rich milk; let boil until thick, stirring constantly; season to taste with salt and pepper. This is very nice for vegetables, omelets, fish or sweet-breads.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**Church League of the Baptized**




A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

SHOPPING
BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

Write for
**The Schmidt Quarterly.**

**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

COLONIAL CHURCHES
IN THE
ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets.

RICHMOND, VIRGINIA.

CITY BANK
OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

## Thoughts for the Thoughtful.

Benefits turn poison in bad minds.
—Byron.

"Ten times conquered, still you may be victor."

God's response to the fears of man is always, "Fear not."—Abbott.

Christ can do nothing for you till you can do nothing for yourself.

The education which takes the other life into view is best for the present life also.

The answer to many a prayer is within our reach if we would reach out and get it.

God does not expect us to rejoice in trials before they have begun to work us patience.

The world owes every man a living, but some of them are too lazy to collect the bill.

To see a refined, cultured, untruthful person calls to mind what Christ said about "whited sepulchres."

The best way to keep things from slipping out of mind is to put them in practice while they are fresh.

It is permitted to a few to become great, but goodness, which is higher and nobler, is in reach of all.

Covet earnestly the best gifts. Contentment with present possession does not forbid desire for higher things.

Let us try to make patience and hopefulness contagious, so that everybody will "catch" them.—Bishop O. P. Fitzgerald.

Clouds as well as fire are given to guide men to their Canaan. Many a soul is led by the very troubles that come into their life.

Good works, or faith and fruit,
Should ripen year by year,
Of health and soundness at the root
An evidence sincere.
Dear Saviour, grant thy blessing free,
And make our faith no barren tree.
—Lydia H. Sigourney.

We can't help the past, but we can look out for the future.

When we find Christ, the first change He makes in our lives is to blot out all our past sins. Then He fills us with His Spirit, for all holy service. Daily, under the influence of the Spirit, if we will but give that blessed Spirit of God His way, our lives grow stronger and more beautiful and more useful.

The courage of Daniel is true heroism. It is not physical daring, such as beneath some proud impulse will rush upon an enemy's steel; it is not reckless valor, sporting with a life which ill-fortune has blighted or which despair has made intolerable; it is not the passiveness of the stoic, through whose indifferent heart no tides of feeling flow; it is the calm courage which reflects upon its alternatives, and deliberately chooses to do right; it is the determination of Christian principle, whose foot resteth on the rock, and whose eye pierceth into heaven.—Wm. M. Pushon.

**Hicks' CAPUDINE Cures Sick Headache**

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.




YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1882.

THE VIRGINIA FIRE & MARINE Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

N. & W. R'Y.

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line
to all Points
WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# 1854 WOMAN'S COLLEGE 1909
## RICHMOND, VA.

OFFERS unsurpassed advantages in Letters, Science, Art Elocution and Music. Carefully arranged courses of study lead to the degress B. Litt., B. S., B. A., M. A., and B. Music. Large and able Faculties, trained in the best Universities and Conservatories of this country and Europe. Half-million dollars just subscribed for Woman's College and Endowment Fund. Several thousand dollars now being spent for thorough renovation of main building and enlarged equipment. Terms moderate. Send for catalogue.

JAMES NELSON, M. A., LL. D.,
President.

Students of the Woman's College of Episcopal families attend St. Paul's Church, and are under my pastoral care.
R. W. FORSYTH, Rector.

*Smithdeal's*

TEACHES BOTH SEXES Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, &c.—three first by mail. No vacations. Write for proof that this is . . .

"One of the very best Business Colleges in America"—Oldest in the State and first to own its building—one of the finest in Richmond. For catalogue and full particulars, address G. M. SMITHDEAL, Richmond, Va.

**Mary Baldwin Seminary**
**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMAR, Principal,
Staunton, Va.

**BEL AIR SCHOOL,**
NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**Fauquier Institute**
**For Young Ladies**
WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. NELLIE V. BUTLER,
Principal, Box 17.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

**UNIVERSITY OF VIRGINIA**
HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA
Letters, Science, Law, Medicine, Engin'r'g
**Loan Funds Available**
to needy and deserving students. $10 00 covers all costs to Virginia students in the College.
Send for catalogue.
HOWARD WINSTON, Registrar,
University Postoffice, Va.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**BETHLEHEM**
**Preparatory School**
**Bethlehem, Pa.**

More than 1,200 boys from this school have entered the leading colleges, universities and scientific schools in the past quarter of a century. We prepare each boy for the particular college he wishes to enter. This is a home school with a strictly college preparatory course of study.

New buildings; new gymnasium with swimming pool; base ball cage, complete in every detail; large athletic grounds.

New illustrated catalogue, free. Address
H. A. FOERING, B. S., Headmaster.

**VIRGINIA POLYTECHNIC INSTITUTE,**
**BLACKSBURG, VA.**

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.

The next session opens Wednesday, September 22nd, 1909.
PAUL B. BARRINGER, M. D., LL. D.,
President.

WASHINGTON, D. C., Lafayette Square
**HAMILTON SCHOOL**
For Girls and Young Ladies
WRITE FOR CATALOGUE
Mrs. PHOEBE HAMILTON SEABROOK
Principal
Opposite the White House

**THE MONEY SCHOOL**
**For Sons of Gentlemen.**
**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet. W. E. MONEY, Headmaster,
Box 20.

**Converse College**
**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

# AGONY OF ECZEMA BEYOND WORDS

**Whole Body a Mass of Raw, Torturing Humor—Hair All Fell Out and Ears Seemed Ready to Drop Off—Clothing Would Stick to Bleeding Flesh — Hoped Death Would End Fearful Suffering.**

## CASE SEEMED HOPELESS BUT CUTICURA CURED HER

"Words cannot describe the terrible eczema I suffered with. It broke out on my head and kept spreading until it covered my whole body. I was almost a solid mass of sores from head to foot. I looked more like a piece of raw beef than a human being. The pain and agony I endured seemed more than I could bear. Blood and pus oozed from the great sore on my scalp, from under my finger nails, and nearly all over my body. My ears were so crusted and swollen I was afraid they would break off. Every hair in my head fell out. I could not sit down, for my clothes would stick to the raw and bleeding flesh, making me cry out from the pain. My family doctor did all he could, but I got worse and worse. My condition was awful. I did not think I could live, and wanted death to come and end my frightful sufferings.

"In this condition my mother-in-law begged me to try the Cuticura Remedies. I said I would, but had no hope of recovery. But oh, what blessed relief I experienced after applying Cuticura Ointment. It cooled the bleeding and itching flesh and brought me the first real sleep I had had in weeks. It was as grateful as ice to a burning tongue. I would bathe with warm water and Cuticura Soap, then apply the Ointment freely. I also took Cuticura Resolvent for the blood. In a short time the sores stopped running, the flesh began to heal, and I knew I was to get well again. Then the hair on my head began to grow, and in a short time I was completely cured. I cannot praise Cuticura enough. I wish I could tell everybody who has eczema to use Cuticura. My condition was so terrible that what cured me cannot fail to cure anybody of this awful disease. If any one doubts the truth of this letter, tell them to write to me. Mrs. Wm. Hunt, 135 Thomas St., Newark, N. J., Sept. 28, 1908."

Cuticura Soap, Ointment and Resolvent (liquid or pills) are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.
Mailed Free, Latest Cuticura Skin Book.

**ROANOKE COLLEGE**
SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

**HERNDON SEMINARY**
HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.

From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

# Southern Churchman

DOMINUS FRUSTRA ISIN 1835

VOL. LXXIII. RICHMOND, VA., AUGUST 28, 1909. No. 35





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## LET US FURNISH

### "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so et it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less badly use condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

## THE American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

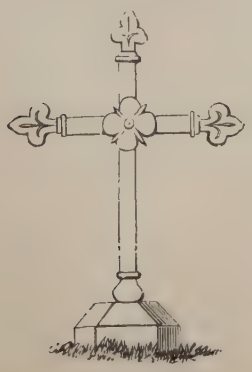
—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Memorial Gifts to the Church.
## Monuments for the Cemetery.

ALL QUESTIONS ANSWERED AND ILLUSTRATED DATA SENT on request. ART WORK on CHURCH in WOOD, METAL, STONE, MARBLE, ART GLASS, MOSAIC, EMBROIDERY, ETC.

SEND FOR HANDBOOK of any DEPARTMENT.

J. & R. LAMB

**23, 25, 27, Sixth Ave., N. Y.**

# The Chatham Episcopal Institute

## FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal, Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

## Least Possible Cost.

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.

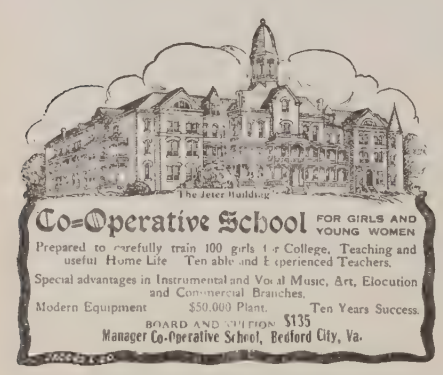
## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville, NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.



**Co-Operative School** FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment. $50,000 Plant. Ten Years Success.

BOARD AND TUITION $135

Manager Co-Operative School, Bedford City, Va.

## The National Cathedral School For Boys

**THE LANE-JOHNSTON BUILDING,**
**MOUNT ST. ALBAN, WASHINGTON, D. C.**

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., LL. D. | Hon. John A. Kasson |
| | Hon. George Truesdell |
| The Rev. G. C. F. Bratenahl, D. D. | Admiral George Dewey, U. S. N. |
| The Rev. William L. Devries, Ph. D. | |
| Gen. John M. Wilson, LL. D., U. S. A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

## UNIVERSITY OF VIRGINIA

HEAD OF PUBLIC SCHOOL SYSTEM OF VIRGINIA

Letters, Science, Law, Medicine, Engin'r'g

**Loan Funds Available**

to needy and deserving students. $10 00 covers all costs to Virginia students in the College.

Send for catalogue.

HOWARD WINSTON, Registrar,
University Postoffice, Va.

## 1854 WOMAN'S COLLEGE 1909

### RICHMOND, VA.

OFFERS unsurpassed advantages in Letters, Science, Art Elocution and Music. Carefully arranged courses of study lead to the degress B. Litt., B. S., B. A., M. A., and B. Music. Large and able Faculties, trained in the best Universities and Conservatories of this country and Europe. Half-million dollars just subscribed for Woman's College and Endowment Fund. Several thousand dollars now being spent for thorough renovation of main building and enlarged equipment. Terms moderate. Send for catalogue.

JAMES NELSON, M. A., LL. D.,
President.

Students of the Woman's College of Episcopal families attend St. Paul's Church, and are under my pastoral care.
R. W. FORSYTH, Rector.




SMITHDEAL BUSINESS COLLEGE, Richmond, Va., owns one of the finest buildings in the State. Has been training young men and women for business and helping them to positions for over 42 years. No questionable methods to get students. Highest endorsements of former students, business men and papers. "One of the very best Business Colleges in America."—*Christian Observer.* "Leading Business College of the South."*J. A. Buell, President B. S. M. E. A.*

For further proof of excellence and for full information, write to

Bookkeeping Shorthand—Penmanship—by mail

*President*

## Episcopal High School of Virginia, For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E L. McCLELLAND formerly a master in the School and now connected with it in another capacity, will represent him there.

## EPISCOPAL FEMALE INSTITUTE

### WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., AUGUST 28, 1909. No. 35.

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Random Impressions.

In visiting London one of the most natural suggestions to an American is to compare the city with New York, simply because each city is the greatest city of its nationality. But after the visitor has noted the likeness of the two cities, in point of population, he finds that he is more struck by dissimilarity than by similarity in other respects. Territorially, New York makes the impression of a rather small city; the distance from river to river is so short as to produce a positively deceptive impression, while the distance from the North to the South limits of the island is not great enough to do away with that impression. Then, owing to the physical characteristics of New York, there are vantage-points from which one gets views that enable him to locate approximately the city limits in every direction. London, on the contrary, owing to the "lay of the land," its flatness, and the want of any natural limits or boundaries, produces an impression of indefinite vastness. It seems to be spread over an unlimited territory, and to extend indefinitely in every direction.

A stranger can find few better diversions, or indeed methods of instruction, than to get on top of one of the innumerable "busses" and just travel till he reaches a termination and then transfer to some other line, and continue his voyage of discovery. A few hours spent in this way will give a realizing sense of London's vastness, which could, with difficulty, be obtained in any other way. And then, too, this is a diversion that has no reasonable limits, as the ever-reliable and well-informed Baedeker says there are one hundred and fifty omnibus lines in the city! "Imagination's utmost stretch in wonder dies away" when one comes to calculate, on that basis, the number of individual "busses!" And in view of their number, it must be the fact that quite a percentage of London's population spends its life in them, because morning, noon and night they all seem to be crowded with moving humanity.

And speaking of "busses" reminds one of the Cockney and his language; and either the Cockney does not speak English, or the American speaks some other language than English; because the two speak such entirely different languages that they cannot even understand each other. This writer has always believed he spoke and understood good English, but he neither speaks nor understands the Cockney dialect, and over and over again he has failed to make the Cockney understand him. Just as one of a hundred illustrations: Looking for a certain number in a certain street he stopped a postman and asked, "Can you tell me where number eighty, of this street, is?" A polite stare and the question, "What?" Courteously repeated: "Number eighty, if you please?" Equally politely, and very patiently, "Sir?" Desperately, "Eight and naught," at the same time making the numerals with his finger? With great relief, "Oh, you mean "Ity!" No, he did not mean "Ity" at all, but he said he did, and was promptly told where number eighty was. And this goes on over and over again. Fortunately the writer has a quick-witted companion, who understands and interprets for him and thus prevents utter shipwreck. It reminds one of a delightful sign which a veracious fellow-traveller avers is to be seen on a prominent street in Paris. It runs thus: "English spoken; American understood!"

The Cockney may or may not speak English, but he certainly cannot understand American. But what he lacks in understanding, he fully makes up in politeness. Everywhere it is the same: high or low, educated or uneducated, officials or private citizens. Ask help or direction and you get it fully, freely and in most kindly and courteous spirit. A man will gladly turn aside from what he is doing and devote his time to your assistance as pleasantly as though he were personally responsible for every simpleton who is trying to make his way about the complex, puzzling and hopeless streets of great London. And such queer streets: without rhyme or reason they change name right in the middle and with no sign of warning. For instance, you start down "The Strand" and suddenly it becomes "Fleet Street," and then in a few minutes it as suddenly becomes "Ludgate Hill," and so on to the end of the chapter. And such astonishing things as the Cockney calls them. "Where," asked the writer, of a "buss" conductor, "do I change?" "When we cross 'I Obun'," came the reply! "I Obun?" Baedeker gave no such street, nor could a pocket map of London help. But long rumination and study of maps and street signs, and his finally informing the traveller that he had reached his destination, revealed the secret. He meant "High Holborn!" Again asking the same question of another conductor, he got this reply: "Smartin's Lane!" Now, how under the broad canopy was an unsophisticated American to know that he meant "Saint Martin's Street!" But they try to help you, and their information at times is quite remarkable. One told the writer, for instance, just how and where to find the church in which Captain John Smith, of credit and renown, was buried. And this information promptly lead to a pilgrimage to the shrine of that worthy. St. Sepulchre's is the very appropriately-named church in which the hero of many climes, many wars, many notable adventures and many equally notable yarns, lies buried. But it is not easy of access. We (personal, not editorial), walked around and around it seeking in vain for an entrance. Finally we found a gate open by the sexton's house. Uninvited, we wandered in and wandered on till we found a small open door. Going into this we discovered a small receptable, in which either Old Father Time, or a contemporary and friend of the redoubtable Captain, was seated. We asked Father Time if we could come in. He momentarily raised his head and opened his eyes and said, "Church closed for repairs," and lapsed into his former comatose condition. Again he was aroused with the information, "We have got to get in; we came across the Atlantic to see Captain John Smith's grave." Father Time slightly stirred again and uttered these cabalistic

words: "Right hand aisle—at the top—brass plate," and again lasped into his normal condition. We followed—under scaffolding and signs of repair—the right-hand aisle to the top, and found the brass plate with its remarkable inscription, and having paid our tribute at the shrine of Virginia's great founder, we returned to the box of Father Time to find that he had probably gone to join the hero whose grave he had been watching so long. At any rate we have never seen him since.

And speaking of churches, London is certainly the city of quaint, curious and out-of-the-way churches. The old Temple church, quaintest of them all, hid away in its nest of great law-buildings; St. Dunstan's-in-the-West, crowded into a corner of Fleet Street and Fetter Lane; St. Mary-le-Strand—one of Wren's buildings—standing right in the middle of the Strand, one of the busiest and most crowded streets in all London; St. Clement Danes, occupying a like position in busy Fleet Street; St. Bartholomew the Great, right in busy Smithfield Market, and marking the spot where the Martyrs were burned; and so on through a long list, each one marking some great historical or architectural interest.

To this writer, one of the least interesting churches in London, is Saint Paul's Cathedral. It is big and gaudy and over-decorated, and looks about as little like a place of worship as it was possible to make it. And the services are about as unattractive as is the Cathedral itself. Everything about it, from its high altar and pretentious and rather dishonest reredos, to its monuments and its services, seems to have been designed for "show purposes," and visitors treat it very much as a secular show-place. After seeing and admiring and worshipping in and falling in love with great Durham and mighty York and beautiful Lincoln and Peterborough and Ely and splendid Canterbury, St. Paul's looks gaudy and shoddy and cockney to a degree, and fails utterly to make a pleasant impression. In fact, the whole look of the interior, with its white and gilding and over-decoration, reminds this writer entirely too unpleasantly of St. Peter's, Rome. But Westminster Abbey more than makes amends for all the defects and short-comings of St. Paul's Cathedral. "The Abbey" satisfies the mind and the heart; it quiets the nerves; it stills the thoughts; it arouses devotion; it stirs the imagination; it awakens the historic instinct, and it naturally lifts the feelings into a worshipful state. Everything about it satisfies: the splendid nave, the long-drawn aisles, the beautiful choir, the solemn sanctuary, all fit in as parts of a great and perfect picture. And then the beautiful and devout service is something to carry always in the memory. The great organ and the large and splendidly-trained choir, help to render a service that in every way suits the building and its associations. And such associations! From the time of sainted Edward the Confessor—whose body rests here—down all the long and illustrious line of England's great and mighty dead, the bodies rest here waiting for the General Resurrection in the Last Day. And from the time of William the Conqueror to the reigning King Edward the Seventh, every single one of England's kings has received his crown and sceptre in the old Abbey walls, and before its high altar has been anointed and set aside to his great office. It is an absolutely unique place. There is not, nor can there ever be, anything else like it in all the world. It has what only a wonderful combination of age and wealth and history and religion and unlimited devotion, all richly and liberally combined, can give; and he who could worship in this place and not feel the inspiration that it brings is by no means to be envied.

But speaking of the differences between London and New York, there is one very much more notable and pleasing than any referred to; and that is, the absence from London of that dreadful American nightmare, the "sky-scraper." One never realizes, till he gets away from America, what a perfect hideosity they are; how they not only disfigure but ruin the appearance of a city. In New York one might as well be travelling—in certain districts—through a tunnel, so far as any sight-seeing is concerned. But in London the conditions are absolutely different. The buildings are large and tall and massive enough to be majestic at times; but there are no enormities to destroy the sky-line and dwarf the old historic buildings and hide them from view.

One pleasing result is that enjoyment in large measure is to be had from riding through the streets of London. What is to be seen can be seen, without having to hunt through the bottomless and topless canons, between thirty and forty-story "sky-scrapers," and when found, with no day-light by which to see it. May progressive America long hold an exclusive monopoly of the "sky-scraper" and all its kindred hideosities!

Possibly, there are some respects in which England might well imitate and learn from the United States; but, beyond a peradventure, there are also some respects in which the United States might well imitate and learn from England. For instance, just one case: "This writer seriously questions whether there is a city in the United States with over a hundred thousand inhabitants that is quieter than or even as quiet, on Sunday, as is London with its five million and more inhabitants.

The peace and quiet of its streets and public places are positively marvellous. The public vehicles run without rattle and bang and clang of bells that America finds absolutely essential, and even the ubiquitous newsboy vends his wares without a single raucous cry. Think of that, if you please; a newsboy going along the street peacefully and quietly, and selling his wares like a gentleman. One little black Arab, with a bunch of evening papers under his arm, will make more noise in thirty minutes on the streets of Richmond than a dozen London newsboys will make during an entire Sunday. And yet they sell their papers, and everyone seems satisfied with the process.

And another matter: An American policeman might learn so many valuable lessons if he were sent to school for a year in London; lessons of courtesy and helpfulness, and pleasant manners, and strict enforcement of the law. It is a beautiful sight to see the way the London police control crowds and traffic in the most congested thoroughfares of London. No trouble, no unpleasantness, no word spoken—just a hand raised or a sign made, and prompt and implicit compliance with the requirement.

And just one more: The beautifully polite conductors on public vehicles! Not once in England has the writer heard that night-mare of American street traffic, "Step lively, please." And, oh, how sorrowful he will be to hear it again! And when every seat in a buss or car is taken, you are politely told it is filled, and asked to wait for the next conveyance. Will Richmond—for instance—ever be civilized to this extent in its street car management? Think of always getting a seat when you pay for it!

## Literary Notes.

Thomas Whittaker, Inc., have placed on the market a publication entitled, "The Motor Boat." It consists of, besides suitable descriptive matter, a disintegrable model of the boat for self-instruction, and for use in technical schools. The text is by W. Hantzschel, M. E., translated by Theodore E. Schulz.

"Joy in God" will be the title of the Bishop of London's new book. It will be similar in style and contents to the popular and well-known "The Call of the Father" and "The Love of the Trinity," and consists of addresses at parochial missions, during Lent, 1909, with the usual characteristic feature of questions and answers. Thomas Whittaker, Inc., are the American publishers.

## Pamphlets Received.

From the Rev. James K. Parker, secretary, Journal of the 41st annual Convention of the Diocese of Central New York.

From the Rev. L. C. Manchester, D. D., secretary, Journal of the 124th annual Convention of the Diocese of Massachusetts.

From the Rev. J. Nelson Barry, secretary, Journal of the second Convocation of the District of East Oregon.

Convention Address of the Rev. L. R. Brewer, S. T. D., Bishop of Montana.

For the Southern Churchman.

### The Farmer Who Studies.

By Roland Ringwalt.

While the summer work of the farmer occupies many hours the winter brings with it periods of respite. Every day of course something has to be done on the farm, but in winter the farmer can read and study. A certain neighborhood cherishes the memory of an old farmer who always had an apt quotation from Burns; another village cannot forget the local bard who through forty years always produced a good campaign song for the marching club; a Vermont locality is famous for the number of farmers who have devoted their leisure to chemistry. A farmer known to the writer has from childhood been fond of botany. He never went to the field without some observation on plant life. He has read the best botanical treatises in English, and can follow any lecture through his discourse; and this farmer was long noted for his grasp of public documents bearing agricultural questions. The list might easily be extended.

In every life there is some leisure, sought or unsought. The snowdrifts may keep a man indoors when he would rather be in his fields. Perhaps the interruption is unwelcome, still the way that interruption is taken marks the mental calibre. A stormy afternoon or evening may be spent in growling or in study, and perhaps no man's studies are more fruitful than those of the farmer. Oftentimes he reviews in the meadow what he read by the fire; his lonely work may give him an opportunity to reflect on the contents of the book he read a month ago. The habit of attention, of weighing and balancing facts and reasonings, of comparing printed statements with actual conditions, cannot be formed in a day or a week. Given an equal degree of native intelligence, and the reflective faculties are more likely to the developed by a farmer or a lonely hillside than by a clerk in a crowded office.

Readers and students are not numerous anywhere. Many college graduates read little and that little trash. There are, alas, farmers who know nothing of history and science, and that list is a long one. Nevertheless the number of readers per thousand is probably larger among farmers than in many other callings, and if the habit of study be once formed the solitary out-door life of the farmer is peculiarly adapted to develop the logical, thinking habit. It amazes the London tourist to hear the Highland shepherds and farmers talk over their reading. In many an American farm house the number of valuable books carefully read would surprise the average city man.

---

True Christian life is like the march of a conquering army into a fortress which has been breached; men fall by hundreds into the ditch. Was their fall a failure? Nay; for their bodies bridge over the hollow, and over them the rest pass on to victory. The quiet religious worship that we have this day—how comes it to be ours? It was purchased for us by the constancy of such men as John, who freely gave their lives. We are treading upon a bridge of martyrs. The suffering was theirs—the victory is ours.—Robertson.

## Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.**

### Thirty Dollars not Thirty Cents.

Mr. Editor: Please correct the typographical error in my sketch on "The Educational Problem of the Southern Mountaineer," which quotes the amount as "thirty cents," instead of thirty dollars given by the government for each enrolled child for education, in her Colonies. Thirty dollars per capita means a good deal, when we consider that the per capita in Alabama and the Carolinas is but $4.50, though fifty per cent. of the revenue of those States is appropriated to the support of public education, and that, is divided between the whites and the blacks. This double system of public education makes the problem of Education a hard one for the South. "A democracy which imposes an equal distribution of political obligation, should find some way to afford a more even distribution of educational opportunity."

"Our Southern problem," says Dr. Dabney "is the education of all the people of the South," and the South is making heroic efforts to maintain her great responsibility, and yet one white child in five is left wholly illiterate. In the whole South, the average citizen gets only three years of schooling of all kinds in his entire life." (Problems of the Present South, page 229). And not one in one hundred get good training in industrial arts and crafts. The dawn of industrial education, in the South, is the beacon lifht of her future. Too little attention has been accorded agricultural science, and the science of domestic arts, without which no public school is complete. And for her faraway children of the mountains and rural districts, industrial education is of vital importance to their uplift.

MARTHA S. GIELOW.

### A Message for This Day.

Mr. Editor: I think it will not be disputed, however much it is to be deplored, that Scott's novels are not read as much to-day, as they used to be. They may adorn the shelves of our libraries, for respectability's sake, but they are not read, although they contain so much pointing to the formation of the highest and noblest character, in both young and old, joined with the romance of the times which the author seeks to portray.

Pardon me, then, if I call attention to the lines in the Monastery on the Holy Scriptures, as containing a message for this day and generation. This Holy Book had been read and studied in secret by the Lady of Avenel, born and bred in the Roman Catholic Church, and had been taken from her by the priest who had gone to shrive her before her death. It was mysteriously returned, and after her death it was taken again from her home, and again mysteriously returned, and concealed, until it fell into the hands of her daughter, Mary, who afterwards became a devout Protestant, under the preaching of Henry Warden. When it was returned the second time, by the "White Lady of Avenel," through the hands of Halbert Glendenning, that Lady, as the author states, "assumed an air peculiarly sad and solemn, as, drooping her head, and folding her arms on her bosom, she replied:"

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."

WM. W. OLD.

Norfolk, Va., August 21, 1909.

For the Southern Churchman.

### Help From the Bible.

If one would receive from the Bible all the help that is possible for him to obtain he must treat it as he does not treat any other book in the world. It is said by some theological teachers that the Bible should be studied as one studies any other book; but this is bad advice. The Bible is, in some vital respects, totally different from all other books. In a preeminent sense it is a Divine Book. It is properly called the "Holy Scriptures." Its writers were specifically guided by the Holy Spirit; hence, in a marked sense, He is the great author of the Bible. It follows, then, that he who would derive more help from the Bible than he can from any other book, or any merely human writings, must have a sacred regard for it. He must revere its truths and teachings. He must accept them with the same measure of faith that he has in God, in Christ, in the Holy Spirit. It is utterly inconsistent in one to say that he has full faith in God, and yet does not have full faith in the Bible. The man who assumes that attitude belies himself. If he does not heartily believe in the Bible then he does not heartily believe in God. God is just as jealous for the honor of His Word as He is for the honor of Himself. Disbelief in the Bible is disbelief in God. And it is certainly true that the one who reads the Bible in a skeptical spirit cannot get any spiritual help from it. His skepticism blinds him to the precious meanings of the Bible. The Holy Spirit refuses to aid him. He remains in the darkness of his own unbelief. It is the man who gladly accepts the Bible as being the very Word of God, and whose heart yearns to know the revelations of God's will concerning him, that obtains great help from it. God shows him "wondrous things" from His treasury of truth. To the humble believer, who in prayer and in reliance upon the Holy Spirit for light and leading, studies the "Holy Oracles" with open mind and welcoming heart, there comes daily increasing help of the most worthful character.

C. H. WETHERBE.

---

The Master calleth for you. You individually, as if you stood the only sufferer in a vast world. He wishes to pour His oil and wine into your wounded heart. Go forth, like Mary, to meet Him. "Weeping may endure for a night, but joy cometh in the morning."

### Calvin—An Historical Study.

Four hundred years ago, in a little town in the north-east of France, John Calvin was born. He has been accounted the greatest of the theologians of the Reformation era. The great epochs of the world have always sprung from individuals; the pivotal movements of history turned always on the personality of some great man. And though Calvin has been much misunderstood and on account of a somewhat austere strain in his character, has excited more animosity than the majority of men, he is to-day recognized as one of the great world leaders and epoch-makers. The greatness of Calvin may be summarized briefly as follows: In the first place, he was great as a thinker. One of the foremost American historians has entitled him the Aristotle of the Reformation. The massiveness of the man intellectually is best understood by the impress it has made upon subsequent generations. As a theologian, he laid the foundations of all the modern systems of Protestant theology and to this day, the doctrinal standards of the Church of England, the Church of Scotland, and all the Presbyterian and Reform Churches of the English-speaking world, are modelled more or less upon his great foundations. Some of the churches have accepted his system in entirety. Others, like the Church of England, with a certain moderation. Up till a few years ago, it was an axiom that the theology of the Church of England was moderate Calvinism, and no one dreamed of asserting the contrary. In the next place, he was great as an educationalist. His practical and organizing genius made him the founder of politics, and one of his most famous characteristics was his determination to lay deep the foundation of educational establishments. He established a university in Geneva, and some of the greatest scholars of the day became teachers and students; from all parts of Europe men flocked to that city of learning. In this respect, Calvin has been followed by nearly every great reformer. The anxiety of Cranmer, Ridley, in the Reformation of the Church of England, was to secure educational establishments; and from Knox the Scotchman down to Moody the American educational institutions have been left as their permanent memorial. In the next place he was great as a student and a writer. Before he was twenty-two, he had an international reputation as a scholar, and even at that early age was considered the leading scholar of Europe by means of his tireless industry. He wrote book after book, and now between fifty and sixty large volumes written in Latin and French have been translated into English and other languages. His Institutes, which were written in ost elegant Latin, and even to-day in English, are an example of classical writing, and are considered the greatest monument to his genius. In the next place, he was great as a patriot. He loved with an intense love his country, and he labored with never dying zeal for the weal of the city in which he lived. He could say with the great writer of Nihil humani a me alienum puto. If Calvin had been nothing more than a civic reformer, and a forwarder of benevolent enterprises, and a promoter of institutional Christianity his name would have been famous. In the next place he was great as an influence. The leaders of politics, the leaders of international politics and reform movements flocked to him as Moslems to their Mecca. To him came daily delegations and representatives of the leading powers of Europe, and from him went forth messages to kings and princes, councilors, nobles and rulers of the Church and State. His letters to Edward VI., to Sommerset the Lord Protector, and to Cranmer, Archbishop of Canterbury, are examples. I hold in my hand a volume containing these letters, written in the most charming style of the courtier, the scholar, and the Christian, and also a volume of the most charming letters written in the most brotherly spirit by Cranmer to Calvin, in which he says: "Nothing tends more effectively to unite the Churches of God and make powerful to defend the fold of Christ, than the pure teaching of the Gospel, and harmony of doctrine. Our adversaries are now holding their Council at Trent for the establishment of their errors. Shall we neglect to call together a Godly Synod for the refutation of error and for restoring and propagating the Truth," and signed, "Your very dear brother in Christ." In the last place, he was greatest as a man and as a Christian. The leading characteristic of his personality was simplicity and straightforwardness, and a profound faith in the sovereignity of God. He lived a simple life. He lived a strenuous life. He was a simple God-fearing upright man. Pusey called him a saint even though Newman rebuked him for it. No one has ever been able to deny Calvin's disinterestedness. He was to the last a lover of peace, order, and unity. The blots upon his character, have been unduly magnified, chiefly by his Roman detractors. Somewhat austere in habit, his austerity has been exaggerated and if he spoke at times in anger, no one could deny the honesty and sincerity of his zeal for the Truth. The one great blot upon his life is his consent to the burning of Servetus, the Spanish heretic, who denied the Divinity of Jesus Christ, an awful thing in those days when critical and liberal Christianity was practically unknown. It is unwise to attempt to palliate or deny the wrong that he did, except to say that we cannot judge men of that age by the standards of this, and that Calvin's was the only voice that pleaded for some less cruel form of death than burning. In its depiction of biography the Bible while never veneering the faults of its heroes, is ever magnifying their virtues. We feel after four hundred years more inclined to dwell upon the diligence, the patience, the industry, the liberality, the sympathy of Calvin, than his undoubted faults. The secret of the man's greatness after all was his personal conversion and his scriptural enlightenment. He loved Christ, he loved the Word of God; and the centre of his theology was the supremacy of the Divine Will. His Doctrine of Predestination was in his view, a restatement of the Pauline and Augustinian theology and his severity an imitation of the doctrine of St. John.—Canon Dyson Hague, in Canadian Churchman.

---

Some venomous insects when they inflict a sting are deprived of future power to hurt. Death left his envenomed sting in the body of the grea' Victim of Calvary. So complete is the Redeemer's victory over this last enemy, that He speaks of it as no longer a reality, but a shadow—a phantom foe from which we have nothing to dread. "Whosoever believeth in Me shall never die." "If a man keep My sayings, he shall never see death."

### Love in the Household.

Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less made to feel it, yet how little is actually applied to social ends. True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—Henry D. Thoreau.

### Life is a Quarry.

It was Goethe who said, "Life is a quarry." He does not mean the life outside of yourself. He means your own life, that separate part of God's universe over which He has set you as supreme master, king to rule the dominion. Goethe says that this life, your own life, his life, everybody's life, is a quarry. A quarry is a place where stone is gotten. The value of a quarry is always in the quality of its stone. The Rutland marble quarries are famed all over our own country. Now, life, if it be a quarry, is simply a place containing a something that is valued, unformed but with skill may be wrought into what is valuable. The stone from the quarry is chiselled into form. A greater value comes from the chiselling of this stone. Michael Angelo's "Moses" is witness of what a great artist may do with a chisel upon a block of marble. Really, then, if your own life is a quarry, you yourself must be the artist, and out of the material of the quarry you are going to make what is beautiful and worthful to the world. Let me complete the entire quotation: "Life is a quarry out of which we are to mould and chisel and complete a character."—John T. McFarland, D. D.

### Keeping Friends.

Friendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command: "Hold fast that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships, lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocketbook. He is losing a very precious thing for lack of a little expense and trouble. How carefully Jesus selected the close circle of his friends, and how watchfully he guarded their mutual friendship after he had selected them! The friend who "sticketh closer than a brother" is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Sunday School Times.

# Church Intelligence.

### CALENDAR.

**August.**

1—Eighth Sunday after Trinity.
6—Transfiguration.
8—Ninth Sunday after Trinity.
15—Tenth Sunday after Trinity.
22—Eleventh Sunday after Trinity.
24—St. Bartholomew's Day.
29—Twelfth Sunday after Trinity.

**Collect for Twelfth Sunday after Trinity.**

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

## Foreign.

### Church Congress.

The programme for the Church Congress at Swansea in the beginning of October is now complete, and the subjects of discussion are of the highest interest to Churchmen. It is but a short time ago that the Prime Minister of England obtained leave to bring in a bill for the destruction of the Church in Wales and the appropriation of a large part of the property to objects far removed from their original purpose. There is a promise that next year the bill shall be pressed forward, and what subject could be more appropriate for discussion by people of every shade of thought that that part of the Church which is now being attacked, and what place so fitting for the discussion as one of the great industrial towns that lie within the threatened district. The whole of the United Kingdom is responsible for the introduction of this bill into its House of Representatives, and will be responsible for any evil that may result should it ever become law. There are two meetings at Swansea on the afternoon of Tuesday, October 5, for discussing the Church in Wales, and in this discussion reasons for and against the proposal of the Government will find a fitting place. Those who believe that they can see any good that is likely to arise out of the removal of the Church in Wales will be conferring a benefit upon some of their countrymen, including, perhaps, the Prime Minister and his colleagues, if they will but journey to Swansea and give the country the benefit of their investigations.

Among those who are now commencing their holiday there will be thousands who either directly as principal or as officers or servants of companies, or indirectly as shareholders in companies, are employers of labor. Have they ever considered whether they have any responsibility to those they employ beyond the payment of their wages? Have they not also some responsibility for their religious, moral and social condition? This may well afford food for thought during the holidays, and the Church Congreess will be thankful for any assistance that can be afforded to the public a a result of such thought. The abject condition of so many among us may well give pause to those who derive their income from dividends earned for them by the industrial army, and who are only too apt to regard those dividends, or a rise in the market price of their shares, as for them the be all and the end all here. Is any employer morally at liberty to make use of the services of his fellow man so long as he can make a profit out of such services, and then cast him forth upon the scrap heap of the world like any other piece of useless lumber? Is not an employer bound to try and secure his employee from misery in the future by taking a human interest in his present, and assisting to prepare him for any misfortune which the fluctuations of trade may have in store for him? The responsibility of employers for the spiritual and temporal welfare of the employed is the subject selected for Tuesday evening, and it is one on which both employer and employed can lend a helping hand. The employed will have the opportunity of pointing out how the employer can assist them, the employer of every kind can tell of his difficulties in so doing, and any one who can show a practical plan by which the responsibility can be satisfactorily discharged will earn the most grateful thanks of both employer and employed.

Wednesday morning will afford an opportunity to those who know what Socialism really is to consider it from the standpoint of Christianity, while, at the same time, an ample scope will be afforded for interesting and useful discussion upon the necessity and the proper limits for authority in reference to belief and practice. This latter subject is one which certainly requires a good deal of thought. It is not easy to draw the line between an article of belief or of practice which, like the great laws of the physical universe, such as gravitation or the conservation of energy, may be regarded as fixed and unchangeable, and mere assumptions, like that of the existence of the hard atom or the elementary nature of a substance, which further investigation may show to have been mistaken. Many will recall a recent case in the courts in which changes in so-called laws of God were treated as matters that could be effected by the decisions of men so that they might vary from year to year. On such a subject there is ample room for lay help after the four selected dignitaries of the Church have read their papers. It would be certainly an excellent thing if any one could entirely remove the sting from the profane definition of faith as believing that which one knows to be false. Authority cannot any longer successfully ask for a blind or unreasoning faith, and should there be a contest between authority coming down from a past age and the truth revealed by scientific investigation the latter cannot but displace the former.

On Wednesday afternoon there are two subjects of pressing importance, "Neglect of Public Worship; Its Causes and Remedies," and "The Supply and Training of Candidates for Holy Orders." Both these subjects have been entrusted to clerical readers alone, although one might have regarded the former, at least, as one on which a layman might be able to throw more light than a clergyman, since it is the laity and not the clergy who are apt to neglect public worship. There may be a good deal of connection between the two problems, and on both a few carefully considered suggestions by laymen and others could hardly fail to be of value. The holidays afford an excellent opportunity for the layman to consider why he does not go to church, and under what conditions he would be likely to resume that time-honored and wholesome practice. The layman might also, at the same time, consider the conditions under which he would be no more willing than at present to advise his son to take holy orders, and the younger men might point out their reasons for not offering themselves more frequently for the ministry. While considering the above subjects the layman might well devote some attention to the question of Church finance, to be considered in the evening, since in order to procure a supply of clergy it is obviously necessary to make proper provision for paying them. The utterly inadequate income derived from old endowments in many parishes suggests a reasonable cause for failure in the supply of clergy, and it is certainly the business of the laity who form the congregation to look after the question of finance.

The Church's title to its endowments, on Thursday morning, brings the congress once more to the political question of disestablishment, but after Mr. Asquith's speech on the Welsh Church Bill, in which a perfect title was practically admitted, the subject may almost be regarded as of archaic interest. Thursday afternoon brings the congress back once more to the ever-present question of the participation of the laity in the government and spiritual work of the Church. The greater the difficulty of procuring a supply of clergy the greater must become the need for lay help in some form or other. Here is a subject for meditation by the layman upon a holiday: How can I best assist in the spiritual work of the Church? The congress platform invites an outpouring of the result of this meditation. Pauline theology, psychology, and the reports of the Poor-Law Commission fill up the programme for Thursday, and on Friday morning the sanctification of family life will be considered in two meetings. Foreign missions and women's work in the Church complete the programme, which is admirable in every respect, and which ought to attract a large attendance of laity as well as clergy.

Lord Halsbury, the Archbishop of York, Earl Cawdor, Lord H. Cecil, and no fewer than 14 Bishops appear as readers of papers or selected speakers, together with a host of others well known in religious and social movements, while the Bishop of St. David's may be relied upon to fill the presidential chair with entire satisfaction to all those who are able to attend.

## American.

### The Rev. John G. Murray, D. D., to be Consecrated Bishop-Coadjutor of Maryland, on September 29.

The presiding Bishop has made appointment of the consecrators of the Rev. John Gardner Murray, D. D., and names the date, as before announced in these columns, as St. Michael and All Angels' Day, September 29. The consecration will take place in Dr. Murray's church, St. Michael and All Angels', Baltimore, and the Bishops of Maryland, Delaware and Washington will be at the consecration, the Bishop of Maryland presiding.

The presenters will be the Rt. Rev. Dr. Darlington, Bishop of Harrisburg, and the Rt. Rev. Dr. McCormick, Bishop of Western Michigan. The sermon will be preached by the Rt. Rev. Dr. Nelson, Bishop of Atlanta. The attending presbyters will be the Rev. Arthur Chilton Powell, D. D., and the Rev. Edward T. Helfenstein.

Immediately after the consecration, Dr. Murray will begin his visitations, the appointments for which have been made for two months following.

Is is expected that on October 20, Bishop Paret will embark for a European trip of ten months' duration.

Dr. Murray will occupy the house which stands on the cathedral site on the Charles St. Boulevard. At present he expects to have his office in one of the rooms of the Diocesan Library, next door to the Episcopal residence on Madison avenue.

### Change of Date in Opening the Theological Seminary in Virginia.

The attention of the old students, and of those purposing to enter the Seminary this fall is called most particularly to the announcement made in the advertisement, that the session of 1909-1910 will open on Wednesday, September 22, instead of Wednesday, September 15, next, as stated in the last Catalogue. This change of date was made by the Board of Trustees at its meeting in June last. Students are requested to be prompt in returning and in entering.

SAMUEL A. WALLIS,
Secretary of the Faculty.

### Services for Deaf Mutes.

Rev. Oliver J. Whildin, General Missionary to the Deaf of the South, has been travelling a great deal lately in Maryland, Virginia and North Carolina where meetings of large numbers of his people have been held. On August 29, he will preach his annual Ephphatha sermon in St. Elizabeth's church for the Deaf, Wheeling, West Virginia. The offering at this service will be given to the Missionary's Expense Fund to enable him to carry on his work for the deaf in the South. It is hoped that the custom of observing Ephphatha Sunday will become more general as the beneficent work for the spiritual, mental and moral advancement of the deaf mutes becomes better known.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Interesting Stones in the Altar of Trinity Cathedral, Cleveland—Call Accepted—Addresses by Dean Du Moulin.

On Tuesday, August 10, there was set into the mensa of the great altar of Trinity cathedral, Cleveland, Ohio, a small piece of marble, with a very interesting history. The late Bishop Satterlee, of Washington, on his recent trip to Palestine, which was made partly to obtain objects associated with our Blessed Lord's life for use in the Washington Cathedral, obtained this piece of stone from the ancient quarries of King Solomon, which may be seen from the Damascus gate of Jerusalem. After his death a letter was found upon his desk addressed to Bishop Leonard, of Ohio, offering the latter this fragment of stone for the purpose to which it has now been placed. Speaking of the stone, Bishop Satterlee says in his letter that one standing upon the spot where the stone was found, on the day of the Crucifixion of Christ, could readily have heard the words and the groans from the Cross. The point on the top of the mensa where the stone has been inlaid in the great block of Italian marble, of which the altar is composed, is that upon which the sacred vessels stand at the Holy Communion. Trinity Cathedral already possessed seven stones from the bed of the River Jordan, which are imbedded in the bowl of the font. These also were the gift of Bishop Satterlee. Besides their value as objects associated with the life of Christ, these several stones, being the gift of the Bishop of Washington, form an additional tie between the two dioceses. Bishop Leonard was rector of St. John's, Washington, at the time of his consecration as Bishop of Ohio, and Bishop Satterlee was once elected to the latter office but declined.

The Rev. Thomas G. C. McCalla, rector of Trinity church, Bellefontaine, has resigned his parish and has accepted a call to the rectorship of All Saints' church, Cleveland, in succession to the Rev. W. Rix Attwood. The Rev. Mr. McCalla is a graduate of Kenyon College and of Bexley Hall and has been the rector at Bellefontaine for over six years, during which time a handsome new stone church has been built and the parish activities greatly strengthened. It has been his only parish until the present time.

At Trinity cathedral, Cleveland, Dean DuMoulin is giving, on Sunday afternoons during the summer, in connection with the regular service of evensong, a series of addresses on the teaching of the Sermon on the Mount, as applied to modern conditions. Large congregations attend at these services.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Rev. Wyatt H. Brown Leaves for Canada and England.

On August 22, the Rev. Wyatt H. Brown, rector of All Saints' church, Mobile, Ala., leaves for Montreal, Canada. From there, on the 28th, he sails for England. He will spend about two weeks abroad, returning the last of September, via New York.

All Saints' is a new church and has grown from 41 to 112 adult communicants in three months, and is still increasing daily.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith. D. D., Coadjutor

### The Rev. S. R. Colladay Called to Salt Lake City—Give Silver Instead of Pennies—The Sunday Schools' Lenten Offering—Crippled Children Taken to the Seaside—Church Periodical Club—All Saints' Church Under Renovation—Other News.

His many friends in Philadelphia, where he was formerly in charge of one of the parishes, have noted with pleasure the call of the Rev. Samuel R. Colladay to the rectorship of St. Mark's cathedral, Salt Lake City. Mr. Colladay has long been a leader in Sunday School work and a prominent member of the Joint Commission of the General Convention on Sunday School Instruction and of the Joint Diocesan Sunday School Lesson Committee. It is hoped that should be accept it will be the increasing of interest in the Sunday School work in the West.

In preaching at St. John's church, Cape May, New Jersey, on Sunday, August 15, the Rev. Herman L. Duhring, D. D., alluded to the new Lincoln cent and urged his hearers to keep them in their pockets and not put them on the collection plate, but in their place put nothing less than a silver piece in the offering. Of course gold is preferable and bills will be acceptable. The collection subsequently taken was the largest in the year and only three cents were on the plates.

Word comes from the assistant treasurer of the Board of Missions, through the Rev. Herman L. Duhring, D. D. that the Lenten Offerings of the Sunday Schools will be from $5,000 to $6,000 more than last year, and cause it to cross the $140,000 line and be a speaking monument to Mr. George C. Thomas, who being dead yet speaketh, for he with Mr. John Marston, of Philadelphia, were the originators of the Lenten Offering.

The Home of the Merciful Saviour for Crippled Children is undergoing thorough repair and repainting while the children and their caretakers are spending the summer at the seaside home at Avon-by-the-Sea. To how many poor little ones this has been a gracious blessing no one can fully number. For more than twenty-six years it has been a mission to such, many of whom have through it become honored, self-supporting men and women. It came from very small beginnings and has year by year grown until it has a fine, well-appointed group of buildings on a whole square of land, which with the seashore property is entirely free from debt, and each year all expenses have been met without any deficit.

The Church Periodical Club of the Diocese of Pennsylvania is growing stronger and wielding wider influence each year. There are now sixty active branches in the Diocese; six new ones were formed during the past year, and twenty-two revived. Each Monday morning there is a meeting of the librarians of the chapters in the secretary's office in the Church House, where those who desire to know its working are also most welcome. Many books have been received. 646 persons have given 1,505 magazines and the librarians have sent in 43,372.

All Saints' church, which was formerly the Church of the Holy Spirit, the two parishes having united, is under-

going a complete renovation and the walls are being redecorated. These with the new electric lights will add very much to the attractiveness of the church. It is expected that there will soon be built a finely appointed Sunday School building on the lot recently purchased in the rear of the Church, facing Snyder Avenue. Mr. Robert J. Adams, lay reader of the parish, is conducting the services while the rector, the Rev. John E. Hill, is spending his vacation at his family home in Hazleton, Pa.

The Rev. Percy J. Brown, one of the assistants of St. Peter's church, Philadelphia, has returned to his duties after having spent two months in Europe.

The thorough inspection of the tenements of the city having been determined upon by the Bureau of Health, the Rev. Herman L. Duhring, D. D., at once placed the City Mission, of which he is the Superintendent, at the disposal of the chief, and directed that all on the staff should aid in the correction of the many abuses which are known to exist.

## NEW JERSEY.

Rt. Rev. John Scarborough. D. D., Bishop.

### Brotherhood of St. Andrew Activities.

The Brotherhood of St. Andrew in this Diocese is awakening to the possibilities of good work before it. New chapters have recently been formed in Christ church and in Trinity church, Elizabeth; as also chapters in St. Luke's church, Metuchen; and in Trinity church, Red Bank.

The Central New Jersey Local Assembly has been formed within the past two months, and it is designed to have this Assembly take care of all chapters in the central part of the State, and it, together with the South Jersey Local Assembly, should be a great help in the Diocese.

Visits have been made recently by Brotherhood men of the Diocese to chapters and parishes in Roselle, Cranford, Westfield, Plainfield, Somerville, Bound Brook, Rahway, Lakewood, Trenton, Eatontown, South Amboy, Perth Amboy, Shrewsbury, Asbury Park and Long Branch, and it is hoped before long to see a number of new chapters in some of the above places.

Considerable of this visiting has been done by Mr. John M. Locke, National Council Member for the Diocese, and much stress has also been laid upon the coming Annual Convention to be held in Providence, October 13 to 17. A visit was recently made to New Brunswick, where Mr. Locke interviewed the men and boys of Christ church chapter, and also had a talk with the new rector of St. John's church, that city, the Rev. Edward W. Hall.

The Brotherhood men of the Diocese are determined to do their best to make the Brotherhood of St. Andrew in this section of New Jersey a power for good, and a great force for the spread of Christ's Kingdom, and it can be safely said that most of the chapters and members are working and praying accordingly. The watchword for all is "On to Providence."

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Church of the Good Shepherd, Forest Hill.

The Rev. M. C. Daughtry, of the Church of the Good Shepherd, Forest Hill, is expected to return from Europe by the first of September. During his absence the congregation have been ministered to acceptably by Mr. F. E. Warren, a student at the Virginia Theological Seminary.

In addition to two stained-glass windows, the church at Forest Hill, has received a big deep-toned bell, which has been hung in the church tower. It bears this inscription: "To the glory of God, and in loving memory of Margaret Banks, who departed this life April 12, 1909."

### Call Accepted.

The Rev. Francis H. Craighill, rector of Holy Trinity church, Gainesville, Fla., has accepted a call to St. John's church, Wytheville, Va., made vacant by the resignation of the Rev. W. H. K. Pendleton, D. D. Mr. Craighill is a son of the Rev. James B. Craighill, of the Cathedral staff, Washington, and is an earnest, devoted and capable young man. He will take charge of the work at Wytheville on October 1.

### Newport News Lawyer to Study for the Ministry.

Mr. C. Aylett Ashby, a prominent and successful member of the bar at Newport News, has announced his intention to relinquish the profession of law and will study for the ministry at the Virginia Theological Seminary, which he will enter at the beginning of the next session, in September. After his ordination he will engage in the regular work of the ministry, and devote his life to that service.

For years Mr. Ashby has been superintendent of St. Paul's Sunday School, at Newport News, and a vestryman of that church. Under his direction the Sunday School has become one of the most prosperous in the city, and Mr. Ashby has greatly endeared himself to the officers, teachers and pupils of the school. In this work alone he has demonstrated that he has every qualification of head, heart and spirit to make a successful minister of the gospel and the Episcopal Church will find in him a valuable acquisition to her ministry. Such consecration of heart, talent and earthly treasure is as inspiring as, unhappily, it is rare.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Clerical Changes.

The Rev. George W. Atkinson, rector of St. Matthew's, Sunbury, has sent his resignation to the vestry to take effect November 1.

The Rev. Harry Hartman, rector of Trinity church, Shamokin, has charge of St. John's, Lancaster, during the month of August.

The Rev. George I. Browne, rector of St. John's, Lancaster, is summering in the Maine woods.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Grace Church, Elkridge, to be Rebuilt.

On Tuesday evening, August 10, the congregation of Grace church, Elkridge Landing, Howard county, suffered a severe loss in the destruction by fire of its church building, and recently finished parish house.

With the ashes of the old church still warm, the rector and congregation are rapidly pushing plans for a new church on almost the same location as the old. The loss of church and parish house, both of which were burnt, is estimated at about $15,000. A committee of three members—Messrs. Richard C. Norris, Thomas Dobbin Penniman and John Coates—was appointed to decide definitely upon a site. Rev. R. A. Castleman, the rector, has announced that the congregation will worship at St. John's church, Relay.

Mr. George Worthington, an architect, is a member of the church and he will likely draw up the plans for the new building. The old building was of frame.

In memory of their late beloved rector, the Rev. Josiah B. Perry, the Woman's Auxiliary of Trinity church, Natchez, Miss., have founded a scholarship in the Theological Department of the University of the South, Sewanee, Tenn., to be known as the Josiah Beden Perry Scholarship. It is the wish of the Woman's Auxiliary that this scholarship be given to a student of unusual merit and ability to enable him to carry on the work that Dr. Perry performed so faithfully and well during the whole term of his ministry.

On the Feast of the Transfiguration, Bishop Parker consecrated St. Andrew's church, New London, N. H. The work which resulted in the building of the church was commenced twenty-five years ago, during his summer vacation, by the Rev. Thomas H. Sill, of St. Chrysostom's chapel, New York, for summer visitors and the people of the neighborhood. The little church was built of stones from the surrounding hillsides.

St. Matthias' mission, the result of earnest and devoted labors of the Brotherhood men of Grace church, New Orleans, was dedicated, lately, by Bishop Sessums. Addresses were made by Bishop Sessums; the Rev. Byron Holley, rector of St. George's church, and the Rev. A. R. Edbrooke, rector of Grace church, of which St. Matthias' is a mission. The building was erected in three weeks. The mission was started by the Rev. Mr. Holley, when he was rector of Grace church.

St. Mary's Church, Houston, the Rev. G. W. R. Codman, rector, is planning to build a church to cost at least $15,000. Three lots are already owned, on one of which there is a fine rectory, the ground floor of which is at present being used for services. The congregation consists almost entirely of wage-earners.

Several pieces of handsome communion linen have been presented to Archdeacon Lyon, priest-in-charge of St. Luke's church, Delta, Diocese of Western Colorado, by Mrs. J. M. Armstrong, of the Church of the Redeemer, Chicago. They were the work of Mrs. Armstrong's own hands.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Religious Statistics—Retired Clergymen of the Diocese—The Rev. Dr. Childs to Resign.**

In a recently published bulletin of the United States Census Bureau, we are informed that of the grand total of Church membership—the males number forty-three and one-tenth per cent., while the females number fifty-six and nine-tenths per cent. This bulletin also shows that while the Protestant Churches of the country number only thirty-nine and three-tenths per cent. of males in their membership, the Church of Rome reports almost an equal division of sexes, its males comprising forty-nine and three-tenths per cent. Alas! our Apostolic Protestant Episcopal Church comes in at the end, only thirty-five and five-tenths per cent. of males. being communicants of her membership. If our Church counted as Rome does, and included all of her baptized in her reports of membership, her aggregate would, no doubt be almost if not quite double, or quite two millions, and her males more in number. But, we make the mistake of not saying that we have, in the aggregate, some two millions of members, composed of communicants, confirmed not communicants, and children, and hide away in statistics half of our real power. Many do not count children, or other baptized members, as members of the Church; whereas, Baptism constitutes Church-membership, and our dear little ones are "soldiers and servants of Christ" as well as we who call ourselves communicants. "Suffer the little children to come unto me" commanded the Lord Jesus; "for of such is the Kingdom of Heaven."

The question, which is also a cry, is asked, Why do not men attend public worship? And I ask, Why do not many women attend public worship? An hour's walk any Sunday morning, through the streets of our cities, will answer these questions in great part; for, one would see both sexes, and many of their children, sitting on their porches or at their windows, absorbed in that great demoralizer of thousands, the Sunday newspaper. This, in many, many cases, has usurped the place of the Church and the Gospel of the world's one Saviour and Hope. Many of the large churches are nearly filled with females, with a sprinkling of men, and very few children! The females do count, indeed, and realize the necessity and the privilege of public worship, and others "must go to Church," but must go alone to the sacred house of prayer, while husbands and sons, and the children of the divine household remain away!

The Rev. W. J. Denzeloe Thomas, rector of Brookland parish, D. C., who underwent a surgical operation, to relieve injuries of both ankles, has returned to his home, nearly well, and is at work in his church again, having preached last Sunday.

The Rev. Walter Davenport Buckner, LL. D., rector of Trinity church, Pine Bluff, Arkansas, has had charge of St. John's church, Washington, during the month of August, both the rector and curate being absent on vacation. Dr. Buckner is a Virginian, and an alumnus of the Virginia Theological Seminary of the class of 1896. He was made Doctor of Laws by the University of Arkansas. His communicant list is one of the largest in the Diocese of Arkansas.

The Rev. G. Freeland Peter, first assistant minister of Epiphany church, Washington, who has done a lasting work during the past year, will, on the first of September, take vacation, and be absent during that month.

The Rev. John W. Chesley, of this Diocese, retired because of age and after a long life of useful and honorable ministry in Maryland is, together with Mrs. Chesley, making his home at St. Michael's, Maryland. One of his two daughters is the wife of the Rev. Charles E. Buck, rector of old Rock Creek parish, D. C.

The Rev. Walter A. Mitchell, of this Diocese, retired because of age, and after a long and useful ministry in Maryland, divides his time in the evening of his days between Washington and St. Mary's county, Maryland. One of his daughters is the wife of Dr. Joseph Blount Chesphire, Bishop of the Diocese of North Carolina.

The Rev. John C. Tennent, M. D., of this Diocese, retired for several years because of ill health, but only after many useful years in the ministry in Virginia, Kentucky, North Carolina and Maryland, is quietly living, together with Mrs. Tennent, with a daughter and son-in-law in the ancient town of Falls church, Virginia.

This venerable clergyman, although a Northern man by birth and raising, has a very honorable name in Confederate war history, as first engineer of a Confederate gunboat, and then as chaplain—both of which commissions he now has in possession.

It is announced that the Rev. T. S. Childs, D. D., rector of All Saints' parish, Chevy Chase, Md., will shortly resign. Dr. Childs is one of the most learned and highly esteemed clergymen in the Diocese. W.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

**Success of the Missionary League. Sheltering Arms Hospital—Programme of Kanawha Convocation. Consecration of Grace Church, Clover Lick—Services at White Sulphur—Mission by Rev. Dr. A. S. Lloyd at Ronceverte, August 29.**

The Bishops, through the medium of the Church News, have issued to the Diocese a congratulatory letter upon the success of the Mission League, which to date number 1,029 members, contributing $1,478. There are the days until August 30, for the League yet to work, and no doubt in that time, some parishes yet non-participating in this work will be heard from and raise the total to over $1,500.

The annual report of the Sheltering Arms Hospital for the year ended May, 1909, has been published and shows that 808 patients were treated in the past year. As to religious affiliations of the patients, that of 440 is given as follows: Baptists, 180; Christians, 9; Episcopalians, 14; Lutherans, 5; Methodists, 69; Presbyterians, 10; Romanists, 153.

Some persons may wonder as to the occupations of the persons treated in a mountain hospital. The list at the Sheltering Arms includes: bartenders, blacksmiths, bookkeepers, brakemen, carpenters, children, clerks, cake drawers, conductors, cooks, drivers, electricians, engineers, firemen, housewives, laundresses, laborers, lumbermen, machinists, meat packers, merchants, miners, mine foremen, ministers, nurses, physicians, servants, stone masons, teachers, track foremen.

The number of nursing days for the year was 12,584.

The semi-annual meeting of the Kanawha Convocation will be held in the Church of the Incarnation, Ronceverte, September 21-23. The programme will be as follows:

Tuesday, 21.—Preliminary service; preacher, Rev. J. A. Hiatt.

Wednesday, 22.—9:30 A. M., business session; 11 A. M., Holy Communion, sermon by Rev. G. W. Easter; 2:30 P. M., business session; 8 P. M., Evening Prayer, sermon by Rev. J. Howard Gibbons.

Thursday, 23.—9:30 A. M., business session; 11 A. M., Morning Prayer, sermon by Rev. G. H. Crook; 2:30 P. M., business session and essay by Rev. J. T. Crowe; 8 P. M., Mission service; speakers—Foreign Missions, Rev. R. W. Trapnell; Domestic Missions, Rev. W. B. McKinley; Diocesan Missions, the Bishop.

Bishop Peterkin consecrated Grace church, Clover Lick, on Sunday morning, August 8, and in the afternoon of the same day preached in the new church, St. John's, Marlington—the seventy-second new church erected in the diocese since he became Bishop.

Rev. E. P. Dandrige is rejoicing that his new church at Oakhurst, near the White Sulphur, has progressed to the point when it can be used, though yet unfinished, for service—and it was so used in July. It will be pushed to completion. There will be a cemetery on the property.

Rev. Dr. A. S. Lloyd will conduct a mission in the Church of the Incarnation, Ronceverte, August 29, September 5. J. S. G.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

**Convocation of Morganton—Ordination to Priesthood—Mission Work at Black Mountain—New Church Paper.**

The Convocation of Morganton, which comprehends the Eastern half of the Jurisdiction, convened at Valley Crucis Mission on the Feast of the Transfiguration, August 6.

There were present the Bishop, the Rev. William R. Savage, priest in charge; the Rev. Messrs. M. Neely Du Bose, of Morganton; Father Hughson, Dobbin, Seagle and Atkins, of the Associate Mission. Preliminary services were at "Foscoe," four miles distant, on Tuesday night. Wednesday, at 7:30 A. M., there was a celebration of the Holy Communion. Morning Prayer was said at 9 A. M.; meditations from

9:30 A. M. to 12 noon, conducted by Father Hughson; Evening Prayer at Valle Crucis with the sermon by Father Hughson.

Thursday, 7:30 A. M., celebration of the Holy Communion, at 11 A. M. After Morning Prayer Father Hughson preached.

In the afternoon a business session was held, when the clergy gave interesting reports of their various fields. At night, after Evening Prayer, Father Hughson preached.

Friday morning, at 7:30, there was a celebration of the Holy Communion. At 11 A. M., Morning Prayer was said and the Rev. H. A. Dobbin was ordained to the priesthood, the sermon being preached by the Rev. McNeely Du Bose.

The Convocation adjourned and the time and place of the next meeting to be determined by the Dean. The Dean, the Very Rev. John S. Moody, and the secretary, the Rev. W. H. Hardin, were both unavoidably absent and were greatly missed. The various addresses of Father Hughson were greatly enjoyed.

The Rev. Edward N. Joyner has resigned Holy Cross church, Tryon, and will give most of his time to the work of his new office of General Missionary of the District. He will also look after the Mission at Saluda.

The Rev. Reuben R. Harris has resigned as head master of Christ School, Arden, and returns to Alabama.

"Black Mountain" is beautifully located on the railroad, about 14 miles east of Asheville.

It is especially noted as the railroad station for the Presbyterian Chautauqua "Montreat," which attracts thousands of persons every year. The Rev. Armond D. R. Meares, Missionary at Old Fort, appreciating the value of Black Mountain as a stragetic point began to raise money for a suitable church lot and building. Within about fifteen months he has raised about $800. He has purchased four lots for $400 and has $400 in hand for a building. He has $25 on hand for a bell and proposes to build a church building to cost about $800.

A matter of deep interest to the clerical and lay members of the District of Asheville is the consolidation of the Diocesan paper of East Carolina, the "Mission Herald," with the "Messenger of Hope," of Charlotte, and taking the name of the "Carolina Churchman." This paper will be the joint official organ of the several Dioceses in the State of North Carolina. It will be issued twice monthly.

The Rev. W. E. Cox, of Wilmington, will be the business manager, while the Rev. Thomas P. Noe, of Wilmington, will be the editor. Such a paper will serve a long-felt want.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Death of Rev. E. M. Hardcastle.

The Rev. Edward Mortimer Hardcastle died at his residence in Easton, Maryland, Sunday, Aug. 15, in his forty-second year. Mr. Hardcastle began life as a physician, but studying for the ministry was ordained to the diaconate by Bishop Adams, in Christ church, Easton, in 1894. He did not long remain in this diocese, but served under the late Dr. Huntington, in New York, and at St. James' church, Philadelphia. On account of failing health he went to Colorado, and held a charge in Denver, and later in Pueblo. He came thence to Blue Ridge Summit, Pennsylvania. In all these charges he gave evidence of ability, and did most acceptable and successful work. He lately resigned his charge in the mountains and spent the remaining year or more at his home in Easton. His funeral was held from Christ church, Easton, Tuesday, August 17, conducted by Bishop Adams. The Rev. Dr. Rich, the Rev. Messrs. James A. Mitchell, Adkins and Ernest Rich, were present and assisted.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

### Colored Work in the Diocese.

The work among the colored people of the Diocese is presenting some features of unusual encouragement. There are about four colored clergymen at work, (the largest force for years), and their efforts are bringing good results. At Gordonsville the Rev. S. A. Morgan, one of the deacons ordained a few months ago, is laboring faithfully. In addition to the services at St. Paul's church, in that place, he conducts monthly services at Albano, some ten miles distant, where there is a neat chapel and several communicants of the church.

At Orange, nine miles away, a work is being organized by the Rev. Robert S. Carter, rector of St. Thomas' church, and the services of the Gordonsville minister will be given for one Sunday each month. The outlook at this point is very hopeful. At a visit to Gordonsville of the Diocesan Archdeacon for colored work, on August 5, a congregational meeting of the colored people was held, and there was a general resolution expressed to put forth every effort for the upbuilding of the work. The great need at this place is a better church and a house for the minister. The first can be met by the expenditure of about three hundred dollars, with which the present building can be renovated and arranged. The church owns about an acre of land, in one of the best locations, and a house for the minister could be built for six hundred dollars; but these funds are not available just now. The minister, in addition to his other duties, will teach the parish school, which will open in September for the next session.

At Miller's Farm, in Essex county, the new Grace church, under the Rev. John Scott, is developing new life all the time. It is one of the most promising works in the midst of a large colored population in the entire county. It was begun but a few years ago, and there are some earnest communicants and a number awaiting confirmation.

At Centre Cross, in the same county, thirteen miles distant, it is hoped to organize a mission, it being a point of much promise.

At a visit of the Archdeacon to Grace church, in July, a canvass of the field was made and the pledges for the financial support of the work betokened earnestness and gave much encouragement.

The Rev. J. F. Mitchell, at Meade Chapel, Alexandria, is laboring with all of his might to replace the present small and dilapidated building with one worthy of the cause and the great work of which the locality is capable. The committee in charge of the building fund have in hand between five and six hundred dollars. Over three thousand dollars are needed. "The people have a mind to work," and are doing all that they can. Cannot others whom God has blessed with the good things of this world come over and help them?

The other places in the Diocese where the colored work is being done, and managed by good and faithful people, and with hearty prayer and earnest effort, much good may be looked for, in the near future, among those spiritually needy ones committed to the care of the white people by the Great Head of the Church.

### Apportionment for the Diocese.

The financial statement of the Board of Missions, from September 1, 1908, to August 1, 1909, has just been issued. It shows an encouraging increase of contributions from all sources over the corresponding period of last year.

While this is so, however, it is far from meeting the great needs of the ever-growing and vitally-important work. The fact that more parishes and a larger number of individuals are now on the list from which aid may be hoped for, is an indication that the heart of the Church is being touched, and that the labors of God's earnest ones and the prayers of the faithful have not been in vain. It is with peculiar gratitude that we note that the contributions in Virginia have been abreast with the most aggressive parts of the country. The apportionment has been met, with a balance in favor of the Diocese. This does not, in any way, mean that the duty has been done in its entirety. More funds are needed to meet the deficit at the end of the fiscal year. The books of the treasurer, at the solicitation of many, will be held open until September 28, so that all possible contributions for the year may be credited.

From the printed list of the congregations and contributions in the Diocese, sent by the treasurer, it is to be noted that forty-two churches have overpaid their apportionment; sixteen have paid up in full; fifty-three have paid partially, and thirty-five have contributed nothing.

### Diocesan Statistics.

The Journals of the special and 114th annual Councils of the Diocese have been received from the secretary. They are bound together, and form a neat and attractive volume, filled with items of interest to Churchmen. Among the statistics are the following:

Bishop, 1; Bishop-Coadjutor-elect, 1; other clergy, 102; Churches entitled to representation, 104; visitations by the Bishop, 116; confirmations, 1,083; ordinations—Deacons, 2; priests, 6; transfers given clergy, 4; transfers received, 8; contributions for all purposes, $224,247.88.

It will be noted that the number of churches named are those entitled to representation in the Council. If those without such representation are added, the number will be more than doubled.

A new font has recently been placed in St. Paul's church, Goochland county. It was used for the first time on July 18, and the baptism was the first in the church for forty years. The custom in the parish previously was to have that Sacrament administered at the homes of the people.

The Rev. H. H. Barber, rector of Trinity church, Fredericksburg, was in charge of the services in All Saints' church, Richmond, on Sunday, August 22.

## PERSONAL AND NEWS NOTES.

The address of the Rev. R. H. Edwards is No. 296 Freemason street, Norfolk, Va.

Bishop Nelson of Atlanta and Mrs. Nelson are spending August at Bayley's Island, Maine.

The Rev. Troy Beatty, rector of Emmanuel church, Athens, Ga., is spending August with his family at Beaufort, N. C.

The Rev. T. S. Childs, D. D., has annaunced his intention to resign All Saints' parish, Chevy Chase, Diocese of Washington.

The Rev. Robert F. Gibson and the Rev. Thomas Bell, with their families, are spending the month of August at Cape May, N. J.

Friends of the Rev. Z. S. Farland, of All Saints' church, Atlanta, sympathize with him in the recent death of his mother, in Virginia.

Charles Manly Busbee, a prominent lawyer and devoted Churchman of the Diocese of North Carolina, died at his home in Raleigh, on August 7.

The Rev. Samuel Edson, formerly rector of Shrewsbury parish, Kent county, Md., Diocese of Easton, should now be addressed at Delphi, Indiana.

A rectory for the Clemens Memorial chapel, a mission of Christ church, Houston, Texas, is about to be built. The Rev. T. J. Windham is minister-in-charge.

The Rev. Evan A. Edwards, rector of Holy Trinity church, Baltimore, has resigned his charge, the resignation not becoming effective until after October 1.

Two handsome windows have been placed in All Saints' cathedral, Milwaukee, forming part of an addition to the sanctuary erected as a memorial to the late Bishop Nicholson of Milwaukee.

The Rev. R. S. Stringfellow, formerly at Rock Springs, Wyoming, will be in residence at Weiser, Idaho, by the second Sunday in September, in charge of St. Luke's church, and should be addressed accordingly.

The Rev. Allan Patterson, a missionary at Green Lake, Washington, and assistant to the Rev. Herbert H. Gowen, of Trinity church, Seattle, died recently, from appendicitis, after a short illness, at the age of 35 years.

The Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, has returned to his home from Aqua Dale, Ala., and should be addressed Anniston, Ala.

The permanent address of the Rev. W. H. Meade, D. D., formerly Chapel Hill, N. C., will hereafter be 827 West Main avenue, Knoxville, Tenn.

The Rev. J. L. Jackson, minister in charge of the Church of the Holy Comforter, Lutherville, Md., has accepted an invitation to become an assistant to the Rev. Dr. Kinsolving, at St. Paul's church, Baltimore. He will enter upon his duties September 1.

The opening service of the new St. Luke's church, Anchorage, Ky., will be held on Sunday, October 10. The corner stone was laid one year ago. The congregation have been without a church of their own for several years, but services have been held in private houses and in a Methodist chapel kindly lent to them.

## Two Years.

"I have two years," said a young woman from the training school to the head of a deaconess instiution, "two years of my very own. Then I expect to be married to a young man who is taking his course in a medical university. Could I do anything for your work in these two years."

"Come and see," said the older woman.

She was a young woman of character, consecration, and culture. She went to work in an institutional church that was taking up some new methods. The young woman had had advantages in the direction of physical culture. If it had been domestic science, kindergarten, or any other practical line, it would have been just as well. But this was her gift, and it was consecrated to God.

She advertised for pupils and formed her classes in the big gymnasium. She taught as if Indian clubs and dumb bell exercises were the whole end and aim of existence, and she won the girls to herself by the charm of her sweet, unselfish personality. Then one group of girls after another demanded a "club," and three or four girls' clubs were organized—social clubs, that met for good times and girlish frolic.

For two years she gave herself untiringly to these girls. Her own room was their constant resort, and she became to them big sister, confidante, and friend.

But this is not all, nor half, the story. Because she herself was earnestly and truly a disciple of Christ, and because she loved Him supremely, and loved these wild and wayward girls "For Jesus' sake," all her work was of necessity His work. It could not have been otherwise. Consciously or unconsciously she was drawing them nearer to Him who was the real inspiration of her life.

"Secular?" Nothing that such a woman would do could be secular, because she herself was God's woman. She had been but a short time in the work when a group of girls came to her and said, "Have you got a Sunday School class? Because if you have we want to come into it." She had no class because she was waiting for just this opportunity. She might have had all of her gymnasium classes in Sunday School if she could have taught so many.

She opened her clubs and even her gymnasium classes with prayer—why not ask the Holy Spirit to help make their bodies strong and beautiful for His indwelling?

It became easy and natural to have litle heart talks with the girls about right living. They loved her. How could they help being led the way she herself was going?

One year passed, and the medical student became impatient of delay, and urged her to become his wife at once and share with him the responsibilities of his last year at college. There was a brief hesitation, but her work had grown very dear, and it seemed but just begun. She and her lover would have their whole lives together; they could wait one year; so she finished her allotted time and then went to her own home in the West.

During those two years she had laid her hand upon the character of at least a hundred girls in the most impressible time of their lives. Many had become Christians; all had received an impulse toward better living.

As for her, did she ever regret the sacrifice, the care, the heartaches, and the burden bearing? This is her own testimony, five years after:

"I have the best husband, the sweetest baby, and the dearest home that any woman could wish for, but I never can forget those precious two years in my mission work. Whatever I might have been able to do for the work, I gained far more than I gave. I never cease to thank God for putting it into my heart to spend them in service for Him, rather than in fancy work, or visiting, or having a good time for myself."

Are there not others who have two, or three, or five years that are "their very own"—if any part of life is really our own—which might be given for service to humanity for love of Christ?—Isabelle Horton.

## The Study of The Scriptures.

Delectable indeed are the meadow and the garden, but far more delectable the study of the divine writings. For there indeed are flowers that fade, but here are thoughts which abide in full bloom; there is the breath of the zephyr, but here the breath of the Spirit; there is the hedge of thorns, but here is the guarding providence of God; there is the song of cicada, but here the melody of the prophets; there is the pleasure which comes from sight, but here the profit which comes from study. The garden is confined to one place, but the Scriptures are in all parts of the world; the garden is subject to the necessities of the seasons, but the Scriptures are rich in foliage, and laden with fruit alike in winter and in summer. Let us then give diligent heed to the study of the Scriptures; for if thou didst this the Scriptures will expel thy despondency, and engender pleasure, extirpate vice, and make virtue take root, and in the tumult of life it will save thee from suffering like those who are tossed by troubled waters. The sea rages, but thou sailest on with calm weather; cable which the trials of life do not tures for thy pilot; for this is the for thou hast the study of the Scrip- break asunder.—Chrysostom.

## Alive and Growing.

One who is not growing is not living. Life is growth; there can be no life without growth. Therefore when growth stops, death sets in. "Is so-and-so still alive?" one man asked of another. "Well, he's still walking around," was the dubious answer. A man can keep on growing long after his body has begun to go back on him; and if he does so, his life, through growth, will always keep the upper hand of death. It may be well for us to ask ourselves, from time to time, whether we are really alive, or just walking around.—Sunday School Times.

### Lo, it is Nigh Thee!

The surprise of life always comes in finding how we have missed the things that have lain nearest us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace.

Upon how many old men has it come with a strange surprise that peace will come to rich and poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey from their treasure, and when at last they stoop to pick it up, lo, it is shining close beside the footprint which they left when they set out to travel in a circle!—Phillips Brooks.

### A Question of Armor.

When the gallant Spanish Cavaliers, the conquerors of the new world, came across the sea and soon after the discovery of what is now Florida, to reduce the newly exploited land to possession, they found it occupied by numerous tribes of native Indians, who disputed the occupancy of the country with them hotly, proving themselves to be very good fighters, withal.

They knew nothing of military discipline or movements, but fought in bands without restraint, each for himself, regardless of any concerted plan of action. Yet they seemed devoid of fear, and possessed a wonderful courage. They were armed mainly with bows and arrows, and so skillfully did they handle them as to quite astonish the Spaniards.

Now the Europeans were equipped with corslets of chain armor to ward off the missiles of their adversaries, but one of the first things which they deemed it advisable to do after meeting with these Indian bowmen was to put to the test the skill of one of them whom they had seized as a captive. Placing a set of their chain armor upon a frame they stood the captive Indian at about a hundred yards distance and directed him to fire at the mark. This he was quite willing to do, exulting in his prowess with the bow, and with his sinewy muscles and remarkable strength, drawing his weapon almost double, he sent arrow after arrow directly through the chain armor of the Spaniards, his missiles coming through at the farther side of the target!

It was now perfectly plain to the Spaniards that if they were to cope with such a foe as this, they must send home for a better class of armor if they expected to avoid death at their hands and come off victorious in their affrays with them. And this they accordingly did.

It is much the same in the case of the young man and woman just entering into the new fields of the Christian life. He should first of all gauge the strength of the enemy, and then ascertain if he is rightly equipped with armor sufficient to enable him to come off victor in the affray.

The Spirit is to be his sword, and the Word of God his coat of mail and buckler. But he must have a care that he is well and carefully girded with the latter, for his antagonist is fierce and strong, and if he is not prepared to meet him, will pierce him through and through. Look well to your armor before you enter the battle of the Christian life, for it is a hard-fought one at best, and you will be sorely tried at many points before at last the victory is won.—R. B. Buckham.

### Pray Constantly.

But can we pray constantly? Will it not divert us from our work? No, it will not. Praying constantly means two things. It means having, in all that we do and say, the prayerful spirit, the sense of God's nearness to us and ours to Him, so that we feel His presence, and act as in His presence. This will help, and not hinder, our work. When we are expecting soon to see dear ones, we are not incapacitated by our expectancy. We work the more eagerly and intensely, but with a light and joyous heart. It is so in Jesus' service. We can live in the prayer-consciousness of His presence whatever our work or pleasure. Whatever cannot be done in this prayer sense of Christ, we may be sure, is an unallowable thing. But, secondly, unceasing prayer means constant actual turning from our task to speak to God. And we can and must do that. We cannot live a whole day through on one single word to God at the day's beginning. We could not work with a friend all day on such terms. Much less can we do so with God. Once and again and again during the day, we must turn definitely to Him for friendship, for counsel, for strength.

### The Miff Tree.

Once upon a time, so a fireside legend runs, a chorus of song birds began to make tuneful the roadside by which they were perched. It was only a post and rail fence that they had chosen as a choir loft, yet so inspiring and melodious was the volume of song which poured forth from their throats that the listener might have imagined himself to have been in one of the suburbs of Paradise, if not within the jasper walls. Yet suddenly, so the story runs, there came a serious marring of the harmony. Not by directly discordant notes, but by the silencing of certain of the songsters' tones. It came to some of them that the warbling of others was clearer, if not sweeter, than their own; and not able to endure the thought of being outclassed by others, they suddenly betook themselves to the "miff tree," which stood near by, sullenly hiding their bills in their plumage instead of continuing to praise their Maker to the best of their ability.

We are glad this is only a folk-lore tale. We have yet to meet the person who has witnessed the exhibition of such a spirit among the feathery tribes. Would that we could say as much of mankind, made in the image of the Creator, redeemed by the priceless blood, refashioned into the same image by the Spirit of love! But who of us has not known those who refuse to serve unless there be a conspicuous recognition of their gifts?

It is said of Michael Angelo that he wore a miner's lamp on the front of his workman's cap that no shadow of himself might fall upon his work. If this precaution was needed in order to obtain the highest efficiency in the chiseling of marble, is it not even more necessary on the part of those who would help fashion immortal souls in the image of the Redeemer that the light of His love shine always with such brightness in the workman's face that no shadow of ourselves fall over and mar the work to which we have given our hearts and lives!—The Christian Union Herald.

### Faith.

Perhaps, if God's existence had been one of those things of which formal proof could be given to the world, the acknowledged fact would have lost its interest. Few men would have cared to verify what no one would dispute. The tendency would have been to rest upon an intellectual assent to the proposition. When it came to the proof, the poor and simple would have been at too great a disadvantage compared with the philosopher. We should have lost all those touching and noble associations which gather round the name of faith, and should have had instead a cold science —common property, and so appropriated by none. As it is, each man has to prove the fact for himself. It is the great adventure, the great romance of every soul—this finding of God. Though so many travellers have crossed the ocean before us, and bear witness of the glorious continent beyond, each soul for itself has to repeat the work of a Columbus, and discover Gor afresh, and this can indeed be done: but intellectual argument is not the sole nor the main means of apprehension. At best it prepares the way. Moral purification is equally necessary. Then spiritual effort, determined, concentrated, renewed in spite of failure —calm and strong prayers in the name of Christ—enable the believer to say, like Jacob after he had wrestled with the angel, "I have seen God face to face, and my life is preserved."—A. J. Mason.

### Finding Friends.

"When I first came to this town to live," said a young married woman, "I met a lady who discussed, analyzed nearly every one I met, rehearsed every one I met, rehearsed everybody's past deeds and character according to her own likes and dislikes and estimates. I was foolish enough to let her words influence me, so that, I must confess, I was prejudiced this way and that; and a crooked and devious path I trod for a time. Eventually I found most of the people more kindly and companionable than she had represented them; some that she had praised most highly I found not wholly trustworthy. Nowadays I do not depend upon a society guide."

It is indeed wisdom's way not to listen too closely to others' gratuitous comments on those you meet as a stranger, but to depend on finding friends everywhere, taking the best for granted. Equally wise and kindly is it, except in extreme cases, to let others go on in the same way, form their own estimates, find their own affinities.—Wellspring.

Do not dethrone God from the providential sovereignty of His own world. Rise above second causes in the deep night of sorrow. Cancel the words accident and fate from the vocabulary of trial. God, your God, is there. If there are perplexing accompaniments they are of His permitting. Pillow your head on this greatest source of composure.—"The Lord reigneth."

# Family Department.

### Is This All?

Sometimes I catch sweet glimpses of His face,
But that is all.
Sometimes He looks on me and seems to smile,
But that is all.
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.

And is this all He meant when thus He spoke,
"Come unto Me?"
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
O, come and see!

O, come and see! O, look, and look again!
All shall be right.
O, taste His love, and see that it is good,
Thou child of night!
O, trust Him, trust Him, in His grace and power;
Then all is bright!

Nay, do not wrong Him by thy heavy thoughts,
But love His love.
Do thou full justice to His tenderness,
His mercy prove.
Take Him for what He is,—O, take Him all,
And look above!
Christ and His love shall be thy blessed all
For evermore!

Christ and his light shall shine on all thy ways
For evermore!
Christ and His peace shall keep thy troubled soul
For evermore!

—Horatius Bonar.

### From the Annals of The Poor.

It was an especially sad home to which the visitor was directed to go. Sad from poverty, sickness and sin.

"What shall I say to this woman who has lived for more than half a century in the midst of churches and Christian people and yet has walked in evil-haunted paths; how shall I speak to her of the end she is fast approaching, that must be eternal death if she does not call upon One mighty to save; what words have I to form so solemn a message?" repeated over and over this visitor as she walked slowly down the alley-way.

"Of myself I can do nothing, I will leave it with Him whom I seek to serve in this matter," she said, within her heart as she approached the house. The poor woman had been very, very ill and near to death. And although restored in a measure she was in that physical condition that the final summons might come at any moment. In her past life she had had little opportunity and no encouragement to reach after the best things. Talk as we will of this golden age of Christian benefits; preach as we may of the Bread of Life being freely left at the door of every starving soul, yet let us not censure those about us for their depravity—those who have never known what it was to have the guarding and the guiding of Christian homes and Christian parentage, let us not condemn until we have examined our own lives in the light of all the opportunities we have had. Then and only then will we have "the charity that knoweth."

She of whom we speak had for years her highest social pleasures in the neighborhood gossip. Her home joys lay in gathering her unkempt children about her, being assured that they had enough to eat, and approving in her loud laughter their coarse play. So far as aflection was concerned she had a heart of gold. She had a natural inclination to be tender toward every living thing. But heredity had endowed her with a vacillating will and low moral ideals. This was the foundation the evil one found ready laid upon which to build, ever watchful of his opportunity. Though her own moral standard was low she yet grieved intensely over the lapses of her children into wrong paths; perhaps most of all grieving for the pain they suffered as the result of wrong doing, than for the sin itself. And this was the mistress of the home of distress which the visitor entered wondering what message she had to give. Her perplexity was immediately forgotten as she looked upon the wreck of a once strong woman and met the eyes, of old glinting with unholy mirth, now full of unutterable questioning. Her own heart overflowed with pity.

"I am so glad to see you," the weak voice moaned as she reached out her hand eagerly. "I have been wanting to see you so much. Did you know I was so sick?" The restless eyes steadied themselves upon those of the visitor and abashed her; for she knew full well her duty had been long delayed in regard to this matter.

"I should have been here before," she answered penitently. "I did not know you were so sick. I am sorry.

"O well, I am glad you came at last, I want you to help me. I have been very near death, I have not lived right. Will you help me find God, show me the way?"

"I will do what I can, and our Heavenly Father will guide us," said the visitor lifting her heart in prayer.

"I have not lived right," continued the moaning voice, "and now my head is all in a muddle, I cannot think; will you help me?"

"Yes, I will do what I can. I think being so very ill would help to make you have troubled thoughts. We will see what we can do to smooth things out," said the visitor gently touching the grey head.

"Show me the way," she repeated.

"There is One who has said to us, 'I will guide you into all truth,' and He will help us now. Do not fear."

And so after a time there was a breaking away of the clouds of ignorance and sin; there was a looking upward for the hope that no man can give; and finally an utter consecration of soul and body. And was that the whole? Ask the visitor and she will tell you how this new-born soul reached out after others, sending for neighbors and friends to have these also taught concerning the love of Christ.

For a time she rallied from her physical weakness, but after a few months grow gradually weaker while her faith grew brighter and surer, and with an increasing desire that others should know all the joys of salvation. Expressions such as these frequently fell from her lips, when the visitor happened in—"O I'm so glad to see you just now. Poor Kate is here to-day and she has had so much trouble; you might read the fourteenth chapter of John to us and tell us how Christ happened to say such wonderful things." Or, "Call the boys in and read the third chapter of John and explain it to them, won't you, please?"

One day she made a proposal to the visitor—"I've been thinking I would ask you if you would mind coming here just for one hour every Sabbath afternoon and we will gather in the neighbors and little children off the street and teach them about the love of Christ. Would you mind?" And so this heart of love reached out until she had gathered about her each Sabbath afternoon an eager band listening to the story of divine love and salvation.

"I never in all my life was as happy as I have been these Sabbath hours when we are all sitting here learning our steps to the home above. Maybe we will learn enough while here, so that we may all get together up there and sit around the other Teacher and learn first hand. Won't that be fine?" and how happily she would smile over the prospect.

One day the visitor sat with the invalid who was growing weakeer and suffering much. It was a cold dreary day without, and the prospect of the ordinary life was not bright at this time for the poor woman. She turned her eyes full of pain toward her friend and said in a low tone:

"I hope it is not wrong, but I would be glad to go home now only for one thing."

"It is not wrong to wish to be with Christ, but what holds you back?" asked the other.

"My family," she answered, with a sob in her voice. "If I could only see them all on the way."

"Do not despair of gathering them together again; two are already on the road that leads to life. The others we will plead for."

"It would be so much easier if I did not know that my own past life is part to blame for their going wrong. O the wasted years!" she moaned.

"We will give it all to God to keep, remembering He is altogether love."

A few days later and she was with the King. And when we remember that through the effort of this frail, uneducated woman, without Christian training and opportunities four adults were brought to Christ and many little children taught the way everlasting, all within a few months, we ask in deep humility, "What are we doing, we with our greater gifts and wider opportunities?"—Margaret R. Radcliffe in Christian Observer.

### The Home and the Church.

Mrs. Browning says somewhere in Aurora Leigh that men learn their creeds as they do their alphabets, "by iteration." Without question or reason the Hindu child pours its drops of oil upon the shapeless stone worshipped by its mother, and little Margherita kisses the bronze toe of Saint Peter as she sees her mother do. But to root deep in a child's heart a faith that shall withstand the storms and defy the floods and survive the droughts sure to come, something more effective than mere repetition is needed. And that something family life supplies. No Bible is so precious as "my mother's Bible." No God is so near in times of trouble as "my father's God." Parents who would have their children love the Saviour must lead them themselves to the foot of the cross. It is religion in the home which makes the word effective in the sanctuary. The home and the church mutually support one another, and he who digs at the foundation of either to destroy it, if he shall succeed in his endeavor, will involve both in a common overthrow. —The Interior.

### Between the Days.

Between the days, the weary days,
He drops the darkness and the dew;
Over tired eyes His hands He lays,
And strength and hope and life renews.
Thank God for rest between the days!

Else who could bear the battle stress,
Or who withstand the tempest's shock,
Who tread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches and the plain
Stretches before us, parched with the heat:
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe our aching feet!

For He remembereth our frame!
Even for this I render praise,
O, tender Master, slow to blame
The falterer on life's stormy ways,
Abide with us—between the days!

—The British Weekly.

### The Reward of Faith.

Lame from his birth, he was carried and laid daily at "the gate of the temple which is called Beautiful," to beg of the passers by. They had to do something with him. For he was poor; and helpless; and a beggar; a great burden to the community; a greater burden to his friends; and the greatest burden to himself. And he had been a burden ever since the hour he was born.

But helplessness and poverty are not burdensome—to Love. This cripple-beggar came into the world a living, daily, hourly joy. His very weakness and dependence made him dear—oh, so dear. How dear, only a mother can know. When they laid him in his mother's arms, a tiny bundle of helplessness, warm and soft and sweet, snuggling with feeble strength into her arms, how she smiled to hear him cry! With her own weak arms, how closely she drew him into her caresses, held him close to her warm breast, and smiled again and thanked God, and wept for love and joy as he fell asleep at the dear fount of life. Her baby boy! He was helpless, and naked, and penniless, and had to be held, and carried, and fed and clothed. But he wasn't a burden. No more than a strong, rich, able-bodied man of forty-five years is a burden to God. He may be just as poor and helpless and weak—he may be blind, in addition—but he isn't a burden to the Heavenly Father. No one is a burden to Almighty Love.

The baby grew. And one day the mother, stooping to the floor with the little burdenless burden in her arms, stood him on his feet, and cooed in mother fashion to her nestling dove that it was time for him to learn to walk. But the weak little legs doubled under his tiny weight. He cohld not stand. It was so much sweeter to be picked up and carried. "He is too little," cooed the mother, and picked him up and carried him on her heart as before. Then one other day she tried again. And again she said, "My baby is too little; he musn't try to walk yet." And another day, and yet another time, she tried. Until at last, one bitter day, she tried just once more. And then she laid him on his little bed, and bowed her white, frightened face upon him, and tried to pray. But the broken heart could only sob—for it knew at last the truth it had feared. The sweetness of the gift of God had turned to wormwood. Her soul cried out for help and sympathy—for pity and love. Nay, it cried out in rebellion. Why had God forgotten her baby, after he had given the little son to her? How could he forget her little one—how could he? How could he?

Ah, but God never forgets. When we can't walk, he stoops down, lifts us up into the Everlasting Arms, and carries us. I've seen him carrying men fifty and seventy and ninety years old. This man—forty years they carried him in their arms—friends whom God made tender-hearted and strong-armed with love. Through childhood, and youth, and young manhood, and into middle life. He didn't want to be carried, now that he was a man. He wanted to walk, to work, to grow weary; to see his hands callous, to feel his back ache with a burden; to eat bitter bread in the salt sweat of his face, to toil early and late to feed other helpless mouths; he wanted some one to be dependent upon him. And he wanted to die. God knows how many times he prayed for death. But God, sitting beside him there at the Beautiful Gate, was warding death away from him. For he was keeping him for strength, and life, and joy. And when the day came that the man had faith in the Name of Jesus Christ, all these things came to him as the sunrise comes to the longest night.

When they carried this man out of the house in the morning, where could they carry him? What was there for the poor and the helpless, the blind and the wretched; the weak and the sinful? There was the street, the highway, among the dogs and the vermin. In the storm, and the cold. And there were prisons—thousands of them. And dungeons; dark and cold and loathsome, for the unfortunates. And there were gallows, scaffolds, torture chambers; stakes, and fagots, for the burning of men and women and little children. Where could they carry this afflicted man? Where was there any place for the wretched, the unfortunate, the suffering?

In all this world of wealth and beauty there was but one place for him. The "Gate Beautiful." Where was that? There was but one in all the world of wisdom and statecraft and strength and compassion. That was at the house of God, opening inward into the church,—"My Father's House," Jesus loved to call it. And when they laid the cripple there, they laid him at the feet of Jesus. And all the long-deferred joy and sweetness and strength of his life came to him there. And from that day the world—the world that tolerates the Church, the world that despises it, the world that hates it, the world that persecuted it—learned to bring its poor and helpless and suffering to the doors of the Church. The only place in the world for hunger and neglect, for sorrow and sin, for heart-ache and love-hunger, for weariness and despair. "I am the door," said Jesus. That is the Gate which is called Beautiful.—Robert J. Burdette, D. D., in S. S. Times.

---

When John Quincy Adams was eighty years old he met a friend on the streets of Boston who said, "Good morning! and how is John Quincy Adams to-day?" "Thank you," was the reply, "John Quincy Adams is well sir, quite well, I thank you; but the house in which he lives at present is becoming dilapidated, is tottering upon its foundations; time and seasons have nearly destroyed it, its roof is pretty well worn out, its walls are shattered, it trembles with every wind; the old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out soon, but he himself is quite well sir, quite well."

### Guest Chambers.

The modern apartment house has almost eliminated the guest chamber, but hearts are larger than houses. We must look to it lest these become self-limiting in the practice of the grace of hospitality. Dr. Jowett thus puts it: "May my heart be like a house with many mansions, with room for the entertainment of my brethren!" If we find our hearts rather cramped for such room, we would better begin the enlargement at once by building a prophet's chamber upon the wall, placing therein "a bed, a stool and a candlestick" for the wayfarers that go by, though they pass that way but once.

Life's thoroughfares are crowded with people. How can we entertain everybody? How can one heart be interested in multitudes who throng and press and touch our clothes, and surge past our doors? Can we provide friendship's "bite and sup" for such hordes? If we should ask their names we could not remember them all.

The impossible is not demanded, but the difficult may be. It may be hard to invite in those who come into casual contact with us, those whom we meet in business or when upon pleasure bent, those who make a passing appeal to our sympathy. But if the guest chambers in the heart are ready, and the very air laden with the remembered "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," it will be possible to entertain many. There are some who naturally rejoice in meeting their kind, and there are others who shrink from sharing themselves with the many; but the hospitality of the heart can be cultivated and it has abundant recompense in the exercise.

There was a certain Daughter of the King who has left behind her in the city where she dwelt a radiant memory cherished by a multitude almost countless. It was said that she knew every one and saluted all who passed her upon the street. She was fond of journeying and of meeting new faces, saying once: I love people. They are all interesting and always interesting."

If it is true that "we are a part of all whom we have met," this Lady Greatheart had always met delightful persons, though she labored much among the lowliest. The guest chambers to which she cordially invited them, simply because they were neighbor-people and therefore appealed to her, were so pure and sweet that none could bear to leave anything unseemly there.

"Where is the guest chamber?" asks our Lord.—Julia H. Johnston in The Interior.

---

There are many things besides death to prevent our coming to Christ if we do not come now. To-morrow the call may seem less urgent. Other things entering in may deaden it, or the grieved Spirit may withdraw, and cease to give you the inclination to hear. So you may drift on further and further until the haven of safety is lost to view. Then the current may be so strong that you cannot turn the helm, and when the storm of mortal illness at last comes you may find yourself too weak mentally and physically to heed the call, much less to answer it. Do not risk it. Come now, and though your sins be red like crimson they shall be white as wool.—Frances Ridley Havergal.

### Mercy.

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power;
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings,
But mercy is above this sceptered sway—
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this—
That in the course of justice, none of us
Should see salvation: we do pray for mercy,
And that same prayer should teach us all to do
The deeds of mercy.

### A Woman's Hand.

It was in a crowded Broadway street car. A young girl entered, looking as fresh as June roses, and as sweet as violets.

Some gallant gentleman (most likely a Southerner, judging from his looks and courtesy in big, busy New York) rose to offer her a seat, and she took it without so much as a nod of her curly head or a muttered "thank you." But she was very pretty, and so, perhaps he forgave her the lack of courtesy.

After a while she pulled off her long, Suede gloves, and disclosed a fair, white hand, small and faultless shaped, with pink finger tips and delicate, white crescents at the base of the well manicured nails.

"What a beautiful hand!" murmured a little pale, work-worn woman under her breath. And so thought every one else near her in the car. The girl looked placidly on, and took all the admiration as a matter of course.

"A beautiful hand, truly!" the writer thought, "so dimpled and dainty and small a pretty hand to look at," —but instinctively the thought grew uppermost: "Would it be the hand to rely upon—a hand to lead? And whither?" And, looking, one could not but think what power might lie in that pretty hand.

Would it be the hand to soothe the brow of pain, the hand strong and faithful in friendship and trials, the hand to lift the burden from the weary, the hand to lead others from the ways of danger into the paths of "pleasantness and peace?"

Would that fair, white hand ever hold the wine cup, as other fair hands have, to lips too weak to refuse—the rosy, death-laden cup, that leads men from the fair, strong heights of manhood into ruin and sorrow and sin? And would that hand have the power to stem the course its work had opened? Ah, who could tell!

Oh, the hands of woman! Hands that God has trusted with so much! Surely it should never be their office to lead His children far from Him; never their work to blot out the face of the Creator with a touch. Some old poet has beautifully said that God has given to woman a power next to His own; that the tenderest gifts of His love are entrusted to her alone; and in this grand work that He has given her, and the gifts that He has made her own, it is well for her to remember always the power that lies in the palm of her small, white hand.—Veni M'Donald Porges in Christian Observer.

### "Sometimes Words Wound More Than Swords."

Remember this proverb when you feel inclined to say anything which is likely to wound another's feelings. It is so tempting to make a joke or tell a "good story" that will raise a smile at another's mistakes or ignorance, but it is not what you would like done by yourself. I often think that it is a grievous pity that people don't take more pains to say a few kind words seeing how they warm and cheer a heart.

And more dreadful than the omission to speak kindly is the habit of saying cutting things because it seems smart and clever to point out another's weaknesses. When you say a cruel or sharp thing and wound some one worse than if you did him a bodily injury, do you ever stop to remember that you too have little peculiarities and failings—no one is altogether exempt from them —and that the folk who listened so readily to your unkind remarks will be quite as ready to sneer over your little failings and tell this and that about you? "Those who live in glass houses should not throw stones," and as regards failings, we all live in glass houses, and if we throw stones of ridicule on others we may be very sure some stones will reach us in return. How easy it is to make some one, who is perhaps too thin-skinned, feel thoroughly uncomfortable, and perhaps give up trying something in which he was interested, by a few careless words of ridicule forgotten by the speaker as soon as spoken, but leaving a hurt that may discourage a weaker brother or sister for life.—Young Churchman.

### Lord, Thy Patience.

I was staying with Canon Wilberforce at Southampton. There were some others with us; and in the evening, as the shadows were falling, and before the lamps were lit, we gathered round the fire and began to tell our experiences. Lord Radstock commenced with his, and I followed. I had just learned to give myself only to Christ, and to guard against anything that was not in keeping with that, and I was talking about it. But an old clergyman got up and said he was very much surprised that Mr. Meyer had not got further than that. I, in turn, was surprised.

First asking Canon Wilberforce if he would go on, he proceeded: "I used to be a man of very irascible temper. I had something to do with children; and if one thing tried me more than another, it was to have to talk to children who would not listen. One afternoon, in the midst of my infant school, the children were specially trying, and I was on the point of losing my temper with the whole lot of them. I resisted all I could; and then I was led somehow to turn to Christ and say, 'Lord, thy patience,' and, instantly, I was not only delivered from the impatience, but a most delightful feeling of patience filled my soul. I could have stood the whole afternoon with ten times the number of children making ten times the amount of noise. That was the beginning of a new life to me. I learned not only to resist sin, but to take from Jesus the opposite grace."

I was very much impressed; and I remember next morning, when I came downstairs, Canon Wilberforce said, "I never had thought of that before—to take our failures as arguments for getting more of Christ's power."—Rev. F. B. Meyer.

### The Story of Khaki.

Khaki, the olive-colored canvas cloth worn by soldiers in hot climates, owes its present use to a fortunate accident, as is the case with many inventions. This cotton stuff has been worn in India by British troops for many years. Its tint was a greenish brown, but it always faded when it was washed with soap.

A business man from Manchester, while traveling in India, chanced to enter into conversation with an English officer, who remarked carelessly that the first manufacturer who could produce a cotton drill that would not fade would make his fortune.

The young Englishman never forgot this hint. He came home, found a skilful dyer, and with him began the search for an olive dye which, when used on cotton cloth, would not yield to soap or soda. They spent years in these experiments, all of which proved fruitless.

One day they found among several scraps of dyed cloth one which retained its color under the most severe tests. The puzzling fact was that it had been cut from the same piece of cloth and subjected to the same process as the other scraps, all of which faded. The two experimenters were greatly perplexed, and for months tried in vain to solve the riddle. The one little fragment of khaki was the only one which kept its color against all attacks.

By chance, one day, they found that the dye in which this scrap had been dipped had remained for a time in a metal dish of a peculiar kind. The secret was found. The metal of the dish, in combination with the chemicals of the dye, had furnished the one thing needful. They tried the experiment with other pieces. The dye held, and their fortunes were made.—Chicago Record-Herald.

### Grow Young as You Grow Old.

Next to air and food in the human economy, comes exercise. We may have plenty of fresh air, and a proper allowance of the right kind of food, and yet, without helpful daily exercise, these will not avail to keep the body in good condition. In answer to the question, "Why do we grow old?" a French writer gives these reasons: "We do not get enough physical exercise in the open air, we are poisoned by microbes which the phagocytes have not succeeded in destroying; and we are depressed by fear of death." Of the three reasons it will be noted that he gives the place of first importance to lack of exercise. There is nothing else which can take the place of physical activity as a preserver of youth and energy. "Grow younger as you grow old by cultivating a moderate love of good, healthful, honest sport," is sound advice. Walking, running, jumping, rowing, playing golf, tennis, or croquet, or any other mild form of exercise in the open air, keeps the muscles supple and prevents the joints from stiffening, fills the lungs with life-giving oxygen, and keeps the blood from becoming sluggish or the liver torpid. In short, it is exercise that keeps the body in tune and "up to concert pitch," just as exercise keeps the voice or a musical instrument in perfect tone.—"Success."

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient, but who provides wisely that he shall not be wanting in the best property of all—friends?"—Emerson.

# Children's Department.

## The Weaver.

All night the lady spider spun
Her silver tapestry upon
A loom that reached from edge to edge
Of rose-bush branch and window-ledge—
A wooden wall, a curtain green,
With the fine fabric hung between.
All night unceasingly she toiled
While thread on silky thread uncoiled,
And, barred and ringed and woven through,
The dainty wonder-pattern grew.
Now and again a wind breathed by
And shook the sheer strands fitfully;
Once in the dark a blundering moth
Was tangled in the fragile cloth,
But a good firefly held his light
Till she could set the trouble right:
A thread respun, a mended rent,
And on the happy weaving went.
Near dawn, a rose-cup overflowed
And all the texture thickly sewed
With gems of dew. Then, as the last
Soft line was being tethered fast,
Up rode the sun—and lo, the thing
Of the small toiler's fashioning
Was shimmering silver, golden-flecked,
Shot with rare colors, diamond-decked;
Delicate, perfect, filmy-fair,
Fit for a fairy queen to wear!

Ah me, with never warning cried,
Sudden the noiseless blinds flew wide
And on the shaken rose-bush flew
A fluttering broken thread or two!
The lady spider scurried out
Safe from the ruins—put to rout,
Defeated, overthrown, in vain:
At dark she will begin again.
Already she has chosen the site;
A wondrous web she'll weave to-night—
A mesh of lacy gossamer
Hung with the finest skill of her
Lovingly, on another loom—
The window of another room!

—Nancy Byrd Turner in Youth's Companion.

## Elsie's Dollar.

No one had told Elsie that she must earn a dollar for the October missionary offering. That was a vacation plan of her own.

Elsie was one of the children who helped dress the Christmas doll for little Shimoon in Turkey. Ever since that time the child had been interested, not so much in missions, but in one particular orphanage where the missionaries cared for little girls like herself.

There was a time when Elsie went to the meetings of the children's Mission Band in the village, because other children did so and because the president expected every Sunday-school child to have some part in the programs. Elsie was only five when she sang "You in your small corner and I in mine," for a missionary entertainment. Until she heard of little Shimoon, Elsie always thought of the Mission Band meetings merely as social affairs which little girls attended in their prettiest dresses and where they had pleasant times.

When a missionary came straight from Turkey and told the children of Elsie's Mission Band about little Shimoon and her orphan playmates so far away, the child realized that missionary societies existed for some other reason than she had supposed. She straightway felt a new interest in the contribution box. Some one had always given Elsie money for the collection, which she had accepted as part of the regular program. One day she amused her father by telling him that she felt ashamed to put only a dime in the contribution box.

"Isn't that enough for one little country girl?" father suggested.

"It isn't enough for one little Turkey girl," Elsie objected. "Now I'll tell you all about how the missionaries take care of the orphans and what they teach them. You see, Daddy, the little girls are just like us; I know because I saw their pictures. That makes a good deal of difference. They are real little girls and nobody loves them but the missionaries, and the missionaries have to have money to buy clothes for them so they can go to our Christian schools and learn the kind of things they ought to know. Now Daddy, I'll tell you about little Shimoon and you must remember that she's only one."

By the time Elsie finished her missionary lecture, father exchanged the dime for a quarter; and ever after Elsie received the same amount for her contribution toward the Mission Band funds.

It was afternoon of the last meeting of the Mission Band before the summer vacation, when Elsie determined to earn a dollar for the October offering. This offering was to be sent directly to the orphanage in Turkey, and the orphanage needed money. It was even possible that little Shimoon might have to be sent back to unkind relatives who lived in mountain fastnesses and made a business of fighting.

"Children," the president said just before the Mission Band adjourned that afternoon, "how many of you will promise to remember the little orphans in Turkey this summer, who need your help? When your aunties and your uncles, your fathers, mothers and big sisters give you money this vacation, won't you divide it with the little orphans? Won't you think before you spend all your money for candy and trifles? Won't you think of these little girls who might never know the Bible and what it teaches, if it were not for the missionaries? All who will do so, please stand."

Even little boys who were not supposed to think so seriously about the missionaries as their sisters, even the boys arose instantly.

"Let us hope," concluded the president, "that our October offering will be a generous one."

At first it seemed to Elsie that she would have no trouble in accumulating that dollar. Before the second week of summer vacation was ended, she earned fifty-four cents picking strawberries for a fruit farmer, one of their neighbors. Then mother offered ten cents a week for dusting. Elsie promised to dust thoroughly and never to slight the work.

One day, a member of the "Whatsoever Club," who was in Elsie's geography class in school, came to the house and told Elsie that Grandma Dalton, who lived at the Four Corners, had broken her glasses.

"Why, what will she do?" exclaimed Elsie, who knew that Grandma Dalton was an invalid from hip disease, and that she lived with a widowed daughter. "They are so poor and have so many little children to take care of, they can't get any new glasses and Grandma Dalton can't see to read or sew or do anything without them. She called her glasses her eyes."

"Don't you worry," interrupted Elsie's caller, "I'd like to know the use of a 'whatsoever Club' if we can't collect five dollars to buy her new glasses?"

"That's a fact," exclaimed Elsie. "I don't belong, but I'll give you fifty cents. I'm earning a dollar for the missionaries, but there's plenty of time before October."

When blackberries were ripe, Elsie obtained seventy cents by selling twenty quarts to her mother. One afternoon before dusting pay-day, when Elsie expected to have five cents more than a dollar, Beatrice Cady's big sister read a paragraph in the daily paper that resulted in a picnic in the woods the following day. The flower mission requested wild flowers for the children's hospital; therefore Miss Ruth Cady gathered ten little country girls into a cart and took them to the woods for wild flowers. It was a delightful picnic from early morning until late afternoon.

Then came the question of paying express charges. "I'll tell you how we'll manage it, girls," suggested Miss Ruth Cady. "You may each give what you can without troubling your fathers and mothers, and I will contribute the rest. I didn't suppose we would find half so many flowers."

Beatrice and Elsie were particular friends and that is how it happened that Elsie learned that in order to make up the charges on the boxes of flowers, the big sister had to give up buying a new hat.

"Ruth says she's willing, though," Beatrice concluded, because only think of the little sick children in the hospital who will be so happy on account of those wild flowers."

Elsie straightway remembered that she could spare sixty cents more of missionary money.

"Take it, Beatrice," she insisted, "it's a long time before October."

In August Uncle Peter arrived to stay two months in the country. He was suffering from rheumatism and hoped to get well on the farm. At first Elsie was delighted to have Uncle Peter come for such a long visit; but when he began teasing her about what he called her "missionary enterprise" and finally said disagreeable things about all foreign missionaries, she was often uncomfortable. If Uncle Peter had been well, Elsie would have kept away from him as much as possible. Perhaps rheumatism made him cross as well as lame. With this thought in mind the little girl waited upon her uncle and patiently answered all his troublesome questions.

It is a strange thing, but Elsie couldn't seem to hold on to money. Again and again she had almost a dollar in her possession and then let it slip through her fingers. There was always somebody or something demanding a bit of help from Elsie. Once it was cough drops for little Sammy Perkins. Another time it was shoe strings for Tommy Prior who wouldn't go to Sunday School in his old shoes until Elsie polished them with her own blacking and bought shoe strings to replace white cord which laced them together.

Meantime all the neighbors became interested in little Shimoon and the Turkish orphanage. Uncle Peter declared that since he was a boy in his mother's home, he hadn't felt so well informed regarding the needs of foreign missionaries as that summer.

One day in late September Uncle Peter had teased Elsie about squandering foreign missionary funds in charitable work at home, until the little girl broke down and cried.

"Now never mind," comforted Elsie's mother, "you shall have the dollar, dear, because I will give it to you."

"But don't you see," sobbed Elsie, "I wanted it to be my own dollar that I earned myself. It's queer how rich folks, like Uncle Peter, do act. Now,

mamma, do you suppose if Uncle Peter had been in my place last Sunday and found out that the reason old Auntie Prior was sick and hadn't been out of her house for a week, was because her tea was gone, and she was waiting until her next month's money came before she could buy more; do you suppose he could have known that and kept his Turkey dollar when he could have bought her a pound of tea? I knew it was almost October and that my time was gone, but what could I do? What would Uncle Peter have done?"

"Now, don't cry any more, Elsie," replied her mother. "Uncle Peter would have done exactly as you did. You have no idea how generous he is with his money among the poor of his own city. He never has given a cent toward Foreign Missions, though, that I know of, and I suppose that is why he seems so heartless. But don't you mind what he says. You shall have your dollar, and Elsie, dear, several other little girls are to have dollars instead of dimes for the October offering, just because you have interested their mothers in little Shimoon. Your efforts haven't been wasted."

Two days later, Uncle Peter returned to the city. On leaving, he presented Elsie with a bulky envelope. "This," said he, "is for you to present without opening, to your Mission Band. It's your dollar, child, to go to Turkey; a dollar you honestly earned."

"A dollar I earned," exclaimed Elsie, a joyous smile lighting her face. "I didn't know I was earning a dollar that I didn't know about, and isn't it rather thick? What else is in the envelope?"

"Papers, child, to keep the dollar from getting lost, and a little note of explanation."

When that mysterious envelope was opened in the Mission Band, Elsie's dollar developed into five ten dollar bills.

"The enclosed," Uncle Peter had written in the note, "is salary due one home missionary for services rendered this summer. Paid gladly by one who doesn't believe in Foreign Missions."

To this day Elsie can't understand why Uncle Peter sent that fifty dollars to the orphanage in Turkey; nor why he wrote her afterward that failure sometimes spells success in letters of gold.—Frances Margaret Fox, in Christian Observer.

### Good Morning.

Good morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile.
They told me you were coming,
So I waited on a while.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer.
I heard you were out calling,
So I waited for you here.
Someway I keep forgetting
I have to toil and spin
When you are my companions;
Won't you
walk
right
in?

### Why Father's Dinner Was Late.

"Now, be careful," cautioned mother as she handed Clara and Fritz a basket covered with a dainty napkin. "Don't cross the tracks in front of a train or an engine."

Father was very busy that day at the factory trying to finish some doors for a new house, and he had asked mother to send his dinner down by the children.

Clara and Fritz promised to be careful, and they went down the street playing "The Boat Came Loaded With —.' They were as far as "H," when they came to the tracks.

"The boat came loaded with apples, apes, bears, bugs—"

"Stop," Clara cried suddenly, and she pulled back on her side of the basket. "You are forgetting what mother said. Don't cross the tracks in front of an engine or a train," she reminded him.

Fritz looked up quickly, and sure enough, there was a monster engine. "Let's sit on the edge of the walk and wait until it goes away," he suggested.

The game went on to the end, but the engine stayed.

"I hope father's coffee won't get cold," said Clara anxiously, as they started a new game.

They did not know that father had looked out of the hop door twice to see if they were coming. The third time he stepped out on the walk, and he caught sight of a familiar straw hat and some short brown curls. He looked again to make sure, and then he started in the direction of the hat and the curls.

"Why don't you come on with my dinner?" he asked when he was within calling distance. There was annoyance in the tone, for he thought the children had just stopped to play.

The children started in surprise. "Mother said not to cross in front of an engine," and Clara pointed to the one on the track. "We are waiting for it to go on."

Then father laughed and laughed, while the children looked at him in astonishment. "That engine won't run over you," he said, wiping his eyes. "There is no fire in it, and nobody to run it. That kind of an engine is called a 'dead' engine. I guess I would have starved if you had waited until it moved on." He lifted Clara and Fritz up to look at the "dead" engine, and they laughed, too.

Father laughed again that evening as he told mother, "I waited two hours for my dinner,' he finished.

"The children did just as they were told, anyway, and that was the important thing," said mother.—Sarah N. McCreery, in S. S. Times.

### An Original Fable.

As life wears on, one often fails to see the benefits which are the outcome of present drudgery. This fable shows that labor, though sometimes weary and monotonous, has its ultimate reward.

"Put the young horse in plough," said the farmer; and very much pleased he was to be in a team with Dobbin and the gray mare. It was a long field, and gaily he walked across it, his nose upon Dobbin's haunches, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" said the young horse, rather surprised; but Dobbin had gone to sleep, for he could plough as well asleep as awake.

"What are we going back for?" he asked, turning round to the old gray mare.

"Keep on," said the gray mare, "or we shall never get to the bottom, and you'll have the whip at your heels."

"Very odd indeed," said the young horse, who thought he had had enough of it, and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, again turned, and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and fell asleep again, as he began to calculate how long it would take to plough it.

"How long will this go on?" he asked, turning to the gray mare.

"Keep up, I tell you," she said, "or you'll have me on your heels."

When the top came, and another turn, and the bottom, and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continually.

"Well," he said, when the gears were taken off, "if this is your ploughing, I hope I shall have no more of it." But his hopes were vain; for many days he ploughed, till he got—not reconciled to it—but tired of complaining of the weary, monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats, "I say, Dobbon, this is better than ploughing; do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It's enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious!" said the young horse.

"Then please to remember, if there were no ploughing, there would be no oats."—Our Dumb Animals.

### The Queen and the Umbrella.

When Queen Victoria was a middle aged woman she took great pleasure in wandering incog through the streets of the village of Windsor. On one such occasion during a shower she stepped into a peasant's cottage and asked the loan of an umbrella. The peasant woman looked at the Queen doubtfully; at last she said: "I have two umbrellas, one an old shabby one, and my Sunday umbrella. I shall give you the shabby one, for I never expect to see it again." The next day a messenger wearing the royal livery brought back the shabby umbrella, with a handsome present in money.

The peasant woman was appalled. "O, sir, who was it borrowed my umbrella?"

"Madam, it was your Queen."

"O my Queen, my Queen, would to God I had known you, I would so gladly have given you my best."

Her wailings were all in vain; she never again had an opportunity to do a personal favor to her Queen.

Possibly in this call your King passes by, do not fail yourself.

In (THE) UNION there is STRENGTH

Capital, $200,000
Surplus, $400,000
Deposits, $1,500,000

# UNION BANK

*Don't Be a Drudge All Your Life, Save Something.*

When old age overtakes you, then the necessity of saving something strikes home. What's more pitiful than a bent form and an empty purse? Think, realize what it means to be dependent in life's declining years. Think, how easily this condition may be remedied. Start on the right road to-day. We pay 3% interest, compounded semi-annually, on all SAVINGS ACCOUNTS.

3%

**The Oldest, Strongest and Safest Savings Bank in the South**

UNION BANK OF RICHMOND,
1107 E. Main St., RICHMOND, VA.

Write us at once about our method of "BANKING BY MAIL."—Mention this paper.

## Thoughts for the Thoughtful.

Nay, never falter; no great deed is done
By falterers, who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wins
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero. Say we fail!
We feed the high traditions of the world,
And leave our spirit in our children's breasts.
—George Eliot.

The waste of time sows the weeds of eternity.

Admonish your friends privately, but praise them openly.—P. Syrus.

Some friends shine out like stars in winter nights,
And make the very darkness beautiful.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

Strength received in Gethsemane's prayer-hour will enable us to endure Calvary.—Rev. Ed. Davidson.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whately.

The rights of a wrong business receive careful exploitation at the hands of him who is the recipient of its revenues.

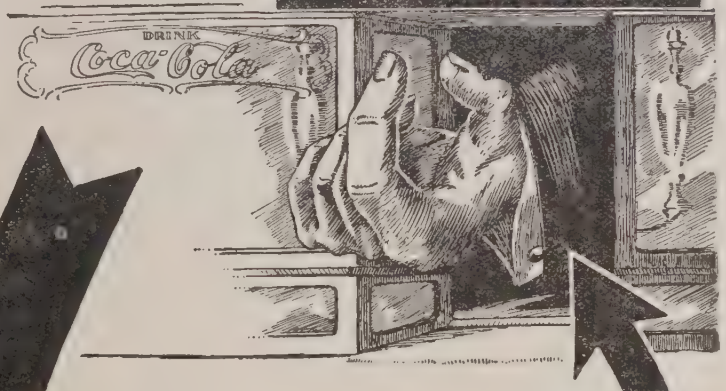
There are doors which the key of thought will not unlock. But Faith finds a way by which doors barred to speculation will swing wide open.

'Tis easy to resign a toilsome place,
But not to manage leisure with a grace.
Absence of occupation is not rest;
A mind quite vacant is a mind distressed. —William Cowper.

A nod of approval or a hearty shake of the hand—those little things that in some mysterious way make the pilot wheel of life spin more easily and give the hands of our souls a firmer grip on the spoke. We may scoff at them in our moments of arrogant independence, but they do not come often enough in the lives of most of us to ever lose their first novelty of power.—Balance of Power.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

SODA FOUNTAIN




## Come In!!!

**Hot?** Come in and get a glass of Coca-Cola—it is cooling and refreshing.

**Tired?** Come in and get a glass of Coca-Cola—it relieves fatigue.

**Thirsty?** Come in and get a glass of Coca-Cola—it quenches the thirst.

DRINK Coca-Cola

Whenever you're bodily fagged or brain weary or just want a delicious, wholesome, thirst-quenching beverage.

GET THE GENUINE

**5c Everywhere**

Whenever you see an Arrow think of Coca-Cola.

### The Tea Party.

I want you to come to my party.
It won't be a very big affair,
'Cause just me, my dolls and Rover
Are all there's goin' to be there.

It's out in the yard over yonder,
Under the big elm tree,
And there will be cake and strawberries,
Bread, butter and "make believe" tea.

The dollies, of course, can't eat
But we'll have to play with them like they do,
And Rover doesn't like strawberries,
So that'll leave them all for me and you.

See what a long dress I'm wearing!
It's an old one of sister's I found.
I feel so nice and "grandfolksy,"
With a skirt trailing 'round on the ground!

And I've done up my hair, too.
Don't you think it looks nice that way?
I don't look like your baby,
I know that's what you'll say.

But you see till after my party
I'll play like I'm grown like you,
But I'll be your own little girl again
As soon as the party is through.

Then I'll climb up in your lap
And be real quiet, you know,
And forget I'm a "play tend" lady
While you tell me a story or so.

### The Three Maxims.

A man had a beautiful garden, and he was in the habit of rising early in the morning to watch the flowers grow and the buds blossom and the birds swinging in the boughs. One day he noticed that some flower-beds were damaged, and each day the rose-bushes would be mutilated. He therefore determined to lie in wait for the marauder, and to punish him on the spot. He hid himself behind a hedge and saw a little bird, no larger than a sparrow, pick at the leaves of the flowers until the petals fell off one by one. He hopped from one flower to the other, until several were destroyed. Knowing that he could not capture him open-handed, the man set a trap and caught him before long. So great was his anger, that, opening the cage, he was about to wring the little bird's neck, when, to his amazement, the bird opened his mouth and began to speak in a pleading voice: "Do not kill me, please, in your anger; of what avail would my death be to you? I am only a little bird, and you are a great big man. I am entirely in your power. Therefore be merciful! There is not even enough of me to satisty your hunger, should you think me a tempting bite to swallow. If you will for bear, I will teach you three wonderful maxims, which will prove very helpful to you in the future. You will, I am sure, not regret having turned me loose!"

The man was so taken aback upon hearing these words, and was so anxious to hear more, that he promised to liberate the bird, and begged to be told what the three maxims were.

"Here they are," replied the little creature, "and be sure to ponder over them, and heed them:

'The first is: 'Do not be unhappy over anything you have lost, for it cannot be recalled.'

"The second is: 'Do not pine after or endeavor to obtain what you cannot reach, for it is futile.'

"And the third is: 'Do not believe what is impossible, for that stamps you at once for a fool.'

"Remember to heed these three maxims well. You may soon test their efficacy."

The man rejoiced exceedingly to have learned these interesting sayings, and immediately released the captive bird. Feeling himself free, the little creature flew to the top of a very high tree and laughed immoderately. The man looked up in surprise, and said, "What are you so merry about?"

"Oh, you fool," responded the bird, "do you know what you have lost in me? Had you killed me you would have found in me a pearl as large as a goose-egg, and you might have lived in comfort the rest of your days!"

When the man heard this, he was at first very angry, then became very despondent. But, taking heart again, he tried to win the bird back by flattery. He looked up smilingly, and extending his hand, said: "Come to me, little bird, come; I'll take good care of you; I shall cherish you as the apple of my eye; and you will be dear to me as a child, and no luxury will be spared to make you happy and comfortable!"

The bird only laughed the louder at these attempts to coax him, and said: "Fool that you are, to disregard the three maxims so soon! Have I not taught you not to sigh after things that are beyond recall—not to attempt to obtain the unattainable, and not to believe the impossible? All three doctrines have you disobeyed. You would have me back in your possession, but cannot get hold of me; seeing that it is futile to yearn for what you cannot seize hold of, you become sulky and discontented, and even angry; and finally you believe that I have in my body a pearl the size of a goose egg, when lo! my whole body is barely as large. You foolish man, take better care next time.

And the tiny creature flew away with a laugh.—S. S. Times.

### Eyes Open.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door, binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if that isn't work for me!" exclaimed Rachie. I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work and then what will become of a poor old woman?"

"Mama would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it too, dearie. Go on to school now. You've given me your bit of help and comfort, too."

But Rachie got hold of the needle book and was bending over it with busy fingers.

"See!" she said presently. "I've threaded six needles for you to go on with and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter Jennie," asked Rachie, going to her.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten —see!"

"So I did."

The example was finished and Jennie was soon at play with the others.

"Will you look here, Miss Rachie?"

Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it mesilf. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you Bridget," she said, and she did it. Then she went up stairs singing—

"Our Master has taken his journey
To a country that's far away."

Miss Amy heard the cheery notes floating up the stairs telling of the approach of the worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—Canada Presbyterian.

### "Thou Shalt Know Hereafter."

God keeeps a school for His children here on earth, and one of His best teachers is disappointment. My friend, when you and I reach our Father's house we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenly way. He sometimes led us down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the Cross of Christ, Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment-"

If we "only believe," hoping on, praying on, trusting on; like the great father of the faithful, in the midst of adverse providences, "strong in faith, giving glory to God, "He will cause the dayspring from on high to visit us. Even in this world perplexing paths may be made plain, and slippery places smooth, but if not here, there is at least a glorious day of disclosure at hand. In the light of eternity all will be plain.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

### EVERYTHING A WOMAN WEARS.

Mrs. Chas. Ellison, the well known shopping agent, announces the opening of the fall season in the big city stores, and will be pleased to send samples and estimates for street suits, wedding trousseaus, reception or evening gowns, and everything a woman wears, to any lady reader of the Southern Churchman. Mrs. Ellison has years of experience and is in touch with the best city markets. Her knowledge of styles and fabrics enable her to shop for her patrons to better advantage than they could do it for themselves, and get better prices. If you need anything from the city, address Mrs. Charles Ellison, Urban Building, Louisville, Kentucky.

Between the days—the weary days—
He drops the darkness and the dews;
O'er tired eyes His hands He lays,
And strength and hope and life renews;
Thank God for rest between the days!

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

### DIED.

WOODMAN.—Entered into rest at Nikko, Japan, July 22, 1909, the Rev. EDMUND R. WOODMAN, for twenty-nine years a beloved and faithful member of the Japan Mission of the American Church.

### OBITUARY.

#### Mrs. Pattie Minor Loeb.

On Thursday, August 12, 1909, the spirit of PATTIE MINOR LOEB, widow of Jacob Loeb, entered into Paradise from the home of her beloved sister, Kate Minor, near the University of Virginia.

When Mrs. Loeb was admitted to the Louise Home, a short while since, she felt she had entered an earthly paradise; but God has provided better things for her, so he took her to her heavenly home.

As the colors of the rainbow are each distinct from the other, yet so blended that only the most experienced eye can distinguish the lines, thus were the Christian graces mingled in her character. "A member [illegible] the child of God, an inheritor of the Kingdom of Heaven," she has entered into the joy of our Lord, awaiting its full fruition when—

"Soul and body reunited,
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied."


### THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.

The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909. For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

### THE GROVE HOME SCHOOL, For Girls.

Session begins September 15, 1909. Home training. Thorough instruction. Bracing climate. Terms moderate.
The Misses PENDLETON,
28au-3t Delaplane, Fauquier Co., Va.

### CENTRAL BUREAU OF EDUCATION PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

### TEACHERS WANTED.

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers Write at once for full particulars THE SOUTHERN EDUCATIONAL BUREAU. Raleigh, North Carolina.

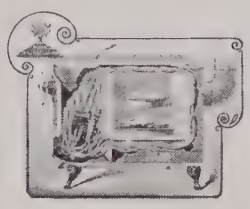
### Teacher Wanted.

Teacher wanted for private Boys' School in Piedmont Virginia. Must be gentleman of culture. Salary seventy-five dollars per month. Address PRINCIPAL, care Southern Churchman.

### POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York Established 1900 Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.

### C. H. COSBY'S AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

C. H. COSBY,
423 West Broad St., RICHMOND, VA.


### WANTS.

WANTED—BY M. A. OF W. F. I., CLASS of '93, who is also a graduate in music, position as governess, to carry pupils through full college course at their own home, or to tutor boys for college. Mathematics, physics, English, Latin, French, German, piano and vocal music. Careful oversight given in *preparation* of studies as well as in their recitation, and *thoroughness* in all work guaranteed, with mathematics and languages a specialty. Testimonials from some of the most prominent families in Virginia and North Carolina, all of whom have been former patrons. No objection to position in large school, but prefer private class, if pupils are willing to study faithfully, and fair salary is offered for first-class work. When writing, state number of pupils and their studies, and amount of salary per month, besides board. Write promptly. Address Miss Annie L. Phillips, Pleasant View, Amherst county, Virginia. 14au-2t

WANTED—A MIDDLE-AGED LADY seeks an engagement in a benevolent or religious institution. Address Reliable, Southern Churchman Office. 28au-2t*

WANTED—PARTIES WISHING THE SERvices of a lady teacher, travelled, experienced and thorough higher English, French, German and music, or as housekeeper, or chaperon. Address Contentment, office of Southern Churchman. 28au-2t*

WANTED—AN EXPERIENCED TEACHER desires a position for primary and advanced work in private family. Teaches English, Music, French and Latin. Miss M. Mason, Sedley, Va. 1t*

WANTED—BY A LADY OF REFINEMENT ment and experience, a situation as a companion or nursery governess. Sews and embroiders well. Address Miss R. T. Pue, Woodbine, Md. 28au-2t*

WANTED—POSITION AS PIPE ORGANist, by young woman. References. "B," Box 443, Erie, Pa. 1t*

WANTED—IN A CLERGYMAN'S FAMILY, a teacher of the usual English branches, music and French (or Latin). References exchanged. No. 72, care Southern Churchman.

WANTED—A TEACHER OF NINE YEARS' experience desires position in school or family. English, Latin, French, German and piano taught. Address Miss M. T. C., 407 George St., Fredericksburg, Va. 14au-3t*

WANTED—AN EXPERIENCED TEACHer in private family, to teach the usual English branches, mathematics, French, Latin and music. References exchanged. Address V. L. G., care Southern Churchman, Richmond, Va. 21au-2t

WANTED—AN EXPERIENCED TEACHER desires position to teach, in private family, the usual English branches, music, Latin, French, German and rhetoric. References exchanged. Address No. 70, care Southern Churchman. 21au-4t

WANTED—BY A REFINED AND INTELligent young lady, position as companion. Address Box 316, Chuckatuck, Va. 21au-3t*

WANTED—YOUNG LADY GRADUATE desires to teach instrumental music, harmony and theory, in a school. Holds diploma from Victoria College, London. Address Miss Thorton, Charlotte, Va. 21au-2t*

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

WANTED—A SITUATION AS GOVERNESS in private family. Graduate at E. F. I., Winchester, Va. Hold a diploma in full English course and French and German. Also will teach music. Address Miss W. M. Allison, Simonson P. O., Richmond county, Va. 10jul-ts15

### APPEALS.

### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

$75,000

invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

### THE BOARD OF MISSIONS,

as the Church's agent, now holds general and special Trust Funds amounting to $1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
E WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

### St. Mary's-on-the-Mountain.

Through the total destruction by fire of St. Mary's-on-the-Mountain, Sewanee, Tenn., on the night of May 4, one of the most genuinely Christian works in the South has been brought almost to a complete standstill. Perhaps there are some who are unaware of the wonderful work accomplished by the devoted Sisters of St. Mary for the mountaineers' daughters, and if so, a word as to what they are doing may not be out of place. They take the children from the squalid and often uncivilized and un-Christianized homes in the lost coves and valleys of the Tennessee mountains, uncouth and untrained, and after five years in their own beautiful home, send them back to their families literally new-born, spiritually, morally and socially. The transformation that is effected can only be realized by those who have at once seen the children before they come to them and after they go back to their rough, wild homes. Who can estimate the missionary influence of one girl who goes back to her family and friends, with her whole conception of life transformed, with the settled conviction, so hard to bring home to the mountaineers, that godliness is the first thing in life and that cleanliness is next to godliness, and with a training that enables her to put into effect her convictions?

The Tennessee people are responding nobly to the Sisters' call for help, but it is well-known that our Church people in this section are not wealthy, so that it becomes necessary to appeal to all the friends of the mountain work throughout the land. Fifteen thousand dollars are still required in order to rebuild. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Contributions may be sent to the Right Rev. T. F. Gailor, Sewanee, Tenn., the Treasurer of the Fund, or the Rev. W. S. CLAIBORNE, Priest-in-Charge of the work.


### Business Opportunity.

Money in small amounts loaned those saving $1 regularly, and $112 to $2,800 for you. Our guaranteed 6 per cent. dividends attract everybody. Twenty-eight Semi-Annual Dividends paid. Established 1886.

Agents wanted.
COMMERCIAL GUARANTEE CO.,
28 N. 9th St., Richmond, Va.



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
398 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

✠

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER BRONZE BRASS IRON
CHURCH WORK WOOD GLASS MARBLE
O. LUETKE ART WORKS 227-229 W. 29th St. NEW YORK



MENEELY BELL COMPANY.
22,24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates Address J., care Southern Churchman, Richmond, Va.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

**John L. Williams & Sons.**

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**Church League of the Baptized**




A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

**COLONIAL CHURCHES**

IN THE

**ORIGINAL COLONY OF VIRGINIA.**

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

**SHOPPING**

BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**COMMONWEALTH BANK**

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL - - $200,000.00

4 PER CENT ON Savings

**BANKING BY MAIL**

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

**NATIONAL BANK OF VIRGINIA**

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

**CITY BANK**

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,000
Surplus and Undivided Profits . . . . 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| T. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

## Blue Ridge Springs

BOTETOURT COUNTY, VA.

ON NORFOLK & WESTERN R. R.

DR. ALFRED P. UPSHUR, House Physician.

PHIL F. BROWN, Proprietor.

**Elegance at Moderate Cost**




**WEDDING INVITATIONS**

**Announcements, Visiting Cards and Stamped Papers**

Correct Styles
Fine Engraving
Best Stock

Send for Samples to

LYCETT STATIONERS
**Baltimore, Md.**

Blue Book of Bridal Gifts upon request.

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## Geo. A. Hundley,

THE PURE FOOD STORE

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager

## R.L.Christian&Co.

**816-818 EAST MAIN STREET,**

**Richmond, Va**

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders
Catalogue mailed on application.

INCORPORATED 1862.

THE

## VIRGINIA FIRE & MARINE Insurance Company

**Richmond, Va.**

| | |
|---|---|
| **Capital** | **$ 250,000.00** |
| **Reinsurance Reserve** | **610,225.20** |
| **Reserve for Losses** | **71,572.72** |
| **State and Municipal Taxes** | **11,208.04** |
| **Net Surplus** | **503,647.37** |
| **Assets** | **$1,446,653.33** |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

## Northwestern Mutual Life Insurance Company

Is paying out and investing in both VIRGINIA and NORTH CAROLINA More than it receives from these States

New Business in Virginia 1908: **$2,147,800**
Larger than any other Company.

Gain in Insurance in Force in Virginia 1908: **$1,374 975**
60 Per Cent. More Than the Next Largest.

T. ARCHIBALD CARY, GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
Richmond, Virginia.




**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**


### A Morning Thought.

With peaceful mind thy race of duty run;
God nothing does or suffers to be done
But what thou wouldst thyself if thou couldst see
Through all the events of things as well as He.


## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Mary Baldwin Seminary

**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 22 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal,
Staunton, Va.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian
## Home and Training School

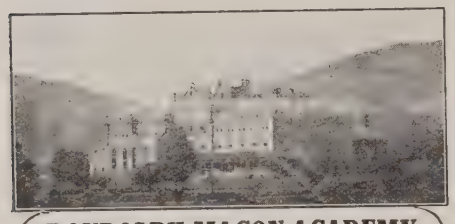
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## Fauquier Institute
### For Young Ladies

WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. NELLIE V. BUTLER,
Principal, Box 17.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.



## RANDOLPH-MACON ACADEMY

**For BOYS and YOUNG MEN**
**Bedford City, Va.**

Offers quick and thorough preparation for college, university or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $230 covers all expense. No extras. For catalogue and further information, address
E. SUMTER SMITH, Principal.

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## WOODLAWN SEMINARY

**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses. Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address
Miss M. H. DUVAL, Principal.

## ACADEMY FOR BOYS

**Rockville, Md.**

Ideal training school; home life; individual care and instruction; fits for college or life. Address
W. P. MASON, U. S. N. A., Principal.

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

## ST. AGNES SCHOOL

**FOR GIRLS.** **ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

The State Examining Board Statistics show
**UNIVERSITY COLLEGE OF MEDICINE** RICHMOND VIRGINIA
leads all medical schools in Virginia, and Virginia leads all adjoining States—North, South, and West. HIGH CLASS SCHOOL OF MEDICINE, DENTISTRY AND PHARMACY. Expenses Low.
Students limited to 50 in each class.
Send for Catalogue and Bulletin 30.

## State Normal School

HARRISONBURG, VA.

For the higher education of young ladies and the professional training of teachers. Location unsurpassed. Handsome new buildings and complete equipment. Modern dormitory. Large and able faculty. Thorough courses. TUITION FREE IN ALL DEPARTMENTS. LIVING EXPENSES LOW.
First session begins September 28, 1909.
Send for free illustrated announcement to
JULIAN A. BURRUSS, President,
Harrisonburg, Virginia.

## The Bingham School



**Orange County, near Mebane, North Carolina**

*Established 1793*

A busy and lovable home for boys, on Southern Railway, in the country. A location famous for safety, health and beauty. Strong graduate faculty of Christian men, giving constant and individual attention. Military discipline, firm yet affectionate. Outdoor life, with Tennis and other healthful sports. Hazing abhorred. Bible, Physical culture and fine Penmanship specialties. Full Classical, Commercial, Scientific and Music Courses. Small classes. Terms reasonable. For illustrated catalogue, address
PRESTON LEWIS GRAY, B.L., Principal, Box 9.

## VIRGINIA POLYTECHNIC INSTITUTE,

**BLACKSBURG, VA.**

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60. The next session opens Wednesday, September 22nd, 1909.

PAUL B. BARRINGER, M. D., LL. D.,
President.

WASHINGTON, D. C., Lafayette Square

## HAMILTON SCHOOL

**For Girls and Young Ladies**

WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK
Principal

Opposite the White House

## THE MONEY SCHOOL

**For Sons of Gentlemen.**

**CAMPBELL, VA.**

THE School that provides systematic, individual instruction and high ideals—at a moderate cost. On estate of 36 acres in Albemarle County. Limited number. Booklet.
W. E. MONEY, Headmaster,
Box 20.

## Converse College

**Spartanburg, S. C.**

A College for Women, Conservatory of Music, School of Art. Confers degrees of A. B., A. M., A Mus., B. Mus. Laboratories, library, 56 piano rooms, auditorium, art studios, chapel, gymnasium. Rooms single, double and en suite. Boating and out-of-door sports. Delightful winter climate.
ROB'T P. PELL, Litt. D., President.

# CUTICURA COMFORT



# FOR LITTLE FAT FOLKS

Most grateful and comforting is a warm bath with Cuticura Soap and gentle anointings with Cuticura. This pure, sweet, economical treatment brings immediate relief and refreshing sleep to skin-tortured and disfigured little ones and rest to tired, fretted mothers. For eczemas, rashes, itchings, irritations and chafings, Cuticura Soap and Cuticura Ointment are worth their weight in gold.

Sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; India, B. K. Paul, Calcutta; China, Hong Kong Drug Co.; Japan, Maruya, Ltd., Tokio; Russia, Ferrein, Moscow; So. Africa, Lennon, Ltd., Cape Town, etc.; U. S. A., Potter Drug & Chem. Corp., Sole Props., Boston

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

## HERNDON SEMINARY

HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.

From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to
THE MISSES CASTLEMAN,
Herndon, Va.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., SEPTEMBER 4, 1909. No. 36



## The Chatham Episcopal Institute
FOR GIRLS.



New, Modern Brick Building, Heated by Steam. Most beautiful location; large and beautiful groves. Corps of nine carefully selected teachers. Courses: Literary, Normal. Business, Art and Music. Sixteenth Session begins **September 8th, 1909.**

**Genuine and Thorough INSTRUCTION AT**

**Least Possible Cost.**

Influences: Those of a Christian Home, with all Church privileges. Send for new Illustrated Catalogue. P. O. BOX 157. CHATHAM, VA.

RT. REV. A. M. RANDOLPH, D. D., LL. D., Episcopal Visitor.

REV. C. O. PRUDEN, Rector.

MRS. L. MAY WILLIS, Principal.



**Why is it** that so many of the crosses erected in the cemeteries, lack that feeling of repose so characteristic of the ancient crosses?

**Because** they have been made by those having but a superficial knowledge of the subject.

**The Making of Correct Crosses**

has been our study for years and our crosses are properly made, in line, proportion, detail, and symbolism.

No cross is too small or simple to receive the required thought. Nor none too large.

DISTANCE NO OBSTACLE.

Write for free booklet to-day, if considering the purchase of a memorial Stone.

CHAS. G. BLAKE & CO.

**750 Woman's Temple, - CHICAGO, ILL.**

THE

## American National Bank

**RICHMOND, VA.**

| | |
|---|---|
| Capital | $400,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

**MEMORIAL ALTAR,** with PREDOS—ROOD SCREEN or Choir Screen. Font, Chancel Rail, Pulpit, etc.

Write for Illustrations.

J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

## Mary Baldwin Seminary

**For Young Ladies**

Term begins Sept. 9, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal,
Staunton, Va.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian
## Home and Training School

**For the Feeble-Minded and Epileptic.**

Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## VIRGINIA POLYTECHNIC INSTITUTE,

**BLACKSBURG, VA.**

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors. Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.

The next session opens Wednesday, September 22nd, 1909.

PAUL B. BARRINGER, M. D., LL. D.,
President.

WASHINGTON, D. C., Lafayette Square

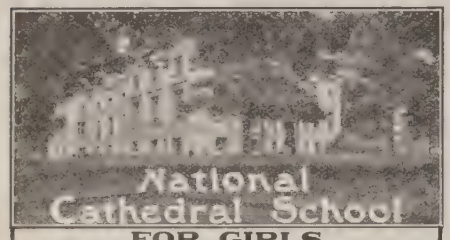
## HAMILTON SCHOOL

**For Girls and Young Ladies**

WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK
Principal

Opposite the White House




## FOR GIRLS

**Mt. St. Alban, Washington, D. C.**

Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

THE BISHOP OF WASHINGTON,
President Board of Trustees.
MRS. BARBOUR WALKER, M.A., Principal.

## WOODLAWN SEMINARY

**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address

Miss M. H. DUVAL, Principal.

## ACADEMY FOR BOYS

**Rockville, Md.**

Ideal training school; home life; individual care and instruction; fits for college or life. Address

W. P. MASON, U. S. N. A., Principal.

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

# Episcopal High School of Virginia,
# For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E. L. McCLELLAND, formerly a master in the School and now connected with it in another capacity, will represent him there.

# EPISCOPAL FEMALE INSTITUTE

## WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

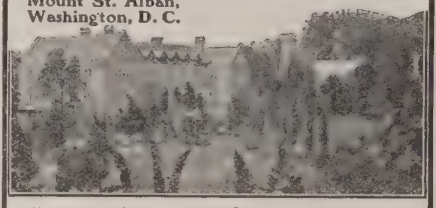
## St. Agnes School FOR GIRLS

**ALBANY, NEW YORK.**

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## The National Cathedral School for Boys

**The Lane-Johnston Building,
Mount St. Alban,
Washington, D. C.**



"An American School for American Boys." A Preparatory Institution offering exceptional advantages. It has an able faculty of specialists, chosen from the leading Colleges.

All the attractions of the Capital close at hand; delightful, healthful location; campus of forty acres. Magnificent new building, the most modern of its kind in America; large gymnasium.

Daily religious services under direction of Bishop of Washington. Free instruction in music for boys of vocal ability. Fall session opens October 7th, 1909.

Catalogue and information address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees.**

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., L.L. D. | Hon. John A. Kasson |
| The Rev. G. C. F. Bratenahl, D.D. | Hon. George Truesdell |
| The Rev. William L. Devries, D.D. | Admiral George Dewey, U. S. N. |
| Gen. John M. Wilson, LL.D., U.S.A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

## The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

## Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on South rn R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue.

NELLIE V. BUTLER,
Principal, Box 17.

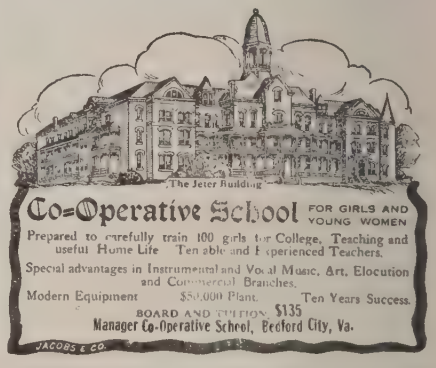
## GLOUCESTER ACADEMY

**An Accredited School of the University of Virginia.**

On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.




## The General Theological Seminary.

**Chelsea Square, New York.**

The Academic Year begins on Wednesday the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

## STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., SEPTEMBER 4, 1909. No. 36

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Cathedral Impressions.

One of the most striking things about the old, historic English Cathedrals—and this in no way applies to those built since the Reformation—is the close and intimate way in which their history is interwoven into the history of the English nation. They are not something apart, built as the expression of a temporary, individual will, but they are genuine growths, expressions of the thought and feeling and devotion of a great people and an entire era; or, as in many cases, of several eras. They are as much the expression of historic English thought and English feeling as is the English Constitution, or any other great institution of English growth and history. These majestic old piles stand as visible expressions of the way men felt and believed and acted in the age in which they were built; or rather, in the ages in which they grew—for some of them were so long in process of erection that it was more like growth than building.

The two Cathedrals which, to this writer, stand most distinctively for an individual type of thought and action, are great Durham in the North and glorious Canterbury in the South: the one standing for Northern views and principles of religion, the outgrowth of the teaching of Iona; and the other standing for the Southern view of Ecclesiasticism as brought by Augustine and his monks from Rome. Durham looks the part of the stern and earnest pioneer of Religion; not esthetic, but strong and powerful and rigid and uncompromising—as fixed and stable and unalterable as the everlasting hills in which it seems to have its roots. It carries the thoughts back to such men as Columba and Aidan and Cuthbert and Oswald and those of like character—men who cared nought for worldly pomp or temporal power, but cared all for winning souls and converting men to Christ and making the kingdoms of this world His Kingdom. And it is natural that the great names associated with Durham, from the Venerable Bede to Lightfoot and Westcott, should have been great scholars and teachers, and better known in the cloister and pulpit than in the political and ecclesiastical world. The very inception of Durham stood for hard, self-denying missionary enterprise, and the great building, standing as the complete expression of the religious thought and devotion of a single era, is like the principles of the religion it teaches—unchanging and unchangeable. It is a creed and a message written in abiding stone.

Canterbury is as beautiful as a dream. As one looks on it, time and again, it seems quite impossible that it should be built of any thing so rude and coarse as stone. From its splendid crypt to its magnificent tower; from its great western doors, through its majestic nave and soaring choir to its stately Lady Chapel, once the shrine of Thomas a Becket, it is literally and absolutely a thing of beauty. But it represents not an age or a solitary purpose; but many ages and many minds and diverse purposes. It stands for the utmost beauty and glory of Ecclesiasticism. It was originally founded by one of the greatest ecclesiastics in the world, Augustine, First Archbishop of Canterbury, and its name has been associated in men's minds primarily with such names as Lanfranc, and Langton and Becket and Dunstan, and many another of such type—not teachers or preachers in any sense, but notable statesmen and mighty ecclesiastics—men who have played a great part on the stage of civil and ecclesiastical politics. Few of its greatest rulers were known for any great spiritual gifts, such as we now-a-days associate with the Episcopal Office; but more than one of them fearlessly withstood even their own kings, and compelled them to make terms. Langton lead the Barons at Runnymede, and Becket drove his king to such straights that his murder resulted, and Becket's successor in office stood resolutely by and saw eighty monks lay the lash on King Henry's bare back. Truly, they were mighty statesmen that ruled in the Canterbury of that day. They were rich and powerful and splendid, and went forth in all or more than all the state and panoply of kings. And truly their beautiful cathedral is a fit memorial of their power and wealth and splendor. There is Stephen Langton's grave, which alone would make it a shrine for all liberty-loving people; and then what is mortal of Thomas a Becket is supposed to rest; and there lies also the body of the Black Prince; and there, above all that is mortal of him, still hangs the shield and gauntlets and scabbard which he wore at Crecy and Poictiers.

But the picture which will always linger in the mind of this writer is of one beautiful summer Sunday spent in Canterbury. The town itself is a quaint little gem, sitting peaceful and stately in the fields and among the hills of Kent; and that golden summer day it was a perfect picture of peace and quiet devotion. The service in the choir of the cathedral, with perfectly beautiful music and a splendid sermon by Canon Stuart, on the Relation of Thanksgiving to Prayer, was simply soul-satisfying; and all the surroundings were conducive to the frame of mind to which the eloquent preacher so forcefully exhorted. And that afternoon, in Saint Martin's, the mother church of all the English-speaking world, we (personal not editorial) enjoyed one of the most delightful experiences of all this English pilgrimage. Before the simple and solemn service began we sat for a half-hour or more in the solemn and beautiful stillness of St. Martin's church, and, among the dead of many generations, and among the centuries-old yew trees. From its high slope we looked out over the town of Canterbury and its splendid cathedral and the lovely country surrounding it. And as we looked and listened to the music of the cathedral bells, calling its worshippers to the first evening service, and rejoiced in the splendid sunshine and glorious atmosphere, we could feel no wonder that when Augustine and his fellow-monks reached Canterbury, they should here have pitched their tabernacle and decided to remain. It was

another case of that wonderful judgment that commends the monks who built Fountains Abbey to the respect of all following generations. A joy it was, too, to attend an evening service in quaint old St. Martin's, and hear a simple touching gospel sermon from the text, "Let him that thinketh he standeth take heed lest he fall." And that beautiful afternoon, and simple service and faithful sermon will always remain as a cause of praise and thanksgiving. It is no small blessing to bow in prayer and praises in a building where the service of Mother Church has been proceeding uninterruptedly for more than a thousand years, and when the very font testifies to the baptism of kings and people when Augustine landed in England.

That evening, tempted by the excellence of the sermon and service of the morning, we determined to return to the cathedral to what they were pleased to call the "Night Service," though the sunlight was still streaming through the splendid West window as evensong proceeded. And very, very glad we were that we yielded to the temptation. Such a sight as we witnessed we have seen heretofore neither in England nor in America. Entering twenty minutes before the service was to begin, we found the great choir packed from end to end with a mass of living humanity. A kindly usher found us seats just against the great chancel rail, after expressing a doubt as to whether there was any seat at all in the vast choir. When the service began the crowd had overflowed into the transepts and side-aisles, and many were seated far away in the great nave. Save in Westminster Abbey we have seen no audience approaching it, and then it was by no means so large. A splendid and perfectly-trained choir rendered a most beautiful service, and it was simply wonderful to hear the great audience join with one hearty voice in hymns and chants and intoned prayers and Creed and versicles and responses. And then came a revelation as to why intoning came to be the practice in all the cathedrals. Whenever a clergyman read lessons or gave notices his voice, in the vast space, was almost inaudible, but when the intoning began, the musical note carried every word and sound to the utmost reach of the vast edifice. But the surprise of all came, when Canon Stuart preached. His voice absolutely filled the tremendous edifice, and preaching eloquently from Saint Peter's words, "Kept by the power of God," he held that great audience quiet and quite spell-bound for forty-one minutes. It was as great a tribute to the power of preaching and the hold that a simple and well-put gospel has on the human mind and heart as this writer has witnessed for many a long day. All in all, that Sunday in beautiful Canterbury and its glorious cathedral will always stand out as a red-letter day in the memories of two American travellers.

And speaking of cathedrals and their services reminds one what a tremendous debt of gratitude American Churchmen owe to the American Revisers of the Book of Common Prayer. Time after time they departed from the verbiage of the English Book and every departure was a distinct gain to the American Book. This writer has gotten so worn out with the bad grammar, for instance, of "them that" for "those who" that he would be devoutly glad never to hear the phrase "them that" again, as long as he lives! And the phraseology in which the English Book prays for his Majesty the King, and her Majesty the Queen, and all the minor majesties from "George Prince of Wales" down the entire category, is enough to make raging democrats of every man who attends a Church of England service! This writer tried faithfully to "conform," but when it came to praying for the present occupant of the throne as "our most religious king," he incontinently struck, and has declined, from that time on, to sing or say "Amen" to any prayer that in false and fulsome language commended to the Almighty King or Queen or Prince or Princeling or Lords or "High Court of Parliament," or anything that inclines to snobbery in religion! Why any sane human being should recite to the Lord of all Wisdom all the titles of English royalty and nobility in order to pray for the welfare of the Government by law established passes ordinary human comprehension. The prayers in the English Book of Common Prayer alone are enough to account for half the Socialism in the kingdom of England. At least they have made a raging democrat of this writer, so far as praying for royalty is concerned! But this is only one defect in very many, and one feels that if Dr. William R. Huntington could only have gotten hold of the English Prayer Book for awhile, with what our respected Congress calls "leave to print," a most invaluable change would be the result. And if English Churchmen would only take a few lessons in "Revision" from American Churchmen, their Prayer Book would be wonderfully improved! This is capital advice, but there is no charge for it at all. Neither will it be followed.

And speaking of changing to conform to the American Book of Common Prayer, one prediction can be made with perfect safety, and that is that no change will ever be made in England based on the imitation of any thing whatsoever in America, with one possible exception. Judging from the reading of many editorials this summer, in a large number of leading English papers, it would not at all be a surprise to this writer were England, in the near future, to adopt a Protective Tariff aimed at the importation of American manufactures. Even so conservative a paper as the London Times —that ultra-representative of Conservative English opinion, came very near recommending such a course after Mr. Taft had signed the recent Tariff Bill; and the Standard and Telegraph and other papers are openly recommending such a course—so that it seems fairly probable to this writer that the present generation will live to see at least one American precedent followed by the British. But whether the Americans will be proud of the success of their own example or not remains to be seen.

But this further prediction may also be ventured: Even if the State should reluctantly follow an American precedent, the Church will never be guilty of any thing of the kind however much it might be improved by it. In fact, the thing about the Church of England which strikes an observer painfully is just this: with a glorious heritage, a history full of splendor and of glory, and past that sends a thrill of pride through the student who is not bound by prejudice and dislike, it is far too much bound and tied down by its own history and traditions; too wedded to precedent, and far too handicapped in any experiment which makes for future growth, popularity and expansion. It is a great and splendid Church, with a past that is notable and historic to a degree; but its past is oppressing its present and overshadowing its future; and unless God raises up some great leader for it in its present days of stress and trial, it is doomed to troublous days in the not far distant future. And so far as present appearances go, there is no evidence whatsoever that she will have her proper leader in time of need. Certainly, none of her present prelates notables are equal to the need and occasion.

## SEPTEMBER MAGAZINES.

**McClure's.**—Lieutenant Shackleton, whose remarkable Antarctic expedition discovered new lands and made the closest approach to the South Pole yet achieved by man, begins his story of the expedition, entitled "Farthest South," in the September McClure's. President Emeritus Charles W. Eliot of Harvard describes the great success of the new Canadian labor legislation under the title of "The Best Way to Prevent Industrial Warfare." Sir Harry Johnston, the English scientist, gives "An Englishman's Impressions of American Rule in Cuba." George Kibbe Turner discusses the current temperance question from a new standpoint in "Beer and the City Liquor Problem." Jesse Macy, on "The Efficiency of English Courts," and E. T. Brewster on "The Fly—The Disease of the House," contribute two interesting and notable articles. The fiction includes stories by Percival Gibbon, John Fleming Wilson, and Kenneth Brown, and there are poems by Florence Wilkinson and Willa Sibert Cather.

**St. Nicholas.**—If, month after month, little comment is made upon the choice quality of the many illustrations in St. Nicholas, it is because habitual readers of the magazine have grown used to their uniformly high standard and their educational and artistic value. But each month is a treasure house of fine pictures—in the September issue full page reproductions of Arthur J. Elsley's painting, "Who Speaks First," and Arthur T. Merrick's "Coming in on the Flood-tide;" and reproductions of Paul Potter's "Young Bull," Gerard Ter Borch's "Portrait of a Little Dutch Girl," Adriaan Van Ostade's "Kirmess," Jan Steen's "A Menagerie" and "The Feast of St. Nicholas," and Franz Hal's "The Jolly Man"—these last five illustrating Mr. Caffin's interesting and valuable "The Story of Dutch Painting."

**Lippincott's.**—Having rounded out its first five hundred months of existence with the August number, Lippincott's Magazine starts out with September as though it could see a far longer vista of months and years of life ahead of it. And there is no reason why it shouldn't, so long as its present high quality is sustained.

The novelette for September has a surprising plot, and is called "A Bride for Casey." Ella Middleton Tybout stands sponsor for it, and those who have read her books "The Smuggler," "The Wife of the Ambassador," etc., can testify that she knows how to write a good story.

The September short stories are a strong collection. "What Happened to Father" is an amusing yarn by May Roberts Rinehart, whose books, "The Man in Lower Ten" and "The Circular Staircase," have recently brought her fame and fortune. "Aunt Dianthy," a powerful yet pathetic tale of a neglected old woman, is by George Allan England. Other noteworthy stories are "A Question of Honor," by Hornor Cotes; "The Shadow of Molly Kinshela," by Josephine Van Tassel Bruorton; "Between Trains," by Thomas L. Masson; "The Death Sentence," by Caroline Ticknor; and "An Unwilling Intrusion," by Percy Wilson. Thomas L. Masson also contributes a blithe sketch called "When to Tell the Parents," which will be enjoyed by all fathers and mothers, and by some children.

There are charming verses by John Kendrick Bangs, Florence Earle Coates, and other well-known singers; and to top off with them are sixteen pages of brand new jokes, jingles, and anecdotes. Only a very captious critic could find fault with the September Lippincott's.

**Scribner's.**—Scribner's Magazine for September contains a number of articles of unusual importance about present day affairs. The leading article, by Montgomery Schuyler, describes most entertainingly "The Evolution of the Sky-Scraper." It is just twenty years since the earliest example of skeleton construction was erected at No. 50 Broadway, New York. Already the building is coming down to make way for a building thirty-eight stories in height. Mr. Schuyler shows how rapid has been the development of this entirely American advance in business buildings. The illustrations by Peixotto are unusually effective.

"Speculation and Stock Exchanges" is a very informing article, by Samuel H. Ordway, a member of Governor Hughes's Investigating Commission, the report of which has already borne fruit in several voluntary reforms.

Professor Laughlin's much-discussed series on latter-day problems is represented in this number by a very fair discussion of "Social Settlements" and the work that they should do in a city, with excellent suggestions as to their methods.

Professor Frank Frost Abbott's article on "Women and Public Affairs under the Roman Republic" makes very vivid the conditions of feminine unrest and leadership which prevailed in Rome. They were not unlike some manifestations to-day of suffrage reformers.

Everett Warner's narrative of his journey entitled "From Rothenburg to the Danube" gives an observing pedestrian's account of a picturesque region beautifully illustrated from his own etchings.

N. H. Darton, of the Geological Survey, describes the least-known, but certainly one of the most notable wonders of the Far West—"The Big Bad Lands" of South Dakota. Sightseers rarely reach them, and the illustrations show wonderful canyons and buttes which suggest the Grand Canyon of the Colorado.

Charles Huard and his wife picture and describe the unusual features of "Parisian Wedding Parties." The drawings reveal the amusing episodes as effectively as did Charles Keene's.

There are also a number of clever and entertaining short stories by good writers.

**The Century.**—The frontispiece of this excellent magazine for September is an artistic and beautiful colored print, a portrait of Ann Seton, from a painting by Wilhelm Funk, owned by Ernest Thompson Seton. The opening article is on the London Police, the writer being William McAdoo, formerly Police Commissioner of New York. He compares the London police with the police of New York, and says that each has something to learn from the other.

"The Bixby Deafness," by Emilia Elliott, is a humorous story of how an over-worked wife cured her husband of selfishness by pretending to be deaf.

"St. Etienne of Bourges," by Elizabeth Robins Pennell, with drawings by Joseph Pennell, is attractive and well written.

Admirers of the late Grover Cleveland will read with interest another instalment of Richard Watson Gilder's story of Cleveland's re-election and second administration. It is illustrated with beautiful pictures of Mr. and Mrs. Cleveland and their children.

"The World's Greatest Aqueduct," by Alfred Douglas Flinn, is a description of one of the most notable engineering enterprises ever undertaken, being an aqueduct 92 miles long, to convey water from the Catskill Mountains to New York City. It is tunnelled through solid rock, beneath valleys and rivers, crosses valleys on imposing masonry arches, and when completed will rank among the twentieth century wonders of the world.

Alice Crary Sutcliffe, a great granddaughter of Robert Fulton, writes an appreciative sketch of that great pioneer in steam navigation.

There are also a number of good short stories, while the departments, "Topics of the Time," and "In Lighter Vein," contain food for thought and smiles.

### The Holy Ghost Our Guide.

In the Gospel the Holy Ghost is spoken of as guiding the Apostles into all truth. A consideration of the true import of the guidance ascribed to Him may enable us to judge what method He usually takes in the ordinary operations of His grace.

1. He is a guide to Christians, in the sense of one who leads a traveler on the way. He directs them what course to take, He warneth them against the pits and precipices, the difficulties and by-paths, by which, if destitute of such direction, they might wander, or perish in their journey; and so He brings them forward in that holiness, of which Himself is the perfection, and the brightest pattern.

2. He is a guide, inasmuch as He assists and supports men in their passage. This sort of guidance the Holy Spirit performs, when He condescends to our infirmities, accommodates Himself to our capacities, and imparts His gifts and graces; not according to His own fullness and power to give, but in such proportions, as the vessels, into which they are poured, are qualified to receive them.

3. A guide is one who performs the office of a master or teacher. Such a guide is the Holy Ghost. He enlightens dark eyes, but by such illumination as supposes a willingness to see. He leads men into paths of holiness and salvation, but then He expects a readiness to follow. He gives ability to perform that which, without Him, never could be done; but it is that which will not be done neither, without our own pains and concurrence. "The meek" (says David) "He will guide in judgment, and the meek shall he learn his way." Psalm xxv. 9. But still they are "meek." And, although He strengthens our weakness, and inspires our dispositions, and assists our endeavors, to be good, yet is He nowhere said by an almighty and irresistible operation, to compel the obstinate, or to drag men along whether they will or no.

The "Word of truth begets" us, and the "Spirit of truth" guides us. So exactly alike are the predispositions, necessary for profiting by both, I conclude, therefore, with most earnestly exhorting every man, as he values his salvation, so to receive the one, and submit to the conduct of the other, that each may attain its proper effect upon him; and, since "Almighty God alone can order the unruly wills and affections of sinful men," let us not be wanting to pray with our Church, that He would "grant unto" all His "people, to love the thing which He commandeth, and desire that which He doth promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen."—Dean Stanhope.

Christ will accept the gift of your heart altogether or not at all. Is there something that you do not mean to do right about—some sin which you have no real intention of giving up? If so, it will be a fatal barrier. He forgives all or none. If you are but willing His precious blood will cleanse you from all sin. But He does not save by halves and if there is a sin knowingly kept back "you have neither part nor lot in this matter, for your heart is not right in the sight of God."

### St. George of England.

These few notes on England's patron saint are not written to commemorate his day, for that is April 23, but in answer to a request from a reader. About this saint numerous legends and untrue stories have been told and widely circulated, the most widely circulated and untrue being, perhaps, that which the historian Gibbon so hotly promulgated, and, coming from a man of his learning, it of course gained ground, and was, and is still, very widely accepted. Very little is really known of the true St. George, but one of the facts that have been placed beyond doubt is that he was not the tyrant and oppressor of whom Gibbon writes, the dishonest seller of meat to the soldiers of Constantinople; the rogue who by his quick wits made such headway in the world that at last he was, in spite of his unscrupulous behaviour, chosen Archbishop and raised to the throne of Athanasius. This man—also called George—persecuted Pagans and Christians, acquired the monopoly of so many articles of commerce that he half ruined the merchants of Alexandria, and behaved with such cruelty to all that at last the poor persecuted people could bear it no longer, and turning on their persecutor they threw him into prison; but not content with that they presently broke open the prison, and, seizing the tyrant, tore him in pieces and flung his remains into the sea in the year 362. The real George was a very different man. One account says he was born in the year A. D. 270, and suffered martyrdom at Nicomedia when he was thirty-three years of age. The real cause of his martyrdom, as given by an old writer, Eusebius, has been translated by Mr. Baring-Gould thus:—"Immediately on the promulgation of the edict (of Diocletian) a certain man of no mean origin, but highly esteemed for his temporal dignities, as soon as the decree was published against the churches in Nicomedia, stimulated by Divine zeal and excited by an ardent faith, took it as it was openly placed and posted up for public inspection, and tore it to shreds as a most profane and wicked act. * * * This man, as the first that was distinguished there in this manner, after enduring what was likely to follow an act so daring, preserved his mind, calm and serene until the moment when his spirit fled."

Other historical documents mention a saint, "Holy George," of an even earlier date, for he was martyred in the year A. D. 255, a time of bitter persecution of the Christians, when many suffered martyrdom, and "Holy George" amonst them. As a proof, if that were needed, that our St. George and "George the Arian," as the tyrant I first mentioned was called, were two very different persons, a church dedicated to St. George in 346 has been discovered by Burckhardt, the great traveller, at which date the tyrant George was alive. Two churches, in fact, were discovered by this same traveller—one in Ezra and one in Shaka, each with dedications to St. George, inscribed in old Greek. Of the many legends which have grown up about our patron saint, it would be impossible to write in a limited space; in fact, I can only briefly touch on the chief one, that which has been handed down in art and literature—the story of St. George and the dragon. While serving in the Roman Army George came to the town of Libya, where a terrible dragon was fast destroying the inhabitants, and keeping in a state of panic all those who had not yet fallen victims. To try and pacify the creature the poor frightened people had fed him daily, first giving it their flocks, then when these had all been eaten the babies of the town were sacrificed one by one; then all children under fifteen had to go. On the day George arrived the king's own daughter was to be the victim, and she was being led forth amidst wails and lamentations. On inquiring the cause of it, and being told the facts, George declared that he would destroy the creature and save the town; so as soon as the dragon appeared the brave young man attacked and mastered him, and led him captive to the town for the people to see, and promised to kill him outright if the people would believe in God, through whose help alone he had succeeded. The king and all his people were at once converted and baptized, and St. George then cut off the dragon's head. The king loaded him with gifts, but the young man gave them all to the poor and went away. Not so very long after this he tore down the edict, as already mentioned, and suffered martyrdom.

### Persistent Cheerfulness.

There is no habit better worth cultivating than the habit of persistent cheerfulness. The trend of modern medicine is to prevent diseases quite as much as to cure them and for many of the ills that flesh is heir to there is no preventative so efficacious as a laugh. Good health usually travels hand in hand with a keen sense of humor as it's boon companion. Conversely, dispepsia and melancholia generally seem to move in each other's lugubrious society.

The reason why "Mrs. Wiggs of the Cabbage Patch" endeared herself to so wide a circle of readers was simply because Mrs. Wiggs is a type of those who insist on looking on the brighter side of things. A pessimist has been defined as a person who, of two evils, chooses both. Mrs. Wiggs was an optimist—if there was a brighter side she chose it; if there was not she made it. A small boy in a Sunday School defined faith as "believin' somepin' you know ain't so," and certainly that kind of faith will remove mountains of doubt and difficulty and discouragement "That man," somebody said of a persistently cheerful person, "is the only man I know who can go down with a sinking ship and come up with a pocketful of fishes." The old song about "bobbing up serenely" was a favorite song with that particular man. No misfortune that might be prayed against in the litany of his life could permanently depress his elastic, resilient spirits. He "whistled o'er the love of it," as the good old Scotch song says. If he couldn't have everything he wanted he took what he could get, and was outspokenly thankful.

Perhaps the most persistently cheerful people under the sun are the Irish. The Irish have always been "as having nothing, yet possessing all things." Despite the meagerness of their sustenance the dearth among them of the common necessities, the lack of food and fuel and shelter, they have contributed to the gaiety of nations an inexhaustible fund of mirthful anecdotes and lively repartee. And it is very generally true that the people who most incline to cheerfulness are precisely those blest in the least degree with this world's goods. The cynical and morose, the querulous and discontented folk are generally to be found among the ranks of the "unco rich," who have nothing to do but study their own symptoms and exotic emotions.

The minute we compare our lot in life with that of others we discover how well we are off and find a thousand reasons for being cheerful. We might paraphrase on Sir Christopher Wren's monument and say, "If you require felicity look about you." The most casual survey of the misery and want and degradation there is in the world is sufficient to convince us that we ought to be perpetually thankful for the blessings of our own lot in life. This does not mean to all that we ought to be happy because we feel a sense of superiority in our condition of our material possessions. It does not mean that we purchase our happiness at the expense of being blind to the sufferings of others and deaf to "the still, sad music of humanity." But it means that we who are so fortunate and have so much have no right to complain. It means that since God has been so good to us we must radiate and reflect His sunshine all around us. He must have had some particular reason for giving us so much happiness. He surely did not mean us to keep it all to ourselves, like misers and eremites.

How welcome is a radiantly cheerful man or woman wherever he or she may come! How the megrims and melancholy disperse at the advent of such an one like the shadows of night at sunrise! The cheerful, glowing warmth of the presence of such a person is like the genial blaze of a fire upon the hearth. "A lost pulse of feeling stirs again" in us, as the sap stirs in spring after the winter's long imprisonment.

The arteries of the mind and soul, congealed by a chilling atmosphere, are quickened by the warm-blooded sympathy, as when we hold our hands toward the fire and the life comes flooding back into the numbed and stiffened fingers, and all the body is comforted and warmed. Those radiantly cheerful ones are almost always those who have drunk deepest of the draught of sorrow. It seems to us as though they could never have known a care, as though their lines must have been in pleasant places and all their pathways peace from the beginning of their lives. But the Queen of Carthage said, "It is because I have known what suffering is that I know so well how to relieve the sufferings of others."

The great humorist is he who has made the discovery how near together lie the source of tears and the source of laughter. If one knows why tears come and when, one can bring to others the surcease of sorrow, and God, who wipes away all tears, must approve of the man or the woman who sets himself or herself the "great task of cheerfulness." Oliver Wendell Holmes, whose writings have been so material an addition to the stock of the world's "clean mirth," wrote of one of his classmates, in his poem of "The Boys." that you might think of him that he was nothing but fun, "but the angels laugh, too, at the good he has done." No one is so sure of the heavenly benediction, the divine approval, as he or she who is persistently cheerful.—Public Ledger.

---

Man has no more merit in salvation than the beggar has merit in reaching forth his hand for alms. But we must not ignore the great truth which God strives throughout His Word to impress upon us, that He works by means, and that for the neglect of these means we will be held responsible.

### A Philanthropist's Rules of Life.

The vault in the dilapidated little graveyard opposite New Orleans, where the body of John McDonough, known to American history as an eccentric philanthropist, was first laid, was kept in order for years after the removal of McDonogh's remains. A faithful negro, who had been one of McDonogh's slaves for years, attended to this. Chiseled in the stone of the vault are the following rules which McDonogh formulated, when he was but twenty-four years of age, for the guidance of his life:

"Remember always that labor is one of the conditions of our existence.

"Time is gold; throw not one minute of it away, but place each one to account.

"Do unto all men as you would be done by.

"Never bid another do what you can do yourself.

"Never put off till tomorrow what you can do to-day.

"Never think any matter so trivial as not to deserve notice.

"Never covet what is not your own.

"Never give out that which does not first come in.

"Never spend but to produce.

"Let the greatest order regulate the transactions of your life.

"Study in the course of your life to do the greatest possible amount of good.

"Deprive yourself of nothing necessary to your comfort, but live in an honorable simplicity and frugality.

"Labor, then, to the last moment of your existence.

"Pursue strictly the above rules, and Divine blessing and riches of every kind will flow upon you to your heart's content; but first of all remember that the first and greatest study of your life should be to tend by all the means in your power to the honor and glory of the Divine Creator.

"The conclusion at which I have arrived is that without temperance there is no health without virtue no order, without religion no happiness, and the sum of our being is to live wisely, soberly, and righteously."

### The Enriching Years.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another—the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

### "Ecclesia Anglicana."

Was there "a Roman Church" in this country "before the Reformation?" Surely not! There was One Holy Catholic Church throughout the West, of which the Church of England, the Church of France, the Church of Rome, of Italy, etc., were all constituent parts. None of these Churches were, or could have been, called the "Roman Church" at that time, except the Church of Rome itself. They were all National Churches, known by the name of the country in which they were situate; all recognizing the primacy, supremacy, if you will, of the Bishop of Rome, and all in union and full communion with each other. If the learned judge had referred to Magna Charta, he would have seen that the first clause declared that "the Church of England shall be free." That was drawn up "long before the Reformation," and those who drew it up clearly knew nothing of any "Roman Church" established in their land.

The Church of Rome, as we know it now, is a comparatively modern creation of the sixteenth century, when the Council of Trent, at the command of the Pope, compiled a new Creed, or made large additions to the ancient Creed of the Church—the Nicean—requiring a profession of belief, inter alia, not only in "One Holy Catholic Church," but in "the Holy Catholic, Apostolic, Roman Church." That was at the time of our Reformation, but the Church of England made no such breech of continuity with the primitive Church. She retained the ancient creeds in her services after the Reformation as before.

### Why Every Christian Should be a Communicant.

There are three reasons why every one who really appreciates the life of Jesus Christ should be a regular communicant of the Church:

1. Every time you go to the Lord's table it is an act of obedience on your part. He has said "Do this," and you are obeying that command. Obedience is the simplest duty that one owes to his Master.

2. Every time that you go to the Lord's table you are practicing an act of love. "Do this in memory of me." If one who was your dearest friend on earth should at his death bid you observe some simple act of memory for his sake, you would be glad to express your affection in that act. Thus Christ has bidden you to remember Him in this way: "If ye love me, keep my commandments."

3. Every time you go to Holy Communion, you are performing an act of devotion. "Lift up your hearts." "We lift them up unto the Lord." These words stimulate you at the Holy Eucharist to make an act of devotion or worship to Christ. It lifts you up into union with Him.

The Christian religion is not devotion to a creed; it is devotion to a person. The creed is but a concise way of presenting the leading attributes of His person from generation to generation. The act of devotion is toward the person; and the Holy Eucharist is a personal touch which you may have with Christ, so that "He may dwell in you and you in Him."

If you regard the Eucharist in this light, then the attendance which you make upon the altar will be an act of personal affection and not the mere performance of ceremony.—Parish Lancet.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.

### An Interdenominational Pension Fund.

Mr. Editor: "The Northwestern Christian Advocate, is trying to persuade the laity of Protestant Churches throughout the country to join in a movement for provision for those who have become aged and infirm in the work of the ministry."—New York Churchman, August 21, 1909.

Passing by the sentimental idea of Christian comity and co-operation, we would ask, is it well to give encouragement to this, as we believe, misguided movement, in behalf of a worthy cause?

The Church has been trying for fifty ears to do this. At the last General Convention a comprehensive committee, representing both Houses, was appointed, a fixed amount named, and the clergy and all her members asked to take immediate steps to raise it.

In the past, the purpose of the Church, possibly, has been defeated, by multiplying the agencies to accomplish this object. But these plans have but divided the efforts, diminished the interest, and have become the spirit of parochialism under another name. Mr. McClure has accomplished wonders by persuading Dioceses to merge their funds into the General Fund.

May we ask, is there any good reason why the widow and children of a deceased clergyman who has labored in the rich Diocese of Pennsylvania should fare so much better than the widow and children of a clergyman who has labored just as faithfully, it may be under far greater hardships and privations, in let us say, the Diocese of Mississippi?

The question is, can the Church do what she has been asked by the General Convention in Richmond? Is the sum asked for too great and consequently impossible to be raised? We do not think so. She can do it with ease, if she has a mind for the work.

It will require method; and it will require effort. Look at the offerings for the mission work of the Church. Not only are more parishes and missions contributing, but those who have contributed are increasing their offerings. It is a system that is workable, and being worked; and we have the result. The same can be accomplished for the Clergy Relief and Pension Fund, GEO. S. GIBBS.

Hattiesburg, Miss.

### An Alaska Missionary Shipwrecked.

Church Missions House,
281 Fourth Avenue, New York,
August 30, 1909.

Mr Editor: The many friends of the Rev. Charles E. Rice, of Alaska, who has been spending his furlough at home and is now returning to take up work at Seward, will be interested and concerned to hear the news contained in the following telegram just received at the Missions House:

"Shipwrecked. Lost everything. Family safe. Waiting another boat for Seward."

The telegram was sent from Juneau August 29. Mr. Rice and his family were upon the ill-fated steamer Ohio.

In his travels and addresses through the country Mr. Rice has made an excellent impression and won much regard. Some who have come to know him and his faithful work may desire to assist him in this serious difficulty. Any sums sent to the Missions House designated for this purpose will be forwarded with the greatest promptness.

HUGH L. BURLESON,
Secretary to the Board of Missions.

### Success.

Twenty years ago a discouraged young doctor in one of our large cities was visited once by his father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

'I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverence. Later in the day he went with his son to the "Free Dispensary" where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."

---

How often, when a believer is stricken down with affliction, or the hand of death enters his family, there comes with the blow a sustaining grace which he never could have dreamed of. He rises above his trial, for "underneath are the everlasting arms," and he treads life's lonely way "with a song in the night." Amid earth's sadness and separations he hears the voice of Jesus saying, "Lo, I am with you always, even unto the end of the world."

# Church Intelligence.

### CALENDAR.

**September.**

1—Wednesday.
5—Thirteenth Sunday after Trinity.
12—Fourteenth Sunday after Trinity.
19—Fifteenth Sunday after Trinity.
21—St. Matthew's Day.
26—Sixteenth Sunday after Trinity.
29—St. Michael and All Angels.

### Collect for the Thirteenth Sunday after Trinity.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

## Foreign.

### Death of the Dean of Norwich.

The death of the Very Rev. William Lefroy, Dean of Norwich, which took place in Switzerland, is deeply deplored. His loss will be felt by the whole Church, but epecially will it be mourned by Evangelical Churchmen, with whom Dean Lefroy had been closely associated throughout his long and active life. He was a real power among us, and his place will not easily be filled. A man of sound learning and an eloquent and persuasive preacher and speaker, he was possessed also of great capacity for statesmanship, and was well fitted to be a leader of men. His convictions were deep, his judgment was shrewd, and his boldness was great. He never shirked a duty, however difficult it might be to perform, and in his testimony to the essentially Protestant and Evangelical character of the Church of England he was unflinching.

Dean Lefroy was a keen Church reformer, alike in the sphere of the parish, the Cathedral, and the Councils of the Church. He was fully sensible of the harm done to the Church by the continued existence of abuses, and he was prepared to go a long way in democratising Church government. But withal he had the spirit of an evangelist. The pioneer of popular nave services, it was one of the greatest joys of his life to occupy the pulpit of his own dearly-loved Cathedral, and Sunday by Sunday to tell out in the simplest language to the vast congregations assembled there the story of the love of God in Christ Jesus. Perhaps his greatest work was the restoration of Norwich Cathedral, which now appears in all its pristine beauty, the delight of all who visit it and a perpetual memorial of Dean Lefroy's energy and skill.

Any notice of the Dean would be incomplete without reference to his visits to Switzerland. For many years his holidays have been spent in mountaineering, and he was undoubtedly the most popular annual visitor to Riffel Alp, where he usually acted as chaplain under the auspices of the Colonial and Continental Society. His genial, breezy manner and his unending fund of excellent stories made him exceedingly popular with his fellow visitors. With the help of friends in this country he built the beautiful churches of Holy Trinity, Riffel Alp, St. Anne's, Rhone Glacier, and St. Andrew's, Adelboden.

### Swansea Church Congress.

The Church Congress at Swansea this year promises to be of exceptional interest. The programme is generally approved of, and the subjects will be handled by an unusually brilliant company of speakers, including both Archbishops, the Bishops of London, St. Albans, Durham, Gloucester, Bath and Wells, Wakefield, Exeter, Bristol, Ossory, Aberdeen, Salisbury, Truro, Carlisle, and Southwark, the Deans of Manchester, Westminster, Canterbury, St. David's, St. Patrick's, Bangor; the Earl of Halsbury, Earl Cawdor, Lord Hugh Cecil, Sir Lewis Dibdin, Sir C. A. Cripps, and a representative list of leading laymen.

A feature of the Congress will be the number of meetings for men. Two will be held in Swansea during the week, with such attractive speakers as the Archbishop of York, the Bishop of London, Chaplain General, and the Dean of St. Patrick's, and a number will be held in the district.

The town council of Cambridge has decided to invite the Church Congress to meet in that town next year. A movement has long been on foot among Churchmen to arrange for the holding of the jubilee meeting of the Congress at the scene of the first Congress in 1861.

### A Sermon which "Struck Home."

The Rev. Robert Tapson, who died last week at Weston-super-Mare after a long illness, was Vicar of St. Luke's, Bath, from 1871 to 1888, and Incumbent of All Saints', Sidmouth, from 1891 till 1895. In 1892 he preached at Sidmouth a sermon which he had preached at Bath in 1886 on the text, "Owe no man anything," and in it he remarked there were moral obligations as to other things besides money, such as loans of books and other articles. During the following week many books, long forgotten by members of his congregation, found their way home to their owners, and a complaint reached him, "We believe you were preaching at Mr. So-and-So." Mr. Tapson explained that he sometimes found it well to preach old sermons over again, rather than prepare new ones hurriedly, and much surprise was expressed that a sermon prepared at Bath, when Mr. Tapson had no idea of ever going to Sidmouth, should have had such practical effect in the latter town.

---

The Archbishop of Canterbury is erecting a handsome cross in Addington churchyard in memory of his five predecessors who are buried there—Charles Manners Sutton (1805-1828), William Howley (1828-1848), John Bird Sumner (1848-1862), Charles Thomas Longley (1862-1868), and Archibald Campbell Tait (1868-1882). It is interesting to note that Addington Park, which ceased to be an Archiepiscopal residence after the death of Archbishop Benson, is now in the market, and may perhaps become a London suburb.

The Church Lads' Brigade Camp at Saltburn has been conspicuously successful. Some 3,000 lads from the Northeast of England occupied a site of 100 acres close to the sea. On Sunday, August 1, no less than 1,100 lads communicated, and special addresses given during the week.

The Bishop of London is visiting Ireland, Scotland and Wales. The Bishop is a keen fisherman and golfer. Before returning to London early in October he will take part in the Church Congress at Swansea.

## American.

### Church Laymen's Union and What Bishop Woodcock of Kentucky Says of It.

The Church Laymen's Union, a federation of Church laymen's missionary organizations in Pittsburgh, Buffalo, New York, Louisville and some other cities, and having headquarters in New York, has secured the acceptance of a number of Bishops to act as a Council of Advice, the purpose being to secure the advice and help of the Bishops and other clergy in whatever lay effort be put forth for missions, and to show to the Church that the movement is loyal to the Church and her laws. In accepting an invitation to membership in the Council, Bishop Woodcock, of Kentucky, says: "I am convinced that if the Church is to seize the opportunities which lie before her, she can do so only through the co-operation of our aroused and trained laity. Our laymen possess abilities, spiritual power and the willingness to make sacrifices, if need be, when once the honor and responsibility of their ministry are made known to them."

### Services for Deaf-Mutes.

Rev. Oliver J. Whildin, General Missionary to the deaf-mutes of the South, preached to large congregations of deaf-mutes in Trinity church, Huntington; Trinity church, Parkersburg; and St. Elizabeth's church, Wheeling, West Va., last week. At the first named service two adult deaf-mutes were baptized, at the second, three, and at the third, one infant. Confirmation classes at all three places are awaiting the visitations of the Bishop of the Diocese. Rev. Mr. Whildin's visit to Wheeling, occurred on Ephphatha Sunday, August 29. In his sermon at St. Elizabeth's church, which is the third church in the United States to be erected for the exclusive use of deaf-mutes, he spoke of his work among the deaf of the Southern Dioceses and of the increasing interest being shown by the Church generally in deaf-mute missions. Before starting on his trip through West Virginia he held services in Frederick, Hagerstown and Cumberland, Maryland. At Emmanuel church, Cumberland, he baptized a child of deaf-mute parents, thus bringing into the Church seven persons—deaf-mutes or children of deaf-mutes—within a short time. Rev. Mr. Whildin will visit Virginia, Southern Virginia, North Carolina and East Carolina during September. He trusts that the responses to his Ephphatha Reminder and Appeal, which was sent out a few weeks ago, will enable him to do a great deal of visiting among his many Southern mission stations during the coming fall and winter.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Clergymen Returning to Duty—Death of Mrs. Langhorne.

The Rev. Richard P. Williams, rector of Trinity church, Washington, and Archdeacon, who because of overwork suffered a serious breakdown of his nervous system and was compelled to lay aside all duties, and retire for rest and medical treatment, has recovered, and after six months' rest, is about to return to Washington to take up his double burden. A man in perfect health, vigorous of both mind and body, and notably zealous in his ministry, it was difficult for him to believe that he was "burning the candle at both ends," with the usual result. When he resumes his work at Trinity church, on the second Sunday in September, it is hoped that he may, from that day, "make haste slowly," both for his own and his great work's sake. We extend warm congratulations to the venerable Archdeacon-rector and his people.

The Rev. George C. Graham, Jr., rector of Port Tobacco parish, Charles county, and Archdeacon of Charles and St. Mary's, is another case of excessive devotion to the work of both positions, either one of which is sufficient for any one man's best efforts.

The Rev. Edward M. Mott, rector of the Church of the Advent, Northeast Washington, has returned from vacation, ready to buckle down to the work of his important parish.

The Rev. Charles E. Buck, rector of Rock Creek parish, D. C., who has been on our sick list, and away in the Maryland mountains for a month, has recovered, and is expected home before next Sunday. During his absence, the Rev. Howard G. England, curate of the parish, has been in charge.

The Rev. Dr. Buckner, of Trinity church, Pine Bluff, Arkansas, will have charge of the services at Epiphany church, Washington, the first Sunday of September.

In the absence of the Rev. Dr. Bratenahl, rector of St. Alban parish, D. C., on vacation, the Rev. James B. Craighill, minor canon of the cathedral staff, has charge of the parish—no light work for either a young or older man.

St. John's church, Washington, suffered, last week, the loss of a valuable member of its working force, when Mrs. Nannie Taylor Langhorne passed away to rest. After nearly fifty years of residence in her native State, Virginia, she came to Washington, where she made her popular home for twenty-five years. She is survived by her husband, Mr. John D. Langhorne, formerly of Lynchburg, Virginia, and five children, namely, Captain George Taylor Langhorne, U. S. Army Surgeon; Cary D. Langhorne, U. S. Navy; M. Marshall Langhorne, secretary of the United States Legation at Christiana, Norway; Mrs. (Capt.) Powell Clayton, Jr., of Washington, and Mrs. Stanley Washburn, of Minneapolis, Minnesota.

Mrs. Langhorne was the daughter of that widely known and highly esteemed gentleman and Churchman of Virginia, the late Col. George P. Tayloe, of Roanoke, whose place can never be filled. Of such, may we not truly say, "Sic transit gloria mundi?"

This estimable lady's death occurred at Atlantic City, New Jersey, whither she was taken recently, in the hope of benefitting her. The Burial Office was read over her revered remains in St. John's church, Washington, her church-home, by the Rev. Dr. Buckner, of Arkansas, temporily in charge; and her burial took place in Rock Creek Cemetery, D. C. W.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### The New Rector of Bruton Parish.

The Rev. Edmund Ruffin Jones has accepted a call to become rector of Bruton parish, Williamsburg, in succession to the Rev. W. A. R. Goodwin, who has removed to Rochester, N. Y.

Mr. Jones is a promising young clergyman and did excellent work in Idaho, under Bishop Funsten. Upon his return East he became an assistant to the Rev. R. H. McKim, D. D., at Epiphany church, Washington, where his work was quite successful. The congregation of Bruton church are much gratified at Mr. Jones' decision to accept the rectorship of their church and are prepared to give him a warm welcome when he enters upon his duties here, on October 1. This is a fine field for work, and Mr. Jones, no doubt, will be found efficient in moulding the lives of many of the young men attending old William and Mary College.

The Rev. Miner Peters, recently ordained deacon, preached last Sunday morning and night, at Ascension church, Park Place, Norfolk. His services were most acceptable and deeply appreciated by the congregation. Mr. Peters will go to his appointed field of work, Chase City, Mecklenburg county, within the next ten days. He has an attractive personality and we doubt not will do excellent work.

The Rev. George S. Vest, of Ascension church, Norfolk, is visiting the Rev. Archer Boogher, of Roanoke.

The Rev. George Peyton Craighill, of South Boston, has been spending his vacation, during the month of August, at Upperville, Va. He is expected to return for the first Sunday in September.

The Rev. Francis R. Lee, of Smithfield, has been away for six weeks, for a much-needed rest. He is feeling much stronger and expects to resume his work the first Sunday in September.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Memorial Tablet Unveiled.

A service in memory of Mary Margaret Green was held in St. John's church, LaPorte, on Sunday, August 22. At the service a tablet was unveiled by Miss Orma Maria Hill. The sermon and the special, dedicatory address were by Rev. J. Baptiste Blanchet, D. D., of Philadelphia. Mr. Malcum DuPui Maynard accepted the tablet on the part of the congregation. The tablet is inscribed as follows: In Memoriam Mary Margaret Green, Daughter of Captain John and Esther Craig Green. Jr., 1808-1888, who erected this Church in Memory of her Brother, John Sims Green. Consecrated June 30, A. D. 1890. John Sims Green, 1794-1896. Elizabeth Henly Green, 1804-1872.

Mr. George C. Gaston, who has been serving St. Stephen's, Mt. Carmel, most acceptably some months past, by appointment of the Bishop, has been relieved of the appointment, to take effect October 1.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Second Annual Summer School for Sunday School Teachers—Colored Cripples at Beach Haven—Ready Response Made to the Appeal of the Bishops—Five Prominent Churches Without Rectors—Bishop Mackay-Smith Granted a Leave of Absence for the Winter; Bishop Jaggar to Take up the Work in Philadelphia.**

The second annual summer school for Sunday School teachers, held at Pocono Pines, under the auspices of the Sunday School Association of the Diocese of Pennsylvania, August 22-28, was much more largely attended than that of last year. Bishop Darlington was the preacher at both the morning and evening service on Sunday, August 22. The lectures on the Holy Bible by the Rev. Llewellyn N. Caley; on the Educational Aim of the Sunday School, by Mr. Franklin S. Edmonds, and the teacher as the Medium of Christian Education by Mr. Edward H. Bonsall, were of the highest order and were highly appreciated. The illustrated lecture by the Rev. Herman L. Duhring, D. D., on Fighting the Sea, and on Missions in Japan by the Rev. J. Thompson Cole, were greatly enjoyed. The work of the beginners, primary, and intermediate departments were excellently set forth by Mrs. M. Hawkes, Mrs. C. Berger and Mrs. John Loman. The Holy Bible as Material for Christian Education was the subject of the Rev. Stewart U. Mitman, Ph. D.; the Prayer Book as Material for Christian Education was discussed by the Rev. W. Northey Jones, and the Scholar as the Object of a Christian Education by the Rev. Edward R. Noble. The main school department was in the hands of the Rev. W. Herbert Burk. The other illustrated lectures were on the Holy Land by the Rev. S. U. Mitman, Ph. D., and England and her Cathedrals by the Rev. L. N. Caley.

For five long and happy weeks the litle Colored Cripples of the House of St. Michael and All Angels, were at Beach Haven, from August 2. Those who planned the trip and provided the funds did a good act, while those summering at Beach Haven were glad to contribute practically to their needs and comfort.

Most nobly have the clergy and people of the Diocese of Pennsylvania responded to the appeal of Bishops Whitaker and Mackay-Smith to raise the $30,000 which was needed to make up the apportionment of $89,000, when they called a special meeting of the clergy last June in view of the then shortage. The whole amount has been paid into the treasury of the Board of Missions and it is probable that the amount may have reached $100,000 before the account of the year closed. Of course this does not include the Woman's Auxiliary and Sunday School offerings which will net about $50,000 more. The proposition to merge these two funds into the apportionment of the diocese will have a most depressing effect as it is by keeping them separate the large amounts are raised.

Five of the prominent churches are without rectors. Two months ago the Rev. W. G. Haupt resigned St. Barnabas' church, Kensington, and went to St. John's church, Havre de Grace. The Church of the Covenant will lose the Rev. J. J. Joyce Moore, on September 15; he becomes the rector of St. Andrew's, Eighth Street. Christ church, Media, has been without a rector for six months since the Rev. William Reese Scott became a chaplain in the U. S. Army. The Church of the Holy Apostles is about to call a rector in succession to Bishop Thomas, who will resume charge soon and remain until his successor can come.

The Rev. and Mrs. R. F. Innes have returned to their home at Wynnewood, after spending the summer at Avon-by-the Sea.

For the past two years the many friends of Bishop Mackay-Smith have been much concerned over his condition, as he has been a great sufferer from rheumatic gout. Despite the protests of his physician he persisted in performing his duties on days after spending sleepness nights. In June, he journied to the West and through the Yellowstone Park and then went to his summer home at Seal Harbor, Maine, where he spent most of his time in sailing on his small yacht or driving about the country, which has brought great improvement to his health. It has been understood for some time that he was given a year's vacation to enable him to entirely recover his health. On Friday, August 27, the Rev. Thomas J. Garland, secretary of the Bishop, gave out the following statement. The Rt. Rev. Alexander Mackay-Smith, D. D., Bishop-Coadjutor of the Episcopal Church in the Diocese of Pennsylvania, has been granted a leave of absence, without pay, for the winter, for the purpose of regaining his health. Dr. Morris J. Lewis, of Philadelphia, together with Dr. Frank W. Jackson, of New York, have written the standing committee of the diocese that in their judgment, the Bishop should be relieved from his duties for a time. They state that there is no reason why he should not make a complete recovery from the very painful rheumatic trouble for which they have been treating him, but this will require further treatment which is best secured abroad.

Bishop Jaggar, who was formerly rector of Holy Trinity parish in this city, has agreed to take up Bishop Mackay-Smith's work in Philadelphia, for some months to come. He will arrive here about October 1, and take up his labors at once. His office will be at the Church House, corner of Twelfth and Walnut streets, and communications of an official nature, which concern Bishop Mackay-Smith's duties, may be addressed there until further notice.

## WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

**Services for the Indians in the Northern Part of the Diocese—Mrs. Fuller's Will—Other Diocesan Notes.**

It is not generally known that Western Michigan has several Indians still living in the northern part of the Diocese. Many of these people were formerly familiar with the Church services, some of them having been trained in the Church Mission Sunday Schools of Canada, whence they came to Michigan. At a recent visit among these people the rector of Emmanuel parish, Petoskey, Rev. J. W. Bedford-Jones, found quite a number who had been confirmed, and on Sunday afternoon August 22, he arranged a special service for them. Some of his own parishioners went with him into the forest where the Prayer Book service of Evening Prayer was said and a short sermon preached by this clergyman. The Indians, several of them, recited the Creed in their own tongue, and when some of the old familiar hymns were sung there was truly a combined worship of the whole congregation, the Americans singing in English and to the same tune the Indians using their language. The Rev. Mr. Jones plans to hold other services for these people who are most thankful for his ministrations to them.

The will of Mrs. E. P. Fuller, which was recently probated, made a bequest of $1,000 to the Board of Missions in our diocese, $500 to the family of Bishop Gillespie, $500 to Bishop McCormick, and $100 to St. Paul's church, Grand Rapids, and the same amounts to St. John's church and St. Matthew's church, Grand Rapids.

At Wequetonsing in early August a concert was given by the Church people and resorters for the benefit of the diocesan missionary work, from which $150 was realized.

The parish at South Haven has undertaken the unique plan of asking parishioners to buy on monthly payments accumulative bonds which at maturity go to pay the principal of the debt on the church edifice. Several bonds have been sold for this purpose.

Mrs. John Seymour has given a brass altar desk to Holy Trinity church, Manistee. A beautiful altar book was recently received through Bishop McCormick.

## DELAWARE.

Rt. Rev. F. J. Kinsman. D. D., Bishop.

**Death of an Aged Clergyman.**

The Rev. John Lynn McKim died at his home, Georgetown, Delaware, August 21; aged ninety-six years. He was born in 1813 in Carlisle, Pa. He graduated at Dickenson College, taught school, and then became professor in Delaware College, Newark, the first year it existed. Bishop Onderdonk ordained him in 1836 in Philadelphia, and he served in several parishes in Pennsylvania until 1844. In that year he took charge of St. Paul's, Georgetown, remaining until 1867, when he became a missionary in Sussex county, Del. In 1834, he married Susan A. McGill, of Centre county, Pa. One of their seven children is now living, the Rev. J. Leighton McKim. During President Harrison's administration, he was consul for the U. S. at Nottingham, England, and for several years of his later life he was cashier of a branch of the Farmers' Bank of Delaware, in Georgetown. He had remarkable possession of his faculties into so advanced an old age, and could read and write without the aid of glasses, and took an active interest in the topics of the day. He was buried from St. Paul's church, Georgetown, in the churchyard of St. George's chapel.

The Rev. Kensey J. Hammond returned recently from a short trip through Ireland, Scotland, England and the Island of Jersey. The Rev. Messrs. Chesley, Rich, Knight and Grantham had charge of the services at Immanuel church in his absence.

The ninth annual Sunday School Institute will be held in St. Peter's, Lewes, on St. Matthew's Day.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### The Hudson-Fulton Celebrations and the Prayer Authorized for the Anniversary Day.

In view of the approaching Hudson-Fulton celebrations, some taking place in this city and some in the Hudson river cities as far north as Albany, and commemorating both the discovery of the Hudson river and the inauguration of steam navigation upon it, Bishop Greer has issued a letter to the clergy asking them to commemorate, in such manner as they deem best, the event in their parishes and cities, and naming the 26th of September as the exact date. For the services on the morning of that day he authorizes a form which uses Psalm 107 for the Psalter, Isaiah 35 for the first lesson and Ephesians 4:1-13 for the second. He suggests as subject for sermon "The Universal Reign of Brotherhood and Peace Among the Nations and Peoples of the World." "It is fitting," he observes, "that all those who recognize as Christian people do, in these and like events not merely the bold adventure and inventive wit of man but the gradual unfolding of a purpose more than human, should make these anniversary days something else and more than simply an occasion for secular rejoicing." The Bishop has authorized a prayer for use on the anniversary day as follows:

O Almighty God, Who giveth breath to every living thing, and of Whose will it is that peoples, nations and kindreds of men stretch forth the curtains of their habitation, we give Thee hearty thanks for that spirit of brave adventure to which this nation owes its birth. We rejoice in the insuperable courage of those who, loving liberty and knowledge, have pushed away the veil of mountains and of seas, and have sought light and freedom for themselves and their children; and we pray that Thou wilt give to us the same lofty spirit, and make us a people worthy of these heroic ideals and traditions. Bless this land of promise with honorable industry, sound learning and pure manners. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in Thy Name with the authority of governance, that all things may be so ordered and settled by their endeavors upon the best and surest foundations that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. And hasten the time, we pray Thee, when all the peoples of the earth shall dwell together in righteousness and peace, and war shall be no more. All which we ask in the Name of Jesus Christ, our most blessed Lord and Saviour. Amen.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### The Fire Loss at Grace Church, Elkridge.

The rector of Grace church, Elkridge, reports that the rectory was in imminent danger but was not burned in the fire, on August 10, which destroyed the church and parish house. The only personal loss sustained by the rector was from breakage of furniture, etc., which was covered by insurance.

The Holy Table, crosses, vases, Bible, Prayer Book and Hymnals, vestments of rector and choir and the font were saved, together with Communion services and linens. The total loss was from $10,000 to $12,000, on which there is insurance of about $5,400.

The parish house will be rebuilt at once, on the site of the old church. The church will be rebuilt later and farther back from the railroad, for which there is ample room on the present property.

The rector and his family are enjoying a rest of two weeks at Ocean City, Md., the outing being the thoughtful gift of the congregation.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### 176th Anniversary Celebration.

The 176th anniversary of Green Hill church was celebrated Wednesday, August 25. A large congregation was present. The Bishop of the Diocese and the Rev. David Howard, rector of St. Peter's, Salisbury, officiated. After the service dinner was served by the ladies under the large trees surrounding the church.

This old church is situated on the north bank of the Wicomico river, and was erected in 1733. It is said to be the oldest edifice in the State of Maryland. The communion service was presented by the Queen of England, and the building constructed under the management of officers of the English government.

For many years old Green Hill church was the place of worship of many prominent families of the surrounding country. No regular service is now held there, the congregation meeting yearly and on special occasions. The furniture, hand-made and carved, is the same which was placed in the church at its erection. The church, the furniture and the grounds, are carefully preserved by the vestry of the parish. The Rev. F. B. Adkins is the present rector, who holds regular services in other church buildings of the parish.

The following epitaph is found on a tombstone in Green Hill churchyard:

Life is a City full of crooked streets,
Death is a Market Place where all men Meets;
If life were Merchantdise and men could buy—
The rich man would live and the poor would die.

## VIRGINIA.

Rt Rev. R. A. Gibson. D. D., Bishop

### First Service in the New Church at Sweet Chalybeate Springs.

The church at Sweet Chalybeate Springs was opened with an attractive service on Sunday morning, August 21. The building was begun and completed as a memorial to the Rev. Dr. Forrest, who spent at the Springs some summers of the last years of his life, at which time, despite declining health, he there did most valuable service.

Nature interposed no hindrance to the assembling of the large congregation, which entered the church near the hotel by a shaded walk over a green lawn, for the first service upon this beautiful day. As if in smiling invitation to the open door, autumn and summer were blended upon this ideal day. It seemed to be symbolical of the harmonious fellowship which has prevailed among the guests of the hotel of various denominations, who have so heartily united to advance the completion of the work. There were present upon the occasion, the Rev. Floyd Rogers, the rector, who has the church in Covington, Va., Bishop Penick, at one time in Africa; the Rev. A. S. Lloyd, D. D., recently elected Bishop-Coadjutor of Virginia, and the Rev. Roger Walke, of St. Paul's College, Tokyo, Japan, who is now visiting this country.

After the introductory remarks of Dr. Rogers and sermon of Rev. Dr. Lloyd, a satisfactory report was made by Mr. W. W. Old, Chancellor of the Diocese of Southern Virginia, who kindly accepted the position of treasurer at the beginning of the work, and who has so judiciously managed its finances.

The first offering in the new church, a large one, was generously devoted to the cause of Missions in Japan.

Bishop Penick was the celebrant of the Communion, which was unusually well attended. He was assisted by Rev. Mr. Rogers.

The church has been the output of a Sunday School held for many years for the mountaineers, in a schoolhouse upon the adjacent road side of this hill country.

At the afternoon service an address was made to the Sunday School by Rev. Mr. Walke, upon the Children of Japan.

Lights were improvised for attendance at evening service, at which time Rev. Mr. Walke addressed an overflowing congregation upon Church Work and the Educational System in Japan.

The church is fortunately situated within the parish limits of Rev. Mr. Rogers, of Covington, whose active interest and timely aid have greatly encouraged and supported the work.

A window, the gift of Mrs. Douglas Forrest, will shortly be placed in the chancel, to the memory of Dr. Forrest.

### Services in Old Aquia Church.

An interesting series of services were conducted in Stafford county, this week. On Saturday, August 29, at old Aquia church, there was the typical old-time "All Day Preaching," services being held morning and evening, with an intermission for dinner, which was served on the grounds by the congregation, with the characteristic old Virginia hospitality. People came from far and near and the crowd was a large one.

The services were in charge of the rector, the Rev. E. B. Burwell, and the preacher was Archdeacon Colston, whose earnestness and eloquence in proclaiming the pure Gospel are so well known throughout the Diocese.

For several evenings during the week the preacher has been the Rev. H. H. Barker, rector of Trinity church, Fredericksburg, another strong and effective sermonizer. Archdeacon Colston was advertised to preach at Potomac church, in the upper section of the county, during the early part of the week.

### Mission at Boyce.

A successful parish mission, conducted last week at Emmanuel church, Boyce, Clarke count, closed on Sunday night, August 29. The missioner was the Rev. Thomas C. Darst, rector of St. Mark's church, Richmond. The preaching was marked by great strength and spirituality, and the interest shown in the services most gratifying. Large congregations were in attendance, and great good, by God's blessing, has been done.

Boyce is part of the parish of which the Rev. John M. Robeson is rector, and is a point of bright promise for the Church.

The Rev. Ernest E. Osgood, rector of Emmanuel church, Henrico county, left on Tuesday, August 31, for a month's vacation on the coast of Maine. During his absence, the services at Emmanuel will be in charge of Mr. F. E. Warren, of the Virginia Theological Seminary, who for the past month has been officiating at the Church of the Good Shepherd, Forest Hill, Virginia.

The Rev. Benjamin Dennis, rector of Meade Memorial church, Manchester, Va., and the Rev. P. A. Arthur, of St. Luke's, Richmond, were the preachers in Grace church, Richmond, on Sunday, August 22 and 29, respectively.

The Rev. Lewis Carter Harrison, rector of St. Stephen's, Wicomico, and Reedville, in Northumberland county, has been in charge of the services at St. George's church, Fredericksburg, during August, the rector, the Rev. Dr. Robert J. McBryde, being absent on his vacation.

During the months of September and October, a special series of sermons on Old Testament subjects will be preached in St. Andrew's church, Richmond, by the rector, the Rev. Thomas Semmes.

On August 25, at the memorial exercises, incident to the unveiling of the beautiful monument at Tappahannock, erected to the Confederate dead of Caroline and Essex counties, one of the principal speakers was the Rev. Dr. Everard Meade, a former rector of St. John's church, Tappahannock, and a Confederate soldier.

## PERSONAL AND NEWS NOTES.

A new organ is building for St. Thomas' church, Washington, D. C.

The Rev. George W. Atkinson has resigned the rectorship of St. Matthew's church, Sunbury, Pa., to take effect November 1.

The Rev. George W. Atkinson has resigned the rectorship of St. Matthew's church, Sunbury, Pa., to take effect November 1.

The Rev. S. J. French, rector of Grace church, Waycross, Ga., has returned to his home, from a visit to Cape May, N. J.

The Rev. W. E. Van Dyke, of the St. Mary Memorial church, Pittsburgh, Pa., has been chosen rector of St. Luke's church, Smethport, Diocese of Pittsburgh.

The Rev. Thomas G. C. McCalla, of Trinity church, Bellefontaine, Ohio, has been called to succeed the Rev. W. Rex Atwood, as rector of All Saints' church, Cleveland, Ohio.

The Rev. Henry L. Jones, D. D., rector of St. Stephen's church, Wilkes-Barre, Pa., should be addressed, as heretofore, 181 S. Franklin street, Wilkes-Barre, Pa.

The Domestic and Foreign Missionary Society will receive $1,000 as a bequest in the will of the Rev. Henry E. Hovey, late rector of St. John's church, Portsmouth, N. H.

The Rev. John Dows Hills, D. D., has resigned the rectorship of Christ church, Oil City, Pa., and on October 1, will take charge of the Church of the Epiphany, Bellevue, Pittsburgh, Pa.

St. Mark's congregation, Jonesboro, Arkansas, was admitted into union with the Council of the Diocese, at its last session, as a parish. The chancel is to be enlarged and a pipe organ installed. The Rev. Charles L. W. Reese is the minister in charge. The work was begun by him, as a catechist, in 1906.

During September and October, the address of the Rev. W. W. Steel, Archdeacon of Havana, will be changed from Havana, Cuba, to The Church House, 12th and Walnut sts., Philadelphia, Pa.

Professor Hayes, of the General Theological Seminary, has started for a tour around the world. While abroad he will study the religions of the Orient and our own missionary work.

The Rev. C. C. Pierce, D. D., rector of St. Matthew's church, Philadelphia, formerly chaplain in the U. S. Army, is officiating as chaplain, during the summer, at the West Point Military Academy.

The Rt. Rev. C. T. Olmsted, D. D., Bishop of Central New York, has returned from his sojourn at Sachem's Head, Conn., and should be addressed, as usual, at his home, 159 Park avenue, Utica, N. Y.

The Rev. G. C. Graham, Archdeacon for Charles and St. Mary's counties, Maryland, and rector of Port Tobacco parish, Charles county, has suffered from a nervous breakdown, and has been obliged to go away for a lengthy rest. October 15 is named as the day on which he will take up work again.

A conference of colored Church workers was in session, from August 31 to September 3, at Lawrenceville, Va., to consider plans for enlarging the scope of the work among our colored brethren and raising the standard of both clergy and laity. Mr. E. P. Buford was announced to deliver the address of welcome.

The Rev. W. J. Denzeloe Thomas, rector of Brookland since the resignation of the rectorship by Rev. W. Morgan-Jones, is now well again and at work since his visit to the hospital for an operation. During his absence from the parish Rev. A. S. Johns, rector of Christ church, helped both the parish and its rector by conducting services.

The Rev. F. W. Hilliard, formerly of Beltsville, Md., in the Diocese of Washington, and more recently connected with the Diocese of North Carolina, has just retired from active service, and has moved to Memphis, Tenn., to be near his son, who is an engineer in the service of the United States government. After fifty-two years in the ministry Mr. Hilliard is well entitled to his rest.

Mrs. Susan M. Schereschewsky, widow of Bishop Schereschewsky, third Missionary Bishop of Shanghai, died at Tokyo, Japan, on August 19. She was Miss Susan M. Waring, of Brooklyn, N. Y., and was a missionary teacher in China, when she married the Bishop. After Bishop Schereschewsky's resignation as Bishop of Shanghai, they returned to this country, and afterwards went to Tokyo, where the Bishop devoted the remainder of his life in translating the Bible into Chinese. He died October 15, 1906.

The Rev. James B. Hastam, formerly connected with St. Elizabeth's church, Philadelphia, abandoned the Communion of the Episcopal church and was deposed in May, 1908. Lately Mr. Haslam expressed penitence to Bishop Anderson, of the Diocese of Chicago, with which he was connected canonically, and was restored to Holy Communion by the Rev. E. V. Shayler at Grace church, Oak Park, Diocese of Chicago, on Sunday, August 22d, and has entered upon the canonical probation that is required before his priestly faculties may be restored.

### A Common Delusion.

The late Bishop of Mississippi, Dr. Hugh Miller Thompson, was well-known as a vigorous thinker, and master of a very trenchant style. He said many things that stuck like burrs in men's minds and deeply influenced their lives. The apostolic and Scriptural authority for the threefold ministry of bishops, priests and deacons was, for example, never more forcibly and clearly set forth in so short a compass as Bishop Thompson presented it in his little booklet, "Concerning the Kingdom of God." And his observations on our every-day life and conduct never failed to stimulate and uplift those who were privileged to hear or read them. Consider what he said on the obligation of a Christian profession: "It is one of the prevailing delusions to suppose that a man is free to accept or refuse the responsibilities of the Christian life—that the 'professing of Christianity' is the taking up of new and quite voluntary duties." If you ask why this is a delusion, his answer is, "A man is born into the responsibilities of Christianity as he is born into those of citizenship. He cannot refuse the former any more than the latter. For him the question of Christianity has been determined long since." And he adds, "It is not then for you, reader, unbaptized or non-communicant, to decide whether you will be a Christian or not. This only is left you to decide—whether you will be a Christian in truth and reality or whether you will fight the purpose of God in putting you here and spend your life in fruitless efforts to be as near a heathen as you can."

### Night in The Forest.

As I lay night after night by the fire, I asked myself Thoreau's question: "What did I do while those logs warmed me?" To sleep at once? O, no; that would have been too great the crackling, savage flames, and the sparks, ever soaring as though to reach the stars, dimly seen through the tree tops. There were the nocturnal a pity. There was the fire to watch, sounds of the animals to learn as my Indian told their names, often in his own soft language. Mih-co, the squirrel, was continually waking his wife to administer a curtain lecture or discuss the children. Kos-cu-my-nis, the kingfisher, whizzed past to find rest after his day's fishing. Ti-ti-gah, the owl, with his terrifying, ominous shriek, made me burrow deeper into my blankets and be glad I was not quite alone. The neverwearying loons, Aquin, continued their discordant vocalizing; Mo-ka-ne-ses, the moose bird, whistled sadly because there had been no moose killed for him. Mi-dy-jes, the partridge, clucked a lullaby to her young; Moin, the bear, whose tread is the most quiet of all the larger animals, was sometimes heard. The deer, Adook, walked stealthily past; and the great moose, Mo-ka-ne-wa, frequently came near my bed, his hoofs noisy as he drew them from a mud hole, his broad antlers thumping against the tree trunks.—Outing.

Bless God for starlight, and he will give you moonlight; praise him for moonlight, and he will give you sunlight; thank him for sunlight, and you shall yet come to the land where they need not the light of the sun, for the Lord God giveth them light for ever and ever.—Spurgeon.

### Forbear to Speak Hastily.

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves, forbear; and again, forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear reproof until assured that the error was intentional: that the accident was due not to innocent misunderstanding, but to willful mischief. If the friend fails to do what in given circumstances is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazaar.

### Hope.

The difference between drudgery and joyful work is made by hope. It is most blessed of taskmasters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe in one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight. It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well-filled storehouses. Hope makes the difference between the nurse and the mother. The one toils in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly endures. Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict.

Are not many of God's dispensations a baffling enigma—all strangeness, all mystery to the eye of sense. Useless lives prolonged, useful ones taken! The philanthropic and benevolent have an arrest put upon their manifold deeds of kindness; the grasping and avaricious, the mean-souled are suffered to live on. But let us be still. There is an unseen why and wherefore which cannot be answered here. Our befitting attitude is one of confidingness. "Shall not the judge of all the earth do right."

### The Path of Duty.

The path of duty is always just where we can step into it. We do not need to go a great distance to find it. It is not something to be sought after, or something difficult to find. It is right before us, and so plain that we cannot mistake it for something else. Duty is not a hard, unfeeling master, and its pathway devoid of all sunshine. Whatever is duty is right, and right makes sunshine anywhere and everywhere in the world. If the path of duty leads up rough, high mountains, the sun must fall upon it; if in low, dim valleys, the light must touch it somewhere. It is God's hand that points out duty's pathway to us, and we should accept it as a divine gift, and be glad for the privilege of walking in it. Whatever comes from God is of great worth, and He will crown all our efforts to take it in the rightful way. Other paths, however bright they may appear, always lead us wrong. We know, too, when we are in them, and are unhappy at the entering of the false ways. The sweet morsel becomes bitter at the first taste, and if we keep on in darkened paths, we may wander very far from a loving God and become loveless and unloved. The path of duty is forever safe and leads us always toward God and heaven.—Mrs. M. A. Holt.

### Religion Covers All.

You cannot draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. If it does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thorough-going, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips—and says: "These are mine; these are sacred things. make them so." Nothing is too small or remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like His own garment, that robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through warp or woof, and entertwines with every other thread to form the entire fabric of character.

### Assured Loneliness.

There is no loneliness so deep and so sure as that of the person who does nothing for others. The good neighbor is never lonely. The Good Samaritan was not lonely even when he was far from home, on the road to Jericho. Love is never lonely, for love searches out others, and learns their needs, and supplies them. It is only he who thinks chiefly of himself and his own interests who is sure to be lonely, even in the midst of teeming life. Let us make Mr. Jowett's prayer our own: "Deliver me from the loneliness of selfishness.'—American Messenger.

### The Influence of a Word.

How enormously important are these first conversations of childhood. I felt it this morning with a sort of religious terror. Innocence and childhood are sacred. The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a pontifical act and ought to perform it with a religious awe, with prayer and gravity, for they are laboring at the Kingdom of God. All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this divine mission the great instrument is speech. We forget too often that language is both a seed-sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery in speech! But we are blind to it because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses, all that is palpable and material. We have no eyes for the invisible phalanxes of ideals which people the air and hover incessantly around each one of us.—Henri Frederic Amiel.

### How to be Dependable.

There are some persons who are never prevented from doing what has been entrusted to them to do. There are other persons who are sometimes thus prevented. Why the difference? It is not in the circumstances; it is in the persons. The one who sometimes fails to carry out a commission does so because something else is more important to him than dependableness. The other does not tolerate the idea of failure here, and is ready to make any sacrifice except the sacrifice of trustworthiness. There is always some way to do what ought to be done. When one faces every such obligation in the spirit that says, "I may not be able to do this, but I can at least spend all the strength and life I have in the attempt to do it, and die failing," usually neither death nor failure results: the thing gets done, and the doer lives on to be counted trustworthy beyond his fellows. That very attitude toward our accepted obligations opens up ways and means that would never be seen by the person who admits that there are times when an obligation cannot be met.—S. S. Times.

### The Church That I Love.

Let me put before you what I understand by the Church. Jesus Christ wanted to have a witness to Him until He came again, something which would remind the world of Him, and bring His Spirit into the world, something which would be His Voice as He gathered in the lost and strayed. So He formed this Divine Society to be a united—and God help us to be more united than we are—but to be a living, united band of brothers, to go out into the world in His Name and preach the Gospel and gather in the lost and strayed. The world was to believe that the Father sent Him by the visible unity of the Church; "that they all may be one, as Thou, Father, art in Me and I in Thee." Baptism is Jesus Christ standing by the font and saying: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven."—The Bishop of London.

# Family Department.

### "Until the Day Break."

A human soul went forth into the night,
  Shutting behind it Death's mysterious door,
And shaking off with strange, resistless might
  The dust that once it wore.
So swift its flight, so suddenly it sped—
  As when by skilful hand a bow is bent
The arrow flies—those watching round the bed
  Marked not the way it went.

Heavy with grief, their aching, tear-dimmed eyes
  Saw but the shadow fall, and knew not when,
Or in what fair or unfamiliar guise
  It left the world of men.
It broke from Sickness, that with iron bands
  Had bound it fast for many a grievous day;
And Love itself with its restraining hands
  Might not its course delay.

Space could not hold it back with fettering bars,
  Time lost its power, and ceased at last to be;
It swept beyond the boundary of the stars,
  And touched Eternity.
Out from the house of mourning faintly lit,
  It passed upon its journey all alone;
So far not even Thought could follow it
  Into those realms unknown.

Through the clear silence of the moonless dark,
  Leaving no footprint on the road it trod,
Straight as an arrow cleaving to its mark,
  The soul went home to God.
"Alas!" they cried, "he never saw the morn,
  But fell asleep outwearied with the strife"—
Nay, rather, he arose and met the Dawn
  Of Everlasting Life.

—Pall Mall Magazine.

### At Waterloo.

"Even Napoleon met his Waterloo," said a depressed-looking man in the cars to the young fellow at his side. "You've had a good deal of success, and you're honest, and you're fighting hard, but you can't win. Things are against you. Your Waterloo is coming."

The young man smiled. "I hope it is," he said. "Did you ever think that Napoleon wasn't the only fellow at Waterloo? I was reading a suggestion in a newspaper the other evening about that—about how Wellington met his Waterloo, too, that day in June, 1815. The thing to look out for is to meet Waterloo in the Wellington way—that's all—and then the sooner it comes the better!"

Most people do not look at it in that way. "Waterloo" has come to mean crushing defeat. Yet in reality it was a splendid and decisive victory for the right side—every student of history knows that. It was made a victory, too, by the patient and determined generalship of a man who had been fighting for years against the fairly superhuman genius of the greatest warrior of modern Europe. At first sight, Napoleon and Wellington were not equally matched. Napoleon far outclassed the English soldier. He was one of the colossal warriors of the world. In many respects his powers were above those of any other man of his time. Yet Wellington went on fighting him, and gained more knowledge and skill, all the while, by his campaigns. Opposed to a smaller general, probably Wellington would never have become great himself. It was the continual, unending, exhausting, deadly grapple with the arch-fighter Napoleon that trained and strengthened the lesser warrior year by year. Wellington was working toward his Waterloo all the while, and when he met it, his long apprenticeship was over, and he was conqueror at last.

That is the way to fight. That is the way to make Waterloo a synonym of victory always, instead of defeat and the end of things. In each individual life lies the chance to strive in Wellington's way. True, a young soul may have great difficulties against it. It may seem overmatched and outclassed. It may even be really overmatched and outclassed. Wellington was—at first. But there is a long, long stretch between first and last, and in that stretch lie the best opportunities of life. The soul overmatched to-day may be victorious just the same in ten years' time, or even next year or to-morrow. Wellington never gave in, never accepted defeat, always did his duty, and so went on to ultimate victory and faithfully, and the day of crisis tory.

For Waterloo always comes. It is as sure as sunrise. Let a life go on, steadily and faithfully, and the day of crisis and of victory will be met. Every man who amounts to anything has prepared for his Waterloo and met it, and won out. No large, true, valuable life is lived without fighting toward a goal, and winning the fight; and the rules of the fight are always the same. Those who desire to take life easily, to have a good time, to shirk the hard tasks, and refuse the responsibilities as they go along, will come to Waterloo unprepared and will be beaten—and beaten not as fighters, but as worthless camp followers. Those who keep in training, who control the evil in themselves, who fight the evil about them, who march patiently ahead and pick themselves up after every defeat and go on again, will meet a winning Waterloo when the time for it comes at last.

"It's no disgrace to be beaten by such a powerful combination. I'm beaten. I'm down and out, and I'm through!" said a young man who had been attacking an evil intrenched in politics and laws. He was quite right in his first statement. It was no disgrace to be beaten by so great an opposition. Yet if Wellington had reasoned that way, how different history would have been! It was no disgrace whatever for any man to be defeated by Napoleon. But Wellington, if he considered that at all, gave little weight to it. His view was that it was all the more honor to defeat Napoleon. That view ended in making a great captain of him, and writing his name forever on the roll of earth's heroes. It is a view that every young man or woman can take of his or her difficulties and obstacles. "He that overcometh shall inherit," is a Waterloo motto—a Waterloo of victory, not defeat.

It ought to be an encouraging thing, then, to any beginner in life to feel that some day, sooner or later, his Waterloo is bound to come. It is a cheerful and optimistic thought that it must come. It leaves a man nothing to do but to get ready with all his might, and keep straight ahead, doing his duty. Every hard thing that comes along is so much training for the future. Every obstacle is a friend in disguise to help the fighter forward. When life is met in this spirit, day by day—why, the Waterloo ahead is won in advance, although the man or woman may not know it. On the morning of Waterloo, probably, the battle looked far less attractive to Wellington than to Napoleon. Wellington did not know his own strength, gained by such hard and long striving. Napoleon, on the contrary, believed himself unconquerable. That is the worst spirit with which to face a decisive battle. Humility and steadfastness usually go in couples and conquer together. In the end their combination has never yet been defeated, and never can be.

In looking at history one sees how largely Waterloo affected the whole century in which it was fought. In looking at the life of any great and good worker for progress, one sees how his victorious Waterloo has meant much for his time. So, in each individual life, a crisis and a victory mean gain for the world. It is worth while to prepare for Waterloo, worth while to meet it, glorious to win it.

"No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby"

is an old quotation, but one that never loses power as long as bravery and battle endure. Are we getting ready to win at Waterloo—or lose?—Forward.

### High On The Rock.

In the State of Virginia is a wonderful bridge, formed by some great upheaval of nature. It walls, high and arching, have been carved over with the names of those who have visited the place—names cut into the soft rock by knives in the hands of men ambitious to leave this record of their coming.

Far above the head of the tallest man some of these names are chiseled in the rock, so that only by getting up on a ladder or some other lofty thing can one read the letters. It almost seems as if some of the visitors had a strong desire to see how high they could reach and leave their mark on the natural bridge. But if one only climbs high enough, he can read them all.

This is true of many things. Let us think of it a moment. Education has many a treasure in store for the one that works for it. And still another thing is true; high as we may rise, there is still something a little higher. But we may reach it if we are in earnest.

Then, too, God has written some wonderful things high on the rock for us if we have a heart and a purpose to climb where they are. How beautiful are the words of His Book! Mount as high as we will, ever away over our heads there are greater beauties. Only to the one who has the will to climb are these beauties revealed. Some men never seem to get much good out of the Bible. To them it yields few treasures. Why is it? They have not worked for them as they might. They have not climbed the Rock to read what God has written there. It takes effort to do that. The heart must have a single purpose, or it will fail. God had a purpose in writing what He has in His Book. That purpose was to make men true and strong and to save them from evil. The way is set down there so plainly that it can not be missed.

Climb high for education. Work hard to know all you can about the world. It is God's world, and He wishes us to enjoy it and make the most we can of it. But, best of all, strive hard for the words written high on the Rocks for your guidance through life. There are the real beauties, the beauties which shine forever. Climb high. —The Visitor.

### God's Pathways.

God leads each dear one step by step
In pathways all unseen,
And if the thorn-points line the way,
The roses lie between;
If gath'ring storms lend to the sky
Their deep and sombre hue,
There soon is caught thro' rifted clouds
A glimpse of Heaven's blue.

The child of faith walks day by day
These pathways all untried,
Yet dreads no pitfall, fears no foe,
For God is at His side;
Each deep affliction has its balm,
Each care its blessing bright,
For if in darkness it begin,
Each pathway leads to light.

O doubtful soul, life up thine eyes
To Him who is divine,
And clasp the strong and loving Hand
That reaches out for thine;
No longer struggle on alone,
Sad-hearted and in fear,
But take the pathways marked by God
And trust: He will be near!

—E. Louise Umlauf.

### God's Grasp of Us.

We are ever seeking to get a grasp on God. It is well. But it is also well that we should take some considerable account of God's grasp on us. We are dealing here also with a truth, but we are dealing with only one side of it. The deeper truth is that God loves us and we are more dependent upon the strength of that love than upon the strength of our own love.

This is largely hidden from our eyes at present. There are many things in nature and so many in our own ex- they look hard; they are often bitter to us; and we should doubt whether God loves us at all, whether he has not left us to stand amid the grinding of vast forces, utterly helpless, if God had not in so many ways assured us that he does love us. We must turn from experience and turn from nature to the Word of God and to that larger experience of the nations that serve God, to be assured of this. But the testimony of the word of God and the testimony of human history, as men have obeyed that Word, makes it certain that God loves us with a great love, despite the devastations of nature and despite the shocks of calamity that come to us in our individual lives. Yet there shall come a time when we shall not need to argue the question—we shall see. We shall yet stand in the revealing light of a better world. That light will not only reveal what is then about us; it will also stream back upon our past, and illumine every dark spot along the pathway over which we have come. There have been very many of them, these dark places. But the light of eternity shall stream on to them, and we shall see.

We have often reflected upon the wonders of that retrospect. Should Bellamy's Looking Backward ever be realized for any man in the history of this world, no doubt it would be a mild surprise beside what any of us shall see when we look back from the heavenly hills. We shall then see how God used many bitter experiences, many shocks, many dark shadows, to turn us into a new way, a way into which we should not otherwise have gone. We shall then see how God defended us in ways which we in no wise understood and at times when we knew it not. We shall then see that we were often saved by the strength of God's great love when we despaired, and might well have despaired, of the strength of our own love.

We get dim intimations of this as we travel along toward this heavenly world. For there are times when we see clouds upon the horizon, and know that we are approaching a storm, and know not how we shall be able to get through it. We have great fear that we shall not be able to get through. We take an inventory of our strength, and we see nothing in it that will warrant confidence. The storm breaks upon us; but something happens contrary to what we had expected, and we get through. We dare say that it is the experience of every earnest human being, as he looks back, to wonder how he came through certain passages of life with so little injury. We instinctively feel that some unseen power helped us at such times. There will come a time when we shall see clearly that God is more deeply interested in us than we are in ourselves; that God holds on to the purpose to get us to heaven when we forget to strive; that God loves us with a love from which nothing can separate us, neither angels nor principalities, nor powers nor might, nor height, depth, nor things present nor things to come, nor life, nor death, nor any other creature shall be able to separate us from that love. So runs the thought of the great apostle—if we have been able to read into his words any substance at all.

We are not to presume upon this love, to make it a ground of recklessness; but we may rely upon it as a sufficient complement always of our poor, wavering, uncertain strength, provided we still strive. We may rely upon it to bring us through, if we really cherish the purpose to be true. He is able to keep that which we have committed to him.—Western Methodist.

### The Book of Acts.

The Book of Acts is the record of what Jesus went on to do and to teach after the day he was taken up, as the Gospels are the record of what he began to do and teach before. We call it the Acts of the Apostles, but in the revised version the book is called simply The Acts. They were the acts of Jesus by His spirit through His apostles. And here is our first lesson from the book. Our lives should be the record of the Acts of Jesus. The apostles were men of flesh and blood just like ourselves. God called them to Jesus' service, but so also does he call us. He wrought through them, but so also does he desire to work through us. If any of our acts are not acts of Jesus, ought we not to ask ourselves whether such acts are right acts? Whether we eat or drink, or whatever we do, says Paul, we are to do it to the glory of God, that is, we are to act in the character of God, to do the acts of Jesus. Are we doing so?

The slowness with which the early Christians came to a clear understanding of just what Christianity was, and the tardiness with which they took up their missionary duty and the opposition they gave to the foreign mission movement, should be a lesson to us. There are many Christians to-day who are just where these early Christians were. They thought it was Jew first in such a sense that the Gentile was to have no gospel at all. They were willing to welcome Gentiles as Christians if they would first become Jews. Or in other words, if the Chinese will come to America (and we make that even harder than for a Gentile to become a Jew) we will give them the gospel; but America and all who are in America before the gospel can be sent abroad! This is the very blunder of the early church.

Then, as now, it was the few who had the true vision. There never has been a time when the way to find the truth was to take a vote and accept the judgment of the majority. There are some fundamental moral instincts which are as nearly universal as any judgments are likely to be, but when it comes to judgments, men differ more widely than the stars. The majority in the early church and in the early churches was always getting wrong, and the few who saw and obeyed again and again made themselves unpopular by fidelity to their light and conviction.

But the church's heart was sound. The Book of Acts shows us that and Paul confirms it in his epistles. When once Christ was admitted to the heart he wrought a true wholeness there. Peter, with all his prejudice, responded heartily to the call of the Spirit to open the door of faith to the Gentiles. The Council in Jerusalem dealt in a large-souled, generous way with the problem of Foreign Missions. Paul found friends or made them everywhere, and rejoiced with a great joy in the real union of all souls in the body of Christ. We see in the Book of Acts the loyal acceptance by believers of the living Spirit of God as a true and faithful guide whom they mut be ready to follow without fear whithersoever He might lead them.

The Book of Acts shows us that Christians are followers, not leaders; doers of a will, not creators of it. We act in all freedom, but back of all that we attempt and achieve is the lofty, all-embracing mind and will of God. A hand was guiding all these doings of the early church. We see that hand as we look back. Let us also see it as we look up.—S. S. Times.

### Unreasonable Souls.

"It is very hard," once said a missionary on the frontier, "to pick up these unreasonable souls and carry them in our arms to heaven. Yet there are some who get there no other way."

It is not the missionary alone who finds such souls; they are in every community, in every little circle, in every home. We grow discouraged over them often, indignant at them sometimes. We say they have no right to be so unreasonable, which is true, but the fact remains that they are what they are, and they will never get on well in this world nor move toward a higher one unless some arms are strong and patient enough, some heart loving enough, to do a great deal of carrying. Are they worth it, these careless, wayward or embittered ones?

There can be but one answer to that question, and so through grief and blame we must still do our best for them, bearing with and for them, and carrying them in our faith and patience as far heavenward as human tenderness may avail. There are wondrous miracles that await the love that will not falter nor be gainsaid. The fact is painful yet it is a fact that if certain of these unreasonable souls are not patiently borne to heaven they will never arrive there at all.

---

If the friend whom you mourn be a friend in glory, forever beyond the reach of sinning and sorrowing, can you wish him back to a scene of suffering and trial?

### Two Men.

Two men toiled side by side from sun to sun
And both were poor;
Both sat with children, when the day was done,
About their door.

One saw the beautiful in crimson cloud
And shining moon;
The other with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow-man,
And hoped the best;
The other marvelled at his Master's plan,
And doubt confessed.

One having God above and Heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

—London S. S. Times.

### "The One Thing Needful."

We are familiar with the history of the two sisters of Bethany, Martha and Mary. They were both pleased to have Jesus abide with them, and their home was His frequent abode.

While they both loved and doubtless believed in Him as the promised Messiah of the Old Testament Scriptures, yet there was a difference in them, just as now there are Christians and Christians.

Martha was active and busy—very much engrossed in all outward duties of life, as we also see from other Scriptures than in Luke 10. Mary was more quiet and meditative, but with nothing in her of a fanatical inactivity, and no charge can be laid of her neglect of the ordinary duties of life. But when Jesus visited them, as on this occasion, she was more anxious to use the opportunity for her spiritual advantage, and so devoted herself to His company.

On this occasion Martha seems to call on Jesus to rebuke Mary for not sharing the duties of the household. But Jesus, with an emphasis, said, "Martha, thou art careful;" over-anxious, "cumbered," over-burdened and worried, with these outward duties, with "many things" of much service, so that you are missing higher and spiritual things. You are engaged in such elaborate preparations for Me that you are losing higher and better things. But, "one thing is needful;" short work and but little preparation is not so much expressed here, but it is rather the basis of something loftier than any precept of economy, the idea of the uselessness of such elaborate preparations for the present life, of this life compared with another—"Mary hath chosen that good part which shall not be taken away from her."

The one thing needful in this case, then, is not religion, for both are living followers of Christ and trusting in Him, as seen in John 11, but, there is this difference between them, that Mary is giving more attention to the inward and spiritual, while Martha is engrossed more fully with the outward and temporal. While both are to a certain extent necessary, yet when opportunity is given, it is best to miss or omit the outward things rather than to miss the higher and spiritual heart worship which will better prepare for heart service. Such inward communion by prayer and study of the Scriptures will all the better fit for the duties of life and, so inspired with grace and strength, enable us to perform them more acceptably.

Is this not true with so many men involved in business to such an extent that they do not take time for spiritual matters, and therefore lack the joy in and strength for a higher and spiritual life? Is it not also true with some women that they allow domestic cares, or even some of the outward duties of the church, to interfere and take the place of inward and spiritual communion with God?

So what is here intended seems to be the need of a higher consecration of the heart to God and His service. As seen in the preceding verses, the first and greatest commandment of all is to love the Lord our God with all our heart and soul and strength and mind.

Then, again, we are told it is only as we search for God with all our heart that He will be found of us! This is the supreme duty that is so frequently urged upon us in both the Old and New Testaments and so often impressed upon us by the various providences of life. This is the duty practiced by Christ Himself, as He so often withdrew apart by Himself to commune with His Heavenly Father. This, too, is the promise that they who wait upon the Lord shall renew their strength. Is. 40:31 And is not this the better part? Jesus answers how this is the better part in that "it shall not be taken away from her." Martha's choice of service was rather the mere outward and temporal and would be taken away from her, for this outward service would come to an end and die with her. But Mary's part being inward and spiritual, would remain with her like treasure laid up in Heaven, and would continue to the further development of a higher spiritual life throughout the ages of eternity. So, while both were real and true disciples, Mary was more interested in the higher way of serving the inward and spiritual, while Martha was more absorbed in the lower of two ways of serving and honoring their Lord.

A devout woman in Kentucky, in her regular attendance at Sabbath School and church services every Sabbath morning with her husband and four small children, was asked how she was able to come such a distance, some four miles, and be there so promptly and regularly every Sabbath. Her answer was that they aimed to rise in good time, that she attended to her usual duties of breakfast and dressing the children, while her husband did his part. and thus they were able to attend.

"But," inquired her friend, "what about the washing of the dishes and the making up of the beds?"

"Oh," she replied, "I just let these go till I return from church."

"Well, that is rather poor housekeeping, it seems to me."

The reply came: "I have considered all this, and I felt I would rather be a good Christian than be a good housekeeper."

And the benefits were plainly apparent in after years. Is not this the idea contained in this passage? The need to meditate, to commune, to consecrate ourselves more fully to God, to be filled with His Spirit, through much prayer and more study of His Word, so that we might daily grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, and thus be fitted for better service here and higher glory hereafter.—Rev. J. K. Hitner in Christian Observer.

---

Every time an ambassador of Christ bids you come, and every time any one who loves Jesus tries to speak a word for Him to you, it is the call of the Spirit and the Bride; for the bride is the Church of Christ, and she is the privileged instrument through which the music of the call is oftenest heard.

### The Cheerful Voice.

By Miss Isabel Bellman.

Keep the tears out of thy voice, O my soul,
Lest some other soul be listening and lose
His portion of courage just short of the goal.
Sing! sing thou the song thy tongue's made to use!

And see, if thou turn thy tears to the light,
They will shine with radiant rainbow hues.
Or gleam with the diamond's luster bright.
Sing! sing thou the song thy tongue's made to use!

Berkeley, Cal.

### The Tendency To Be Queer.

While the majority of people are inclined to think and act like one another, thus keeping the social order from violent convulsions, there is on the part of a great many a native tendency toward the queer; they are contented only outside of the traces. In every community small enough to be aware of its own individualities people in general know who are the "natural-born" come-outers— which man and which woman is likely to take up with the newest fad in dress, doctoring, means of grace, political economy, "social science," ann the true authorship of Shakespeare's plays.

There are certain persons destined to progress from one so-called reform to another more extreme as quickly as reform shows itself. They are pretty sure to box the compass of religions, passing by gradual or violent stages from absolute irreligion to the narrowest dogmatism, or with great rapidity the other way around. Or they gravitate once and for all into the most irrational and absurd "religion" which happens to be forced upon their attention, and stick contentedly to its extremest tenets and practices. The more "occult" and, to the ordinary mind, preposterous the new religion, the greater the attraction it has for certain minds. The new religion is apt to be founded on some one phase of the old—a phase of it which by very reiteration and use has become trite. In its new and fantastic dress the old principle strikes the new adept as something in the nature of a fresh revelation.

As for the realm of healing, here all that is inconsequential and superstitious in the human mind is flagrantly revealed. Here every human being defends his right to experiment for himself and to give advice to others. We do not, or at least most of us do not, feel quite free to instruct and direct our neighbors continually in things spiritual; but in the matter of health and disease we all assert freedom of practice and of prescription. To such an extent is this tendency toward universal specialization that the strong hand of the law has to be called in, and only under penalties may Tom, Dick, Harry, and Harriet hang out his or her shingle as a competent practitioner.—July Century.

---

There is always a certain air of peacefulness pervading a clear consciousness of duty. A sense of duty which does not bring with it a quiet restfulness of soul is an imperfect sense of duty.—Newman Smyth.

# Children's Department.

### Playing in the Brook.

There's a brook down in the pasture
We boys play; it's an ocean wide,
And make us boats of pine-bark,
And sail them on the tide.

We load them up with passengers—
Sticks for people, you know—
Start them on a long journey,
And watch how fast they go.

Sometimes we have a shipwreck,
And then how we rush to try
To save the men and women
Before they sink and die.

But once we got into trouble,
For one Sunday afternoon in May
Our mother told us not to go
Down to the brook to play.

We meant to be good and obedient,
And do what she said, you know,
But seems like the place you ought not
Is the very place you want to go.

And 'most we knew it,
We had forgotten our mother's command,
And everything else in the excitement
Of the boat race on hand.

We really got so frightened
That the others' boat might win,
That regardless of shoes and stockings
We both waded right in.

We had a grand old time
Sailing those boats about.
But our Sunday clothes were soaking
When we finally came out.

When we went home that night,
Well, we won't say what we got.
But now we don't play in the brook
When our mother tells us not.

### Polly's Black Friday.

If it had begun earlier, perhaps it would not have been so black, or if it had begun on the right side of Polly's bed, or if Polly had begun it singing at the top of her voice in the usual way. If any or all of these things had happened, perhaps it would have been a white Friday.

The day before had ended a little black, because there had been no bedtime. Of course, Polly had gone to bed, but to Polly a bedtime meant a long cuddle in mother's lap, and a story. These she never missed unless something very important prevented. Polly did not call little Cousin Cornwallis very important. He was so little, and freckly—and oh, so homely!

"I wish he hadn't come a-visiting," Polly thought ungraciously; "I never go unless somebody invites me. Of course, if he were a girl cousin'—

But little Cousin Cornwallis was a boy cousin.

"I can't come up to-night, dear," mother had said smilingly the night before Polly's black Friday; "little Cousin Cornwallis needs me, to tell him a story this time. You're not homesick, and all alone in a strange land."

"I'm the nearest relation to you," Polly had returned stiffly, "and I'm not so homely and freck"—

"Mary!" Mother did not say anything but that, but mother's "Marys" meant a great many things. Polly's cheeks grew red and she tramped miserably away to bed ashamed to ask for a good-night kiss. It was not a bedtime at all that night, just a plain, unhappy going to bed.

Black Friday morning Polly was late to breakfast. She had had a great temptation not to go down at all, but to hurry away to school by the back way—Nora would have given her a sandwich in the kitchen. Then she need not have heard mother say, as she was sure to say: "Aren't you going to invite little Cousin Cornwallis to go to school with you to-day, Polly? He will enjoy the music, and the pieces."

Polly didn't—oh, she didn't want to invite him! It was Last Day at school, and everybody dressed up and spoke pieces, or played duets on the piano, or sang solos. Polly was to sing a solo. She had put on her next-to-the-very-best dress, and her gold chain. How would little Cousin Cornwallis' shabby trousers look beside gold chains and next-to-best dresses?

Polly was ashamed of little Cornwallis. That his father was dead, and his mother in a hospital, did not touch Polly's heart at all this black Friday morning. She did not yield to the temptation to run away from him, but she went scowling down to breakfast wishing he was some other person's cousin instead of hers.

"You're going to invite little Cousin Cornwallis to go with you this morning, aren't you, Polly?" Of course mother said it! "He will enjoy the pieces and songs."

So there was nothing else to do but to invite him, and Polly went away to school with the lean little hand tucked into her hand. Little cousin Cornwallis had tucked it there confidingly. He was not nearly so tall as Polly, and took short, babyish steps that made Polly cross. Everything made Polly cross today; that is the way on black days.

"I like songs," ventured the little fellow after an uneasy silence; "I like to sing them when I'm at home, but I guess it kind of takes your voice away to be a long way off. I guess I couldn't sing a song now."

Nobody wants you to!" snapped Polly, and then a little ashamed, she hurriedly changed the conversation. But little Cousin Cornwallis persisted gently. "Oh, I didn't know," he said, "At my school they always invite visitors to—to perform, too, if they are willing."

"Well, they won't invite you to perform," laughed Polly; "you needn't worry any! You'll not have to take any part in the exercises to-day!"

But Polly did not know. She could not look ahead and see the part little Cousin Cornwallis was to perform.

* * * * * * * *

It was a real bedtime this night, in spite of its being the night of black Friday; for a very subdued little Polly begged to sit up till mother had been up to bed with little Cousin Cornwallis.

"There's something I want to tell you, mother," she said. "Mayn't I wait, just to-night? And if—if you think I'm worthy of being cuddled, may I tell the story this once?" And mother agreed willingly.

"Now, then,' she smiled when a little figure in a long white nightgown had snuggled into her arms, "begin, Polly,—I'm ready. Does it begin, "Once on a time," as stories often do?"

"No," Polly said, "it begins, 'Once on a black Friday,' To-day is black Friday because somebody has been cross, and that somebody is me. I began cross, and middled cross, but I haven't ended cross. I've ended ashamed of myself." There was a short silence, then: "There's a hero to this story, mother. You never could guess him because heroes 'don't usually have freckles and patches. Still, you can try to guess"—

"Little Cousin Cornwallis," said mother, softly.

"Yes; how did you guess? Well, now I'll tell the story. You know I was dreadfully ashamed to take him to school looking so"—

"I was ashamed to have you, Polly. You looked very cross and unpleasant."

"Oh!" breathed the little story-teller, for Polly had not meant it that way. Mothers are queer persons!

"But of course, I had to, so I did. I guess I was real mean to him. I'm afraid I was, mother. I put him in my seat. and didn't introduce him to anybody, or ask him to play at recess. And"—Polly's red little face hid in mother's dress,—"I told him not to tell a living soul that he was my blood relation. I didn't want anybody to know it."

The pause this time was so long that mother asked, "Is the story ended, Polly?"

"Oh, no, I haven't begun it! Well, while we were speaking our pieces, you know, all at once little Cousin Cornwallis got right up and walked down to Miss Pemberton's desk and then walked back again. The scholars giggled, and I was so mortified! It was right in the middle of a piece. But Miss Pemberton didn't look a bit cross, only sort of worried. Pretty soon she got up and put up her hand to stop Janie Mills from speaking any more, and she said she guessed we'd all been good enough to be let out early, right that minute. Only we must walk out nicely, like ladies and gentlemen. Then she sat down and played the dismiss march on the piano, and we marched out. Truie Vose whispered that she smelled smoke, but we s'posed she imagined it, Mother, that the schoolhouse was on fire! That was what little Cousin Cornwallis told Miss Pemberton, quietly like that, instead of shouting "Fire!" and everybody. Miss Pemberton said the stairs were so narrow it would have been dreadful if we had panicked. Maybe some of us would have been killed! She said little Cousin Cornwallis had maybe saved our lives. Oh, I was proud of him then, mother. But I didn't say he was my cousin, because I didn't think I deserved to, after being so mean. I didn't deserve to be proud.

"They put the fire out, but they had hard work to do it. That's the end of the story."

Mother rocked on without saying anything for a little. Then she said a queer thing.

"Black or white, litttle girl? Choose."

Uderstanding came quickly to Polly. "White!" she flashed, "I choose white, for days!" She snuggled her head deeper under the soft cheek. "Tomorrow is going to be white Saturday, mother!" she murmured.— Annie Hamilton Donnell in The Morning Star.

### A Servant of Uncle Sam.

One of Uncle Sam's most faithful servants in the State of Maine, but one that drew no salary, lived at the Portland Head lighthouse. It was a large gray parrot, brought from Africa some time ago and presented to the keeper of the light. The bird soon noticed that when the fog began to blow in from the ocean somebody would cry out: "Fog coming; blow the horn!" One day the fog suddenly began to come in thick, and the men did not notice it. But Polly did, and croaked out: "Fog coming; blow the horn!" Ever since then, whenever fog is perceptible, Polly gives warning.—The Child's Hour.

### My Grandmother.

By Helen Leah Reed.

I want to see a grandmother like those
there used to be,
In a cosy little farmhouse, where I could go
to tea;
A grandmother with spectacles and a funny,
frilly cap,
Who would make me sugar cookies, and
take me on her lap,
And tell me lots of stories of the days when
she was small,
When everything was perfect—not like to-
day at all.

My grandmother is "grandma," and she lives
in a hotel,
And when they ask, "What is her age?" she
smiles and will not tell.
Says she doesn't care to realize that she is
growing old;
Then whispers—"But you're far too big a
boy for me to hold."
Her dresses shine and rustle, and her hair
is wavy brown,
And she has an automobile, that she steers,
herself, downtown.

My grandmother is pretty. "Do I love her?"
Rather—yes;
Our Norah calls her stylish, and on the
whole I guess
She's better than the other kind, for once
when I was ill
She helped my mother nurse me, and read
to me until
I fell asleep; and stayed with me, and
wasn't tired, and then
She played nine holes of golf with me when
I got out again.
Yet, because I've never seen one, just once
I want to see
A real old-fashioned grandmother, like
those there used to be.

### The Fairy Party.

Once upon a time, when the fairies lived in the woods, they decided to give a party. They climbed up into the big oak tree, and said to the oak: "Oak tree, we are going to give a party to-morrow night. What'll you give us for our party:"

"Let me see!" said the oak, rocking to and fro in the wind, "I'll give you some cups for your party to-morrow night."

"O, thank you!" said the fairies, and they hurried down the tree. Just as they touched the ground, they spied some hoppity-toads walking out for their health.

"Little hoppity-toads," said the fairies, making their ploitest bow, "couldn't you give us something for our party to-morrow night?"

"Why, yes," said the hoppity-toads. "We could give you tables for your party to-morrow night."

"Oh, thank you!" said the fairies, and they turned to the crickets, who were tuning up their horns near by.

"Master Crickets," they said, "will you furnish the music for the party we shall give to-morrow night?"

"Yes! yes!" chirped the crickets.

The hickory tree standing near by heard the fairies talking to the crickets.

"Little fairies," it cried, "my scaly-barks will make such pretty bowls for your party to-morrow night."

"Indeed they will!" cried the fairies. "Thank you, thank you, Mister Hickory."

The little lightning-bugs were flying around.

"Oh, lightning-bugs," cried the fairies, "could we engage you to light up the grounds for our party to-morrow night?"

"Why, certainly!" said the lightning-bugs.

The fairies hurried away to see what they could find for their guests to eat at their party on the morrow night. The honey bees promised to give them golden honey. The tiny ants said they would furnish sweet drippings of honey-dew, and cake crumbs and bread. The birds said they would bring fresh berries.

And so, when the time came for the party, everything was all ready. And the guests began to arrive. The flowers came dressed in their best clothes. There was stately Mrs. John Quil, all in yellow. Madame Tullip wore a handsome gown of red, the Misses Hyacinth were in pink and yellow and blue, the sweet Lilies-of-the-valley in pure white, and dainty Violet in purple.

And the Roses! they were the belles of the evening. Mister Humming Bird kept flying around them, and Sir Mocking Bird serenaded them the whole time. But poor Miss Wallflower; she didn't have any attention at all, and modest little Violet kept hid away. But not so saucy Mary Gold. She kept flaunting around, and Mistress Poppy —why, she was nodding first to this one and then that.

But it was Johnny-jump-up that kept things lively and Dandy Lion was every where. But Sweet William was plainly the beau of the evening; even Prim Rose smiled at him.

The party might have kept up till morning. But the Crickets grew so lively that old Lady Moon peeped out to see what was the matter. Then how those fairies hied away! And the flowers—they nestled down as if they had been fast asleep all the evening.—Mary Callum Wiley in Young Churchman.

### The Adventures of Marjie.

"Got any rags or old iron to sell? Cash for rags or old iron, or trade ye tinware for 'em—best tinware in the country," called old Larry McCardle, as his tin peddler's wagon moved slowly along the road and finally stopped in front of a comfortable farmhouse. "Ye've got a lot of rags saved up for me, Mrs. Disbrow?" he shouted, as he saw a matronly figure on the front porch. "An' as for the boys—they're looking for old Larry, with a pile of old iron, I know."

"Indeed they are, Mr. McCardle," was the cheerful reply. "They've been watching for your wagon for a long time, and I want several articles of tinware myself. Drive right in. Johnny, go down and open the big gate."

For years Larry McCardle and his wagon had been familiar figures along the country roads, and he was a welcome visitor at many a farmhouse. The toys he carried for the children were eagerly sought after by the young folks, and the exchange of rags and old iron for their posession was a matter of great importance. Johnny opened the gate to admit the wagon, then he and Fred scurried away to the barn to get the old metal they had collected for the momentous occasion.

"I guess we've got about fifty cents' worth," said Johnny, surveying the gathered hoard. "As much as that, anyway," answered Fred. "There's a lot of old copper in with it, and Larry pays more for that, you know."

"Maybe we could buy that little engine now," suggested Johnny. "Larry had one the last time he was here, but we couldn't get it then."

That's so. We'll get it this time if he has one," replied Fred. "I'm glad you thought of it, 'cause that's just what we want."

"I wish I had some old iron, too, to buy something with," said a wistful voice near them. The boys looked up and saw wee Marjie standing in the doorway.

"O, girls don't know about such things. You're too little," explained Johnny.

"Won't you buy me something, too?" persisted the small maiden, her brown eyes looking appealingly from one to the other of her brothers.

"We can't. We've only got enough to buy the little engine," answered Fred, half impatiently.

Marjie said no more, but stood silently by as Larry displayed his stock of toys, the coveted engine among them; but when her eyes fell on a large doll, she caught it up eagerly.

"Won't you buy this for Marjie? Won't you—please?" she pleaded.

"No, we won't," replied Fred shortly. "Now run away, Marjie."

"The price of the doll is just the same as the engine, an' maybe you'd better get it for the little girl," interposed old Larry kindly, seeing the grieved look on Marjie's face.

"We can't buy everything Marjie wants," was Fred's answer to the well-meant proposition.

Old Larry said no more, but produced a stick of candy, which he gave to Marjie. "Take that, little girl. Maybe next time I'm around it'll be so you can get the doll."

Marjie took the candy, and said: "Maybe Marjie'll go off somewhere and never come back." She remembered that the boys had occasionally picked up bits of broken iron along the track, and this was the cause of her journeying. Maybe she could find some, too—enough to secure the wished-for doll. In the midst of her search a roaring, rumbling sound came along the rails, and a moment later a hand car, carrying a number of section men, appeared in view from around the bend. The car stopped beside her, and the foreman sprang to the ground.

"Hello, little girl?" he exclaimed. "You belong up in the village, I reckon, an' ain't you a good ways from home? Don't you want to have a ride back?" Marjie was perfectly willing to ride anywhere in such a delightful vehicle as a hand car. So it was without resistance that the kind-hearted section boss placed her on the seat beside him, and the car sped on its way to the village nearly a mile away. Marjie enjoyed the ride, and her golden hair floated out on the air and her eyes shone with pleasure as they moved swiftly forward and finally stopped at the village station.

"Here you are, little girl," said the foreman, lifting her to the ground. "I reckon you know where your home is?"

Marjie shook her head, and did not move from the spot where she had been placed.

"What's that? Don't know where you live? Here, Jack," calling to a man near by, "who is this kid, an' where does she belong?"

The man called Jack drew near and looked at Marjie. "I never saw her before," he answered after a careful scrutiny. "I dont believe she belongs to any family here in the village."

The foreman uttered a prolonged whistle. "Whew! this is a go, sure enough!" he exclaimed. "I picked her up about a mile down the track thinkin' that she belonged to some one here, an' I'll warrant her folks are huntin' high and low for her by this time. I'd take her right back if I had time an' it wasn't so late. Anyway, I wouldn't want to leave her alone on the track where I found her. Say, little girl, what's your name?"

"Marjie."

"Marie what?"

"I'm just Marjie," she answered, beginning to sob. "I want to see my mamma."

"Well, you shall go to your mamma if I have to hunt over the whole country to find her," replied the perplexed fore-

man, lifting the little figure in his strong arms. "Now come home with me to my mamma, for I know she's got some nice vookies for you an' me."

For the next hour Marjie was entertained by a kind-hearted old lady, while the foreman was out making inquiries. He had just returned, and the three were sitting on the front piazza when from down the street came a famiiiar call: "Got any rags or old iron to sell? Cash for rags or old iron."

At the first sound of the voice Marjie sprang to her feet with a cry of delight. "O, there's old Larry! He knows where my mamma lives."

"Say, Larry, do you know whose kid this is?"

"Sure," replied the old man the moment his eyes fell on the little girl. "This is Marjie Disbrow. How did she get here?"

"I caried her off by mistake," the foreman answered, and he related what had occurred. "You may be sure I'll never kidnap another youngster."

When the gaily-painted wagon appeared once more at the Disbrow farm, there were surprise and relief. Marjie had been missed, and the most careful search for her had been without result. Fred and Johnny, in particular, were anxious and remorseful when they remembered how she had begged for the doll and they had refused to buy it for her. Maybe she had gone off, as she said, and they might never see her again! So, when Larry McCardle's wagon rolled up to the door, and the curly head was lifted down, it was Fred and Johnny who sprang forward with a hug and kiss.

"You shall have that dollie, Marjie," declared Fred, "if Mr. McCardle will take back the engine."

"Well, under the circumstances, I believe I will," answered the old man, smiling at the repentant boys. And the transfer was made.—Erskine M. Hamilton, in The Advance.

---

Believer, rejoice that your path is marked out for you. Your lot in life, with all its "accidents" is your Lord's appointing. Let it be your great aim to honor Him in just the position He has seen meet to assign you. However limited your sphere you may become a center of holy influences to the little world around you. Your heart may be an incense altar of love and affection, kindness and gentleness—your life a perpetual hymn of praise to your Father in Heaven.

---

### Two Little Chickens.

Two little chickens, one summer day,
Slipped under the fence, and ran away.
They did not even ask if they might go,
For they said their mother would say "No,
I'm sure it isn't safe, my dears,
Of dogs and cats I have great fears."

But they were nice little chickens two,
And thought they knew more than their mother knew.
So they went as fast as they could run,
Thinking it would be the greatest fun
To have things just their own way,
And not have mother there to obey.

They came to a garden away down street,
Ran under the fence, and began to eat
The nice green plants they found there,
Not waiting to know if any one would care.
But a bad little boy threw bricks,
And chased out those poor little chicks.

Then a big dog gave them such a fright
That they wished their mother was there to fight.
Next a cat came strolling by
When these little chickens caught her eye
She jumped and nearly caught one.
Oh, how fast they had to run.

They decided that mother knew after all
To keep them safe within sound of her call.
When at last they reached home at close of day
They were much wiser than when they went away.

### The Legend of the Dipper.

There is a pretty story which tells how the seven stars came to form the dipper. Once, in a country far away the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse that they could not sing. The whole land was sad and mournful. One night, after the stars had gone out, a little girl with a tin dipper in her hand, crept quietly out of a house, and went into a wood nearby. Kneeling down under a tree she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell into a sleep. When she awoke she was overjoyed to find her dipper full of clean, cold water, the first she had seen for a long time. Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper she hurried towards home. In her haste she stumbled, and, alas! dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for the want of water. She lifted her dipper and what was her surprise to find that not a drop had been spilled! Pouring a few drops on her hand, she held it out for the dog to lick. He did so and seemed much revived. But as she had poured out the water the tin dipper had changed to a beautiful silver one. Reaching home as quickly as possible she handed the water to the servant to give to her mother. "Ah," said the mother, "I will not take it. I will not live anyhow. You are younger and stronger than I am. As she gave the servant the dipper it changed into shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary and she handed him the dipper of water. He took it, saying: "Blessed is he that giveth a cup of cold water in My name." A radiance shone all over him and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain which supplied the thirsty land with water. The seven diamonds rose higher and higher until they reached the sky, and there they changed into bright stars, forming the Greater Dipper, ever telling the story of an unselfish act.

---

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

---

The intercession of Jesus is the key which unlocks the gates of Paradise to the departing soul.

**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works, HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**POSITIONS SECURED.**

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.

**Elegance at Moderate Cost**



**WEDDING INVITATIONS**
Announcements, Visiting Cards and Stamped Papers
Correct Styles
Fine Engraving
Best Stock
Send for Samples to
LYCETT STATIONERS
Baltimore, Md.
Blue Book of Bridal Gifts upon request.

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Geo. A. Hundley,**

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

**R. L. Christian & Co.**

816-818 EAST MAIN STREET,
Richmond, Va

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

INCORPORATED 1862.

THE
**VIRGINIA FIRE & MARINE Insurance Company**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**John L Williams & Sons**

BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

For the Southern Churchman.

### Bed Time.

By Martha S. Giclow

"Now I lay me down to sleep,"
From my lips the dear words leap,
And happy does my young heart feel,
As at my mother's lap I kneel,
And "pray the Lord my soul to keep,"
Ne'er dreaming that I'd wake to weep.

"Now I lay me down to sleep,"
Memory like the ocean deep,
Rolls back the tide of happy years,
Recalls the hours so free of fears,
Back to my heart the accents creep,
Of "Now I lay me down to sleep."

"Now I lay me down to sleep,"
Would it were, in childhood sweet!
With baby hands clasped on her breast
And smiling in a joyful rest,
And dreaming, as the angels peep,
As there I lay me down to sleep.

"Now I lay me down to sleep,"
Ah, trustingly, I did repeat,
With no sad waking full of pain,
No heart longings, all in vain,
No tears of loneliness to weep
When then, I laid me down to sleep.

"Now I lay me down to sleep,"
And lay my burdens at His feet,
And bless the lips that taught me how
To say the words that help me now,
For tender mercies that I reap,
As now I lay me down to sleep.

When I lay me down to sleep,
And close my eyes in death, to greet
The one, who ever taught me best,
Whose loving prayer now brings me rest;
Then in her arms I'll cease to weep
And lay me down in peace to sleep.

### Can You Spell?

If you think you can, ask somebody to dictate the following jumble to you and see how many mistakes you make!

Antinous, a disappointed, desiccated physicist, was peeling potatoes in an embarrassing and harassing way. His idiosyncrasy and privilege was to eat mayonnaise and mussels while staring at the Pleiades and seizing people's tricycles and velocipedes. He was an erring teetotaler, and had been on a picayune jamboree. He rode a palfrey stallion and carried a salable papier-mache bouquet of asters, phlox, mullein, chrysanthemums, rhododendrons, fuchsias and nasturtiums.

He wore a sibyl's resplendent turquoise paraphernalia, an ormulu yashmak and astrakhan chaparejos. He drank crystallisable and disagreeable curacoa juleps, through a sieve. He stole some moneys and hid them under a peddler's mahogany bed-stead and mattress.

Like a fiend in an ecstasy of gaiety, I rushed after him into the maelstrom, or melee, and held him as in a vise. I could not feeze him, however, and he addressed me, with autocracy, in the following imbecile words which sounded like a soliloquy or a superseding paean on an oboe: "You are a ratable lunamoth; a salaaming vizier; an equinoctial coryphee and an isosceles daguerreotype."—The Bookman.

If you are not willing to follow Jesus you may as well dismiss the idea that you have come to Him. There is no reality in it, and there is nothing for you to do but to go away sorrowful like the rich young man. For following means moving on, and you cannot move on without leaving something behind. What have you left for Jesus? What have you given up for His sake? "If any man will come after me, let him deny himself, and take up his cross and follow Me."

The less of this cold world the more of Heaven. The briefer life the earlier immortality.

### Clockwork Scarecrows.

The shop window represented a field of yellow grain. In this field stood an automaton of life size, a man with a gun. Every few minutes the man put the gun to his shoulder and made as if to fire.

"He doesn't fire in the window there," the clerk said. "It would be too noisy. But in real life, so to speak, he fires. He is a clockwork scarecrow, the latest thing out, a most successful invention. All the fashionable farmers will be having clockwork scarecrows next year.

"The old motionless scarecrow is no good. The crows fear it the first day. After that it is nothing to them. They would eat out of its hand if the hand held grain.

"Hence this innovation, the automatic or clockwork scarecrow. He costs $30 and is warranted for three years. Wind him up in the morning and he runs all day.

"He works like the sample in the window. Every two, every four or every six minutes—you regulate that by a screw under his left arm—he turns round, puts up his gun and fires a blank cartridge. That scatters the crows—it scatters them, believe me."—New York Press.

### Obedience to Christ.

The secret of victory is in obedience to Christ. In the latter part of the third chapter of the Gospel of John the same Greek word is translated in one place "believe" and in another place "obey." This suggests that obedience is the essence of faith. In the eleventh chapter of Hebrews obedience is quite as prominent as faith. By faith Abraham went, by faith Moses endured, by faith the heroes accomplished marvellous things. It is important that we keep in mind the distinction once made by a discerning student who said: "Christianity appeals to the judicial in man and not to the critical; it bases its claims upon evidence, not upon explanation. If one is so disposed, one can find reasons for not acting. There are, however, reasons in Christianity which have led millions of people to act, and these have found that the claims of Christianity are true and that the personal Saviour has revealed Himself just as He did to the apostles of old, as the result of obeying His "Follow Me,' 'Learn of Me.' 'Abide in Me.'" Has your faith the element of obedience in it? If not, is it a faith that satisfies your soul? For faith finds its expression in obedience.—Christian Observer.

### An Extraordinary Band.

Probably the most extraordinary band on earth is that which is stationed in the imperial palace at Moscow. A famous composer was once taken into a darkened room to hear one of his new compositions played by this band. The composer was mystified until the lights were raised, when two hundred soldiers were revealed, each with a horn or trumpet in his hand, varying in size from one and one-half inches to twenty feet. Each instrument and each performer produced only a single note, but the playing was so perfect that the sound was just as if from one grand instrument played upon by a master hand.

Seek that while you live the world may be the better for you.

### Getting Well Spiritually.

There is only one kind of cure for sin-sickness, and that is right living. We must come to the Great Physician first, and, placing ourselves wholly in His care, accept all that He has to offer. But after that we must do something about it. If we have given ourselves to the Saviour, and wonder why we are so feeble and sickly in our spiritual life, we shall find the trouble in our failure to be living in fullest accord with all that He would have us do. We must do right, if we would get well. For "the law of Jehovah is perfect, restoring the soul."—Sunday School Times.

A dying judge the day before his departure to be with Christ said to his pastor: "Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply; "I know nothing about law. I know a little about grace, and that satisfies me."

"Well," he said, "if you and I were joint tenants on a farm, I could not say to you, that is your hill of corn, and this is mine; that is your blade of grass, and this is mine; but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike through all eternity."

Great songs often grow out of great sorrows. Many of the most precious hymns of all the ages have had their origin in a heart overflowing with trouble. God has often linked sorrow and song.


**Richmond, Fredericksb'g & Potomac R. R.**

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be ac-

## ACKNOWLEDGMENTS.

### General Clergy Relief Fund.

I beg to acknowledge with sincere thanks and appreciation the following additional amounts in response to the five appeals contained in Bulletin No. 1:

| | |
|---|---|
| From a member of St. Mary's Church, Harford county, Md. | $10 00 |
| Rev. E. T. H., Md. | 10 00 |
| Mrs. and Miss McD., Va. | 20 00 |
| Mrs. and Mr. K., Philadelphia | 20 00 |
| L. H. P., Maine | 25 00 |
| E. B. L., Connecticut | 5 00 |
| From a member of Christ church, Christiana Hundred, Delaware | 10 00 |
| W. H. L., Delaware | 5 00 |
| Christ Church, Christiana Hundred, Delaware | 5 00 |
| E. T., New York | 2 00 |
| W. L. C., Washington | 1 00 |
| C. S. S., Michigan | 100 10 |
| M. K. S., New York | 1 00 |
| H. R. G., Massachusetts | 2 00 |
| T. G. R., Louisiana | 50 00 |
| Cash, Harrisburg | 1 00 |
| From members of Christ church, Christiana Hundred, Delaware | 7 00 |
| A worker for Jesus, Brooklyn | 2 00 |
| Rev. H. L. D., Philadelphia | 10 00 |

ALFRED J. P. McCLURE, Treasurer.
General Clergy Relief Fund,
Church House, 12th and Walnut Sts. Phila.

## DIED.

JONES.—Entered into rest, at Midway Inn, Hot Springs, Va., August 27th, 1909, in her 74th year, LOUISA ADAMS JONES, widow of the late Dr. George W. Jones, and daughter of the late Dr. Richard A. Carrington, of Richmond, Va.

## OBITUARY.

IN MEMORIAM.

### Mrs. Bettie M. Abbott.

Died in Richmond, Va., on the 30th of June, 1909, Mrs. BETTIE M. ABBOTT, daughter of the late Alexander and Eliza M. Duval, and widow of Capt. Walter R. Abbott.

It seems fitting that the sorrow caused by the above announcement should again be voiced through the columns of her beloved Southern Churchman, now that the summer is ended, and the return to the autumn's activities remind us anew of her absence from among us. Her life was one of vicissitudes; of prosperity and adversity, fullness and emptiness; of cheerful content and acquaintance with grief. Her course was run with patience, with grateful acknowledgment of the good things of life, and unquestioning endurance of the ills thereof.

Her friends trusted in her constancy and sincerity; her beloved rector relied upon her pastoral aid; the sick and needy were never turned from her door. She will be sorely missed from her accustomed place in church, from the homes of her friends and the hearts of her kindred.

When her husband's death on the battlefield left her widowed, she found consolation in the tenderest devotion to her infant son, and when this light of her eyes went out, in all the loveliness of a four years' little life, she shut not up her soul in darkness, but turned to the common round and daily task with supreme and unselfish fortitude. She bore the painful exhaustion of illness patiently, never too faint or weary to acknowledge the services of those about her, and the expressions of the widespread solicitude of the community. Death was to her a messenger of divine love whom she met unafraid and followed in full assurance of faith. In remembrance of her we will sing:

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name O! Jesu, be forever blest:
Alleluia!

O! blest communion, fellowship divine;
We feebly struggle, they in glory shine,
Yet all are one in Thee, for all are Thine,
Alleluia!

S. E. M.

## OBITUARY.

### Charles Rapley Hooff.

Entered into life eternal at his home, in Fairfax county, Virginia, July 28, 1909, CHARLES RAPLEY HOOFF, in the 83d year of his age.

"Let me die the death of the righteous and let my last end be like his."

Charles Rapley Hooff was an old-fashioned Evangelical Churchman. The Southern Churchman expressed his views. He was a most intimate friend, for many years, of the late Rev. D. F. Sprigg, D. D., of beloved memory. These two men, with the late James Entwisle, Jr., were the founders of Grace church, Alexandria, of which church Dr. Sprigg was first rector.

When Mr. Hooff moved to his home, in the neighborhood of the Virginia Seminary, he could not continue his attedance at Grace church, but was always interested in her welfare. The Seminary chapel has been, for many years, his place of worship, and few Sundays found him absent from its services. His home was open to the students and many now in the ministry remember gratefully the sincere hospitality he always extended them. He held the Seminary professors and Dr. Blackford among his honored friends, and their kind attentions during his illness expressed their tender feelings for him. The Hill will miss him sadly, and we quote a tribute from ome of his friends in the banking community (not of his own bank) where he has been a trusted banker for more than half a century, to show how Alexandria feels his loss:

"His fairness in all things, his life of absolute purity, his deep knowledge of men and affairs, his long and useful life, his abiding faith in right, his Christian character, make him an unusual example to follow, for he was indeed a man of men."

So, like Jacob of old, surrounded by his children and grandchildren, whom he instructed and blessed, he passed peacefully from this transitory life into Paradise, "having the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith and in the hope of a joyful resurrection through Jesus Christ our Lord.

For a space the tired body
Lies with feet toward the dawn;
Till there breaks the last and brightest
Easter morn.

Oh, the beauty, oh, the gladness
Of that resurrection day!
Which shall not through endless ages
Pass away! M. G. F.

## WANTS.

WANTED—BY M. A. OF W. F. I., CLASS of '93, who is also a graduate in music, position as governess, to carry pupils through full college course at their own home, or to tutor boys for college. Mathematics, physics, English, Latin, French, German, piano and vocal music. Careful oversight given in *preparation* of studies as well as in their recitation, and *thoroughness* in all work guaranteed, with mathematics and languages a specialty. Testimonials from some of the most prominent families in Virginia and North Carolina, all of whom have been former patrons. No objection to position in large school, but prefer private class, if pupils are willing to study faithfully, and fair salary is offered for first-class work. When writing, state number of pupils and their studies, and amount of salary per month, besides board. Write promptly. Address Miss Annie L. Phillips, Pleasant View, Amherst county, Virginia. 14au-2t

WANTED—BY A YOUNG LADY, POSITION as governess for small children, or companion to a young, or lady of advanced years. Best references given and required. Address Box 256, Colonial Beach, Westmoreland county, Va. 4sep-2t*

WANTED—A FEW BOYS, UNDER 12, TO educate with my son, by one experienced with children. Careful attention and good home influence. References given and required. Address Mrs. Jane Page Lewis, Cismont, Albemarle Co., Va. 1t*

WANTED—PARTIES WISHING THE SERvices of a lady teacher, travelled, experienced and thorough higher English, French, German and music, or as housekeeper, or chaperon. Address Contentment, office of Southern Churchman. 28au-2t*

WANTED—AN EXPERIENCED TEACHER desires position to teach, in private family, the usual English branches, music, Latin, French, German and rhetoric. References exchanged. Address No. 70, care Southern Churchman. 21au-4t

## WANTS.

WANTED—YOUNG LADY HAVING had unexceptional advantages, studied abroad, desires position as teacher of art in girls' school. Miss Helen W. Dortch, Berryville, Va. 1t

WANTED—POSITION AS HOUSEKEEPER, nurse for convalescent, or nursery governess for small child. References exchanged. Address No. 73, care Southern Churchman. 1t*

WANTED—A MIDDLE-AGED GENTLEman or lady, to teach my children. Apply to J. W. Ponton, Saxe, Charlotte Co., Virginia. 4sep-2t

WANTED—A MIDDLE-AGED LADY seeks an engagement in a benevolent or religious institution. Address Reliable, Southern Churchman Office. 28au-2t*

WANTED—BY A LADY OF REFINEMENT ment and experience, a situation as a companion or nursery governess. Sews and embroiders well. Address Miss R. T. Pue, Woodbine, Md. 28au-2t*

WANTED—IN A CLERGYMAN'S FAMILY, a teacher of the usual English branches, music and French (or Latin). References exchanged. No. 72, care Southern Churchman.

WANTED—BY A REFINED AND INTELligent young lady, position as companion. Address Box 316, Chuckatuck, Va. 21au-3t*

WANTED—A LADY OF EDUCATION and refinement desires a position of responsibility in girls' college. Highest testimonials. Address Lock Box 247, Staunton, Va. 19je*

## APPEALS.

### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

Gifts for Missions are Trust Funds
They are carefully administered by
**THE BOARD OF MISSIONS**
as the authorized agent of the whole Church.

Last year the cost of administering and collecting, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

A. S. LLOYD, General Secretary.
281 Fourth Avenue, New York.
E. WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN WILLS.
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Spirit of Missions, $1.00 a Year.


## LET ME DO YOUR SHOPPING.

No matter what you want—street suit, wedding trousseau, reception or evening gown, inexpensive or costly, send for samples and estimates. With my years of experience in shopping, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order—whether large or small—I know I can please you. Address Mrs. Charles Ellison, Urban Bldg., Louisville, Kentucky.

### Business Opportunity.

Money in small amounts loaned those saving $1 regularly, and $112 to $2,800 for you. Our guaranteed 6 per cent. dividends attract everybody. Twenty-eight Semi-Annual Dividends paid. Established 1886.
Agents wanted.
COMMERCIAL GUARANTEE CO.,
28 N. 9th St., Richmond, Va.


Let the widow and her two mites—do not forget that there were two—keep us from despairing of doing anything because we cannot do much.

# The Household.

### Household Notes.

It has been predicted that this summer will continue to be extremely hot, and as August is never a month of cool breezes, especial care should be taken to avoid prostration by heat. The New York Medical Journal has published a number of essays upon the treatment of sunstroke and the prize essay gives some directions that may easily be followed in cases of exhaustion from intense heat. "The slightest manifestation of headache, vertigo and faintness should be heeded, and the patient immediately removed to some cool and shady room or place. A teaspoonful of aromatic spirits of ammonia in a glass of cold water will suffice in the milder form of cases; if the patient be somewhat feverish, cold sponging with alcohol and water is indicated. The after-treatment is rest in bed. A physician should always be called in severe cases. If, however, one cannot readily be summoned and the temperature is very high, "place the patient in the coolest and shadiest place available, loosen the clothing and dash cold water over head and body; with a bath-tub at hand, fill it with cold water and place the patient in it, rubbing the body and extremities while thus immersed." In a long season of hot and humid weather sunstroke may be guarded against by avoiding exposure to the direct rays of the sun, the wearing of light and cool clothing and moderation in the amount of physical and mental work. The diet should consist of plenty of vegetables and fruit and very little meat. Water should be taken in large quantities between meals, and should be used externally. Frequent baths, at least two daily, will keep the skin in good condition and promote perspiration, thus lessening the chances of prostration. It is needless to say that the underclothing should be changed frequently.

### Sweet-Pickled Ripe Cucumbers.

Delicious with oyster stew or roast meats. Pare, cut in halves, and remove seeds from ripe cucumbers. Cover with cold water, adding a tablespoonful of salt to each quart of water. In the morning drain, and cover with fresh salted water as before. Third morning cover with clear water, and let stand twenty-four hours, changing water several times, till cucumbers are free from salt and are firm. Make syrup for them thus: To two cups of vinegar add two pounds of sugar. If vinegar is very strong, dilute with water one-half. Half-ounce stick cinnamon, teaspoonful of whole-allspice, one-half teaspoonful of cloves. Tie in little bag and boil with sugar and vinegar. Add cucumbers to syrup, being sure to have enough syrup to cover them. Cook one hour till cucumbers are tender and clear. Place in jars and seal. If desired, the cucumbers may be cut in little cubes before serving.—New Idea Woman's Magazine.

### Conserved Peaches.

Take ripe peaches, peel them, then make a syrup of one pound of sugar to four pounds of fruit.

Boil the peaches in the syrup for half an hour. Afterwards spread them on dishes to dry in the hot sun. When dry, roll in sugar and pack in jars.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

SHOPPING
BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

COLONIAL CHURCHES
IN THE
ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. $400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| J. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

## Thoughts for the Thoughtful.

Let prayer sweeten prosperity and hallow adversity.

Christ and truth are strong enough. —Samuel Rutherford.

"Almost well," said Baxter, when asked on his death bed how he did.

Prayer opens the celestial portals, and gives the soul a glimpse of the invisible.

Trust God where you cannot trace Him. Not one promise of His can come to nought.

The force of a truth should not be weakened by the injurious habits of him who utters it.

Reflection is golden if one go into practice with it. Otherwise it serves only to make the inward darkness visible.

So many people have no comfort in money because it enables them to execute their foolish schemes.—Jane Welsh Carlyle.

To be able to stand up and look God in the face is worth all the experience the world can give.—Rev. John Grimshaw.

Jesus went about doing good. Does your life correspond with that? Not doing no harm, but actively and positively doing good.

I do not know which is worst, to be without the power of indulging one's reasonable wishes, or with power of indulging one's whims.—Jane Welsh Carlyle.

Jesus asks for your heart just as it is with all of its sins, and all of its burdens, and the moment you give it over to Him, the sins are cleansed and the burdens borne for you.

"My Spirit shall not always strive with man." Not always, dear, unknown friend, but He is striving now. "Today, if ye will hear His voice. "Listen, yield, come.—Frances Ridley Havergal.

Be it ours to have Jesus with us and for us in all our afflictions, but if we wish to insure these mighty solaces we must not let sorrow overtake us, with our Saviour unitl then a stranger and unknown.

Do you realize that God's loving Spirit says to you, "Come." Are you conscious that if you refuse to listen to this gentlest call, you are grieving the Holy Spirit of God whose power alone can work in you the holiness without which you can never see the Lord?

How our sick chambers and death beds should be consecrated in prayer. Leading us to make every trial and sorrow a fresh reason for going to God. Laying our burden, whatever it may be, at the mercy seat. It will be considered by Him who is too wise to grant what is better to be withdrawn, and too loving to withhold what, without injury to us, may be granted.

To shut ourselves off from Christ's love is to be in a world ungladdened by its central sun, wandering on its devious pathway of darkness and gloom.

We think of God as true to His promises, do we think of Him also as true to His threatenings? That same God who declares Himself merciful and gracious, has also added that "He will by no means clear the guilty."


**Hope-Jones Church Organs**

IF refinement and churchly dignity are desired, we offer an instrument vastly different from the conventional type. Mr. Hope-Jones built organs in Worcester (Eng.), Edinburgh, Llandaff Cathedrals; Warwick Castle (Eng.); Allahabad Cathedral (India); Australia and New Zealand; Ocean Grove Auditorium, N. J.; Buffalo Cathedral, N. Y.; St. James P. E. Church, New York City, etc., etc.

To meet the demand, our factory has been enlarged, assuring more rapid and economical production.

Our church organs furnish fifty per cent. greater volume and variety and delicacy of tone, per thousand dollars expended, than any that can be obtained elsewhere. Send for printed matter and proof.

**HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 Union Square, New York City**

**C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.**



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**

Write for Catalogue.

**C. H. COSBY,**

**423 West Broad St., RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President. R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**

921 East Main Street.

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA**

**FARMERS!!!**

**FOCUS YOUR EYES ON OUR "BANKING BY MAIL" PROPOSITION.**



We have a plan which will help you—save weeks of worry—start YOU on your road to prosperity.

It's all accomplished by "Banking by Mail" with us. Write to-day.

**PLANTERS NATIONAL BANK.**

Capital and Surplus $1,475,000

Richmond, Va.




There were no islands of leisure in St. Paul's career. When not engaged in preaching or teaching he plied his trade that he might not be burdensome to any. Those hours of manual toil were devoted to holding high converse on the great theme of redemption. He traveled over land and sea to win men to Christ, and sought no rest in this world.

If you tell the truth, you have infinite power supporting you; but if not you have infinite power against you.—Charles G. Gordon.


**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.*** Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

## Church Furnishings



Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN New York; Orange, London.

## CHURCH FURNITURE STAINED GLASS

R. GEISSLER, 56 West Eighth St., NEW YORK.

## Church Vestments



Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York

## CHURCH WORK

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE

O. LUETKE ART WORKS 227-229 W. 55 St. NEW YORK

## MENEELY BELL COMPANY.



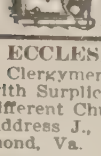
22,24 & 26 RIVER ST., TROY, N.Y. 177 BROADWAY, NEW YORK.

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER

BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates Address J., care Southern Churchman, Richmond, Va.

## CHURCH EMBROIDERY

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15 Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

## HERNDON SEMINARY

HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains. From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to

THE MISSES CASTLEMAN,
Herndon, Va.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

## Virginia College

**For Girls and Young Women**

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South. Modern buildings. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Special advantages in Music, Art and Elocution. Thorough course in Domestic Science. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President, Roanoke, Va.**
**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## THE MONEY SCHOOL

**For Sons of Gentlemen.**

**CAMPBELL, VA.**

Competent teachers. Thorough instruction. Healthful location. Moderate cost. On estate of 36 acres in Albemarle county. Write for booklet.

W. E. MONEY, Headmaster.

**THE GROVE HOME SCHOOL,**

**For Girls.**

Session begins September 15, 1909. Home training. Thorough instruction. Bracing climate. Terms moderate.

The Misses PENDLETON,
28au-3t Delaplane, Fauquier Co., Va.

**CENTRAL BUREAU OF EDUCATION**

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Coats-of-Arms.**

Orders for Coats-of-Arms copied, enlarged and painted. Work guaranteed. Prices moderate.

1t MISS HELEN W. DORTCH,
Berryville, Va.

# COULD NOT CURE WEEPING ECZEMA

**Disease Began over Ear and Spread till Face and Neck were Raw—Itching, Inflammation and Soreness were Terrible—Lasted Over a Year and All Treatments Failed**

## UNTIL CUTICURA AGAIN PROVED GREAT SUCCESS

"Eczema began over the top of my ear. It cracked and then began to spread. I had three different doctors and tried several things, but they did me no good. At last one side of my face and my neck clear up to my hair were raw. The water ran out of it so that I had to wear medicated cotton, and it was so inflamed and sore that I had to put a piece of cloth over my pillow to keep the water from it, and it would stain the cloth a sort of yellow. The eczema itched so that it seemed as though I could tear my face all to pieces. The disease began in the fall and I did everything for it until the next winter. Then I began to use the Cuticura Soap and Ointment, and it was not more than three months before it was all healed up. I still use the Cuticura Resolvent Pills once in a while to cleanse the blood. I am very thankful that I tried Cuticura, and I can recommend it to any one. Miss Ann Pearsons, Northfield, Vt., Dec. 19, '07."



## GROWS HAIR

**Cuticura Removes Dandruff and Soothes Itching Scalps.**

Warm shampoos with Cuticura Soap, and light dressings with Cuticura, prevent dry, thin and falling hair, remove crusts, scales and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, loosen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp when all other treatment fails.

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.


There is a beautiful legend in the Itinerary of St. Anthony. An old pilgrim narrates that, every morning at sunrise, a handful of dew floated down from Hermon and fell upon the Church of St. Mary, where it was immediately gathered by the Christian physicians, and was found a sovereign remedy for all diseases. What is this dew but the word of Jesus Christ? "This is my commandment, that ye love one another." It falls from heaven upon the church. But it is not meant for her refreshment alone. It is intended to cure the evils of society.—H. Van Dyke.

**The ideal life is not a siesta but a strenuous activity. Pleasure is a jewel which only retains its lustre in a setting of work, and a vacant life is one of the worst of evils.**

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., SEPTEMBER 11, 1909. No. 37





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## LET US FURNISH

## "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so let it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less badly used condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

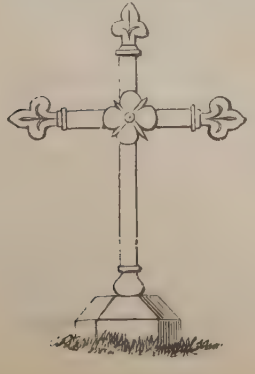
—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Memorial Gifts to the Church. Monuments for the Cemetery.

ALL QUESTIONS ANSWERED AND ILLUSTRATED DATA SENT on request. ART WORK on CHURCH in WOOD, METAL, STONE, MARBLE, ART GLASS, MOSAIC, EMBROIDERY, ETC.

SEND FOR HANDBOOK of any DEPARTMENT.

J. & R. LAMB

23, 25, 27, Sixth Ave., N. Y.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.

Bumpass, Va., R. F. D., No. 1

---

**The Virginian**
**Home and Training School**

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

---

## VIRGINIA POLYTECHNIC INSTITUTE,

**BLACKSBURG, VA.**

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors. Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.

The next session opens Wednesday, September 22nd, 1909.

PAUL B. BARRINGER, M. D., LL. D.,
President.

---




**Co-Operative School** FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Tenable and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment $50,000 Plant Ten Years Success.

BOARD AND TUITION, $135

Manager Co-Operative School, Bedford City, Va.

JACOBS & CO.

---

WASHINGTON, D. C., Lafayette Square

## HAMILTON SCHOOL

**For Girls and Young Ladies**

WRITE FOR CATALOGUE

Mrs. PHOEBE HAMILTON SEABROOK
Principal

Opposite the White House

---

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

---

## The National Cathedral School For Boys

**THE LANE-JOHNSTON BUILDING,**
MOUNT ST. ALBAN, WASHINGTON, D. C.

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

The Bishop of Washington, Pres. — Thomas Hyde, Esq., Treas.
The Rev. Randolph H. McKim, D.D., LL. D. — Hon. John A. Kasson
The Rev. G. C. F. Bratenahl, D. D. — Hon. George [illegible]
[illegible] — Admiral George Dewey, U. S. N.
Gen. John M. Wilson, LL. D., U. S. A. — Charles J. Bell, Esq.
Charles C. Glover, Esq. — William C. Rives, M. D.

---

## WOODLAWN SEMINARY

**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address

Miss M. H. DUVAL, Principal.

---

## Episcopal High School of Virginia, For Boys

**Near Alexandria.**

**LAUNCELOT M. BLACKFORD, LL. D., Principal.**

The 71st year opens September 22, 1909. Catalogue on Application.

The Principal will be abroad till September 6th. During his absence Mr. E. L. McCLELLAND, formerly a master in the School and now connected with it in another capacity, will represent him there.

---

## EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art. Elocution. Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

---

## Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue.

**NELLIE V. BUTLER,**
**Principal, Box 17.**

---

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

---

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

---

## HERNDON SEMINARY

HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.

From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to

THE MISSES CASTLEMAN,
Herndon, Va.

---

## ST. AGNES SCHOOL

**FOR GIRLS. ALBANY, N. Y.**

Re-opens September 28th for its thirty-ninth year. Announcement on application.

---

**THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.**

The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.

For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

---

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

---

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

---

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

---

## THE MONEY SCHOOL

**For Sons of Gentlemen.**

**CAMPBELL, VA.**

Competent teachers. Thorough instruction. Healthful location. Moderate cost. On estate of 36 acres in Albemarle county. Write for booklet.

W. E. MONEY, Headmaster.

---

**THE GROVE HOME SCHOOL,**
**For Girls.**

Session begins September 15, 1909. Home training. Thorough instruction. Bracing climate. Terms moderate.

The Misses PENDLETON,
28au-3t Delaplane, Fauquier Co., Va.

---

**CENTRAL BUREAU OF EDUCATION**

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

---

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

---

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., SEPTEMBER 11, 1909. No. 37

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### South of England Impressions.

Canterbury is a very beautiful and stately introduction to the South of England, but it is far from all that the South country has to offer to the seeker after the history and traditions of "The Elder Times." Indeed, in spite of the wonderful history that hangs like an aroma around the old town and splendid Cathedral of St. Augustine, when one goes farther West, and comes, for instance, to Winchester, with its hoary antiquity; Canterbury, with all due reverence, seems to become a place of yesterday. At Winchester, one touches the extreme of English antiquity, the capital of the Kingdom, when London was a marsh by the Thames; the centre of culture and civilization and chivalry and power, when the present capital was an unknown factor in British life. Long centuries ago, Winchester was first in England, not only in power and pomp and civil estate, but in commercial importance and in material size and wealth. Here, five hundred years before Christ, was the centre of importance for the Island, and here, almost first in Britain, was a Christian cathedral; and here prince potentates reigned in royal splendor for many a century. Here, in Winchester's Cathedral, Egbert the Saxon, first King of All England, was crowned. Here William the Conqueror and his Queen were crowned. And here, long before Norman William's day, Canute placed his crown as an offering to the King of Kings, who alone could arrest the advancing waves where Canute had failed. And here, to this day, rests the bones of that same King Canute. Here also Hardicanute, his son, reigned and was buried. In this cathedral, Ethelred the Unready was married to Fair Emma of Normandy, mother of Edward the Confessor; and here that same Queen Emma walked down the nave over nine red-hot plough-shares to prove she was no witch! And here, her son, the Confessor, spent many hours in penance before the high altar, because he had listened to suspicions against his own innocent mother. Here was buried that brute, William Rufus, maker of the New Forest; and this curious tradition is still repeated: William Rufus, while burning and harrying to make his hunting Forest, and driving out the inhabitants to starvation, was killed. His body was brought to the Cathedral and buried directly underneath the great Central Tower. The ecclesiastical powers would not permit the sacrilege, and the great tower fell and ground the body to powder! History it is that the tower fell and no vestige of the body was ever found again!

Here, in brighter fashion, Richard Coeur de Lion was crowned; and here Philip of Spain and "Bloody Mary" were married. And here rests the bodies of the gentle Patron Saint of Fishermen, Izaak Walton, and the pure and gentle novelist, Jane Austen. And here, most hopeless and anomalous of all, Henry the Eighth and his august brother-in-law, Charles the Fifth of Germany, knelt together in prayer at the beginning of their ill-omened kinship. Try to picture, if you can, the two unmitigated rapscallions kneeling in prayer at all. Surely, it was as great a sacrilege as the burying of the Conqueror's red-brute son! These are only a few of the events which make Winchester's lovely Cathedral history embodied in stone.

But it is not only the Cathedral, but the entire town and surrounding country which is pictorial history. In the great hall of the castle, built long before Norman times and restored by by the Conqueror, met the first Parliament that ever sat in England, under the Presidency of Simon de Montfort; and here hid King John, when fleeing from the Barons after Runnymede. And here Stephen took refuge from his angry and pursuing Queen. And here that arch-vandal Cromwell stabled his horses and did his injurious work. And here a long succession of historic events links Winchester's Cathedral and castle indissolubly with English history.

But by far the most curious thing in curious Winchester is in the great hall of the castle; and this is no less a thing than—King Arthur's "Round Table!" This is not a poor joke, but a deadly piece of serious earnest! In case you are ignorant of this important fact, Winchester is the "Camelot" of Arthurian legends. Merlin, the Wizard, made a gorgeous table, round and beautiful and graceful, and gave it to the father of Queen Guinevere; he gave it to King Arthur on his marriage, and it became the famous meeting-place of the valiant king and his spotless knights. This marvellous table hangs against the West wall of the great hall of Winchester castle. On this table are marked the seats of twenty-four of King Arthur's hundred knights: at the King's side, Sir Galahad of spotless fame, then Sir Launcelot, and so through the list of the most noted worthies. Is this history? No man knows. Shortly after the year 1200, Henry the Second showed it to the King of the Romans as King Arthur's "Round Table;" and assured him that this was the "ancient legend." The "Table" was so old then—seven hundred years ago—that no man knew of its origin. This is history. Sir Thomas Mallory, one of England's greatest antiquarians, accepts the legend as fact, and believes, or seems to believe, that it is the "Round Table" of King Arthur. And the kindly curator who showed it to these two "Innocents Abroad" absolutely believed the legend to be fact. Beyond that, this deponent saith not!

In Winchester is William of Wykeham's famous and more than famous, Winchester School, one of the oldest, finest and most celebrated of England's famous "public schools." A kindly and sweet-spirited usher showed us all over it, and to him we owe many thanks. He was no conventional guide, but a lover of the School and its traditions, and he made us see from his point of view and told us the traditions of the School. The lavatory is "Moab" in the lingo of the School, because the Psalmist says, "Moab is my wash-pot!" The shoe-blacking place is "Edom," because he said, "Over Edom will I cast out my shoe!" The porter's lodge is

the barber shop, because here, in medieval times, the monks received the tonsure! No "Junior" scholar is allowed to say "I think," in answer to a question of fact! "But why can't he say, I think?" asked this independent American. "Because," was the reply, "it is the duty of a Junior to do what he is told to do, and not to think!" Neither can the said Junior wear his hat in the Great Court! "But suppose," queried this American, "a Junior should violate one of these rules, what would happen?" The kindly usher seemed much surprised at such a question and replied, "None have ever tried disobedience, but I suppose if one should, he would get a licking!" Oh, American youth, think of this! And speaking of "lickings:" on the most conspicuous part of the wall of the great Study Hall, and has been there for more than six centuries—in letters twelve inches high, and in a splendidly illuminated frame, is this warning: "Aut Disce; Aut Discede, Manet Sors Tertia, Crede." This the "Wykehamists" (so the scholars of Winchester College call themselves) freely translate as follows: "Learn, Leave, or Take a Licking!" In the corridor of one of the buildings our kindly guide pointed out, carved in the soft stone, the name and date, "Thomas Kenn, 1635;" showing that the future great Bishop and hymn writer was a typical school-boy in his Winchester days. It had been carved there, among hundreds of others, in his "Foundationer" days, and remains as a memorial of the fact that he was a "Wykehamist" before he was Prebend of Winchester, Lord Bishop of Wells, notable hymn writer, and an occupant of the Tower as one of the Seven Bishops who put service to God above service to kings. And just one more curious matter: Our courteous guide showed us a flat wooden platter off which the "Wykehamists" still eat. If there is gravy with their food, they build a wall of mashed potatoes around the platter to keep it from running off! And this in probably the highest-priced school in England! What a power is tradition and what a wonderful hold it has on the English people! As showing the position of the Winchester School: Last year two of the sons of the Prime Minister of England were Foundationers, and this fall a third enters.

But the most beautiful thing at Winchester is "Saint Cross Hospital," which is not a "hospital" at all, but a home for poor men. It was founded by Henri de Blois, Bishop of Winchester and grandson of the Conqueror, in twelve hundred and something, and added to by Cardinal Beaufort, son of old John of Gaunt and Bishop of Winchester, in fourteen hundred and something, and completed in its endowment by that universal genius, builder, educator and philanthropist, William of Wykeham, Lord Bishop of Winchester. It is a perfectly beautiful place, building, and charity. The location is lovely to an admirable degree. The buildings constitute an architectural gem, and the idea could only have been conceived by a kindly and Christian mind. It is the home of thirteen poor men, with four more of "noble poverty"—that is, of noble descent but in stricken circumstances. It was also to care for one hundred "out poor," and to give a "dole" to any "way farer" who, applied. This is the only surviving "Wayfarer's Dole" in England. These two American "wayfarers" applied to the gentle dame at the porter's lodge for their "dole" and received a strip of bread about a quarter of an inch wide and two inches long, and a "horn" of beer that would hardly have excited the objection of a Woman's Christian Temperance Union member! One member of the Pilgrim Band of two drew the line at the beer, but the other manfully swallowed the "dole" in loving memory of kindly Henri de Blois and the charitable Cardinal Beaufort, for they are both entitled to the loving admiration of all charitable folk. A sweet and pleasing old "Brother" showed us around the beautiful ground and exquisite quarters and charming chapel, and seemed in love with every stone and tradition. The kitchen had all the old medieval paraphernalia of spits and ovens and everything in keeping; and the dining hall had the table and chairs and much of the other furniture of the time of its founders. He also told us, in quaint and humorous way, that the Four Brothers of "Noble Poverty" kept apart from the rest and "stuck as close together as the Forty Thieves!" Human nature is the same, evidently, whether in palace, hall, cottage, or almshouse!

And speaking of gentle guides, in beautiful Winchester Cathedral we approached a dear, white-haired, and kindly-faced old verger, and asked him could he show us the grave of Izaak Walton, the Gentle Fisherman? Of course he would, he said, and forthwith began to tell us traditions of the Patron Saint of all Fishermen and his brother-in-law, Bishop Ven, who wrote his Epitaph. In a side chapel, with the tomb covered to this day lovingly by a great rug put there by an admirer and a follower of the gentle craft, lies all that is mortal of the gentle and kindly diarist, marked by a most beautiful inscription by the author of the Morning and Evening Hymns. And we were pleased to hear from our sweet-faced and soft-voiced old guide the statement that "nearly all Americans ask for the graves of Isaac Walton and Jane Austen"—a fine tribute, truly, to the good taste of American travellers, in a place where a dozen kings and scores of notable and great men are buried. And we were glad that we had already made our pilgrimage to gentle and pure Jane Austen's grave and reverently copied the inscription from her tomb.

And speaking of inscriptions on tombs, our guide in Winchester School showed us a most notable one: An "Honor Boy" among the "Foundationers," years and years ago, had been killed by an accident just before the time to go up to Oxford for entrance. He was buried in the cloister; his name, age, etc., were given, and then this astonishing addition: "He was killed by a stone. He was First here, and we trust he is not last in Heaven, where he went instead of to Oxford!" Think of that! Heaven distinctly second choice to Oxford! Which reminds of an epitaph in Ely Cathedral, the only honest epitaph this writer ever saw. It gave the names of father and mother and several children, and then adds this astonishing statement: "What manner of folk these were, will be revealed at the Day of Judgment!" And one, just as striking and far more quaint we read in the Church of Saint Bartholomew the Great—in front of which is Smithfield where the martyrs were burnt—in London. It is to husband and wife; gives names and dates of death; and then concludes:

"She first deceased; he for a season try'd
To live without her; liked it not, and dye'd."

Certainly, there are few higher tributes in the world to a good wife than this! But Winchester and its surroundings and suggestions is an endless subject; and so this writer, in spite of his determination to give no advice to his readers, can only add this suggestion in closing: When next you visit England, give not a few hours but two or three days at least, to quaint Winchester and its beautiful cathedral and wonderful historic surroundings; and when you go there, look for a quaint and delightful little hotel called "The Royal Hotel," and stay there; and as long as you live, delightful Winchester will remain in your mind as one of the most charming and perfectly delightful pictures among all of the wonderful cathedral towns of beautiful and enjoyable Old England.

---

### Pamphlets Received.

From the Rt. Rev. H. B. Restarick, D. D., Bishop of Honolulu, Journal of the Seventh annual meeting of the Convocation of the Missionary District of Honolulu.

From the Rev. R. C. Caswall, secretary, Journal of the Fourteenth Annual Council of the Diocese of Lexington.

From the Rev. Julian E. Ingle, secretary, Journal of the Ninety-third Annual Convention of the Diocese of North Carolina.

From the Rev. R. W. Trenbath, registrar, Trenton, N. J., Journal of the 137th Convention of the Diocese of New Jersey.

### William Cowper.

William Cowper was descended from the nobility. His great-uncle (after whom he was named) was the Lord Chancellor of Anne and George I.; his father, Rev. John Cowper, D. D., was chaplain to George II.; his his mother was a descendant of Henry III. He was born on the 15th of November, 1731, in his father's rectory at Berkhampstead. From nature he received the gifts of genius, with painful sensibilities. It is said that he was totally unfit for the battle of life, his sensibility rendering him incapable of wrestling with a rough world. "The world into which the child came was very adverse to him, and very much in need of him. It was a world from which the spirit of poetry seemed to have fled. Spiritual religion was almost extinct, and the Church was little better than a political force manipulated by political leaders. Drunkenness reigned in palace and cottage alike. Gambling, cock-fighting, and bull-fighting were the amusements of the people. There was as little of humanity as there was of religion. It was the age of the criminal law which hanged men for petty thefts, of life-long imprisonment for debt, of the stocks and the pillory, of the unreformed prison system, of tyranny and savagery at public schools."

At the time of Cowper's birth John Wesley was twenty-eight and Whitefield seventeen—so that the revival of religion was near at hand.

At the age of six this little, timid, sensitive child was sent to a large boarding school, where he had hardships of various kinds to contend with, his chief affliction being the persecution by a boy of fifteen who singled out the timid child and let loose upon him the cruelty of his temper.

From the boarding school young Cowper (his eyes being liable to inflammation) was sent to live with an oculist, in whose home he spent two years, enjoying a respite from the sufferings of the boarding school. He was then sent to Westminster School, where he excelled at cricket and football. At one time while he was at Westminster he says his spirits were so buoyant that he fancied he should never die, till a skull thrown out before him by a gravedigger as he was passing through a churchyard recalled him to a sense of his mortality.

The instruction at a public school in those days was exclusively classical. Cowper learned to write Latin verses very well, became a good classical scholar, and acquired the literary form of the classics. Out of school hours he studied independently and read through the whole of the "Iliad" and "Odyssey" with a friend.

On leaving Westminster, Cowper at eighteen went to live with a Mr. Chapman, an attorney, to whom he was articled, being destined for the law. He says that he chose that profession not of his own accord, but to gratify an indulgent father. At the end of his three years with the attorney Cowper took chambers in the Middle, and afterwards moved to the Inner Temple. In due course of time he was formally called to the bar, and managed to acquire a reputation. His time was largely given to literature, and he became a member of the Nonsense Club, a small circle of men of letters and journalists who dined together every Thursday. Cowper contributed papers to two periodicals and wrote two or three ballads. He also dallied with poetry, writing verses to "Delia"—His Cousin Theodora, with whom he had an unfortunate love affair.

When Cowper was thirty-two, and still living in the Temple, came a sad crisis in his life—he went mad and attempted suicide. His malady was hypochondria, having its source in delicacy of constitution and weakness of digestion, combined with the influence of melancholy surroundings. But it yielded to air, exercise, sunshine, cheerful society, and congenial occupation. Later on, however, he suffered another and a more serious attack. This time his melancholia took a religious turn, and he fancied that he was forsaken of God. He himself has told the story of his attempts at suicide. His first intention was to swallow laudanum, the next to throw himself into the river, then to press his penknife into his heart. Lastly he tried to hang himself; and this time he was saved not, as before, by the love of life or the want of resolution, but by mere accident. He had become insensible when the garter by which he was suspended broke, and his fall brought in the laundress, who supposed him to be in a fit. He was sent to a private asylum, where his recovery was brought about by medical treatment wisely applied. But it came in the form of religious faith and hope. He rose one morning feeling better, grew cheerful over his breakfast, then took up his Bible (which in his fits of madness he always threw aside), and turned to a verse in the Epistle to the Romans. "Immediately," he says, "I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made, my pardon in His blood, and the fullness and completeness of His justification. In a moment I believed and received the gospel." The physician in charge at first mistrusted the sudden change, but was finally satisfied, pronounced his patient cured, and discharged him from the asylum after a detention of eighteen months. Cowper hymned his deliverance in "The Happy Change;"

The soul, a dreary province once
Of Satan's dark domain,
Feels a new empire formed within
And owns a heavenly reign.

The glorious orb whose golden beams
The fruitful year control
Since first obedient to Thy word
He started from the goal,

Has cheered the nations with the joys
His orient rays impart;
But, Jesus, 'tis thy light alone
Can shine upon the heart.

At thirty-five Cowper was stranded and desolate. But he still had a stanch friend in a member of the Nonsense Club, who was throughout Cowper's life his Mentor in matters of business.

On his release from the asylum Cowper was taken in hand by his brother John, who placed him at Huntingdon, a quiet town with less than two thousand inhabitants, but in a rather dull country. For a few weeks it seemed a paradise to Cowper, for his heart was full of the happiness that comes with calm after storm, with health after the most terrible of maladies. But only three months did his cheerfulness last; for he began to dislike his solitary situation and to fear that he should never be able to pass the winter in so lonely a place. He longed for a home; and this he found with the family of the Rev. William Unwin. To Mrs. Unwin he was strongly drawn from the first, and she is said to have proved a blessing to him. She was well read in the English poets, and had a true taste for what was excellent in verse. When Cowper became an author he paid the highest respect to Mrs. Unwin as an instinctive critic, and called her his Lord Chamberlain, whose approbation was his sufficient license for publication.

Cowper's melancholy was aggravated by the loss of his only brother. He again fancied that he was rejected of Heaven, ceased to pray, and attempted suicide. For sixteen months Mrs. Unwin faithfully tended him. After his recovery Cowper looked out for what he most needed—a pleasant occupation. He tried drawing, carpentering, and gardening. He also found amusement in keeping tame hares. But Mrs. Unwin saw that what he most needed was congenial employment for the mind, and she advised him to try his hand at poetry on a large scale. He listened to her advice, and when he was nearly fifty years of age became a poet. She suggested as a subject for a moral satire "The Progress of Error."

One day Lady Austen, the widow of a baronet, "gay, sparkling, and vivacious," came into Olney to shop. (On the death of Mr. Unwin the family had moved to Olney, Cowper going with them.) The apparition acted like magic on the recluse, who desired Mrs. Unwin to ask her to tea. A warm friendship sprang up between them, and before long Lady Austen had verses addressed to her as "Sister Anne." In the evening he wound thread for her; and it was perhaps while thus engaged that she told him the story of John Gilpin. He lay awake at night laughing over it, and the next morning produced the ballad, which soon became popular. Lady Austen then suggested that he try his hand at something considerable in blank verse. "The Task" was the result of this suggestion—a poem which made him famous. The sunniest days of Cowper's life gave birth to many short poems, some of which—"The Loss of the Royal George," "The Solitude of Alexander Selkirk," "The Poplar Field," "The Shrubbery," the "Lines on a Young Lady," and those "To Mary"—"will hold their places forever in the treasury of English lyrics."

At the age of sixty Cowper's old malady asserted itself and grew worse with the years. He sank into the depth of hypochondria, and died April 25, 1800.—Cora Lowe Watkins.

### "A Practical Age."

One of the almost universally accepted commonplaces of to-day is the statement that this is a "practical age." We hear it everywhere. The age, if practical, is certainly not unromantic or unsentimental. This is probably the most sentimental and romantic age the world has ever known, as witness our reverent and religious preservation of every vestige of the remoter past, and our ecstacies over everything that in the jargon of the day we call "quaint." If the practicality of an age is to be measured by its unsentimentality then the nineteenth and twentieth centuries are far behind the sixteenth, seventeenth and eighteenth, wherein took place on the flimsiest utilitarian pretexts and as often as not from mere wantonness, that wholesale devastation of historical monuments so universally and indignantly lamented by us of to-day. The fact of the matter probably is, if the truth were known, that the age is in this matter little different from any other age. It is "practical" about the things that deeply interest or directly concern it. And we may let it rest at that, for the real importance of the question is in its direct

bearing upon individual character. The point, therefore, is not, is this or is it not a practical age, but what is it to be practical in the true sense of that much used and very widely abused term. Who is the "practical man?" The practical man is he who faces facts, the unpractical man he who ignores or evades facts. To be practical is to face all the facts all the time, to unreservedly accept the situation, not to accept those particular facts which specially appeal to us, and to shut our eyes to the unwelcome facts, or at least to the facts that make unwelcome appeals upon the natural man. Now there are two extremes of unpracticality in the world, the underrating and the overrating of material things. The material side of our being must be frankly accepted. It is a fact that much be reckoned with. To try and ignore and even oned with. To try and ignore and even to systematically belittle the present world cannot but be dishonoring and displeasing to the overruling Power that has placed us here. This, however, is not a distinctive failing of the present age and need hardly be dwelt upon except to say that the language of the Apostles, which seems to favor this view, cannot fairly be cited. The Apostles lived in a state of society that was doomed. It had to be rebuilt from the bottom. To mend it was to end it. It does not in the least detract from the moral authority of the Apostles that they saw in the end of the Roman system the end of the world. It could hardly be expected that they could anticipate the complete reorganization of society. Their work was to put an end to the existing state of things. The building had to be levelled with the ground. Here their work begun and ended. Thus their language, which most assuredly cannot be made to apply to a reorganized Christianized Society. But far more unpractical is the man who overrates material things. There is some excuse for the underrating of material as compared with spiritual things. The mistake consists in putting the one world against the other. But the man who in his devotion to material things ignores spiritual things is of all mortals the least "practical." He does not face the facts. He ignores one entire side of his being and one complete set of senses. For if there is one thing certain it is that we are essentially spiritual beings. We live and move and have our being in the realms that lie outside the material world. Our lives are made or marred, rendered happy or unhappy, satisfactory or unsatisfactory, successful or unseccessful by conditions altogether apart from and independent of our material belongings or surroundings. It is what we are, not what we have, that really matters. Ideas, imagination, anticipation, hope, fear, sorrow,—these are the really potent and controlling forces of life. And so we are emphatically spiritual beings, that is beings who can find only very partial and miserably inadequate satisfaction in the acquisition and use of material things, and whose real sphere lies beyond and above the seen. The "hard-headed shrewd" man of affairs, immersed in the "business of life," and too busy to give any attention to matters of religion, is, therefore, the most unpractical of mankind. He is engrossed in certain matters that only touch the edge of his life. So far as the present age is materialistic it is unpractical. Whether it is proportionately more materialistic than any other age, it is impossible to say. This is certain, however, that in the true sense of the term, it is not a pre-eminently "practical" age. Men are just as prone to-day, as ever they were, to take imperfect and one-sided views of life.—Canadian Churchman.

### The Value of Culture.

The culture of a man is like the changing of raw material into the manufactured article. The uncultured man is comparatively helpless and worthless. Training, education, skill, efficiency, enter into the more general term "culture." These words may be used with about the same meaning, though culture implies a refinement which mere efficiency may not arrest. Culture takes time and application. Its acquisition is by slow and inappreciable degrees. The reason it is not more general is because it costs too much in time and application.

Scores of applicants for a ten or twelve-dollar-a-week job have been turned away from a certain manufacturing plant in the last eighteen months, while other positions, yielding eighteen to twenty dollars a week, have gone begging for men. The latter require a degree of proficiency which comparative-few have the patience to attain. It is the same man that is desired for the lowest and the highest place, and yet not the same. The one has not passed through the process of being manufactured, the other has.

A watch spring sells for one dollar. It would take perhaps ten or twelve of them to weigh an ounce. This manufactured product, selling at ten dollars an ounce, can be secured in the shape of raw material at the ore deposits for comparatively nothing. At least a visitor is permitted to pick up enough ore as souvenirs to make him fairly weathy, if he could sell it as watch springs. This is an illustration of culture. The raw ore of the mine may be the Hottentot of Africa. The watch spring is the Aristotle of Athens.

Booker T. Washington recently discovered a bill of rating which put him down as worth four hundred dollars when he was a boy slave. Why is he worth more than four hundred dollars to-day? No one can assess a value for him as an industrial and mechanical leader of the race. The difference between the negro lad and Booker T. Washington is accounted for by culture. The young girl who sits down to the piano to take her first lesson doesn't attract many people because of the music. She picks out the notes one at a time, and strikes two wrong ones to one right. In later years her proficiency as a pianist tells what culture has done. Culture stands between the baseball pitcher, who cannot throw a ball anywhere for certain, and the one who can put it over the plate when the batter thinks it is going somewhere else.

The American Beauty is the wild rose, plus culture. The watch spring is the crude ore, plus culture. The piano artist is the piano thumper, plus culture. Booker T. Washington is the negro slave, plus culture. The reader of these words is the babe in the cradle, plus growth and culture. What, then, is the value of culture? Is there any difference between the piano player and the one who cannot play? Is there any difference between a watch spring and a lump of ore? Is there any difference between the American Beauty and the wild rose of the hedge? Is there any difference between Booker T. Washington now and then? Is there any difference between Aristotle and his uncivilized ancestors? These things are the result of culture. A ball with gyrations and almost dematerialization is different from the slow, straight line to the bat, and culture bridges the chasm.

And yet there are some things the culture of the hand and the culture of the head cannot accomplish. Some of the finest minds ever produced have been used to get their possessors in the penitentiary. The cracksman and the forger had desirable qualifications, but used them in wrong ways. There must come the culture of the heart and soul in order to put value into a trained hand or an acute mind. The hand and the brain are but instruments. If the worker is not what he should be, the worker may do more damage than good. Tools either make or unmake the man, according as he is headed right or wrong. It is the man behind the tools, as well as the man behind the gun, that needs culture. That which is highest can come only by association with the highest, and instruction by the highest. No one can attain to his best without religious culture. He cannot pray, or speak, or listen, or commune if he is the crude Hottentot or the wild rose. When moral character atrophies, it would be better if the intellect were more blunt. When a man determines to shoot somebody, it were better for him and his intended victim if his sight were erring and his finger less steady. If a man were going to pick a lock, it were better for him should he forget his skill. Happily the strongest intellectuality and the greatest moral culture may go hand in hand. Very often they do. That which pertains to the body and the mind have reference in large part to this world, in smaller part to the world to come. That which affects the soul has no less meaning for the world which now is, but it opens up a vista which embraces all eternity. The value of culture is above price, beyond computation; but, along with the physical and mental tools, let the real man be the subject of this training.—The Religious Telescope.

### Rise Above Your Difficulties.

Not till after the death of a member of Parliament, a prominent county magistrate, the owner of large estates, and an active, public-spirited man in all local and national matters, was it known by those who had not seen him that it was but the misshapen block of a man that had lived this active, manly life.

He was born with neither legs nor arms. After his death his story was told: how he resolved when but a boy to act and live as did other boys, without regard to his horrible misfortune; how he persisted in studying every book, in learning every game, in joining in every amusement possible to him with his companions. How, to the last year of his life, he held himself to be as responsible as other men, and bravely paid every tithe of duty to God and to his fellows.

Even in lesser matters in life he pressed to the front. He was the most genial, witty guest at social dinner tables. Strapped to his horse, he hunted foxes in Yorkshire, or tigers in India, and with his brothers made long journeys in other parts of the world. Everywhere his cheerfulness and gaiety gave new life to duller souls.

Is there no lesson for us all in the life of this gallant gentleman? Every boy or girl has some drawback, some difficulty to combat, or, harder still—to bear. It may be deafness, an ugly face, a vicious temper, deformity, or a dull brain. Be sure that every other being has his difficulty, too. Ignore your own, forget it when you can, and above all get above it. "Make of your petty grief a pedestal on which to stand."—Youth's Companion.

# Church Intelligence.

### CALENDAR.

**September.**

1—Wednesday.
5—Thirteenth Sunday after Trinity.
12—Fourteenth Sunday after Trinity.
19—Fifteenth Sunday after Trinity.
21—St. Matthew's Day.
26—Sixteenth Sunday after Trinity.
29—St. Michael and All Angels.

**Collect for Fourteenth Sunday After Trinity.**

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

## Foreign.

### The Bible at Work.

The 105th report of the Bible Society shows what splendid work it has done. The value of the written message cannot be overestimated, for it remains long after the personal messenger has passed away. Indeed, without the Bible Society evangelistic and other missionary work would often be greatly hindered, if not entirely stopped. During the year versions in six fresh languages have been added to the Society's ever-lengthening list, thus making the total to 418 different languages in which the Bible Society has promoted the translation, printing or distribution of at least some portion of Holy Scripture. The Society's total issues for the past year were: Bibles, 884,195; New Testaments, 1,116,674; portions, 3,933,842; making a total of 5,934,711, which is 246,330 in excess of the previous year.

The Bible Society (says the report) has its own mission. Its silent messengers enter countries like Abyssinia, Nepal, and Tibet, where missionaries fail to penetrate. . . An American preacher has declared that what a road bed is to a railway, the Bible is to a missionary enterprise. Take, for example, Korea, whose people, through much tribulation, are passing into the Kingdom of God. Mr. J. R. Mott predicts that this will be the first nation in modern times to be Christianized, if the Church will take advantage of the opportunity. Already Protestant missions in Korea report 85,000 communicants and cathechumens, which means a Christian community of at least a quarter of a million. A leading missionary writes: "The greatest factor in our work has been the circulation of the Scriptures and their study as the Word of God." Last year our Society circulated 163,000 volumes in Corea.

Turning to China, we find that the Society is taking advantage of the vast changes going on in that country. "Our Society's circulation," proceeds the report, "in China last year outstripped all previous record; 1,365,000 books were actually put into the hands of the people, and more than 99 per cent. of these were sold. Our circulation in China last year was as great as the Society's whole circulation in 1854, the year of its jubilee."

The report is indeed a remarkable one, and the stories told by some of the colporteurs are stimulating and heartening to the stay-at-home worker. The report is sold at a shilling to non-subscribers, and may be had from the Bible House, Queen Victoria street, E. C.

### Oxford University.

Dr. A. J. Evans, who is to be the Tariff Reform Unionist candidate for Oxford University, in opposition to Lord Hugh Cecil, has lately written two letters to the Times to deny that he is in favor of Disestablishment. On Saturday he said: "I have never advocated the Disestablishment of the Church of England in any form or place, having too keen a perception of the consequences which make many of our sacerdotalists desire it." With regard to Home Rule upon which his views were also challenged, he declared that though going very far in the direction of Parliamentary devolution, my opinions would fail to give the satisfaction they require to the Irish Nationalist party. He admitted that at the time of the last election his views, though with many reserves, inclined to the Liberal side, but his views on Disestablishment and Home Rule had undergone no change. He was not ashamed to confess that his political convictions had undergone a considerable change. "D. D.." having overlooked or misread this letter, Dr. Evans wrote again on Wednesday reaffirming his opposition to Home Rule and Disestablishment. He says: "I am opposed on many grounds to the disestablishment of the Church of England, and my neighbors in Berkshire might have been aware of the constant and practical support that I have given to Church needs, and, I may add, to church building." No one doubts the soundness of Dr. Evans' churchmanship, but his reference to "sacerdotalists" in the first letter, have exposed him to some criticisms. The Guardian says it leaves a disagreeable taste in the mouth, which his second statement may in some degree avert. Certainly the first repudiation seemed to lack somewhat of that whole-heartedness which one would be likely to associate with the representation of Oxford University. Even the statement that he is opposed to Disestablishment on many grounds is not wholly satisfying. Does Dr. Evans suggest that on some grounds he is not opposed to it?

### The Church in Parliament.

When the time came for "the massacre of the innocents"—the name given to the Parliamentary ceremony of killing Bills near the end of the session which have no chance of passing—the Prime Minister had to place the Welsh Disestablishment Bill at the head of the doomed list. This was no news to the House, of course, but the opposition raised a cheer, and the Radical Nonconformists winced under it. Some weeks have elapsed since a definite announcement was made from the Treasury Bench that the Welsh Bill would not be further proceeded with this session, and if ministers had shown proper courage a formal motion would have been made for the discharge of the Bill. This, however, would have involved a little discussion, in which things would have been said from the Opposition Benches that neither ministers nor their supporters wanted to hear. Instead of knocking the Bill on the head in this straightforward way, the Government kept it on the Parliamentary Order Paper, and the Prime Minister reduced the ordeal of humiliation within the narrowest limits by including it amongst the measures which have no chance of passing this session, and which will simply drop out of existence by the official act of prorogation. Unionist members marked the incident as decisively as they could by raising a cheer—the sort of cheer that has a prospective as well as a retrospective significance. When the Welsh Bill was abandoned some weeks ago, ministers placated the Radical Nonconformists in a way common enough with people of a gambling spirit—they signed a new promissory note, more specific and exacting in its terms than anything which had gone before. When the Unionists cheered the Prime Minister's words the other day they had this undertaking in their minds, and the Treasury Bench knew it.

### Mission for Children.

Many who are able to make an annual "pilgrimage" to the seaside know from experience the happy and helpful work done by the Children's Special Service Mission amongst the young folk at the watering places on our coasts. Services are now being held in at least fifty places, conducted by as many voluntary leaders and three times as many helpers. Who can appreciate the waves of hallowed influence and far-reaching blessing which must spread over the land from these services, attended as they are by children from all parts of the country? "This month," writes a correspondent, "I have had the opportunity of seeing the work at Llandudno and at Criccieth. The former place may be called the birthplace of the C. S. S. M. seaside work. The late Mr. Josiah Spiers, several years ago, wrote the text "God is Love" on the sands, and, gathering the children round, spoke to them about it.

### Consecration of an Archbishop.

Not since the Reformation has a priest been consecrated in St. Paul's Cathedral direct to an Archbishopric, as Dr. Wright was to that of Sydney on Tuesday morning. The last instance appears to have been that of Simon Islip, Archbishop of Canterbury, on December 20, 1349, the year of the "Black Death." Dr. Wright's predecessor, Dr. Saumarez-Smith, who was also consecrated in St. Paul's, in 1889, was simply "Bishop of Sydney," and took the title of "Archbishop" in 1897. The English Archbishops consecrated direct to their office since the Reformation have been: Thomas Cranmer, consecrated at St. Stephen's, Westminster, March 30, 1533; Reginald Pole, consecrated at Greyfriars, Greenwich, March 22, 1556; Matthew Parker, at Lambeth, December 17, 1559; William Sancroft, at Lambeth, January 27, 1678; John Tillotson, at Bow Church, May 31, 1691; and John Sharpe (of York), at Bow Church, July 5, 1691.

### Bishop Conducts Service in a Lighthouse.

On Tuesday, last week, the Bishop of Sodor and Man (Dr. Drury), paid a visit to the Chicken's Rock Lighthouse, situated one mile southwest of the Calf of Man. His lordship was accompanied by his nephew, Mr. Thomas Drury, the Ven. Archdeacon Madden, the Rev. R. D. Kermode, Vicar of St. George's, Douglas, and the Rev. C. H. Leece,

Vicar of the parish of Rushen, which includes the Calf of Man. The perpendicular iron ladder, thirty-feet high, leading to the entrance looked somewhat formidable, but the Bishop did not appear to think it so, and, followed by the rest of the party, he proceeded to inspect the building; the lightkeepers and boatmen were then called up to the lamp-room, where the Bishop held a service and gave a short address, and, having duly signed the visitor's book, all returned to sea level, here the Bishop chatted for a short time with the lightkeepers. The day was fine and warm, and whilst waiting off the 'Calf' for the tide to ebb sufficiently to permit a landing to be made on the 'Chickens,' the party caught some three or four dozen fish.

## American.

### Rev. A. S. Lloyd, D. D., to be Consecrated October 20.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Arthur Selden Lloyd, D. D., Bishop-Coadjutor of the Diocese of Virginia, as follows:

Time—Wednesday, October 20, 1909.

Place—Christ church, Alexandria, Va.

Consecrators—The Presiding Bishop, the Bishop of Southern Virginia, the Bishop of Virginia.

Presenters—The Bishop of West Virginia, the Bishop-Coadjutor of Southern Virginia.

Preacher—the Bishop of Albany.

Attending Presbyters—Rev. John J. Lloyd, D. D., Rev. Wm. Meade Clark.

DANIEL S. TUTTLE,
Presiding Bishop.

### The Late Rev. John L. McKim.

At day-break, on August 21, there passed into the morning of eternity the oldest priest in the American Church, the Reverend John Linn McKim, at his home in Georgetown, Delaware. The Burial Office was said in St. Paul's church of that town on August 24, at noon. This was read by a close friend of Mr. McKim, a neighboring priest, the Rev. Lewis W. Wells, and the prayers at the altar were said by his son, the Rev. John Leighton McKim.

Mr. McKim was ninety-six years of age.

The commitment was at St. George's chapel, Indian river. The Bishop of the Diocese was in the sanctuary, and those of the clergy who were able to be there were vested and in the chancel. The same dignified simplicity which marked Mr. McKim's life was a significant feature of his burial. He was licensed as lay-reader in St. John's church, Carlisle, Pa., by Bishop White, on May 2, 1833; ordered deacon in St. James' church, Philadelphia, by Bishop H. U. Onderdonk, January 3, 1836, and priested by the same prelate in St. Anne's church, Middletown, Delaware, May 31, 1838. The first year of his deaconate was spent at Honesdale, Pa. Coming to Delaware in 1838, (still deacon) he had charge of four churches in Sussex county—St. Peter's, Lewes; St. Paul's church, Georgetown; Prince George's church, Dagsborough, and St. George's chapel, Indian river.

Mr. McKim was four times rector of Lewes and rector of Christ church, Milford, from 1844 to 1863. This venerable priest of the Church was a man of exceptional learning; a fine classical scholar, especially talented in mathematics, and a master of English diction; revered for his intellectual attainments and dignified character and bearing, he was best known and loved for his humble piety.

"Who shall ascend into the hill of the Lord and who shall rise up in his holy place? Even he that hath clean hands and a pure heart and hath not lifted up his mind unto vanity."

### Missionary Council of the Second Department.

The programme of the Missionary Council of the Second Department, to be held at Utica, N. Y., is as follows:

Tuesday, October 26, 8 P. M.—Public Service. Brief address of welcome by the Bishop of Central New York, Rt. Rev. Charles T. Olmsted, LL. D., address; (25 minutes), "The American Episcopal Church and its work on behalf of the nation," Rt. Rev. William Croswell Doane, LL. D., Bishop of the Diocese of Albany; address, (25 minutes), "What this Church is doing for the evangelization of the world," Rev. Reese F. Alsop, D. D., Brooklyn.

Wednesday, October 27—7:30 A. M., celebration of the Holy Communion; 9:15 A. M., Holy Communion followed by business session for organization, motions and resolutions; 10:45 A. M., Conference session. General subject, "The relation of the Department to the Church's Work"—"What has Department II Done During the Past Year for the Furtherance of the Church's Mission?" address (20 minutes), Rev. Henry Freeman, St. John's church, Troy, N. Y.; address (15 minutes), "Has it Done all it Can?" Rev. C. T. Walkley, Grace church, East Orange, N. J.; discussion by the delegates; 12:25 P. M., intercessions for the growth of the missionary spirit within the department, Rt. Rev. Edwin S. Lines, D. D., Bishop of the Diocese of Newark; 12:30 P. M., recess; 2:30 P. M., business session, motions and resolutions; 3 P. M., Conference session; general subject, "How to Organize a Congregation for Efficient Missionary Support"—two addresses not over 15 minutes each by men whose congregations are organized and who are cooperating with the Board of Missions; first speaker, Rev. William T. Manning, D. D., Trinity church, New York City; second speaker, Rev. Charles DuBois Broughton, St. Paul's church, Oxford; the world, in charge of Rt. Rev. Fredgeneral discussion and questions by delegates; 5 P. M., intercessions for the spread of the kingdom throughout the world, in charge of Rt. Rev. Frederick Burgess, D. D., Bishop of the Diocese of Long Island; 5:05, recess; 7 P. M., dinner for men; addresses: "The Need of the World a Challenge to Men," speaker, R. Fulton Cutting, New York City, "What Laymen Are Doing to Further the Church's Mission," W. J. Schieffelin, New York City: "What Will the Men of the Second Department Do?" Eugene A. Denton, Rochester, N. Y.

Thursday, October 28—7:30 A. M., celebration of the Holy Communion; 10 A. M., business session, motions and resolutions; 10:30 A. M., conference session (three 15-minute addresses), general subject, "The Apportionment Plan." "What Has Been Accomplished Under It," John W. Wood, corresponding secretary of the Board of Missions, New York; "The Importance of the Large Parish to the Success of the plan," Rev. C. F. J. Wrigley, D. D., Grace church, Brooklyn; "The Importance of the Small Parish to the Success of the Plan," Rev. Theodore Haydn, Christ church, Clayton, N. Y.; general discussion by delegates; 12:25 P. M., intercessions for the increase in the number of volunteers for mission service," Rt. Rev. John Scarborough, LL. D., Bishop of the Diocese of New Jersey; 12:30, recess; final business session; motions and resolutions; 3 P. M., conference session (three 15-minute addresses), general subject, "How to Get Missionary Information to the people;" "Through Sermons and Intercession Services," Rev. C. C. Walker, Brooklyn; "Through Study Classes and Missionary Meetings," Rev. J. R. Atkinson, Trinity Church, Elizabeth, N. J.; "Through Literature and Illustrated Lectures," Rev. P. W. Sherman, Trinity church, Potsdam, N. Y.; 5 P. M., "Intercessions for the Growth of the Missionary Spirit Throughout the Department During the Coming Year," Rt. Rev. William D. Walker, LL. D., Bishop of the Diocese of Western New York; 8 P. M., public meeting, general subject, "The Church at Work at Home and Abroad" (two addresses, 30 minutes each), "How the Church is Giving Religious Training to the Negroes of the South," Rt. Rev. David H. Greer, LL. D., Bishop of the Diocese of New York; "The Growth of the Church in the Chinese Empire," Rev. F. L. H. Pott, D. D., president of St. John's University, Shanghai; closing address by the Bishop of Central New York.

### Conference of Church Workers Among Colored People.

Lawrenceville, Va., September 4, 1909—The Conference of Church Workers among Colored People, held in St. Paul's Memorial chapel, closed on September 3, after a three days' session, of what is universally conceded to be the best attended and most successful conference in every respect ever held. The Conference of Church Workers is voluntary body, without legislative or judicial functions. Its sole object is to increase and stimulate the work of the Church among colored people. The Conference numbers about 200 earnest thoughtful Christian men and women.

The Conference was organized twenty-five years ago, by Dr. Alexander Crummel. It has had annual sessions since, but mostly in the North. The officers of the Conference are: President, Rev. H. L. Philips, D. D., Philadelphia, Pa.; vice president, the Ven. E. Robert Bennet, Archdeacon-elect of Florida; secretary, the Rev. George F. Bragg, Jr., of Baltimore, Md.; treasurer, Prof. Edward Ellis, Jr., Richmond, Va., assistant secretary, the Rev. James M. Satterwhite, Winston-Salem, N. C.; necrologist, the Rev. E. E. Miller, Petersburg, Va.

The features of the Conference were the admirably prepared papers, addresses, and sermons, the address to the Church, and the conservatism and loftiness of the deliberations. The Conference appropriated $25 each to Bishops Ferguson and Holly for their missionary work. Honorary presidents were ordered to be appointed for each Diocese. The general Church was represented on the programme by Rt. Rev. Robert Strange, Bishop of East Carolina; the Rev. C. B. Bryan, Petersburg, Va., Principal Bishop Payne Divinity School, and the Rev. Samuel H. Bishop, M. A., General Agent of the American Church Institute for Negroes. All of these gentlemen made addresses, remarkable for their helpfulness, broad Christianity and Catholic spirit as well as scholarly tone. The addresses of the Revs. Scott Wood and

Geo. F. Bragg, on the Necessity of a Field Secretary, dealt with a vital question in the Church. The feeling of the Conference crystallized in the following resolution:

Whereas, the urgent and immediate needs of the work among colored people demand the presence and personality of a capable and efficient negro priest, who can and will visit the workers in the field, helping them in their various problems, inspiring confidence and enthusiasm in the members of our various congregations, representing the interests of the missionary cause, visiting negro colleges and high schools and strengthening the youth of the Church in such institutions, and, in general, operating as a vital connecting link of the race and Afro-American membership with the larger life of the Church at large; now, therefore, be it

Resolved, That this Conference of Church Workers among Colored People has heard with keen regret, the inability of the Board of Missions to acceede to our request in the appointment of a Field Secretary. And that we reaffirm our request made to them last year with respect to this matter.

The women of the Church were represented by Woman's Day, which was Friday. The papers and discussions were highly creditable and their deliberations took a practical turn. The officers of the Woman's organization are: President, Mrs. M. M. Brokenborough, Richmond, Va.; vice president, Miss E. V. Smith, Anacostia; secretary, Mrs. B. W. Paxton, Newark, N. J.; corresponding secretary, Mrs. Susie V. Pollard, Petersburg, Va.; treasurer, Mrs. Nellie Jones, Edenton, N. C.

The sessions closed Friday night with a procession of the clergy and solemn Te Deum. Afterwards a delightful reception was tendered the Conference by the principal and faculty of St. Paul's School. The address to the Church at large was a most thoughtful and conservative document. The address reads:

"We, the members of the twenty-fifth annual Conference of Church Workers among the colored people, are grateful to Almighty God, our heavenly Father, that under His wise and gracious providence, we have been spared through many vicissitudes and changes, after ten years, to again hold our conference upon the soil of the Old Dominion, to prayerfully and carefully deliberate upon the questions which most vitally concern our well being as a race in this great country. The Committee on the State of the Church do set forth this public address, declaration and prayer:

"In looking over the whole field of labor in our Church, we are wonderfully impressed with the remarkable growth and development of the work under so many embarrassments and limitations. From all parts of the field come most encouraging reports of steady and permanent advancement along missionary lines; many new missions have been started, the number of workers has been increased; here and there church edifices have been erected, the people contributing largely. We are also glad to note that there is a growing tendency towards self-support. We are indeed grateful for the liberal and kind sentiment manifested towards us in our efforts to build up and sustain our educational institutions, theological, industrial and classical, for the moral and spiritual uplift of the race. Thus far much good has been accomplished through the agency of St. Augustine's School, St. Paul's School, the Bishop Payne Divinity School, and our other industrial and parochial schools.

"These institutions have prepared a great number of young men and young women for usefulness in their homes, in their communities and in the Church. There is no Church work in the Southland, and very litle elsewhere in this country, where the influence of these schools has not been felt. While they have done so much to ameliorate the conditions of home and church life, sending forth the light of religion and education to our people in all walks of life, in the towns and in the rural districts, they have accomplished it all without adequate support from the Church. Nevertheless, we are very grateful for what has been done and pray that the General Church may learn more of the great work these schools are doing and assist in enlarging and increasing their equipment, that they may stand as a mighty bulwark of the moral, intellectual and Christian development of the colored people.

"On account of the continued growth and expansion of the Church among colored people, we feel that the appointment of a field secretary would greatly tend to bring about what we believe all true and fair-minded Churchmen earnesty desire for our welfare and for the extension of the Church. We, therefore, most respectfully ask that such an agent, chosen from our own race, be appointed.

"We are, indeed, grateful, that, notwithstanding the spirit of unrest and strife in some parts of our country, our people, for the most part, have stood for peace and the supremacy of the law, and we urge them everywhere to strive to be peaceable, quiet, industrious, honest and law-abiding, trusting in God to do all things well."

This is the second session of the Conference held in the South, and the first time its Northern members have had a chance to experience real, old-fashioned Virginia hospitality dispensed as only your Virginian knows how to hand it out. The Conference was delighted with its reception and every member went away loud in praise of the generous welcome accorded them by both white and black.

The next Conference meets in Cleveland, Ohio.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Improvements at the Church of the Heavenly Rest—Sisterhood to be Established—Out Door Services at the Cathedral—Seamen's Floating Chapel to be Sold—Special Service for Labor Organizations—Death of the Rev. Edward H. Van Winkle.**

The Church of the Heavenly Rest, the Rev. Herbert Shipman, rector, was reopened last Sunday, after having had $15,000 expended upon its front in alterations. These were made by order of the city, that Fifth avenue might be more unobstructed in its sidewalks. The change has not only removed the old porch, but it has much improved the appearance. A stone panel work has been introduced, with a large central door. The vestibule has been tiled. Down town conditions are everywhere hedging in this church, so recently in a residence neighborhood. Plans for the fall and winter, with additional noon-day services for a business section, have been made. Mr. Shipman has been abroad all summer, but has returned.

The new rector of St. Mary the Virgin, the Rev. Dr. Berry, will introduce into the Diocese the Sisterhood of the Nativity, from the Diocese of Fond du Lac. Five Sisters from that Diocese will arrive soon to enter upon work in the parish. At the expense of the parish, the Sisterhood quarters have been wholly refinished and refurnished. The work of the Sisterhood will be visiting in this very populous neighborhood of hotels, boarding houses and theatres.

The Cathedral out-of-doors services ended on the first Sunday in September, with the Rev. William Wilkinson, of Trinity parish, as the preacher. These services have now been held for several years, with an attendance that has grown each year. The Cathedral has, without injury to any others, created a constituency for itself, that comes from almost everywhere, and is made up in great part of strangers. Every Sunday morning throughout the summer the crypt has been filled, and that without any special advertising of preachers or services. Every afternoon, including the closing, when there was a cool atmosphere, and a disagreeable wind, the chairs have been filled, although the preachers have been from the regular staff or from the city clergy not on vacation. The music was less elaborate this year than on previous years, and yet the attendance was not adversely affected.

The Seamen's Church Institute will dispose of its floating Chapel of the Saviour, long moored on the lower East side, and at one time a successful feature of work among sailors. The chapel cost $25,000 to build, but is being offered to a mission for a small sum, on condition that it be moved without expense to the Institute. The reason is a change in character of the work—growth in some directions and falling off in one or two.

At the Church of the Ascension, on the night before Labor Day, there was a special service with "The Church and Labor" as topic of the sermon, which was preached by the new assistant, the Rev. Andrew F. H. Underhill. The Central Federated Union, the labor organization of New York, took an active interest, and appointed twelve ushers. It also sent word to the more than two hundred branches, urging attendance. The result was a representative gathering, larger than had been hoped. Mr. Underhill quoted the Golden Rule, and recounted the foundations of Christianity, its tenets one by one, saying these precepts and commands belong to the world, not to any association in it. He also recounted some shortcomings of both religion and labor, doing so he said, not to make a record of failures, but simply to show that humanity is much the same whether it work for God or for man. Then he urged that the alleged lack of sympathy between the Church and labor is due in great part to lack of acquaintance. He said that the Church needs the laboring man and certainly he needs the religion of the Gospel. If there are imperfections they ought not to be allowed to stand in the Gospel's way.

The Rev. Edward H. Van Winkle, rector of St. Clement's church for the last fourteen years, is dead at a ripe and useful age. The funeral took place from the church last week and was conducted by Archdeacon Nelson, representing Bishop Greer; the Rev. W. M. Geer, representing Trinity parish, and the Rev. Melville K. Bailey,

representing Grace parish, a neighbor. Mr. Van Winkle was a graduate of Columbia, of the class of 1865. St. Clement's is well down town on the lower west side, and partly because of its location almost under the elevated railroad, its constituency dwindled to a handful. These are, however, faithful in a marked degree, and are loyal to the parish, which dates from 1830. For many years Trinity parish has contributed $500 a year, but the parish itself has property valued at $200,000, possibly more, and the question is now up, what to do with it. That some change is now to be made is said on all sides. Its present field is restricted, and yet it is needed down town. Consolidation has been discussed. It is understood the matter of its future will be laid before Bishop Greer soon after his return from Maine in the last week of the month.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

### Bishop Gailor at Monteagle—Movements of Clergymen.

The last sermon of the season on the Monteagle Assembly Grounds was preached on Sunday morning, August 29, by the Bishop of the Diocese. A large congregation was present and heard a strong sermon from St. Matt. 24:7: "For nation shall rise against nation and kingdom against kingdom"—in the course of which the Bishop made a strong appeal for Christian citizenship.

The Rev. Wm. B. Allen, until recently the rector of the parish in Newport News, Va., preached at St. Paul's church, Franklin, on August 8.

The Rev. A. R. Gray, chaplain of the University of the South, at Sewanee, with Mrs. Gray, has been traveling abroad for the past several months. They are expected home by September 15.

The Rev. Joseph L. Meade formerly of the Diocese of Alabama, and for several years a student at Sewanee and a member of this year's graduating class, under appointment of the mission board in New York, to work in China, sailed from Naples for his distant field, on August 26. For some time he will be stationed at St. John's College, Shanghai. Mr. Meade, for the past two months, has been touring England, Scotland, Norway, Germany and Italy. While in England he held service in St. Mary's church, Great Waltham, near London, which was built by one of his ancestors in 1604. He was entertained afterwards at Langley Hall, nearby, where his family, the Everards, formerly lived.

The Rev. John B. Cannon, after several weeks' vacation, spent at Virginia Beach and in New York and Philadelphia, returned to his work in Clarksville, September 3.

The Rev. J. F. McCloud, of St. Andrew's, West Nashville, has been taking the pastoral work at Christ church, Nashville, during the absence of the rector, the Rev. Mr. Mikell, in North Carolina.

The Columbia Institute, under the presidency of the Rev. W. B. Capers, has been largely improved during the past summer. This is the oldest institution for the higher education of young women in the Diocese. The prospects for the coming year are more promising than for many years past. A large attendance is looked for.

The Rev. P. A. Pugh, of Holy Trinity church, Memphis, has been spending his vacation in North Carolina.

The Rev. W. C. Robertson, of Christ church, Chattanooga, with his family, has gone East for the remainder of the summer.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Illness of Rectors—Improvements at St. John's, Altmar—Its Aged Rector Still Serving Acceptably.

Two rectors of the Diocese have been obliged to give up work this summer, because of ill health. The Rev. George D. Ashley, of Trinity church, Camden, and Rev. Chester M. Smith, of St. Paul's church, Holland Patent. Rev. Oliver Kingman has been appointed to Holland Patent. The rectorship of Camden has not yet been filled.

The Rev. B. E. Whipple, over eighty years old, continues to serve most acceptably as rector of St. John's church, Altmar. During August the stained glass windows in the church were all rebuilt, and the church painted.

Rev. Harry Idle, who has been in charge of the Church of the Epiphany, Trumansburg, has accepted the rectorship of Christ church, Cuba, Western New York.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Summer Camp for St. Elisabeth's Choir. Increase of Foreign Population and How to Reach Them—195th Anniversary of St. David's, Radnor—Calls Accepted.

The property of the Neilson family at Florence, N. J., formed an ideal place for a summer camp which was greatly enjoyed by the choir and acolytes of St. Elisabeth's church, for two weeks during August. The camp was located on a high breezy bluff above the Delaware river, near where both land and water sports could be indulged in to great delight. The rector of St. Elizabeth's, the Rev. Frederick D. Ward, spent part of August in Rhode Island.

Comparatively few of those who live north of the centre of the City of Philadelphia have any idea how completely the south of Walnut and East of Broad street has been taken possession of by the foreign population, and each year adds to the number. The colored people were driven westward and to the south by the Italians; these in turn, have been crowded upon by Hebrews, Slavs, Russians, Poles and Huns. It is no unusual sight to see signs in all these languages, many times in the same row of houses. In a section which was formerly the centre of a large French colony, there are signs and names on the windows of stores in Greek. The problem of how to reach these peoples is a serious one and one that is giving great concern to both clergy and laity. St. Timothy's chapel at Reed street, near Eighth, is doing much for its solution by its reaching out with trained workers among the Italians and the Hebrews. It is thought that it may be necessary to place in the field those who can meet these foreign immigrants by their practical knowledge of their racial peculiarities, and who can minister to them in spiritual things in their own tongues.

The quaint old St. David's, at Radnor, kept its 195th anniversary on Sunday, September 5, when the rector, the Rev. James H. Lamb, D. D., preached the sermon. The first rector, the Rev. John Chubb, lies buried in the churchyard, near the remains of General Anthony Wayne. This church is attended by many of the residents along the main line of the P. R. R. A great-grand-daughter of the Rev. William Currie, who was rector before and after the Revolutionary war, is a worshipper in the church. The daughter of the late Rev. George A. Keller, Dr. Lamb's immediate predecessor, was the organist at the anniversary.

The vacancy in the rectorship of the Church of the Covenant has been filled by the election of the Rev. Emory L. Towson, who will enter upon his duties on September 15. He was first elected associate to the Rev. J. J. Joyce Moore, but Mr. Moore having accepted the rectorship of St. Andrew's church, Mr. Towson was elected rector.

The Rev. Wilson R. Stearly, who is a Philadelphian by birth, and the rector of Emmanuel church, Cleveland, Ohio, has been elected to and accepted the rectorship of the Church of the Holy Apostles, Philadelphia, succeeding Bishop Thomas, of Wyoming. He is a graduate of the Philadelphia High School, 1886. His family are Presbyterians, but he in his boyhood, attended the Heidelberg Reformed Church. He was graduated from Union Seminary, New York, whence he went to Cleveland and organized a Reformed congregation. In 1900 he resigned and was ordained by Bishop Leonard. During the past two Lenten seasons he was among the most popular of preachers at the Brotherhood of St. Andrew noon-day services.

The Rev. H. Cresson McHenry, assistant superintendent of the City Mission, spent his vacation attending the Prison Congress at Seattle, Washington, and also in visiting points of interest, going and coming. He was elected a member of the Board of Directors of the American Prison Association, and was also re-elected secretary of the Prison Chaplains' Association. The next meeting of the American Prison Association will be held in conjunction with that of the international Prison Association, in Washington, D. C., in 1910.

## WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

### Additions to the Clergy List.

The Bishop has returned home from a month's vacation, spend in Tennessee and Alabama.

Two additions to the list of clergy in the diocese are to be made with the first of September:

The Rev. Walter Howard Meyers, of West Virginia, becomes rector of Emmanuel parish, San Angelo, a town of very great strategic value to the Church, and the Rev. George Belsey, formerly of the District of Salina, enters upon his duties as assistant minister to St. Mark's, San Antonio, the principal parish of the diocese.

Both of these clergymen are alumni of the Virginia Seminary, Mr. Belsey having graduated in 1902, and Mr. Meyers in the class of 1904.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**Death of Worthington Robinson—Apportionment Fully Met—Rev. Mr. McCready's Work at St. Mark's Mission, Crescent Hill—Proposed Addition to St. Stephen's Mission, Louisville—New Rectory and Improvements at St. James', Pewee Valley. Girls' Friendly at Church of the Advent—The Rev. John K. Mason, D. D.—Building Lot Given to Grace Church, Hopkinsville—Memorial to Dr. Venable—Mission Work at Uniontown.**

Worthington Robinson, a prominent business man of Louisville, Ky., and one of the most active and interested members of Calvary church parish, died suddenly on Friday morning, August 27. Mr. Robinson had but recently returned from Wequetonsing, Mich., where he spent his summer vacation. The excessive heat in Louisville, on his return a week previous, in an indisposed condition, seemed to hasten the fatal result. Mr. Robinson was one of the notable family of seven brothers, the eldest being Mr. Wm. A. Robinson, so well known in the councils of the Church. Aside from the sad loss to his family, a very large circle of Church and business associates will mourn his departure, and none more so than Dr. Minnigerode, rector of Calvary church, of which Mr. Robinson was a member.

The Diocese of Kentucky has cause to be proud of the fact that through its apportionment for the past year was increased one thousand dollars, the obligation was promptly and fully met. Christ church cathedral gave its entire Easter offering to Missions, and that was added to the already generous amount contributed as its share to the cause.

St. Mark's church, Crescent Hill, a suburb of Louisville, has had wonderful growth since the Rev. R. S. McCready became its rector, in November, 1901. He made it one of the conditions of his acceptance of the charge, that the mission should become self-supporting. Not only was that soon accomplished, but it also became necessary to have a larger building. Then the parish work became outspreading and several missions was the result.

In less than four years, St. Mark's membership has increased five or six-fold. It has a church building free from debt and already too small to accommodate the present congregation. The missions, established by its rector, are also growing and prospering, under the supervision of Mr. McCready's assistant, the Rev. Clinton Quinn.

Laymen and laywomen are rather inactive in Church work at present, as many of the ministers and people are away, seeking rest or recreation in cooler climates.

The Rev. Frank Hardy, who spent the month of July in Virginia, has again taken up his work at St. Stephen's mission, and he hopes that ground will soon be broken for the contemplated addition to the present church building.

The handsome stone rectory at Pewee Valley was completed in August. Plans have been drawn for enlarging and beautifying the chancel of the church, St. James', and a new pipe organ will be installed.

The branch of the "Girls' Friendly," belonging to the Church of the Advent, Louisville, has taken no summer vacation. The attendance at the meetings during the summer weather has been large. Once a month a supper in the parish house is served, if the weather is bad; if not, at Cherokee Park. The girls go there directly from their work. The meetings are made interesting to the girls in various ways. Talks on missions, music, recitations, talks by the rector, Rev. H. S. Musson; then games, other amusements and social intercourse among the girls make these times events of rare pleasure, as well as profit; and so much for the real uplifting of these girls is accomplished, without the usual intermission caused by the warm months. The latter part of July the Rev. and Mrs. Musson left for a trip to Canada.

The Rev. John K. Mason, of St. Andrew's church, by the desire of his vestry, left the early part of July, in order to build up his strength, having so recently recovered from severe illness.

A friend has given to the parish of Grace church, Hopkinsville, a lot adjoining the church property. A memorial to the late Dr. Venable has been put in the church. It is a beautiful bronze tablet; it is the work of the Graham Co., of New York, and was the gift of members of his family and friends who were devoted to him as their rector.

Splendid mission work has been done at "Coon Bottoms," Uniontown, during the summer, by two students from St. John's, the school for postulants, of which the Rev. Frederick Thompson is the head. The congregations are rapidly growing and the young men, by their faithful service, have endeared themselves to the people.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Diocesan Notes.

The Rev. W. Edward Callender, who has had charge of Christ church, Norfolk, during the vacation of the Rev. F. C. Steinmetz, has returned to his duties as rector of Falls church, Fairfax county, Va. Mr. Steinmetz is again at his post.

The Rev. J. Gilmer Buskie, of Goldsboro, N. C., preached in Christ church, Norfolk, last Sunday morning.

The Rev. B. D. Tucker, Jr., of Boydton, Va., was the preacher at St. Paul's church, Norfolk, on Sunday, September 12.

St. Paul's Sunday School, Newport News, will hold its annual picnic on Saturday, September 11. A diversified programme has been arranged for the pleasure of the young folks.

The Rev. William A. Barr, rector of St. Paul's church, Lynchburg, announced to his congregation, last Sunday, that he had been unable to decide what he would do concerning the call extended to him to go to New Orleans. Dr. Barr had no idea of leaving Lynchburg until he visited the New Orleans parish and saw its needs. Lynchburg Episcopalians were hopeful up to this time that Dr. Barr would stay here, but they fear now he will go to the Crescent City.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Dr. Edmund Lee Woodward to be Ordained Deacon.

An ordination service of unusual interest will take place in St. James' church, Richmond, on Sunday morning, September 19. Dr. Edmund Lee Woodward, who is to be ordained to the diaconate, is the son of Mr. W. Minor Woodward, of Richmond, and has many relatives and friends throughout the State. After graduating in Arts and Medicine at the University of Virginia, and taking the Junior Course at the Virginia Seminary, Dr. Woodward went, ten years ago, as a medical missionary to Anking, in Central China, where he built up St. James' Hospital, one of the largest mission hospitals in the Far East. The hospital is the only one in a provincial capital and the surrounding district, containing five million people, and by its ministry to all classes from the mandarin to the beggar, has won high favor and even considerable financial support from the Viceroy and other influential officials, as well as from the community in general.

Owing to the exceptional ability shown by Dr. Harry B. Taylor, of Norfolk, who had been his colleague since 1905, Dr. Woodward felt last year that the time had arrived when the hospital could be turned over to him and his associates on the staff. He, therefore, returned home on special leave of absence to complete his theological course, in accordance with his original intention. Upon his return to China next year, Dr. Smallwood will be associated with Rev. Edmund J. Lee, in developing the exceptional opportunities for Christian propaganda, which have been rapidly opening up in the populous district about Anking, as a result in large measure of the hospital work—opening up, indeed, so extensively as to be quite beyond the present possibilities of missionary oversight. An idea of their extent may be had from their first fruits: some three hundred baptized Christians and ten times as many adherents now desirous of instruction and admission into the Church after the long and careful preparation required.

Dr. Woodward will be presented for ordination by the Rev. William Meade Clark, rector of St. James' church, and the ordination will be performed by Bishop Gibson, acting for Bishop Roots of Hankow, China. A number of clergy from mission fields as well as from Virginia, are expected to participate in the service, and the sermon will be preached by the Rev. Arthur M. Sherman, of Hankow, one of the most cogent and inspiring missionary preachers of the Church.

### Illness of Bishop Williams.

The Rt. Rev. Channing Moore Williams, D. D., retired Bishop of Japan, who returned to the United States from that distant land over a year ago, and who has been making his home in Richmond, is ill at the Johnson-Willis Hospital, in that city. It is thought the sickness is not serious, and the many friends of Bishop Williams are hoping that his recovery may be speedy.

Bishop Williams is one of the most esteemed of the missionaries of the Church. His earnestness and aggressiveness, the outcome of a deep piety, have borne rich fruit. For more than

fifty years he labored in China and Japan; a period which covered some of the very trying times for the work of the Master, to face which required the brave spirit which he possesses.

**To the Virginia Branch of Woman's Auxiliary.**

My Dear Friends:—The time is near at hand for your Custodian to make her annual report of the United Offering. All branches will please send in their contributions this month, or as soon thereafter as possible.

MRS. B. M. RANDOLPH,
Custodian U. O. Fund.
Casanova, Va., September 5, 1909.

Dr. S. A. Wallis, of the Virginia Theological Seminary, has returned from Atlantic City, N. J., where he spent several weeks.

The consecration of the Rev. A. S. Lloyd, D. D., as Bishop Coadjutor, will take place in Christ church, Alexandria, Va., on Wednesday, October 20th. Bishop Lloyd and his family will make their home in Alexandria, and will occupy the residence at the corner of Alfred and Columbus streets.

The Rev. Robt. A. Forsyth, rector of St. Paul's church, Richmond, has returned from Europe, and has been spending some days in Baltimore. He expects to resume his regular services at St. Paul's, on Sunday, September 12.

The Rev. and Mrs. William M. Clark, who have been travelling in England, Scotland and Ireland, this summer, are expected home early next week. Mr. Clark will resume his services at St. James' church, Richmond, of which he is rector, on Sunday, September 19.

The Rev. Morris S. Eagle, rector of the Church of the Incarnation, Mineral, has received a call to the rectorship of Christ church, Point Pleasant, West Va., in succession to the Rev. J. H. Gibbons.

The Rev. G. Otis Mead, rector of Christ church, Richmond, wil hold a mission at the Church of the Incarnation, Mineral, the Rev. Morris S. Eagle, rector, beginning Monday, September 20; closing on the following Sunday night, September 26.

A mission is in progress, this week, at the Church of the Holy Cross, Greenwood parish, Albemarle county, the Rev. W. Russell Bowie, rector. Mr. Bowie will be assisted in the mission by the Rev. Thomas Semmes, rector of St. Andrew's, Richmond, and the Ven. F. W. Neve, Archdeacon of the Blue Ridge Mountains.

The Rev. J. W. Morris, D. D., will resume his duties at Monumental church, Richmond, next Sunday, September 12. He spent some time with his family at Woodberry Forest, Orange county, where Mrs. Morris became seriously ill and had to be removed to a hospital in Charlottesville, for surgical treatment. We are glad to report that she is now greatly improved in health.

The Rev. J. F. Burks, rector of St. Martin's parish, Hanover county, with his family, has been spending his vacation at Bedford City, Virginia.

During the month of September, the services at Grace church, Richmond, will be in charge of the Rev. P. A. Arthur, pastor of St. Luke's, Richmond.

The Rev. John J. Gravatt, D. D., who has been spending his vacation at Orkney Springs, is expected home this week, and will be in charge of his services at Holy Trinity church, Richmond, on Sunday, September 12.

The Richmond Clericus, which adjourned for the summer the last Monday in July, will resume its meetings on Monday, September 13, in the vestry room of St. James' church.

The Rev. G. M. Tolson, rector of St. Timothy's church, Herndon, who has been officiating at the Church of the Epiphany, Barton Heights, Richmond, returned to his home on September 6.

The Rev. R. A. Goodwin, rector of St. John's church, Richmond, who has been spending his vacation at Wytheville, Va., and other places in the State, will return to his work this week and occupy his pulpit on Sunday, September 12.

## WASHINGTON.

**Rt. Rev. Alfred Harding, D.D., Bishop**

**Corner Stone of St. David's Chapel Laid—Missionary to Utah—Clergymen Returning.**

On Sunday afternoon, September 5, the corner-stone of St. David's chapel, near Little Falls, in St. Alban parish, was laid, giving part fruition to many hopes.

The rector, the Rev. Dr. G. C. F. Bratenahl, officiated in the simple and dignified service, and also preached the sermon from the text, "Jesus Christ, Himself, being the chief corner-stone." The rector was assisted by the Rev. W. J. Denzeloe Thomas, of Brookland parish, D. C.; the Rev. William R. Bushby, curate in charge of Tenlytown Mission; the Rev William Tayloe Snyder, of the Church of the Incarnation, Washington, and the Rev. George F. Dudley, of St. Stephen's church, Washington.

The rector gave a short history of the organization of the mission, telling how the services were held, for eight years, in a small rented hall, and that the growth in the last few years had made a church imperative; and all present rejoiced in prayer and hymn over this happy beginning of the greatest work of future days.

The church will be of frame, covered with pebble dash—a mixture of cement, pebbles and mortar, dashed into and over fine wire securely fastened to the wooden covering of the outside of the building. This favorite mode of church wall covering in and about Washington, renders a building almost impervious to heat, cold and water, and is very durable, as well as economical in cost. A large room of cement construction will be under the church; a choir room will be added in rear of the church; and the parish hall will be built of the same kind of materials composing the chapel.

Taken all together, the Mission's future is very encouraging. Its present successful stage is largely the result of the labor of Mr. Charles W. Warner, of Rockville, Md., who was for several years secretary to the late Bishop Satterlee, and is now a student at the Virginia Theological Seminary.

The articles put in the corner-stone were, photographs of the late Bishop Satterlee, and Dr. Harding, the present Bishop of Washington; a Bible, a Prayer Book, the Journal of the last Convention of this Diocese, copies of the Washington newspapers, and national coins of several denominations.

Music was furnished by the full-vested choir of St. Alban's church.

The membership of St. David's now numbers thirty, and the congregation more than one hundred and fifty persons.

On Monday, August 30th, a Missionary left this Diocese for Utah, in the person of Miss Irene Davenport, the daughter of the Rev. Millard G. Davenport, rector of Anacostia parish, D. C. Miss Davenport had completed her studies and went forth a deaconess in the Church. Another daughter of Mr. Davenport is the wife of the Rev. Clarence S. Mullikin, a Marylander, of Prince George's county.

The Rev. Henry Thomas, rector of Pinkney Memorial church, Hyattsville, Md., has returned from a summer's trip through Europe and the British Islands, with a broader and broadening knowledge of the old world and of the Church of the Ages.

Our city clergy have begun to return from vacation and rest, and will be on the ground to welcome their scattered flocks on their return to their homes. W.

## PERSONAL AND NEWS NOTES.

The address of the Rev. Arthur P. Gray, Jr., is changed from Berryville, Va., to Sweet Briar, Va.

Bishop Woodcock, of Kentucky, is at Leland, Michigan, where he will remain until the middle of September.

The Rev. Dr. George H. Johnston, Georgetown, S. C., officiated during the month of August in St. Paul's church, East Chester, N. Y.

The address of the Rt. Rev. Edward W. Osborne, D. D., Bishop of Springfield, is changed to 720 East Cook street, Springfield, Ill.

The Rev. George W. Atkinson, Jr., has resigned the rectorship of St. Matthew's church, Sunbury, Pa., to take effect on November 1.

The Rev. Arthur E. Gorter, rector of St. John's church, Louisville, Ky., has returned from La Porte, Ind., where he spent a holiday with his family.

The Rev. W. J. O'Brien has changed his residence to 1029 Park street, South Pasadena, Cal., and should be addressed there after September 18.

The Rev. Charles E. Rice sailed from Tacoma, Wash., August 24, on the steamship Ohio for Seward, Alaska, where he will be located for the future.

By the will of Roderic Perry Curtis, Trinity parish, Southport, Conn., will receive a legacy of $2,000. The Rev. Edmond Guilbert, D. D., is the rector.

The Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco, is erecting a chapel for open-air services at Lake Tahoe, California.

Archdeacon Webber conducted a most successful mission at Calvary church, Glenn Springs, S. C., from Sunday, August 15, to Sunday, August 22, inclusive. He was assisted in the mission during the first part of the week by the Rev. I. H. W. Thompson, of Florida, who has just returned from Oxford, Eng., where he has been taking the full course of theological lectures at the University.

After September 1, all matter for the Secretary of Synod, also for the Springfield Churchman, should be addressed to 514 East Capitol Avenue, Springfield, Ill.

The Rev. G. M. Brydon, Secretary, gives notice that the fall meeting of the Northwestern Convocation will be held (D. V.), at Davis, West Virginia, September 21-23.

The Rev. R. B. Drane, D. D., who has been spending sometime at Griffin, N. C., has returned to his duties as rector of St. Paul's church, Edenton, Diocese of East Carolina.

The Rev. Francis W. Hardy has returned to his work as priest-in-charge of St. Stephen's mission, Louisville, Ky., after a month's vacation in the mountains of West Virginia.

Rev. Dr. F. J. Mallett, director of the Society of Mission Clergy, and rector of St. John's church, Sharon, Pa., will conduct a nine-days-mission in the near future at Trinity church, Washington, Pa.

During the absence of the Rev. A. H. Bradshaw, rector of Calvary church, Conshohocken, who is traveling abroad, his parish has been supplied by the Rev. Joseph H. Earp, rector of St. James' church, Downingtown, Pa.

Mr. George C. Gaston, who has been serving St. Stephen's church, Mount Carmel, Penn., very acceptably for some months past, by appointment of the Bishop of Harrisburg, will terminate his work there on October 1.

The late John C. Latham, of New York, left in his will $50,000 to Grace church, Hopkinsville, Ky., to be invested in bonds, the income to be used for the expenses of the church. He also left $50,000 to Hopkinsville, his birthplace.

The new Crocker Memorial building of the Armitage Orphanage, near San Mateo, California, was dedicated on September 7, by Bishop Nichols. It was founded 22 years ago, by the late Rev. Dr. Brewer and his wife, in a small cottage.

The Rev. William L. Glenn, rector of St. Mary's church, Harford county, Md., will resume his duties on Sunday, September 12, after a visit of some week in the Northwest, during which he attended meetings of the Prison Congress in Seattle.

Bishop Scadding is using a moving picture theatre in Newport, Oregon, with his lectures on the Church. With a stereopticon, also, he is bringing the facts of Church History to the knowledge of his audience, in an attractive and effective way.

The Rev. W. Fletcher Cooke, Ph. D., has resigned the rectorship of St. John's church, Albuquerque, New Mexico, and accepted a call to the assistant rectorship of Trinity church, San Francisco, Cal., whither he expected to remove September 1.

The Rev. Charles E. Buck, rector of Rock Creek parish, Diocese of Washington, preached at St. George's church, Perryman, Md., on Sunday, August 29. Mr. Kinsolving officiated, the same day, at 4 P. M., in St. David's church, Harford county, Md. St. David's is a beautiful new Gothic chapel, in charge of the Rev. William L. Glenn, rector of St. Mary's church, Emmorton, Md.

The Rev. William Way, rector of Grace church, Charleston, S. C., is spending his vacation at Canton, N. C. The Rev. John J. Lanier, of the Church of the Mediator, Washington, Ga., will have charge of Grace church until the return of the rector, October 1.

The Rev. Henry Hale Sleeper, Ph. D., having for personal reasons adopted his mother's name, on this date, by due process of law, desires henceforth to be known by the name of Henry Hale Gifford. Dr. Gifford is the rector of Grace church, Elizabeth, N. J.

The body of Clarence Blakeslee, the young organist who was drowned with the Rev. Herbert L. Mitchell in Fisher's Island Sound, Conn., has been recovered. The funeral was held from his home, the services being conducted by the Rev. Arthur T. Parsons, of North Brookfield, Mass.

The Fifth Department Missionary Council will be held in Grand Rapids, Mich., October 19 and 20. A meeting of the Woman's Auxiliary will be held on the day before the Council, at which Mrs. George J. Romanes, of England, will speak. Extensive preparations are being made for both of these events.

Rev. Norman Fitz-Hugh Marshall leaves Carlsbad, New Mexico, for Colorado, Texas (Diocese of Dallas) October 1. Mr. Marshall declined a call to this parish in the early spring. Most of the time for over six years he has been the Church's only Missionary in the Great Pecos Valley.

Letters from the Rev. C. L. Mallory, who, with his wife, has been traveling in Europe for a year past, state that he will not return immediately, as he had expected to do. Through several weeks of the summer he has taken Sunday services at the parish church of Islip, six miles from Oxford, during the vacation of the vicar, the Rev. A. E. Stone.

The Rev. Charles S. Quin, in charge of Trinity Mission, La Grange, Ky., is doing a good work. The mission has been quiescent for more than twenty years, but has now been revived. A confirmation class, the first in many years, has been presented by Mr. Quin. Regular services are being held in a Presbyterian chapel, but the congregation hope to build a church.

The many friends of Dr. L. M. Blackford will be delighted to hear of the great improvement in his health. Dr. Blackford was taken ill while on his way to Europe with Mrs. Blackford in July and was compelled to return home on the same steamer. His condition has since greatly improved and he will soon be able to resume his duties as Principal of the Episcopal High School, Alexandria, Va.

Judge Conway W. Sams, associate judge of the Supreme Bench of Baltimore, died at Atlantic City, N. J., on Sunday morning, September 5, in his 47th year. He was born in South Carolina and was a son of the Rev. J. J. Sams, D. D., rector emeritus of the Church of the Holy Trinity, Baltimore City. Judge Sams was an earnest and devoted Churchman, and as a layman, his work as president of the appeal tax court of Baltimore, was highly commended and of great value to the city. His two sisters, Mrs. J. Addison Cooke, formerly of Richmond, and Mrs. Edward Duffy, of Baltimore, were with him when he passed away.

The Rev. Campbell Gray, of St. Barnabas' church, Deland, Florida, has accepted a call to Grace church, Ocala, Diocese of Southern Florida, where he will take charge of Grace church, as successor to the Rev. George H. Harrison, who will remove to Jacksonville, and become General Missionary of the Diocese of Florida.

The Rev. John Costello, of St. Mary's, Waynesboro, Pa., spent a part of the month of August at Amagansett, L. I., with a party of ministers and their families. While there he saved a woman from drowning. The woman was bathing in the ocean, and, being caught by the undertow, was rapidly being carried out into deep water. Mr. Costello, being both fearless and a capable swimmer, went after her and rescued her.

## Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose; but the Editor cannot be responsible for manuscripts.**

### American Church History.

Mr. Editor:—If anyone desires to continue the work of the Rev. Dr. John N. Norton, Bishop Perry, and the Rev. Dr. Batterson, on the History of the American Bishops, he can find unheeded material in a vast number of pictures and autograph letters of our Bishops, among other distinguished men, in a collection in Haverford College, Pennsylvania, donated by Mrs. Thomas after her husband's death. Although a Friend, he had taken great pains in gathering this important selection.

A compilation of these MSS. and pictures would be more valuable, it may be, than endless theological definitions which cannot define the mysteries which Our Lord did not define and then discussing the human definitions. (A German commentator suggests that it would be well simply to use the language of Holy Scripture in such cases.)

The representation of the lives of faithful male and female Christians today might serve as bright examples, and also as aids to the Unity of the Church in the Communion of Saints.

S. F. Hotchkin.

Registrar of the Diocese of Penn.

P. S.—A likeness of the lion-hearted Bishop Philander Chase is a striking military-looking picture, painted in England, at the expense of friends there, when he was soliciting friends for Kenyon or Jubilee College.

# Family Department.

## Love As Long As You Can.

O love as long as love you can,
O love as long as love you may!
The hour shall come, the hour shall come,
When you will stand at graves and pray.

And never let your heart be turned,
But let it give and take love's gold,
As long as any other heart
Loving you to your own may hold.

For him who bares to you his breast
Make golden every hour, and glad;
In kindness do what kindness bids,
And never make his moments sad!

As to your tongue, oh! guard it well;
Unguarded—evil soon prevails!
"My God! I vow, no harm was meant!"—
The other, wounded, weeps and wails.

O love as long as love you can,
O love as long as love you may!
The hour shall come, the hour shall come,
When you will stand at graves and pray.

When he who grieved is far from sight,
Down you will kneel at silent tomb,
And dim and wet you'll hide your eyes
In flowers that o'er his ashes bloom.

Then you will speak: "Gaze down on me,
Too late I found the better part;
Forgive the grief and pain I struck,
I did not mean to break thy heart."

But he is still—he can not speak,
And he is far—he can not hear;
The lips which often smiled and kissed
Now can not utter pardon's cheer.

O yes!—he pardoned long ago;
O yes!—but scalding tears would come
At thought of you and of your words,
But still! he rests—he is at home.

O love as long as love you can,
O love as long as love you may!
The hour shall come, the hour shall come,
When you will stand at graves and pray.

—After the German by the Rev. C. B. Gohdes in The Lutheran.

## A Garden in a Desert Waste.

Content can soothe where'er by fortune placed,
Can rear a garden in a desert waste.

"Father has just brought me a letter from Aunt Katherine, and it contains such dreadful news. O, I'm so disappointed!" exclaimed Alice Chester, as she ran into the living room of the little log bungalow which was her woodland home.

"Why, what has happened to Katherine?" asked Mrs. Chester, looking up uneasily from her sewing before the open window.

"O, nothing's happened to her except that she has planned to go away for a visit of several weeks, and writes me not to come until she returns home," replied Alice, petulantly.

"O, then she is not ill, and no misfortune has overtaken her?" said Mrs. Chester in relieved tones.

"No; but misfortune has overtaken me, as usual. I shall have to stay in this dreary place more than a month longer," answered the daughter as she dropped despondently into a chair.

"My dear, I'm very sorry for your sake that your visit must be postponed. I know it is lonely out here in this remote country for you, and your father and I regretted having to bring you here as much as you disliked to come. If it hadn't been for our financial losses and your father's health"—

"O, mother, you've told me all that so often! I understand why we came, but that doesn't make it any the less lonely. I simply can't bear to stay here all summer; I must go back home for a visit, and I want to go now. O, maybe Cousin Anne would just as soon I'd come there first and visit Aunt Katherine later on. Anyhow, I shall write to her this minute." So saying, the impulsive young lady ran away to her writing desk, and was soon running down the road toward the woodland path, which led by "short-cut" route to the village postoffice.

The walk through the cool shade of the early summer forest, though remote and seldom traveled, contained such priceless, infinite beauty as has never been found on a crowded thoroughfare. A luxury of wildwood growth bordered the pathway, a canopy of leafy boughs overhung it. Here and there crimson wild blooms flashed their bright tints against the dark green background, and vines along the wayside bent beneath their weight of ripening berries. The little creatures of the wood skipped with delight through the wild-grown passes of their beautiful world and sang for joy in the sun-lit boughs above. But Alice walked restlessly along the road, blind to the beauty and deaf to the rapture about her. Discontent was making of her heart a desert waste, and flowers cannot blossom in desert soil. Life in this lumber camp, woodland village, to which her father had been driven by financial loss and failing health, seemed to the young girl a term of exile from the great city, where she had always lived amidst congenial friends and social diversions and modern-day luxury. She had surrendered completely to discontent, and refusing to look about her for any "flowers" which might be found blooming in this "desert place," she had spent her month's residence here in selfishly pining for the delightful world which she had left. Her parents, noting her unhappiness, had consented to her going back to the city to spend the summer with relatives, although the departure of their daughter, of course, would be a great sacrifice to them.

As Alice emerged from the woodland path and hastened along the village lane, her dismal reflections were suddenly interrupted by the sound of a familiar song—a happy old song which she and her friends back home used to sing. The voice was high and joyous, like a bird's, but possessed also a deeper, tender quality. Alice looked about for the singer, and found her bending over the flowers of a little garden across the way. A tiny, vine-clad dwelling stood in the midst of the blossoming garden, and there was an air of refinement about the place which Alice had never noticed before. The singer looked up suddenly from her flowers, and Alice was disappointed to find that she was just one of the plain village girls who had called to see her, but from whom she had excused herself pleading a headache.

The song died upon the singer's lips as she beheld the stranger, but she bowed and smiled pleasantly as Alice passed.

"That song you were singing made me homesick. It is my favorite, and your voice seems just suited to it," Alice found herself saying as she paused by the hedge and looked wistfully into the singer's happy, contented face.

"Yes; it's one of my favorites, too. We used to sing it back home," replied the girl.

"Back home?" exclaimed Alice in undisguised surprise.

"Yes; I haven't always lived here, you know. Several years ago we moved here from an Eastern city on account of my father's health. He and my great-aunt and I live in that tiny house, which we call "Castle Content.' Won't you please come in and see my flowers?"

"Thank you," said Alice as she entered the wicket gateway; "but how have you endured living in this remote wilderness of a place all these years if you ever lived in a city?"

"O, at first I thought I could scarcely get on at all without my old friends and all the happy times back home; but I knew that it was for papa's good that we stay here so I determined to make the best of it. I went about searching for flowers of content to rear me a garden in this desert waste and after a while I found the garden all abloom around my 'Castle of Content;' and now I love it best of all places in the world. Sometimes I go back to the city for a visit, but I am always glad to return here. In winter I teach school in the little log building across the road there, and all summer I have my singing class and play for the choir. We've just gotten our little organ, and you must come and hear it next Sunday. We worked hard to raise the money to buy it."

Alice listened in thoughtful silence as her light-hearted hostess went on talking eagerly of the pleasures and interests which filled her quiet life in her remote wilderness home; and as she looked from the speaker's happy face to the bright flowers blooming about the little "Castle of Content," a newer, broader light seemed to burst upon her vision.

"Good-by; I must be going now," said Alice at last as she caught her hostess's hands in hers and pressed them with grateful fervor. "My visit to you has done me so much good."

"But you mustn't count this a visit," replied the hostess, "for you only stopped in on your way to the village."

"Yes, I had started to the postoffice," said Alice, glancing at the letter which she had written so impulsively, " but I shan't go there this morning. I'm going back home now.'

"Don't forget the picnic at Willow Spring Saturday; and be sure to bring your guitar, so that we can sing for the children," called the young lady of "Castle Content" as Alice hurried toward the woodland path, tearing her letter into pieces as she went.

"No, I shan't forget," Alice called back; "and be sure you save me plenty of bulbs and flower seeds, for I shall need them when planting time comes to rear a garden in a desert waste."—Mericus Ransom in Christian Advocate.

## Gordon's Rose.

In the course of an article in the Sunday At Home, Douglas Sladen states that of the actual work of Gordon's hands at Khartoum there remains but one rose bush in the palace garden, which, though hewn down by his enemies, sprang to life with the coming of spring—a type of the joyful resurrection to which the hero looked forward with that unfaltering eye. It is affectionately guarded by an old Sudanese sergeant, who was one of Gordon's men and stands now in the midst of an earthly paradise. This rose tree was found blooming beside the ruins when on the second day after its red victory at Omdurman, a British Army was drawn up in the full pomp of war beside the last earthly habitation of Charles George Gordon to give him the most solemn funeral service ever read over a general killed in battle, with one of his own old gun-boats firing the minute guns.—Canadian Churchman.

God metes out strength in the day of trial. When we expect faintness, sadness and despondency, He makes good His own promise, "My grace is sufficient for thee."

### When I Go Home.

When I go home,
When summer winds are singing low,
Where Southern roses bud and blow;
When in the dear, accustomed place
I greet each fond and friendly face,
How strange, to think you will not be
There, as of old, to welcome me.
That, falling soft upon my ear,
Your hopeful words I shall not hear—
When I go home.

When I go home,
And view the scenes that we have known,
High hills whereon the sunlight shone,
Gilding the cedars, dark and green,
Shining the tallest peaks between;
Where branches down the hillside flowed,
And sweet-faced wild-flowers there abode;—
Ah! how my heart will sadly miss
The ones who knew and loved all this,—
When I go home.

When I go home,
Sometime, beyond death's mystic stream
Where angels dwell, and "many mansions" gleam;
Among those watching on the golden sands,
I shall reach out for your dear hands,
Recall the tender memories earth-bound, dim,
There sing, perhaps, the same old earth-loved hymn,
And 'neath the never-ending heavenly glow—
You're waiting for me there, dear ones, I know—
When I go home.

—Veni McDonald Porges in Christian Observer.

### "A Penny For Your Thoughts."

Lotta did not know what a pretty picture she made, standing in the door of her father's flower shop, with the blossoms banked behind her, and the feathery palms framing her fresh young girlhood. Her face was bright with joyous hope, for her father had just consented to let her go on with her lessons in vocal music.

They were very expensive lessons, and it required some self-denial to meet the demand; but old man Craig had a long head, and he realized that this was the best provision he could make for his girl's future. He had no fortune to leave her; but experts in the musical line had assured him that Charlotte's voice, though not worth a fortune, would make her easily self-supporting, if properly trained.

It was not a great voice, not suited for opera, these musicians told him, and the old Scotchman promptly snubbed the suggestion; his daughter should never sing on a stage, he declared, no matter what sort of voice she had. But concert was different, and as a teacher, he would gladly see her make an honest living. "But you maun be verra carefu', daughtie," the father had just said to her, as she was leaving his flower shop to go to her music teacher; 'music is a bonny wark, but it's mony a temptation to be giddy ye'll find along wi' it; ye maun keepit yoursel' wi' deegnity and no show any boldness or forwardness." And then to this lesson of high morality the old Scotchman added a shrewd caution: "Ye maun show yoursel' a leddy, gin ye wad hae leddies to trust you wi' their bits o' lassies."

"Yes, father," laughed pretty Lotta, "I'll keep a ramrod down my back, never fear!" Then she stepped out to the street and closed the shop door behind her.

A sound of discordant music made her wince; she would rather be slapped in the face than listen to discord. Searching for its source, her eyes fell upon a pathetic sight, a crippled veteran supporting himself on a crutch, was playing on a battered violin, much in need of tuning. Lotta stood waiting until he had finished "I'll Give a Penny for Your Thoughts," and then she stepped up to put a tiny bit of money in his cup. Lotta's money was only in small bits, and not many of them; this nickel meant that she would walk several hurried miles, instead of taking a car. The nickel echoed in an empty cup. "You have not been lucky to-day, Captain," she said in a gently sympathetic voice.

"No, lady," said the old soldier, in a discouraged tone; "I can't play anything but old-fashioned tunes, and nobody cares to listen to me."

A sudden impulse was born in Lotta's heart. "I could gain him enough to let him take a day's holiday, perhaps"; her face flushed like the dawn, and paled again; would this act tell against her? Would it make her desired patrons think she was no "leddy"? The girl shrank back from her own impulse, and inherited caution pulled in the same direction. "Father might not like it," she said to herself, excusing her cowardliness; "it might cost me my chance to be a singer."

She started to walk on, but the sight of the faded uniform, the crippled leg, the sad old face held her. "This is my chance to sing in a great cause," she thought, and her heart leaped up. "What did God give me a voice for? I will use it for this poor child of his, and if I lose my career, I lose it."

"Here, Captain!" The old man was about to put his violin up and move on, but the fresh, hearty young voice arrested him. "Play that last thing again," said Lotta, "and we'll make people listen, and give, too."

The old man obeyed, he hardly knew why; he played the introductory bars, and a joyous surprise flooded his whole withered body, as a high, flute-like soprano arose and soared above the noise of the street, on the simple words of "I'll Give a Penny for Your Thoughts." He quite forgot that it was for money this beautiful young woman was singing, and that the money was for him; he simply rejoiced in his musical old soul at being a partner in this heavenly melody, and he played worthily, with new skill and spirit.

Lotta herself felt the joy of creating such sweet sounds; she recognized the new throb in the battered old violin, the new skill in the battered old fingers, and threw her whole gift into the performance. She realized that she had never sung so well before.

When the song was ended, she and the old street musician came back to earth with a slight jar. There was an enthusiastic crowd around them, applauding and pouring nickels and dimes into the old man's cup until it ran over. But the performance was not ended. "Let me have a try, father," said a deep, rich voice from the edge of the crowd. Lotta started violently, and turned as red as a rose with agitation. This—wonder of wonders—was the great Herr Moze! himself her renowned master of vocal music! What was he thinking of her?

Not anything hard, evidently. The ever-increasing crowd gave way before him as he passed through and stood between the old musician and the radiant young singer. Taking the old violin in his fine, shapely hands, he bowed to Lotta: "Now, Miss Craig," he said, "we will give them an encore," and he played the prelude of "The Rosary," which the girl sang with tender pathos and feeling, and great richness of expression. The listeners fairly held their breath to catch every tone of the silvery, flute-like voice.

In the storm of applause that followed, Lotta slipped away, but not until she had seen the famous Herr passing bareheaded among the people, collecting, in his soft felt hat, what would seem like wealth and ease and comfort for the old street musician.

And yet another surprise marked the day for our young singer; for on the outskirts of the throng she ran against her father, stopped short, gasping. But instead of the reproof she looked for, "Eh, lass—" was all he said, "the good God has seen fit to gie thee a heart o' gold, to match the silver voice o' ye."—Elizabeth Preston, in Advance.

### "Thy Servant Was Busy."

There are many business men who are loading themselves up with business obligations and mortgaging all their time and strength and energy, who ought to be saving something, not for ease and indolence, but for a higher and better and less selfish form of service. If our great Laymen's Movement is to be a success in the fullest way, there will have to be a multitude of men who will get fully seized of the fact that there is something more for them to do in this world than make money; that they themselves can do something that their money cannot do, no matter how much of it they may have for good causes.

There are many farmers who are spending their all of energy and strength in the growing of crops and the buying of land to grow more crops, and are forgetting that there are one or two things that are better worth growing than wheat and barley. And the narrowness of thought and outlook that we see in the lives of some of those who till the soil is a direct result of their giving themselves up so completely just to the doing of that one thing. Industry is good and indolence is a crime, but even industry may be too narrow and selfish and become a snare. To be busy is not always to be well employed.

The excuse we frequently make that we have no time for work in the church or along philanthropic or helpful lines, is an excuse we should examine narrowly. It may often be that circumstances demand that we give up most of our time to commonplace things, and that we are to be denied the privilege of doing much work in a wider and seemingly less selfish sphere that we would really like to do. But in the great majority of cases we shut the door ourselves that would lead us out into the broad place of a lovely and loving and helpful life. The busiest man or woman in the world may find ample time for the building up of his own character in symmetry and beauty through some real service for a needy world. The Old Testament story of the man who was given his prisoner to watch and excused himself for his escape by saying, "Thy servant was busy here and there, and he was gone," has a message for many of us. We are doing many things, doing them well, too, but too often the very thing that we should, above all, be doing lies by our side untouched.

### The Effect of Temptations on Character.

Why do men stand upright? It is because the earth pulls them down. If a man yields to its attractions he soon finds himself prone on the ground. He can do nothing there, so he reacts against the force of gravitation. He stands on his feet, and the more powerful the force may be, the more necessary it is that the active man should resist it. When the need for activity ceases, man no longer stands erect. He yields to the force he has resisted. When he is asleep

the force of gravitation has its own way so far as his posture is concerned. But activity and life demand reaction, and it is only through resistance that man can conquer adversity.

In like manner, temptation has its part to play in the development of character. The strength of life is increased by the conquest of temptation. We may call no man virtuous till he has won such a victory. It is not the absence of temptation, but the reaction from it, that insures the persistence of virtue. If sin entice thee, consent thou not, and after a while its allurements will cease to attract.—David Starr Jordan.

### His Blood Alone.

Not any works that we have done,
Or any we may do,
Can fit us for the mansions bright,
To dwell in everlasting light,
Or hide our sins from view.
Naught but the blood of Christ alone
For sinners' sins could e'er atone.

To put away our sin, God's Son,
His well-beloved, came;
He only could for sin atone
And bring us to His Father's home,
Free from all sin and blame.
But He, the Lamb of God, was slain
To save us from our guilt and shame.

"'Tis finished," on the cross He said;
By Him the work was done;
Therefore it is not do, but trust,
And to be saved we only must
Believe on Christ the Son.
God loved us so His Son He gave,
That by His death we life might have.

### The Palace Beautiful.

Eph. 4:7-16; 6:10-17.

The Palace Beautiful in Bunyan's "Pilgrim's Progress" is the most perfect picture of the church and its ordinances in all literature. The lions in the way before coming; the porter Watchful welcoming the pilgrims at the door; the examination by the gentle maidens Piety, Prudence and Charity, with their pleasant discourse at the supper; the good company; the instruction; the suitable provision at the supper; the sleeping in the Chamber of Peace; the study of the records of the place; the vision of the Delectable Mountains, and the putting on the armor for future warfare, all these together make a fitting picture of the "house built by the Lord of the hill for the relief and security of believers."

It is a striking fact that hitherto the Pilgrim had been treading a solitary path. He had been alone. With the exception of the Evangelist's timely counsels he had had no brotherly communion or companionship with other Christians. The pilgrims he had met on the road until now were intruders upon the King's highway. Therefore their progress had soon ended, and their companionship was as brief as it was unprofitable. To Bunyan the time had come, it would seem, when he thought best to introduce his Pilgrim to the Communion of Saints, to the privilege of fellowship and Christian intercourse. This is an important part of every Christian's progress toward the Celestial City. The "narrow way" is not so very straight but that we may have companionship there, and travel in goodly company. In the fellowship of our Church we get foretastes of heaven. "The fellowship of kindred minds is like to that above."

In the Palace Beautiful Pilgrim finds comfort, refreshment, and renewed strength after the loneliness and desolation of that memorable day, when he slept and lost his roll, and had to go back, thus losing so much of the time and progress he might have made.

Let this suggest to us thoughts of the value of the Church. The Church is of divine institution, provided to meet a felt need—a need inherest in our natures.

For one thing, we need the Church as a resting place for the soul. What a sad, uneasy thing life must be without a home!

There is no sickness more bitter than homesickness. We believe that there is a homesickness of the soul, which every Christian must feel who lives without a church home. We believe that there is a deep longing for the soul's home in the sanctuary which will not cease until that God-given desire is satisfied. And, oh, how much of church homelessness there is in the world!

We need this home in the sanctuary also as a feeding place for the soul. We need God's truth to nourish and strengthen us. Without it our faith becomes weak, our souls become sickly and ready to die. Our souls do really hunger, and we must have the "bread of life" to satisfy them. Our souls are ever thirsty, and we need the "water of life" to slake their burning desire. We are commanded to "desire the sincere milk of the word, that we may grow thereby." Our souls need the Church and its ordinances as our bodies need bread; and the Christian who neglects the spiritual nourishment thus to be obtained must inevitably become weak in faith, cold in love, and sickly in soul. We need the church home as a place in which to grow spiritually strong.—Dr. G. B. F. Hallock in American Messenger.

### A Transplanted Religion.

It was not a wide sea which Paul crossed from Troas to Philippi, but it still serves to divide Europe from Asia. So we may say that here there was a definite fulfillment of Paul's mission in that he was going at last "to the Gentiles." There were Jews in Macedonia, to be sure, and Romans and Greeks in Asia. But then, as now, Macedonia was Europe—the West—while behind him Paul left Asia, the Orient. Here it was that a religion that had taken its rise in the Orient definitely committed its fortunes to the Occident. Whereby it met the supreme test of a religion: Has it sufficient vitality to bear transplanting?

In many ways Europe has been Christianity's best field. America is only a farther Europe. To-day, as all know, the Christianity of Europe and of Europe's farther extension, ethnically speaking, far outnumbers and outweighs the Christianity of that religion's fatherland. In the serious, vital, puissant blue-eyed stock of the North, in the brown-eyed, quick-witted, devout races about the Mediterranean, the religion of the Semite Nazarene found a soil that proved amazingly congenial. It was a faith that stirred to action the vast racial vitality of these mighty peoples. For fourteen centuries it has been the most potent influence in their individual and racial development. Under its stimulation they have achieved huge conquests in both the political and industrial realms. Its emphasis on the individual has wrought at last an uplifting in the popular level as wonderful as the far-reaching social organisms, political and religious, which that individualism has operated to supplant.

Has Christianity, then, reached its final goal amid the vital stock of European tribes? It may not be possible as yet to answer that question, since evidently the operation of that faith upon these nations is still short of its culmination. The modern missionary movement, for example, is evidently as yet in its incipient stages; and no man can prophesy, either, what will be its ultimate objective range or what the accumulating subjective effects of it on the Churches themselves. But aside from this it may well be questioned whether or not the Oriental mind and experience will not at last be required to bring out the ultimate interpretation of our Oriental faith. We Occidentals are men of action. We can do our religion, and that is worth while—even necessary. But the Oriental is a man of faith. He has a native talent for religion. He is born with a capacity for spiritual vision. He is a philosopher by instinct, a mystic by temperament, a theologian by heredity and environment. By the time Christianity has reentered Asia through the back door of the Pacific, it will be ready for a reinterpretation. Of no future missionaries will it be written that they "were forbidden of the Holy Ghost to preach in Asia."

A great preacher has pointed out the somewhat grim fact that Paul never found in real life that man of Macedonia whom he had seen in a vision asking him to come over and help. Instead of such a welcome of eager hearers he landed forthwith in jail. Fortunately, the gospel has never held back till a welcome should be extended to it. Jesus came into the world not because the world asked for or was willing to receive him, but because the fullness of time had come. Paul went into Macedonia because he was needed, not because he was wanted. The proof that he was needed is written in the after story of the gospel in Europe. We may greatly need that which we do not desire. There was a divine compulsion behind that company that sailed from Troas. (Here Luke begins to say "we" instead of "they." What modern chronicler would have resisted the temptation to tell how he, the scribe, came to join the itinerant apostle just at this stage, and why?)

The Son of God goes forth to war. Just as he was led up into the wilderness by the Spirit, so to-day he is yet going steadily forward in the person of his servants, through evil report and through good report, asked for or rejected, no matter, into all the dark places of the earth. And whether in vision his servants see a gesture of welcome from strange men or not, they can always see his own outstretched hand beckon them on and hear his persuasive voice invite them. And so they go, to enmity, to prison, to neglect, to death. And He goes with them and is well pleased.—Nashville Christian Advocate.

### Husband and Wife.

No man yet was ever made more tender by having tenderness demanded of him; no man yet was ever cried into loving his wife more. I am willing to admit that men are as faulty creatures as women themselves, unsympathetic in small things, often blind, and that they may easily be exasperated into small brutalities of speech. If a woman refrains from exacting devotion, and is unswervingly kind and unselfish, a husband who has any affection for his wife at all can be left to look out for doing his share. He will look out for it any way; no one else can make him. Neither tears nor entreaties will wring from him those small kindnesses and attentions so dear to women.—Harper's Bazar.

# Children's Department.

### Her Sampler.

To think great-grandmother could be
A little girl of eight,
In a pinafore of dimity,
Or sunbonnet sedate.
This Sampler faded now, and worn,
Her childish fingers made;
Each stitch, of patient labor born,
With careful touch was laid.

"Wrought in the eighth year of her age
By Polly Simms," I read.
Ah, what a sober, little sage
Our ancestor, indeed!
In 1700—March—5th day—
These words she doth indite:
"Children, your parents should obey,
'Tis seemly in God's sight!"

The alphabet runs row on row,
In letters large and small;
The numbers—"1-2-3"—below,
"Etc.," ending all.
And then, the border stitch around,
So neat and so precise,
In faded crewels, on a ground
Of cunning, quaint device.

Sometimes I seem to see her there,
With little, busy hands;
Her pretty, smoothly parted hair
Plaited in silken bands,
Sitting sedately on a stool,
Close to her mother's side,
Sewing her "stent," by given rule,
With watchful eye to guide.

Oh, did she ever romp and play,
And get in mischief, too;
Or did she walk in a formal way,
As she was taught to do?
This little Puritanic maid,
Whom I can seem to see,
Sorting her silks, of somber shade,
Her Sampler on her knee!

—St. Nicholas.

### A Good Impression.

"Now, Elizabeth, do try to make a good impression on Aunt Edith. Be careful, child, and don't do or say anything queer. She can do a great deal for the one she fancies, and she hinted to your father that she was coming to see which of the girls she liked. Now, try to remember, dear, that she is a model of propriety, and hates unconventional things."

"I'll try hard, mamma," said Elizabeth.

Her mother turned her about carefully and gave a sigh of relief as she reflected that no one could find fault with Elizabeth's appearance. Very sweet and dainty she looked in her immaculate white dimity and her face was quite serious under the responsibility resting upon her.

Three other girls were listening to practically the same instruction at the same time. To be sure, Aunt Helen and Aunt Lucy did not say anything sweet and dainty she looked in her immaculate white dimity and her face about being queer, for their girls did Elizabeth sometimes did.

A half-hour later the four girls met at the station, where they were to wait for the train which was bringing the long-expected aunt. Aunt Edith might well have been proud of her nieces, and a spectator would have thought she would have to take all four, for there seemed to be no choice among them. All were sweet and modest and dainty, as young girls should be. Aunt Edith was a rich widow, and had said that she hoped to take one of the girls home with her.

The train was late. Jessie and Martha paced slowly up and down the shady end of the platform; Hilda and Elizabeth went on a longer walk all the way around the building. In one corner they saw a German immigrant woman, seated on her box, and trying to keep her flock of little ones near her.

"Poor thing," cried Elizabeth, she looks tired to death! She has probably been traveling from New York with all those children. I believe I'll try to amuse them for a little while. Look at the baby; it can't go to sleep with the sun in its face."

"Oh Elizabeth," entreated Hilda, "they'll get you all mussy, and you know auntie will be here soon. I'd help you any other time, but I really can't to-day," and Hilda glanced down at her dainty grown and gloves. "Come on, dear, let's give the children some pennies and go on."

"Well, at least I am going to ask her if she wants anything, and where she is going. Just think how lonely and frightened she may be in this strange place."

Elizabeth addressed the woman in German. The children gathered around and the mother's face lit up at the sound of her native tongue.

"Hilda," said Elizabeth, "she is going clear to Minnesota. She's been waiting here two hours and her train doesn't come until three this afternoon. I'm going to show her where she can lie down and rest, and I shall take care of the children for awhile."

She held out her hands for the flaxen-haired baby, and it came to her willingly, and Hilda sighed in despair as she saw the damp little head nestled on the white frock. Elizabeth set off for the waiting-room, and then took the children out. The baby soon went to sleep and Elizabeth sat down, keeping the other children near at hand by telling them stories that taxed her German.

"Just look at your dress," said Hilda, severely, "and your hat is on one side, and your hair in disorder, and they all look so funny that every one is staring at you."

"Hasn't the baby got pretty hair?" said Elizabeth; "and look at his dimples, he's smiling in his sleep."

Hilda retreated with a disapproving look.

A few minutes later Elizabeth came out with her kindergarten, as Martha said. The baby was awake now, and smiling good-naturedly.

"I'm going over to the little lunch-stand to get them some milk and sandwiches," said Elizabeth.

"You must not go," cried the others: "the train is due now. It might come while you are gone."

"They're hungry," said Elizabeth, "and it will only take a minute."

The train did come in while she was gone. Aunt Edith, in a fashionable traveling-gown, descended and kissed her three pretty nieces.

"Where is Elizabeth?" she questioned.

"There she is by the door," said Hilda. Aunt Edith looked and gasped.

"With that Dutch baby?" she cried.

And Elizabeth was the center of a striking tableau. She had returned with her charges, each of whom was munching a big sandwich. The mother had awakened and come to collect her brood. She was chattering volubly to express her thanks, and trying to take the baby. But baby clung tightly to his new friend. He was disengaged at length after being bribed by a rose that Elizabeth wore in her gown. As soon as she could escape, she came to her aunt. The freshness of her frock was gone; her hat more on one side than ever; and her hair in sad disorder. But she was the same, sweet, well-bred Elizabeth, and somehow Aunt Edith didn't seem dreadfully shocked.

But Elizabeth thought she had lost her chance, and she confessed the whole matter to her mother as soon as they were alone.

"But what could I do, mother? She was a stranger, and in need of a little kindness."

And Elizabeth's mother kissed her and said: "There was only one thing to do, and you did it."

It was several weeks before Elizabeth found out what Aunt Edith really thought. She came into the dining-room one day when her mother and aunt were sitting in the next room, and Aunt Edith was just saying:

"Yes, I have decided to take Elizabeth with me, if she is willing to go. I want a bright young companion. And then I can get employment for her there, you know; there is a private school right next to my place, and they want a primary teacher. Elizabeth seems fond of children, and I know my recommendation would secure the place for her, and I can enjoy her society at the same time. There is a good salary, and I hope you will see no objection to the plan if you can spare her."

Elizabeth did not hear the rest. She ran back upstairs and cried for joy.

### As The Crow Flies.

Johnny Wheelan looked at the little side gate hanging on its hinge and wished very hard that he hadn't tried to swing on it. Father had told him not to, and Johnny had meant to swing but a minute; but he had taken only one or two rides when, ker-plunk! down came the gate, dragging its top hinge right out of the post.

Father would be sure to ask him how it happened. "Look here," Johnny said to himself, "that hinge must have been just barely holding on, or it wouldn't have pulled out so quick. I'm not that heavy!" and having persuaded himself that this comfortable excuse was true, Johnny went around to the front porch, where his father was reading the evening paper. "What are those black birds, father?" Johnny asked presently, as a long-winged line of birds crossed the yard above the treetops.

"Crows," answered father. "Don't you know a crow when you see him, Jonathan?"

"I know 'em when they're close," said Johnny. "Where are they going, father?"

"Wherever it is, they are taking the shortest cut to it," answered Mr. Wheelan. "They always do. I never forget it because when I was a little boy like you my father told me I could never be a real man unless my speech was 'as the crow flies'—right straight to the truth, no cutting off corners and going round hard places. We never could fool God, my father used to say; and the only speech that pleased Him was 'as the crow flies.'"

"Father," said Johnny quite suddenly, "I was swinging on the side gate just now, and it broke down."

"That is told 'as the crow flies,'" said father.—"Jewels."

Learn from the parable of the fig tree that the utterances of the Saviour are no idle threats. He means what He says, and though mercy and truth go before Him, justice and judgment are the habitation of His throne.

### Never Mind.

Are you blue little boy, are you angry and sore
With the way things have happened to-day?
Have you borne all you can, till you can stand no more,
Are you fretted and hurt to your very heart's core,
And cruelly robbed of your play?

Never mind, never mind, the day will soon end
And with it your trials so sore;
For doubtless a happy to-morrow you'll spend,
And kindness and love shall your broken heart mend,
And troubles remember no more.

Are you grieved little maid, do you think you're abused,
By playmate or teacher or friend,
A victim of falsehood, unjustly accused,
Your heart's dearest wishes unkindly refused
Till you almost wish life at an end?

To-day may be rainy and everything drear
And nature enveloped in gloom;
In sunshine to-morrow, the day will be clear,
Each lingering raindrop a diamond appear,
The flowers in the fields all abloom.

—Frank Beard.

### The Strange Little Visitor.

Little Florence Wilson lived in the country. There were no little girls near enough for her to play with; so she made friends of all the animals on her father's farm. The calves and lambs and puppies and kittens all knew her, and were always ready for a frolic. The little chickens followed her wherever she went.

But of all the pets the little girl had, she loved best her pony, her dear, dear Sheltie. He was gentle as a lamb and playful as a kitten. He was never too tired to gallop down to the brook or out to the hayfield with his little mistress on his back. And once he brought her a queer little guest.

One morning when Mr. Wilson came up to the house for his breakfast he found Florence seated on a stump beneath the apple tree feeding her chickens. They were not the least bit afraid of her, and perched contentedly on her wrists or flew to her shoulders. There they pecked at her curls as if they thought they might be good to eat.

She made a very pretty picture with her chickens nestling about her and her curls tumbled over her face. So her papa thought, and he walked very softly that he might not disturb her. But when she saw him, she scattered her pets and ran to meet him.

"I have a new pet for you, Florence," he said, when they were seated at the table.

"What is it?" she asked, looking up with sparkling eyes.

"Guess," said papa, teasingly.

"Is it a kitten?" Florence queried.

"No; you have six already. Guess once more."

"Then I guess it's a rabbit."

"A rabbit to nibble my fruit trees? You are wrong again."

"Then I think it must be a nice white hen, like my Snowball, who stole her nest."

But papa shook his head.

Florence thought hard for a moment; then she said: "Is it a puppy?"

"No," said papa. "It came down on Sheltie's back. He was out in the wood lot last night."

On Sheltie's back? What could it be? Florence thought and thought; but she could not guess. So after breakfast she went out to the stable, where Sheltie stood in his stall munching his oats. And there on his back perched a sleepy little owl.

He stared at Florence with his big round eyes as if he were saying: "Who are you, little girl, and what kind of a nest is this?"

Florence laughed at this odd little guest, who did not seem to be afraid of her. She even ventured to smooth the feathers on his head, as she would have done with Snowball or any of her feathered pets.

"I believe he is hungry and wants his breakfast," she said to herself. "Poor little traveler! I think I will call him Screechie."

He would not touch the food she brought him, although she tried her best to coax him to eat. And at last she gave up in despair.

"He is sleepy," her papa explained. "He goes to bed in the daytime, and at night he is ready to hunt for his food. His eyes are very much like your kitten's."

"Where do you suppose Sheltie found him?" asked Florence.

"In the woods somewhere, I imagine" her papa answered.

"Perhaps he fell out of the nest; or in the dim gray light of the morning he may have thought Sheltie's back a very comfortable roost and fallen asleep on it. Now he does not know what to think of the queer place he is in."

"Poor little Screechie!" Florence said gently. "I wish he would stay and be my birdie. Wouldn't he, papa, if I kept him in Dickie's cage and fed him well?"

"You could not keep him long, Florence," papa answered. "He would soon outgrow Dickie's cage. Then just think how lonely he would be, so far away from all his brothers and sisters. At night he will go back to the woods."

So Screechie went back to the nest in the hollow tree, and lived to be a very old owl. He was greatly respected by the other birds of his family, for it was understood that he once took a long journey to a distant land. And although Florence watched eagerly to see if he would not come back again on Sheltie's back, he never did.—Boys and Girls.

### The Preacher's Sons.

James and John were two little boys who lived in a little town. They had to think a great deal about what was right and what was wrong, because they were the preacher's sons and heard so much talk about it. They had to learn the ten commandments, and they had to get up in time for prayers before breakfast. They were obliged to sit on the front bench at church every Sunday morning also because they were the preacher's little boys; and it must be seen of all that they knew how to behave themselves, no matter how long the sermon was, and sometimes it was very long. At Sunday School it was the same thing. They were expected always to know their lesson, and to be able to repeat the Golden Text, even if no one else in the class did.

Well, after a while these two little boys grew very tired having to think all the time of what was right and what was wrong. They never had any perfectly good times with other little boys, because they had to be so careful about setting good examples. So one day they went around behind the house, sat down under a peach tree, and looked at one another. It had been a very hard day. They had got up early to pravers, they had been scrubbed and dressed for Sunday School, the lesson had been hard, the Golden Text twice as long as usual.

"John," said James, "let's take a rest and backslide. I'm just tired of behaving all the time. None of the other boys do it."

"All right," said John, who was younger, and always did what his elder brother did. "But how do you do it?"

"We could play that we were the prodigal son," said James, who hankered after travel.

"I don't want to go away from home; it's so far," said the little brother, who was timid.

"When Mr. Brown backslided, he got drunk," suggested James.

"And he looked horrible. I don't want to get drunk," said John.

Then they sat and thought another long time. At last James said: "Well, the only thing we can do then is to make us some graven images. Don't you remember that when the Israelites went astray in the wilderness they made a golden calf and worshipped it?"

"But we haven't any gold," said John.

"O, we'll make it of mud and play like it is gold," replied the elder brother.

So they drew a bucket of water out of the well, mixed it with mud behind the back fence, and then they both tried to make it into a calf; and as they worked on it it got to be such a scary looking calf that little John was afraid of it. Idolatry was a dreadful sin; he knew that. And when James stuck the ears on, it looked so dreadful that John took to his heels. He ran into the house crying, and told his father and mother that he and James had backslided, and had made them an idol of clay to worship; but that, now he had seen what an idol looked like, he was afraid of it, and did not want to bow down to it. Then they all three went out to look at the idol, and found James very busy putting the horns on, so that he did not hear them coming.

"James," said his father, "do you want to bow down and worship that thing?"

James jumped as a boy would who had been backsliding: then he looked at his mud calf, laughed, and said; "No, father; it's just mud. I couldn't worship it."

"Therefore it is not an idol," said his father, "and you and John may make as many mud calves as you please. But this is idolatry: To worship anything that is not God, to care more for anything than you do for His love and His law."

Then he went back into the house, and the two little boys sat down and looked at each other.

"John," said James, "I reckon we cannot backslide after all, because we do love God the best, don't we?"—Boys and Girls.

---

Few men suspect how much mere talk fritters away spiritual energy—that which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength.—F. W. Robertson.

---

There is no sorrow, Lord, too light
To bring in prayer to Thee;
There is no anxious care too slight,
To claim Thy sympathy.

Thou who hast trod the thorny road
Wilt share each small distress;
The love which bore the greater load
Will not refuse the less.

There is no secret sigh we breathe
But meets Thine ear divine,
And every cross grows light beneath
The shadow, Lord, of Thine.

### A Catland Law.

Pussy caught a mouse for dinner,
But the mouse was wise and old.
"Wait a bit," spake he unto her.
"Have you never yet been told
That there is a law in Mouseland
That pronounces it disgrace
To begin to eat your dinner
Ere you go and wash your face?"

Pussy felt ashamed. "A cat should
Do as well's mousie can!"
Loosed her claws—and in a jiffy
Off the wise mouse lightly ran,
Very vexed, the pussy scolded:
"Mouseland laws would work disgrace,
This shall be the law in Catland—
'After eating, wash your face!'"

—Little Folks.

### "The Man and the Job."

Huntley Allen sat at his desk in his office, going over a pile of mail that his chief had sent in to him. There were orders to be attended to, estimates to be made, and "kickers" to be pacified. There was just that mixture of routine and executive work which satisfies certain temperaments. Huntley Allen was happy because he liked his "job," and had liked the various stages by which, in the last three years since college, he had attained to it. Some one knocked on the panel of the half-opened door, and he looked up quickly. Instantly he was on his feet.

"Why, Dick Jessup! Where on earth ——. I am mighty glad to see you! Come in and sit down."

The other shook hands with him in a pleased, silent way, and took the offered chair.

"Where have you been all this time?" asked Allen. "It must be four years since I saw you last. Tell me about yourself. Are you a great man?"

The other shook his head. "Not yet, Hunt, and it doesn't seem as if I would ever get a chance to be one. I'm in hard luck."

Allen glanced at him keenly. "What's the matter, Dick? I'll be glad to help you out if I can."

"Why," began the other, "I can't seem to get a job—that is, a real good job. You remember I went into a bank first. Well, I worked there for six months. Banking is all right if you've got patience, but I haven't.

"I got a chance from my uncle to clerk in a bookstore, and I took that. When I went there they practically told me that I'd get a raise inside three months; but it didn't come, so I left them."

"Was it a good place?"

"Oh, yes, good as places go," replied the other. "But it wasn't what I thought it would be."

"Nothing is."

Dick looked at him sharply. "That's true," he said. There was a pause. Then he began: "I went to Hall's business school for a while then, but they didn't give enough attention to me somehow, and I couldn't catch on. I left there last June, and went home for a month, and here I am." He looked up at the man at the desk hopefully.

"What can you do?"

"Odd jobs in an office. I can look after the office boys, keep accounts a little, dic——."

"Can you file mail?" asked Allen abruptly.

"I can file mail," said the other. "I did that at the bank. It's awfully stupid work."

"We have an opening here," said Allen, apparently not hearing him, "for a man who is willing to begin filing mail. Now I don't know whether——"

"Most jobs I've had don't lead to anything," said Dick. "I never can make out whether it's the job or whether it's me."

"It's hard to say," replied his friend. "I started in at the job I'm offering you. That's all I know about it. If you want it, I think I might be able to get it for you."

The other thought a moment, silently.

"It's not exactly what I supposed you'd do for me, Hunt," he said; "but if it's the best you can offer—and then, you'll see that I get fair play wont you, Hunt?"

"That's what I'm here for," said Allen.

"Well, then, I'll take it. That is—can I have till to-morrow morning to think it over? Something better might turn up, you know."

"Yes," said Allen, shortly, "you can have till ten o'clock to-morrow morning."

"I didn't think he would turn up," said Allen to a friend later in the week.—Youth's Companion.

### A Flower That Goes Swimming.

Close to our village was a sluggish stream whose waters gathered into a weedy pond at the foot of the hill behind Uncle Samuel's shop. Down there, in late August, the old man used to get the first ripe fox grapes of the season. One afternoon we found him sitting on the bank resting, after having filled his basket, and looking placidly out at the still waters of the pond, where something seemed to interest him. By and by he said:

"See those little yellow specks out there on the pond? One of you boys wade out and see what they are."

Two or three of us rolled up our trousers, and going in, found the dots of color to be bright, yellow blossoms raised several inches out of the water on slender stalks. They were not stationary in the water, but were floating about.

"That flower can beat you boys swimming," called Uncle Samuel. "It swims there all summer, and always keeps its head above water. Bring one ashore and let us see what the plant looks like."

In the shallower water by the bank we could see the make-up of the curious water plant. From the base of the flower stalk a long, bushy stem floated off like a tail, with numerous branchlets covered with outstretched, threadlike leaves, spread out in the cool waters.

Uncle Samuel lifted the plant out, and showed us, scattered among the stringy leaves, hundreds of tiny, round sacks, that looked like glass beads.

"They are air bladders," he explained, "and because of them the plant is called bladderwort. They keep it afloat in the water all summer and until cold weather sets in. Then they collapse and the plant sinks down into the mud at the bottom of the pond, where it lies as snug as you please till summer comes again. Then when the water is well warmed up, and the blackbirds are whistling in the brier patches, and the smell of the wild grape is in the air, and you are pining for Saturday to come so that you can get out your fishing pole, the word somehow gets passed down to the little bladderworts in the mud. Then the bladders fill with air, and up bob the plants to the surface of the water, to take their little part in nature's great procession."—Charles F. Saunders in The Morning Star.

**POSITIONS SECURED.**

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.

**Elegance at Moderate Cost**




**WEDDING INVITATIONS**
**Announcements, Visiting Cards and Stamped Papers**
Correct Styles
Fine Engraving
Best Stock
Send for Samples to
LYCETT STATIONERS
**Baltimore, Md.**
Blue Book of Bridal Gifts upon request.

ESTABLISHED 1877.

**Retreat for the Sick**

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Geo. A. Hundley,**

THE PURE
FOOD STORE

**Specialty: GENUINE SMITHFIELD HAMS**

**GEO. McD. BLAKE, Manager**

**R.L.Christian&Co.**

**816-818 EAST MAIN STREET,**
**Richmond, Va**

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
**Special attention given to out-of-town orders. Catalogue mailed on application.**

INCORPORATED 1862.

THE
**VIRGINIA FIRE & MARINE Insurance Company**
**Richmond, Va.**

| | |
|---|---|
| **Capital** | **$ 250,000.00** |
| **Reinsurance Reserve** | **610,225.20** |
| **Reserve for Losses** | **71,572.72** |
| **State and Municipal Taxes** | **11,208.04** |
| **Net Surplus** | **503,647.37** |
| **Assets** | **$1,446,653.33** |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**John L Williams & Sons**

**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**
**Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds**

### "Jesus Wept."

St. John XI-35.

When Mary quickly ran to meet
The Master hasting on His way,
She weeping fell down at His feet,
And told Him where dead Lazarus lay.
Her friends and kinsmen drawing near,
Were moved to pity when she cried:
"My Lord, had'st Thou been with us here.
My brother Lazarus had not died."

But Jesus said, "Move ye the stone,
Friend Lazarus hath not died, but slept;"
And they that stood by heard Him moan
Within Himself. Then Jesus wept,
And lifting up to heaven His eyes,
Again He groaned, and cried aloud:
Awake thou Lazarus. Come forth. Arise!
And Lazarus rose, wrapt in his shroud.

Then all the people marvelling, said,
Behold! The Master loved him so!
But Jesus humbly bowed His head
And bade them leave and let him go.
And so, when some dear loved one dies,
'Tis Jesus rolls the stone away;
He bids our dead, like Lazarus, rise
From darkness into endless day.

—Dr. H. M. Clarkson.

### "He That Is and Was and Is To Come."

He that reads his New Testament in Greek can hardly fail to be impressed with the title John gives to the glorified Christ. No translation can do it justice. One is tempted to defy the grammarians and to translate: "The Is, and The Was, and The Will Be." The temptation is all the greater as John himself was not overcareful of the rules of grammar. The past, the present, and the future, meet now in Christ. To say that with Him there is no past and no future, but "only one eternal now," is to miss the meaning of Scripture. To say that He sees both past and future as if they were present, is but little better. John himself gives the meaning. Christ is "the beginning and the ending." The beginning lies far in the past, the ending far in the future; but Christ is now the beginning and the ending. All the past lives in Him, and in Him are the springs of all the future. He inhabits eternity.

If man was made in God's image, was he and is he to any small degree like God in this? Do the past and the future live in us? They certainly do in the world below us. It has been many millenniums since the horse and the camel roamed together on the plains of Asia. In those days there was war between them, and the horse was no match for the camel; his safety lay in flight. To this day, though for many centuries both horses and camels have been under human control and protection, the horse has not forgotten his fear of the camel. One who studies the habits and instincts of animals finds the old world still living in its children. It would be difficult to find any sort of beast or bird or insect that does not preserve some trace of times long past.

To say that beasts and birds have the spirit of prophecy would no doubt be to use unwarranted license of speech, but it is true that they are in some way in touch with the future. Who can foresee the approach of winter or the coming of spring more clearly than the birds?

God has not left nature without the stamp of His own eternity; is it possible that man is without it? Every generation of men contains in itself a record of the measureless past and a I have kept the faith." The man who prophecy of the boundless future. Like his Maker, man dwells in eternity. Blessed is that man who is so conformed to God's image that he can enter with assurance into God's habitation, whom the past does not frighten with its ghosts or the future with its fears.

He that can recall the past without remorse is something more than a man or much less than a saint. It was Paul the saint, not Saul the Pharisee, that could not speak of his past life without calling himself the chief of sinners; and it was Paul the saint, too, who greeted his approaching death with the shout of triumph: "I have fought a good fight, I have finished my course, I have kept the faith!" The man who has entered into God's rest, in whose heart dwells the eternal Christ, finds no furies rising from the depths of the past. He may shed tears over the graves of buried hopes and joys, but death has lost its sting and sorrow its bitterness. As to the future, he meets it not only without fear, but with joy; for life—eternal life—dwells in him who has learned to dwell with God.—Nashville Christian Advocate.

### An Awful Warning.

When we read of the conduct of some people of the world, we feel that the hand of God is present to-day to manifest his displeasure at their selfish and perverted ideas of life. Read the following from the daily press, and see if you are not quite convinced that the hand of God was in it—a present-day adaptation of the parable of the rich man who would build larger, eat, drink and be merry:

New York—When Mrs. Henry B. Plant, wife of the South's greatest railroad builder, inherited her father's wonderful treasures of art, she made it her life ambition to enlarge the collection and house it in a fitting home.

Her husband died, and after she had broken his strange will, which left his vast estate to the unborn child of an infant grandson and had won her dower right to $8,000,000, she was free to gather the priceless pictures of the world and search in every land for the rare and the beautiful.

Then she met Robert Graves, financier and inventor. He was attracted by her. He sympathized with her ambition. They were quietly married in 1904 and soon her "castle in Spain" bade fair to become a real castle.

Together they planned the New York home at No. 7 West Fifty-first street, which was to be their treasure palace.

The work progressed magically. In the great halls and galleries hung pictures that had graced the courts of the Medici; tapestries that had been the pride of Oriental kings. But with the reality developing before her eyes, her dream expanded. There were countless changes to be made and innumerable treasures yet to be secured.

And then, in the midst of the great task, when at last the finished whole was clearly planned, but only half completed, Mrs. Graves fell ill.

The malady did not seem serious at first, but she gradually grew weaker and slowly forced herself to forsake ambition for a while at last to seek complete rest. She retired to St. Luke's Hospital and later to Edgemere. She did not gain strength. She was unhappy away from her fairyland, on which the work was still progressing.

Finally, a few weeks ago, they took her home. But she was unable to view the splendor that awaited her. When it was all finished they told her she should go through all the rooms and behold her completed work.

Yesterday was the awaited day. The last touch of the artist's hand had left the mansion an embodiment of the highest modern architecture and the rarest ancient art. But a sudden sinking spell made it inadvisable for Mrs. Graves to leave her bed. She was told that all was ready and that the palace only awaited the Princess.

That day she died.—Christian Leader.

For the Southern Churchman.

### Praying In The Spirit.

The true secret of true prayer is that of one's praying in the Spirit. This is much more than one's praying with the power of his own spirit. One may pray in the fervency of his own spirit, and he ought to thus pray, but this is not enough. Such praying cannot be as effectual as is that praying which is impelled by the power of the Holy Spirit within one's self. St. Paul has given us the true thought in the words, "praying at all seasons in the Spirit." There is a vast difference between such praying and that in which there is a total lack of the Holy Spirit. In the latter case there is quite apt to be mere formality,—a mere religious performance. Morover, one's prayers, without the Spirit, are not likely to be answered to any large extent, if at all. In all past ages the believers whose prayers received great answers were endowed by the Spirit. The Spirit spoke in them and through them. He taught them how to pray. He told them what to pray for. And so it is to-day. The Christian does not know how to pray, as he should pray, without the instructions and promptings of the Holy Spirit. The wisest Christian needs the tuition and guiding force of the Spirit. We should not attempt to pray without invoking His aid. One had better wait half an hour for the Spirit's help, before praying, than to proceed in prayer without the Spirit's agency. But as a rule, there is no need of one's waiting, if he have the habit of praying in the Spirit. It is to be taken for granted the true Christian possesses a measure of the Spirit. The essential thing is for the Christian to pray that he may have so much of the Spirit as to make him more vitally prayerful than he could be otherwise. If you would have divine earnestness in prayer, commit yourself fully to the control of the Spirit; then your prayers will be answered; then it will be easy for you to pray; then you will have a free and glad boldness at the Throne of Grace.

C. H. Wetherbee.

### As Others Hear Us.

"Yes, it's readable enough," said Mrs. Frayne, passing over a new novel to the member of the book club whose turn followed hers. "But it exasperated me so much I couldn't enjoy it. An Englishman wrote it, and he's taken an American girl for his heroine. He means her for a lady,—breezy and a bit unconventional, but educated and refined,—and one minute she 'calculates' like a downeaster, and the next 'reckons' like a Southerner, and she spices her conversation with slang of all sorts, from the cowboy variety to that of the Bowery and the college. To cap the climax, she begins every other sentence with 'Say'?"

Mrs. Grayson laughed. "I should think it would be too absurd to be vexatious," she remarked.

"Perhaps that's the way to look at it," agreed Mrs. Frayne. "Only—I don't like to think that that's their idea of us. Of

course some well-bred girls do use slang—but not such slang nor so much slang. And whoever heard an American of education or breeding who addressed everybody with 'Say?'"

"It can't be usual," agreed her hearer. She added, cautiously, "But there may be some Americans who ought to know better and yet do it. We don't always notice what we hear among ourselves. The first time I visited London a popular play was running, of which the hero's favorite phrase, and the catchword of the piece, was 'Why, certainly!' John and I agreed that 'Why, certainly!' was neither an Americanism nor even a common phrase in America and we had never heard any one use it habitually. Well, I can assure you we began to, if we hadn't before. It seemed as if every American we met for the rest of our trip couldn't agree with us in any other form than 'Why, certainly!'"

"But 'Why, certainly!' doesn't sound like 'Say!' It isn't nearly as common and aggressive," protested Mrs. Frayne. "I'm sure no nice American girl—"

There was a rush of swift feet on the stairs, and the door flew open. A bright-faced young girl called eagerly from the threshold:

"Say, mother, can I go driving with Bess? She's here with her horse. All right—yes—got my wraps—so long!" She was gone again with a rush, and the door below banged thunderously.

"The things girls do pick up at school!" murmured Mrs. Frayne, flushed and apologetic. "Such language as they never would hear at home. But you know how it is; you must have been through the same thing with Isabel."

"Why, certainly!" Mrs. Grayson agreed, consolingly.—Youth's Companion.

### For Women Only.

Mrs. Chas. Ellison, the well known shopping agent, announces to the lady readers of the Southern Churchman that she is now ready to send them Fall samples of the most beautiful fabrics and estimates for street suits, wedding trousseaus, reception or evening gown, and everything a woman wears. Mrs. Ellison is in close touch with the fashion centers, and the big stores, and her prices are a little lower than you would have to pay if you shopped for yourself. Address Mrs. Charles Ellison, 607 Atherton Building, Louisville, Kentucky.






## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### ACKNOWLEDGMENTS.

#### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during August:

| | |
|---|---|
| Trinity, Manassas | $ 7.30 |
| Holy Trinity, Onancock | 10.32 |
| Fort Spring, W. Va. | 2.00 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., September 1, 1909.

### DIED.

CLATTENBURG.—At West Chester, Pennsylvania, September 7, 1909, GEORGE FREDERICK, infant son of Rev. and Mrs. Albert Edwin Clattenburg, of Wollaston, Mass.

"Their angels ever behold the face of God."

FORREST.—At Lewes, Delaware, August 31, 1909, Mrs. CATHARINE S. FORREST, widow of the late Captain David Cranford Forrest, C. S. A.

MANNING.—At dawn on July 18, 1909, at the family home in Sumter, S. C., ST. GEORGE SINKLER MANNING, son of Richard Irvine and Lelia Bernard Manning, in the 16th year of his age.

"He having lived a short time, fulfilled a long time, for his soul pleased the Lord."

### OBITUARY.

#### Isabella Tyler Moore.

Entered into rest, August 14, 1909, after a lingering and painful illness, at her home in Aldie, Loudoun county, Va., ISABELLA TYLER MOORE, widow of the late Robert L. Moore, and daughter of Edmund and Mary King Tyler.

A devoted daughter, wife and mother; a most constant friend; and a loyal member of the Episcopal Church. The watchwords of her life were Duty, Honor, and God.

"Many daughters have done virtuously, but thou excellest them all."

"Favor is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised."

#### Robert Curtis Carter.

At a meeting of the Vestry of St. Mark's church, Richmond, Va., held on September 6, 1909, the following resolutions were adopted:

Whereas, it has pleased Almighty God, in His wise Providence, to remove from our midst our friend and brother, ROBERT CURTIS CARTER, and,

Whereas, Mr. Carter was a faithful and devoted member of the Vestry during the past fifteen years; be it

Resolved, That we, the members of St. Mark's Vestry, desire to express our high appreciation of his clean and beautiful life which God has taken to Himself.

His unfailing courtesy and genuine spirit of charity was a constant source of inspiration to those who were privileged to know him intimately. His zeal for the Church and loyalty to its ministers was real and constant.

He had a tear for pity, and a hand open as day for meeting charity.

Resolved, That we extend to his bereaved widow and sons our sincere sympathy and commend them to the comforting care of our Saviour and Friend Jesus Christ.

Resolved, That these resolutions be spread upon the minutes of the Vestry; that a copy be sent to the family, and that they be published in the Southern Churchman.

W. T. TYREE,
Registrar St. Mark's Vestry.


#### Business Opportunity.

Money in small amounts loaned those saving $1 regularly, and $112 to $2,800 for you. Our guaranteed 6 per cent. dividends attract everybody. Twenty-eight Semi-Annual Dividends paid. Established 1886.

Agents wanted.

COMMERCIAL GUARANTEE CO.,
23 N. 9th St., Richmond, Va.


### APPEALS.

#### General Clergy Relief Fund.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

#### THE SPIRIT OF MISSIONS

In its endeavor to fulfill its trust, the Church, through

#### THE BOARD OF MISSIONS,

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.
GEORGE C. THOMAS, Treasurer.

Spirit of Missions $1.00 a Year.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

### WANTS.

WANTED—POSITION AS COMPANION to lady, or invalid gentleman. Would assist in housekeeping. Accustomed to reading aloud, and writing. References. Miss E. B. Norwood, 108 N. 5th street, Richmond, Va. 11sep-3t*

WANTED—POSITION AS NURSERY GOVerness or companion. Several years' experience. References given. Address Miss S. D. Ambler, Hume, Va. 11sep-4t

WANTED—A SETTLED WIDOW WISHES position as companion for elderly lady, or mother's help. Address Mrs. Eva Newman, Grottoes, Va. 1t

WANTED—A LADY OF EXPERIENCE and refinement desires place of companion, managing housekeeper, or mother's helper. Address with references, Miss F. S. Vaughan, Cluster Springs, Halifax county, Va. 1t*

WANTED—A POSITION AS GOVERNESS for small children, in a refined family. Address Miss L. E. Saunders, Jamaica, Va. 11sep-3t*

WANTED—BY A LADY, A POSITION TO teach English branches, Latin, French and music. Address Miss Hope, Bumpass, Va. 1t*

WANTED—BY A YOUNG LADY, POSITION as governess for small children, or companion to a young, or lady of advanced years. Best references given and required. Address Box 256, Colonial Beach, Westmoreland county, Va. 4sep-2t*

WANTED—AN EXPERIENCED TEACHER desires position to teach, in private family, the usual English branches, music, Latin, French, German and rhetoric. References exchanged. Address No. 70, care Southern Churchman. 21au-4t

WANTED—A MIDDLE-AGED GENTLEman or lady, to teach my children. Apply to J. W. Ponton, Saxe, Charlotte Co., Virginia. 4sep-2t

Had it not been for the extraordinary patience of Jesus Christ, many would have lost His friendship long ago. We need a time in every day when we can be still, when, shutting out all sights and sounds, we may concentrate our minds on Him, whom to know is everlasting life. To have come fresh from quiet communion with Him is to come with life which will make itself felt in all our intercourse with others.—Dr. G. S. Walpole.


**FOR FEVERISHNESS AND ACHING**
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

# The Household.

### Toys for Convalescent Children.

One of the very best playthings for a child who is able to sit up in bed or in a chair, says Mary Adams in "The Nursing Mirror," is a long shallow pan—an ordinary baking pan will do beautifully—filled with clean sand. These sand pans are used in many of the modern well-equipped schools by the children for the tracing of maps, and are a source of great pleasure and interest to both small and large children. The little ones will enjoy laying out a farm in the sand pan. Little bits of wood or toothpicks or small white stones can be used for fences. The sand can be moistened with a little warm water, so that animals, trees, etc., will stand up straight in it. With bits of cedar or hemlock a child can very soon set out a hedge or an orchard or fruit garden, while a few old artificial flowers pulled to pieces, or a bit of bright tissue paper, will produce a flower garden of most bewildering, gorgeous hues in a very short time. The animals from his Noah's ark can be utilized to add interest to the farm, while a bit of old looking-glass or tinfoil will make a splendid pond or artificial lake.

A larger child will find in the sand pan material for many happy hours. He may like to lay out the city or town in which he lives, making indentations for the principal streets, and deeper ones for the river, if there is one. Bits of chalk or pegs can be used for important buildings. Trees can be planted along the river by using tiny twigs, or a whole park can be constructed in the same way. The possibilities of delight for a child in a sand pan are endless."—Brooklyn Eagle."

### Watermelon Rind Preserves.

Select watermelon rind which is firm, green and thick; cut in any fanciful shape desired, such as stars, diamonds, etc. Then weigh, and to each pound of rind allow one and a half pounds of loaf sugar. To green them, take a brass or copper kettle, and to a layer of grapevine leaves, which should be well washed, add a layer of the rind, and so on until the last, which should be a thick layer of the leaves, and well covered with a coarse linen cloth. To each pound of the rind add a piece of alum the size of a pea; then fill up with water sufficient to cover the whole, and let it stand upon the stove, where it will steam, but not boil, until the greening is completed, which will be in two or three hours. Then lay them in clear, cold water, and make your syrup. To each pound of sugar add one and a half pints of water; clarify, put in your rind; slice lemons, two to each pound of rind, and when about half done, add the sliced lemons. Boil until the rind is perfectly transparent. A few pieces of ginger-root may be added, which will impart a high flavor, and will blend very delightfully with the lemons. Seal in jars and plate when cold in a cool, dry place.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

SHOPPING
BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

COLONIAL CHURCHES
IN THE
ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

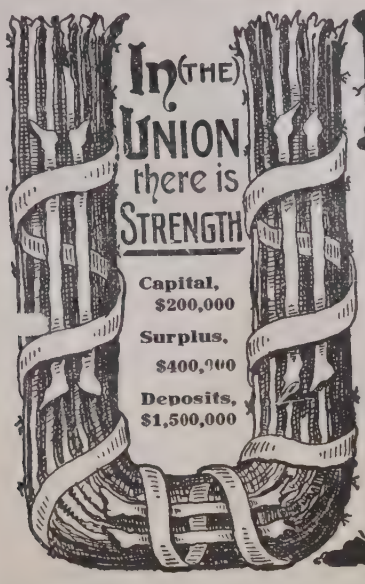
CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**




# UNION BANK

WHICH WILL YOU CHOOSE?

Will you keek on in th old way of living by wasting your money, or begin saving now and deposit it in a good strong Bank? On one hand is poverty and unhappiness; on the other is plenty and joy. This is a question for all to decide. Make YOUR decision to-day by sending your deposit to us.

3%

**The Oldest, Strongest and Safest Savings Bank in the South**

which pays interest at 3% compounded semi-annually.

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.

Write us at once about our method of **"BANKING BY MAIL."**—Mention this paper.


## Thoughts for the Thoughtful.

Just to let love be our daily key,
This is God's will for you and me.

Opportunity, sooner or later, comes to all who work and wish.

No life is ever lifted above the need of love.—Christian Endeavor World.

In this life there is but one sure happiness,—to live for others.—Leo Tolstoi.

There is nothing that shows the awfulness of sin as does being saved by infinite grace.

The measure of a man's difficulties is the measure of God's trust in him. —William T. Gunn.

God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth. —St. Anselm.

To secure a contented spirit, measure your desires by your fortunes, and not your fortunes by your desires.—Jeremy Taylor.

Submission is no cry of a defeated man; it is the soul seizing on the privilege and right of being completed after God's pattern.—Phillips Brooks.

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

You will be able to endure; you have a real fact to trust in—the living Presence of the Son of God. By drinking of His Cup you are united to the perfect suffering of Jesus Christ.—Bishop Wilkinson.

It is in this life alone we can learn lessons of patience and self-denial for there are no sick beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

"Lift a little—lift a little!
Many they who need thine aid.
Many lying on the roadside
'Neath misfortune's dreary shade.
Pass not by, like priest and Levite,
Heedless of thy fellow man;
But with heart and arms extended
Be the good Samaritan."


# FARMERS!!!

FOCUS YOUR EYES ON OUR "BANKING BY MAIL" PROPOSITION.



We have a plan which will help you—save weeks of worry—start YOU on your road to prosperity.

It's all accomplished by "Banking by Mail" with us. Write to-day.

**PLANTERS NATIONAL BANK.**

Capital and Surplus $1,475,000

Richmond, Va.



## C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

C. H. COSBY,

423 West Broad St., RICHMOND, VA.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

## INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**

The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.

Our interesting document No. 842 giving full particulars will be sent on request.

**T. A. CARY,**

601 MUTUAL ASSURANCE SOCIETY BUILDING,
Richmond, Virginia.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

**AMERICAN SEATING COMPANY,**
**215 Wabash Avenue, Chicago, Ill.**
New York Boston Philadelphia

## CHURCH EMBROIDERY
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



## Church Furnishings

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

**W. & E. SCHMIDT CO.**
308 Third Street, Milwaukee, Wis.



**MENEELY BELL COMPANY,**
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**Church Chime Peal BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
**R. GEISSLER,** 56 West Eighth St., NEW YORK.

## N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.



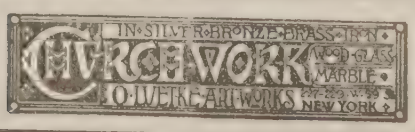
## Church Vestments

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.




**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

# LITTLE BABY HORRIBLY BURNED

By Boiling Grease—Skin All Came off One Side of Face and Head—Tried an Ointment which Made It All Fester—Wee Sufferer Seemed Disfigured for Life.

## CURED WITHOUT A MARK BY CUTICURA

"About a year and eight months ago my baby, aged ten months, was sitting on the mat beside the fender and we were preparing the breakfast when the frying-pan full of boiling grease was upset and it went all over one side of the baby's face and head. One of the family ran and wiped the scald with a towel and you may think what a mess she made, pulling the entire skin off. We took her to a chemist who told us to get a doctor, which w did. He tended her a week and gave me some stuff like lard to put on. But it all festered and I thought the baby was disfigured for life. A woman close beside me told me to try Cuticura Ointment. I used about three boxes and it was wonderful how it healed. In about five weeks it was better and there wasn't a mark to tell where the scald had been. People used to ask me if that was the baby that was scalded and they would hardly believe me when I told them she was and what cured her face. Her skin is just like velvet and I have never been without Cuticura since. Cuticura cured three other children of ringworm besides, so I have good cause to thank it for what it has done. Mrs. Hare, 1, Henry St., South Shields, Durham, England, March 22, 1908."

## CUTICURA

**World's Favourite Emollient.**

A single anointing with Cuticura Ointment, preceded by a hot bath with Cuticura Soap and followed in the severer cases by a dose of Cuticura Pills, is often sufficient to afford immediate relief in the most distressing forms of torturing, disfiguring, itching, burning and scaly humours, eczemas, rashes and irritations, permit rest and sleep and point to a speedy cure in the majority of cases, when all else fails.

Send to nearest depot for free Cuticura Book on Treatment of the Skin. Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town, Natal, etc.; U. S. A., Potter Drug & Chem. Corp., Sole Props., Boston.


A good book is like a vision from a mountain top. From it you can see not only more of the earth, but more of heaven. It means a widened horizon, whether you look out or up.


## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., SEPTEMBER 18, 1909. No. 38





**STUART HALL**

FORMERLY

## Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## LET US FURNISH

## "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so let it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less badly used condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

## THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Religious and Memorial Art

For the **AMERICAN CHURCH** Designed and Executed. Estimated on for **ANY PART** of the **COUNTRY.**

Correspondence Invited.

**CHURCH CHANGES ENLARGEMENT** and **DECORATION** carried out During the Summer Months—

**MEMORIAL ALTAR,** with REREDOS—ROOD SCREEN or Choir Screen, Font, Chancel Rail, Pulpit, etc.

Write for Illustrations.

J. & R. LAMB

**23, 25, 27, Sixth Ave., N. Y.**

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.

Bumpass, Va., R. F. D., No. 1

## The Virginian
### Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## Virginia College

**For Girls and Young Women**

**Roanoke, Virginia.**

Opens Sept. 28th, 1909. One of the leading Schools in the South. Modern buildings. Campus of ten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Special advantages in Music, Art and Elocution. Thorough course in Domestic Science. Students from 30 States. Moderate rates. For catalogue address

**MATTIE P. HARRIS, President,**
**Roanoke, Va.**

**Mrs. Gertrude Harris Boatwright, Vice-Prest.**

## VIRGINIA POLYTECHNIC INSTITUTE,

**BLACKSBURG, VA.**

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**

(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.

The next session opens Wednesday, September 22nd, 1909.

PAUL B. BARRINGER, M. D., LL. D., President.



The Jeter Building

## Co-Operative School

FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment $50,000 Plant. Ten Years Success

BOARD AND TUITION, $135

Manager Co-Operative School, Bedford City, Va.

JACOBS & CO.

## The National Cathedral School For Boys

**THE LANE-JOHNSTON BUILDING,**
**MOUNT ST. ALBAN, WASHINGTON, D. C.**

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., LL.D. | Hon. John A. Kasson |
| | Hon. George Truesdell |
| The Rev. G. C. F. Bratenahl, D. D. | Admiral George Dewey, U. S. N. |
| The Rev. William L. Devries, Ph. D. | |
| Gen. John M. Wilson, LL. D., U. S. A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

DISTRICT OF COLUMBIA, Washington, GUNSTON HALL 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL. A., Associate Principal.

## EPISCOPAL FEMALE INSTITUTE

### WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution. Rates $180 per year upward. For catalogue, address

W. C. MARSHALL, Principal.

## St. Agnes School FOR GIRLS

**ALBANY, NEW YORK.**

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## The General Theological Seminary.

**Chelsea Square, New York.**

The Academic Year begins on Wednesday the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

## Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. **NELLIE V. BUTLER,**
**Principal, Box 17.**

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville, NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

## HERNDON SEMINARY

HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.

From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to

THE MISSES CASTLEMAN,
Herndon, Va.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**

Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean. 5000 Woodland Avenue, Philadelphia.

## THE MONEY SCHOOL

**For Sons of Gentlemen.**

**CAMPBELL, VA.**

Competent teachers. Thorough instruction. Healthful location. Moderate cost. On estate of 36 acres in Albemarle county. Write for booklet.

W. E. MONEY, Headmaster.

**THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.**

The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.

For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

## WOODLAWN SEMINARY

**Gordonsville, Va.**

Reopens September 14, 1909. Full corps of teachers. College preparatory courses, Latin, French, German, music. Special advantages in art and business departments. Terms moderate. Address

Miss M. H. DUVAL, Principal.

## CENTRAL BUREAU OF EDUCATION

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU. Raleigh, North Carolina.

**POSITIONS SECURED.**

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $600 to $1,100.

**ESTABLISHED 1877.**

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## Geo. A. Hundley,

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., SEPTEMBER 18, 1909. No. 38

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Random Impressions.

For a tired man, looking for a genuine rest of mind and body, a vacation spent in the small towns and rural districts of England, probably affords as thorough rest, physical and mental, as can be found. To the lover of the beautiful in nature and architecture, and the man interested in historic and literary associations, such a trip is full of diversity and interest from beginning to end. The cathedral towns themselves are sources of untold interest and endless enjoyment. The great cathedrals are probably the vividest remains of English history, from Saxon times down almost to the present day; and while, fundamentally, they are all akin, yet in their individual characteristics, they are as unlike as human faces. But outside of the cathedral towns, one is always, as it were, stumbling over the quaintest bits of history in the most unexpected places. For instance: Recently the writer was in Coventry, attracted thither by Tennyson's charming account of Lady Godiva's splendid and self-sacrificing enthusiasm, and he found a city full of old, old history, running back to legendary days, and he found the Fair Lady Godiva quite a living and real personage, and a very highly honored one. But a quaint bit of history he stumbled on was this: An enthusiastic verger in Holy Trinity church showed him a "Chain Copy" of the old "Treacle" Bible, printed in 1568, and as a commentary or emendation on the words "Gold of Ophir," in the ninth verse of the Forty-fifth Psalm, printed in the margin are these words: "Ophir is thought to be the Ilande (spelling as in the book), in the West Coast, of late founde by Christoper Colombo, fro whence at this day is brought most fine golde!" Think of that being printed in the Bible-margin as a commentary on the way in which the English were capturing the Spanish treasure galleons and diverting their golden cargoes to their own land. The verger seemed hopelessly astonished when the writer assured him that the comment was founded on sober history and not on imagination! Another historic windfall came to the writer in his ardent pursuit of Mr. Pickwick. He followed that worthy gentleman to Bath, and as a reward of loyalty, he found he was in the very midst of the finest Roman ruins in all England. By-the-way, the same verger who showed us the "Treacle" Bible in Coventry, also showed us the record of Mrs. Siddons' marriage, and told us this curious piece of legendary history: Her father, though his son was the great Kemble, objected to his daughter marrying Siddons, because he was an actor; whereupon the future great tragic muse nonplussed him with the reply, "But, Father, you know you ought not to object on that ground, for you have always said he was no actor!" And speaking of Churches and history—St. Mary's church, Warwick, is the embodied history of the Warwick earldom. From away back before the time of William the Conqueror, the serried array of their dead are here, and monuments of all the most notable men of their title: Old Guy, of queer adventures, wide wanderings and notable bravery; the King-maker; Robert Dudley, Earl of Leicester and favorite of Queen Elizabeth; Fulk Greville, founder of the present line, and many more, all sleep their last long sleep in the church—rebuilt by Richard Beauchamp, first Norman Earl of the name; though the original church was built in Saxon times, long before old Guy's day.

But speaking of quaint places, probably the old cathedral town of Wells is one of the quaintest in the world. Freeman, the authority on English cathedrals, says the cathedral establishment, as it stands to-day, is the most complete and perfect medieval cathedral plant in the world. And certainly it would be hard to conceive of a more complete one. Cathedral, Bishop's Palace, Deanery, Chapter House, Cathedral Close, Cloisters, Vicar's Close, Choir and Theological Schools, and Canon's Houses, all stand to-day just as they did when built in old monastic days, and the whole establishment constitutes a perfect historic and architectural gem, that is worth going far to see. The Bishop's Palace, indeed, is absolutely unique; stands in its own great grounds, surrounded by a battlemented wall, and with its moat filled with flowing water and crossed by its draw-bridge, just as when its Right Reverend occupant expected daily attacks from his neighbors, or was equally willing to sally forth in armed foray against any who dared stand out against his august will. Indeed, tradition says these battlemented walls were put there to prevent the monks of Glastonbury from tumbling his palace walls about his Right Reverend ears! A meek and lowly set of followers the dear old rapscallions were of the Prince of Peace! But no matter how it came to be, Wells is a beautiful picture of those medieval conditions and the far-off days. And long, long years ago the whole cathedral establishment and the little surrounding town seem to have gone sound asleep, and shut off from the world and its noises; "the world forgetting and by the world forget"—no modern stir or bustle has caused them even to turn over in their sleep, much less to wake up! In fact, in all these hundreds and hundreds of years of a somnolent existence, the little town has never aroused sufficiently to provide a really decent place for the transient traveller to stay; at best, it can only afford third-class accommodation, for which, in true medieval spirit, it demands about double first-class compensation. In truth, about the one wide-awake and first-class thing you will find in Wells is its hotel charges!

But speaking of Wells naturally brings one to the mention of Glastonbury—the Glastonbury of St. Joseph of Arimathea and the Holy Grail, and the staff that grew into the Christmas Thorn and bloomed on each recurring anniversary of our Lord's Nativity, and of the legends of King Arthur and Guinevere, and the "Spotless Knights," and the Round Table, and of the bottomless Lake to which good Excalibur was committed after the great King's death, and from which the "Arm clothed in white samite" rose to receive it. Here came the Keepers of the Cup from which Our Lord and His Disciples drank at the last Supper, the old, old legend says, and here the Cup was buried, and from the hill in which it

rested burst forth a spring with water the color of blood-red wine. Here King Arthur came to be healed of his wound in "the Island Valley of Avalon"—for this is the "Avalon" of the Arthurian legends—and here he died and was buried, and later, his Queen Guinevere was buried by his side. Few places, indeed, in any place out of Palestine, is more full of beautiful and sacred traditions than Glastonbury, and few places have been worse or more brutally treated by the hand of the vandal, the mercenary and the iconoclast. Wretched Henry the Eighth began the work of destruction, and his fellow-vandal, the Puritan, practically finished it. And what little more was left to be done, the late owner faithfully did. Now the pitiful remnant of a pitiful ruin is owned (since two or three years past), by the Church of England, and the utmost effort is being made to preserve this small remnant. But as conditions are just now, with the work of rescue in full progress, it befits the enthusiast visiting the sacred spot to close the bodily eye and see only with the eye of religious and historic imagination. Then, instead of a pitiful remnant of a vast ruin and sordid surroundings, and money-raising and making devices, he may look back over the long centuries, and see the vast and glorious procession, from Joseph of Arimathea and his twelve companions, all down the long centuries, until the sweet and wild valley grew into a vast establishment of churches and convents and monasteries and hostelries and industrial buildings, making almost a little city in itself. Then came that second Attila and Scourge of God, Henry the Eighth; then Cromwell and his desolating hosts of iconoclasts; then a long silence of ruin and desolation!

And speaking of Wells and Glastonbury carries the writer back one step further, to one still and gloriously beautiful day of perfect English sunshine, when, turning his back on the lovely spire of Salisbury, he and his companion climbed to the top of the high hill on which historic old Sarum once stood—once a Roman camp and town, with remains of the old Romans' walls still standing, apparently as enduring as the native rock; then a Saxon city; then a Norman town and fortress; and chiefest, the seat of one of England's earliest and greatest Bishoprics, and the lineal ancestor of the present Bishopric of Salisbury, or "Sarum," as it is still signed in official documents, whether civil or ecclesiastical. The writer was lead thither by no association with any of these facts, however; but because here lived and ruled and preached and prayed great Osmonde, Bishop of Sarum, who compiled the "Use of Sarum," the liturgical form which gradually superseded all others in England, and became the chief source of our own Book of Common Prayer. It was a lovely day and a lovely spot, and looking far out over miles and miles of fair English country, one could easily forget the present, and live again in the old, old past of Osmonde's day, and thank him for the beautiful work he had unconsciously and unselfishly done for generations then and generations yet unborn. In a roll-call of the great and mighty and rich and powerful of those olden days of love and war and chivalry and conquest, how many ever left the world under one hundredth part of the debt of gratitude as did the devout Bishop of Sarum?

And speaking of that same Prayer Book, one feels a growing regret, Sunday by Sunday, on attending the Church of England services, that that ancient Church cannot see its way to taking a few lessons from the American Book of Common Prayer, in revision. It surely must be patent to the most ultra Conservative Churchman in England that the English Book needs revision, and needs it badly. As the writer listened, in Ely Cathedral, to the intoning of that theological monstrosity and liturgical impossibility, the Athanasian Creed, he wondered greatly if there was a Churchman in all England who gave his hearty assent and consent to that astonishing formula; and as priest and choir antiphonally intoned the "damnatory clauses," he was lost in profound astonishment that there was not such a vigorous protest as to end the anachronism at once and forever! Do they believe it, or is its continuance just another evidence of English conservatism and dislike of change; as barristers' funny little curtained wigs, or the King's claim to be "Defender of the Faith," or the sham election of a Bishop by a cathedral chapter, when he has already been appointed by the Prime Ministers, or any one of a hundred other funny little survivals in English life? But the Creed of Saint Athanasius" is only one of many possible reforms in the English Book. Its grammar, at times, is atrocious; some of its expressions equal the most trying in the Old Testament; many of its expressions are archaic to the point of being incomprehensible to any save the student of Liturgics; and its rubrics are so impossible that even in Cathedrals they are constantly ignored or violated. And it is perfectly natural that these conditions should exist so long as a book, last revised to any appreciable extent in the age of Queen Elizabeth, is made to do duty to the common demands and every day needs of the age of "His Most Religious Majesty," King Edward the Seventh. If the good gentlemen who are in control of "The Church by Law Established," will give a few months to the careful and prayerful study of the American Book of Common Prayer, and then act intelligently on the mental and spiritual information acquired, the services of the National Church will be greatly enriched and improved; and withal, they can be shortened, when desired, without walking rough-shod and openly over a half-dozen rubrics. The writer assures the dignitaries of the Mother Church that this advice from an impertinent grandson is purely gratuitous, and its acceptance will carry no manner of claim or obligation.

And when the work of reform does set in, the writer sincerely hopes it will not cease till it has reached and changed for the better the manners of the clergy of the Established Church; for so far as one man's very close and continuous observation goes, they need reformation about as badly as anything in the land. If they bear themselves towards natives as they do towards foreigners, it is not to be wondered at that the Church of England daily grows less and less popular in the land, and is steadily losing its hold on the masses of the people. It may be an exploded theory that "Competition is the life of Trade," but it is certainly true that in certain conditions, competition is a most excellent incentive to good manners. And to be put in a position to "Lord it over God's heritage" is just as disastrous and productive of evil results in small cases as in great, and among small-fry priests as among the great ecclesiastics of the Hierarchy.

And now, having "voided that rheum," let the writer heartily express his gratitude to the Old Church for the splendid and hospitable and absolutely free services of the great cathedrals. The services are simply magnificent: great choirs, trained to the utmost precision and highest excellence, render a service such as can be found no where else in the world; and the cathedral services are as absolutely free to all as God's air. There is no distinction of high or low, rich or poor, native or stranger; but each is made cordially welcome, and hospitably provided with seat and books. Wander into one of them when and where you will, at service time, and you at once find yourself in your Father's House and your own spiritual home. And as the splendid voices of the great choir float down through groined choir and lofty nave and wide aisles, the spirit is lifted into a higher and purer and nobler atmosphere, and with Cherubim and Seraphim and all the saintly and angelic choirs, the prayers and praises of one and all ascend like sweet incense to the Throne of Grace. And go into these same cathedrals on any Sunday in the year, either at the eight o'clock morning services or at the eleven o'clock services, and the stranger is offered the consolation and strength of the "Divine Liturgy"—the Holy Communion. And no where does the privilege seem greater and more helpful than when, in a distant land, it takes one back in mind and spirit to the common bond of fellowship and

love with those far separated. Then, indeed, it becomes in very deed and vivid truth, the "Communion and Fellowship" of the Body and Blood of Christ.

So—no matter what criticism this writer may pass on those who minister in the Old Church, he will always remember that the Old Church itself ever opens wide her doors to all, and offers to the stranger the truest and most Christlike hospitality.

### Durham Cathedral.

The readers of the Southern Churchman have been hearing so much about Durham Cathedral lately that they may enjoy a further account of it from the journal of a traveller:

Durham, County Hotel, England,
July 19th.

We are at last in an old-fashioned English inn, such as we read about in Dickens, and we wouldn't be one bit surprised if we came upon Mr. Pickwick, Samuel Weller or any of his well-known characters at any moment.

I am sure our bed-room is just such a one as the spinster lady occupied on the night of her famous adventure. It is a fascinating one, containing a big four-posted bed, with dark green moreen curtains, so high that they have placed a little step-ladder by it to help us climb up to its comfortable depths.

There is a huge wash-stand with two large basins on it, and a generous supply of water and towels. The room is sunny and bright now, but when we reached here, late yesterday evening, it was full of shadows, and looked just such a place as might fitly go into a story.

Immediately after breakfast this morning, we went off to see the Cathedral, before the time for the morning service to begin. We had only caught sight of it as we drove from the station yesterday evening, and were eager to see more of it. It is beautiful, inside and out. Norman architecture, richly carved; a huge pile, but not so broad that one cannot find a corner to nestle down into, and feel at home.

There is a great difference about Cathedrals in this respect. In some, one can feel at home instantly; in others, one only wonders and admires.

I am beginning to recognize the different styles of architecture, but writing about them is almost impossible.

Durham stands in its own park, on a high hill overlooking the river Weir, and is most beautifully situated. On the outside, near a side door, is a curious carved medallion, representing a milk-maid and cow, with a monk standing by. We asked an old gentleman whom we met near there what it meant. He said that the legend is, that the monks were told to carry St. Cuthbert's body to Durham, but they could not find the spot. They met a milk-maid driving her cow home, and were told to follow her, which they did, and so commemorated her on their glorious Cathedral walls. Inside is a beautiful Norman church, with alternate clustered and round columns, these last having deeply cut designs, cross-bars and jig-jags—the entire column being richly carved. I have seen nothing like it elsewhere.

The Cathedral has the usual central tower at the intersection of the choir, nave and side aisles; and, as I sat through the morning service, chanted, as cathedral services always are, that the sound may penetrate to the furthest recesses of the immense space, and looked up to the beautiful arched and carved roof, and heard the sweet tones swelling up, I thoroughly enjoyed the blending together of the beautiful in sound and sight.

I thought of the old monks working away so many hundred years ago, that we might enjoy their "perfect work" now, and of how well they builded that others might possess.

The "Weir" runs through the town, and those clever old monks who, if they were as harmless as doves, were certainly as wise as serpents, chose a high point, around which the river winds in a great circle, and there built their cathedral, so that its towers can be seen in every direction. The townspeople have made a pathway along the banks of the river, from which one gets a most impressive view of the church towering above in all its majestic height, but its base is hidden by the trees which surround it, and the cover the sides of the hill down to the river. On a sunshiny day like this, it is one of the most beautiful places I have ever seen. J. P. W.

### Literary Note.

Among the new fall books on the list of Thomas Whittaker, Inc., there are two by that well-known homilist—the Rev. W. J. Wilmot Buxton, one entitled "The Old Road," consisting of sermons following the Christian Year, in a general way, and the other called "Notes of Sermons for the Year," issued in the first instance in four parts, Part I now being ready.

### Pamphlets Received.

From Mr. William W. Hammond, secretary, Journal of the 72d Annual Council of the Diocese of Indianapolis.

From Mr. W. B. Bevill, General Passenger Agent, Roanoke, Va., the Thirteenth Annual Report of the Norfolk and Western Railroad Company.

Report of the Librarian of the General Theological Seminary, New York City.

### The Church and the Dakotas of Birch Coolie.

"Can you make good Christians out of Indians?" Come and see some scenes pictured by a recent visitor to the land so sweet with memories of Bishop Whipple. She pictures a community at peace with itself. "I saw at a guild meeting the old lace-workers, who have made lace for two English queens, their dear old faces full of patience and of goodness, wearing the wistful look of those who have run a long, brave race and are waiting for the dawn. Another day the congregation gathered for a feast under the trees back of the church. The long tables are filled and refilled by men and women, while the children wait their turn. The Rev. Henry Whipple St. Clair sits at the head. Nearby sits Mrs. Goodthunder. It was she who at the time of the Indian outbreak in 1862, seized the Bible from the church and buried it, sending Bishop Whipple word that she had saved the Great Spirit's Book for she thought it was the only one existing."—Oklahoma Churchman.

### The Strange Story of A Stanza.

One Sunday evening, when I was rector of St. Paul's church, Halifax, "the Westminster Abbey of Canada," as the Governor of Nova Scotia used to call it, I told towards the close of my sermon the following story:—

Many years ago Dr. Valpy, a well-known English scholar, wrote a little verse of four lines as the longing of his heart and the confession of his faith. This was the simple stanza:—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Some time afterwards he gave this verse to his friend, Dr. Marsh, a well-known Church of England clergyman and the father of Miss Marsh, the author of the Life of Captain Hedley Vicars, and the verse became a great blessing to him. Dr. Marsh gave the lines to his friend Lord Roden, who was so impressed with them that he got Dr. Marsh to write them out, and then fastened the paper over the mantelpiece in his study; and there, yellow with age, they hung for many years, a memorial of the beloved hand that traced them.

Some time after this an old friend—General Taylor, one of the heroes of Waterloo—came to visit him at Tollymore Park. Lord Roden noticed that the eyes of the old veteran were always fixed for a few moments on the motto over the mantelpiece. "Why, General," said Lord Roden, "you will soon know the verse by heart." "I know it now by heart," replied the General, with great emphasis of feeling, and the simple words were the means of bringing him to know the way of salvation. Some two years afterwards the physician, who had been with the old General while he lay a-dying, wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from the old General's lips were the words which he had learned to love in his lifetime:—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Years afterwards, at the house of a neighbor, Lord Roden happened to tell the story of the old General and these lines, and among those who heard it was a young officer in the British Army who had recently returned from the Crimea. He listened carelessly enough, and no impression seemed to be made at the time. A few months later, however, Lord Roden received a message from the officer that he wanted to see him, as he was in a rapid decline. As the Earl entered the sick-room the dying officer extended both his hands to welcome him, repeating the lines:—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

And then he added, "These simple words have been God's message of peace and comfort to my heart in this illness, and they have been brought to my memory by the Holy Ghost, the Comforter, after days of darkness and distress."

As I said, I was telling this story in my sermon in old St. Paul's, but as I began to tell it I noticed that an old gentleman, who was sitting in a pew not far from the pulpit just in front of me, a representative of one of the oldest families in Nova Scotia, was

being overcome with an extraordinary emotion. His whole frame seemed to quiver with some unwonted excitement, and his eyes looked bright with a strange light. I thought for the moment that it was a transient attack of some physical affection. But as I went on telling the story there was no doubt that it had in some way seized upon the very soul of the listener and touched his feelings with some strange and indescribable suggestion. And when at last I came to the part about the Crimean officer I thought that the old gentleman would have almost cried out in church, so deeply was he affected. The story ended the sermon. After the singing of the hymn I went into the vestry. I had scarcely got there when a knock was heard at the the door, and the old gentleman, with emotion still evident, came and said, "Where did you get that story?" I told him I had read it in the work of a modern author whose works are widely read. He said, "I do not know whether you saw that I was very much touched by it, but it almost overcame me." And then, with tears streaming from his eyes, he told me this story. Years ago, when he was a young man, careless and indifferent in matters of religion, he sauntered one day in his walk into an old churchyard near Wolfville, Nova Scotia, in the land of Evangeline, and, seeing a fallen gravestone, he overturned it in pure curiosity. And there he read at the foot, engraved in the stone, a verse of four lines that took such hold upon him, and so clearly explained to him the way of salvation, that they were the means of his conversion. And from that day, nearly fifty years before, he had, by God's grace as a result of those four lines, led a consecrated life for Christ. The lines were:—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

"You can imagine," said he, "my amazement, as well as my delight, when I heard you tell the story about the lines. You brought back to me the wonderful way in which God was pleased to save my soul."

It was not long after that I was sent for to visit this old gentleman in a sickness, which gradually grew more serious. One of the last things he did before he died was to take my hand affectionately and ask me, as his clergyman, to do him a favor; and that was, that at his funeral and over his coffin I would tell the story of the lines in the hope that the prayer of a dying man might be answered, and that they might be a blessing to many souls more. Soon afterwards he died; and at his funeral, which was attended by some of he most distinguished citizens of Halifax, a large and representative body of prominent men, I told over his coffin, amidst the most profound and interested silence, the story of the stanza that had transformed so many lives. I ended by saying that it was the wish of the dear old man on his dying bed that the words, which would be distributed as his last memorial to all present, might become a blessing to their souls. And as each one passed from the house of mourning he received a beautiful card, elegantly printed in purple, with the name and age and burial-date of that old saint of God, and on the other side the never-to-be-forgotten words:

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

The secret of the wonderful power that resides in these lines cannot be told. It may be that they were written in prayer and watered by tears of love. I only know that when I told this story in a vacation service in one of the charming hotels in the White Mountains, New Hampshire, last summer, an American gentleman, a prominent New Yorker, was so deeply impressed that he said, after hearing the words, "I have rarely heard anything that made such an impression upon me. Never in my life before have I so clearly grasped the way of salvation through faith in the Crucified." May they become the confession of faith of all who hear and all who read! —Canon Dyson Hague, in London Record.

### The Benefits of Right Living.

Do you know what a wonderful piece of mechanism God has given mankind in the human body, and do you always remember that this was the crowning glory of the marvelous creation? The perfect use of the power so embodied requires the keenest discrimination, the greatest patience and perseverance in developing qualities which enable one so to elevate his life that each day forms one perfect stone in the mosaic of his age and generation. The picture thus formed reflects not only the Godlike attributes with which we are endowed, but also serves as an example and stimulant to our neighbor, whom we are bound to love as ourselves; cementing mankind in ties of brotherhood and strength which bring untold blessings not only in this world, but in the world to come, where all our talents are forever unfolding.

Discipline in the form of sickness not self-imposed, accidents not carelessly incurred, misfortune or poverty not caused by recklessness—if they come, should only prove spurs to develop character, which, rising from such catastrophes unblemished, becomes firmer and brighter. The doing in the life we covet is so all-inspiring that no "house empty swept and garnished" is left open for devils to occupy, fear of evil is lessened, and the heart may be continually open to the heaven of peace and love.

"For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

—Lucy Graves Temple, in Washington Herald.

"Lord! if Thou hadst been here." Could Martha question for a moment that that loving eye had all the while scanned the sick chamber. Could she doubt Christ's ability, had it been best, to prevent the bereavement altogether—to put an arrest on the hand of death ere the bow was strung. O faithless disciple, wherefore didst thou doubt.

The Work of the Redeemer is a perfect work. Nothing can be added to it, and nothing must be taken from it. It is everlasting in its duration and efficacy. Upon it the eye of faith should invariably be fixed, and from hence comfort and support in every state be drawn.

But for the pruning of affection we might effloresce, like the barren fig tree, into the rank growth of mere external profession. We might live and die unproductive cumberers of the soil, deceiving others and being ourselves deceived.

# Church Intelligence.

### CALENDAR.

**September.**

1—Wednesday.
5—Thirteenth Sunday after Trinity.
12—Fourteenth Sunday after Trinity.
19—Fifteenth Sunday after Trinity.
21—St. Matthew's Day.
26—Sixteenth Sunday after Trinity.
29—St. Michael and All Angels.

### Collect for the Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

### Collect for St. Matthew's Day.

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

# Foreign.

### The Church Congress.

In the course of a few weeks, thousands of Churchpeople will be visiting Swansea for the Church Congress, and the eyes of many more, unable to attend personally, will be turned towards it, so that a short sketch of Swansea and its Church life may be of general interest.

Swansea is a purely industrial town, and rose to its present position of the second most important in Wales mainly through the tin and copper smelting; but other industries have been started, and it now includes some of the largest steel works in the country, as well as an extensive shipping trade. These naturally do not tend to beautify a town, and the impression received on leaving the Great Western Railway Station is not a favorable one; but as the rising ground at the northwest end of the borough is ascended, the beautiful Swansea Bay, so often, and justly, compared to the Bay of Naples, becomes visible, the whole sweep from Sker Point to the famous Mumbles, a distance of eighteen miles, forming a picture many a much-advertised holiday resort must envy. Altogether, Swansea is very happy in its surroundings, including the Gower Peninsula, with its rugged and picturesque coast.

The parish church of St. Mary is quite a modern building of grey stone, and was built to replace the old church

about eleven years ago, at a cost of £28,000, through the energy of Dr. J. A. Smith, Dean of St. David's, to whom also lies the credit of building four other of the churches in Swansea.

The interior is very spacious, of quite cathedral-like dimensions, and suggests the idea that the Dean believes some day Swansea will be the chief town of a diocese.

On the evening of my visit, a wretchedly wet night, the congregation numbered over 700, although the average attendance at the evening service is over 1,000. The preacher was the Vicar, the Rev. the Hon. W. Talbot Rice, who, taking as his text our Lord's command to Peter to walk on the sea, preached—no, he did not preach; and here possibly lies the secret of the Vicar's power to draw the people. He talked to us on faith, its essentials and possibilities, and how it should affect our daily life.

The singing is well led by an excellent choir, augmented by young ladies who are seated in the chancel, an especially wide one. They are dressed uniformly in low-crowned straw hats and dark blue cloaks; the result is an extremely well-balanced choir.

In a chat with the vicar at his beautifully situated residence, which, although it is a mile distant from the church, is in the centre of this large parish, I was told a wonderful history of Church work—how, since 1850, eight parishes have been cut off from the mother parish, which still contains 23,000 people; how an average sum of £5,000 has been raised annually in the town for church extensions during the last twenty years. For the Church day-schools, on behalf of which, it will be remembered, the Vicar made an eloquent appeal in the Church Family Newspaper a few months ago, about £16,000 has been raised. The chief school in Oxford street is now nearing completion, and part will be used for the central offices during the Church Congress, and part will be used by the C. M. S. and other missionary societies. But to tell the full story would require thrice the space available.

St. Mary's has three chapels-of-ease: St. James', under the care of the Rev. W. E. Taylor;. St. Jude's, which at present only consists of a basement, but has crowded services conducted by the Rev. E. D. Henry; St. Nicholas', the Seamen's church, the Rev. Watkin Davies, curate-in-charge; St. Philip's Mission church, with a lay reader in charge; and two other mission rooms. The Vicar, who by his broad-minded and genial control of these and the many other organizations connected with St. Mary's has gained the respect and affection of the whole town, will take but little credit for his share of the work. The success of the school movement he attributes to Mr. A. F. Eden, a brother of the present Bishop of Wakefield, and so in other matters; but that much is due to his earnest spiritual character is patent to all acquainted with the Church life of Swansea.

### A Haunt of Ancient Peace.

The Churchpeople of Croydon and the neighborhood are naturally greatly interested in the preservation of that beautiful haunt of ancient peace, the Whitgift Hospital, which is threatened in the interests of town improvements. Croydon has always been closely associated with the Archbishop of Canterbury, and has especial reasons to honor the memory of Whitgift, to whom it owes, not only these beautiful almshouses but also that splendid educational foundation, the Whitgift School. The author of "Surrey Sketches in Olden Times," writing in the St. Peter's (Norbury), Parish Magazine, after describing the Hospital, says:

"The inmates of Whitgift's peaceful retreat here spend their days with comforts around them and the trim flower beds, bright in summer beauty. Forty receive the benefit of the Archbishop's foundation, chosen from Lambeth, Croydon, and some Kentish parishes.

"The Hospital survives, nearly in its original state, saving repairs and additions made some forty years ago. It stands as a witness to Whitgift's efforts for the good of those in Croydon and elsewhere, and an architectural treasure precious to student and artist alike. The removal of this local monument would deprive the town of its very few historical buildings, and of a refuge wherein it is said the 'brothers and sisters' are quite content to remain."

The Archbishop of Canterbury, in his appeal on behalf of the Hospital, describes it as "a treasure almost unique in England—a building known and appreciated by every student of our history in Church and State. . . . To part with that treasure would be to sacrifice irreparably a possession which can never be replaced, and I believe that our children and grandchildren would in years to come, condemn unhesitatingly an act of what will hereafter be called thoughtless vandalism." Through the interposition of the President of the Local Government Board, the question of the retention or demolition of the hospital is to be referred to the burgesses. As the alternative scheme of street improvement will be more costly, it is feared that voters of new and outlying portions of the borough may be more influenced by interest than sentiment.

---

Opinion is steadily ripening on the Congo question, and the Church of England is taking a prominent part in the national protest which is expressed by such men as Sir A. Conan Doyle. The Archbishop of Canterbury has promised to take the chair at a great demonstration to be held early in the autumn. We hope that the Albert Hall will be the chosen centre. This is a building of European celebrity, associated in a special way with Queen Victoria's memory, and gatherings held within its walls acquire an international importance. As the Guardian remarks this week: "The hour has pretty well come for putting a definite end to an exploitation of the natives which involves not only gross injustice, but abominable cruelty."

---

The best tribute yet paid to the late Dean of Norwich is that of the Rev. W. H. Smith, Vicar of St. Paul's, Birmingham, in his monthly letter. Visitors to the Riffelalp will recognize the truth of Mr. Smith's account of the life at that huge barrack-like hotel during the summer months. "The Dean looked round on a Sunday morning at the Riffelalp, and there they were, not all, but many, eagerly arranging this or that expedition or lounging in deck-chairs, men and women alike with their novels and their cigarettes, within sound of the Psalms and the hymns of our services. He heard many of them prating about Christian Science. . . . All these things were the beginning of sorrows to him." Of the Dean's grave this writer says: "Not Moses himself, whose mountain sepulchre no man knows, not Cecil Rhodes in his lonely Matoppos, is ringed about with such majestic sentinels."

## American.

### The National Brotherhood Convention.

The programme for the 24th National Convention of the Brotherhood of St. Andrew, to be held in Providence, R. I., from October 13-17, is nearly completed, and is as follows:

On Wednesday, October 13, will be held the meeting of the National Council. At 8 o'clock on that evening will be held the "Quiet Hour," conducted by the Rev. Robert Codman, D. D., Bishop of Maine. The opening service of the Convention will be held at 8 A. M., on Thursday, October 14, and will consist of celebration of the Holy Communion and address by the Rt. Rev. William M. McVickar, Bishop of Rhode Island. At 10:30 will be held a meeting for Prayer, with a devotional address "Service Through Prayer," by the Rev. Harvey Officer, O. H. C., West Park, N. Y. At 12:30 P. M. will be held the first noon-day mass meeting in the Providence Opera House, to be followed each day of the Convention by a similar meeting. At 2:30 will be delivered the "Charge to the Brotherhood." At 8 o'clock in the evening, will be held the first public meeting. The subject of this meeting to be the "Consecration of Boyhood," addresses to be made by Rev. Paul B. Bull, C. R. R. N., of Mirfield, England, and Mr. S. Stanley Hall, president of Clark University, Worcester.

On Friday, October 15, at 7 A. M., Holy Communion will be celebrated in the different city churches. At 9:30 will be held the second of the meetings for prayer, conducted by the Rev. Harvey Officer. At 3:30 will be held a General Conference on "The Three Fold Example of St. Andrew," the speakers to be H. D. W. English, first vice president of the Brotherhood, and Prof. Chas. Sears Baldwin, of Yale University; this to be followed by an address on "House to House Visiting," by the Rev. Edward M. Parker, Bishop-Coadjutor of New Hampshire.

On Friday will be held conferences on the following subjects:

The Week of Prayer, by Geo. H. Randall, associate secretary of the B. S. A. in the United States.

Brotherhood Work in Schools and Colleges, Jas. L. Houghteling, member of the National Council from Chicago.

Men's Bible Classes, and School Boys' Scripture Movement, Hubert Carleton, General Secretary of the Brotherhood.

The Men's Communion Movement, G. F. Shelby, New York District Secretary.

The Big Brother Movement, J. C. Astredo, Bishop's Aid for Boys, San Francisco.

Local and State Assemblies, Sidney Detmers, president Buffalo, L. A.

Work in Public Institutions, A. M. Hayden, member of the National Council from New York.

Senior Chapter officers and meetings, L. V. Webb, Field Secretary of the B. S. A.

Junior chapter officers and meetings, W. E. Haberstro, Central West Secretary.

Saturday, October 16, Holy Communion will be celebrated at 7 o'clock in the various churches, and at 9:30 will be held another meeting for prayer. At 11 o'clock will be held a conference on A Man's Spiritual Life, the address to be made by Mr. George Wharton

Pepper, of St. Mark's chapter, Philadelphia. The noon-day mass meeting on Saturday, will be conducted by the Rev. Floyd Tompkins, rector of Holy Trinity church, Philadelphia. At 8 P. M., on Saturday, will be held the preparation service for the annual Corporate Communion, which will be conducted by the Rev. Paul B. Bull, of Mirfield, Eng. At 7 A. M., Sunday, will be held a mass meeting for boys, the speakers at this meeting to be George Wharton Pepper, of Philadelphia; Rev. P. B. Bull, of Mirfield, England. At 3 P. M., will be held a mass meeting for men. At 8 P. M., a public meeting, and at 9:15 the farewell meeting, conducted by Mr. Robert H. Gardiner, president of the Brotherhood.

It is not possible to give the full list of speakers at this time, but it is hoped soon to have the programme entirely completed. As will be seen, there are many men of note to address the convention, among whom is the Rev. P. B. Bull, the well-known worker among boys in England. He is a member of the Community of the Resurrection and is also one of the chaplains of the Royal Navy. His work among boys takes him all over England. Rev. Harvey Officer, another of the speakers, is a member of the order of the Holy Cross. Before he joined this order, he was at Trinity church, Princeton, N. J., where he did splendid work among the students. Prof. Chas. S. Baldwin, of Yale University, conducts a successful Bible class there, and is very much interested in work among the emigrants. Mr. G. Stanley Hall is President of Clark University, and is a great student of boy life. Mr. J. C. Astredo, of San Francisco, is known as the Bishop's Aid for Boys. It is his duty to keep in touch with all forms of boy work in California. Before his appointment to this office, he was chief probation officer of the San Francisco Juvenile Court, and head of a large department in the relief work in the city after the fire. He did such valuable work in the Juvenile Court that the Bishop was urgently requested by a committee of influential citizens to allow him to remain as chief probation officer. Mr. George Wharton Pepper, of Philadelphia, is a prominent Churchman and also is President of the Church Club of Philadelphia. He was the principal organizer of the Men's Missionary Thank Offering, presented in 1907, and it was due largely to his work that it was a success. Mr. Pepper is greatly interested in boys, and has recently written a very helpful devotional book for them called "The Way."

The Convention will close on the evening of Sunday, October 17.

A committee on entertainment has been formed to arrange for entertaining the delegates who can remain over on Monday and Tuesday, October 18 and 19. During the days of the Convention, every one will be too busy to devote much time to sight-seeing, and the Brotherhood men of Rhode Island, being very desirous of showing all the hospitality possible to the visiting delegates, have appointed this committee to arrange for sight-seeing trips on those two days, visits to be made to points of historical interest, also to some of our large manufactories.

On Monday, October 18, a genuine Rhode Island clam dinner will be served. On Monday morning, October 18, the Juniors will be given an automobile ride about the city, followed by a clam dinner. It is hoped many will arrange to remain over that we may show them the interesting points of our city.

### A Twentieth Century Crusade.

Mr. Robert H. Gardiner, President of the Brotherhood of St. Andrew, has issued the following appeal for a hearty observance of the Week of Prayer, beginning November 28, 1909:

The fundamental lesson Christians need to learn to-day is that love—burning, eager impatient, indomitable love—and not statutes or canons, constitutions or organizations, is the power that will redeem and recreate the world. Such love springs only from the perfect union with God who is Love; and the means to that union are prayer, and, above all, the sacraments.

The Church of to-day does not pray with the sure confidence that its prayers will be answered by an immediate revolution. Therefore it no longer affects the great mass of the life of the world. What reason have we, more than the apostles had, to think that God does not desire the regeneration of the world to-morrow? We say that God's dealings with men show that His methods are infinitely patient; but what is that but to say that the infinite and untiring Love bears patiently with the continual failure of men to accept the power which is promised to every one who has faith as a grain of mustard seed.

The apostles knew nothing but Christ—crucified, risen and ascended; and therefore human life became to them a new thing. Man ceased, to them, to be material, and became spiritual, actually capable of being immediately filled, if he chose to surrender himself, with indomitable power. They did not postpone the delivery of the message till they had built a stone church with marble floors. They set about regenerating humanity wherever they found it. They knew that if they could reach the heart of a man and fill him with the comprehension of the possibility of his actual membership in the ever-living Christ, he would give all that he had, and do all that he could, to bring about the immediate establishment of Christ's Kingdom of peace and righteousness and love. Many of us, even of those most loyal to the Church, need to learn that the eternal and inspiring motive for work for the Church is the actual and vital union through prayer of the individual with the being and mind of God, so that each of us shall share God's purpose, and labor with Him and for Him in His redemptive and regenerative love.

What the Church now needs is a crusade for a new doctrine and practice of prayer—spiritual, vital, immediate, practical. And that is offered now. Representatives of fifteen lay organizations in the larger Christian bodies of the United States met in Pittsburg last February to consider how they could best help each other in their common desire for the establishment of the Kingdom. Their immediate and unanimous decision was that the great need of Christianity to-day is prayer, and they resolved to urge all Christians, of every name, in every part of the world, to observe the first week in Advent next as a season of special prayer for the spread of the Kingdom—prayer so earnest and heart-searching that all Christians will be led to recognize their personal responsibility for the effort to hasten its coming.

Let the Church preach a crusade for the observance of that week. Let it take the lead in this effort to develop again the need and nature of prayer, and to make men see that eternity is now; and that through prayer we come to the knowledge of God, in which standeth our eternal life. Power from on high will come to-day, as twenty centuries ago, to those who continue in prayer.

God the Holy Ghost is ready now, as on the first Whitsunday, to fill His Church with the power to revolutionize the world, but we do not ask Him. It is too true of most of us that our conception of prayer is materialistic, magical. We think of it as a means of reversing the laws of nature, as Aladdin rubbed his lamp. But most men no longer believe that kind of prayer will be answered, and so they do not pray. We rely, not on the power of the Holy Ghost manifested through strong, vital, human personality, but on methods, organizations, congresses, conferences, and conventions. We need a revival of the spirit of true prayer, the sense of actual, perpetual communion with God, the energizing belief that the Holy Spirit will lead His Church to immediate victory over every problem, however difficult.

The Church fears, and with good reason, the unnatural excitement of the preaching "Revival." In this Week of Prayer we have an opportunity for a quiet, praying revival. Thoughts for meditation and prayer for each day of the week are being distributed by the Brotherhood of St. Andrew as widely as possible. They are only suggestions, and, of necessity, brief and inadequate. But if our bishops and clergy will spend the time between now and Advent Sunday in teaching us what prayer is and how to pray, and if each layman will do his utmost to prepare his heart for the indwelling of the Holy Spirit, and, in this Week of Prayer, will come to know God as never before, then surely all our difficulties and divisions, our timidities and jealousies, will disappear, and with one heart and one mind all who are members of the Holy Church universal will press forward to the immediate establishment of the Kingdom of the one Lord, in the one Faith, and through the one Baptism.

It is needless to point out to Churchmen that the observance of the week should begin and end with the Eucharist. May we not hope that a more concerted and vigorous effort than ever before will be begun now, to bring to the altar on Advent Sunday every male communicant throughout the country?

## WASHINGTON.

**Rt. Rev. Alfred Harding, D.D., Bishop.**

### Epiphany's Assistants in Demand—A Heroic Struggle—Return of the Rev. R. P. Williams—Services at the Peace Cross.

It has, for many years, been almost impossible for Epiphany parish, Washington, to retain its assistant ministers beyond a very few years. The argument seems to be that if that great parish and its rector have chosen them they must be worth while for rectorships; and they are called away to all sections.

One of the most highly valued assistants of recent years is the Rev. E. Ruffin Jones, the son of the Rev. Edward Valentine Jones, of the Diocese of Virginia. This young man's work in the far Northwest, as Archdeacon, proved, in great part, his attraction for the rector of Epiphany, who chose him to fill the very important position

of vicar of Epiphany Mission, itself a large portion of the southern end of the parish. Of Mr. Jones' two years pastorate at the mission, and of his recent acceptance of the rectorship of the old Colonial church at Williamsburg, Virginia—the church that witnessed, and helped forward the making of so much of our history and so many of our great leaders—Epiphany's rector, Dr. McKim, wrote the following loving tribute in his parish Guide of September:

"This devoted and faithful minister of Christ, who has for two years filled so successfully the post of vicar of Epiphany chapel, has now accepted the large and important parish at Williamsburg, Va.—Old Bruton. He will be mourned and missed by the chapel congregation for he has done a noble work and has greatly endeared himself to the people. To the rector his going is a real sorrow; for he has been from the first 'a brother beloved,' and a wise and efficient helper in the Master's vineyard. The dissolution of the tie that has bound him to this parish cannot take place without pain; but he carries with him our best wishes for success in his new field, and our prayers and our gratitude will follow him."

Another man of heroic mold was revealed, on a day of last week, in the person of Dr. William P. Wood, of the staff of our Washington Eye, Ear and Throat Hospital.

Alone in the basement of the Hospital, engaged in drawing alcohol from a tank, the Doctor stepped on and exploded a match that some one had dropped on the concrete floor. Instantly, the fluid took fire and exploded, and was dashed all over the room, starting a flame in many places. Leaping to a place of apparent safety, the Doctor jerked off his coat, and fought the flames until it was consumed; the flames, in the meantime, spreading to the wood work of the room.

To several nurses and negro servants, who heard the explosion and ran down to the basement door, the Doctor gave command to shut the door, return up stairs and keep quiet, for fear of alarming the patients.

Still alone in his battle with the merciless fire, with both hands burned, the heroic man groped about the room until he secured a metal fire-extinguisher, itself hot from the licking flames, and soon subdued what would, ere long, have proved like a monster beyond immediate control.

Did a Cook, or a Peary, reach more heroic proportions in any act, or in all acts, in the finding of the North Pole, than did this young Doctor Wood, in his self-sacrificing battle with the flames, alone, in a close basement room? Is there any real comparison as to true heroism?

The Rev. Richard P. Williams, rector of Trinity parish, Washington, and Archdeacon, has returned to his home and work; and, like his former self, before succumbing to the great strain, began his new pastorate, last Sunday, "with both hands, earnestly," in the best sense.

Last Sunday afternoon witnessed the gathering of one of the largest assemblies of the summer at the Peace Cross, Cathedral Close, for the open-air service; and Chaplain Brown, of the U. S. Army, preached an earnest evangelical sermon to many who are not much in the habit of Church-going. These widely-influential services will close with the fall months. W.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Clergy Returning to Work—Portable Chapel to be Erected—The Rev. O. P. Steckel's Birthday Remembered. Communion Set Presented to St. Mary's Chapel, Reading.**

Bishop Talbot left the Diocese on August 10, for a well-earned vacation at Sugar Hill, New Hampshire, and expects to return about October 1. He has issued a letter to the Diocese, published in the Diocesan Record, asking the Diocese to do all in its power to meet its apportionment for General Missions before September 28.

Archdeacon Thompson spent a part of his vacation at Lewes, Del., where he had charge of St. Peter's church, in the absence of its rector, Archdeacon Turner. The archdeacon is now in charge of St. Mark's church, Mauch Chunk, while the Rev. F. H. Bissell, curate, is taking his vacation at Watkins, N. Y.

The Rev. Mr. Putnam, rector of St. Mark's church, Mauch Chunk, is now at Vineyard Haven, Martha's Vineyard, Mass. His health is improving and he hopes to return October 1, and to resume the charge of the parish.

The Rev. A. A. Bresee, vicar of All Saints' chapel, Lehighton, visited with his family in Western New York, during his vacation in August.

The Rev. Dr. Sterling and Mrs. Sterling, of the Church of the Nativity, South Bethlehem, spent their vacation at Eaglesmere, in the Diocese of Harrisburg.

The Church of the Nativity, recently elected four additional vestrymen, pursuant to an amendment of the charter granted at the last Diocesan Convention. This parish held its annual picnic on Wednesday, July 7, at Island Park, and it was a notable success.

The annual picnic of St. Mark's parish and mission, Mauch Chunk, was held on Saturday, September 11, at Glen Onoko. There were about seven hundred people present, who greatly enjoyed the day.

The Rev. M. A. Tolman, President of the Standing Committee, after a stay of several weeks at Saratoga, New York, spent some time touring in New England, with headquarters at Boston. Mr. Tolman is now in charge of Trinity church, Asbury Park, during the absence of the rector on his vacation.

The Rev. B. S. Sanderson, rector of Trinity church, Bethlehem, spent his vacation at East Hampton, Long Island.

The Rev. S. W. Derby, formerly missionary at White Haven and Sandy Valley, has been transferred to Minersville and Fosterville, and began his work on September 1.

The corner stone of the new parish house for the Church of the Holy Apostles, at St. Clair, was laid by the Bishop on July 23, assisted by the Missionary-in-charge, the Rev. T. T. Butler, and Rev. Messrs. Tucker, of Slatington, and W. Fred Allen, of Tamaqua. Mr. Butler has been very successful in building up a large men's Bible class, and more room is urgently needed both for it and the Sunday School, which is to be provided in the new building.

The many friends of the Rev. and Mrs. H. W. Diller, of Trinity church, Pottsville, will be pained to learn that their infant son, John, died the last of July. The funeral services were held on Monday, August 2, and were attended by the Bishop and several of the clergy of the Diocese.

A son, named Edward Darlington, Jr., was born to the rector of Trinity church, West Pittson, the Rev. E. D. Johnson and his wife, on August 19.

The Rev. E. M. Frear, missionary at St. Paul's mission, Nazareth, is soliciting funds for the erection of a portable chapel, to be the property of the Diocese, for use there until the mission is able to build a church.

The Rev. O. P. Steckel, missionary of the Church of the Faith at Mahonoy City, has recently received much encouragement in his work. On St. James' Day, being his own birthday, he had the largest number of communicants present at a celebration in the history of his ministry there. He received many remembrances from his parishioners. He has lately entered upon the ninth year of his ministry there.

The Rev. S. U. Mitman, of the parish of the Nativity, South Bethlehem, spent a part of his vacation at Dingman's Ferry, on the Delaware. He was also present and took part in the Sunday School Institute which was held at Pocono Pines, the last week in August.

A solid silver communion set for administering to the sick has been presented to St. Mary's chapel, Reading, by Miss Augusta L. Long, a daughter of the late Rev. John Long, so favorably known in the Diocese and beyond, in memory of his long and faithful ministry. The set has an interesting history, having been presented to Mr. Long while he was an army chaplain, ministering to the sick in Christian Street Hospital, Philadelphia, in 1863.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

**Arrangements for the Consecration of the Rev. Dr. John Gardner Murray. Portrait of Bishop Paret.**

The committee in charge of the consecration of Bishop-Coadjutor-elect, John Gardner Murray, has been busy during the past two weeks in sending out the invitations and in arranging the many details necessary to the event. The church of St. Michael and All Angels' will hold about one thousand persons, and it is estimated that after the clergy, lay delegates and invited guests have been allowed for, the various congregations of the Diocese will be entitled to tickets of admission at the rate of one for each thirty communicants. The date of the consecration is September 29.

Mr. Thomas Corner recently completed a portrait of Bishop Paret. The portrait represents the Bishop in his episcopal robes, seated, one hand holding a Prayer Book. The artist has been most happy in securing a characteristic expression, and the treatment and tone of the portrait is a matter of delight to all who have seen it. The commission for the portrait came through a number of friends of the Bishop, who desired the picture as a memorial of his twenty-fifth anniversary as Bishop of Maryland, which will occur January 8.

It is intended that the portrait shall be hung in the Maryland Diocesan Library, where are the well-known Huntington portrait of Bishop Whittingham, a portrait of Bishop Stone by an unknown hand, and rare engravings and photographs of Bishops Claggett, Kemp and Pinkney.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Ten-Minute Sunday Evening Sermons. Growth of the Church of the Covenant—Rev. H. H. P. Roche to go to Southern Florida—Reaching the Foreign Population.**

The problem of how to draw people to Church on the Sunday evenings of summer and interest them is one that has confronted many of the clergy of our large cities. During July and August of 1908, the Rev. H. Page Dyer, curate of the Church of the Ascension, endeavored to solve it by preaching ten-minute sermons on the black-letter saints' days in the calendar. The congregations gradually increased until goodly numbers were present. Still greater success has attended his efforts this year, there being occasions when the church was crowded. After each service a meeting was held in the parish house, where questions were placed in a box and answered by Mr. Dyer, though on one occasion there was more handed in than could be answered. The services began at 7:45 and ended at 9. The sermons, which lasted sometimes forty minutes, were on such subjects as Christian Science, The Salvation Army, Mormonism, Spiritualism, Romanism, Protestantism and the Emmanuel Movement. At the after meeting, both men and women discussed with Mr. Dyer the various phases which the subjects presented.

In the twenty-five years that the Rev. J. J. Joyce Moore has ministered to what is now the large and flourishing parish of the Covenant, he has seen many improvements in the section in which it is located. When he first took charge there was a poorly appointed chapel on 28th street above Girard avenue. He remained here but a short time and then became the rector of St. Alban's church, Roxbury, only to return to his former charge and see in these years its growth to its present size and influence. When the old Church of the Covenant on Filbert street was obliged to close on account of the Pennsylvania Elevated running on the other side of the street, this congregation combined with the former mission and erected the large stone church and parish house, valued at $60,000. The congregation and Sunday School have grown until it has 894 communicants enrolled, and connected with the Sunday School there are 674 persons. On Sunday morning, September 5, Mr. Moore commemorated the twenty-fifth anniversary of his connection with the parish and preached an historical sermon.

The Rev. H. H. P. Roche was obliged to spend last winter in the South, for the benefit of his health, and as he would be obliged to do the same this coming winter, and not being willing to be absent from his parish so long, he has resigned the rectorship of the Church of the Transfiguration, Philadelphia, and accepted duty in the District of Southern Florida, and will have charge of the churches at Deland, Enterprise and Ocean City. His resignation will take effect on November 1. Mr. Roche was born in Canada and is the son of the Rev. Robert P. Roche, D. D., who was for some years rector of St. Paul's church, Philadelphia. He graduated from the General Seminary and was ordained by Bishop Scarborough in 1889. Before coming to Philadelphia, he was the rector of the churches at Metuchen and Long Branch, New Jersey.

As a feature of their work the Lemon Hill Committee, which holds services every Sunday at that portion of Fairmount Park, they set aside the days beginning with Sunday, September 5, and ending Sunday, September 12, as a conference week when the various phases of their work were discussed. Wednesday was All Nations' Day, when the problem of how to reach the vast numbers who are crowding into the city was considered. Among the speakers was the Rev. T. William Davidson, Secretary of the Board of Missions of the Diocese of Pennsylvania, who made an address on Reaching the Foreign Population through the printed page. He showed the importance of presenting positive truth in the simplest form and having those who labor among them such as speak their language and know the race characteristics, as well as what can be done by distributing portions of the New Testament in the various tongues.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**A Strategic Location for Church Work. Clerical Stipends Increased—The General Theological Seminary. Speakers for Brotherhood of St. Andrew—Sunday Afternoon and Week Night Meetings—Yacht Club Service.**

For the First Week in Advent, 1909, the Week of Prayer, the Seabury Society of New York proposes Sunday afternoon and week night meetings, with prayers and addresses; also noonday addresses on week days. The topics prayed for and considered to include Young Men and Holy Orders, General Missions, Missions in New York, the Education of the Young, Missions and Laymen, Christ and Men, etc. The meeting on the first Sunday afternoon, November 28, will be in St. Thomas' church, and it is probable that on the second Sunday afternoon, December 5, will be in the crypt of the Cathedral of St. John the Divine. The noon-day addresses will be in St. Paul's chapel, Trinity parish, Broadway and Fulton street. Among the speakers will be the Rev. Dr. Ernest M. Stires, the Rev. Geo. Alexander Strong, the Japanese Consul General in New York, and it is hoped to secure Dean Hodges and others. Some of the week night meetings will be in Christ church, St. Luke's church, Matteawan, Church of the Holy Communion, and probably the Bronx Church House. There will be issued for distribution generally and also at the meetings, handsome folders, giving in brief form exact data concerning the subject prayed for and spoken about, so that all may know in advance what are facts in each case, without time being consumed in presenting them. The plan, that is, of the Pan-Anglican Congress adapted to local needs.

The Rev. Dr. Charles L. Slattery, elected to the chair made vacant by the elevation of Prof. Kinsman to the Episcopate, declined the election. There have been no changes in Seminary buildings or plans. The examinations began on September 15.

Last year the Brotherhood of St. Andrew adopted the plan of topics for the monthly meetings throughout the year, announcing all of them, with speakers, at the opening of the year. So successful was it that the plan is followed again this year. The topic, just announced, for this year is "Life Problems," and among the speakers are to be the Rev. Dr. H. P. Nichols, the Rev. Dr. E. M. Stires, the Rev. G. A. Strong, the Rev. Dr. W. T. Manning, the Rev. Karl Reiland. Each night, preceding the regular topic, there is discussion of some topic specially relating to the passing work of the organization.

The vicinity of Forty-second street at Fifth avenue, Manhattan, was at one time looked upon as a place from which churches might well migrate. A few actually left the region and others considered doing so. The coming of the new public library, the finest in the world, occupying the site of the old reservoir, and fronting on Fifth avenue from Fortieth to Forty-second street, changed conditions radically. Instantly was it realized that here is to be one of the greatest strategic locations of the New World. St. Bartholomew's church was influenced not a little by these considerations, and concluded to remain at Madison avenue and Forty-fourth street. A new rectory, recently purchased in Thirty-eighth street, as part of this plan, and in order to alter the old rectory adjoining the church into a parish house, was formally turned over last week by the decorators to the parish authorities. It is a four-story brown stone house, one door from the corner of Madison avenue, and has a basement entrance that is slightly below the level of the sidewalk. The new rectory and the improvements in the old one involved an outlay of fully $125,000.

Clergy of New York Diocese who receive less than $1,200 a year and a rectory, or $1,500 without rectory, if married, or $1,200 if single, and who are in charge of a parish or a mission, have had their stipends augmented to these sums through the action of the last Diocesan Convention. That body ordered annual collections in all parishes on the first Sunday in January of each year. Not all complied, but the required sum, about $10,000 has been raised, and all of the clergy entitled to the augmentation of salary have received their money. St. Bartholomew's, whose rector led in the movement, gave $2,500 of the sum needed. None of the money went to city clergy, but all to Staten Island and rural sections of the Diocese, including the missionaries over Italian work.

The General Seminary expects an incoming class of between 50 and 60 men, a larger number by fifteen to twenty than have entered for some years. All members of upper and middle classes are expected to return.

A new departure has been made by the "Shelter Island Yacht Club." At its meeting last fall, the Club decided to have an annual service for its members, and all visiting yachtmen, to be conducted by their chaplain. Last Sunday the service was held—the first ever officially conducted by any yacht club in the United States. The sermon was preached by Rev. J. A. Aspinwall, rector emeritus of St. Thomas' church, Washington, D. C., the Chaplain of the Club. The chapel was packed and the yachtmen, forty in number, marched to the service in full dress, and listened to the powerful and eloquent sermon preached by their chaplain from the text, "He bringeth them to the haven where they would be." All were much interested and deeply impressed by the service, and are looking forward with great pleasure to the sermon next year. Why cannot other clubs follow the example of the Shelter Island Yacht Club in this new departure?

## VIRGINIA.

**Rt. Rev. R. A. Gibson, D. D., Bishop**

### Consecration of the Rev. Dr. Lloyd.

Arrangements are about completed for the services in connection with the consecration of the Rev. Dr. Arthur Selden Lloyd, D. D., as Bishop-Coadjutor of Virginia, which will take place as stated, in Christ church, Alexandria, on Wednesday, October 20. Admission to the church will be by cards, which will be distributed by a committee of Christ church.

The services will begin with a celebration of the Holy Communion, at 7 A. M., followed by Morning Prayer at 9 A. M. The consecration services will begin at 11 A. M. The sermon will be preached by the Rt. Rev. William C. Doane, Bishop of Albany.

The consecrating Bishops will be the Rt. Rev. Daniel S. Tuttle, Presiding Bishop; the Rt. Rev. Robert A. Gibson, Bishop of Virginia, and the Rt. Rev. A. M. Randolph, Bishop of Southern Virginia.

The presenters will be the Rt. Rev. George W. Peterkin, D. D., Bishop of West Virginia, and the Rt. Rev. Beverley D. Tucker, Bishop Coadjutor of Southern Virginia.

The Rt. Rev. W. L. Gravatt, Bishop Coadjutor of West Virginia, will read the testimonial from the House of Bishops.

The attending presbyters will be the Rev. John J. Lloyd, D. D., and the Rev. Wm. Meade Clark.

Col. Arthur Herbert, of Alexandria, will read the testimonial from the Diocese of Virginia.

The Rev. William J. Morton, rector of Christ church, Alexandria, is in charge of the arrangements incident to the consecration.

### Christ Church, Schuyler.

In the summer of 1908 an account of the work at Christ church, Schuyler, Nelson county, Virginia, appeared in the Southern Churchman. Perhaps some further news of this important point may be of interest.

Mr. Batcheller, who had charge of the work for three years, was called to his home Diocese of Missouri in July; but his able and efficient co-worker, Miss Foster, kept the Sunday School up to its former excellent condition. The church was served by various ministers until October, when Rev. John Hansbrough, of Orange, began to hold service regularly twice a month. These services were his free gift, only his traveling expenses being defrayed by the church. For nine months he continued to give his strength and time; thus enabling us to keep the church open, when otherwise it would, most probably, have had to be closed.

In November, Bishop Tucker visited the church, baptizing one and confirming three.

Early in 1909 the Church suffered a great loss in the breaking up of Captain Foster's family at Schuyler. We greatly feared that the loss of our leader and director would mean final collapse of the work. But she had laid too firm and secure a foundation in the Sunday School for it to fail. The children seemed to feel that with them rested the responsibility of carrying on the work she had begun, and continued to come regularly every Sunday, though at times it meant a long uncomfortable walk through rain, mud or snow. From April to July we continued with three teachers, and an average attendance of 81—Mr. Hansbrough still giving us the two services a month.

On July 1, Mr. Young, a prospective Seminary student, came with his wife to take charge through the summer. They have done a great deal of good here, visiting the homes, ministering to those who were sick or in trouble, always ready to go to any who need or wanted them. They quickly won the respect, confidence and affection of the people. Mr. Young preached twice a month at Albirene, just over the border in the Diocese of Virginia; but the rest of his time was given to Schuyler.

On August 12, Archdeacon Neve began a series of services, which culminated in the Baptismal service Sunday afternoon. Owing to bad weather, only 27 candidates were at the church. The remainder were mostly infants and very small children. Mr. Neve, in company with Mr. and Mrs. Young, visited, and by having the services at central points, baptized 23 more before the evening service, at which time two more received the rite, making 52 in one day. Three others were baptized at other times during his stay, bringing the total number up to 55.

On August 29, Bishop Randolph visited us. He baptized one, and confirmed a class of 21, prepared by Mr. Young. Unfortunately, just at this important time, when the new members, mostly young people, needed encouragement and help, Mr. Young was obliged to leave to take up his duties elsewhere, and we are left without a leader.

The people are ready and eager for the Church, and will do all in their power to further any work begun among them. There is no resident pastor of any denomination. We have a large church, lighted by electricity. The sewing society recently presented to the church a beautiful chancel rail, prayer desk and stall; a communion table and lectern having been formerly procured. We have also an excellent organ; but no pews. We hope some day to fill that want. There are 54 communicants, eight of whom were acquired by transfer. The Sunday School numbers about 120; the attendance ranging from 80 to 100, besides the



**CHRIST CHURCH, ALEXANDRIA, VA,**

(Built 1773. Illustration from "Colonial Churches.")

**Where the Rev. A. S. Lloyd, D. D., Will Be Consecrated Bishop-Coadjutor of Virginia.**

Cradle Roll, which numbers 29 members.

It is hoped that arrangements will soon be made for securing a minister, who will be able to give most of his time to Schuyler.

**Archdeacon Colston's Missions.**

A parish mission, to continue five days, was begun in the churches at Mathews county, of which the Rev. Giles B. Cooke is rector, on September 10, the missioner being Archdeacon Colston.

The Archdeacon will also conduct a mission of five days at St. David's, Aylett's, in King William county, beginning September 17.

From September 23 to 26, he will be in King and Queen county, preparing candidates for confirmation, preaching in Emmanuel church on the latter date.

He will spend a week in St. Luke's parish, Essex, also preparing candidates for confirmation.

Both of these points have been without a rector for some time. The Bishop will visit them on October 3; St. Luke's in the morning and Emmanuel in the afternoon, the Archdeacon presenting the classes.

**Church Work in Albemarle.**

The work in lower Albemarle has been divided, Grace church, near Cismont, forming one charge and St. John's and Green Spring another. Both of them are promising fields, and until a few months ago were in charge of the Rev. Edward Valentine Jones, who resigned to accept a call to Christ church, Middlesex county, and St. John's, West Point.

The Rev. William E. Evans, D. D. rector of the Church of the Advent, Birmingham, Ala., who has had charge of the services in St. Paul's church, Richmond, during the absence in Europe of the rector, the Rev. Robert W. Forsyth, has returned to Alabama.

The Rt. Rev. Robert A. Gibson, D. D., Bishop of Virginia, will come to Richmond to ordain to the diaconate Dr. Edmund Lee Woodward, in St. James' church, on Sunday, September 19. The Bishop and his family expect to return to Richmond from their summer home at Orkney Springs, Va., about October 1.

The many friends of the Rev. George C. Abbitt, a former rector of St. Mark's church, Richmond, were shocked and grieved to learn of the tragic death of his oldest son, George Abbitt, Jr., who was accidentally killed while handling an army rifle in his father's rectory in Hopkinsville, Kentucky. Young Mr. Abbitt was a student of the University of the South, and was one of the brightest and most promising young men in Hopkinsville.

The Rev. John Moncure, D. D., the faithful and efficient city missionary of Richmond, is spending a few weeks at his summer home in Stafford county, Va.

A message has been received in Richmond announcing the safe arrival in Nome, Alaska, of the Rev. and Mrs. Guy Douglas Christian. Mr. Christian's work, for the present, will be among the miners congregated at that point. He found a comfortable rectory ready for his occupancy.

The semi-annual communion service of the Richmond Clericus will be held in St. James' church, on Monday, September 19, at 10:30 A. M.

The Rev. John Ridout, formerly connected with St. Andrew's church, Richmond, is doing effective work at St. Mark's church, San Marcos, Diocese of West Texas, where he succeeded the Rev. Wallace Carnahan.

The Rev. William M. Clark, rector of St. James' church, Richmond, and Mrs. Clark, arrived at their home, 110 North Fifth street, from Europe, on Tuesday, September 15. Both are in excellent health and fully enjoyed their outing. Mr. Clark will resume his services at St. James', on Sunday next, September 19.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

**Rev. Dr. Milton's Work in Roanoke. Rev. Mr. Boogher and His Work.**

Recently a clergyman visiting Roanoke had an opportunity of observing what was being done in that city and adjacent points. The Rev. William H. Milton, D. D., rector of St. John's church, who will soon go to St. James' church, Wilmington, N. C., has done splendid work, and his influence is felt by all the people of the city who are interested in religious or civic betterment. He will be a loss to the church in Roanoke, to which he has ministered for ten or more years, and the city, generally, will miss him and his interest in its moral problems.

The Rev. Archer Boogher is doing excellent work at Christ church, Roanoke. Recently the interior of the church has been decorated most tastefully and a vested choir has been installed. This church has developed wonderfully under Mr. Boogher's leadership. The Sunday School is a large and vigorous one, and they are taxed for adequate room.

In addition to his duties at Christ church, Mr. Boogher goes every Sunday to St. Mark's, Montvale. This church, a year ago, was in a dilapidated condition, but to-day one would not recognize it as the same church. It has been entirely repaired and beautified and is now one of the most attractive small churches in the Diocese. The services are well attended and several persons are awaiting confirmation. The friends of this church throughout the Diocese who contributed to its restoration by liberal contributions, would be gratified if they could see how wisely and judiciously their contributions have been spent and the excellent results which have been accomplished.

**To the Junior Auxiliary of Southern Virginia.**

The annual Christmas box for the Indians will be packed the last week in October, and all contributions for the same and money for freightage to its destination, will please be sent not later than October 23, to

Miss Hallie R. Williams,
Assistant Secretary.
1508 Grace street, Lynchburg, Va.

The congregation of St. Stephen's church, Port Norfolk, worshipped for the first time, last Sunday afternoon, in their new church. The Rev. W. A. Brown, rector of St. John's church, Portsmouth, preached and administered the Holy Communion.

The Rev. B. D. Tucker, Jr., of Boydton, Va., preached at St. Paul's, Norfolk, last Sunday morning and evening. The Rev. R. H. Edwards, of Meadeville, Pa., was the preacher at Christ church, Norfolk, last Sunday morning.

Benj. F. Finney, the Southern representative of the Brotherhood of St. Andrew, was heard with much interest at Emmanuel church, Staunton, on Sunday morning. In the absence of the rector, the Rev. R. C. Jett, Mr. Finney also read the service, and all who heard him were much impressed with his earnestness and his intelligent and tactful way of telling the men of the congregation of the responsibility which rests on them. Mr. Finney went from here to Lexington.

Rev. R. C. Jett, of Emmanuel church, Staunton, who had spent some time traveling abroad, will be at home for his services next Sunday.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Service for the Hudson-Fulton Anniversaries—Diocesan Statistics—The Bishop's Appointments—Bequest to St. Barnabas' Hospital, Newark.**

The Bishop has appointed a service similar to that of the Bishop of New York for September 26, marking the Hudson-Fulton anniversaries.

The Diocesan statistics show a gain in nearly all particulars. Communicants, 32,562—a gain of 1,333 in the year; baptisms, 2,196; confirmations, 2,035; marriages, 892; burials, 1,260; Sunday School Teachers, 1,833; scholars, 17,075; candidates for ministry, 22; postulants, 8; clergy, 144; parishes and missions, 127; offerings, $570,000.

The Bishop's appointments begin September 19, and are unbroken on Sundays until the new year.

A bequest of $500 to St. Barnabas' Hospital, Newark, is reported.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

**Reunion of the Blue and the Gray—Successful Mission at Whitney's Point. Labor Day Service at St. Luke's, Utica.**

At Utica, September 8, 9 and 10, there was a unique reunion of the "Blue and the Gray," some fifty Confederate veterans from North Carolina and defenders of Fort Fisher being the guests of the 117th regiment, N. Y. S. V., which stormed the fort. The principal address of welcome was made by the Rev. John R. Harding, D. D., rector of Trinity church, Utica, and a native of North Carolina.

The first mission conducted by the Society of Mission Priests of the Diocese was held last week in Grace church, Whitney's Point. Rev. Messrs. W. W. Way, the Superior, and Rev. W. R. McKim were the conductors. It was very successful. The attendance increased each day and the interest grew as the work progressed. Instructions were given in the form of simple lectures and also by means of the question box. The Bishop has selected two other members of the society to conduct a mission at another rural parish, later in the fall.

Rev. A. L. Byron-Curtiss, of St. Luke's church, Utica, held a special "Labor Day Service" Sunday evening, September 5. The participants in the service illustrated in a most happy way how capitalist and laborer can meet on common ground in the Church. The lessons were read by Hon. Mervin K. Hart, clerk of the parish and a member of one of the wealthiest families in Utica. A union cigar maker and a union butcher were in the choir, being regular members. Rev. L. A. Davison, of Theresa, also assisted in the service. The rector took the choral part of the service, wearing a festal cope. Every union but one in the city sent delegates

to the service. The rector's sermons to working men, of which he has preached several, are attracting attention in the city, and the last one was the subject of a half column editorial in a local paper. As the editor, Hon. George E. Dunham, who is regarded as one of the ablest journalists in Central New York, said Rev. Mr. Byron-Curtiss "hit the nail on the head." The expression Mr. Dunham commented on may be of interest to Churchmen and is herewith given: "Organized labor is or ought to be beyond the apron strings of leadership. Therefore members of Unions in electing their officers, should select men who will not be so much leaders as executives of the will of the rank and file of the membership. For the great body of the working people, as a rule, can be trusted."

## PERSONAL AND NEWS NOTES.

The Diocese of West Texas has overpaid its apportionment of $700.

Bishop Mann laid the corner stone of a new church at Kenmare, N. D., on August 29.

Bishop Edsall of Minnesota spent his vacation at Detroit Lake, Minn., with his family.

Bishop Johnston, of West Texas has returned to his duties after a pleasant visit to Tate Springs, Tenn.

Bishop Bratton of Mississippi reports that his Diocese has completed its apportionment for General Missions.

The Rev. Frederick W. Pratt took charge temporarily of Holy Faith church, Santa Fe., N. M., on September 1.

Bishop Johnston, of West Texas, has returned to his home in San Antonio from a vacation spent in Tennessee and Alabama.

A parish hall has been completed for St. Paul's church, Grand Forks, North Dakota, of which the Rev. J. K. Burleson is rector.

The Rev. Thomas D. Windiate, rector of St. Paul's church, Fayetteville, Arkansas, is recovering from an operation in Rochester, Minn.

The Rev. Clarence D. Weeden, of St. Mark's church, Philadelphia, is in temporary charge of St. Andrew's church, Buffalo, Diocese of Western New York.

The Rev. William M. Pierce, a clergyman of much experience in mission work, has been appointed Archdeacon of Cairo, Diocese of Springfield.

The Rev. Mr. Mayer, of the Unitarian denomination, is to be ordained to the diaconate. Meantime he is serving in St. Stephen's parish, Washington.

The Rev. W. W. Williams, rector of Grace church, Georgetown, has been called to St. Paul's parish, Prince George's county, Md., Diocese of Washington.

The Rev. Dr. Devries, rector of St. Mark's church, Washington, who has been sojourning at Twilight Park, N. Y., where he has been aiding in religious services, inaugurated by Bishop Satterlee, has returned to his charge.

Bishop Harding of Washington has issued a circular to his clergy on the subject of the Diocesan Apportionment. The total amount desired is $2,500. For this purpose several hundred dollars more have been given than at the same date last year. This gain has come from only 47 out of the 133 parishes in the Diocese. The Bishop is anxious to have his Diocese meet its apportionment in full.

The Rev. F. J. Mallett, Director of the Society of Mission Clergy, will conduct a nine days' mission at Trinity church, Washington, Pa., the latter part of October.

The windows in St. Peter's church, Walhalla, North Dakota, were all broken, recently, by a severe hail storm. Some of the stones weighed three-fourths of a pound.

The Bishop Whipple tower of the Cathedral of Our Merciful Saviour, Faribault, Minn., was struck by lightning on August 13. The loss, which is $700, is covered by insurance.

The Rev. James W. Van Ingen, rector of St. Stephen's church, Millburn, N. J., arrived home from a two months tour abroad, on the eve of the tenth anniversary of his rectorate.

The Rev. Philip M. Rhinelander, who was recently elected Vice-Chancellor of the University of the South, Sewanee, Tenn., to succeed the late B. Lawton Wiggins, M. A., LL. D., has declined the office.

St. Paul's church, Sistersville, West Virginia, has recently received a handsome memorial window, "The Good Shepherd," given by Mrs. Ed. Roome, in memory of her parents, Philo and Nancy Stocking.

The Rev. Charles Edgar Haupt has been elected superintendent of Wells Memorial House, Minneapolis, and also rector of St. Matthew's church, St. Anthony Park, St. Paul, and began his duties on September 1.

The Rev. Walter Howard Meyers, of Buckhannon, West Virginia, will take charge of Emmanuel church, San Angelo, West Texas, on October 1. Mr. Meyers is a graduate of the Theological Seminary in Virginia.

A new parish house is in course of erection for Trinity church, New Orleans, of which the Rev. Beverley Warner, D. D., is rector. The new building is the gift of Mr. W. H. Howcott, in memory of his son, W. H. Howcott, Jr.

The Rev. Durlin S. Benedict, LL. D., has resigned the charge of St. John's Mission, in Sawtelle, California, to take effect September 30. His temporary postoffice address thereafter will be General Delivery, Los Angeles, California.

Much sympathy is expressed for the Rev. C. L. and Mrs. Bates, of Lake City, Minnesota, in the death of their eldest son, Wilbur, who had finished his first year at the State University, and would probably have studied for Holy Orders.

The Rev. H. H. Covington, rector of the Church of the Holy Comforter, Sumter, S. C., who became ill while staying in the mountains, has been removed to his home, where he is improving and hopes soon to be able to resume his services.

The Rev. William James Moody, M. A., has resigned Christ church, Monticello, Fla., and sails from New York September 22, for British Guiana, where he will take charge of the Indian Work on the Errequilbo River. Address Bartica, British Guiana.

On Wednesday, September 1, the Rev. Charles Frederick Walker, who for the past two years has been the assistant minister of St. Paul's church, Cleveland, Ohio, entered upon his duties as the rector of the Church of the Good Shepherd, Jewett avenue, Buffalo, Diocese of Western New York. His address is Good Shepherd Rectory, 96 Jewett avenue.

The Missionary Council of the Department of Sewanee will meet in St. John's church, Montgomery, Alabama, the Rev. Edward E. Cobbs, rector, on Tuesday evening, November 9, and will continue its sessions until the evening inclusive of Thursday, November 11.

The fifteenth anniversary of Bishop Whipple's consecration will be commemorated on October 13, at Holy Trinity church, Minneapolis, Minn. Bishop Edsall will be the celebrant at the Holy Communion, and the Bishop of Wyoming will preach the sermon.

Mr. R. P. Raymond, a candidate for Holy Orders, has been rendering valuable services, this summer, at Natchitoches and Ruston, Louisiana. The congregation at the first-named place hope to build a rectory, and a lot has been secured at Ruston for the erection of a church building.

St. Mary's church, Franklin, La., has been thoroughly repaired and renovated. A handsome altar furniture and chancel furniture, made by J. & R. Lamb, of New York, a present from St. Agnes' Guild of the church, and a new organ have been installed. The Rev. Rowland Hale is the rector.

The Rev. G. D. Harris, rector of St. Paul's church, San Antonio, Texas, who has been spending some time in Mexico, dedicated St. Mary's church, Chihuahua, on August 1, leaving out all the official parts. He reports the work there encouraging and stimulating. He expected to return to San Antonio early in this month.

At the recent meeting of the Standing Committee, Messrs. John E. Diggles and John Conley Grimes, candidates for Holy Orders, were recommended to the Bishop of Harrisburg, for ordination to the diaconate and Rev. John Costello, deacon, was recommended for ordination to the priesthood.

The date for the Convocation of Western Colorado has been changed to September 15, and the place of meeting will be St. James's church, Meeker, instead of St. Matthew's, Grand Junction, as formerly announced. The sessions will be preceded by a Quiet Hour, conducted by Bishop Brewster, on Tuesday, Sept. 14, at 8 P. M.

Mr. W. C. T. Warner, for some time Bishop Satterlee's secretary, and a student at the Virginia Theological Seminary, and Mr. W. G. H. Moscoso, of Porto Rico, who has been studying at the General Theological Seminary, New York, will be examined for deacon's orders, in a few days, and if successful, will be ordained by Bishop Harding.

A world missionary conference is to be held in Edinburgh, Scotland, June 14-24, 1910. It will embrace about eleven hundred delegates, of whom upwards of five hundred will be from the United States and Canada. Among the names of the executive committee are those of the Rev. Arthur S. Lloyd, D. D., Mr. Silas McBee, and Mr. William Jay Schieffelin, Ph. D. Reports will be read upon all phases of missionary work.

From the Seminole mission, in Southern Florida, comes news of the baptism of Efawlaharjo, a sub-chief of the Seminole Nation, and of the clan of the Osceolas. He is an old man, and on the death of Tallahassee, last March, succeeded to his authority. This makes the second Indian who has received baptism at the Glade Cross mission. Hotulcahahsie, who was baptized on the 26th of last October, has proved himself faithful and zealous and is a man of influence in the tribe.

# Family Department.

## The Blood Song.

"There is a fountain filled with blood,"
The song rang on the frosty air,
As near the mission's door he stood
In rags, defiled, in deep despair.
He slipped inside, he scoffed, he heard,
He feared, he hoped, he knelt to pray;
Light leaped in eyes by sin long blurred,
The blood washed all his sins away.

"The dying thief rejoiced" they sang,
The organ's thousand voices pealed,
His full heart broke, he felt the pang
Of all his inward guilt unhealed.
His thoughts were high, his speech was clean,
But Christless, life's dim path he trod,
"Though vile as he," he owned the stain,
And yielded all his soul to God.

"Dear dying Lamb," a little child
Sang on her way to Sunday School;
A mother's holy influence mild
Had formed her to her Master's rule.
"Thy precious blood," the sweet voice broke,
The young heart opened like a flower,
As in her soul that old song spoke
Its message of his cleansing power.

"When this poor lisping, stamm'ring tongue,"
The dying Christian woke, and stirred;
Around, their hearts with anguish wrung,
They bent to catch his latest word.
A song rose from the couch of death,
A sweet voiced triumph o'er the grave;
He gathered all his failing breath
And sang that fountain's power to save.

"Then in a nobler, sweeter song,"
Through heaven's high arches soars the praise;
Angelic host and blood bought throng
Unite the Lamb's new song to raise;
And sweet and strong mids't that high strain
Swells one clear note of love and blood,
Diviner now the old refrain,
"And sinners plunged beneath that flood
Lose all their guilty stains."

—Rev. Walter G. Harbin.

## A Higher Value.

We were jogging slowly along the country road in the drowsy light of the late summer day. The fields were fading in the mellow sunshine, the frail meadow blossoms lay wilted upon the parched grass; but the roadside was gorgeous with golden-rod and deep purple iron-weed. I noted here and there among the luxuriant boughs of the grove just beyond us leaves turning yellow and scarlet and drifting slowly to the ground. On a slight eminence in the heart of the grove stood a tall gray brick house whose substantial though simple architecture and whose beautiful though not elaborate surroundings typified the old-fashioned Southern homestead. How dearly familiar to my eyes was the quaint house! Every inanimate object about it seemed almost like a real, live friend smiling welcome to me. I could scarcely realize that the pale, fair-haired young lady seated on the grass just inside the gateway, with her crutches resting on the ground near her, was a stranger to me, particularly as she looked a bit wistfully toward us and smiled and bowed as we passed.

"Drive faster by this place, please, Uncle Richard," said Beth in a strained, distant voice. "I always hurry by it as rapidly as I can."

I turned to my niece, and found that while she spoke to me she was looking in the opposite direction.

"I always turn my head when I pass Maple Grove," she said, looking tearfully toward me when we had got out of sight of the place. "It has been several months now since we had to give up our beautiful old home; and although I have passed there nearly every day during that time, I have never seen the dear place since the day I told it goodby. I can't bear to look at it again and know that strange people live there and that it is no longer my home."

"Perhaps if you would go to see your neighbors who live there now and form a friendship with them, they wouldn't seem like strange people any more, and they would make you feel quite at home again there," I suggested. "I noticed a young lady near your own age as we passed."

"O, no, I couldn't bear to go there ever again. Anyhow, that fortunate girl doesn't need me. She has everything to make her happy, and I have nothing to offer her," was the bitter response.

"All of us have something to offer, I believe—a kind, sympathetic word, or a bright smile"—

"Now, uncle, please don't begin to lecture"—

"Instead I shall tell you a story about your Cousin Caroline. How strangely you remind me of her to-day! When she was near the age that you are now," I began, "financial losses made it necessary for us to give up the beautiful home where not only Caroline but her mother was born. We moved into a cottage on a small farm in the neighborhood, and it seemed that the fact that we must pass the old place every time we went to town made the distress at having to give it over to the possession of strangers all the harder for Caroline to bear. She used always to look in another direction as we drove by the level grove and tall stone gateway. Very often as we passed a carriage, whose passengers bowed pleasantly to us, would emerge from the avenue; but Caroline never saw them or returned their greeting. Sometimes a young lady riding horseback would canter by us, calling out a cheery 'Good morning' as she passed; but Caroline seldom saw her. 'What a kind expression, and what a pleasant voice she has!' I used to observe. 'I'm sure you'd be fond of her if you knew her, Caroline. I have met her when I called on her parents, and she asked me to send you over to see her.'

"'But I shall never go,' was the firm answer, 'for she doesn't need me. She has everything that heart could desire, and I have nothing to offer her; and I couldn't bear to go as a stranger to my old home, which I have always so loved. Why, it would be unbearable to see strange pictures and new furniture in my room, and all the familiar objects about the house replaced by new, strange things.'

"Caroline clung to her resolve, and I am afraid that no amount of persuasion would ever have turned her had it not been for an accident. One bright autumn morning, as we were passing our former home, we heard a faint cry of pain from just beyond the gateway. At once we looked in that direction and beheld the young lady whom we had often seen on horseback lying now helplessly on the ground, as if unable to arise. Almost before I could check the little mare, Caroline, who was ever quick to respond to a cry of distress, was out of the phaeton and at the sufferer's side, resting her head on her arm and wiping blood from the torn hand with her handkerchief.

"'I was trying to open the gate, but it was so heavy that I could push it only with difficulty,' the young lady faintly endeavored to explain. 'My horse was so impatient to get in that he dashed through without waiting for a large enough opening, and so I was dragged off and cut my hand on a sharp stone, and must have turned my ankle, as I can't get up.'

"The speaker turned faint just then, and presently we had lifted her into the phaeton, and were driving up the avenue to the house.

"That day marked the beginning of the happiest friendship I think Caroline ever knew. She visited the young lady every day during her illness, and when our neighbor was well again, she was a very frequent visitor in our little home. Caroline found, after all, that she had much to offer this seemingly more fortunate girl, who had been very lonely in a strange neighborhood.

Being the only child of a mother who was an invalid, and of a father who was totally deaf. She was in need of just the happy companionship and the gentle good humor which Caroline offered her.

"I should be very unhappy, Beth, to think that we are valuable to our fellows only for the material benefits which we afford them. I am glad to know that we possess a higher value to our brothers and sisters—a value not measured by goods or material wealth."

"Uncle, perhaps I may go to see my new neighbor, after all," said Beth thoughtfully. "I wonder if she needs me"—

"You haven't noticed the crutches which lie on the ground beside her, nor how wistfully she looks up at us as we pass, have you, Beth?" I asked.

"Crutches? Why, no. Then she is crippled, and how lonely she must get! I shall stop and see her as we go home, uncle," was the resolute answer.—Medicus Ramson, in Christian Advocate.

## Prevention of Cruelty to Animals.

The movement, now well recognized and acted upon, which resulted in the organizations for the prevention of cruelty to animals, began from a speech delivered by Lord Erskine in the British House of Lords, in 1909, in which that distinguished Lord Chancellor said:

"I am now to propose to the humane consideration of the House of Lords a subject which has long occupied my attention, and which I own to your Lordships is very near my heart. It would be a painful and disgusting detail if I were to endeavor to bring before you the almost innumerable instances of cruelty to animals which are daily occurring in this country, and which unfortunately only gather strength by any endeavor of of humanity in individuals to oppose them, without the aid of the law. I am to ask your Lordships, in the name of that God who gave to man his dominion over the lower world, to acknowledge and recognize that dominion to be a moral trust."

---

We are the weakest of spendthrifts if we let one friend drop off through inattention or let one push away another, or if we hold aloof from one for petty jealously or heedless roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against all the jewels of the earth.—Author Unknown.

### An Evening Prayer.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeams bright,
The hourly thorn and cross.

Thou knowest all—I can lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast
Who knows and pities all!

### From Dawn to Sunset.

From dawn to sunset in our lives there are many pleasant and unpleasant occurrences, and it is only by experience that we can learn how to avoid pitfalls. It is expected of youth to make mistakes, but from old people we look for good behavior.

From dawn to sunset in the years of our existence there are rains and sunshines, and to enjoy each we should be contented with what God sends us. After the storms we appreciate more than ever the fine weather.

The morning of our lives is generally our best days, so free from cares and anxieties. A kiss from the lips of mother cures any little bruises that we may have received. And a kind look from father is about all the encouragement necessary to bring out the best qualities of childhood.

The dawn of day to the young is the time when hearts are susceptible of impressions that will make their mark during the remainder of life, and how careful we ought to be to sow good seed in the hearts of the young. Do your best to hoe out of the hearts of the young all that is contrary to good manners and what is opposed to the teachings of the Bible. Do all you can to make the dawn of life happy to your children. Parent birds and parent animals set us a good example of attention to their young.

The dawn of life is the time to enjoy yourselves and build up good constitutions. Health, next to salvation, is one of the best possessions to have, and the boy and girl who attend to their souls and bodies show their good common sense and are deserving of all praise. Get all the innocent pleasure you can out of your young life before the days come when you will have cares more than enough to worry you. There are six days in the week for fun and work and one day for rest. Remember what I say concerning this matter if you want to have perfect enjoyment. Go to bed early in the evening and get up early in the morning, for the dawn of day is usually the best part of the day. A glorious sunrise is one of the most magnificent sights that human beings can behold.

The fires of youth are just the thing to get up steam, and if properly regulated are a blessing; but if not they are a great detriment. Youth is the time in our history when we do not get so easily tired, and when the young blood courses through our veins and causes our eyes to sparkle and our cheeks to blush. At that time we are apt to make many mistakes, but generally time and experience is the cure. Be careful and not "know it all," for if you do you will be handicapped and will have to wade through the waters of humiliation. While young build on firm foundations and do much serious thinking, for it is so easy to make mistakes.

But youth will soon pass away, for life is divided into four seasons—Childhood, Youth, Manhood and Womanhood, and Old age. It will not seem to be long before the twilight of life will hover over you; and that is the time when you will need courage to face the fact that you are soon to be translated to another world. As the shadows of your earthly existence close about you settle all accounts with your God, your friends and your neighbors; take a look through the telescope of faith to the beyond, and get ready to jump into the heavenly chariot when it comes your way. Weather-beaten and with the machinery of life worn out you will be in the proper condition to take a long rest and be prepared for the Resurrection Morning. If you have done your part to make the world better you should be happy to die and stop your sowing and go to reaping. It is grand after you have done all you can for your family and acquaintances in your last days to have them attentive to your wants and properly caring for you. It was one of the pleasant incidents of my life when my old mother was passing away to be informed by her that I had done all I could to make her old days comfortable.

How to end our days is of more importance to us than how we began them; for while young we have the advantage of parental care and oversight. Better by far have your good times when you are old than when you are young. And it is better to have deposits in the bank of Heaven than in an earthly bank. There is nothing more to be desired than a glorious ending of a useful life.

If you are not blind, keep your eyes open to the last, to look with smiles upon the faces of your friends and neighbors and upon the beauties of nature. Be cheerful while you can and leave a good testimony behind of God's goodness to you. There is nothing like dying testimony to convince others of the reality of the religion of Jesus Christ. It is not very hard work to look hopeful when all things are bright; but the time to show your trust in God is when you are stepping into the cold waters of the River of Death.

It is sweet to live, and we should all desire to be on this earth as long as God permits us; but as we all have to die, why not die victorious? May the last days of my readers be in harmony with the views of the poet when he wrote:

Shudder not to pass the stream:
Venture all thy care on Him—
Him, whose dying love and power
Stilled its tossings, hushed its roar.

See the haven full in view:
Love divine shall bear thee through;
Trust to that propitious gale;
Weigh thine anchor, spread thy sail.

—Geo. R. Scott in Sabbath Reading.

"I consider the Reformation and its irresistible progress in the age which has succeeded it as the grand era in which the Divine Providence began most visibly to fulfill the sacred and encouraging promise of the Gospel. I consider the Roman Catholic faith as a gross superstition, not chargeable to the present generation which contains thousands and tens of thousands of sincere and enlightened persons, but the result of the darkness of former ages."—Lord Erskine.

### It Paid to be Kind.

Snow lay deep on the ground, and during most of the week a slow, half-freezing rain chilled everyone who stepped out-of-doors. Men pulled their overcoats tightly about them, and horses shivered in the pitiless and constant storm. Going to the home of a friend, I saw a small, shaggy dog crouching under the window of a near-by residence, as though to shield itself from the rain and cold. She was a young black spaniel, prettily marked with white breast and feet. I did not suppose the owner of the house, a lady whom I knew well, was aware of the presence of the little creature. "Oh! yes," she said, "the dog has been around here for a week. I didn't feed her, for I didn't want her to stay. I have taken the broom to her to drive her off the porch, but still she stays." Hurt and surprised at such a statement, I said: "She is cold and hungry and so small. I wish you could find a warm nook for her. The storm is dreadful for us, and not less for a homeless dog." Death had not entered her home, as it did later, nor the pinching of poverty, to make her heart tender. If the dog died, she did not hold herself responsible. Her children would gladly have taken it in, but she would not have it. Burdened already with the care of many animals, I took her home. She nestled into my arms and sobbed almost as if human. I could not see any way to keep her after she had recovered from the exposure, and advertised in the newspapers that a home was wanted for a pretty spaniel dog. A few days later a man and his little boy came six miles to see me. They had seen the advertisement, and the boy of six urged his father to come and get the dog. I questioned the man, and found that there had been a struggle to keep his family, but, like many another poor person, he had a heart to help a homeless dog, and a desire to make his little son happy. I learned that he was a mattress maker by trade, that he repaired many at his little shop, and was eager for more work. A well-known Episcopal clergyman had interested himself in the family, and influenced several of his parishioners to send him work. The minister's words and acts went hand in hand. I heard later from the man of the comfort the lost dog gave them, how she watched his coming home at night, her face pressed against the window pane beside that of his little boy, and of his gratitude to me for saving her. The well-to-do woman had no room in her nice home, but in that of the poor man there was enough and to spare. I determined that the good deed of this man should not go unrewarded. I sent him work, interested my friends, and without any asking on his part, he was abundantly rewarded for his kind act. His whole family had been made happier by the grateful dog. The child had a companion; she slept on his bed, and shared his bread and butter. Her affection paid them a hundred fold. How much the well-to-do woman missed in her selfishness! And yet there are many like her. It will take a good deal of preaching from our pulpits, and teaching in our schools, before we are awakened to our duty to the dumb, and live up to our high privilege of following Him Who said, even of the sparrows: "Not one of them is forgotten before God."—Sarah K. Bottom in American Primary Teacher.

### The Aged Minister's Prayer.

"Cast me not off in the time of old age; forsake me not when my strength faileth. . . . . Now also when I am old and grey-headed, O God, forsake me not."—Ps. 71: 9, 18.

Forsake me not when I am old,
The daylight wanes, my work is done,
My feet draw near the streets of gold;
I wait the setting of the sun.

Forsake me not when I am old,
When youthful vigor is no more;
When in the twilight grey and cold,
I sit and wait the summons o'er.

Forsake thee not when thou art old?
Thy Father hears thy trustful prayer,
His arms of love shall thee enfold;
His hand thy table shall prepare.

Forsake thee not when thou art old?
We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake.

### Convert the Heathen at Home.

"Convert the heathen at home" is a sound doctrine. But "First convert the heathen at home" is a fallacy and an evasion. The man who puts the emphasis on the world "First" you know will be the last man to give you anything for the heathen at home or abroad. No man waits until the education of his oldest child is complete before beginning the education of his youngest. All grades of God's children, like all grades of ours, must be educated simultaneously. And yet we hear that we must "first convert the heathen at home." Now, no business man has any right to say say that regarding the religion of Jesus Christ, unless he is ready to stand by it as a principle in his business. To lay down a principle for some one else that we intend to repudiate for ourselves, comes perilously near to being cant. Does any man conduct his business on the principle of "first convert the heathen at home"? Does any merchant in Boston wait until he has sold his commodity in every household in Boston before he attempts to sell it in Worcester or Providence? Does he wait until everybody in New England is buying from him before he ries to sell his goods in the West? Or does he go where he finds the readiest response and the quickest returns? You are selling the best leather that is made. Not all the shoe factories in Massachusetts are buying your leather. Why then do you get out West to sell your leather? Why not "first convert the heathen at home?" Many a stony acre of New England hillside has never been sown down in wheat to the extent of its utmost possibilities. Why then did the New England farmers turn to the great granaries of the West until they had fully "converted the heathen at home?" If the apostles had remained in Jerusalem until all Jerusalem was converted, we would be in heathen darkness now; for all Jerusalem is not converted yet and never will be. And our own civilization is the result of Foreign Missions; for our race was "foreign" to the first missionaries. And the least we should do is, to do for others what has been done for us.

We are told, moreover, that the heathen are not asking for our religion; that they are contented with their own. So they were contented with their own ploughs, if they were let alone. Manchester was not asking for our cloth. They were contented with their own before we pushed ours into their markets. England was satisfied with its own locomotives. Germany was not asking for our pork. London was not asking for our shoes. We are told that the flagstaff from which waves the Mikado's flag over the Mikado's palace was cut from a tree grown in the State of Washington. We are told that the staff from which floats the British flag over Windsor Castle was also cut from a tree grown in the State of Washington. Were they asking for these things? On the contrary, they are so enraged at our invasion of their markets that some of them are threatening reprisals by means of a tariff on our goods. If a business man knows that simply to exhibit his goods in a foreign market is sufficient to demonstrate their superiority over the primitive and wasteful sort in use there, does not the Christian know that same thing to be true of his Christian life and social standards? And there is this additional consideration, that foreigners are not suffering and degraded and wretched for lack of our goods, while they are suffering for want of the Gospel of Jesus Christ. And with that religion, and without our commodities, the lot of womanhood and childhood would be better, and they would be a happy people.—Church Militant.

"It is true of religion at home as it is true of business at home that some people will not be converted. They will not buy your goods. They will not respond to your religion. They can not be compelled in either case. Some men will not go to church. As some in Jerusalem have never been converted to this day, so there are some in Boston who will never be converted this side of doomsday. All you can do with this class in business or in religion is to give them the opportunity and solicit them. If that fails you can do no more in either case. Are we then to be compelled in either case—religion or business—to sit down and say that, because some at home will not, we shall not go abroad?

"Let it be remembered, too, that going abroad with our Missions does not deprive those at home of the opportunity if ever they shall see fit to embrace it. And the Church at home is stronger for going abroad. Everything grows by output. The muscles grow by what they do. The brain grows by producing. It is not the love we get that ennobles us. It is the love we give. It is the giving parish that is strong. It is to the missionary Church, the Church He told to "go," that He said, "I am with you always." Let us not talk of foreign markets for our manufactured products, and yet say to the greatest uplifting force the world has ever known, and which has made us what we are, that it shall stay at home because of those who will not be converted. The doctrine of "foreign markets" is a good one, whether for business or for Missions. It is good for the foreigners as well as for us. The doctrine of "foreign markets," whether for the Gospel or for commodities, is like mercy; it is twice blessed: It blesseth him that gives and him that takes." The principle of the "open door," for which America has stood in the far East, is simply the business world following the example of the Christian Church, and establishing "Foreign Missions" for trade. The Christian Church went first. The business world follows after. The methods are the same.—Hawaiian Church Chronicle.

### "The Communion of Saints."

In the Creed the Catholic Church is offered for the acceptance of our faith as the first fruits of the Holy Ghost—"I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints." If it were only a visible organization with an earthly ministry and a congregation of human beings, no matter how vast, with magnificent buildings and much pomp and circumstance of ritual and worship witnessing palpably to its greatness, we should not expect to find the acknowledgment of it made an article of belief, for the senses would take cognizance of it as an accredited fact. It is because it is infinitely more than the eye can see or the ear receive, because from its divine origin and the indwelling of the Holy Ghost it contains a supernatural element which transcends the grasp of every earthly sense; it is for this that it calls for the exercise of our faith.

If we compare the whole Church to one long army on its march towards heaven, we can partially realize how a veritable union can and does exist between its various parts. Its members all serve under one Captain; are bound to him by the one baptismal vow; all wear the same uniform—the white robe of his righteousness; all carry the same standard—the cross; all pursue the same aim—the conquest of sin; all are animated by the same hope of reward—the crown of life. * * But throughout all the lengthened procession there is a real sense of communion. They that are farthest on are conscious of those who are far behind. They that are behind in the rear are sensible of being drawn forward towards those that are in the van by a mysterious attraction. And so while some are constantly passing within the veil, and passing out of sight; and no voice comes back to tell us either where they are or what they do, the bond is never broken; the unity is still intact. So we believe in "the Holy Catholic Church; the Communion of Saints."—Antiquary, in the Church of Ireland Gazette.

### A Heroic Colporteur.

Colportage is not instinctively suggestive of romance or heroism, yet it is constantly associated with much quiet bravery. A colporter in Lower Egypt was advised by a schoolteacher not to go into a certain part of the village. "Why?" "Because they will beat you." "I am going there immediately." He went and was quickly surrounded by a crowd of Moslems. "What is your object in coming among us, who are of the Faithful?" "I come that you may buy these books, and read, and become Christians." "Are you not afraid to speak such words to us?" "No; even if you should seek to kill me." "Truly your religion is a true religion. God will give you no small reward for being willing to labor, and to be insulted, and even to die for your faith; come and dine with us." "No; I must go round the village." He sold fifty-five books in that village.

Prayer brings the soul nearer to Jesus, and draws Jesus near the soul. He may linger ere the answer be vouchsafed, but it is for some wise reason, and even if it be not in accordance with our anxious desires, yet how comforting to have put our case, with all of its perplexities, into His hands.

# Children's Department.

### Fellow Travelers.

I travelled on the train one day;
  Across the way there sat
A dainty little midget
  With a pretty, fluffy hat.
Her cheeks were plump and rosy,
  And her eyes were very blue,
And as for her behavior,
  It was good enough for two.

"The lady" wanted cookies; then
  She had to have a drink,
She didn't give the passengers
  A minute's time to think.
While little Rosy Cheeks just sat
  And smiled across at us,
"The lady" squirmed, and wriggled round,
  And made a constant fuss.

In fact, you'll be surprised to hear,
  As I was, then, to see
How far superior a child
  Can to her elders be.
"The lady" who was with her
  In whining tones was heard—
But I did not hear Miss Midget
  Speak a single fretful word.

So next time I go travelling,
  As happen soon I may,
I hope that only one of them
  Will be abroad that day!
And if a fairy asks me which,
  I'll tell the little elf,
I much prefer Louise's doll—
  To Miss Louise herself!

—Pauline Frances Camp in September St. Nicholas.

### What the Girl Did for the Boy and for the Old Folks.

The man in the big easy chair looked across the table at his wife.

"I am repeating what Richardson said. He told me this morning that the boy had braced up in quite a wonderful way. He is punctual and energetic and works as if he meant to climb. Richardson says he has stopped drinking."

The woman breathed more quickly.

"Wh-what will you do, Robert?"

"Do?" the man answered. "Nothing. This isn't the first time the boy has tried to brace up. You know how long it lasted."

"But perhaps a word from you would help him, dear."

"No."

"You are his father."

"See here, Emily, this won't do. I'm the boy's father, and I've been a bad father. Where I meant to please him I proved his worst enemy. He spent the money I gave him in wasteful living. But why speak of it? Before these doors are opened to him again he's got to prove that he's fit to enter them."

"You are very hard, Robert."

"Ive been softer than wax. I'm as hard as nails now. But, there, we've had enough of this for to-night. I told Richardson not to report to me until a week from to-day. Then we can tell, perhaps, whether this spasm of reform has any foundation."

"It will be hard to wait, Robert."

The man looked across at the woman. His stern face relaxed.

"Let us hope for the best, my dear," he said softly.

* * * * * * * *

It was a week later, and the woman had patiently waited for the man to unfold his news of the erring son.

"Richardson reported again to-day," he said as he sank back in the easy chair.

"Well, dear?"

"The boy continues to do himself credit. Richardson says he is grasping his duties with a firmer grip. The other day he came to Graham—he's the head of the department—and told him he must have more pay. He said he knew he was worth more, and that he could get a job at any time with the Ajax people. Graham will double his pay next week. He told Richardson the boy was well worth the raise. It seems that Richardson noticed the change in Edgar two months ago, but wouldn't mention it because he was afraid it might not last." He paused. "Sounds good, doesn't it?"

The woman's head was bowed. She looked up slowly.

"I know what's brought about this change," she said half hysterically. "It's a girl."

The man stared at her.

"Thank God for the girl!" he said in his quick and earnest fashion.

"I did so want him to marry Alice Landon," said the woman.

* * * * * * * *

Two night later they were in their accustomed places beside the big library table.

The man suddenly smiled as he looked across at the woman.

"There is a girl," he said.

"Yes," said the woman, "I have seen her."

The man stared at her.

"I hope you did nothing rash," he said, and his voice was almost harsh.

"No," she answered; "I was very careful. What do you know about her?"

"Very little. She is a stenographer in the factory office. She earns a fair salary, and bears an excellent reputation. Edgar has been seen in her company a number of times. That's the extent of my knowledge. You say you've seen her. How did that happen."

"I was in the little antique shop across the way, and he didn't see me—and, oh, Robert, our boy looks ten years older."

She paused with a little catch in her voice.

"Go on," said the man. "Let's hope he has grown ten years wiser."

"He held himself straight, Robert, and I think there is a new look in his eyes."

"Go on, you foolish mother."

"A girl came out of the office, a slender girl, walking alone, and when our boy saw her his face lighted up and something seemed to grip my heart."

The man softly laughed.

"The mother love showing itself through maternal jealousy. Go on, my dear."

"Edgar crossed the street quickly and fell into step beside the girl. They walked slowly, but the girl was looking up into his face now and then. There's no doubt that she loves him, Robert."

"And did your eyes tell you all this?"

"My eyes and my heart, Robert. When Edgar and the girl turned the corner I hurried out and found Michael—he had the car on a little side street—and I followed them."

"In the car?"

"Yes, Robert."

"Rather an obtrusive way to train our prey. But go on."

"They were standing still when we turned the corner, but Edgar did not look around. Michael ran ahead slowly, and as we passed them Edgar left the girl—she gave him her hand as he turned away—and ran and caught a car. The girl looked after him—she is very fond of him, Robert."

"We will admit the fondness, my dear. What next?"

"I told Michael to stop at the curb and I leaned out and called to the girl."

"Was that discreet?"

"Wait, dear. At first she did not hear me. And I called again, and she heard me and came toward the car. She—she has a nice face, Robert."

The man laughed once more.

"Your mother heart is defending the boy's tastes."

"No, Robert, the girl has an attractive face."

"You will admit that it's a little crafty and hard about the mouth?"

"No."

"And that it suggests paint and flaunts its power."

"No, Robert."

"And that it is feebly pretty and altogether cheap?"

"No."

"Then it was much better than you expected?"

"Yes, Robert. She has a nice face—not beautiful, but frank and clear-eyed."

"Well, if the girl can run the gauntlet of your critical mother eyes there must be something very attractive about her. But you haven't told me all the story."

"I called her and told her I was nervous and a little faint—which was quite true, Robert. And I asked her if she wouldn't sit by me for a few moments until the attack passed away, and she took the seat by my side. I asked her where she lived, and she told me, and I directed Michael not to hurry. Then I talked to the girl and found out something about her. She is an orphan, and has been educated, and is qualified to teach singing, but her present work is remunerative and more certain. And she is twenty-three. I tried to interest her."

"By asking her questions?"

"I asked no questions. She told me all this voluntarily. I am quite sure she will tell me more the next time we meet."

"Then you have planned to see her again."

"Yes. I am going to take her with me for a ride in the parks Wednesday evening. I told her I had taken a fancy to her—and it's true, Robert."

"Eh!"

"Yes. I can't quite say that I am ready to take her as a daughter-in-law. Think of the talk it would make!"

The man leaned back in the deep chair and interlocked his fingers.

"Well," he said, "things are not nearly so bad as they might be. Up to the present moment I must frankly admit that the girl seems too good for the boy."

"Robert!"

"It's the unpleasant truth. Of course, he's improving, but don't let your mother heart cherish any belief that this fine young girl—I take her at your own valuation—isn't much better than this wayward boy of ours. But there, we'll postpone any further discussion until after the coming ride."

So it was Wednesday evening when they took up the subject again. The man was waiting in the library for the woman to come home.

He looked up as she came through the doorway. Then he quickly arose and went to her, and took her cloak and led her to a chair.

"Why, Emily," he said. "What's happened?"

For a moment she could not find her voice.

"They are to be married Tuesday evening," she sobbed.

The man whistled.

"The boy seems to be devoloping energy enough with his other awakened qualities. There, there, calm yourself and tell me about it."

I drew her out," she began, "and soon found that she wanted to talk to a woman—it seems she has no intimate girl friends—and she told me just what I wanted, and yet dreaded to hear. She is very fond of Edgar, and she has the fullest confidence in him. He has told her about his wild days, and how he quarreled with his father and mother. She doesn't know who his parents are—Edgar doesn't want to talk about the past—but she feels convinced they were wrong in their treatment of Edgar. She is sure they didn't understand him, that his mother was indulgent and his father unwise. Edgar needed an object in life, he needed to be thrown on his own resources. Now he had his ambition to rise, and he had her." She paused and drew a quick breath. "Think of a mother listening to all this!"

"I can't even give her a wedding present," she smiled.

The man slowly smiled.

"You might send it anonymously," he suggested. "But people who give wedding presents never do that. Tuesday evening, eh? Did you find out the name of the clergyman?"

"Yes. He is Rev. Frank Darnley."

"Frank Darnley? Oh, he is on the Samaritan board. I met him at the meeting the other day. He wanted to interest me in some special work he has undertaken." He looked around suddenly. "Would you like to go to this wedding?"

"Yes."

"You will be an unbidden guest, you know."

"I want to be there, Robert."

"I might buy off the girl."

"You haven't money enough to do that, Robert."

"Fine. Then the wedding goes on. And to-morrow I will send for Frank Darnley. He will be glad to come. I believe I have a little gift for his mission project. When he comes I will make the necessary arrangements." He went over and gently smoothed the woman's hair. "I think this is going to turn out all right," he said.

It was Tuesday evening, and Rev. Frank Darnley sat in his little parlor and waited for the girl and the man who had asked his professional services. It was a neat little parlor, nicely furnished, with folding doors that connected it with the sitting room beyond. These doors were closed, and Rev. Frank Darnley inspected them carefully before he answered the bell.

When he returned from the front door he brought with him the girl and the wayward son. He greeted them cordially, and bade them be seated.

"We are in something of a hurry," said the young man. "We have a brief little trip in view, and time tables make no provision for delayed happy pairs."

He laughed, and the young pastor laughed with him.

The girl unfastened her traveling cloak.

"Would it be possible," she said, "for you to have a woman present during the ceremony? I have a fancy that I would like it better."

The young pastor brightened.

"Why, yes," he answered. "I have two visitors at the present moment, a very worthy couple. I will ask them to be witnesses."

And he slipped from the room. And was back presently.

"They will be glad to aid us," he said a little hurriedly. "They will stand in the doorway here while the ceremony proceeds. If you are quite ready you may arise."

The doors at the back were softly opened, and the ceremony proceeded.

When it was over and Rev. Frank had shaken hands with them, and wished them joy, the girl looked around and suddenly started. A man and woman had entered the room, but it was the woman who startled the girl.

"Why, madam!" she cried, "are you here?" And she advanced with her hands outstretched. The woman was crying, and she could not answer. But she opened her arms and held the girl close.

The bridgegroom had whirled about, and then, catching sight of the man and woman, had drawn back.

"Elinor," he cried, "do you know this lady?"

The girl released herself from the woman's embrace.

"Why, yes," she answered. "She has been kind to me—as a mother might be. There is no person I could so gladly greet on my wedding night."

The young man stared at her.

"Don't you know her name?" he demanded.

"Why, no, Edgar; I don't know the lady's name. I never thought of it."

He was still amazed.

"Do you mean to say that you don't know this is my mother?"

"Your mother!" she cried. "Your mother! Oh, I'm very glad! Don't cry—mother."

The older man took a step forward.

"Eddie," he said, "I hope your resentment doesn't go so far as to prevent your father from kissing his new daughter—God bless and guard her!"

The younger man gave a quick start and put out his hand.

"Father!" he cried.

And the Rev. Frank Darnley smiled approvingly.—Plain Dealer.

### The Story of One Ugly Duckling.

Once upon a time there was a girl called Flora, who was so poor-looking that she had come to be known by the other children as "The Ugly Duckling." "Oh I do wish I was beautiful," she cried one day, "it is so dreadful to be ugly." "You can be beautiful." Flora, who was then standing in a wood near her home, turned round to see who had spoken. She had often run away for shelter from the other children's tongues into that wood. She saw no one as she looked around her.

Again came the voice: "You can be beautiful. I will help you if you wish." Flora got quite nervous. Then looking into a bush near by, she saw a tiny fairy perched there. "Oh, do, do!" cried Flora. "Come with me," said the fairy. "I would do anything not to be ugly," Flora said.

Then hundreds of other fairies surrounded her and carried her off. Suddenly they set her down in a bare, comfortless, dull room. There was only an old woman sitting there in a stiff-backed wooded chair, who looked stern, but spoke kindly. "Good morning. So you are to be my little servant, my dear?" Flora burst into tears. "I won't be your servant," she said, "I will go home. It's a shame to cheat me like this." "You must be my servant, for you cannot find your way home, and as I cannot leave this chair, if you do not work we shall both starve."

Poor Flora! How bitter she felt against the fairy. She had to go to work, however, in spite of her feelings, but as time went on she grew sorry for the old woman. There she was, a prisoner, always in pain and unable to get out of her chair in that dull room. Flora could go outside, but only about fifty yards and then she came to a high wall. But every morning she found food, water, and fuel just outside the door; how it came there she did not know.

As Flora lived there she grew to pity the old woman so much that she forgot all about her own troubles, thinking about the old woman. "I wish I could make her a cushion," she said, and, strange as it may seem, a bag of feathers and a piece of woollen stuff, and all the other needed things for the cushion were waiting for her next morning. The cushion was made. When the old woman saw it, she kissed her, and pulling a mirror out of her pocket said, "Look my child." Flora was astonished. Her crooked eye was now straight.

"I wish I could wheel her out into the sunshine," said Flora. Next morning there were wheels on the chair, and she wheeled the old lady outside. Again, the woman kissed her, and held her up the mirror, and oh, what a pretty new curve Flora saw in her mouth.

"I wish I could take away her pain," said Flora, and she rubbed the poor stiff limbs for hours. The old woman kissed her again, and held up the mirror. Flora saw two beautiful dimples in her cheeks that had never been there before.

"You can go home now, you are beautiful, my child," said the old woman. In an instant the room was full of fairies, and she knew no more until she was set down in the wood again just where she had wished to be beautiful. Then all but one left her. "I have kept my promise you see," said the fairy. See thou lose not that which thou hast gained. Farewell."

"Oh, stop," cried Flora; "the poor old woman, who will take care of her?" "I was that poor old woman." "But she was all crippled with pain." "Yes, I bore that pain that you might grow beautiful." Then she, too, vanished, and Flora awoke.

She had been asleep and dreaming. But surely dreams like that are inspired by God or the angels! Anyhow, she set about living the life pointed out in the dream. She soon found out that every kind deed was as good as a kiss from beauty itself, and her looks became prettier, and her life sweetness itself. That is the beauty of all service rendered with love for others; it makes us nobler, finer, sweeter, prettier in face, in heart, and in life. Try it, young folk.

### The Little Lamb.

"Ba-a-a!" cried the little lamb,
"How spry and gay I am!
The daisies nod,
The breezes blow,
The swallows swift
Dart to and fro."

"Ba-a-a!" cried the little lamb,
"'Tis May—how glad I am!
I'll romp and play in clover,
I'll roam the meadow over;
When the sun is high,
In shadow I will lie."

"Ba-a-a!" cried the little lamb,
"How full of fun I am!
I tumble in the grass,
I watch the children pass,
And often whisk my tail
Agafnst a dinner pail."

"Ba-a-a!" cried the little lamb,
"How full of joy I am!
I skip and frisk all day;
I chase the birds away;
I run and leap and try
If I can reach the sky.
"Ba-a-a!" cried the little lamb,
"How full of joy I am!"

—Margaret W. Leighton in Christian Observer.

### Two Ways of Looking at It.

"The hardest thing I have to do," said Johnnie with a pout,
"Is to look pleasant when there's not a thing to smile about."
"The hardest thing for me to do," said Teddy with a smile,
"Is to be cross and out of sorts, and fretting all the while.
I'd rather smile when things go wrong, than cry, for don't you see,
"A smile is worth a dozen frowns, for you, as well as me.
A smile will quickly drive away ill humor from the face,
And call good nature in a trice to come and fill its place.
And so I never sulk; somehow, I think it is a sin."
"I guess you're right, I'll try your way," said Johnnie, with a grin.

### Great-Grandfather's Bed.

"Well, it looks as if somebody would have to sleep in great-grandfather's bed," said grandfather rubbing his hands together. "Sam's folks are to come yet, and every bed in the house is full."

"Oh, let me!" cried Jay and Henry.

"We'll see," said grandfather. "We'll see!"

"Where is great-grandfather's bed?" cried the little boys.

"Up in the garret," and away the boys rushed.

There was to be a family reunion in the big old farm-house next day, and grandmother had to do a lot of thinking to find places for her guests to sleep. Five of the older lads were to sleep on the sweet new hay in the barn, and all the children would have liked going out with them, but the big boys did not want the little fellows. The little boys were much disappointed, but the next best thing was to sleep in the big clean garret, and they all hoped the beds downstairs would be needed for the grown people.

"Grandfather! there isn't any bed in the garret!" cried Jay and Henry rushing back to the sitting-room. "We looked-everywhere."

But grandfather took them to the garret to show them a queer old half of a sycamore log with ends fitted in, and told them the story of it. "When great-grandfather was a little boy," he said, "there were savage Indians in the woods around here, for his father and mother were Ohio pioneers, and one day the Indians ran after great-grandfather when he was alone in the woods. He was frightened almost to death, but he ran down to the river where they kept the old canoe and managed to escape by drifting down the river. When his parents moved away from the river to this farm, of course they brought the canoe that had saved their little boy's life, and made it into a bed, as furniture was scarce in those days. See! here are the strips nailed along the sides to make it stand up, and when it was half-filled with furs it made the cosiest little bed you ever saw."

The grown folks did have to have all the beds, and grandmother spread two pallets on the garret floor, but Henry and Jay wanted to sleep in great-grandfather's bed. So they were snugly tucked in after an evening spent in telling stories, and the old boat was long enough for both, sleeping feet to feet. Four larger boys also slept in the attic, and very soon all was quiet, as the lads were tired after their busy day.

"Help! Help! The Indians! I'm drowning! The canoe's upset!" Such a screaming came from the garret that the grown people who had not gone to bed rushed upstairs as fast as they could. Henry and Jay were half covered with sheets and blankets, and the canoe on its side.

"I'm killed! The Indians are coming!" cried Jay while Henry sobbed in his mother's arms. The big boys laughed a great deal, but Grandmother made them go back to the hay mow at once.

One of the old supports nailed along the side to keep the log straight had given way and spilled the boys out on the floor, with the canoe on top of them.

"I never want to sleep in great-grandfather's bed again," said Jay as his papa carried him down and tucked him into his own bed. "Never! Never!"

"Neither do I," said Henry. "I thought that big feather duster was an Indian's head."

It was a long time before the little boys could be joked about sleeping in the old log bed, but after a while they had as much fun as any one over it, and when they were older went up to the garret by themselves to sleep in it to show that they were not afraid, but they looked first to see if both supports were secure before going to bed. —Hilda Richmond, in S. S. Times.

### How The Stormy Petrel Flies.

A naturalist visiting Algeria bought from a sailor four captive stormy petrels. They weighed about 1.65 pounds apiece, their wings were five inches wide and had a spread of four feet. The ability of the petrel to breast the most furious storms has been universally admired. Its name is derived from its power of walking on the waves, like the Apostle Peter, and its courage and strength in planting its footsteps on the crests of the most tempestuous sea, have given a text to many writers. The naturalist, wishing to release his captive petrels, threw one of them into the air. It tried to fly, but fell headlong, went crashing against a stone wall and battered out its brains. He took the second petrel to an upper story and launched it from a window, but having no initial velocity it, too, fell like a stone. The third bird he took to the top of an observatory, and pushed it out into space. It flapped its wings desperately, but nevertheless plunged downward and broke its wings against a post.

The naturalist was now convinced that the stormy petrel's feats at sea are made possible because it first gets up momentum by running along the top of the water. Wishing to give the remaining bird a chance to demonstrate his theory, he took it out into a desert-like plain bare of grass, smooth as the surface of a calm sea. "Here," the naturalist reports, "I set my fourth petrel down. It squatted at first and then turned with its beak to the wind and its wings outstretched, and started running, beating its wings, not hampered by any herbage. It ran a hundred yards, carrying its weight less and less on its feet, and finally all on its wings, but all the time skimming the ground. At last with a single bound, catching the wind, the petrel rose sixty feet, careened around and flew past me overhead and glanced at me on its way, as if to say, 'Success in flight is all based upon momentum.'"—"The Mystery of Bird-Flight," in "Everybody's."

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

**Church Organs**

Latest Improved Methods. Highest Grade Only. Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**R. L. Christian & Co.**

816-818 EAST MAIN STREET,

Richmond, Va

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

**John L. Williams & Sons**

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main (P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

**Richmond, Fredericksb'g & Potomac R. R.**

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.**

## Liberty vs. License.

Mr. Editor: It is some years since we were told by a distinguished Churchman, since gone to his rest, that "the fetish of liturgical uniformity is destroyed." In some respects, doubtless, this is, as he said, a matter of thankfulness. It is a question, however, whether the variation from the old standard, or perhaps one might better say the variety of use now permitted under the rubrics, has not done more harm than good. For the variety is not, in some dioceses, by any means, confined to that permitted by the rubrics of the Prayer Book, but is extended to the momentary whim of the officiating clergyman. In fact, the Prayer Book as it is, with all its permissible variety in the rendering of the Offices, seems to be scarcely more binding than is the Presbyterian "Liturgy" or the Methodist "Book of Discipline" upon the ministers of those bodies respectively. It is, in fact, considered an optional use, to be followed only so far as the minister officiating sees fit to follow it. It is as if every "shall" were a "may;" and under the hand of one who has little or no liturgical knowledge, the Prayer Book suffers so much mutilation that old-fashioned Churchmen, like myself, feel themselves wronged—deprived of their right to the familiar words and ways of worship to which they have been long accustomed.

In the course of my summer travels I have found such offences condoned, especially in the Diocese of Massachusetts, where I have noticed the following instances of individualism, which I am told are customary in the places where I noted them:

In the Psalter and Lessons the officiating priest substituted the word Hades for Hell, and that, too, in a congregation not of uninstructed people who might be supposed to be ignorant of the meaning of the word, but of instructed Churchmen and educated people, a large number of whom resent any such impertinent imputation on their knowledge.

Again: A certain priest, in celebrating the Holy Communion, begins by reading one or more of the "Sentences" of Morning Prayer, omits the "longer exhortation," although it has not been said on any Lord's Day in that month—or any other month recently, for he celebrates the Lord's Supper only once a month." On other Sundays, when there is no celebration, he does not comply with the rubric which requires the so-called "Ante-communion Service" to be read. So that in this parish the Decalogue, Epistle and Gospel are never heard except on the first Sunday in the month.

Again, in the same Diocese, I saw a priest cleanse the sacred vessels (after consuming the bread and wine remaining), before pronouncing the Benediction, instead of "after the Blessing," as the rubric directs, and was told that that was his usual custom. If this was an attempt to follow the Roman usage, it was none the less unliturgical, for that usage requires the ablutions to be performed immediately after the communicating of the people.

But the most marked violation of the rubrical requirements occurred in a "summer parish," where there was an apparently unexpected large number of communicants, so that it was necessary for the celebrant to consecrate a second time. In this case (and I was told that it was not a solitary instance), instead of repeating the whole of the first and second paragraphs of the "Canon" or Prayer of Consecration, the celebrant repeated only the latter part of the first paragraph, thereby depriving more than one communicant of the Sacrament; for who, in the absence of any such definition by the Church, could be sure that there was any consecration. And it was on any ground an unwarranted offense to the large class of conservative Churchmen who feel that they have a right to have the services rendered in accordance with the requirements of the rubrics.

Such usages, Mr. Editor, in my humble judgment, are as unwise as they are unwarranted, for they afford precedent when tolerated by the authorities, for other variations and liberties by men who are not only ignorant and careless but heretical. If the Rev. Mr. Brown may say Hades instead of Hell in the Psalter and Lessons, the Rev. Mr. Smith may make the same change in the Creed, and the Rev. Mr. Jones may change other words in the Creed or leave out such as he sees fit. Will not the Bishops, when such license is made known to them, warn the clergy, especially the young clergy and those who have recently come to them from dissenting bodies—"other churches"—that whatever their manner of rendering the Offices of the Church may be, they must use the words without variation, omission or addition, and obey the rubrics. A large amount of liberty is allowed, but individual license should be absolutely prohibited.

Waycross, Ga. S J. FRENCH.

## A Correction.

Mr. Editor: I want to correct an inaccurate statement by your correspondent, in the Southern Churchman of September 11. With reference to the Conference of Church Workers among Colored People, it was said: "This is the second session of the Conference held in the South." On the contrary, out of 25 annual meetings, fifteen have been hold in the South—two in Richmond, four in Baltimore, four in Washington, and one each in Charleston, S. C., Raleigh, N. C., Louisville, Ky., Norfolk and Lawrenceville, Va. Nearly every invitation coming from the South has been accepted. The matter of accommodating the delegates and of getting reduced rates are practical considerations which largely determine the place of meeting.

GEORGE F. BRAGG, JR., Secretary.

## Canned Wisdom.

"You're going off, I see?" said the wearer of a pair of blue glasses to the young minister whom he met at the railway station. "The Devil doesn't take any vacations."

"Doesn't he?" inquired the Reverend John cheerfully. "Well, that is no reason that I shouldn't; I'm not trying to follow his example."

There was a laugh from the little group on the platform as the train pulled out, and even the owner of the blue glasses smiled faintly at the ready reply. But it was not a jest; it was a simple statement of truth that ought to have been enlightening. Granting to the thread-bare old remark concerning the author of evil of all the force of verity that may pertain to it, it still has no bearing whatever upon the duty of tired workers who seek new vigor through change and rest. There are many old saws and maxims—somebody calls them "canned wisdom"—which have been coined so long that any flavor of usefulness they once possessed has departed. Conditions change with the changing years. Needs grow with the growing world, and the mere luxuries and extravagances of yesterday have become the sensible and economical demands of today. We must live in our own age, and do its work as best we may with the methods that fit it and the tools it offers—which are not those used by our grandfathers. "Did you find the meeting helpful?" one asked of a mother who had come from a gathering where the training of children was to have been discussed. "No," she answered, wearily; "they nearly all descanted upon the superiority of old times and old ways—the times and ways that are out of our reach. They scarcely touched the problems of today."

Truth remains, duty and righteousness forever endure, but their manifestations change. God's law unfolds in constantly new adaptations to new circumstances, but man's inelastic rules grow outworn and worthless.—Forward.

A certain holy man made it a rule never to open a letter without a moment's prayer that in the reading and the answering he might be kept and guided.


**CITY SHOPPING FOR LADIES.**

Readers of the Southern Churchman who reside in the country or smaller cities, and who wish to avail themselves of city prices, styles and fabrics, should write to Mrs. Chas. Ellison, 607 Atherton Building, Louisville, Ky., the well known shopping agent, for samples and estimates for street suits, wedding trousseaus, reception or evening gowns, and in fact everything that a woman wears. Mrs. Ellison's experience and knowledge of styles, fabrics, etc., makes her service very acceptable to her many patrons. Her prices are a little lower than what you would have to pay if you purchased for yourself.

**Business Opportunity.**

Money in small amounts loaned those saving $1 regularly, and $112 to $2,800 for you. Our guaranteed 6 per cent. dividends attract everybody. Twenty-eight Semi-Annual Dividends paid. Established 1856.

Agents wanted.

COMMERCIAL GUARANTEE CO.,
23 N. 9th St., Richmond, Va.

**Persons sending their children to College or Boarding School should not fail to see that they have a nice Bible, Prayer Book and Hymnal.**

**We are headquarters for the same in all styles, at all prices.**

**CHURCH BOOK STORE,**
**With Lycett Stationers, 317 N. Charles St., Baltimore, Md.**

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### DIED.

BROWSE.—ROBERT HENRY, aged 71, died at his home at Grape Island, West Va., on Aug. 31, 1909. He was for many years Senior Warden in Grace church, Saint Mary's, West Virginia.

"He giveth His beloved sleep."

### OBITUARY.

#### Mrs. Eliza Selden Hunter.

Mrs. ELIZA SELDEN HUNTER, wife of Major Robert W. Hunter, Secretary of Virginia Military Records, died in Charles Town, West Virginia, on the morning of Sautrday, August the 28th, 1909, and was laid to rest by the side of her father and mother, in the quiet churchyard of Zion church.

Mrs. Hunter was the daughter of Lt. Col. John Augustine Washington, C. S. A., of Mount Vernon, and of Eleanor Love Selden, She was descended from the Lees, the Ludwells, the Alexanders, the Blands, the Careys, the Loves, the Armisteads and the Fontaines and other families intimately associated with the history of Virginia. To those who knew her well, she seemed to typify in her character all that is best and purest in the traditions of the ancient Commonwealth.

Her early childhood was spent among the sacred associations of Mount Vernon, then her father's home, where she received impressions which influenced her whole life, and learned to follow the principle that underlies the saying, Noblesse oblige, which taught her to heed the behests of duty at whatever cost, and to falter at no sacrifice in the pursuit of right.

Whilst she was yet a child, sorrow came to test the strength of her character. Mrs. Washington died in 1860, leaving to her children the legacy of a sweet and noble nature and the memory of a loving devotion, which enriched their lives. When the call of Virginia came to her sons to rally to her defence. Mr. Washington left his motherless children in their new home of "Waveland," in Fauquier, and entered the army as aide-de-camp to General Robert E. Lee. He fell at Rich Mountain, in September, 1861, mourned by his chief, who loved him, and by the children in whose hearts he lived on as the ideal of knightly chivalry and the embodiment of love and tenderness.

During the four years of the war, spent in part in Fauquier and in part in Jefferson, at the home of her uncle, Mr. Richard B. Washington, Mrs. Hunter lived close to the stirring scenes of battle, and bore her part in those sacrifices and noble ministrations, which have given a permanent place in history to the women of the Confederacy. She learned lessons of self-denial and courage, which went to the making of a womanhood as rare as it was beautiful.

On one occasion, when a battle was raging around a house where she was staying, she was compelled by the Federal troops who occupied it, to pass with her girl companions, through the storm of shot and shell into the Confederate lines. She went with uplifted face and undaunted heart as became a soldier's daughter. In all her after life she met its trials, its conflicts, its pains and sorrows with the same unflinching spirit, going straight in the path of duty, with no voice of repining, with no shrinking from needed sacrifice.

Her life from this time may be said to have been a life of loving service for those, and they were many, who leaned upon her for help and sympathy. She spent and was spent with no thought of self, touching the lives of all about her for good and influencing by the very force of her character even those who knew her but slightly.

She was loyal to all her ideals, true to all her loves, love of husband and of kin, love of country as pure as ever burned in a patriot's breast, love of the heroic past of a cause all the more precious because it was lost, love of little children, love of God and of Christ, and of the world of humanity for which He died.

In September, 1895, she was married to Major Robert W. Hunter, formerly Adjutant-General to General John B. Gordon. She brought a hearty sympathy, a clear memory, and a strong intellectual government into loving collaboration with her husband in the work which he has done to perpetuate the history of the past borne by Virginia troops in the great Confederate war.

The last years of Mrs. Hunter on earth were years of ill health, which debarred her from entering largely into social life; but to the circle of her own and her husband's friends, her sweet smile, her kindly nature, her cordial hospitality, her winning manners, her gentle ways, her clear unsullied mind brought a charm and an attraction which will be long missed.

She had been God's child from the very beginning and from the day of her confirmation she labored for the Church she loved and lived the religion she professed. Her faith was strong and undaunted; her trust was firm and unfaltering; her hope was the hope of certainty undimmed and firm in Christ. Like Him whom she followed, she went about doing good. She nursed with skill, as well as devotion, many whom she loved, and many who had only small claims upon her. Her personal ministrations to the poor, her generous response to all appeals whether for the Church or the destitute, these could not be altogether hidden, but their extent is known only to God.

The strength of her character, the purity and the power of her faith were never more clearly shown than during her illness, which was long and trying. Like the Christ she knew nothing of the selfishness of suffering, but merged the thought of her own troubles in kindly thoughts for others. She found in giving to those around her love, and sympathy and cheer the best antidote for pain.

If we ask why God should send to such as her pain, and discomfort, and weakness, the answer comes when we remember how her patience, her spirit of gentle submission to God's will, her freedom from murmuring and complaint taught to those around her the strong lessons of faith and trust in Christ.

*Exitus acta probat*: it was the device of her house. As she had lived so she died, departing to be with Christ which is far better, leal and true, brave and strong of heart, loving and tender to the end, able to say with St. Paul, with gratitude to Christ for the grace that had been sufficient,

"I have fought a good fight,
I have finished my course,
I have kept the faith.

Henceforth there is laid up for me a crown of rightousness which the Lord, the righteous Judge, shall give me."

To the husband whom she loved, to those who were nearest and dearest to her, to many who loved her, she has left the sweet memory of a life so full of chastening graces, so free, through fellowship with Christ, from the taint and soil of sin, so rich in love and strength that its inspirations will abide and meet them, as the angels met Jacob, in the ways of life.

For all that she was and for all that she is we bless the Holy Name of God, into whose light and joy and peace she has entered through the merits and mercies of Jesus Christ our Lord. T.

#### Mrs. Louisa Adams Jones.

Died, August 27, 1909, at the Hot Springs, Va., Mrs. LOUISA ADAMS JONES, widow of the late Dr. George W. Jones, of Richmond, Va., and daughter of Dr. Richard A. Carrington. Her remains were brought home to Richmond and buried in beautiful Hollywood Cemetery. After months of failing health she had grown so feeble that her anxious family took her to the mountains of Virginia. But all in vain. The Master had come and was calling for her, and she passed away calmly and without suffering, home to her Father's house.

Anotherof God's saints is gone from us, who was, before men, as well as unto God, a sweet savor of Christ. With great strength of moral character and mental gifts of a high order, she inscribed on them and on all her natural endowments "Holiness unto the Lord." and laid them at Jesus' feet. Those who were privileged to know her well, could see that in an age of easy religious profession hers was no thin veneer of conventional piety; but the grace of God had laid hold on her soul, and Christ dwelt in her and reigned. The seeds she sowed, and the light that shown more especially in the home life and among the poor and sorrowing, without observation of men, will surely have the praise of God in the great day of the harvest. J. G.

### APPEALS.

## General Clergy Relief Fund.

**Offerings and legacies can be designated as follows: For Current Pension and Relief for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.**

**REV. ALFRED J. P. McCLURE,**
**Treasurer,**
**Church House, 12th and Walnut streets,**
**Philadelphia**

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

**THE BOARD OF MISSIONS,**

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

REV. A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.
E. WALTER ROBERTS, Assistant Treasurer.

THE SPIRIT OF MISSIONS $1 a year.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

### WANTS.

WANTED—POSITION AS NURSERY GOVerness or Companion, by young gentlewoman; cheerful disposition. References exchanged. Address "L. D.," McPhersonville, S. C. 18sep-3t*

WANTED—PARTIES WISHING THE SERvices of a lady teacher, travelled, experienced and thorough higher English, French, German and music, or as housekeeper, or chaperon. Address Contentment, office of Southern Churchman. 18sep-1t*

WANTED—A LADY DESIRES COMPANionship of four girls for her daughter, aged twelve. Fine mountain air, home comforts, experienced training. Terms, moderate. Free education. References exchanged. Mrs. E. M. Nelson, Forest, R. F. D. 2, Bedford county, Va. 18sep-3t.

WANTED—THE COMFORT AND COMpanionship of a refined lady in exchange for board, laundry, and a pleasant home. Address Mrs. A. W. Hewlett, Mitchell's, Va. 18sep-2t.

WANTED—A LADY WHO HAS EXTENDed experience as a companion and convalescent nurse, wishes a position in either capacity. She refers by permission to Dr. R. H. Pitt, Editor the Religious Herald. Any one interested may address Mrs. L. E. G., care of The Religious Herald, Richmond, Va. 18sep.

WANTED—A POSITION BY AN EDUcated, refined Viriginia lady, as companion to an elderly or invalid lady, or to take charge of a widower's home and children. Experienced teacher. References exchanged. Address No. 74, Southern Churchman Office. 18sep-3t

WANTED—EXPERIENCED TEACHER DEsires engagement in a refined family, to instruct in piano music, English, Latin, French, German and literature. Refined surroundings more important than large salary. References exchanged. Address No. 75, care Southern Churchman. 18sep-4t

WANTED—BY A LADY OF EXPERIence, a position as governess. English branches, Latin and music. Address Miss Boyd, R. F. D. No. 3, Berkley, Va. 18sep-3t*

WANTED—CHILDREN RECEIVED INTO a country home in the Valley. Best care and training. Terms moderate. Miss Lucy S. Lewis, Lynnwood, Va. 18sep-3t

WANTED—A FEW BOYS, UNDER 12, TO educate with my son, by one experienced with children. Careful attention and good home influence. References given and required. Address Mrs. Jane Page Lewis, Cismont, Albemarle Co., Va. 1t.

WANTED—GOVERNESS FOR YOUNG childre. Music required. State age. Address "Brier Hill," Amsterdam, Va. 18sep-4t

WANTED—POSITION AS COMPANION to lady, or invalid gentleman. Would assist in housekeeping. Accustomed to reading aloud, and writing. References. Miss E. B. Norwood, 108 N. 5th street, Richmond, Va. 11sep-3t*

WANTED—POSITION AS NURSERY GOVerness or companion. Several years' experience. References given. Address Miss S. D. Ambler, Hume, Va. 11sep-4t

WANTED—A POSITION AS GOVERNESS for small children, in a refined family. Address Miss L. E. Saunders, Jamaica, Va. 11sep-3t*

# The Household.

For the Southern Churchman.

### A Virginia Housekeeper's Receipts.

The Easiest Cake Receipt.—One pint unsifted flour, three-quarters pint sugar, two to five eggs (as you have them), one dessert spoonful baking powder, one tablespoonful seasoning, one-half teaspoonful salt, one kitchen spoonful lard or butter.

Rub up the yolks of the eggs, the sugar and the butter or lard, until very light. Stir the baking powder and salt into the flour and sift. Beat this thoroughly into the mixture, and lastly add the well-beaten whites.

To keep cake from sticking to the pan, grease it well first and then sprinkle it with flour.

Puffed Potatoes.—Peel the potatoes, cut them in slices like a piece of orange, put them in warm but not hot fat; let them cook until tender, or about ten minutes. Take the potatoes out and let them drip. Heat the pot very hot, pour the potatoes in again, and fry quickly.

Beauregard Eggs—It is a very good and a very pretty dish for a supper or lunch.

Hard boil as many eggs as you have people to eat them, starting them in cold water. When well boiled, separate the yolks and whites carefully. Chop up the whites quite fine. Make a thick white sauce, and pour over the whites, after mashing them on a platter. Mash up the yolks very fine and sprinkle over the top. This is a white and gold dish.

N. B.—To make the sauce, put milk in a pan to heat. Make a paste with a tablespoonful of flour and some cold water. Stir until there are no lumps. Add this to the milk and season with a little salt and some butter. Cook until quite thick.

Good Ginger Cakes.—One cup of black molasses (Porto Rico is the best), one cup of sugar, one tablespoonful of ginger, one-fourth pound butter. Mix with enough flour to roll out and bake quickly.

Nice Green Tomato Pickle.—Cut up the tomatoes, cover with vinegar. Add to them one-half ounce cloves, a little mustard, coriander seed, and root ginger; also six or seven onions cut up fine. Boil the vinegar and seasoning together first; drop in the tomatoes and boil until soft. Some tomato catsup put with this makes it very nice. One-half pound sugar to each quart of vinegar makes the pickle less sharp—or more sugar if the vinegar is very strong.

Good Cider which Will Keep.—Have the best apples pressed and the juice put in a separate and very clean cask. Let the cider stand for several days to ferment, skimming well at intervals. When ready to bottle, put two tablespoonfuls of sugar and two of brandy to each quart of strained cider and bottle. This makes a delicious cider and is ready for use immediately. It ferments so much that the bottles must be wired. A delicious drink is a tumblerful of fresh cider with a pinch of bicarbonate of soda added. It foams up deliciously.

J. P. W.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. B. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

SHOPPING
BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

COMMONWEALTH BANK
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL - - $200,000.00
4 PER CENT ON Savings

COLONIAL CHURCHES
IN THE
ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

## Thoughts for the Thoughtful.

I have often said that most of the sins of youth spring from inability to use rightly the leisure hour.—F. A. Atkins.

Let him who has a grudge against another read the 45th chapter of Genesis, and see how freely Joseph forgave, remembering that the same spirit of God which was in him is freely promised you for the asking.

Let us seek to have our vessels moored now to the Rock of Ages, that when the tempest arises, and the wrecks of earthly joy are strewing the waters, we may triumphantly say: "Who shall separate us from the love of Christ."

The Lord is good to them that wait for Him, to the soul that seeketh Him. The fountain of love pent up in His heart will in due time gush forth—the apparently unacknowledged prayer will be crowned with a gracious answer.

"Do you believe the Bible?" asked a learned skeptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" he asked. "I am acquainted with the author," was the convincing answer.—Southern Presbyterian.

Watch and pray continually against pride. If God has cast it out, see that it enter no more; it is full as dangerous as evil desire and you may slide back into it unawares, especially if you think there is no danger of it."—John Wesley.

A devoted Sunday-school teacher was the means, under God, of bringing scholar after scholar to the feet of Jesus. After her death her diary was found to contain this entry: "Wrestle in prayer for each scholar by name, and expect an answer.

Look upon each new day which comes as an opening into a higher world and a better life. When an opportunity of doing good comes, think that God sends it. Be faithful in small things, because they also are divine duties.—James Freeman Clark.

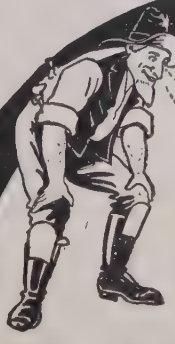
You cannot rouse yourself to come to Christ for salvation. But one can, and you can ask for the Holy Spirit to make you willing to come. This blessed Spirit is promised unconditionally to them that ask for it. There is nothing said about desiring or thirsting, you have only to ask.

God will not exact more than He knows your strength will bear; He will ask none to come to Him on the water without imparting support on the unstable waves. At the same time He will not admit as an impossibility what you have power to do, or regard as a misfortune what is your fault.

God is acquainted with our every trouble. He knows every pang we suffer, every tear we weep, every perplexing path we tread. But the prayer must ascend. It is His own appointed method—His own consecrated medium for obtaining blessings. It is said that Christ answered the Syrophenician woman "not a word," but it is not said that He did not hear her. He delays to answer our prayers because He would have us pray more.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

FARMERS!!!
FOCUS YOUR EYES ON OUR "BANKING BY MAIL" PROPOSITION.



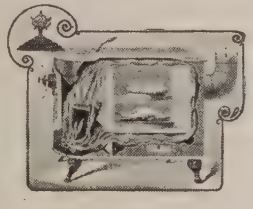
We have a plan which will help you—save weeks of worry—start YOU on your road to prosperity.

It's all accomplished by "Banking by Mail" with us. Write to-day.

PLANTERS NATIONAL BANK.
Capital and Surplus
$1,475,000
Richmond, Va.



C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.
Write for Catalogue.

C. H. COSBY,
423 West Broad St., RICHMOND, VA.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

Hope-Jones Church Organs
IF refinement and churchly dignity are desired, we offer an instrument vastly different from the conventional type. Mr. Hope-Jones built organs in Worcester (Eng.), Edinburgh, Llandaff Cathedrals; Warwick Castle (Eng.); Allahabad Cathedral (India); Australia and New Zealand; Ocean Grove Auditorium, N. J.; Buffalo Cathedral, N. Y.; St. James P. E. Church, New York City, etc., etc.
To meet the demand, our factory has been enlarged, assuring more rapid and economical production.
Our church organs furnish fifty per cent. greater volume and variety and delicacy of tone, per thousand dollars expended, than any that can be obtained elsewhere. Send for printed matter and proof.
HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 Union Square, New York City

NOW IS THE TIME.
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

For the Southern Churchman.

### The Virtue of Sincerity.

One of the greatest virtues that a human being can possess is that of absolute sincerity. A great deal that is called sincerity is not true sincerity. One may have a frankness of spirit which seems to indicate that he is sincere in what he says and does, and yet he may lack much of being positively sincere. True sincerity is thorough honesty, and thorough honesty is a principle which has its roots deep in one's nature and character. It means trueness to one's word, and therefore, trueness to one's disposition, one's intentions, and one's professions of friendship and fellowship. But how many people there are, regarded by their fellows as being very respectable, and even pious, who are insincere in some respects! Outwardly they are courteous, apparently affable to everybody, and winsome in their general manners; and yet in some way or ways they reveal the fact that in heart they are often insincere. They are not sincere in some of the expressions of praise which they give to certain ones. Here is one example: A professedly Christian woman, in the place of my residence, recently spoke to her pastor, at the close of a Sabbath service, in commendation of his sermon, telling him that it did her good; and yet this woman had for several months been criticising his preaching, and was also actively engaged in trying to secure his dismissal from the pastorate! And this woman is regarded by many as being one of the foremost members of that church! The pastor had been on the field several years before he discovered her insincerity. He was astounded, and from that day to this he has had no confidence in the woman.

What folly it is in anyone to practice insincerity! One may succeed in so veiling his insincerity that the most of his acquaintances do not discover it for quite a number of years, but the day is sure to come when his real character will be brought to human view, and then what a plight he is in. How greatly preferable is a thoroughly sincere life! C. H. WETHERBE.

### The Music that Reaches Heaven.

A company of monks in the olden time lived together in a monastery, working busily, tilling the land, and caring for the sick and poor, yet ever hallowing their work with prayer. Every evening they sang the beautiful hymn, Magnificat, at their vesper service, but as they grew old their voices became harsh and broken, and they almost lost all tune, but they still sang one. One evening a strange youth came in to see them; he was strong and beautiful, and when they began the Magnificat his lovely, clear voice soared upward, as if to sing at the very gate of heaven. The poor old monks listened enraptured. That night an angel appeared to the oldest monk, and asked, "Why did not the holy hymn ascend to heaven at evening as before?" And the monk, astonished, replied, "Oh, blessed angel, surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted young brother? So sweetly he sang that our poor voices were hushed lest we should mar the music." But the angel answered, "Beautiful it may have been, but no note of it reached heaven. Into those gates only music of the heart can enter."


**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.** Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md



**Church Vestments**
Embroideries, Silks, Fringes

**Clerical Suits**
HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.



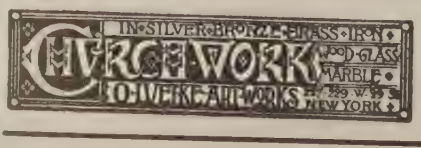
MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.




**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

# CUTICURA CURED CHIEF OF POLICE

Canadian Officer Poisoned by Weeds —Eczema Developed and Legs Became Scaly—Ankles were Very Sore and Itchy — For Weeks He Could Not Wear Shoes.

## FREED FROM ITCHING BY CUTICURA REMEDIES

"I have been successfully cured of dry eczema. I was inspecting the removal of noxious weeds, it being part of my duty, from the edge of a river and was constantly in the dust from the weeds. At night I shook out my trousers and cleansed my limbs, but felt a prickly sensation. I paid no attention to it for two years, but I noticed a scum on my legs like fish scales. I could scrape it off, and yet I did not attend to it until it came to be too itchy and sore and began getting two running sores. My ankles were all sore and scabby and I could not wear shoes. I had to use carpet and felt slippers for weeks. I was then on particular police duty and was compelled to be on duty. I got a cake of the Cuticura Soap and some Cuticura Ointment. In less than ten days I could put on my boots and in less than three weeks, though on duty all the time, I was free from the confounded itching. I tell you frankly that Cuticura saved me from what the doctors called a bad leg. Capt. George P. Bliss, Chief of Police, Morris, Manitoba, Mar. 20, 1907, and Sept. 24, 1908."

## For Baby's Bath

**Cuticura Soap has Become the Mothers' Favorite.**

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment, most soothing of emollients, preserve, purify and beautify the skin, scalp, hair and hands of infants and children and, assisted by mild doses of Cuticura Pills, afford the most speedy, grateful and comforting treatment for torturing, disfiguring eczemas, rashes and every form of itching, scaly, crusted humor of the skin and scalp. Guaranteed absolutely pure.



Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; So. Africa, Lennon, Ltd., Cape Town, etc.; U.S.A., Potter Drug & Chem. Corp., Sole Props., Boston

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.

INCORPORATED 1862.

THE
**VIRGINIA FIRE & MARINE**
**Insurance Company**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., SEPTEMBER 25, 1909. No. 39



Map Showing the Route for the **CRUISE OF THE ARABIC TO THE MEDITERRANEAN AND ORIENT** Leaving New York January 20, 1910.



THE TWIN-SCREW S.S ARABIC




**For particulars apply to S. H. Bowman, 708 East Main Street, Richmond, Va.**

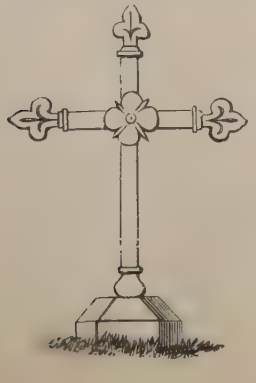
# The American National Bank, RICHMOND, VIRGINIA.

Capital, **$400,000.** Surplus and Profits, **$200,000**

Resources More Than FOUR MILLION DOLLARS.

**OFFICERS:** OLIVER J. SANDS, President; WM. C. CAMP, Vice-President; CHAS. E. WINGO, Vice-President; O. BAYLOR HILL, Cashier; WALTER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3 per cent. per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**



## Memorial Gifts to the Church. Monuments for the Cemetery.

ALL QUESTIONS ANSWERED AND ILLUSTRATED DATA SENT on request. ART WORK on CHURCH in WOOD, METAL, STONE, MARBLE, ART GLASS, MOSAIC, EMBROIDERY, ETC.

SEND FOR HANDBOOK of any DEPARTMENT.

J. & R. LAMB 23, 25, 27, Sixth Ave., N. Y.

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian
### Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.

## ST. AGNES SCHOOL

FOR GIRLS. ALBANY, N. Y.

Re-opens September 28th for its thirty-ninth year. Announcement on application.

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

## VIRGINIA POLYTECHNIC INSTITUTE,

BLACKSBURG, VA.

Degree courses in Agriculture, Horticulture, Applied Chemistry, Applied Geology, Civil, Mining, Mechanical and Electrical Engineering, Metallurgy and Metallography, and Preparatory Veterinary Medicine. Sixty-four Instructors, Thoroughly Equipped Shops, Laboratories and Barns. Steam heating and electric lights in dormitories. Library 12,000 volumes. Farm of 1,100 acres.

**School of Agricultural Apprentices.**
(One Year Course for Young Farmers.)

Total cost of session of nine months, including tuition and other fees, board, washing, uniforms, medical attendance, etc., $276.60. Cost to Virginia students, $226.60.

The next session opens Wednesday, September 22nd, 1909.

PAUL B. BARRINGER, M. D., LL. D.,
President.




## Co-Operative School FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment. $50,000 Plant. Ten Years Success.

BOARD AND TUITION, $135

Manager Co-Operative School, Bedford City, Va.

JACOBS & CO.

## The National Cathedral School
### For Boys

THE LANE-JOHNSTON BUILDING,
MOUNT ST. ALBAN, WASHINGTON, D. C.

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

The Bishop of Washington, Pres. — Thomas Hyde, Esq., Treas.
The Rev. Randolph H. McKim, D.D., LL. D. — Hon. John A. Kasson
Hon. George Truesdell
The Rev. G. C. F. Bratenahl, D. D. — Admiral George Dewey, U. S. N.
The Rev. William L. Devries, Ph. D.
Gen. John M. Wilson, LL.D., U. S. A. — Charles J. Bell, Esq.
Charles C. Glover, Esq. — William C. Rives, M. D.

## HERNDON SEMINARY

HOME SCHOOL FOR GIRLS,

at Herndon, a town in Northern Virginia, half way between Washington, D. C., and Bluemont, in the Blue Ridge Mountains.

From Kindergarten through High School grades. Terms moderate. Instruction thorough. Climate healthful. Apply to

THE MISSES CASTLEMAN,
Herndon, Va.

## EPISCOPAL FEMALE INSTITUTE

WINCHESTER, VIRGINIA

**Established in 1874**

Healthfully Located in the Lower Shenandoah Valley

Thorough instruction. College Preparatory and Post-Graduate Courses. Special courses in Music and Art, Elocution. Rates $180 per year upward. For catalogue, address
W. C. MARSHALL, Principal.

## Fauquier Institute
### For Young Ladies

WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $300 upwards. Catalogue. **NELLIE V. BUTLER,**
**Principal, Box 17.**

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

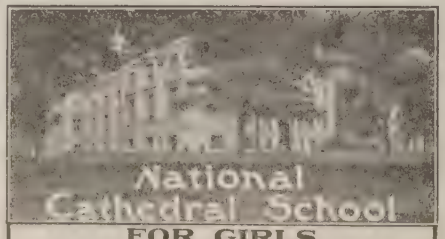
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.




## FOR GIRLS

Mt. St. Alban, Washington, D. C.

Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

THE BISHOP OF WASHINGTON,
President Board of Trustees.
MRS. BARBOUR WALKER, M.A., Principal.

## THE MONEY SCHOOL

For Sons of Gentlemen.

CAMPBELL, VA.

Competent teachers. Thorough instruction. Healthful location. Moderate cost. On estate of 36 acres in Albemarle county. Write for booklet.

W. E. MONEY, Headmaster.

## THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.

The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.

For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

## STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**GUNSTON HALL** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

## CENTRAL BUREAU OF EDUCATION

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Persons sending their children to College or Boarding School should not fail to see that they have a nice Bible, Prayer Book and Hymnal.**

**We are headquarters for the same in all styles, at all prices.**

**CHURCH BOOK STORE,**

**With Lycett Stationers, 317 N. Charles St., Baltimore, Md.**

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## Geo. A. Hundley,

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., SEPTEMBER 25, 1909. No. 39

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Random Impressions.

Travel in England, as compared with that in America, has certain drawbacks, which to an American, are sometimes irritating and sometimes amusing. In some respects, English "railroading" is very up-to-date and progressive. The road-beds are admirable and far superior to the vast majority of roadbeds in "The States," and the regulations to prevent accidents are so complete and thorough as to be at times very exasperating. For instance, at a country station, when a train of any kind will not pass for fifteen or twenty minutes, or even for half an hour, to be told solemnly and finally, that you cannot step across a track, but must climb down through a dismal tunnel or climb up over a steep and long bridge, and in either case travel about a quarter of a mile to go about ten steps, tries the patience and temper of a fairly-patient and good-tempered man. But it prevents accidents. And the English official will sacrifice anything in the world, from patience to money, to prevent an accident. Tell him of any advantage under heaven that an American road has over an English road, and his invariable reply is, "Yes, but you have such beastly accidents." The only thing in the world he has ever heard or read, apparently, about American roads is that they are liable to "beastly accidents!" And speaking of the Englishman and American: If in any decent public school in America a boy can be found who knows as little of England as the average educated and intelligent Englishman knows of America, he ought to be dropped from the rolls as a hopeless incompetent. And the same Englishman cares as little as he knows. Even the "great Dailies" such as the London Times, the Telegraph, and the Standard, give more space to a little colony in South Africa or the Spanish Imbroglio in Morocco than to the entire United States. And the news from "The States" is always of the same kind, namely, The Markets, Mr. Harriman's Health, Mr. Morgan's Movements, the Latest Lynching, any recent railroad accident, or some wild and woolly piece of legislation, such as Alabama's Prohibition Law, or Missouri's legislative fulmination against the nude in art! In both these latter cases the London Times gave more space to the news than it did to the entire work of Congress. In fact, the thing in America which seems to appeal to the English papers, is "freak life" of any sort or kind. In conversation with an exceedingly intelligent English gentleman, the writer discovered that the two Americans of whom he knew most were Mark Twain and P. T. Barnum. This is a solemn fact and not a poor joke.

But to return to the railroads. The express trains make what in America would be called very good time, and the boat-trains make really fine time; but the local trains and the "cross country" trains, if one may be excused for such a term), are enough to try the soul and put a strain on the religion of any quick-moving American. And the ignorance of the uniformed station porters and attendants is a deep and dark and insoluble mystery. The questions they cannot answer would fill a large and portly volume, and the information they do not possess would equip a good-sized library. And the little "carriages!" "O tempora—O mores"—that such things should exist in a great and civilized country, in this glorious twentieth century! A railroad that dared to use such an outfit in America would justly go into the hands of a receiver in twelve months. But these blessed Englishmen will have it so, because so it has been since the times of the fathers. And now and then, on the great trains, travelling on the great lines, they have what they are pleased to call "corridor trains"—that is, good reader, provided you have never seen this world's wonder, a poor imitation of what every train in America is always made of, namely, "compartments" with a connecting passage way, so that you can pass from one little "compartment" to another. And when there is such a wonderful train as this, the delighted officials all know that fact, whatever else they may not know, and they tell you of it with all the impressiveness that an American passenger agent tells you of his broad-vestibuled, electric-lighted Pullman train, containing all the conveniences of a modern hotel. He really thinks his little string of "corridor"-connected street cars is a big thing. But poor fellow, he has never been to America, so he can be excused for knowing no better!

But speaking of hotels necessitates a change of note; for, sad to say, the average American hotel keeper could learn much from his average brother or "sister" (for most English hotels seem to be in charge of women), in England. Leaving out the great London hotels, which have become so Americanized as no longer to suggest England, the average English hotel is a haven of rest as compared with its American fellow. They are, as a rule, clean and sweet and quiet and homelike—making the traveler glad to come and sorry to go; run by employes whose courteous and kindly manner and bearing is an object lesson in good breeding. From the porter and "boots," up through waiters to the highest officials in charge, there is never a failure in a gentle courtesy that is absolutely beautiful. The lordly hotel clerk, ill-mannered, underbred and insolent; always too busy to be polite, and too much of a churl to desire to improve, is peculiarly an American product; and this writer honestly hopes no other country may ever be cursed with him. In an English hotel a polite porter meets you at the door and takes prompt and kindly charge of you; a soft-voiced woman enquires of your wishes, and assigns you to your quarters; and from that hour on, till you are speeded on your further way, with pleasant good-wishes and a kindly "good-bye," you are in the hands of soft-footed, and gentle-voiced and courteous-mannered attendants. And oh! such clean and sweet hotels! And that reminds this ever-veracious writer of one exception to this all-but-universal rule of cleanliness. Nay, to be strictly veracious, two exceptions. At Wells we struck a modest departure from the rule of cleanliness; just verging towards what an American hotel in a town of that size would be; but at Lichfield we found the full-grown product! Oh, for a pen and proper words; but both fail, and the kindly reader is

left to his own vivid imagination. And most of all, the supposedly veracious Mr. Baedeker had "starred" that hotel —the mark of his highest approval! Oh! Mr. Baedeker—did you never read of Ananias and Sapphira, and have you no fear of their fate before your eyes? And speaking of Lichfield: it has the most perfect gem of a cathedral that the traveller will see in many a day—beautiful within and without; beautiful in size, shape, color, workmanship and in every other way. Its three beautiful spires and its lovely reddish-brown color makes it different from all other cathedrals and fixes its place in the memory. And as one stands and gazes on it for the first time, he wonders if it is possible that the interior can "live-up" to the promise of the exterior. And these two pilgrims lingered long on the outside and wandered all around the precincts and gazed from every possible point of view, almost afraid to enter, for fear of a disappointment. But the interior fulfils every promise made by the exterior. Nave, transepts, choir, lady-chapel, and chapter-house are all in unison—a perfect symphony in stone. Light, airy, graceful, perfectly beautiful, it deserves the title a noted architectural writer has given it, "The Feminine Cathedral of England." We delightedly attended two services in the beautiful building, and it is genuinely a "House of Prayer." It breathes the spirit of worship, and brings one's mind and heart into unison with the great thoughts and splendid aspirations of Morning and Evening Prayer.

But what pitiful surroundings for such an architectural gem! Lichfield is probably the most unattractive—or rather most positively unpleasant—cathedral town in England—reminds one rather of the dirty and evil-smelling little cathedral towns in Latin Europe. It is dirty and unkempt and has more beggars than this writer saw in any six other English towns put together—open and shameless beggars that hang on to you as the poor little vagabonds do in Ireland. Only, the little Irish reprobates are quick-witted and ready with a bright reply or retort; but the like product in Lichfield are as dull as the streets of the town. But there is one thing in the town of Lichfield worth going far to see, namely, a statue of Dr. Samuel Johnson, the Lexicographer. Be it known to all men, by these presents (the writer never knew it before this visit), that the said Doctor was a native of Lichfield, and the town is properly proud of the honor and builded him a monument. And of all the dejected-looking monstrosities in the known world, this monument is the bright and shining master-piece. The poor old man is sitting in the market-place, surrounded by dirt and evil smells, with folded hands and bowed head and stricken countenance, looking, oh! so sorry that he ever was born at all, and sorriest of all, that he was born in Lichfield. And never did this writer's sympathy go out to insensate monument as it did to that of Dr. Johnson. To think of spending all recorded time sitting in the market-place of Lichfield! One could almost imagine a change to the abodes of the lost being an absolute relief!

But speaking of cathedrals and cathedral towns, Chester stands out in the memory of two pilgrims as a memory so beautiful as to seem like a lovely dream. The town is ancient, and quaint, and clean, and beautiful in its unique characteristics. The old walls stand as they have stood for many hundreds of years, and many old houses carry one back almost to the time of the Conqueror; and its characteristic "Rows," as the quaint two-storied shopping side-walks are called, are entirely different from anything else in England. And the poet has made the "Sands of Dee" known wherever the English language is spoken. But one Saturday and two Sunday services in the Cathedral are the chief glory of the memory of Chester. Noble services were those two of Sunday, especially. The resident canon read the Lessons, and his reading was a positive revelation of what reading could be: no "elocution"—no mannerism—no intruding of his own personality. He was a splendid-looking old man, with strong and rugged face, and almost white hair coming nearly to his shoulders; and, as in sonorous and almost trumpet-like tones, he read that tremendous interview between Ahab and Micaiah, one could almost imagine he was listening to the fearless prophet rebuke the enthroned brute. The Bishop's chaplain —a white-haired, gentle-voiced, sweet-faced old gentleman—preached just such a beautiful sermon as one would have expected from the face and voice. And the choir! Well—words fail! This writer—being no musician—is wanting in a musical vocabulary, and hence can convey no impression of the music. But one anthem—Gounod's "By Babylon's Wave"—sung at the Sunday afternoon service—was the most beautiful and the most exquisitely-rendered he has probably ever heard in his life. We have heard, this summer, great choirs render great music; we have listened delightedly to the really great choirs at Durham and Lincoln and Ely and London and Westminster Abbey and Canterbury and Winchester, and King's College, Cambridge, besides many lesser ones in cathedrals and abbey churches; but above them all and distinct from them all, stands the memory of that exquisite anthem by the great choir of Chester Cathedral. And speaking of cathedral services reminds: This writer has more than once criticised the English Book of Common Prayer as compared with the American Book, and now he wishes to make a confession: there is at least one point in which he would like to see the American Book conform to the English: the rubric before the Lessons in the English Book requires that the reader shall read the Lessons "in an audible voice;" and with this rubric the English clergy literally comply. No "mumbling," no slurring, but the Word of God is read in a loud and audible voice, so that all, even in the great cathedrals, can hear and follow—a contrast indeed to some of the "mumbling" he has heard in American churches. And further, the Prayers, even in the greatest cathedrals, are so intoned that the voice carries to the utmost recesses of the great buildings, and all can join in with the spirit and the understanding. Not once has he heard, for instance, the Lord's Prayer "mumbled" at the beginning of the Communion Service, as some of our clergymen mumble it, but intoned, so that all can say "Amen" with intelligence.

And further, the writer has attended services, this summer, in twelve English cathedrals, and also in Westminster Abbey and King's College, Cambridge, and a number of "Abbey churches," and only once has he heard the sound of a "processional" or "recessional" hymn. In all other cases the great choir marched in and out without a sound save that of the great organ; and the effect was simply majestic. It reminded him of the comment of that great preacher and splendid man, Bishop Hall, of Vermont, when asked what he thought of "processional" and "recessional" hymns. His reply, in effect, was, "A choir shouts its way up the aisle, and then the preacher solemnly says, 'The Lord is in His Holy Temple, let all the earth keep silence before Him.' Incongruous!" There are, let it be confessed, a few points in which the American Church can take lessons from the English Church. By-the-way, that very blunt and straightforward man of God, the venerable and venerated Bishop of Albany, was asked his opinion of processional and recessional hymns, and his prompt and incisive reply was, "An American provincialism!" One realizes the exactness of his reply, after attending many cathedral services in England.

But, be it painfully admitted that the "mixed choir" is also "an American Provincialism." The writer has, during this summer, attended services in about twenty-two cathedrals and churches in Ireland, Scotland and England, and not once has he heard a female voice in a choir. Without exception, the choir members were men and boys; and some of the boys' voices have been simply marvellous. In Durham and Ely and Westminster Abbey and Chester, especially, he heard boys' voices that were simply a revelation as to what a boy's voice could be. They sounded, not like anything human, but like the finest flute-stop of some splendid organ. Such boys' voices justify that otherwise hopeless anomaly, a purely male choir. But until America can produce such voices as these, and then build great cathe-

drals for them to sing in, it would be best, in the judgment of this one observer, to hold to the "mixed choir."

### The Chinese Religion.

By the Rev. Cameron Farquhar McRae, Shanghai, China.

"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

The Apostle wrote these words to new Christians; to men and women who had been, a little while back, some of them in bondage to the gross superstitions of heathenism, others in the hardly less irksome slavery to the letter of the Jewish law, with all its man-made additions. The truth that they were sons of God, with the glorious freedom which that great fact implies—freedom from the bondage of fear and all other bondage, save the bondage to Him whose service is perfect freedom—this truth, so familiar to us, was a new truth to them and one on which the New Testament writers love to dwell. Perhaps, being so new it was necessary for these early Christians that the truth should be insisted upon. It was too great a fact for them readily to grasp, this fact that they were sons of God.

For a different reason this truth does not always mean all that it should to us. To us who live in these latter days, the Gospel, with all its precious teachings of the relation between God and man, is an old story. We have been Christians as far back as we can remember, or at least have been living in a Christian atmosphere, Familiarity, where it does not breed contempt, very often breeds indifference. And I think that this is one reason why so many people in Christian lands have their eyes holden that they cannot see the beauty of Christian truth, and also why so many Christians fail to live as in the light of the great fact that they are sons of God.

And so I think that it may be profitable for us if we turn our thoughts for a little while to some of the religious ideas of a people to whom this doctrine of Divine Sonship is unknown. Perhaps it may lead us to set a higher value on the great privileges God has given us.

I suppose the Chinese religion is a pretty fair type of all heathen religions in one respect, at least—that it is a religion of fear. And by fear, I mean not the fear of offending a righteous God—this must be an element of all true religion; but the fear of malevolent spirits who take delight in inflicting wanton evil on the human race. This fear, which amounts sometimes to abject terror, is the ruling idea of their religion; and so the ruling motive in their religious observances is to placate their gods, or else to deceive them or to circumvent their designs.

We hear much praise of the Ancestor Worship of the Chinese; and there is no doubt a great deal that is beautiful in it, in the love and reverence for the dead, the desire to have communion with them and to minister to their well-being in the spirit-world. But to those familiar with the system in its operation, there can be no doubt that the ruling motive in this worship as conducted by the great mass of the people, is not love nor reverence nor filial piety towards the spirits of the dead, but fear of what those spirits may do to the living if their worship is neglected. All their misfortunes they look upon as due to some neglect on their part of the worship of the gods or the spirits. It may be that the neglect was entirely inadvertent, they may not even know in what it consisted—but the gods and the spirits make no allowance for that.

The same fear holds them in bondage through all the acts and relations of their daily lives. There is an only son in a family, and the father and mother will disguise him as a girl, hoping in this way to keep the evil spirits from noticing him and their affection for him. A dearly-loved child falls sick and is tenderly cared for by the parents. But if the sickness should end in death, all their love seems turned to hate. The body of the child is cast out as hastily as possible, rudely wrapped in matting or with no covering at all. I shall never forget the sight I had once of one of the places where these bodies are thrown—the Baby Tower they call it—in the neighborhood of the city of Tsingpoo. I did not know what it was. I wish I had never found out. And this sudden change in their feeling towards the child is due not to any lack of natural affection; the Chinese love their children as much as we love ours. It is because they believe that the child was not their child after all, but a "toen-ming kyui," a short-lived devil, which in the guise of a child had gained an entrance into their household and which must be got rid of as quickly as possible, lest he bring evil upon the rest of the family.

The atmosphere is believed to be full of these evil spirits, who are constantly seeking opportunity of descending to the earth to injure men. When the foundations of a new building are to be laid, tall poles are erected at the four corners and on each of these poles is affixed a broom. This broom being somewhat the shape of an axe-blade, deceives the spirits and so prevents them from coming down and injuring the workmen.

It is believed that in every locality there is a spirit-dragon under the surface of the earth, which has an influence for good or evil on the fortunes of the people of that neighborhood. So any operation which tends to an extensive disturbance of the earth's surface is believed to run the risk of disturbing the dragon and so bringing evil on the community. This is one of the reasons which has so long kept the Chinese from engaging extensively in mining and railroad building and such like enterprises which would make for the welfare of the country.

I might multiply instances almost indefinitely; some of them tragic; others, to us, absurd. But enough has been said to illustrate the bondage—material, mental and spiritual—of a people whose religion is one of fear. One has, perhaps, to live in close touch with the lives and thoughts of such a people in order to realize to the full the power which fear has to degrade and to destroy man's best and highest instincts and to retard all progress.

How different it all is from the religion of love revealed to us by our Lord Jesus Christ and by the Holy Spirit through His apostles! It is like coming from the heavy, oppressive atmosphere of some fever-breeding swamp up into the clear, bracing air of the mountain tops.

When Christ teaches us to call God "Our Father in Heaven," he is not simply reiterating the old truth, found even in some heaven religions, and God is our Father in the sense of being the source of our existence. He means that the Almighty Creator of Heaven and earth has a father's heart; that His relation to man is that of father to child; in other words, that God is love. He simply uses symbolic language, as He so often does, the better to convey His meaning to the hearts of those who hear Him.

And even this was not an entirely new truth. Some of the prophets and psalmists in their highest moments of inspiration had taught the love of God for man. His fatherhood in that sense also. It remained for Jesus, however, to take this great truth, this great fact, and place it where it belongs, as the keystone of true religion.

I will speak of only one of the lessons involved in a real belief in our Divine sonship. It is that contained in our text. Real belief in our sonship delivers us from the bondage of fear; the two things are incompatible. If we believe that the All-powerful, All-wise Creator and Ruler of heaven and earth has a father's heart towards us, how can we fear that any real evil can happen to us in this world He has given us to live in? We are in the position of children in their father's house—a father all-powerful to protect them and all-wise to know what is for their highest and truest welfare.

If we believe that God is our Father, then we must believe that "all things work together for good to them that love Him." Even the dark mystery of human pain and suffering is shot through with gleams of light when we know that the pain and the suffering come from a Father's hands. "Whom He loveth He chasteneth, and scourgeth every son whom He receiveth."

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And so beside the silent sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore."

Our only fear should be the fear that we are not living up to the responsibilities of our sonship, that we are not filial sons of our Holy and Righteous Father. And we know that this He has put in our power to do and to become by sending His Son, Jesus Christ, our great Elder Brother, to live and die and rise again, so that by His example and precepts and above all by His ever-abiding presence in our hearts, we may rise to the full stature of our sonship.

Brethren, as we think on these things, let it be with a renewed determination to accept to the full the joys and the responsibilities which are ours as sons of God; the responsibility, among others, of making Him known to those sons of His who, because they know Him not, are living and dying in the bondage of fear; of making known to them also the truth that shall make them free.

### Training Classes for Sunday School Teachers.

By the Rev. Thomas D. Lewis.

The opinion commonly prevails that training classes for Sunday School teachers are not practicable in country parishes. I have thought a few words concerning one organized in St. Anne's parish, Essex county, Virginia, last fall, might be of interest to other Sunday School workers.

The course comprises the study of the History of the Old and New Testaments; the History of the Church and the Prayer Book, especially the Church Catechism and methods of teaching it, and a brief course in the History of Missions. The meetings of the class are held in the rectory, every Tuesday afternoon, and the time taken to complete the course outlined is two years. All of the teachers from the Sunday School joined, and four from the congregation who have

never been teachers. Of these last, one member came a distance of five miles over bad roads, and two others are Baptists and are three miles away.

Such a course of study is of incalculable benefit to the Sunday School work it gives to the teachers a clearer, firmer and more comprehensive grasp of the subjects taught and a deeper sense of the importance of this work. The average person gets the Bible in fragments. It is of untold value to the teacher of the Bible to study its history as a connected whole. The same is true of the history of the Church and of the Prayer Book.

Apart from the help to the teachers the rector will find this work a great help to him in calling him back to first principles, and this study of the Bible with his lay workers will lead him to a simplicity in preaching that the spiritually hungry too often look for in vain. He will also find that out of this fellowship with his workers will grow one of the strongest bonds that unites him to his people."

When each subject is completed we have a written examination. The following were the questions used in the examination on Old Testament History and on which none of the class fell below 94 per cent.:

1. What is the Pentateuch and by whom was it written?

2. Give in the words of the writer of the Epistle to the Hebrews why the sacrifice of Abel was more excellent than that of Cain.

3. Give the names of the three sons of Noah and tell from which one the Jews are descended.

4. Who was called "The Friend of God" and "the Father of the Faithful?"

5. To whom did God give the command for the institution of the rite of Circumcision?

6. Give the names of the twelve tribes of Israel and tell from which one Our Lord was descended.

7. How did the Israelites come to be in Egypt, and who led them out?

8. How many years did they wander in the wilderness?

9. Give an account of the Passover and tell what rite in the Christian Church corresponds to it and is its spiritual fulfillment.

10. How many spies were sent out into Canaan and how many were found faithful?

11. Who was Miriam?

12. Who was the first High Priest?

13. Who wrote the 90th Psalm and in what Office of the Prayer Book is it used?

14. Who succeeded Moses as leader of the Israelites?

15. Name the Cities of Refuge and give the reason for their being set apart.

16. How many judges were there?

17. Who founded the "School of the Prophets?"

18. Who was the first King of the Israelites?

19. Who has been called the Sweet Singer of Israel?"

20. By what deed of valor did Joab gain the place of Commander-in-chief of the army under David?

21. Give reasons why Mount Moriah was chosen as the site for the Temple.

22. What were the twenty-four courses of the priesthood and when were they formed?

23. When, and by whom, was the Temple built, and how long was it in building?

24. Under what King occurred the division of the kingdom into Judah and Israel?

25. Were Elijah and Elisha prophets in Judah or Israel?

26. What two men of the Old Testament were translated that they should not see death?

27. Give an account of the healing of Naaman the Leper in such words as you would use in telling the story to a child of twelve years.

28. In what year occurred the Great Captivity of Israel and by what kingdom was she conquered?

29. Describe the finding of the Roll of the Law in the reign of Josiah.

30. Give date of Great Captivity of Judah and the name of the king by whom she was conquered.

31. What King issued the decree for the rebuilding of the Temple?

32. During what period of the history of the Jews is it thought synagogues came into existence?

33. To whom is attributed most of the work of collecting and editing the books of the Old Testament into their present form?

Occupacia, Va.

---

### The Service of Sympathy.

Humanity is often beleaguered by temptation and beset behind and before with difficulty, and in consequence the flesh being weak even where the spirit is willing, falls easily into depression and despondency. There is constant call accordingly for mutual sympathy and helpfulness between man and man, since human lives are necessarily linked together, and, by the very law of their creation, men are meant to be of use and comfort one to another. Each man, consciously or unconsciously, leans on his neighbor, and is in turn, by every consideration of generosity, not to say decency, bound to buoy up the hope and failing courage of his fellows. Human souls are not situated in life like so many atolls of the South Seas, with absolutely no means of communication between. Life indeed means separation to a degree, but not such an utter isolation of interests and sympathies. Society must not be judged according to an atomic theory, regarded as a fortuitous mass of haphazard points. It is rather a closely articulated aggregate of entities, each exercising a pressure on all the others. So intimate is this social inter-relation of parts that when one member suffers all the other members suffer with it.

The individual who takes this Christian view of social duty will at once discover about him on all sides candidates for comfort. The man who is in need is everywhere, and the man who can help him is about as numerous. On every side are the people who need us while we need them—the tried, the perplexed, the weak, the despondent, the folks who are "just tired out," like so many Davids in the woodland of Ziph waiting for the approach of some royal good Jonathan who by the hearty offering of his timely sympathy shall strengthen their hand in God. The warm-hearted Paul had his eye upon this or the other man of his own times who was in danger of being swallowed up with "sorrow overmuch." These over-strained spirits, these souls ready to faint, are numerous in every community, and it is at once the duty and the privilege of Christian people to afford an instant and loving help, perfectly adapted to their peculiar need.

It is true that many obstructions to a mutual helpfulness between men are encountered which arise from divergences of aim, differences of surroundings and varieties of temperament and educational training, so that certain classes in the community live practically in a different world from other sections of society, and it is difficult to bridge the gulf between. Many disintegrating forces are at work in the social as in the physical world. The social fabric as it exists to-day is not a seamless robe, but exhibits many sad rents and ragged cleavages recording great separations of thought and sympathy between men of different classes and climes. The result is that many needy people are rendered either very suspicious of the approaches of those who with well-meaning intent would relieve them, or seem entirely unable to comprehend the aim and intent of the proffered sympathy.

It may also be urged that in these "rushing" times, of complicated interests and infinite distraction; there remains little opportunity for the exercise of a kindly and intelligent interest in others. Most people declare that they have little time to regard the misfortunes of others, fail to compassionate or even comprehend the misfortunes of the man who fails, or who, if some unfortunate is seen to fall in the street, commit him, with the levity of the Levite, to the hasty care of the officially detailed ambulance.

But it is certain that whatever may be the real or imaginary difficulties in the way of engaging in the service of social sympathy none will be excusable if they neglect that Christly ministry. If there be a gulf between different classes in a community that abyss can be bridged by tact and sagacity; if life to-day be hurried there is always time to be kind, and opportunity to be helpful. It may be that the helpfulness may be phrased in somewhat different terms and forms than those in which it expressed itself in the days of stage coaches and flint-locks, but it may be as real, as genuine, as welcome, and as useful as was any ministry of former times, gaining in intensity perhaps while more condensed and concentrated in form and application.

The heart of the world is selfish, but the Christian church has no business to be self-engrossed. Infidelity is not sympathetic, but Christianity has a word to speak and a touch to bring that can heal the deepest hurt. And as the thoughts of mankind are increasingly drawn out from self to expend themselves upon human need will be more generally secured and exercised that supremely useful gift—

"A heart at leisure from itself
To soothe and sympathize."

—New York Observer.

---

An artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offertory plate of goodly workmanship, for "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!—Church Helper.

# Church Intelligence.

## CALENDAR.

### September.

1—Wednesday.
5—Thirteenth Sunday after Trinity.
12—Fourteenth Sunday after Trinity.
19—Fifteenth Sunday after Trinity.
21—St. Matthew's Day.
26—Sixteenth Sunday after Trinity.
29—St. Michael and All Angels.

### Collect for Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

### Collect for St. Michael and All Angels' Day.

O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; mercifully grant that, as Thy holy Angels always do Thee service in heaven, so by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen.

# Foreign.

### Swansea and the Church Congress.

The arrangements for the Church Congress at Swansea are well forward. The spacious temporary special annex to the Free Library, which is being built to share with the former building the housing of the Ecclesiastical Art Exhibition, is rapidly nearing completion. With regard to this exhibition, it is curious to note that Mr. John Hart, the founder of this feature, inaugurated the first of the series in the year when the Congress was held at Swansea before in 1879. On that occasion, when the weather was so fine as to be described as a second summer, Archbishop Tait was the preacher of the Congress sermon, in the old parish church of St. Mary. During the subsequent thirty years, Church work has advanced steadily. "The progress of the Church in that area reads like a romance," a writer in the Western Mail has declared. In Swansea some eight new parishes have sprung up, there now being in the civil parish nine ecclesiastical parishes, thirty-four places of worship, twenty-nine clergy, and eight vicarage houses.

On the opening day of the Congress there is to be a civic procession, including municipal representatives, laymen, and clergy. A prominent feature of the procession will be the magnificent congress banner, principally the gift, as is the custom, of the ladies of the Diocese. The work has been executed by the Welsh School of Needle-work. On it is the figure of St. David, between the four shields of the sees of Canterbury, St. David, and Llandaff, and the town of Swansea. Standing out from gorgeous panes of color and pennants is the figure of Wales' saint, and the scroll of "St. David of Wales" over, and on the side shields "Swansea, A. D. MCMIX." A large carved wooden cross surmounts the pole. The design is by Mr. J. N. Cowper. The Drill Hall has been reserved for the Society for the Propagation of the Gospel Exhibition where will be found numerous courts and tableaux depicting work in foreign lands, notably Indian and Burmese tableaux of the habits, customs, and costumes of these lands. Bishop Montgomery will open the exhibition on October 4.

Another exhibition will be that of the Church Missionary Society at the Oxford-street Schools.

Visitors to Swansea will have many opportunities of inspecting some of the most interesting industries round Swansea, which is in the heart of the copper and tinplate trades. The new docks, one of the finest pieces of work in the country, will be opened just after the Congress, and the members will be allowed to inspect them. Around Swansea there are also a great number of old castles with interesting histories, and arrangements will be made for conveying parties round in motor-cars. At the last Congress at Swansea, thirty years ago, there were less than two thousand members, and it is expected that this number will be doubled this year.

Arrangements are being made by many of the larger centres in Wales to run special trains into Swansea on certain days, and a correspondent says that the Welsh are going to show their English friends what a power the Welsh Church is now, and how it has grown since 1879.

### An Ideal for Evangelicals.

The question, "What is Evangelicalism?" which some correspondents have been discussing, is answered in no uncertain terms by Canon Denton Thompson, rector of Birmingham, one of the ablest and most broad-minded of the school. Preaching at the reopening of St. Thomas's, Bath-row, one of the original five rectories in Birmingham, he sketched a very noble ideal of Evangelicalism. The term Evangelical, at first used as an epithet of abuse, was afterwards accepted as a title generally descriptive of those who believe that their teaching and preaching are most in accordance with the evangel of the New Testament. As in the early days of the Evangelical movement the leaders were opposed, ridiculed, and persecuted, so in later times their followers had been frequently despised, misunderstood, and even misrepresented. They had been supposed to depreciate the ministry and the Sacraments. They had been charged with indifference to Church order and irreverence in Church worship. It had been said they were persons of a narrow outlook and a bitter spirit. It had been even suggested that they were Dissenters within the Church. While admitting that in individual cases these statements might have been true, he affirmed that not one of the statements could truthfully be made of the Evangelical Fathers, and that not one of the alleged offences was in any degree involved in the acceptance of Evangelical doctrine. Evangelical Churchmen were, or ought to be, as loyal and true to the National Church as any of their brethren of other schools of thought. Evangelical doctrine, rightly understood, cultivated the sense of reverence and developed the love of order. It was a reproach to their faith if any Evangelicals were narrow in outlook or bitter in spirit, while if they seemed to think lightly of either the ministry or the Sacraments, they had been guilty of disloyalty to the doctrines they professed.

### The Church Army's Fresh Air Homes.

Strictly speaking, there is no particular holiday season at the Church Army's Fresh Air Homes at St. Leonards, Bexhill, and Godstone (Surrey). The Dispensary and Medical Mission, Salisbury-mews, Great Quebec-street, is open four days a week all the year round, and from this source, even if there were no other, there is a continual supply of candidates—pale, sickly, over-worked, and underfed—for the Fresh Air Homes. But while the homes are thus well filled all the year round, there is naturally a greater pressure on their space in summer than at other seasons. For many weeks, even months past, they have been continuously thronged with a happy, merry crowd of mothers and children from London slums. They come looking half-starved—which is, indeed, only too often the real source of their ailments—languid, almost too tired to care even for the wonders of the sea-shore. But in a wonderfully short time all this is changed. When the fortnight comes to an end, mothers and children go back happy and refreshed in body and soul to face again the realities of life and the struggle for daily bread. But the memory of those too few days of freedom from hunger and care is an abiding possession to them for life. It is one of the happiest circumstances of these homes that both mothers and children are received. By taking them with her, the mother has them under her own eye, though the care of looking after them is taken off her over-burdened shoulders for the time.

### Canon Henson on the Great West.

Although he has been obdurately reticent to interviews at home, Canon Henson has, in a letter to Bishop Cameron Mann of North Dakota, set down some of his impressions of the Great West. He calls them a medley of more or less contradictory inferences from an anarchy of conflicting facts.

After recording his admiration for Yellowstone Park, Canon Henson describes a visit to Seattle, a truly amazing city, the latest thing in Western cities:

"Its situation is superb, few cities have a nobler natural port, or fairer prospects on either side. The enterprise of the inhabitants takes one's breath away. They have washed away the hills, and made splendid roads on every hand. And now they have organized an Exhibition which, in some respects, is the most impressive thing of the kind I have ever seen. The log-built hall, in which the forestry exhibition is arranged, is quite extraordinarily suggestive. It gave me an idea, which I beg to hand to you. Why should not the Church in America erect a grand Cathedral with such mammoth trees as yet survive the heartless ravages of the lumberman?"

### His Noblest Memorial.

The nave services at Norwich Cathedral, which must ever remain the noblest memorial of the life and work of Dean Lefroy, were resumed on Sunday evening last, when the pulpit was occupied by the veteran missioner, the Rev. W. Hay Aitken, Canon-in-residence. The preacher dwelt mainly upon the life and characteristics of the late Dean. At the close of a most impressive service the Dead March in Saul was played. The Bishop of Norwich, in his eloquent and most sympathetic obituary notice of Dean Lefroy in this month's Diocesan Gazette, says: "Un-

questionably his greatest achievement as Dean of this Cathedral was his wonderful maintenance of the Sunday evening service which he himself inaugurated in the nave. For nearly twenty years the nave has been crowded by congregations amounting in the aggregate to thousands and tens of thousands of people. And, to speak quite simply and plainly, the one attraction has been the preaching of the Word of God by the Dean. I doubt whether there are half a dozen men in England—I am not sure that there is one other man—who could have done such a work as this."

### The Lonely Lot of Bishops.

The Bishop of Manchester is feeling deeply the loss of his old friend and former Curate, Archdeacon Wright, now Archbishop of Sydney. In his Diocesan Magazine for this month he says he remembers once seeing an utterance of the Bishop of Liverpool to the effect that "a Bishop is a lonely man." He thinks he understands what the Bishop meant; not that he is without abundance of most kind friends—there can surely be no public officer who receives more kindnesses—but that he has in the last resort to take many responsibilities which he cannot share with anyone else, however much he may have sought advice beforehand. The burden of these responsibilities cannot be imparted to any but that most intimate circle of friends, of whom life brings us few, and advancing years thin the ranks even of those few. "Such a friend," Bishop Knox continues, "the Archdeacon has been to me from the time that he was my curate, and his assistance to me in the Diocese has been invaluable."

## American.

### Gratifying Increase in Gifts for General Missions.

In August, a year ago, we received a number of large individual contributions, so we were fearful that the August receipts of 1908 might not be equalled; but we are glad to say that they have already been exceeded, and so the $97,700 increase reported to August 1, has now grown to $110,700; and this although some of the large gifts above referred to have not yet been made for this year. A considerable amount from many sources is still expected. Last year the apportionments of forty-seven Dioceses and Districts were completed. At this date forty-four have been more than paid in full, and several large Dioceses, it is expected, will still be added to the number. Hundreds of additional parishes have sent offerings that were not heard from a year ago, and still they come. We hope that all rectors and parish officers wil make sure at once that all offerings that have been made are sent in to reach us by September 28.

E. Walter Roberts,
Assistant Treasurer Board of Missions.

The fiftieth anniversary of the Church of the Nativity, Union, S. C., was commemorated during the last week in August. The jubilee celebration was on Sunday, August 29, beginning with a children's service at 10 A. M., followed by the Holy Communion at 11, when the Archdeacon gave an interesting sketch of the parish. The church was consecrated fifty years ago, under the ministration of the Rev. J. D. McCollough, one of South Carolina's greatest missionaries. The present rector is the Rev. C. H. Jordan.

## VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop

### Dr. Edmund Lee Woodward Ordained Deacon.

Dr. Edmund Lee Woodward, a medical missionary, connected with St. James' Hospital, Anking, District of Hankow, China, was ordained to the diaconate in St. James' church, Richmond, on Sunday morning, September 19, by Bishop Gibson, acting for the Bishop of Hankow.

The candidate was presented by the Rev. William M. Clark, rector of St. James' church, in which Dr. Lee was baptized and confirmed. The ordination sermon was preached by the Rev. A. M. Sherman, rector of St. Peter's church, Hankow. His text was St. Matthew, 28:19-20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mr. Sherman, in his able and suggestive sermon, spoke of the medical missionaries as the invaluable forerunners of evangelical work; that wherever the medical work has been faithfuly and intelligently carried, there the evangelist finds fruitful soil.

He asserted that while the leading of the individual to Christ was the first aim of the missionary, there always followed the inevitable consequence of the impact of Christianity upon a heathen people, in the form of higher ideals, better and kindlier customs, less selfish and cruel dealings between man and man, and a general uplift of the whole people. He cited the fact that in Japan there is a great mound which the natives say was built over a gruesome battle trophy of 30,000 ears cut from the heads of Koreans, vanquished in a great war year; in contrast with this, there is no such mound since Japan's great war with Russia. And in China before the Christians became so great there were, he stated, no schools for girls, because the Chinese did not consider it worth while to teach their women; now there are girls' schools scattered all over the empire. It is also due to this "impact of Christianity," said the preacher, that the horrible practice of footbinding has been almost abolished.

He added that, however vigorously the non-believers might argue against the expenditure of lives and money in the cause of foreign missions, no professing follower of Christ could consistently take such a stand, because the Master has, in the words of the text, ordered his disciples to go and teach all nations. "And," he said, "if you think it wrong to spend this money, to waste, as you call it, these lives, do not blame the men and women who give their money, their assistance, their prayers and their lives; blame—if you dare—the Master."

Besides the clergymen named there were present the Rev. William J. Gordon, of Williamston, N. C.; the Rev. John G. Scott, of Hot Springs, Va.; the Rev. Hugh H. McIlhany, of the University of Virginia, and the Rev. A. A. Gilman, of Changsha, China.

The newly-ordained deacon is a son of Mr. W. Minor Woodward, of Richmond, and has been actively and usefully engaged as a medical missionary in China for ten years. He expects to return to China after spending one year at the Theological Seminary in Virginia, prior to being ordained to the priesthood.

### Brotherhood of St. Andrew.

The fall meeting of the Local Assembly of the Brotherhood of St. Andrew was held in Grace church lecture room, Richmond, on Monday night, September 20.

After devotional exercises, conducted by the Rev. James W. Morris, D. D., restor of Monumental church, Mr. B. F. Finney, Southern Traveling Secretary, addressed the Assembly. Mr. Finney told of his experiences on his trip through the South and gave a very encouraging and stimulating report of the splendid work that Brotherhood men are doing in all of the Southern dioceses. In every place where men were doing active, vigorous Church work, he found large Sunday Schools, great Bible classes, and many men and boys in confirmation classes.

Mr. Finney pleaded with the older men of the Brotherhood to take a more sympathetic interest in the boys of their congregations, showing how the "Boy Problem" could be solved to the mutual good of the boy and the man.

He also urged the representatives of the various Chapters to send delegates, preferably a man and a boy, to the National Council of the Brotherhood, to be held in Providence, Rhode Island, October 13-17.

Mr. Finney's earnest address was listened to with the deepest interest, and it will, no doubt, be the means of stirring up Brotherhood men of Richmond to greater zeal and more efficient service in the Master's Kingdom.

### Laymen's Missionary Movement.

A campaign of education on a national scale is being planned by the Laymen's Missionary Movement. The plan has the endorsement of the organized Foreign Missionary agencies of America, and will have their active co-operation.

Men's Missionary Conventions will be held in about seventy of the most important centres in the United States, between October, 1909, and May, 1910.

Richmond has been selected as one of these centres, and arrangements are under way for the Convention to be held in that city October 23-26. The arrangements are in charge of a local committee of laymen, representing the various religious bodies of the city, with Mr. Oliver J. Sands as chairman.

A Pastor's Co-operative Committee has been appointed, of which the Rev. H. D. C. Maclachlan, pastor of the Seventh Street Christian church, is chairman, and the Rev. Thomas C. Darst, rector of St. Mark's church, is secretary.

An effort is being made to reach all of the Christian laymen of the State, and it is hoped that at least one thousand men will attend as delegates.

### Sixty-Sixth Session of Stuart Hall, Staunton, Va.

Stuart Hall, the old V. F. I., will enter upon its sixty-sixth session, on Thursday, September 23, under circumstances most auspicious.

The completion of a large addition, known as "The Whittle Memorial," will open facilities that the school has been in need of for many years back. The building contains a gymnasium generously equipped by a friend of the school; a handsome dining room; a library in which hangs the portrait of Bishop Whittle, so long President of the Board of Trustees; one floor devoted to bedrooms; and a model infirmary, with separate contagious ward. The portrait was painted and presented by Miss Ellen Douglas Stuart.

The trustees have worked faithfully to accomplish this long-desired end, and have the satisfaction of knowing that the school is now in a position to offer very best advantages in all departments. Spacious Primary and Intermediate rooms have been made from the old dining-room, and the old gymnasium has been converted into a thoroughly-equipped science room. The patronage of the school is the best, and the prospects never so bright as for the session of 1909-1910.

### Mission in the Ragged Mountains.

A mission under the direction of the Rev. Russell Bowie and Archdeacon Neve, with Rev. Thomas Semmes, of Richmond, as the preacher, was held in the Chapel of the Holy Cross, near Batesville, September 13-19. Much interest was manifested from the start, and towards the end of the week, and on Sunday, the entire community were in attendance on the services. Mrs. Clarence T. Brengel and Mrs. Walter G. Duke, both of Richmond, conducted the music. Valuable assistance was also rendered by the ladies in charge of the local work, Misses Smith and Colsen, of New York.

This work is one of four points established by Archdeacon Neve in Southwestern Albemarle, near the Nelson line, and a fifth point is contemplated near Covesville. All of these places are centers of influence and need only money and workers to accomplish great things for God and the Church. The strong faith and wide vision of the man who has established a score of working centers in the Blue Ridge and Ragged Mountains should be appreciated by the Church at large as well as the Diocese of Virginia, and there should be no lack of the means to equip and maintain them. The need now is for earnest men and women to give themselves for this work, and for the Church to maintain them by her offerings and gifts.

### Piedmont Convocation.

The eighty-sixth semi-annual meeting of the Piedmont Convocation will be held in Trinity church, Washington, Bromfield parish, Rappahannock county, Va., October 26-28, 1909. The Convocation convenes on Tuesday, Oct. 26, at 9:30 A. M.

W. N. Tillinghast,
Secretary.

During the summer vacation the congregation of St. David's, Aylett, was ministered to by Mr. George E. Zachary, of the Virginia Theological Seminary. The congregations were good and attentive, and Mr. Zachary's visits were acceptable to the people in the neighborhood, whom he visited irrespective of denomination. Several non-church-going men went regularly to hear him preach and regretted his leaving. Mr. Zachary's earnestness and faithfulness won him warm friends, who will follow his career with sincere interest, and wish him success in his chosen profession—the salvation of souls and sympathetic help and kindness for those in trouble.

The Rev. O. J. Whildin, General Missionary to the Deaf-Mutes in the South, preached, last Sunday morning, to a good congregation of the silent people at St. Andrew's church, Richmond.

The Rev. W. J. Gordon, of the Church of the Advent, Williamston, Diocese of East Carolina, who attended the ordination of Dr. E. L. Woodward, in St. James' church, on Sunday, September 19, is spending a few days with his uncle, Col. John W. Gordon, in Richmond.

Invitations have been issued to the marriage of Rev. Edmund Pendleton Dandridge and Miss Mary Robertson Lloyd, to take place in Christ church, Alexandria, Va., October 6th.

Mr. Dandridge is the rector of the Church of the Incarnation, Ronceverte, West Virginia, and the bride is a daughter of the Rev. Arthur S. Lloyd, D. D., General Secretary of the Board of Missions and Bishop-Coadjutor-elect of the Diocese of Virginia. Miss Lloyd has many friends in Virginia, her father being formerly rector of St. Luke's church, Norfolk.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### St. John's Memorial, Farmville.

There is no more important work in the Diocese than that connected with St. John's Memorial, Farmville. In this town is located the State Normal School for young ladies. There are approximately eight hundred students at this college, and it is an inspiring sight to conduct morning worship with five or six hundred present. All of the different denominations recognize that this is a strategic point, and they are making every effort to look after their own. They have beautiful churches that can comfortably accommodate the congregations. The Episcopal constituency numbers about one hundred girls connected with the school. Besides, there are sixty-five communicants, who are residents of the town. This gives the pastor of this parish an interesting flock to minister to. The Rev. Dudley Boogher is rector of St. John's, and the people are much attached to him. They have completely renovated the rectory, and it is as pleasant a home as one could well desire. They are a small band, and do wonderfully well when their financial strength is considered. The church needs a thorough overhauling, and when this is done, it will be an attractive house of worship. When the importance of the work is considered, there should be no hesitation in regard to this much-needed step. Mr. Boogher hopes soon to collect funds for the renovation of the church, and we have no doubt Christian people who are interested in all good works will gladly respond to his appeal for assistance.

### Rev. Dr. Barr Will Go to New Orleans.

The acceptance by the Rev. William Alexander Barr, of the call to Christ church Cathedral, New Orleans, has caused deep regret to his congregation at St. Paul's church, Lynchburg. Mr. Barr has been identified with the Diocese throughout the greater portion of his ministry. He is one of the most eloquent preachers in the Diocese, and many who know him love him and are loath to see him depart. He has made a deep impression upon Lynchburg, and is recognized as the leading preacher of the city. His great gifts have won him many admirers and his unassuming Christian humility and modesty have brought him many friends. His work has been abundantly blessed. He leaves St. Paul's in excellent condition. We doubt not he will fill his new field of labor as ably as he has filled his present sphere of activity.

### Opening of the New St. Stephen's Church, Port Norfolk.

After years of patient, faithful work, the congregation of St. Stephen's church, Port Norfolk, had the great joy of worshipping in their new church, on Sunday, September 19. The congregation, though small, has been very energetic, and while worshipping in a borrowed church, through the kindness of the Presbyterian brethren of Port Norfolk, worked steadfastly toward the day when they could have their own church home.

The building, which is rather Gothic in design, windows, etc., is finished throughout in Flemish oak; the pews, handsome and massive, are of the same wood, and the organ, a remarkably fine Packard make, is of the same tint. The chancel is carpeted in a rich dark red. Sunday School opened at 3 P. M., with Mr. Woodson, superintendent; Mrs. J. C. Darst, Mrs. A. E. Kyhn, Mrs. Walter Kuhns, Miss Juliette Ball, Mrs. Kenneth Barrow, Mr. Woodson, teachers; Mr. Brooks, secretary, and a large number of scholars present. At the close Dr. and Mrs. R. L. Corbell's little daughter, Elizabeth, was baptized. At 4 P. M., a very large congregation filled the church for service, and the Holy Communion was administered to a large number.

The Rev. W. A. Brown, rector of St. John's, Portsmouth, who is also the rector of St. Stephen's, delivered a beautiful and powerful sermon from the text: "Let Your Light So Shine Before Men," being particularly appropriate to the occasion.

The music was remarkably fine. Mrs. J. C. Darst is the organist of the church and the choir was composed of Mrs. Walter Kuhns, Mrs. K. Barrow, Mrs. C. H. Norman, and Messrs. Weaver, Brooks, Russell Kirk and Everett Kyhn. This will be increased by a number of fine voices.

The vestrymen of the church are: Mr. Woodson, Mr. A. E. Kyhn, Mr. Russell Kirk, Mr. Brooks, Mr. E. Rhodes, Mr. K. Barrow.

Mr. Brown holds services at St. Stephen's every Sunday, at 4 P. M.

### Reorganization of the Standing Committee.

At a meeting of the Standing Committee of the Diocese of Southern Virginia, held in Lynchburg, on the 14th instant, the resignation of the Rev. Dr. Milton, who is leaving the Diocese, was accepted. The vacancy thus occasioned was filled by the election of Rev. E. R. Carter, rector of Grace church, Lynchburg.

The Rev. Dr. Wm. Alexander Barr, the former Secretary, was elected President and the Rev. E. R. Carter was elected Secretary.

It is therefore requested that communications intended for the Standing Committee shall hencef rth be addressed to Rev. E. R. Carter.
Secretary.
Grace Church, Lynchburg, Va.

The Rev. L. C. Harrison, of Northumberland county, Va., has been called to All Saints' church, Portsmouth.

The Rev. Francis C. Stienmetz, rector of Christ church, Norfolk, has returned from his vacation.

The Rev. George S. Vest, of Ascension church, Norfolk, is also at his post of duty, after a month's vacation, and filled his pulpit last Sunday.

The Rev. Thomas C. Page, formerly rector of Newton parish, Front Royal, Va., is now in residence at Bedford City, Va., where he is in charge of Heber parish.

The Rev. L. L. Williams, rector of the Church of the Messiah, Gonzales, Diocese of West Texas, has been visiting friends in Norfolk. Mr. Williams was formerly rector of Christ church, Elizabeth City, Diocese of East Carolina.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**New Parish House for Memorial Church of St. Paul—Work of the City Mission—Archdeacon Steel, of Havana, in Philadelphia—Bequest for the Endowment Fund—Handsome Gift to a Retiring Rector——New Parish House to be Dedicated.**

A special committee was appointed at the last meeting of the Convocation of South Philadelphia to prepare plans for a parish house for the Memorial Church of St. Paul. These are about completed by Messrs. Churchman, Thomas & Moliter, who will submit them to the Convocation at its meeting on September 17. They call for a very commodious building, having a gymnasium in the basement, guild rooms on the first floor and a spacious Sunday School room on the second floor. A cloister will connect it with the fine church, which the late Mr. George C. Thomas built three years ago, in memory of his parents. It is the purpose of the Convocation and congregation to make this a memorial of him to mark his deep interest and untiring labors in the cause of Missions. The parish was organized by the Rev. Edwin S. Carson, who will celebrate the fifth anniversary in October. It is located in the southern section of the city, that is growing rapidly and for which the old adapted building has proved inadequate.

During the past summer the City Mission, which is noted for its ready promptness in meeting emergencies, was frequently at an hour's notice been called upon for burials or to attend the sick at a distance of four or five miles. Much of this is owing to the fact that some of the clergy in going on their vacations, make no provision for such cases.

The Rev. W. W. Steel, Archdeacon of Havana, is spending some weeks in Philadelphia, where he was formerly located, and is visiting his friends and officiating in several of the churches. He says that the Church is steadily growing in Cuba. Four years ago it had four mission stations. Now there are forty.

The 39th annual report of the City Mission has just been issued. Of these years it has been under the care of the Rev. Herman L. Duhring, D. D., for twenty years. During this period the has seen great expansion in the work committed to his care, upon which Bishop Whitaker has justly congratulated him. Instead of the old office at 411 Spruce street, it has its spacious set of offices on the lower floor of old St. Paul's church. Some $20,000 were spent during his first year; during the past year $63,388.69. Besides St. Paul's church and the House of Mercy it has its Home for Consumptives at Chestnut Hill, where there is the Administration Building and four large cottages; also the James C. Smith Memorial Home. There is need of additional cotages, and particularly a chapel, as the services are held in a portion of the dining room. One hundred and thirty institutions were visited in the Missionary Department, to which 5,123 visits were made; 81,216 persons were visited; 3,984 services were held; 537 celebrations of the Holy Communion; 365 baptisms; 56 confirmed; 351 burials; 16 marriages. In the Charitable Relief, 9,321 visits were made; 2,110 families aided; 1,212 grocery orders given; 70,982 pints of milk; 10,894 garments; 620 pairs of shoes; 460 tons of coal, through the Fuel Savings Society, 3,272 tons; 378 dozens of eggs; 381 were cared for at the James C. Smith Home, at Oakbourne; 238 patients were treated at the Home for Consumptives, besides some 350 at their homes.

The report is well illustrated with portraits and pictures of the various phases of its work. During the summer the City Mission has had four young men, who will prepare for the ministry upon the completion of their college course. These have been valuable volunteer helpers.

Mr. Edmund L. Souder has visited consumptives in hospitals and at their homes. Mr. Robert .B McKay and Mr. Maybury Smith have divided their time between conducting an employment bureau and visiting prisoners in the Eastern State Penitentiary. Mr. Henry K. Jones has assisted in holding services.

By the will of Adelaide F. Howell, St. Clement's church is to receive $10,000, to be added to the Endowment Fund.

Speeding the parting and welcoming the coming might well designate the reception given by the congregation of the Church of the Covenant, on Tuesday evening, September 14. The Rev. J. J. J. Moore, who is retiring after twenty-five years service, to become the rector of St. Andrew's church, was presented with a purse of $1,000. Cordial greetings were extended to the Rev. Emory S. Towson, who succeeds Mr. Moore.

It is expected that Bishop Whitaker will formally dedicate the fine new parish house connected with the Church of St. Jude and the Nativity, which is the gift of Mr. John E. Baird, on Saturday, September 25.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Out-of-Door Services at Poughkeepsie. Bust of Bishop Potter—Young Men Enter the School for Postulants—Increased Attendance at St. Stephen's College—Mission Study Classes. Death of the Rev. Philip A. H. Brown—Improvements at St. Stephen's—Church Work Kept up During the Summer—Increased Offerings for Missions.**

Christ church, Poughkeepsie, the Rev. A. G. Cummins, rector, tried on Sunday afternoons, Septembers 12 and 19, out-of-door services on the beautiful grounds adjoining the church. About two thousand persons attended on each Sunday. The singing was led by a State Regiment band; and the assistant, the Rev. F. S. Arnold, read the service. The address on the 12th was made by the rector, and in the course of it he urged that the offering at a big meeting to be held on College Hill, on October 3, in connection with the Hudson-Fulton celebration be given to the winter maintenance of the tuberculosis camp, which has been maintained on College Hill during the past summer. The Rev. Mr. Cummins is chairman of the finance committee of the camp. The suggestion was warmly received.

A bust of the late Bishop Potter, in marble, has been executed by a New York sculptor, and placed in Hobart Hall, of the Diocesan House. The likeness is said to be excellent. A number of friends of the late Bishop contributed the $1,000 which it cost.

Four young men from the city and State of New York left last week to enter the School for Postulants at Uniontown, Ky. These are in addition to those from this State already entered there. It is said the School will this year have 35 to 40 pupils, or about 15 more than last year.

St. Stephen's College, Annandale, the new warden, the Rev. Dr. W. C. Rodgers, has opened with a new class of twenty and a student body of fifty-two, with more to come, a larger number than for some years. An effort is to be made to secure larger endowment for the College, which is strictly collegiate, but designed primarily to educate young men for the Church's ministry.

Mission study classes, six in number, will be maintained in as many centres during October, the teachers being some of those who took courses at Silver Bay and Cambridge last summer. Following the classes there will be a conference at the Church Missions House, held during November. Cooperating with these classes will be the School to Train Laymen, which will start for its third year in October. The courses offered this year will be lay reading, public speaking, and leadership in the group plan for missions in parishes.

The Rev. Philip A. H. Brown, since 1874, connected with Trinity parish and for twenty years vicar of St. John's chapel, died at Cooperstown, Diocese of Albany, last week, after an illness that had extended more than three years. The funeral was held from Christ church, in that village, and interment took place in Christ burial ground, where lie interred the novelist, Fenimore Cooper and his family. Mr. Brown was a native of Baltimore and served throughout all of the Civil War on the Southern side, fighting under a brother's command, which brother was killed at Gettysburg. He had graduated from Dickinson College in Pennsylvania before entering the war, and immediately afterward took the course at the General Seminary. He married in 1879 Miss Carter, of Cooperstown, who with seven children, survives him. He was a brother of the late Rev. Dr. John W. Brown, of St. Thomas' church, New York.

Archdeacon Burch, of Staten Island, has just returned from abroad, where he took summer lectures at Cambridge University in England, and for a time had charge of St. John's church, Dresden, in Germany.

St. Stephen's church, the Rev. Nathan A. Seagle, has been enriched during the summer with marble chancel furnishings at a cost of $6,000. A new chancel window has also been put in. The parish church is located in what had been claimed as an over-crowded neighborhood. Its work is succeeding, however, and downing all predictions of its failure.

New York has not been unchurched during the summer now ended. There have been several special services in churches, including St. Bartholomew's, but on week days and nights no fewer than 423,000 persons attended tent and out door services. Some years ago the tent meetings were started, and prospered from the first, although rather expensive. This year they were added to with shop, prison and some out door work, with good results. Church clergy to the number of two assist, but practically the work is in denominational hands. The National Bible Institute began this summer with outdoor meetings only, mostly in the parks, and its success has been marked. It finds almost any hour of the day admirable, the noon hour not being necessary at all. Its equipment consists of two men, a cornetist and a speaker. When these move on the cost stops. The result is that the new plan reaches quite as many people, and does it at fully half

the cost of the tent idea. The tent meetings have stopped after spending $26,000 this year, with 275,000 attendance, and the open air Institute meetings continue till November, with a record to date of 148,000, at a cost of $6,100.

It is predicted by Assistant Treasurer Roberts of the Board of Missions that when the books close, on September 28, the income of the Board will be found to be fully $100,000 ahead of last year, and that, with this splendid showing, the appropriations will be met within $50,000, and possibly a lesser sum. While they will not be fully met, such figures will be away ahead of that of last year.

Generous response has been made to the suggestion that the apportionments be met this year as a form of memorial to the late treasurer. Bishop Greer, some time ago, took hold of the task of seeing that New York meet its apportionment of $132,000, which it has never yet done, and it is now certain that the full amount will be paid in. Already it has been within $6,000. Bishop Lawrence of Massacnusetts took the same course as the Bishop of New York and with the same outcome, as now seems likely. Pennsylvania, which long ago paid its apportionment in full, has much increased it of late. It is stated that the new treasurer, Mr. George Gordon King, is entering heartily into a study of affairs, with a view of being able to make public addresses.

The Woman's Auxiliary has long endeavored to reach the goal of $100,000 to apply on the appropriations, quite apart from the United Offering. This year it has contributed to date $94,000 and may make up the total. This is its highest record yet. The Sunday School Auxiliary has sent in $143,000, or $8,000 more than last year.

## NEVADA.

Rt. Rev. H. D. Robinson, D. D., Bishop.

### Second Convocation of the District Woman's Auxiliary Meeting.

The Convocation of the District of Nevada was held in Carson City, September 10, 11 and 12. The Holy Communion was celebrated in St. Peter's church, at 11 A. M., Bishop Robinson being celebrant; the Rev. Thomas L. Bellam, of Sparks, epistoler, and the Rev. Samuel Unsworth, of Reno, gospeler. In the procession were the Bishop, the nine clergy of the District and the Rev. Louis C. Sanford, Secretary of the Eighth Department, who was the preacher of the day. The sermon was an appeal to the Church to realize that its chief purpose must be that of the missionary. The text, Phil. 2:5: "Let this mind be in you which was in Christ Jesus"—suggested an inquiry into what the mind of Christ is. From a consideration of the Sermon on the Mount, and the Parable of the Last Judgment comes this conviction—that the mind of Christ dictates to the individual a loving helpfulness to one's fellowmen. But if that is the mind of Christ for the individual, so it is also for the Church He founded. His society can have no other purpose than that of His disciples. The purpose of the Church is not primarily to worship, nor even to provide for the development or consolation of the Christian; but it is to serve. The test of the Church's allegiance to the Master is its loving helpfulness to men. By its response to the Missionary call are the claims of the Church tested; and it is this humble, loving service of men which exalts the Church in the sight of God.

Immediately after service Convocation met in the Sunday School chapel for roll call and organization. Roll call showed an attendance of nine clerical members and twelve lay delegates, representing six parishes and missions.

The Rev. Geo. C. Hunting, of Ely, was re-elected Secretary of Convocation.

Convocation reconvened after luncheon at 2 P. M. Various committees were appointed by the Bishop.

The Bishop then read his address, an optimistic, encouraging review of the past year, and a progressive constructive outlook upon the future. One suggestion of the Bishop's address, which is to be carried out at once, was for the appointment of a travelling organizer of Sunday Schools and of teachers' training classes. This policy carries the assurance that the Church will undertake the training of an instructed religious generation of Churchmen, beginning at the very root.

The District of Nevada employing an authoritative specialist in religious education will stand in the van among Western States in the effort to solve the problem of the Christian education of the children.

The remainder of the afternoon was devoted to a discussion of the work of the Woman's Auxiliary. Reports from the officers of the District organization were made. The officers are Mrs. Patrick, of Reno, president; Mrs. Baker, of Ely, secretary; and Mrs. Dunbar, of Fallon, treasurer. The coming year will see an earnest campaign for the formation of local branches.

The Rev. L. C. Sanford, at the request of the Bishop, spoke of the purpose and methods of the Woman's Auxiliary. Its sole purpose is to assist the Board of Missions. Four of its methods were mentioned, viz.: United Prayer, the United Offering, Mission Study, and Missionary Boxes. Mr. Sanford also spoke of the departmental division of the Church and of his work as Secretary of the Eighth Department.

On the evening of September 10, a reception was tendered the members of Convocation and the people of Carson City, by the members of St. Peter's parish, in the parlors of the rectory.

The session of Saturday morning was devoted to hearing the reports of committees, and the election of delegates to the General Convention. A suggestive and helpful report for the committee on Christian Education was read by the Rev. P. S. Smithe, of Elko, chairman. Mr. Smithe is to become the special missionary for the Sunday School Work in the District.

The committee on Relations with Labor Unions asked to be continued and the Bishop appointed the following: The Rev. Lloyd B. Thomas, of Tonopah; the Ven. A. Lester Hazlett, and Messrs. Chas. Sprague, O. J. Smith and F. E. Patton.

Convocation then proceeded to the election of delegates to the General Convention. The Rev. G. C. Hunting, of Ely, was elected clerical delegate, and the Rev. P. S. Smithe, the alternate. Mr. Thos. Means, of Fallon, was elected lay delegate, and the Hon. Geo. S. Brown, of Elko, alternate.

Mr. Wayne T. Wilson, of Reno, was re-elected treasurer of Convocation. Hon. Geo. S. Browne, of Elko, was re-appointed chancellor. The Bishop appointed the following examining chaplains: The Rev. Samuel Unsworth, Ven. A. Lester Hazlett, and the Rev. George C. Hunting.

After the noon prayer for Missions Convocation adjourned to reconvene at 2 P. M. At the afternoon session, the Ven. A. Lester Hazlett, Archdeacon, read his report, and various workers from the field gave brief reports of their charges.

The Rev. Samuel Unsworth, of Trinity church, Reno, who has just returned from a year's trip abroad, talked most delightfully of his experiences at Oxford University, where he took several courses under the theological faculty.

A resolution was passed relative to the death of Mr. George C. Thomas. A rising vote of thanks was passed for the hospitality of the members of St. Peter's parish, Carson City. An expression of appreciation was also extended to the Secretary of the Eighth Department for his helpfulness.

Convocation then adjourned sine die.

---

Two services were held on Sunday, at which all the members of Convocation were present. At the celebration of the Holy Communion, at 11 A. M., the Rev. Samuel Unsworth officiated, with the Rev. G. C. Hunting as epistoler, and the Rev. L. A. A. Pitcaithly as gospeler. The Rev. P. S. Smithe preached a deeply devotional sermon upon the text, Isaiah 30: 15: "In quietness and confidence shall be your strength."

The closing service was a missionary rally, at which addresses were made by the Ven. A. Lester Hazlett; Rev. Harry G. Gray, of Las Vegas; Rev. Lloyd B. Thomas, of Tonopah; and Rev. L. C. Sanford, Secretary of the Department. These addresses put strongly the missionary appeal, one from the devotional side of the expression of love for our Lord; one from the practical side of the need of the field; one was an appeal for more men especially for candidates for the ministry from Nevada, and in conclusion there was a wide inclusive appeal for the cause of Missions, both foreign and domestic, as the real pressing work of the Church, its only adequate response to the commission of its Lord and Master Jesus Christ.

So ended the second Convocation of the re-established District of Nevada. The tone of all the meetings was cheerful, courageous, full of promise for the extension of Christian work in Nevada, and pointing to a firmly founded constructive and abiding policy of the Church of Christ in this District.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### New Church Mission at Rochelle Park.

A new church mission has been established in Rochelle Park, not far from Hackensack. It was started by the Rev. G. Herbert Dennison, assistant at Christ church, Hackensack, but is not a parochial mission. An interesting phase of the work is the fact that the Reformed Church people, who had a small chapel and a weak work there, generously offered to share their building, their organist volunteering to play. The arrangement has worked well and both Church and Reformed people have prospered. The mission has been given a handsome altar cross, and is now planning for a permanent location.

Bishop Lines is making special efforts to bring the Diocese to its apportionment to general missions. It is ahead of last year, but will not reach the total.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Diocesan Sunday School Commission. New Sunday School at Allentown. Theological Library for the Diocese. Leonard Hall Associate Mission.**

A meeting of the Diocesan Sunday School Commission, which was elected under the new Canon adopted at the Convention of this year, held its first meeting in St. Stephen's church, Wilkes-Barre, Tuesday, September 14. The officers of the Commission are as follows: President, the Rev. S. U. Mitman, Ph. D.; vice presidents—the Rev. H. W. Diller and the Rev. E. A. Gernant; secretary, the Rev. E. R. Noble; treasurer, Mr. Wm. H. Warner.

The work of the year was thoroughly discussed, various committees appointed and a plan adopted.

An effort will be made by the committee on statistics to obtain an accurate census of the teachers and scholars of the Diocese. The Diocese was divided for purposes of holding Institutes into four sections, that is two in each Archdeaconry. A local institute will be held in each of three sections each year, and the general or Diocesan Institute in the fourth section, the general Institute to alternate between the Archdeaconries.

An appeal is to be made to the Sunday Schools of the Diocese for the necessary funds to do the work laid out. This was a most earnest and successful meeting and the work of the Commission will be prosecuted more vigorously than ever.

A new Sunday School has been started at South Allentown, in a school house, where a service is also held each Tuesday evening. In addition to the Sunday School sessions, regular services are held each Wednesday evening and Sunday evening, at St. George's mission, Hellertown, with gratifying success. The weekly offering plan has been adopted.

One of the dreams of the Bishop in the conception of Leonard Hall and the planning for the Associate Mission work has been the possession of a theological library available for the residents at the hall and the Diocese generally. This dream has been realized by the gift of the Rev. Dr. J. Nevett Steele, late vicar of Trinity church, New York, who has presented the bulk of his large and valuable library to the Bishop, the same to be placed in Leonard Hall to form the nucleus of a theological lending library for the Diocese of Bethlehem. It is truly a munificent gift and one which the Diocese will more and more appreciate. Postulants, candidates for Orders, young clergymen serving their novitiate under the Bishop's eye, will find incalculable aid in the pursuit of their studies from it. The Bishop intends as soon as possible to have the books catalogued so that they may be available to the whole Diocese. Tentative measures are on foot whereby it is hoped another considerable collection of standard and reference books may be transferred to Leonard Hall.

It looks as if the Associate Mission at Leonard Hall would be of the greatest assistance to the Diocese, not only in providing a place of residence for students and clergymen who are still studying, but as a centre of supply of workers who can go out each Sunday to any points where they may be needed. For example, the minister in charge at White Haven having lately removed, some one is sent from Leonard Hall each week to keep the church open and to care for the people. The smaller parishes can be supplied in this way at a lesser expense than in the usual way by a resident minister.

Leonard Hall is now serving at least six parishes and missions in this way.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Rectors Resuming Their Duties—New Bell for Rock Creek Church—St. Margaret's Being Enlarged—St. Agnes' Chapel to be Improved—National Cathedral School—Illness of the Rev. Dr. Osborne Ingle.**

From a two months tour of Europe and England, the Rev. Dr. McKim and Mrs. McKim, of Washington, have returned home; and the rector of Epiphany signalized his assumption of his parish work for the coming year by a vigorous sermon in criticism and arraignment of Dr. Elliot's newest phase of New England Unitarianism, denominated by its aged author, "The New Religion."

While according all honor to others, still, in my judgment, the attention which all such heretics and their isms should receive at the hands of the ministry of the Gospel of Christ is the more vigorous and plain preaching of "the glorious Gospel of the blessed God," and not the exploiting of their religious vagaries; and more and more hearty prayer, that "their minds may be enlightened with the light of the everlasting Gospel," and "the love of the Truth grafted in their hearts;" for their minds are peopled with vain, dark thoughts, and their hearts are not right in God's holy sight. Get these set straight by the Holy Spirit of Truth and Righteousness, and their hurtful isms will disappear.

I note that the vestry of old Rock Creek church, D. C., the Rev. Charles E. Buck, rector, has determined to erect a tower near the church, in which a bell will be hung to call the congregation to divine worship. This move will, one may suppose, include the silencing of the dear little bell which, hung in an oak tree, immediately behind the chancel, and has for many years sweetly voiced the venerable church's invitation to prayer, praise, and the hearing of the Word of God, which for more than a century and a quarter have resounded within its Colonial brick walls. This may be progress; but it is distressing to a very lovely sentiment. And the tinkling of that little bell has been heard by dwellers in all parts of our great country, who have entered the sacred house at its call.

The Rev. George Calvert Carter, rector of St. Andrew's church, Washington, who, together with his wife and two little daughters, passed the summer in a tour of Europe, was in place in his chancel and pulpit last Sunday; and there was mutual rejoicing by his people and himself.

The Rev. Robert Talbot, rector of St. Paul's, Washington, is again at home in his parish, refreshed for winter's burdens by a vacation spent with his family at Virginia Beach.

The Rev. Wm. Wingate, assistant minister of St. Margaret's church, the Rev. Dr. erbert Scott Smith, rector, spent the month of August in his former parish, Durham, Charles county, Maryland, and is now in charge of the parish of St. Margaret's until the rector's return. This church is about completing its third enlargement under Rev. Dr. Herbert Scott Smith, rector.

The Rev. James W. Clark, rector of St. James' church, Northeast Washington, the Capital City's most "advanced" parish, has returned from a helpful visit and rest at Newport, R. I.

St. Agnes' chapel, in Trinity parish, Washington, under the charge of the Rev. C. W. Whitmore, deacon, is much in need of improvements, which will, ere long, be begun with cash in hand for payment. This chapel is "an upper room," composed of the space formerly occupied by two or three rooms of what was a large frame dwelling-house; and the several rooms on the first floor are utilized as guild-rooms, class-rooms, pastor's-room, kitchen, etc. It is well attended by an increasing congregation under the deacon's earnest ministry, who is assisted by other clergymen, priests, in the celebration of the Holy Communion.

The Rev. W. J. Wright, during four years rector of King and Queen parish, St. Mary's county, Maryland, in this Diocese, has been appointed assistant minister of St. John's church, Georgetown, the Rev. F. B. Howden, rector.

The Rev. Walter Williams, rector of Grace church, Georgetown, has received a call to St. Paul's parish, Prince George's county, Maryland. Mr. Williams was a member of the class of 1908, Virginia Theological Seminary. St. Paul's is one of our choice country parishes, affording plenty of work for the busiest of pastors.

The Rev. Dr. C. Ernest Smith, of St. Thomas' church, is again at his important post, to resume his duties as rector of one of our most crowded congregations.

The Rev. Dr. Devries has returned from his northern vacation, and has started the wheels of winter in St. Mark's parish, for another year of aggressive work, to be added to the dozen of the past as rector.

The rector of St. Alban parish, Dr. Bratenahl, is again in charge of that interesting parish, after a restful vacation, and is ready to welcome the scores of young ladies who will soon arrive at the October opening of the National Cathedral School for girls, who are his parishioners during the session.

The Cathedral School is in a thriving condition, under the able management of Mrs. Barbour Walker, A. M., its distinguished principal, who is sustained by a very efficient corps of teachers.

Many Washington friends of the Rev. Dr. Osborne Ingle, rector of All Saints' church, Frederick, Md., Diocese of Maryland, are inexpressibly grieved at the news of his serious illness. His church has been kept open by the vestry, which has supplied Mr. Ingle's place with other clergymen.

Dr. Ingle is a Washingtonian by birth, one of three cousins in the ministry, and a member of the famous great class of 1861, of the Virginia Theological Seminary. He is an earnest and loyal son of the Church, and a fearless preacher of the Gospel.

From All Saints' church, of which he has been rector forty-three active years, he sent forth his son, Addison, to his own Alma Mater in Virginia; whence that son went a missionary to China, where, after several years of devotion to his "heavenly calling," he was made a Bishop; but soon, as such, scarcely fitted in his exalted office, to pass away to the rest of paradise.

W.

---

The Rev. Oliver Kingman, who has been recuperating in the Adirondacks from an operation, has been appointed priest-in-charge of St. Paul's church, Holland Patent, and St. Andrew's church, Trenton, Diocese of Central New York.

## TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

### Diocesan Notes.

The Rev. E. A. Temple, rector of St. Paul's church, Waco, Texas, spent his vacation in the East.

Ground was broken, on September 2, for the Gregg Memorial parish house for All Saints' church, Austin, Texas, of which the Rev. Harris Masterson, Jr., is rector. The building will cost about $11,000.

Fifteen parishes in the Diocese of Texas have more than met their apportionment for Missions. Some have trebled and others doubled the amount required from them. A number of parishes, however, have not yet paid anything.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Death of the Rev. Osborne Ingle, D. D. Bishop Paret Going to Europe—Centennial of Christ Church, Queen Caroline Parish.

Early in the morning of September 20, there died in the rectory of All Saints' parish, Frederick, Md., the Rev. Osborne Ingle, D. D., who for forty-three years had been incumbent of the historic Western Maryland church. Death was due to Bright's Disease, against which Dr. Ingle had been fighting for some time. He is survived by two daughters, who were with him at the time of his death—Mrs. H. Randall Webb, of Washington, D. C., and Miss Mary Addison Ingle, of Frederick, Mrs. Ingle, who was Miss Mary Addison, died many years ago, a year after the death of five of her children, in a diphtheria epidemic.

Dr. Ingle was born in Washington in 1837. He received his early education in the Rittenhouse Episcopal Academy in Alexandria, and at the University of Virginia. His course at the Virginia Seminary was interrupted by the Civil War, and he graduated in 1863 from the Philadelphia Divinity School. He was successively assistant at St. Peter's church, Baltimore; rector of Memorial church, Baltimore, and rector, since 1866, of All Saints', Frederick. He was the father of the late Rt. Rev. James Addison Ingle, D. D., Missionary Bishop of Hankow, China, whose death in 1903 was the cause of universal sorrow and regret. Dr. Ingle was the senior clergyman of Frederick, and widely known among all classes of people there. His death is mourned as only the passing of a man can be who has left his mark on a community. Funeral services were held in All Saints' church, on Wednesday afternoon.

Bishop Paret has announced that he will sail for Europe on October 20, and that before going he will turn over the ecclesiastical authority of the Diocese to Dr. Murray, who will then have been consecrated as Bishop-Coadjutor. He requests that no mail about Church matters be sent to him during the coming year, everything having been put into the hands of the assistant Bishop. The Bishop's itinerary for the year is a leisurely one. The stages being short and the stops in Rome, Naples and Oberhofen and other places consisting each of two or three months duration. On the 23d of September, he passed his eighty-third birthday quietly at home, keeping his office hours as usual.

On the 6th of October the contennial of the building of the present edifice occupied by Christ church, Queen Caroline parish, Howard and Anne Arundel counties, will be celebrated by special services and the presentation of several memorial windows by descendants of those who in the days of the Province were prominent in the affairs of the young parish. There will be a festival service in the morning, at which it is hoped that the celebrant of the Holy Communion will be the newly-consecrated Bishop-Coadjutor. The sermon will be by the Rev. Joseph Patton McComas, rector of St. Anne's, Annapolis, from which parish Queen Caroline was set off in 1728. The rector of the parish is the Rev. William P. Painter.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### Trinity Church's Endowment Fund Largely Increased—Rev. R. S. Radcliffe Returns from Canada—Memorial Organ Given to the Ascension, Bradford.

Trinity church, Pittsburgh, will soon receive a large addition to its endowment fund. Through the will of Mr. W. G. Park, a member of the vestry, and a prominent business man of the city, the parish receives one-tenth of his estate, after certain bequests and trusts are provided for. As the value of the estate is estimated at $5,000,000, the amount coming to Trinity will probably be about $400,000.

The Rev. Reginald S. Radcliffe, of Ridgway, and his family, have recently made a visit to Canada to attend the golden jubilee of Mrs. Radcliffe's parents. During this visit Mr. Radcliffe preached in St. Paul's, Mt. Forest; the Good Shepherd, Riverstown; St. Luke's, Farewell; St. Alban's, Grand Valley, and at the Chapel on the Beach, near Hamilton. He had to refuse such work in Toronto and Hamilton, from lack of time, as he could only stay a few days. Mr. Radcliffe has also been asked to conduct a mission in one of the city churches of Providence, R. I. This he could not accept at this time.

The Rev. Dr. Perry, of the Ascension, Bradford, reports a $6,000 organ, in memory of the late rector, the Rev. Dr. Kieffer.

The Rev. W. E. Vandyke has been called and accepted the beautiful church of St. Luke's, Smethport.

The Rev. Dr. Hills will soon leave Oil City for work at Belleview, near Pittsburgh. The Northern Archdeaconry will feel this loss very much.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### The Bishop Appeals for the Diocesan Apportionment—Bequests for Church Interests.

Bishop Burgess has issued an appeal to the rectors and people of the Diocese of Long Island to do their best for the apportionment to general missions. Gifts to the Board from Long Island are about $1,000 ahead of last year, but the apportionment is far from being met. Offerings were taken on Sunday, September 12, in some churches. The Bishop has also asked Long Island clergy to preach on the Hudson-Fulton anniversary, pointing out that as the discoveries made new opportunities for the Gospel, so there are still newer opportunities before the Church to-day, and a great need for workers and funds with which to meet them. Most churches of Brooklyn will be handsomely decorated, or are already so, and in most of them special music will be rendered. Holy Trinity church on the heights has made elaborate arrangements for the Hudson celebration service.

By the will of the late Mary Rhinelander King, of Great Neck, who was of the family of Governor King, of New York, many church interests benefit. The Diocese of Long Island $15,000 for missions in Queens and Nassau and the schools at Garden City; the General Seminary receives two fellowships of $10,000 each; the New York City Mission Society, $5,000; the New York Common Prayer Book Society, $1,000; Bishop Rowe of Alaska, $10,000; Bishop Brooke of Oklahoma, $3,000; and the Domestic and Foreign Missionary Society comes in for several gifts, one of them very large. There is $20,000 for its work among colored people. The homestead at Great Neck is given to sisters, but if they do not care for it it is to be sold for the benefit of the Society. And the Society is willed a valuable property in Broadway, New York, and made the residuary legatee. The estate is worth about $1,000,000.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Ministerial Band.

The "Ministerial Band" at the University of North Carolina is composed of students who are looking forward to entering the ministry. Their leader, Mr. Joseph G. Walker, in a circular letter, calls on the members to keep the claims of the ministry before the more worthy and thoughtful of their fellow students, and asks them to send him the names of young men who will enter the University this fall and have decided to study for Holy Orders. Mr. Walker's address is Chapel Hill, N. C.

The Rev. N. C. Hughes, Archdeacon of the Convocation of Raleigh, has removed to Chapel Hill, N. C.

The Convocation of Charlotte, Diocese of North Carolina, will meet at Mayodan, October 19 and 20.

The Daughters of the King of the Diocese of North Carolina will hold their annual meeting at Concord, N. C., October 6.

The Rev. Charles L. Hoffman, formerly rector of St. Peter's church, Charlotte, N. C., died at Carlsbad, New Mexico, September 3, in his 48th year.

The Rev. T. A. Cheatham, of St. Timothy's church, Wilson, will have charge of St. Luke's church, Salisbury, from October 1, to December 15. He will officiate, also, at Pinehurst.

## WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

### Brotherhood Meeting.

On Thursday evening, September 16, the first regular meeting for this season of the Buffalo Local Assembly, of the Brotherhood of St. Andrew, was held at St. Paul's parish house, in that city. There was a large attendance of the members of the various city chapters. The principal address of the evening was made by the Rev. Edward M. Duff, rector of St. Thomas' church, Buffalo, on "The Dynamics of Prayer." Mr. H. F. Laflamme, of New York, executive secretary of the Laymen's Missionary Movement, spoke on the subject of the work of his organization and the meetings which it is about to hold in Buffalo, with a view to arousing missionary interest. An address was also made by the Rev. Charles Frederick Walker, the new rector of the Church of the Good Shepherd, Buffalo, who was formally welcomed by the Local Assembly.

# Family Department.

### Confession.

Daily, we leave undone the things we ought to do;
We court the wrong, and overlook the right;
We seek the false, regardless of the true;
We choose the dark, in preference to the light.

And so, O Lord, we come at close of day;
Before Thine Altar, penitent, we fall.
And there, with trembling lips, we humbly pray,
Forgive us all our sins, both great and small.

Forget the ills that we have done this day,
Blot them, forever, from Thy sacred book;
Turn not from us, Thy loving face, away,
Behold us, Lord, but not with angry look.

Grant us true absolution, this we ask;
Oh, cleanse our hearts from every hidden shame,
From every secret fault, tear off the mask;
Make us more worthy of Thy Name.

'Tis then, whilst we our full confessions make
There in the solemn hush of twilight's hour;
And unto Christ, our sinful lives we take,
All-confident of His forgiving power;

We feel that angel forms are hovering near;
Whilst o'er us steals the peace which only God can give,
And listening to the "still, small voice," we hear
The loving whisper, soft and clear, "Look unto Me and live."

### Jim's Widow.

"Sets herself up as if she had been married and the mother of ten! Really, it is too ridiculous!"

"But, Aunt Charlotte, there really was a—a lover, wasn't there?" asked Emmie Templeton of the wistful blue eyes and the tender mouth—eyes that had no vision for the moment of the homely, elderly woman from whom they had first parted in the village street—mouth tremulous with who knows what of hidden fear and hope?

"A wastrel," said Lady Chesterley, promptly; "an idle, useless vagabond, who forgot her for years, and came back to her, fortunately only to die. Really, that class don't know their blessings! She had her father and mother to keep; and surely that was enough for any woman, without adding to her burden by taking a lazy, work-shy husband, who would have squandered her hard-won earnings and probably beat her because they were so small. Yet she mourned the creature as if he had been an angel! She was the village laughing stock, poor thing, and behind her back they nicknamed her 'Jim's Widow' to this day."

The girl was hardly listening, but at the words "Jim's Widow" the rose-leaf color left her pretty face. If—if one had—a lover—another Jim! who had gone away (it was war-time, and in England's sons the fighting blood was awake)—and who—not for want of faithfulness—oh! never for that!—but for other reasons—for duty—for death—did not come back?

"The world is cruel!" she said, with a little catch in her voice.

"It is cruel to women," said her aunt, looking at the girl curiously. "You need never expect your full share of fair play from it, my dear, but that need not deter you from having a good deal of solid comfort. And take my word for it, sorrow is wasted when it's spent on what can't be helped. You, at least, if you behave like a sensible girl and accept the good things within your grasp, need never mourn an absent lover."

The good thing she had but to put out her hand and pluck was, Emmie knew, Sir John Morton's acres, his solid, unromantic person, his late wife's diamonds. But the little hand was clenched as if to thrust this waiting honor from her. A new courage came into her eyes; her rosebud mouth took firm lines; light had come to her—that illumination for which a girl's heart waits.

"It is Jim," she said to herself; "it is Jim, for me, too, now and always, Jim and no other!" And to think it was that poor woman who taught her the amazing truth!

A little later Emmie heard all there was to tell of Margaret Walford's story. A boy and girl friendship promoted by the chance of neighboring dwellings and by Jim Linwood's easy, good-natured kindness. Jim carrying the little girl's schoolbooks; binding up her knee with his grubby handkerchief when she fell and cut it, calling her "a well-plucked lass" because she did not cry; Jim, always a vagrant at heart, running off to sea and lost for a woeful space. And coming back with the halo of romance about him to find Margaret eighteen, handsome in her dark, quiet way, with eyes that amazingly brightened to welcome him. Jim, falling in love for the twentieth time perhaps, and filling up the little resting space before faring forth on new adventures with ardent wooing. To him the facile words, the ready kisses, the lavish promises that softened the parting meant so little—to her they were life's only verities. Moved to the very depths of her reticent nature, she was proud, humble, grateful beyond words.

He wrote to her once, before her impress faded from his mind, a letter that to the end of her life lay near her heart, and then—no more. In spite of her stunned grief at his silence, one paramount conviction reigned: he would come back. He was waiting to pour out his treasure in loving speech, that was all. Every day she went to the village post-office; there his first letter had been addressed, for Margaret's parents were against the marriage. And each day she turned away from the "None for you today, Margaret," at first spoken sympathetically, then impatiently, with a dignity that neither ridicule nor scorn could move. "To-morrow," her heart said—that always hopeful heart—"to-morrow."

When that to-morrow dawned Margaret's querulous, selfish old people were in their graves, and she a lone woman, thin-faced and grey-haired, and with a great habit of silence. Only her love gave her eyes to know again the moral and physical wreck that crawled to her door, stumbling across the threshold, calling her name thickly.

It was not as her betrothed he came again; he had no thought of the love-episode so long forgotten on his part; but when he found himself again in his native village some instinctive feeling that she alone, among all the neighbors, would be kind woke in his dulled brain.

As she stooped and gathered him in her strong arms she knew that he had come back to die; but even so, she could give thanks, for was not her prayer answered? She had some things to suffer during that last week while she tried to fan the feeble spark of life, for the man's nature had been coarsened. The shedding of many tears makes for clear vision; she knew that he had been faithless to her, but the knowledge was not in any wise such a shadow on her love. For in his weakness he turned to her, leaned on her like a weary child, and when he knew his hours to be numbered, the better part of him seemed to rise above the baser, and he realized, at last, how much he had received, how much he had missed.....

"Say it again," he whispered, then breath failed him. She knew what he meant, and so, once more, kneeling by him, his cold hand in hers, she repeated the only prayer he had perhaps ever known.

"Forgive us our debts." His lips ceased to move, but his eyes spoke, and surely there was an appeal in them not only to the human love that had never failed him, but to the infinite goodness and tender pity of the great Over Heart against whom he had sinned even more deeply?

After the vagabond's death, Margaret Walford astonished her undiscerning neighbors. She was so quietly content, even radiant, and it seemed as if nothing she could do suffered to express her boundless gratitude for what she had received. For was not her heart's treasure safe beyond all earthly catastrophe? Men, women, and bairns, she ministered to them alike, but specially she gave herself to sorrowing women and little children, slaving for them, stinting herself for them, if only she might bring a little of her own steadfast hope into their dim lives.

It was to this self-reliant, unselfish woman, Emmie Templeton inevitably drifted with her own little bundle of woes, when she came on a second visit to her aunt. There was trouble and disappointment at home over her engagement to a penniless soldier; there was deadly fear in the girl's heart that her man of men, fighting on the treacherous Indian frontier, might fall. But Margaret understood—Margaret, who had had a Jim of her own—wonderful coincidence! She comforted, she cheered. She was greatest as a prophet. Captain Lindsay would come back to speak the words he had only been able to pour out on paper; and they would realize at home that a good man and a brave one was worth more than all the money in the world. She drew golden pictures of that return till the girl's cheeks glowed. Then fear would knock again, and she would cry: "But if he is killed! O Margaret, if he falls!"

"Even so, he would be yours, my dearie—yours for ever."

"But he must be mine here!" Emmie would avow passionately. "I'm not like you, Margaret; not good and patient, I couldn't wait; I couldn't be—Jim's widow!"

"He knows," said Margaret, tenderly; "He will never ask of you that you cannot bear."

Yet a year later she was crossing the churchyard, where she had been tending the flowers upon a grave, when a radiant figure—surely a veritable bit of summer?—came flying to meet her. It launched itself into Margaret's arms with sobs and laughter.

"He is saved for me, Margaret! It was only a little, little wound, 'a scratch,' he calls it; and he is sailing this very day for home—'home and wife,' he says." She blushed a lovely carmine. "You were right, Margaret, when you said I should never mourn him as 'Jim's widow!'"

Another might have felt a pang at the girl's careless allusion to her own loss, but Margaret was serenely placid above all smallness. She took the little one to her motherly bosom, and spoke burning words of joy and delight. Then, with her arm still around the slight figure, she turned to the church door.

"Come, let us give thanks together," she said simply, "for has not He given us our hearts' desire?"—Leslie Keith.

### Meditation After a Busy Day.

"Is life worth living?" Thus we ask.
Not for the soul that shirks its task;
Nor yet for that which wears a mask
O'er all its living.

To think the thought that's brave and true;
To end our doubts by what we do;
To work our life-work fully through.
Makes life worth living.

To stand for right 'gainst every wrong:
Apart if need be from the throng:
And strong as truth of God is strong,
Makes life worth living.

To lend a hand to one that's down:
Let the world smile: let the world frown,
The act is godlike: 'tis his crown
Whose life's worth living.

To think: to act: to work: to wait:
Faith strong, heart true, whate'er one's fate:
Content, come guerdon soon, or late:
Such life's worth living.

—The Westminster.

### How Sugar is Made.

"Mamma," said Dorothy one morning, as she sprinkled her oatmeal with sugar, "it must be lovely to see the great plantations of sugar cane. Miss Freeman was reading about them at school yesterday. But there must be ever so many hundred of miles of them to get enough sugar for all the people."

"I should say so," and mother smiled as she watched Dorothy take a generous helping of the bright white grains. "If every one used as much as my little girl I'm afraid they would have to get more help for the sugar cane family than they have already."

"More help?" echoed Dorothy.

"Why, yes. You know that at present only a part of the sugar used is made from sugar cane. Quite a long time ago they found they would have to find something to take the place of sugar cane, and so they discovered that beets—sugar beets—were a very good substitute."

"Beets!" repeated Dorothy, with wide-open eyes, "Why beets are red, and I don't see how they could ever make white sugar from them.

"Well," said mother, smiling at the eager little flushed face, "it is rather a long and difficult matter to transform beets into sugar such as you have for your oatmeal, and it keeps a great many men busy working on the different processes. It is said that only about one-third of all the sugar is made from sugar-cane and two-thirds from beets."

"Does it take a long time to make sugar?" asked Dorothy.

"Dear me, yes. It takes time and the beets must go through a great many processes. The first, and one of the most important things, is the growing of the beets, and this must be done carefully and scientifically. Originally, the beets only contained a very little bit of sugar, but by cultivation scientists discovered that the amount of sugar contained in one beet could be increased three or four times.

"In California there are great sugar beet plantations, while the planting begins in January and continues until June, so that there is a constant harvest for several months. The next step, and one which is quite as important, is the harvesting. If the beets were dug up carelessly the skin would be broken and some of the precious beet juice would be lost.

"The earth is first loosened about the roots and the beets are then pulled up by the tops. Next, the tops are carefully cut off, and loads of the beets are sent to the factory ready for treatment.

"The beets are put in a big trough, and a strong stream of water turned upon them, machines keeping them constantly in the midst of the water. Very rough treatment, you may be sure, but the beets are thoroughly clean when it is over. Not a particle of sand or earth is allowed to get into the cutting machines, which form the next step in the preparation. These cutting machines, or 'slicers,' cut the beets into irregular shapes, and these are carried to a series of twelve cells, in which the sugar is taken from the beets. The finely cut beets are put in the first vat, and warm water poured over them. After a while, this warm water becomes sweet—you know that if you put a piece of candy in a cup of water, the water soon gets sweet, too. Well, after the water gets sweet, then it is passed into another vat, with fresh cuttings of beets, while fresh water is put in with the old cuttings. At the end of this process the beets have become beet juice, ready for another series of experiences.

"The beet juice is very dark when it is taken from the vats. It has been found that if the juice is treated with lime—two or three pounds to every 100 of juice, the coloring matter will settle to the bottom together with the impurities in the juices. But the lime, having done its work, must be removed, and this is done by blowing in carbonic acid, which forms the lime into little particles, which can be easily separated by filtering through cloths, and then again through a filter press. The liquid is now a bright, clear amber. It looks so clear and pure that one would think it all ready for the remainder of the treatment, but that they may be quite sure of the purity, they mix it again with lime, and then with carbonic acid, and filter it, the liquid being even more clear and transparent than before.

"Now the beets go through the stage of evaporation and crystallization, which means simply that by a series of boilings the water in the liquid is drawn off, while the sugar forms in tiny solid particles. The old-fashioned method was to boil it in big vats, but the new factories all use a partial vacuum, which is too difficult a process for my little Dorothy to understand.

"By this time the beets have become yellow, moist sugar, very delicious and much prized by the bakers, but not yet ready for the market, for it must still go through the refining process."

"Dear me, it does take a lot of time and work, doesn't it?" and Dorothy looked with new interest at the pretty white crystals.

"Yes, indeed. The beets are now a mass of yellowish crystals, and we must have white sugar, you know. So the yellow sugar is sent to the refining factory, thrown into large vats, covered with water and all melted over again. It is then put through a filter and bleached, usually by passing it over boneblack. This boneblack catches all the coloring matter, and thus bleaches the sugar, which comes out of this treatment very white. Now the sugar is put in a boiling machine, called the 'strike pan,' where the crystals can be made large or small, just as the men decide who are working the strike pan, and as the sugar is boiled.

The crystals are then taken from the pan, and dried. If it is to be loaf sugar, the crystals are molded into little cubes, while they are still moist. If it is to be plain granulated sugar, the crystals are put into huge drums, heated by steam, and turned round and round. If it is to be powdered sugar, the crystals are ground. The sugar is then put into barrels and boxes and shipped to the grocery stores, and we go and buy some, for just a few cents a pound."

"But how did they ever know how to do all this?"

"That, sweetheart," said mother, smiling, "is what we call the growth of the ages. In the long ago times they knew nothing of this, and sugar—just the raw gum from the sugar cane—was regarded as a great luxury and was used only by the royalty for medicine. The Crusaders brought it from the East to France and Britain. Are you not thankful that you are living in the twentieth century, little girl, when you can have all these things for everyday use that used to be luxuries even for kings and princes?"

"You may be sure I am," said Dorothy, putting a little more sugar on her second plate of oatmeal just to show that she appreciated it all.—Newark Call.

### Her Other Self.

A woman was married to a man once who neglected her, who didn't love her, so she felt, the least little bit. She fretted and fretted under the relationship; she prayed for help which never came; she tried in every possible way to break down the barrier which had come between them to restore the old love which undoubtedly existed when they were first married, though her husband sometimes told her that it hadn't been much even then.

At last in despair she went to a mind doctor, one who could, at least, help to cure diseased hearts and minds by his great wisdom.

She told him her story, and he listened to her with sympathy, and then he spoke to her of "her other self."

"Her other self!" Was he that?

She knew that the marriage service had spoken of them as being one, but was that cold, hard man really her other self? The thought struck her like a blow in the face.

When she left the wise man this thought followed her everywhere. She laughed at first, a little bitterly, and said to herself: "Am I then, like a Siamese twin? How unequally are my two selves yoked together. She tried to put the idea from her, but she could not.

"Her other self!" If that was really the case; if this man who had ceased to love her, at least so he said, was really her other self, what were her duties towards him? The question seemed to give a new view of her relationship to her husband, and the duty towards our neighbor seemed then to come unexpectedly into the question.

To love him as myself!" To bear with him as she was forced to do with her own failings and infirmities, simply, you know, because she couldn't get rid of them; this seemed to be her duty. She had often wondered if our Lord's rule of seventy times seven, as the limit of forgiveness, applied in her case, and had always rather concluded that it did not, but now it seemed as if it did.

"Her other self!" Not to be gotten rid of, not to be divorced from, not even to be discussed, any more than she discussed her own faults and defects with her friends, which, of course, her own self-love would not allow her to do. He was her other self, for good and all, and faithfulness to that other self, through good and evil, with infinite and unvarying patience, was her simple duty. How many husbands and wives think of each other in this way?

### Hour by Hour.

Eyes that have wept
Must look a little way—not far.
God broke the years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.

Should all the weight of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go:
God lays a little on us every day.

And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burdens of the hour.

—George Klingle.

### Follow the Gleam.

Every human soul is akin to God. Goodness, beauty and truth appeal to everyone. We are all conscious of the appeal of the ideal.

The ardent soul of youth expects to do great things; sees the planets bowing to him; sees all sheaves in the field falling down before his bundle. Everyone of us, however good and true, feels a something beckoning us on to higher ground, to nobler achievements.

Neither in art, music, knowledge, logic, morals nor religious experience do we ever attain our ideals. If we reach that which was once our ideal, we find it has advanced. Then we understand Tennyson's

"Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young mariner,
Down to the haven,
Launch your vessel
And crowd your canvas,
And ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

It will be good for the world when ideals rule it in every province. For the soul refuses to obey its ideals at its own peril. To disobey, to refuse its claim of the ideal, to defy it, is to commit moral and spiritual suicide. For the ideal is the voice of God. It is God's mind imparting itself to us as fast as we are able to bear the growing light and farther claim. The advancing ideal is a part of the "many things . . . but ye cannot bear them now Howbeit when He, the Spirit of Truth, is come, He shall guide you, . . . He shall not speak of Himself, . . . He shall glorify Me."

So God is in the world, practically, ardently. "We have the mind of Christ." Every obedience to the ideal advances us more in that mind. The highest aim of the Christian is "to recover the vision which lived in the soul of Jesus and make it the vision of mankind."

The world's jaded thoughts, aspirations and fading ideals may be made new and recreated by obedience to the ideal and by drinking deep from the source of all: the mind of Christ. Every such act of obedience every consecration to Him, every added grip upon the objects which fill the mind and heart of the living Christ to-day, lifts the soul, and so lifts the whole race nearer to the goal which God has set before us.

Thus to advance in the consciousness and the knowledge of God, and to give the gained knowledge out in a life of service, is the way to save the world and to win great peace of soul. "I am among you as he that serveth;" "I have given you an example, that ye should do as I have done."—Lewis Thurber Guild, Ph. D.

### The Picture's Fault.

A circus was coming to the small city thirty miles away, and the advance agent had been putting up bills in the little village just before Jamie went with Grandfather to buy a new plow. While Grandfather looked at the plows, Jamie admired the wonderful pictures on the side of the building, and though they were only in the village half an hour, the little boy carried home in his active mind many wonderful things to tell the other children.

"There was a horse that looked like old Fanny," he explained to his eager audience, "and she had a little girl standing on her back as she went around a ring. Then——"

"I could do that with old Fanny," interrupted Eleanor eagerly. "That would be easy."

"And a trained dog," went on Jamie, "that went through hoops, and a donkey and a clown and all the animals you ever heard about, all in a great long parade."

"Let's have a circus of our own," said Herbert. "I'm sure we could as well as not."

"I'm going to ride old Fanny!" screamed Eleanor, and all the other children cried out for the things they wanted to do, until Grandmother came to the door to see if any one had been hurt.

"Let's have it right away!" said Tom, as Grandmother went back to her company in the parlor. "It will be lots of fun."

So, without asking permission, the children went to work at once. A little ring was marked off in the barn-yard, and around this the trained animals were to be led the first thing. Tom had old Fanny with Eleanor perched on her back, not standing, but clinging with might and main to the old saddle to keep on, Joe led the Jersey cow that all the children could pet, Jamie had old Billy the goat, Rose led Rex, the good-natured dog, and even the kittens were unwillingly pulled along by the other children. They were having a splendid time without an audience, when something that doesn't often happen at a circus took place. Billy twitched the rope out of Jamie's hand and made a blind rush to get away, upsetting a beehive in his haste and setting all the bees free in an instant. There was the wildest scramble in that barn-yard you ever heard of, and when Grandfather came back from taking a drink to the men in the field he had hard work to find out what was the matter.

"It was all the fault of that circus picture," sobbed Jamie when the bee stings were doctored, the poor frightened animals hunted up and put back into the barn, the bruises bathed, the wounds covered with court plaster, the dirt washed off and peace restored.

Grandfather had a twinkle in his eye as he looked at the forlorn little group. "Isn't it a bit odd," he said soberly, "that with that picture of the little girls washdishes, and that other one of the boys pumping water and splitting kindlings, nothing of the kind ever happened? Those pictures have been on the walls for years, and yet when Jamie looked a few minutes at that one in the village all this trouble came about. I never saw the girls helping Grandma with the dishes, and I know nobody but me does the chores. How do you account for it, Jamie?"

Jamie looked up at the old-fashioned pictures of the good little boys and girls that Grandmother had had long before she owned any grandchildren, and he was honest enough to say, "I don't know, Grandfather, but maybe that circus picture wasn't to blame at all."—Hilda Richmond in S. S. Times.

For the Southern Churchman.

### Rejection of Gifts.

The rejection of a gift, presented to one by a person who has had much pleasure in planning for it and in anticipating the welcome that it would receive, has caused a great deal of pain to the heart of that one. It may be that the one who desired to make the gift was quite poor and that the gift was obtained at much sacrifice to him or her. But there was an unspeakable satisfaction in the thought tnat the gift would be very pleasing to the one for whom it was intended. But when it was presented to the person it was rejected, although in polite terms, it may be. Is this a merely fanciful picture? No, it is a true one. Many a willing, free-hearted giver has been wounded in spirit by the rejection of his proffered gifts; and what shall we say of the one who has repeatedly rejected Christ's offer of the gift of Himself to that one? Can it be that He is altogether indifferent about the rejection? Is He so far above the capacity and sensibility of a human being that His soul is not saddened by such a rejection? It cannot be so. When He was upon earth He often offered the priceless gift of eternal life to people who needed it far more than they needed anything else, and yet they coldly rejected it. Was He not most deeply grieved by such treatment? Surely He was. He wept over Jerusalem because the people rejected His gift of love and salvation. Unsaved reader, have you ever thought that your rejection of the great Saviour gave Him sorrow? Did you ever think that He pitied you for being so heartless that you would not receive from Him the matchless gift of eternal salvation? You do not act so when a human being offers you a valuable gift, and especially when you know that he is abundantly able to make the gift. If a rich man were to offer to present you with a check for one hundred dollars, you would not reject it. Perhaps even now you wisn that someone would give you fifty dollars, or even half of that sum; and it is possible that you are so unappreciative that you will persistently refuse to accept from the rich Lord of heaven a life which would be worth to you more than the value of this whole world? What insane folly it is for anyone to reject such a superlative gift! What madness it is for one to gladly accept small gifts from his fellows, and reject the greatest of all gifts! Do not act so exceedingly inconsistent.

C. H. Wetherbe.

### A Prayer "for Absent Friends."

"Holy Father, in Thy mercy
Hear our anxious prayer:
Keep our loved ones now far absent.
'Neath Thy care."

### A Card.

I wish to state to my personal friends who have been so kind during my recent illness, that I am much better and steadily recuperating at Sweet Briar, Va., and will soon be back at work, with a heart full of gratitude to the Heavenly Father and the many dear friends for their love and attention.

ARTHUR P. GRAY.

Sweet Briar, Va., Sept. 17, 1909.

# Children's Department.

### Miss Butterfly's Party.

Miss Butterfly sent word one day to all
the garden people,
That she would give a social tea beneath
the hollyhock.
A robin read the message from a slender
pine tree steeple—
A note that begged them sweetly to be
there by six o'clock.
They came a-wing, they came a-foot, they
came from flower and thicket;
Miss Humming Bird was present in a
coat and bonnet gay,
And portly Mr. Bumblebee and cheerful Mr.
Cricket,
And tiny Mrs. Ladybug in polka-dot ar-
ray.
There were seats for four and twenty, and
the guest of honor there
Was a gray Granddaddy-Long-Legs on a
little mushroom chair.

The table was a toadstool with a spider-
woven cover;
The fare was served in roseleaf plates
and blue-bell cups a-ring—
Sweet honey from the latest bloom, and last
night's dew left over,
And a crumb of mortal cake for which
an ant went pilfering.
A mocking bird within the hedge sang loud-
ly for their revel;
A lily swayed above them, slow, to keep
the moths away;
So they laughed and buzzed and chattered
till the shadows lengthened level,
And Miss Katydid said sadly that she
must no longer stay.
Then all arose and shook their wings, and
curtsied, every one.
"Good night, good by, Miss Butterfly; we
never had such fun."

—Nancy Byrd Turner in September St. Nicholas.

### The Story of Ginger."

Aunt Priscilla came tripping over to our house one morning, and as she came in she called out:

"Have you seen Ginger?"

Mother and I answered both together in a breath, "No, why?"

"Because he's been out all night and hasn't come back yet, and he's never done such a thing before since he was born. And I don't know where he can be."

"Oh, I wouldn't worry," said mother. "He'll come back all right before long. Ginger has found something very exciting to detain him, you may be sure—squirrels or mice or birds or something. But Ginger knows more than some people; he'd find his way back home from—anywhere!"

"Well, I shall advertise, and send some one out to hunt for him," said aunty.

"Ginger" was a splendid, big black cat; not a white hair on him—all black from the tip of his nose to the end of his tail.

The next day when aunty came in she had a newspaper in her hand which was shaking with excitement.

"Gladys!" she cried, "Gladys dear, I know where Ginger is! P. T. Barnum has him and he's going around the country in a circus show!"

We looked at aunty as if we thought she had lost her wits. "Look at that," she said, and thrust the paper into mother's hand. "I was looking over some old papers before throwing them away," she went on, "when I happened to see it."

Mother looked at the spot aunty pointed out, and saw in big letters:

WANTED—For Barnum's Circus.
A big black cat without a white hair on him.
Will pay a good price.

"That's where he is!" wailed aunty, the tears running down her cheeks. "Some one stole him to sell to the circus, and I don't know where the circus is. It left here some time ago, and, oh! what will they do with poor Ginger, all shut up with lions and tigers and yaks and gnus and things! He'll be killed and eaten alive!"

Poor mother did not know what to say.

"Well, aunty," I said, "he'll be taken good care of so as to look well in the show—you can take some comfort in that."

But she only shuddered and replied: "They'll make him jump through a paper hoop; they'll whip him till he does; they'll put him in with the tigers; they'll be brutal to him and destroy his mind and his manners. That's what they'll do."

The days went on, and Ginger did not come back. Poor aunty was quite changed.

One evening we had been invited over to her house to dine, and there was no place I liked to go better, because the more you see of Aunt Priscilla the more you love her. She always had the most wonderful thin old china and silver on the table, and gave me the loveliest things to eat, different from anybody else's, and always something new to look at or play with. Well, we were sitting in the drawing-room, waiting for dinner to be served, when the paper boy came along and threw the paper on the steps. I heard him and ran out to bring it in. There on the front page, in great black letters, the first thing I saw was:

"Great fire in Bridgeton. Barnum's big building, where the animals are housed for the winter, burned to the ground."

I don't know how I ever dared to give the paper to Aunt Priscilla, I was so frightened. But I had to do it, and then we listened while Auntie read the account in a trembling voice.

"Ginger's dead!" she declared, when she had finished reading. "He's come to a horrible end!" And that night she lay awake all night.

She came over the next morning to say that she was going to take the train for Bridgeton and find out. She could not stand the suspense another minute, and she would rather know the worst at once.

"Why, my dear, he may never have been with the circus at all," protested mother. "It's eighteen miles to Bridgeton, and I don't believe I'd go on such a chase."

"I shall leave on the noon train," said Aunt Priscilla, in a set voice, and when she spoke like that we knew it was no use to say more. So she went over to pack her bag to take the noon train for Bridgeton, and I went over with her, and as we went into the sitting- room, on the left of the front hall—what do you suppose we saw? Ginger sitting up in the sunshine in his favorite old spot on the window sill, calmly washing his face, and looking out at the landscape!

We could not believe our eyes, and aunty screamed right out. "Ginger!" she gasped, "you darling, you wonderful! Where did you come from?" and she stared and stared, and no wonder. Then we rushed up to the window sill. Round Ginger's neck was a big collar with the name, "P. T. Barnum," let in on a silver plate, and holes had been bored in his ears and great perky crimson bows tied in each one.

"I can't believe it," said aunty. And I'd like to know who could? But Ginger must have walked home that eighteen miles all alone, at night, over a strange road. She began pulling the bows out of his ears, but I cried, "O aunty, wait a minute!" and I ran out of the room. I went and took the biggest grace-hoop, and I got a piece of tissue paper and passed it over the hoop. Then I came in and held it up before Ginger, and I said, "Jump, Ginger!"

He looked at me and at the hoop a minute, then he gathered himself for a spring, and went head first through the hoop as prettily as you please! He lay down and rolled over, and then sat up on his hind legs and put his paws over his nose and made a little bow with his head!

"You certainly named him right, Prissie," laughed mother, for I had scampered over as fast as I could to bring her. "He's got more ginger than any cat I ever heard of!"

"Ginger," sighed aunty, all in a daze of delight, "O Ginger!"

And this is how Aunt Priscilla came to have a trick cat.—Winnifred Ballard Blake.

### Marian, Philosopher.

Marian returned from the picnic limp and bedraggled, but smiling as usual. The party had been caught in a sudden violent shower, and her dress was ruined.

"Clear again," she called, blithely, to the family gathered on the piazza to await her. "I've been wondering for two or three months whether this muslin would stand rain. Now I know, so I don't need to worry."

The family, being well aware that Marian never did worry, showed no surprise at her summary dismissal of the subject. Aunt Rachel, a visitor, who had the unhappy habit of "borrowing trouble" and dwelling upon small annoyances, could not quite understand her niece. But some illumination came a few days later when the girl and the elderly woman, starting for the city with shopping in view, reached the railway station just in time to miss the train.

"My luck!" Aunt Rachel fretted. "If we'd been a minute earlier we'd have caught it, and now, I suppose, we'll have to wait for twenty minutes."

"Oh, well, let's be thankful it isn't forty minutes," was Marian's calm rejoinder. "Twenty minutes will give us a chance to go over our shopping lists and make sure that we haven't left out anything." Then, seating herself comfortably, she prepared to make good use of the time.

Aunt Rachel stared and wondered. She wanted to know whether her niece was merely acting out her temperament, or whether she was following a reasoned and planned philosophy. But she did not speak then, and the question she might have asked was answered the next day, in her hearing—answered, indirectly, for the benefit of a girl who, like Marian, was a senior in the high school.

"Oh, Marian!" gushed the other girl, aren't you just distracted for fear the school committee will refuse to engage Lariat Hall for our graduation exercises?"

"Distracted?" repeated Marian, the philosopher. "Of course not. Never am. If I should go to worrying it would hurt me, and it wouldn't have the slightest effect on the school committee. So I keep cool and hope for the best, as I always do."

By that time Aunt Rachel understood, and she went away thoughtful—recalling, it may be, days of unhappiness caused

by trifles, matters of such slight consequence that, looking back a wee later, she could scarcely have told what it was that had made her wretched. Yet these small, unnecessary worries were large enough to waste time, weaken the nerves, and sap the strength and courage needed for the serious business of life.—Youth's Companion.

### Pennies or Promises.

I had heaps of yellow corn
And fields of waving wheat,
I'd quickly send a cargo where
They've not enough to eat.
I'd load a ship myself, alone,
And make my harvest offering
The best that I could find.
Or if I had just money, why,
That, too, would do much good,
For it should go to India
To buy the children food."

'Twas little Rob who said these words,
So generous and so bold.
What he would do when he was rich,
He very often told.
But oh! this same dear little boy,
When dimes he had to spend,
Bought something for himself alone—
Had none to give or lend.
But I think that if Rob expects
To be a generous man,
He'd better practice when he's small
By giving what he can.

—L. A. S., in Children's Missionary Friend

### Carving a Name.

The children had been playing in the woods all the afternoon. They had been a band of gypsies for a while, when they made a fire and roasted some potatoes. Then they concluded to be Indians; they built a wigwam and shot a great quantity of imaginary game with their bows and arrows. After that they became civilized children once more, and played hide and seek among the bushes until they were tired enough to sit down and rest.

It never took Joe long to rest; and by-and-by he wandered away from the others, and finding a great smooth tree began to carve his name upon it as high up as he could conveniently reach. It was slow cutting, and before he had finished it the others came to look at his work.

"Oh, cut my name, too!" said Lily. "Won't you Joe?"

"I haven't done my own yet."

"Well, you needn't cut it all; only make your first name and then put 'Lily' under it," she coaxed.

"But, you see, I want my whole name, and real deep, too, so it will last for years and years," answered Joe.

"Never mind, Lily, I'll cut yours," said Fred, good naturedly; and selecting another tree, he drew his knife from his pocket and began to carve the letters, while the little girl watched him.

"There! I've put mine where it will stay, for one while," said Joe, when he had completed his work.

"Fred has put his where it will stay, too," said Aunt Lucy, who had been quietly looking on.

"Fred? I don't see where he has carved his name at all," answered Joe.

"Once upon a time"—, began Aunt Lucy, leaning back against a tree.

"A story! a story!" laughed the children gathering around her.

"Once upon a time," she repeated, smilingly, "there was a very ambitious man. He knew that he must some time die, but he did not want to be forgotten, so he determined to put his name where it would always last. Perhaps he began by carving it on a tree first; but the owner of the forest felled the tree, and his name was gone. Then he built a great monument, and engraved his name on the top of it; but the lightning is drawn to high points, and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world, and I will cut my name on its topmost rock, and then it will last. So he traveled over oceans and plains, through towns and villages, to find the mountain. He passed tired people by the way who asked him to help them, but he was too anxious about carving his name, and he would not stop. At last he found the highest mountain, and after long and tiresome climbing, cut his name on its top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed and growing old, he said, 'It is no use! Nothing on earth will last, and I will not try any more. I will be as happy as I can, and make others happy, too, and think no more about my name.' So he began to help the poor, to feed the hungry and do deeds of kindness whenever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you, if I live a thousand years.'

"'But you will not live so long,' he answered, with a smile at the child who looked up to him so lovingly.

"'Yes, I shall live a great deal longer,' she said, 'Souls do not die, and I'm sure I'll remember in heaven, and I'll remember you.'

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten—written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully: "But any one who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned to know the Lord, who says to all that serve him, 'The righteous shall be held in everlasting remembrance.'"

### Aunt Janet's Wedding Cake.

When Aunt Janet was married, all the small boys in the neighborhood rejoiced. She was Jimmy's auntie, and had lived with him ever since Jimmy could remember.

Aunt Janet liked little boys, and the little boys—those who were lucky enough to be numbered among her friends—loved Aunt Janet. Jimmy wished to invite them all to the wedding, but Mother and Aunt Janet objected.

"I will tell you what you may do," Mother suggested. "You may treat the boys to ice-cream out in the garden after dinner. In the garden, remember,—they mustn't come in the house."

Boys are not too particular about the spirit of their invitations. It was enough that they were allowed outside the house the night Aunt Janet was married. It is surprising how much gayety may be seen through windows if the shades are not pulled down or the curtains drawn too tight.

Before Jimmy appeared in the garden to "count noses," as the kitchen maid advised, half a dozen small boys had caught glimpses of Aunt Janet in her wedding gown, and more than one had recognized his own mother among the guests. They were almost quarreling over which was "the prettiest lady at the wedding," when ice-cream was served beneath Japanese lanterns and in the moonlight of the garden.

Suddenly Jimmy spoke in a low voice. "Boys," said he, "I see two eyes staring at us."

"Where?"

"Don't everybody look at once—through the back fence."

"Fraid?" suggested Richard Brown.

"No, because I do believe I know who it is; it's that Patsy Graham that lives in the alley."

"Tell him to fly his kite," suggested one.

"Give him a scare," added another voice. "Say we'll telephone to the police if he doesn't get out."

"Indeed I won't," exclaimed Jimmy, who felt extremely important that night. "He's just as good as any of us. I'll take him a dish of ice-cream." "Hey, there, Patsy, want some ice-cream?"

It wasn't for ice-cream that Patsy lingered near the back fence, although he accepted a dish of ice-cream, gratefully. What Patsy demanded was a wee bit of wedding cake stepped on by the bride.

"Why, if she steps on it, that will spoil it," was Jimmy's obection.

"It ain't good for nothin' unless the bride she steps on it," Patsy maintained. "You won't get your wish unless she does that."

"You silly goose," observed Jimmy. Nevertheless he went into the house, returning with a piece of wedding cake for Patsy.

"Did she step on it?" persisted the boy outside the fence.

"No, I couldn't get near her," Jimmy replied. "Every one is talking with Aunt Janet, and you can't say a word yourself."

At this Patsy crumbled up like a little brown leaf and began to wail, "I won't get my wish, I won't get my wish! My mother'll never get well, and there won't be nobody left but Daddy'n me!"

"What's the matter with Patsy?" demanded Jimmy's particular friends.

"Oh, you know his mother 's sick," Jimmy explained. "Poor little kid, don't cry. I'll try again. Come on, boys."

"Now look here" cautioned Jimmy when the boys returned with him into the garden. "Patsy's mother won't get well anyway. I heard Aunt Janet say so, and if it is any comfort for Patsy to wish she would, on a piece of stepped-on cake, why Aunt Janet's just got to do the stepping, that's all."

Before Jimmy could make Aunt Janet understand what was expected of her, the clergyman and a room full of guests learned the story of Patsy and his wish. Boys, watching from outside the window, saw the guests stand back in a circle about Aunt Janet, saw the circle open a moment later, allowing Jimmy to pass through, and they noticed, too, that the clergyman patted Jimmy's head.

Now the strange thing is that Patsy got his wish. Before the end of summer his mother was well. For the very day after the wedding, the clergyman who married Aunt Janet—he was the same one who baptized Jimmy—called to see Patsy's mother. Next thing Patsy knew, there was a trained nurse in his little home, taking care of his mother. Every day thereafter Jimmy's mother or other boys' mothers called to see if the patient needed anything. They brought her flowers and all sorts of delicacies to tempt her appetite. When Patsy's mother was well enough to sit up, Mrs. James Carey Newton took her, and Patsy too, to the seashore for a month.

Patsy always insists that he might have lost his precious mother but for Jimmy's kindness the night of Aunt Janet's wedding—which may be the truth regardless of cake.—Frances Margaret Fox in Sunday School Times.

### A Twilight Lullaby.

Toddle off to Dreamland, sleepy Curlyhead,
While the Slumber Spirits glide around your bed,
Wandering with fancy o'er the pools to flowers
Thro' a land more lovely, more wonderful than ours.

There the skies are brighter; there the days are gold;
There there is no sorrow; none are sad or old;
There the birds make music thro' the morns of blue,
Singing joyful praises—singing just for you!

Streams of crystal silver run beside your feet,
Charming blooms and fairies; lambkins play and bleat;
Gladsome chimes are ringing, sweet melodious sound,
And pink-white laughter ripples; songs of joy abound.

Journey off to Dreamland—thither, babe, away!
Winter soon will shatter the happiness of May,
While Slumber Spirits lead you to your bed,
Toddle off to Dreamland, little Curlyhead.

### The Bellville Bird Club.

Miss Gertrude was the nicest teacher the Bellville school ever had had. All the boys and girls thought so. Miss Gertrude was young, she had blue eyes and golden hair, she never scolded,—though she kept the best order the little school had ever known—and she liked boys even when they were barefooted and mischievous. Scotty Black started out to make trouble when she came—Scotty always tried that with a new teacher—but in two weeks Scotty was chief monitor, and ready to fight any boy that didn't mind Miss Gertrude. So things, after that, generally went Miss Gertrude's way.

But there was one thing Scotty loved that Miss Gertrude didn't like. Scotty was a born hunter. He knew how to hunt birds' eggs, and he already had a collection. He snared rabbits, and he dug out woodchucks with Max, his dog. The other boys all tried to hunt as Scotty did, and so the birds and beasts at Bellville had a hard time. But one day Miss Gertrude asked the boys to stay after school, and proposed that they should organize a "Bird Club."

"The object of the Bellville Bird Club," she read aloud from a sheet of paper, "shall be to learn all about the habits and nests of birds and other wild creatures."

Scotty looked pleased. "I can tell lots about birds," he said. "I've seen so many of them."

"Very well," said Miss Gertrude. "Scott Black would be a good president for the club, boys, wouldn't he?"

That pleased them all, and the club was organized and Scotty elected president. Tom Murray was secretary, and Elmer Jones historian. The historian was to keep the record of what the club did.

The first thing Miss Gertrude suggested to Scotty, was to study birds' nests. She had a book all about birds, with ever so many pictures, and members of the club were asked to answer a list of questions, such as:

What kind of nest does a robin build?

Where?

How many eggs in it?

How long does it take them to hatch?

With what do the old birds feed the young ones?

How soon do they fly?

Now the eleven boys of the Bellville Bird Club knew how to rob nests, but that was all. This idea of studying nests, instead of taking the eggs out, was new. They all set to work and watched nests; and to do that they had to be quiet, and make friends with the birds instead of disturbing them. Scotty was seen scattering crumbs for the robins. Elmer Jones tied up the cat when a brood of young robins began to fly and were in danger from her for a day or two.

Then Miss Gertrude bought a camera—a good one, but easy to work. She let the club take photographs of this nest and that. Scotty got some splendid snapshots of young fledglings and a mother rabbit and her two little ones. Before long, the members of the Bellville Bird Club found themselves getting fond of birds and wild creatures, just as they were fond of their own pets. "Huh! it's more fun to help a bird along than to kill it, anyway!" said President Scotty at the midsummer meeting. Miss Gertrude smiled—for she knew then the club was a success.—Helen Ross Laird in The Morning Star.

### A Game for Two.

While their mother was sick, Ted and Jimmy were spending two weeks in the country at Uncle Joe's. He was a fine uncle, they both thought; but much of the time he was busy with his writing, and then the hours hung heavy. The novelty of the little farm was worn off; there was no place to fish; and the only horse on the place was Uncle Joe's own saddle-horse, too powerful for small boys to be trusted alone with. Uncle Joe knew all this, and he was not surprised on the third morning to be roused from work by Ted, who entered and sat down with a gloomy sigh.

"What's the matter?" he inquired.

"I want to play base ball, Uncle Joe."

"Why don't you?"

There's only Jimmy and me, and two can't. There's—there's more fun in places where there's a lot of boys, don't you think, Uncle Joe?" Ted spoke delicately, for he did not wish to hurt his uncle's feelings; but Uncle Joe understood. He always had a way of understanding the boys. "You might play wall-ball," he suggested.

"What's that?" inquired the nephew.

"You need," said Uncle Joe, "a ball, not too hard, four barrel-staves, a shingle, and the back of a woodshed."

Ted's eyes opened wide. "Sounds like a funny game!"

"You get the barrel-staves, and I'll come out and show you," replied his uncle.

When the staves, the shingle, and Jimmy were collected, Uncle Joe sharpened one end of three of the staves and stuck them in the ground edgewise in a row a foot apart about five feet out from the wood-shed. Then he laid the shingle across their tops. The fourth stave he shaved down neatly for a third of its length, and then wrapped the cut part in cloth.

"That's the bat," he explained, "and the cloth is put on so that it won't hurt your hands."

"We've got a good bat, Uncle Joe," said Ted. But Uncle Joe laughed.

"Not so good as this for wall-ball," he said. Then he stationed Ted, with the bat, a yard in front of the three staves and the shingle.

"Now," he explained, "Jimmy shall pitch to you; but he must stand back of this line." He marked a line about forty feet from the shed. "If you miss the ball, and it knocks off the shingle, you are out, and Jimmy bats. If you hit it, in any direction, you must run to that tree and back, and you count as many runs as you can make trips before Jimmy can either throw the ball so as to knock off the shingle, or can stand on the home base with the ball. But if he catches it on the fly, or reaches the home base with it, or knocks off the shingle while you are still running, you are out."

"How about fouls?" asked Ted.

"A foul is as good as a fair ball in this game; only the wood-shed is on the pitcher's side, remember."

"Sounds more like cricket than like base ball," objected Jimmy, who had read books on games and was well posted, "but I think I'd like to try it."

"You may call it wood-shed cricket, if you like," answered Uncle Joe, his eyes twinkling.

He returned to his writing, and was interrupted no more that morning. But two hot and red-faced nephews met him at luncheon.

"How did it go?" he asked.

"I'm ahead!" cried Jimmy. "Five runs."

"He's got sixty-two and I've got only fifty-seven." said Ted, soberly. "But we're going to play all afternoon, and I bet I beat him! When is the game over, Uncle Joe?

"Not until the wood-shed is tired," said Uncle Joe, again with the twinkle in his eyes.

### A Good Daughter.

There are other ministers of love more conspicuous than a good daughter, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond She is the steady light of her father s house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sun and evening star. The grace, vivacity, and tenderness of her sex have their place in the mighty sway which holds over his spirit. The lessons of recorded wisdom which he reads with her eyes come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent of those nameless, numberless acts of kindness, which one chiefly cares to have rendered, because they are unpretending but expressive proofs of love.

### For Women Only.

Mrs. Chas. Ellison, the well known shopping agent, announces to the lady readers of the Southern Churchman that she is now ready to send them Fall samples of the most beautiful fabrics and estimates for street suits, wedding trousseaus, reception or evening gown, and everything a woman wears. Mrs. Ellison is in close touch with the fashion centers, and the big stores, and her prices are a little lower than you would have to pay if you shopped for yourself. Address Mrs. Charles Ellison, 607 Atherton Building, Louisville, Kentucky.

That man, I think, has had a liberal education who has been so taught in his youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism it is capable of; who has learned to love beauty, whether of nature or of art; to hate all vileness, and to respect others as himself.—Huxley.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

## PERSONAL AND NEWS NOTES.

The address of the Rev. W. Postell Witsell, formerly Columbia, S. C., is now Meridian, Miss.

The address of the Rev. Thomas J. Bigham is changed from Johnsonburg, Pa., to St. Mary's, Pa.

Mr. Ovid Kinsolving, son of the Bishop of Texas, will enter the General Theological Seminary this fall.

The Convocation of the District of Kearney, announced to meet on August 29, has been postponed until October 4.

The permanent address of the Rev. James B. Craighill, of the Cathedral staff, is 3062 Q street, Washington, D. C.

The Rev. George Huntington has resigned the rectorship of the Pro-cathedral, Indianapolis, to take effect October 1.

The present address of the Rev. R. P. Cobb is changed from the Episcopal Hospital, to the "Orthopaedic Hospital," Philadelphia, Pa.

The Rev. Charles E. Fessenden, who lately accepted a call to Christ church, Berwick, Pa., entered upon his duties there on September 19.

The Rev. H. A. Brown, chaplain in the U. S. Engineer corps, preached at the open-air service at Mount St. Alban, last Sunday afternoon.

The Rev. Joshua Kimber, the efficient Associate Secretary of the Board of Missions, has returned to his duties, after an illness of six months.

The Rev. Charles C. Kramer, rector of the Church of the Epiphany, New Iberia, La., will take charge of Trinity church, Marshall, Texas, on October 1.

The Rev. Pembroke W. Reed has offered for temporary service in the Missionary District of Idaho. His address for the coming year will be Wallace, Idaho.

The Church appears to be growing in Oklahoma. Churches are to be built at Enid and Shawnee, and activity in Church work is noted throughout the District.

The Rev. Samuel R. Colladay, Professor in Berkeley Divinity School, Middletown, Conn., has accepted the call to become dean of the cathedral in Salt Lake City.

The Rev. Thomas H. M. Ockford, formerly of Lyndonville, Vt., has taken charge of Coventry parish, Somerset county, Maryland, Diocese of Easton. His address will be Upper Fairmount, Md.

The Rev. B. D. McKenzie, rural dean and general missionary in South Dakota, has accepted a call to the rectorship of Christ church, Yanktonnais Mission. His address is Yankton, S. D.

Bishop Scarborough confirmed seventeen persons at Holy Trinity church, South River, N. J., on September 8. The class was presented by Norman Inwood, of the General Theological Seminary.

On November 1 the Rev. Hibbert H. P. Roche, now rector of the Church of the Transfiguration, Philadelphia, will take charge of St. Barnabas' church, Deland, Fla., and the neighboring missions.

Ground was broken, on August 25, for an addition to the Sunday School building of St. Stephen's mission, Louisville, Ky., of which the Rev. Frank W. Hardy is the priest in charge.

The Rev. Henry Thomas, rector of St. Matthew's parish, Hyattsville, Md., has returned to his duties after a journey through England, Scotland, Belgium, France, Switzerland and Germany.

The Rev. James E. Freeman, rector of St. Andrew's church, Yonkers, N. Y., has been called to the rectorship of St. Mark's church, Minneapolis, Minn., of which the Rev. C. E. Haupt, was formerly rector.

The Anson Dodge, Jr., Memorial Home, on St. Simon's Island, Georgia, is to be enlarged by Mrs. Anna D. Dodge, the widow of the Rev. Mr. Dodge, who created the endowment for the Diocese of Georgia.

The Rev. Frank Poole Johnson, for three years assistant to Bishop Jaggar and later to the Rev. Dr. Falkner at St. Paul's church, Boston, has received a call to the Church of the Nativity, Cincinnati, Ohio.

The Rev. Dr. John B. Wakefield, rector emeritus of Trinity church, San Jose, California, died in that place on September 9. He was among the oldest clergymen in the Diocese and was greatly beloved and esteemed.

The twelfth anniversary of the Rev. Dr. Edward R. Rich, as Dean of Trinity Cathedral, Easton, Maryland, was celebrated on Sunday, September 5. Dr. Rich preached a special sermon on the occasion, to a large congregation.

Services have been held by the Rev. Dr. Frederick T. Webb and others in a hotel at Miclips, District of Olympia, the farthest point west accessible by railroad in the United States. A mission, it is expected, will be organized.

St. Peter's church, St. Louis, has been thoroughly repaired and renovated, a new steam heating plant being installed. The membership has been largely increased under the ministration of the Rev D. C. Garrett, the rector.

The Rev. Isaac Wayne Hughes, of St. John's, Fayetteville, N. C., having accepted the call to Holy Innocents, Henderson, N. C., purposes to begin his ministrations there on October 1. His address will, therefore, be Rectory of Holy Innocents, Henderson, N. C.

Dr. Thomas Nelson Page, it is stated, will be chosen to succeed the late Dr. B. Lawton Wiggins, as Vice-Chancellor of the University of the South, at Sewanee, Tennessee. Dr. Page is a resident of New York, but is one of Virginia's most distinguished sons.

The Fifth Department Missionary Council will meet at Grand Rapids, Mich., October 18, 19 and 20. The Woman's Auxiliary will meet on Wednesday, October 20. The Sixth Department Council will assemble at Sioux Falls, South Dakota, October 10-12.

The Rev. Campbell Gray has resigned his present mission field, of which Deland, Fla., is the center, and has accepted a call to Grace church, Ocala, Fla., where he will go October 1. He has also been placed in charge of the surrounding mission stations.

The Missionary Council of the Department of Sewanee will meet in St. John's church, Montgomery, Ala., on Tuesday evening, November 9, 1909, at 8 P. M., and will continue in session until Thursday evening, November 11. For information write to the Rev. Edward E. Cobbs, rector of St. John's church, Montgomery, Ala.

A communion set used in the Communion of the sick and presented to Calvary parish, Sandusky, O., some years ago as a thank-offering, was stolen from the sacristy early on the morning of August 30. A large silver paten was also taken and the mission box, which contained a considerable sum, was broken into and emptied of its contents.

The members of Emmanuel church, Somerville, Mass., gave a handsome reception to their rector, the Rev. Nathan K. Bishop, upon his return from a tour abroad. The occasion, also, was the celebration of the thirty-second anniversary of his rectorship. A purse was presented to Mr. Bishop as a token of the esteem in which he is held by his people.

Sunday, September 1, was the tenth anniversary of the consecration of the Rt. Rev. Joseph M. Francis, D. D., as Bishop of Indianapolis. The Bishop requested the use of special and appropriate prayers for the occasion. In the evening there was a brief service in the Pro-Cathedral, followed by a reception at the Bishop's residence. The Bishop reports a considerable increase in the Diocese, as compared with the same time last year.

Bishop Hare, of South Dakota, has delegated to his Coadjutor, Bishop Johnson, in addition to his present duties, all parts of South Dakota lying east of the Missouri River, with the exception of the See City, Sioux Falls. This assignment includes among other congregations those of Watertown, Brookings, De Smet, Flandreau, Dell Rapids, Canton, Elk Point, Vermillion, Yankton and Scotland, and the Santee and Ponca Missions.

The Rev. John W. Williams, of All Saints' chapel, Chelsea, N. J., on September 9, dedicated four beds in the Children's Seashore House, Atlantic City. One, the St. Andrew's Brotherhood bed, was endowed by Miss Mary Hall, for many years connected with the institution; another was endowed by guests, proprietors and employees of Haddon Hall, Atlantic City; a third by Miss E. L. Fagan, in memory of her grandparents. The fourth, the William Stanton Turner bed, was endowed by Mrs. Charles P. Turner, in memory of her son.

### Death of the Rev. Osborne Ingle.

An announcement is made of the death of the Rev. Osborne Ingle, at his home in Frederick, Maryland.

Mr. Ingle was graduated at the University of Virginia; ordered deacon by Bishop Alonzo Potter, in 1863, and ordained priest by Bishop Stevens in 1864. In 1863 and 1864 he was assistant at St. Peter's church, Baltimore, and from 1864 to 1866 he was rector of Memorial church, Baltimore. In 1866 he became rector of All Saints' parish, Frederick, Md., where he officiated until called to the rest of paradise, on Monday morning, September 20, 1909, at 12:15 P. M., leaving behind him the precious memory of a life well spent in the service of his Master, and enjoying the love and confidence of many friends. He was the father of the late lamented Rev. J. Addison Ingle, Bishop of Hankow, China.

### An Attractive Cruise.

Read the announcement, on the first page of the Southern Churchman, of the Sixth Annual "Cruise of the Arabic" to the Mediterranean and Orient, leaving New York January 20, 1910. This famous Cruise is now operated under the sole direction and management of the White Star Line, and full particulars can be had from Mr. S. H. Bowman, 708 East Main street, Richmond, Va., their resident passenger agent.

The Cruise presents an exceptional opportunity for our readers to visit in an ideal way the famous resorts and picturesque ruins that line the historic shores of the Mediterranean, Syria and Palestine, rightly termed the Fifth Gospel, and the shrines of antiquity in the Nile Valley, colossal monuments of the wonderful civilization that flourished on the banks of the Nile untold centuries ago. It provides 73 days of carefree travel at the minimum of cost—$400 and upwards—including shore excursions, guides, drives, fees and hotel accommodation where necessary.

Compare the average expenditure for a trip of equal duration to one of our native winter resorts with the cost of the "Cruise of the Arabic," and you will note the advantages of the latter, viz., an enjoyable and invigorating sea voyage on a palatial trans-Atlantic vessel with a congenial company having a common object in view and the educational value and recreative advantages of a study at close range of the religions and customs of peoples whose history is lost in antiquity; peoples with a picturesque and fascinating environment that epitomizes the history of past ages.

The extended visit to Palestine and Egypt is of great interest to the clergy and church workers, as the stimulus and benefit to be derived from a first-hand knowledge of the countries consecrated for all time by the life and death of the Master of Men is a feature that no thoughtful Churchman can well overlook. An interesting little pamphlet, entitled "An Observer in the Orient," may be had on application to Mr. Bowman, and as this comprises in addition to a pleasing article from the pen of the Rev. John Bancroft Devins, D. D., an excellent bibliography of the Mediterranean countries, thoughtful travelers will find it very helpful in their preparation for the trip.


### POSITIONS SECURED.

**For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.**


## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### ACKNOWLEDGMENTS.

**For the Rev. Charles E. Rice, of Alaska.**

From a member of St. Paul's church, Petersburg, Va. ..... $5.00

E. WALTER ROBERTS,
Assistant Treasurer Board of Missions.

### MARRIED.

HARDIN—LITTLE.—At the home of the bride's parents, near Blowing Rock, N. C., on September 15, 1909, by Rev. William R. Savage, SUMA BOGLE, only daughter of Dr. H. McD. and Harriet A. Bogle Little, to OSCAR LAWRENCE, son of William H. and Sarah Hardin, of Blowing Rock, N. C.

### WANTS.

WANTED—A LADY EXPERIENCED IN both public and private schools, wishes position. Music a specialty. Best references. Address Box 55, Bowling Green, Virginia. 25sep-1t*

WANTED—TWO OR THREE MORE GIRLS can be accommodated, at The Grove Home School. Location high and healthful. Terms very moderate. Apply at once, as our number is limited. Address, for school announcement, terms, etc., The Misses Pendleton, Delaplane, Fauquier county, Virginia. 1t

### OBITUARY.

**Virginia Sturdivant McCabe.**

Died suddenly at Magnolia, Mass., on Wednesday night, August 11, 1909, VIRGINIA STURDIVANT McCABE, aged three years, six months, and eleven days, only child of W. Gordon McCabe, Jr., and of Frances Claiborne Spicer, his wife, of Petersburg, Virginia, and grandchild of Mr. and Mrs. W. Gordon McCabe, of Richmond.

The death of this beautiful and winsome little maid has brought not only tragic grief to her heart-broken parents and grandparents, but has caused the most profound sorrow to a large family connection, and to their friends, whose hearts she had won by her inimitable sweetness of disposition, by her arch precocity, quick intelligence, sweet obedience and the charm of her countless little accomplishments.

The idol of her parents, from the first moment that she came into the world to gladden their hearts, even to the end, when "God's hand beckoned unawares" and she left them desolate to nestle in the Saviour's arms, she lived in an atmosphere of adoring love.

In all her little span of life, no sharp word of reproof was ever once spoken to her, for she was so loving herself, so confident of the love of all about her, who "compassed her with sweet observances," so entrancing in her appealing tenderness, so generous, so arch in her quaint comments of child-wisdom, so bright and merry withal (her every glance and gesture instinct with unquestioning affection), that not only in her own home, but wherever she went, she created, as it were, and carried with her the ineffable sunshine of "love, pure and undefiled," and drew to her the hearts of all, who were first attracted simply by her dainty beauty of form and feature.

She was born at Petersburg, Virginia, February 1, 1906, and gently fell asleep (of heart-failure) at Magnolia, Mass., on the night of August 11, 1909.

In soberest truth, she was for this brief space ever counted "the Angel in the house," and now—

> All the place is dark and all
> The chambers emptied of delight.

One still thinks of her, standing on the threshold of "the land beyond the stars," waiting in that expectant attitude so familiar to those, who well-nigh worshipped her here—the little arms outstretched and an appealing look in the tender, trustful baby-eyes.

But the appeal in those beautiful eyes and in the outstretched arms is no longer, as here on earth, that she should come to us, but that we, through the power and spirit of submissive resignation, should go to her, to hold her forever and forever in our arms in that land where the soft baby fingers shall wipe away the blinding tears from our eyes, and where God has promised "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

### APPEALS.

## General Clergy Relief Fund.

**Offerings and legacies can be designated as follows: For Current Pension and Relief for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.**

REV. ALFRED J. P. McCLURE,
Treasurer.
Church House, 12th and Walnut streets,
Philadelphia

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

**THE BOARD OF MISSIONS,**

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 6 2-10 per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
E. WALTER ROBERTS, Ass't Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions $1 a Year.

### WANTS.

WANTED—SETTLED WIDOW WISHES position as companion for elderly lady or mother's helper. Mrs. Eva Newman, Mechum's River, Va. 1t*

WANTED—POSITION AS NURSERY GOVerness, by a lady of experience. Best references. Miss Franklin Carter Arnold, Comorn, King George county, Va. 1t

WANTED—A REFINED, ACTIVE LADY to care for invalid. Must be experienced in nursing. References. Paul Fletcher, 3317 Grove avenue, Richmond, Va. 1t

WANTED—A LADY OF REFINEMENT and education desires a position as governess or companion. Has had several years' experience. Best of reference. Miss Marion Temple Powell, "The Airmont," Airmont, Va. 28sep-3t

WANTED—A POSITION TO TEACH English, Latin, French and music. Highest testimonials. Address Miss M., Box, 45, Houston, Va. 25sep-2t*

WANTED—POSITION AS HOUSEKEEPer, companion or nurse for convalescent, or would be generally useful. References exchanged. Address Miss D., 402 North Madison street, Staunton, Va. 1t*

WANTED—POSITION AS COMPANION or to keep house. "Companion," 917 Second avenue, Chestnut Hill, Richmond, Va. 25sep-2t*

WANTED—BY A YOUNG LADY, POSItion as governess or companion. Address Miss Josephine Hundley, St. Andrew's Home, Lynchburg, Va. 1t

WANTED—POSITION AS NURSERY GOVerness or Companion, by young gentlewoman; cheerful disposition. References exchanged. Address "L. D.," McPhersonville, S. C. 18sep-3t*

WANTED—A LADY DESIRES COMPANionship of four girls for her daughter, aged twelve. Fine mountain air, home comforts, experienced training. Terms, moderate. Free education. References exchanged. Mrs. E. M. Nelson, Forest, R. F. D. 2, Bedford county, Va. 18sep-3t.

WANTED—THE COMFORT AND COMpanionship of a refined lady in exchange for board, laundry, and a pleasant home. Address Mrs. A. W. Hewlett, Mitchell's, Va. 18sep-2t.

WANTED—A LADY WHO HAS EXTENDed experience as a companion and convalescent nurse, wishes a position in either capacity. She refers by permission to Dr. R. H. Pitt, Editor the Religious Herald. Any one interested may address Mrs. L. E. G., care of The Religious Herald, Richmond, Va. 18sep.

WANTED—A POSITION BY AN EDUcated, refined Viriginia lady, as companion to an elderly or invalid lady, or to take charge of a widower's home and children. Experienced teacher. References exchanged. Address No. 74, Southern Churchman Office. 18sep-3t

WANTED—EXPERIENCED TEACHER DEsires engagement in a refined family, to instruct in piano music, English, Latin, French, German and literature. Refined surroundings more important than large salary. References exchanged. Address No. 75, care Southern Churchman. 18sep-4t

WANTED—BY A LADY OF EXPERIence, a position as governess. English branches, Latin and music. Address Miss Boyd, R. F. D. No. 3, Berkley, Va. 18sep-3t*

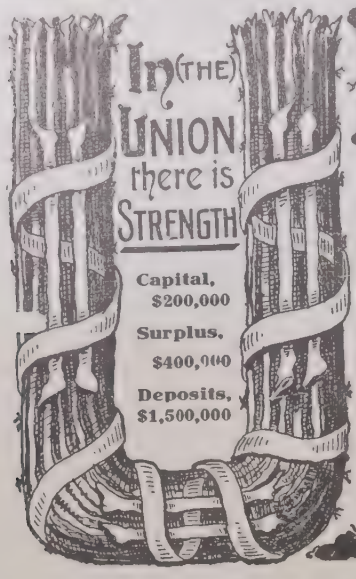
WANTED—CHILDREN RECEIVED INTO a country home in the Valley. Best care and training. Terms moderate. Miss Lucy S. Lewis, Lynnwood, Va. 18sep-3t

WANTED—GOVERNESS FOR YOUNG childre. Music required. State age. Address "Brier Hill," Amsterdam, Va. 18sep-4t

WANTED—POSITION AS COMPANION to lady, or invalid gentleman. Would assist in housekeeping. Accustomed to reading aloud, and writing. References. Miss E. B. Norwood, 108 N. 5th street, Richmond, Va. 11sep-3t*

WANTED—POSITION AS NURSERY GOVerness or companion. Several years' experience. References given. Address Miss S. D. Ambler, Hume, Va. 11sep-4t

WANTED—A POSITION AS GOVERNESS for small children, in a refined family. Address Miss L. E. Saunders, Jamaica, Va. 11sep-3t*




# UNION BANK

WHICH WILL YOU CHOOSE?

Will you keek on in the old way of living by wasting your money, or begin saving now and deposit it in a good strong Bank? On one hand is poverty and unhappiness; on the other is plenty and joy. This is a question for all to decide. Make YOUR decision to-day by sending your deposit to us.

3%

**The Oldest, Strongest and Safest Savings Bank in the South**

which pays interest at 3%, compounded semi-annually.

UNION BANK OF RICHMOND,
1107 E. Main St., RICHMOND, VA.

Write us at once about our method of **"BANKING BY MAIL."**—Mention this paper.

## John L. Williams & Sons

**BANKERS AND BROKERS.**

Chamber of Commerce, Ninth and Main

(P. O. Box 505).

**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

## N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA

## Church League of the Baptized




A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

**RICHMOND, VIRGINIA.**

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| E. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

## COMMONWEALTH BANK

**12 North Ninth Street, RICHMOND, - VIRGINIA.**

CAPITAL = = $200,000.00

4 PER CENT ON Savings

## COLONIAL CHURCHES

**IN THE**

## ORIGINAL COLONY OF VIRGINIA.

**NEW AND REVISED EDITION.**

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

**SOUTHERN CHURCHMAN. CO.,**
Richmond, Va.

# The Household.

For the Southern Churchman.

### A Virginia Housekeeper's Receipts.

Baked Eggs—Boil hard as many eggs as you wish. Chop up into bits and put in a pan. Season with pepper and salt, and pour over them a little milk or cream, and bake a light brown.

Pommes de terre aux Oeufs.—Boil a half-dozen or so Irish potatoes, cut into bits when cold, roll in beaten egg and put into a pan. Season and bake a light brown.

Cheese added to both of these receipts is nice. J. P. W.

### Sweet Canteloupe Pickle.

Cut one dozen melons into quarters. Pare them and cut out the soft inside. Lay them in a jar and cover with vinegar for a night. Next morning drain off the vinegar and to each pint add three-quarters of a pound of sugar, one tablespoonful of cloves, one-half tablespoonful of mace and four large sticks of cinnamon broken up.

Boil and skim the vinegar, then put in the melon and simmer gently until the fruit is transparent. When it reaches this stage transfer it carefully to porcelain bowls. Let the syrup boil half an hour longer, then pour it hot over the fruit. When both have become quite cold, put in small stone jars, cork tightly and seal with wax.—Very fine.

### Tomato Sweets.

Peel four pounds of tomatoes, place in deep dish or jar, cover with equal quantity of sugar, and let stand over night. Separate the fruit from the syrup, and place the latter on fire and boil until quite thick. Then add the tomatoes, three lemons, sliced, with seeds removed, pulp and juice of one orange, one-half ounce of ginger. Cook all till tomatoes are clear in appearance. Put in jelly tumblers and seal.

### Stuffed Sweet Green Peppers.

Remove the seeds by cutting peppers down one side. Take bits of cold meat, veal is the nicest, minced fine, mix it with one beaten egg, one tablespoonful of rolled cracker, one table spoonful of butter, pepper and salt to taste. Fill the peppers, sew or tie together, and bake in oven till peppers are tender. Serve with lemon.

Cold tea is a most excellent drink for the heated term. Allow one scant teaspoonful for each cup. Pour boiling water on the tea and let it draw from five to ten minutes and then pour it off the leaves and let it cool. Dilute it with cold water to the proper strength, add lemon-juice to taste; set it in the refrigerator and serve cold. If the lemon-juice is not liked, the cold tea may be served with thin slices of lemon from which the seeds have been removed.

**FOR FEVERISHNESS AND ACHING** Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.


## INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**

The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.

Our interesting document No. 812 giving full particulars will be sent on request.

**T. A. CARY,**

601 Mutual Assurance Society Building,
Richmond, Virginia.





**PLANTER'S NATIONAL BANK**
SAVINGS DEPARTMENT
RICHMOND, VA.

SECURE YOUR EARNINGS—DEPOSIT THEM HERE

Let us assume the responsibility of protecting your savings We offer the services of an ideal banking institution and we assure you of absolute safety and protection . . . Our little booklet "BANKING BY MAIL" is highly interesting.—It paves the way to future independence. Send for it today. . . . 3% Compound Interest on Savings Accounts of $1.00 and upwards.

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,175,000



*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

## BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500 000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.



## C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**

Write for Catalogue.

**C. H. COSBY,**

**423 West Broad St., RICHMOND, VA.**



**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.



# Prevents Rust

If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.

## HOUSEHOLD Lubricant




should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

STANDARD OIL COMPANY (INCORPORATED)

## A Room for Sick Working Girls

"I was sick and ye ministered unto me." A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

## SHOPPING
BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

### Leading Fancy Grocers

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

## Church Furniture

*From the least expensive to the most elaborate.*
Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.*
Ask for Booklet D1.
AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



### Church Furnishings

Gold, Silver and Brass

### Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

## CHURCH EMBROIDERY
and
### Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



### Church Vestments
Embroideries, Silks, Fringes

### Clerical Suits
HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
R. GEISSLER, 56 West Eighth St., NEW YORK.



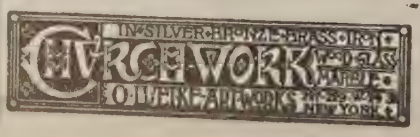
MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., AND 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

## BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.




## AWFUL RASH ALL OVER BOY'S BODY

### Weeping Eczema Kept Spreading on Little Sufferer—A Score of Treatments Prove Dismal Failures —Grateful Father Tells of

### CURE ACHIEVED BY CUTICURA REMEDIES

"It gives me great pleasure to express my deep gratitude in appreciation of the incalculable benefit that the Cuticura Soap, Ointment and Resolvent did my little boy. He had an awful rash all over his body and the doctor said it was eczema. It was terrible and used to water awfully. Any place the water went it would form another sore and it would become crusted. A score or more physicians failed utterly and dismally in their efforts to remove the trouble. Then I was told to use the Cuticura Remedies. I got a cake of Cuticura Soap, a box of Cuticura Ointment and a bottle of Cuticura Resolvent, and before we had used half the Resolvent I could see a change in him. In about two months he was entirely well. When people see him now they ask, 'What did you get to cure your baby?' and all we can say is, 'It was the Cuticura Remedies.' So in us Cuticura will always have firm and warm friends. George F. Lambert, 139 West Centre St., Mahanoy City, Pa., September 26 and November 4, 1907."



## MILLIONS OF PEOPLE
### Rely on Cuticura Remedies.

Millions of the world's best people use Cuticura Soap and Cuticura Ointment, assisted, when necessary, by Cuticura Resolvent (liquid or pills) for preserving, purifying and beautifying the skin, for eczemas, irritations and inflammations, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for baby rashes, itchings and chafings, and many sanative, antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath and nursery. Guaranteed absolutely pure.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.

### ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

INCORPORATED 1892.

THE
## VIRGINIA FIRE & MARINE
### Insurance Company
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# Southern Churchman

1835 DOMINUS FRUSTRA NISI

Vol. LXXIII. RICHMOND, VA., OCTOBER 2, 1909. No. 40



# Sixth Annual Cruise to the Orient



Temple of Thothmes at Karnak.

BY THE S. S. ARABIC,

Leaving New York **January 20, 1910,** under the Sole Direction and Management of the

WHITE STAR LINE.

A trip of Seventy-Three Days, including Twenty Days in the Holy Land and Egypt; Five Days in Italy; Three Days in Spain;

FOR $400 AND UPWARDS,

**Including All Necessary Expenses for Sight-Seeing, etc.**

Send for Beautifully Illustrated Programme and Bird's-Eye View of the Mediterranean to

S. H. BOWMAN,

**708 East Main Street, RICHMOND, VA.**

Ask Mr Bowman for "Travel Without Trouble."



A Very Large Proportion of the So-Called

CELTIC CROSSES

Which Have Been Erected are incorrect in Their Symbolism.

In this respect these crosses of course, fall short in what should be an essential point.

We have made a study of this work, and consequently if the work is done by us, it will be correct, not only in proportions, but in symbolism.

We have erected them in all parts of the country.

Write for booklet.

**CHAS. G. BLAKE & CO.**

**Makers of Correct and Durable**

**Monuments and Mausoleums**

**750 Woman's Temple** **CHICAGO, ILLINOIS**

THE

**American National Bank**

**RICHMOND, VA.**

Capital . . . . . **$400,000**
Surplus and Profits . . . . . **200,000**
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

**Church Art**

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

**23-25-27 6th Ave., NEW YORK.**

## BEL AIR SCHOOL,

NEAR LEWISTON, VA.

Will be reopened September 10, 1909. Healthy location. Complete courses, primary and advanced.

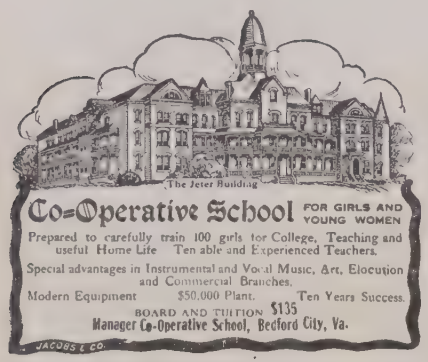
Miss N. E. SCOTT, Principal.
Bumpass, Va., R. F. D., No. 1

## The Virginian
### Home and Training School

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.




## Co-Operative School FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment $50,000 Plant. Ten Years Success.

BOARD AND TUITION $135

Manager Co-Operative School, Bedford City, Va.

JACOBS & CO.

## The National Cathedral School
### For Boys

THE LANE-JOHNSTON BUILDING,
MOUNT ST. ALBAN, WASHINGTON, D. C.

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

The Bishop of Washington, Pres. — Thomas Hyde, Esq., Treas.
The Rev. Randolph H. McKim, D.D., LL. D. — Hon. John A. Kasson
The Rev. G. C. F. Bratenahl, D. D. — Hon. George Truesdell
The Rev. William L. Devries, Ph. D. — Admiral George Dewey, U. S. N.
Gen. John M. Wilson, LL.D., U. S. A. — Charles J. Bell, Esq.
Charles C. Glover, Esq. — William C. Rives, M. D.

## STUART HALL

FORMERLY

## Virginia Female Institute

Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

## The General Theological Seminary.

Chelsea Square, New York.

The Academic Year begins on Wednesday the first Ember Day in September.

Special Students admitted and Graduate course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

The Very Rev. W. L. ROBBINS, D. D. Dean.

## ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

## Fauquier Institute
### For Young Ladies

WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. NELLIE V. BUTLER,
Principal, Box 17.

## ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

## GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

## THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.

The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.

For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

DISTRICT OF COLUMBIA, Washington,
GUNSTON HALL 1906 Florida Ave., N. W.

Home School for Young Ladies. Catalogue.

Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL. A., Associate Principal.

## St. Agnes School FOR GIRLS

ALBANY, NEW YORK.

Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

## The Divinity School of the Protestant Episcopal Church in Philadelphia.

Founded by Bishop Alonzo Potter in 1862

Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.

For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

## CENTRAL BUREAU OF EDUCATION

PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

## TEACHERS WANTED.

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

## COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

## CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, — A. L. Holladay,
Jas. H. Anderson, — Wm. H. Palmer,
James N. Boyd, — Edwin A. Palmer,
Lilburn T. Myers, — S. W. Travers,
S. H. Hawes, — B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

INCORPORATED 1892.

THE

## VIRGINIA FIRE & MARINE Insurance Company

Richmond, Va.

| | |
|---|---|
| Capital ..... | $ 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 505,647.37 |
| Assets ..... | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## SHOPPING
### BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## R. L. Christian & Co.

816-818 EAST MAIN STREET,
Richmond, Va

## Leading Fancy Grocers

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**


We need believe nothing about God which does not harmonize with the teachings of Christ.....and Christ declared that the Father loves His children, knows all thy anguish, broods over them in those hours when death stands over them, and pities them with an infinite and healing pity.—The Outlook.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., OCTOBER 2, 1909. No. 40

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

## EDITORIAL CORRESPONDENCE.

### Parting Impressions.

Among the most interesting places in all Great Britain, to the intelligent, educated American, are the two great and ancient Universities, Oxford and Cambridge. These two great institutions are living memorials of the power, progress, and intellect of the Anglo-Saxon race. As one walks the streets of the two ancient towns and hears the names of the old Colleges, it is almost like a roll-call of England's mighty dead—the men who have made the Anglo-Saxon name known in literature and philosophy and science and theology and scholarship and statesmanship to the ends of the earth. And the way in which these old Colleges honor their mighty dead and hand their names on to posterity, is a splendid tribute to the work the men have done. The student who can enter these old halls, and tread these old courts and worship in these old chapels, and even join in the sports of river and cricket-ground, and not be moved to greater resolve and higher aspiration by the splendid achievements of his predecessors, is by no means to be envied. Years ago, it had been the pleasure and privilege of these two pilgrims to "The Old Country" to visit Oxford and wander through its Colleges and linger lovingly in its beautiful grounds; but Cambridge was a new revelation and an added pleasure. They had supposed, then, that Christ Church College, Oxford, with its great tower, and fine quadrangles, and beautiful cathedral, and splendid library, and historic "Commons Hall," stood without a rival in England or elsewhere in the world. But Trinity College, Cambridge, was a lesson in "jumping to conclusions" which will abide long in the memory. "This College" innocently and naively remarked the writer to his guide, "is almost equal to Christ Church, Oxford; is it not? "Almost—what?" was the amazed reply! "This is the greatest and largest and finest College in England, and has no rival in the great men it has turned out. Almost equal to Christ Church, Oxford!" The writer would dearly love to reproduce the tone of contempt and exasperation, but no print will do the work. Indeed, one of the most entertaining hours—or rather, nearer three hours—that this writer spent in England, was listening to an old undergraduate of Cambridge—a degree man of Claire College of twenty-five years standing—tell the difference between Oxford and Cambridge. "Oxford," he said, "teaches the memory and fills the mind with the classics. Cambridge teaches men to reason and think for themselves. Oxford has turned out most of England's statesmen. Cambridge has trained most of her scientists, great original men of letters and profound theologians." Then he added this almost epigrammatic statement: "Cambridge taught the Martyrs, and Oxford burned them!" This writer does not venture to take sides; he simply repeats these statements without comment. But as he stood in the great "Commons Hall" of Trinity College, Cambridge, and looked up at the long rows of portraits of graduates, and saw the faces of Sir Isaac Newton, and the Darwins, and Sir Francis Bacon, and Tennyson, and Byron, and Cowley, and Dryden, and Thackeray, and Macaulay, and Herbert, and Porson, and Pearson, and Lightfoot, and Westcott, and Hort, and dozens and dozens of the "creative class" almost as well known to the world at large, he inwardly registered a solemn vow that he would never again advertise his ignorance by saying "Trinity" was "almost" as great as any other institution in the world. Three very fine and definite impressions these Americans brought from Cambridge, and long will the pictures remain in the mind: Trinity College, its Library, Chapel, Quadrangle, Commons Hall, and lovely Gardens; a beautiful trip on the river along "The Backs;" and the lovely chapel of King's College, its splendid choir and impressive evening service. But why, in the name of all that is intelligent, do the English insist on spelling a name one way and calling it another? Why is "Magdalen" called "Maudlin?" and "St. Aldate's" called "St. Old's?" and "St. Bartholomew's" called "Bartlemy's?" and "Bethlehem "Hospital called "Bedlam?" and the town of "Buscough" called "Biskey?" And dozens and dozens of others that literally drive a stranger distracted. It is painful to a really modest man—like this writer, for instance—to ask for a place, pronouncing it as it is spelled, and have a polite and kind-hearted native stare him pityingly in the face, and repeat the inevitable "beg pardon," which is the polite English equivalent of "what on earth is the idiot driving at any way?" For instance: "Does the coach leave this hotel for Keswick?" A dazed stare and a polite "beg pardon!" Again—"The coach for Keswick—does it start from this hotel?" A few moments' serious thought; then a brightening of the face—and—"Oh! yes; the coach for Kessick starts from here!" Well, thought the traveller, let it go at that. It's their language, and they have a right to pronounce it any way they please. But if the English and the Highland Scots could only agree to call names what the letters spell, it would be a great and courteous concession to invincible ignorance! At present, there is but one safe rule for the uninitiated to follow, and that is to think of the last thing in the world he would suspect that combination of letters to spell, and call it that; and two out of three times he will at least make himself understood. To this good rule there is one honorable exception, namely, in Yorkshire. There, take an experienced sufferer's advice, and give the whole thing up at the start, for none save a native Yorkshireman will ever know what a given combination of letters spell in Yorkshire. And worse still—in Ripon an educated native Yorkshireman confessed sadly to this writer that even he did not always understand what a Yorkshireman was talking about! And yet the English poke fun (after an Englishman's solemn and incomprehensible way of poking fun!) at American pronunciation! And speaking of poking fun—did you ever read an English "funny paper?" If not—get one and read it; and then enter Cambridge University and try for a "Senior Wranglership!" If you master

the paper you are in a fair way towards the attainment of the great mathematical honor!

But speaking of Oxford and Cambridge—it is wonderful how the two old Universities are woven into all English history; and it is beautiful to see the way in which they honor and preserve all their points of historic interest. As you walk down Broad street in Oxford, just in front of Balliol College, in the middle of the street, you notice a small cross of white marble let into the pavement. Ask its meaning, and you are told that just on that spot the Martyrs were burned. And not many steps distant rises Sir Gilbert Scott's splendid monument to Cranmer, Latimer, and Ridley. The memorials of great acts and the great dead meet you on every hand, and if the future generations of Englishmen are not equal to their forefathers, it will not be for want of notable reminders. If great memorials of the past are incentives to great deeds in the present, then Englishmen, of all men, ought to live great lives.

And speaking of memorials and reminders of a great past, one of the finest ruins and most beautiful spots this writer ever had the pleasure of visiting is beautiful Furness Abbey, on the fine shores of Morecambe Bay, in the "lovely Valley of the Nightshade." Surely, the old monks knew how to choose a location with unerring judgment; and equally well they knew how to build. Iona, Lindisfarne, Dryburgh, Fountains, Glastonbury, Melrose, Furness Abbey, and many others testify for all time that they knew and loved the beautiful in nature, and knew equally well how to build in harmony with nature. The ocean has done its deadly work for Lindisfarne; man's sordid meanness has almost destroyed Glastonbury; a town has grown up around and shut in beautiful Melrose; the frost and cold of the far North have done their work for Iona; but at Dryburgh and Fountains and Furness a kind and pitying nature has covered with her beautiful work every scar left by brutal Henry and vandal Puritan, and the resultant pictures are things of absolute beauty. At Furness, tenderly Mother Nature has healed or covered every wound, and clothed the ruins in a perfect mantle of loveliness. One can only stand and admire, and wonder if in its prime the beautiful valley could have been any lovelier than in its ruins. With the one exception of Fountains, Furness is the most extensive, best preserved and most beautiful ruin in Great Britain; and as one views it, the wonder grows as to how the monks of that primitive day—Furness was built by the Cistercians in the twelfth century—ever accomplished such results. We think of their age, as compared with our own, as one of relative poverty and ignorance, yet here are results that would tax the wealth, knowledge and skill of the present generation; indeed, very far surpasses anything they have done. Whence came the skill; whence the money; whence the wonderful architectural training? Indeed, these questions naturally rise over and over and over again in the presence of England's medieval buildings, and rise only to remain unanswered. Possibly, their religious convictions may have been far more profound than ours and impelled them to deeds and sacrifices and prayerful works of which we are not capable. At any rate, the unalterable fact remains that as architects, builders, workers and givers, they furnished the puzzles of the ages.

Furness Abbey is a very convenient gateway to that beautiful district known in England as "the Lake Country"—as lovely a congeries of lakes, streams, valleys and mountains as can be found in England, and a country of peculiar literary glamour, because of its associations with many notable English writers. Here Wordsworth, Hartley Coleridge, Harriet Martineau, Ruskin, Christopher North, Mrs. Hemans, De Quincey, Tennyson and many other noted writers lived for a greater or less time. But this writer frankly confesses to a small disappointment because of a mistaken itinerary. He made the mistake of visiting the mountains of Kerry and Lakes of Killarney and the North Scottish "Lochs and Bens" before visiting the Lake District; whereas, the order of visit ought to be reversed. Windermere and Grasmere, and Thirlmere and Dunmail Raise and Helvellyn are very beautiful and picturesque; but for beauty and splendor of scenery and grandeur and majesty they are not in the same class with the mountains of what the Irishman lovingly calls "The Kingdom of Kerry," and the Lakes of Killarney and Bantry Bay; nor with the great panorama that lies along the Bay of Oban and the Caledonian Canal, with great Ben Nevis towering over the beautiful lochs that nestle at his foot. We reversed the order of sight-seeing, and paid the penalty.

But the saddest association, in at least two minds, with the Lake District, is that it ended a lovely summer's vacation, and was the entrance door to smoky Liverpool and the broad Atlantic. For possibly there may be a more beautiful vacation than wandering among the cathedrals and abbeys and ruins and literary memorials of Great Britain; but if so, this writer is yet to find it.

And what impression does it all leave? To the thoughtful man, partly sad, and partly purely pleasing. The words of Charles Kingsley's Working Man are far truer to-day than when he wrote them:

"O England is a pleasant place for all the rich and high;
But England is a cruel place for such poor folk as I!"

The hopeless poverty makes an American stand aghast, but the luxurious wealth makes him look on in wonder and amazement. On the one hand, cities crowded to absolute suffocation; on the other, numberless great castles with thousands upon thousands of acres of the finest land in England kept for profitless show purposes. Indeed, two Dukes, in one crowded part of England, have adjoining parks containing seventy thousand acres of the best land in England between them. One consequence of all this is the astonishing growth of Socialism, so that the present House of Commons is said to be the most Socialistic legislative body in the world. Certainly, some of the legislative experiments it is trying makes an American stand aghast. And this in Conservative England! One intelligent Englishman did not hesitate to prophecy to this writer that men now living would see the Church of England disestablished, the Lords shorn of all real power, a Protective Tariff adopted, the entire system of Education taken over by the Government, and "Public Ownership" largely established! In fact, the reign of Social Democracy! But prophecy is cheap and easy, and time only can prove or refute it.

But suppose such conditions should come to pass, can a Social Democracy maintain and govern a world empire as an Aristocracy did? It will be a new experiment in the world's history, and time only can answer the question. Another observer stated his conviction that England had certainly reached, and possibly passed, the zenith of her power and greatness; but there again, prophecy is cheap and easy, and time only can demonstrate. Certainly, in the past, England has gloriously disappointed her critics and prophets and detractors more than once; and all admirers of the great and glorious and beautiful and noble in history will hope and trust that in this regard, at least, history will repeat itself, and the Old Empire will continue to do her great work for the human race.

### The Bible and the Atonement.

The conflict that is to-day with the whole Protestant Church is, first, over the Bible. Is it the very Word of God, or is it a conglomerate of myth, legend, tradition and history more or less untrue, and with the supernatural element eliminated? And then as to the future, does our hope as sinners, lie in the unmerited grace of God through the redemption of Christ Jesus, or in the personal character that we may work out here, "making our own heaven," for ourselves? These are the questions in substance that are pressing everywhere to-day. How shall they be answered? For ourselves we would place against all the speculations of "the advanced thought of the age," the simple faith of a dear friend who has just gone to his rest, the grand old Virginia statesman, John Goode, "As for me I will fight it out on the old lines—the Bible as my mother taught me, and Christ as the Rock of Ages."—Rev. T. S. Childs, D. D., in the Presbyterian.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose: but the Editor cannot be responsible for manuscripts.

## Ordination to the Priesthood.

Mr. Editor: Among Christians of all denominations we see an earnest desire for unity. More than that, we see a growing recognition of the truth that the division of Christians is not only an evil but a sin—an evil in itself, and a sin, and the result of sin, if not on the part of the present generation—yet certainly on the part of those who, in the first instance, brought about the separation of Christian men into diverse and too often hostile camps.

Among the obstacles to the restoration of unity, a principal one, I think, is that the members of one communion fail to see clearly the position and attitude of other communions towards them. In what I have to say I wish to speak of the position of the body known as the Protestant Episcopal Church towards other Protestant communions in this country, and to show what I believe to be the great mistake which prevails among the members of those Communions as to the position of the Church in regard to them. With respect to the position of our Church towards the Church of Rome and the Churches of the East, something may be said at some other time.

It is commonly said that the Protestant Episcopal Church "un-Churches" all other Protestant Communions and denies the validity of their orders. Now I have no hesitation in saying that this statement is absolutely without foundation. The Church, as a church, has never put forth a word in any way, impugning the character, organization, or discipline of any other body.

In the Preface to the Prayer Book, we find these words: "When in the course of Divine Providence these American States became independent . . . the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective churches and forms of worship and discipline in such manner as they might judge most convenient." Assuredly, there is nothing here to wound the feelings of the most sensitive non-Episcopalian. Then in the Preface to the Ordinal, we find this: "It is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons." This is a statement of historical fact, of the truth of which we are fully persuaded. If any one questions it, let him show that we are in error, and it will be our duty to acknowledge the error; but this has never been shown. I am not aware that any one has ever attempted to show it.

Then the Preface goes on to say: "No man shall be accounted or taken to be a lawful bishop, priest or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal consecration or ordination."

Here the Protestant Episcopal Church prescribes the manner in which men shall receive the commission to exercise the functions of a minister "in this Church." So all other religious bodies do. The Presbyterians, the Methodists, the Baptists and all other religious denominations "model and organize their respective churches, and forms of worships, and discipline, in such manner as they judge most convenient." We do no more. No one can find a word in the official utterances of the Protestant Episcopal Church which in the slightest degree impugns the validity of the orders of any other religious body.

But, it is said, the Protestant Episcopal Church, by implication, denies the validity of the orders of other Communions, inasmuch as she requires the ordination, after her own manner, of ministers of other denominations who desire to enter her ministry. I might, with entire fairness, meet this statement by a denial of the implication. I suppose that should a Presbyterian minister leave that Communion and apply for admission to the Methodist ministry, there would be some form by which he would be commissioned to exercise ministerial functions in the Methodist Church, and that without any slur upon his former position, as a Presbyterian minister. So, if one of our ministers wished to enter the Presbyterian ministry, I suppose he would hardly be recognized as the pastor of one of their churches and be received as a member of the Presbytery and of the Synod without having some Presbyterian commission, without any regard to his previous ordination in our Church. We do not regard this as a slur upon our orders. We fully recognize that it is not only the right but the duty of every religious body to take care that no man shall exercise ministerial functions among their people without commission from that body. It is true that we give this commission to the ministers of other Episcopal bodies, without requiring their reordination, while we require ministers of non-Episcopal bodies to receive ordination from a Bishop specially empowered to ordain. A sufficient reason for this difference seems to me to be this: We find in the New Testament frequent mention of ordaining elders and deacons. In many of these instances no information is given as to the manner of ordaining. But wherever information is given, we find that elders and deacons were ordained by the laying on of hands, either of an apostle, or of some one specially appointed to the function of ordaining. It is true that we find no statement that such special appointment was essential to valid ordination. It is true that it may be plausibly argued that it is competent for the Church to provide valid ordination in some other method than that which prevailed in the Apostolic age. We of the Protestant Episcopal Church are not called on to express or even to entertain any opinion as to the validity of the orders of any other Church. I may be permitted to say that for myself, individually, I incline to the belief that such orders are valid. But we do not feel at liberty to depart from Apostolic usage. May I be permitted to say that the principle seems to me to apply in this case which applies to the use of something other than fermented w ne in the administration of the Holy Communion? Many good people are so impressed by the danger accompanying any use of alcoholic fluids that they employ some substitute for wine in that solemn service. It is not for us to judge other servants of our Lord. To their own Master they stand or fall. But for ourselves, we follow the method of the Apostles, and so endeavor to walk humbly with our God.

Of course, I am aware that appeal is made to the words of St. Paul to Timothy, as we find them in I Timothy, 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." But to make this appeal serviceable, it must first be shown that "tou presbyteriou" is equivalent to "tone presbyterione," about which I shall say something later. But granting, for the present, that the words are equivalent, we must believe that St. Paul refers to the same transaction which he speaks of in II. Timothy 1:6, when he says "the gift of God which is in thee by the laying on of my hands." In the first passage the preposition used is "meta," "with" denoting accompaniment, while in the second the wird is "dia," "through," denoting instrumentality. So that even assuming that "presbytery" in this first passage means "presbyters," the indication is that the laying of St. Paul's hands was the essential thing in the ordination, and that the presbyters joined in the act as they still do among us.

But I have long been of opinion that in I. Timothy 4:14, "Tou Presbyteriou" does not refer to the ordainers, but to the office to which Timothy was ordained. I do not know that I would venture to suggest this view, but for the fact that recently I found that I was supported in it by no less authority than that of John Calvin. In his Institutes he says, (I speak from memory, not having the book with me)," I understand 'presbytery,' in this passage, to denote the office, as if St. Paul said, "Neglect not the gift which was given thee when I ordained thee a presbyter."

To conclude, I think I have shown that the Protestant Episcopal Church does not, either explicitly or implicitly, impugn the validity of the orders of any other religious body. It prescribes the manner in which its own ministers shall be ordained; and every religious body, of which I have any knowledge, does the same. It expresses no opinion as to the action of any body of Christians. But for itself, it deems it wise to adhere always to the manner which the New Testament shows to have been followed by the Apostles.

Baltimore, Md. ROBERT ATKINSON.

## The Emmanuel Movement.

Mr. Editor: At the request of Dr. Worcester, I am undertaking to publish a little Bulletin of eight or twelve pages, which shall keep the clergymen who are interested in the Emmanuel Movement, somewhat in touch with one another. At present it is difficult to ascertain just who those clergymen are who are sufficiently interested to wish to take such a publication. Perhaps you would be willing to publish this letter in your columns, so that those who are interested may have an opportunity to communicate with me.

HERMAN PAGE,
5036 Washington Ave., Chicago, Ill.

# Church Intelligence.

## CALENDAR.

**October.**

1—Friday.
3—Seventeenth Sunday after Trinity.
10—Eighteenth Sunday after Trinity.
17—Nineteenth Sunday after Trinity.
24—Twentieth Sunday after Trinity.
28—Sts. Simon and Jude.
31—Twenty-first Sunday after Trinity.

### Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

# Foreign.

### Clubs and Liquor Taxes.

The Government deserve all the criticism they are receiving from the lovers of temperance with respect to their exemption of clubs from some of the taxes to be paid by publicans. The position of the Government with respect to the taxation on the sale of intoxicants seems to be this: "The sale is not that of a necessity, alcohol is a luxury, and its distribution brings risk and danger to the State. We therefore treat this trade as an exception, and burden it with taxes which we place on no other enterprise." This is a logical position. But why should clubs be put upon a more favorable basis? The publican has to pay much more for rent, as well as compensation levy and license duty. Why then should not the club pay just as much tax on the commodity sold? Even then the club would be in a very advantageous position as compared with the publican. Both Mr. Lief Jones and Mr. Sherwell seemed to recognize this in speaking in the House on Thursday night. Many a clergyman in populous districts could testify that the club is a worse social evil than the public-house. The particulars of one Radical club, which became notorious some months ago, showed that music-hall performances were given at church time on Sunday mornings, that miscellaneous entertainments and theatricals took place at other hours on Sunday, and nothing in law prevents drink being sold there all day. And these are the establishments which the Government exempt from its special taxation.

### Lord Rosebery and the Budget.

The great political event of the week has been Lord Rosebery's address at Glasgow, on the Budget. That a politician who so recently as fourteen years ago was Liberal Prime minister should condemn root and branch the Budget of the present Liberal Administration is an event without precedent, and one which must have a very important influence on public opinion. Lord Rosebery's arguments have, for the most part, passed unanswered. There have been many attempts, some of them from old colleagues, to belittle his position; but the logical arguments by which he established his conclusions find no rejoinder. In his famous letter of last June Lord Rosebery declared that the Budget was a revolution; in his speech on Friday he thoroughly established that position. He showed from the speeches of the Chancellor of the Exchequer that he favored the nationalization of the land "by steps," of which the Finance Bill is surely one. He demonstrated, too, that the measure is a step towards that Socialism which is "the negation of faith, of family, of property, of the monarchy, of the Empire." Everywhere the speech must have a great effect, and most of all among the contemplative electors of Scotland.

### The Irish Church and Missions.

Whatever Disestablishment may or may not have done for the Church of Ireland, it has not lessened its missionary activity. The Church Missionary Review points out that during the decade 1861-71, i. e., before Disestablishment and Disendowment threw upon the Church the duty of supporting its home ministry, the number of Churchmen averaged 680,000, and their contributions to the C. M. S. amounted to £6,939 per annum. The Church population has since steadily declined, excepting in the neighborhood of Belfast, where a large increase in the artisan classes has not greatly increased the giving power of the Church, while it has made heavy demands for provision to minister to their needs; and it is said that during the decade 1899-1908, there were at least 100,000 fewer Churchmen in Ireland than during 1861-71. Nevertheless the average yearly contributions to the C. M. S. have amounted to £20,676—three times as much as was contributed before Disestablishment, and more than five per cent. of the total income of the C. M. S. Moreover, there has been advance in the gifts to the other missionary societies.

### The New Suffragan-Bishops.

Two exceptionally interesting appointments to Suffragan Bishoprics have been made this week. Dr. Ash Were, formerly Bishop of Derby, who accepted a canonry of Lichfield Cathedral in succession to the late Bishop Anson, has received the title of Bishop of Stafford. This is the first time that the county town of Staffordshire has thus been honored. Bishop Anson and Bishop Abraham before him had no place titles, and Sir Lovelace Stamer, it will be remembered, was Bishop of Shrewsbury. As we noted at the time when Bishop Were's resignation of the Bishopric of Derby to go to Lichfield was first announced, a transference of Suffragans is certainly not usual, but it is by no means unprecendented. For example, the present Bishop-Suffragan of Stepney was previously Bishop-Suffragan of Ipswich.

### Rapid Promotion in the Church.

Apropos of the consecration of Canon West-Watson as Bishop-Suffragan of Barrow-in-Furness, it has been stated that no clergyman has been promoted to the Episcopate after so short an experience of the ministry. In 1901 the Rev. E. H. Elwin, C. M. S., missionary in Sierra Leone, was appointed Bishop of Sierra Leone in succession to Bishop Taylor-Smith. He had only been in Holy Orders for seven years. The Archbishop of Canterbury and sixteen other Bishops assembled to consecrate him at Westminster Abbey, in January, 1902. Canon Gore was to have been consecrated Bishop of Worcester at the same time, but his consecration was postponed for a month.

The new Bishop Suffragan of Derby in place of Dr. Were, is Canon Charles Thomas Abraham, Vicar of Bakewell, the eldest son of the late Bishop Charles John Abraham just named, whom Bishop George Augustus Selwyn appointed Canon and Precentor of Lichfield, in 1876. Canon Abraham is at present on holiday in Switzerland. He has had a good deal of pastoral experience in Lichfield as well as in Southwell Diocese, for he was Vicar of Christ church, Lichfield, before he became Vicar of Bakewell, where he has been doing excellent work for the past twelve years. By these appointments Southwell gives two Bishops to Lichfield, but one of them originally came from the latter Diocese.

Another important appointment this week is that of the Rev. W. C. Allen, to be Archdeacon of Manchester, in place of the present Archbishop of Sydney. Mr. Allen is a distinguished scholar. He was appointed a year ago to the headship of Egerton Hall, the Manchester Church of England Theological College, formed in continuation of Ordsall Hall, and conducted very successfully in close connection with the Theological Faculty of the University of Manchester.

The most remarkable instance of rapid promotion to the Episcopate in modern times is that of the Bishop of Calcutta, who, after a diaconate of three years, was ordained priest and consecrated Bishop of Colombo in the same year. It will be remembered that Professor Driver became Canon of Christ Church on his ordination as priest in 1882, but he was not ordained till he was over thirty years of age.

The appointment of Dr. Were to be the first Bishop of Stafford raises the number of Bishop-Suffragans with place-titles to thirty. Twenty years ago there were only two. Of the present Diocesan prelates, no fewer than seven have filled the office of Bishop-Suffragan, viz., the Archbishop of York, the Bishop of London, the Bishop of Bristol, the Bishop of Manchester, the Bishop of Southwell, the Bishop of Wakefield, and the Bishop of Worcester.

# American.

### The Outlook of the Church in Idaho.

From time to time I am asked to give an outline of the needs and achievements of our Church in this great Rocky Mountain region of America, which has been assigned to my official charge. Perhaps this could not be better done than by giving a summary of my observations in a personal way, growing out of the experience of the past year. As it would be impossible to take up individual work of my faithful corps of assistants, I trust that whatever reference is made personally will be looked on merely as an official way of speaking of the work at large. In giving this outline I desire to be as brief as possible.

Up to the sixth of May I had oversight of Wyoming as well as Idaho. During the past year it was necessary for me to travel thirty thousand miles. Now my duties are confined to the State of Idaho, which has an area of eighty-five thousand square miles. It is a picturesque, mountainous country, still very undeveloped, but with phenomenal possibilities, inviting an ever-increasing population. The Northern portion, or Panhandle, reaches up and

touches British America, and is largely covered with timber, and has a regular rain fall, sufficient for vegetation. The central portion is exceedingly rugged and picturesque, wild and unconquered, with some mountain peaks rising up to twelve or fourteen thousand feet. This is a vast mining region that has a future that no man can estimate. At present there are scattered through this central part of Idaho a number of mining camps. The Southern part of Idaho comprises the intensely fertile valley of the Snake or Lewis River. This portion is equal in territory to the State of Pennsylvania. It is a country requiring irrigation, and it is here that the government has its great reclamation projects. Prosperous towns are springing up, and a great tide of population is flowing in, which the Church is called on to minister to, in spiritual matters.

In all these different parts of Idaho, the Bishop finds it necessary to choose centers for work, and to locate his missionary to lay the foundations of Church work in the newest West—the West that is being developed in what was but a short time ago a wild and weird desert. Throughout Idaho, therefore, if we could take a kind of social photograph of the conditions, there would be mingled in the picture groups of miners, ranchers, Indians, cowboys, pioneers, tenderfeet, farmers recently from the East, professional men looking for business openings, soldiers located at military posts, forest rangers, men, women and children of all types. We have all kinds of religious cults and fanaticisms, with a third of our population Mormons. It is evident that we are in a great home missionary field. To throw such a missionary district entirely on its own slender and imperfectly developed resources in these early days of the country's history, will surely mean arrested development as far as the Church is concerned. For truly these new Western States, with their agricultural and mining communities, are a proper field for energetic effort on the part of our national Church, if it is in earnest in its mission work. Unhappily, many people in the East have diminished their interest in the building of schools, hospitals and churches in the far West, because they have come to believe that the romantic stories, and extravagant representations of promoters of mining and irrigation schemes, have been fully realized, whereas, as a matter of fact, they are golden dreams of the future, or at any rate belong to sporadic and isolated conditions, and could not be taken as the normal evolution of things in a new country. The mental attitude is quite different, on the part of the same man, when he is selling real estate, and when he is called on to be a regular contributor to the Church. Every Western Bishop, whatever his theories may be, feels the weight of his financial burden ceaslessly pressing on him. Even to meet in a moderate way the opportunities that come, and the matters that arise in a great country, forms a perplexing problem to the wisest leader. Our towns are, at best, comparatively small, and they are widely separated. The greater part of the people, while they are full of optimism, as a matter of fact, control very little money, and living is high. Our estimate of the situation must not be formed by the possessions of a few sturdy men, who have made fortunes one way and another, but by the man who has to live on forty acres of sage brush ground, the miner who is living with his family in the isolated mountain town; the merchant who has left good conditions in the East, and brought his family to settle in one of the little railroad towns, which the traveller sees as he journeys across the continent through the far West. It is under these conditions we must labor and develop our Church work. While the older people may not be at all religious, or perhaps even out of sympathy with religion, on account of the long neglect of the Church to follow them up, experience has proved that it is quite easy through the influence of the Church School, hospital, and our mission chapels, to reach their children, and win their hearts to our cause. But to sustain this effort will be impossible without cordial sympathetic and liberal help from those parts of our land where our Church is well established. I would certainly deplore it if the Church as a whole sanctioned any policy which would tend to lessen her aggressiveness at the present time in the great West. Believe me when I say, that if we can be heartily supported for a very few years, we will then, through an increase in our working force, and a development of our local Church constituency, place ourselves on strong and permanent foundations of independence. Whereas, if the policy of compelling these new fields to look out entirely for themselves, is forced permaturely, it means disaster to a hopeful work in a new country, and the crushing of any Bishop who attempts to solve the problem of progressive work. It is impossible in this brief article to go into extended details, but I will state that even with the imperfect equipment at my command, our communicants have in ten years increased from seven hundred to seventeen hundred. During the last year I have confirmed ninety-nine, forty new buildings have been put up in the last ten years; St. Luke's Hospital, begun seven years ago, has about fifty beds, twenty nurses in training, and has in these years taken care of several thousand people of all classes. The enrollment of pupils at St. Margaret's School for Girls has grown from thirty-seven, ten years ago, to one hundred and fifty-eight last year, and its far-reaching good among young women cannot be estimated. This could not have been accomplished except through the expenditure of about twenty-five thousand dollars, eleven thousand of which was to pay the old debt, and fifteen thousand for a new wing, upon which we still owe a ten thousand dollar debt. It may be said, however, in justification of this debt, that it has afforded the conditions which enabled us for the first time to meet all our current expenses, whereas, for this purpose alone we had to call on friends every year to make up a deficit of about two thousand dollars. The school undoubtedly needs further equipment, and especially a chapel where the girls coming from scattered ranches and mining towns, may have the opportunity of having in due form the regular services of the Church in their daily school life. However, at present, they are attending every Sunday the services of St. Michael's, so that the chapel is not an absolute necessity. Our Indian school at Ross Fork on the Fort Hall Reservation, is doing capital work under great difficulties. The eighteen children that we have there ought to have a new dormitory, where they could be taken care of with others who want to come under the Church's influence. It does seem a pity that we should not take a more active interest in these strange and heathen people, many of whom are anxious for us to help them in every way possible. During the last year I have completed without debt, three new churches; paid off the last of the debts I found existing when I took charge; enlarged three other buildings, and have plans ready for the erection of two others. We have gained seven clergymen, and have lost three. We have now twenty working in Idaho as against ten, ten years ago. Our offerings for local purposes, given by the people themselves, have increased from seven thousand annually, ten years ago, to twenty-seven thousand last year. Our gifts to missions from about $100 annually to $800 annually, in the same ten year period. It would relieve me greatly if I could have three or four beds endowed at five thousand dollars apiece, in the hospital, and five thousand for the purchase of a cottage next to the hospital, which could be used for special cases.

In addition to the above, if the work of reaching new places is to be maintained, even on its present basis, I must have funds specially given to supplement local support, and maintain the necessary salaries of at least six men. Let it be remembered that every dollar given is used by us to stir up people in different localities, that they may put at least two beside it in building up the work that has to be done. Also bear in mind that we do not desire to take one dollar and apply it to people who are unwilling to give themselves, or who simply have commercial objects in view. The Church can trust us to use our very best judgment and consecration in this time of opportunity and foundation laying. The present conditions are transitory, and abnormal, so that what may be accomplished at this time in the acquisition of good centers, will soon be impossible, except at great expense and trouble. Every missionary who is worth the name, is a good investment for the Church, because he is sure to develop, in a short while, the local interest that even from a financial standpoint, if we must take such a low estimate, means much for the Church. Since the government is showing its faith in the country by immense irrigation reclamation projects, since capitalists are building railroads, developing mines and laying out towns, surely it cannot be expected of the Church's executive officer to ignore our opportunities, to be without faith in the future, and allow himself to be stripped of the munitions of war, and come down to a single-handed struggle in doing a corporate work. On the other hand, let the Church take up the optimistic and aggressive attitude, and unroll its banners everywhere with a motto that belongs to the army of the living God, "Progress and Conquest for the King." It is a better attitude for us to be considering policies of progress than roads for retreat.

I am glad to state that the Bishop Tuttle Church House has been completed and paid for, and that it has more than fulfilled every hope I had of usefulness to our missionary cause, and stands in the capital city of Idaho as a massive monument in stone to commemorate the work done by Bishop Tuttle, in early days when the population was small, and gathered almost altogether in mining camps. All our Bishops who have had any oversight in Idaho—Scott, Tuttle and Talbot—are gratefully remembered, and each did permanent work for Christ and his Church. Also we are thankful here to record our appreciation of missionaries, men and women, who helped them and the Church in the past days. To name them would be to write a history—not a letter.

J. B. Funsten, Bishop of Idaho.

### Opening of the Theological Seminary in Virginia.

The Theological Seminary in the Diocese of Virginia opened the session of 1909-1910, on Wednesday of last week, September 22. Eight new students entered and thirty-eight returned to their work, making a total of forty-six for the coming year. The students entering are Messrs. Charles Aylett Ashby, of the Diocese of Southern Virginia; Gouverneur W. Marchant and Paul Micou, M. A., of the Diocese of Virginia; J. Tidball Carter and —— Jackson, of the Diocese of West Virginia; James Harry Garner, B. A., of the Diocese of Washington; Edwin A. Penick, Jr., M. A., of the Diocese of South Carolina, and Charles E. N. Hall, of the Missionary Jurisdiction of Oklahoma.

It will be seen that five Dioceses and one Missionary Jurisdiction are represented in the Junior Class for the year.

The Seminary buildings have been repaired, painted and the rooms papered, under the efficient superintendence of the proctor, Mr. George C. Stuart, and now present a most attractive appearance.

We pray for the continuance of the divine blessing upon the old Seminary for another year, and above all, that the Lord of the harvest may send many more consecrated young men here, that they may be prepared to be laborers in His harvest, which awaits workers in every place.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

### Annual Meeting of Woman's Auxiliary.

The annual meeting of the Virginia Branch will be held in Grace church, Berryville, Wednesday and Thursday, October 27, 28. Please note change of date to suit conditions this year, with approval of the Bishop. A cordial invitation is extended by the Grace Church Branch to all delegates, and it is hoped that there will be a general attendance, a welcome awaits each one. The Branches as a whole do not seem to appreciate the importance of representation at these annual meetings, so they miss the inspiration and fail to get the information for which these meetings stand. The Virginia Branch was invited to the Valley to "bring their influence, as missionary workers, that shall be felt." Let nothing prevent your attendance. It is a good investment of missionary money, that will increase zeal and gifts. Your presence will encourage your president. Notify "Mrs. Edward Wall, Berryville," at once if you will or will not send a delegate, enclosing her name and address, the name of church and city also, so that all arrangements may be made. I shall aim to secure good speakers to make an interesting meeting. The programme will be published in Southern Churchman later. Note "October 27, 28." Please read enclosed secretary's report at next meeting.

S. Stuart.

### Notice to Auxiliary Juniors.

My Dear Juniors: The annual meeting of the Virginia Branch of the Woman's Auxiliary will be held this year, in Berryville, Oct. 27-28. We should like to have a full attendance of the Juniors, in response to Berryville's cordial invitation. Each year our branches increase, and this increase is largely due to our annual meetings; and I would therefore urge each branch to send its delegate, to inspire and to be inspired by one another.

Please notify Mrs. Edward Wall, Berryville, at once, if you will or will not be represented, giving name and address of your delegate.

Gertrude M. Barton,
Secretary Virginia Juniors.
Winchester, Va.

### Memorial Tablet in St. Paul's, Richmond.

Mrs. Mollie R. Macgill Rosenberg, of Galveston, Texas, has placed in St. Paul's church, Richmond, a handsome brass tablet in memory of her mother and her three brothers. The tablet is over four feet in height, placed on the west wall of the church, near the entrance, and is an appropriate companion to two windows already in St. Paul's, commemorating Mrs. Rosenberg's father, Dr. Charles Macgill, of Hagerstown, Md., and other members of her family.

The tablet is inscribed as follows:

In Loving Memory of My Mother,

MRS. MARY RAGAN MACGILL.

Born in Hagerstown, Md., June 12th, 1807.

Died in Galveston, Texas, November 10th, 1897.

Widow of Charles Macgill, M. D.

"Her children arise up and call her blessed."

And In Memory of My Brother,

CHARLES G. MACGILL, M. D.

Born in Hagerstown, Md., May 10th, 1833. Surgeon in Stonewall Brigade, C. S. A.

Died in Catonsville, Baltimore, Md., April 28th, 1907.

DAVIDGE MACGILL.

Born in Hagerstown, Md., August 8, 1836. Private in Co. C, 1st Md. Calvalry, C. S. A.

Died in Rockingham Co., N. C., July 8, 1897.

FRANK MACGILL.

Died in Galveston, Texas, Feb,iPn

Born in Hagerstown, Md., Sept. 4th, 1851.

Died in Galveston, Texas, Feb. 17th, 1900.

"Make them to be numbered with Thy saints in glory everlasting."

Erected by Mollie Macgill Rosenberg. 1909.

### Interesting Parish Missions.

The Rev. John R. Matthews, who is so well-known in Virginia, as the successful missioner in a number of parishes during the past few years, has been spending a part of his vacation in Stafford county. Mr. Matthews has been engaged for the last two years in conducting missions in the Diocese of Alabama, and expects to work in South Carolina and other sections during the coming year.

An interesting parish mission was conducted at Pocosan, in the mountain missionary district, by the Rev. William B. Lee, rector of Abingdon and Ware parishes, in Gloucester county, during the last week in August. The Misses Towles, whose work in that section is so well-known, visited Gloucester earlier in the summer, presenting the needs of their work to the local Woman's Auxiliary, and arranged with the rector for these services.

A successful parish mission was conducted at Potomac church, in Stafford county, during the second week in September, by the Rev. Hubert H. Barber, rector of Trinity church, Fredericksburg. The church is in charge of the Rev. E. B. Burwell, rector of Overwharton parish.

A ten days' mission of marked effectiveness has recently been held at St. Stephen's, West Blue Ridge, by the rector. The services were blessed by twelve additions to the Church, and a large class is awaiting the visitation of the Bishop.

The late Mrs. Hannah K. Breeden, of Richmond, in her will, bequeaths $1,000 to the Joshua Peterkin room at the Retreat for the Sick, and $1,000 to the Sheltering Arms Hospital—both must useful and deserving charities.

The new church at Snicker'r Gap, in Loudoun county, under the charge of the Rev. R. C. Cowling, of Wickliffe, has been the centre of a good work. The building is still incomplete, and when finished will be one of the most handsome and largest of the mountain chapels.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Warwick Parish Vacant.

Warwick parish, Warwick county, is in need of a rector. There are three churches in this parish—St. Paul's, Newport News; Emmanuel, at Morrison's, and St. Paul's mission (colored). The Rev. Mr. Allen has been in charge of this work during the past year.

Newport News is a city of about 30,000 people. A large ship-building plant is located there, where thousands of young men are employed. The opportunity for building up a strong and vigorous work is an exceptional one.

St. Paul's church has about 350 communicants, and there is a good Sunday School in a healthy condition. The congregation has had much to contend with, and has been burdened with a debt that has hampered them. Besides, other complex conditions had to be faced. If the right man can be secured the debt can be liquidated, and with this gone and a congregation united in the bond of peace and love, a great work can be done for the good of men and the glory of God. Numbers of Churchmen are there who have never been enrolled, but who could be brought into the church as active members.

### Southwestern Convocation.

The eighty-fifth meeting of Southwestern Convocation will convene in St. Andrew's church, Jackson River parish, Clifton Forge, on October 4, and continue through October 6.

George Floyd Rogers,
Secretary.

The Rev. Z. S. Farland, rector of All Saints' church, Atlanta, Ga., has been called to the rectorship of St. John's church, Roanoke, in succession to the Rev. William H. Milton, D. D., who has gone to Wilmington, N. C.

The Rev. David W. Howard, rector of St. Luke's church, Norfolk, has been called to the rectorship of the Church of St. Michael and All Angels', Baltimore, to succeed the Rev. John Gardner Murray, D. D., who was consecrated Bishop-Coadjutor of the Diocese of Maryland, on September 29.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

**Confirmations by Bishop Bratton—Reception to the Bishop—St. Mark's, Mississippi City, Renovated—Memorial Service to Mrs. Hayes—All Saints' College—The Church at Gulfport Escaped Injury by the Great Hurricane.**

On Sunday, June 27, the Bishop visited the Gulf Coast, and during his stay, administered the rite of confirmation at St. Peter's, Gulfport; All Saints', Long Beach, and St. Mark's, Mississippi City, to twenty-nine persons, presented by the Rev. H. H. Sneed, who has charge of these churches, with residence at Gulfport. Two of the candidates confirmed at Long Beach were from Pass Christian, and were confirmed there, at Dr. Logan's request.

On Monday evening, the Ladies' Guild of St. Peter's, Gulfport, assisted by the Ladies' Guilds from Long Beach and Mississippi City, gave a reception to the Bishop in St. Peter's rectory, and a most delightful evening was spent. The work in all three of these churches is in a healthy condition.

The Ladies' Guild of St. Peter's church gave an entertainment in May and reduced the rectory debt nearly $300. The church at Mississippi City has been recently overhauled, inside and out, at a cost of $260. President Davis was a vestryman in this old church, during his residence at Beauvoir, and it is the desire of many that a suitable tablet be placed in the church to Mr. Davis' memory.

The church at Long Branch has sustained a most serious loss in the removal of Mr. Frank Foster and family, to Seattle. Mr. Foster acted as warden of the Mission for some time, and his wife was organist and president of the guild, while his mother worked very successfully in the Sunday School.

On Sunday, August 8, the rector of St. Peter's, Gulfport, held a service at Beauvoir, the Veterans' Home, in memory of Mrs. Hayes, the oldest daughter of President Davis. He was assisted by the Methodist minister, the Rev. Mr. Lipscomb, from Biloxi. Adjutant Cable, of the Veterans' Camp of Beauvoir, who called the meeting, was present, and addressed the Veterans.

The meeting was held in the great hall of Beauvoir, and a large attendance of veterans and citizens were present.

We are delighted to tell the readers of the Southern Churchman of the success of our Bishop in founding All Saints' College, at Vicksburg—the Girls' School of the Diocese. It opened on September 16, with ten teachers and a good number of pupils, and many others promised.

The College has at its head, as Dean, the Rev. Wm. Mercer Green, grandson of the first Bishop of Mississippi. A better selection could hardly have been made.

When we consider that the active movement for the founding of this institution began only a little over three years ago, and that to-day we have a college building, equipped and costing $100,000, we are ready to exclaim what wonders have been wrought! All honor to the brave man at the head of the Diocese, who amid many difficulties and discouragements, has carried the good work to a successful issue, and won the love and loyalty of his people.

The great hurricane of September 19-20, did our harbor and shipping but little damage. Beach property, in the way of bath houses and piers, was swept away. Our church and rectory were uninjured.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

**West Virginia's Apportionment Fully Paid—Kanawha Convocation—Oakhurst Mission Chapel Consecrated. Movements of Clergymen—Bishop Gravatt to Confirm Deaf-Mutes.**

Your correspondent is happy to state that West Virginia holds her place among the Dioceses that pay the apportionment in full. By September 1, all was paid, and in addition, over $800, being one-half the sum contributed by the Missionary League of West Virginia, was sent as a gift to the funds of the Missionary Society in New York.

The Kanawha Convocation has just closed a very pleasant session, at which all active members were present excepting one detained by sickness. The meeting was at Ronceverte, where Rev. E. P. Dandridge and his people gave most cordial welcome and gracious hospitality. There were services twice daily, and also two daily business meetings, at which the usual routine business was transacted. Rev. James T. Crowe was elected dean, and Rev. E. P. Dandridge, secretary-treasurer, to succeed the Rev. J. Howard Gibbons, who after years of efficient service in West Virginia, removed to the Diocese of Lexington, in June.

Rev. J. T. Crowe read an essay, remarkably well prepared, on "Securing Men's Interest in the Church and Bringing Them to Confirmation."

The closing service, on September 23, was Missionary, the address being by Bishop Gravatt and Rev. R. W. Trapnell.

The next meeting is appointed for Huntington, in February, 1910.

On Sunday, September 26, Bishop Gravatt consecrated the new mission chapel at Oakhurst, near White Sulphur, under the name of Emmanuel church. The sermon was by Rev. Mr. Crowe; the Instrument of Donation by R. W. Montague, and the Sentence of Consecration by Rev. Mr. Dandridge, in whose charge the chapel is and by whose efforts, earnestly seconded by his parishioners, the money has been raised and the church erected.

It is with pleasure that West Virginia Churchmen learn that Rev. J. S. Douglas has withdrawn his acceptance of the parish in Wyoming and will remain rector of Trinity church, Martinsburg.

We trust, also, that the same can be said of his neighboring brother, whose removal has been feared and whose "obituary," to use Episcopally-uttered words, your correspondent has written —misled—who could suppose it possible!—by the columns of the Southern Churchman.

Rev. Arthur M. Lewis has long and faithfully served the missions in Fayette county, and now leaves them in good condition to pass to other direction, he becoming, on October 1, the minister-in-charge of the missions at Charleston and rector of St. Mark's church, St. Alban's. Mr. Lewis has been known in his former field as "the man who does things," and in attestation of the place he holds in the regard of his people, they both, at Montgomery and Ansted, crowded the church at his last service, and came in numbers to bid him farewell at receptions given in his honor. We wish him Godspeed in the new and promising work he now undertakes in Kanawha.

Rev. Hunter Davidson has entered upon the charge of Ascension church, Hinton, and on Friday, September 24, the ladies of the parish held a reception in his honor, at the residence of Mrs. F. K. Prickett.

Rev. W. J. Page, of the Diocese of Atlanta, has accepted the work left vacant by the resignation of Rev. Mr. Lewis, and will take charge on Oct. 1.

Rev. James Davis Gibson entered upon the rectorship of Christ church, Wellsburg, on the second Sunday in September.

Rev. Morris Eagle has been called from Louisa county, Va., to the rectorship of Christ church, Point Pleasant.

The development following the opening of the Virginia Railway, has brought demand for increased ministrations, and effort is making to put an additional man in Mercer county, separating the hitherto associated churches at Bluefield and Princeton, and putting the new man at the latter place.

Bishop Peterkin will confirm classes of deaf-mutes, in October, at Wheeling, Parkersburg and Huntington, to be presented by Rev. O. J. Whildin, under whose active and earnest ministry they have been prepared.

J. S. G.

## SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

**Baptism of Deaf-Mutes.**

After holding three services on Sunday, September 19, at St. Paul's cathedral, Cincinnati, and Trinity church, Covington, Diocese of Lexington, the Rev. Austin W. Mann proceeded to All Saints' church, Portsmouth. At the service held on Monday evening, three hearing children of deaf-mute parents were baptized. Soon they will be old enough to be sent to Sunday School, for the instruction they cannot have at home; and be duly prepared for presentation in the rector's confirmation class. Children of deaf-mutes have passed through college and university and occupy important positions in the professions. Besides the ability to hear and talk, like normal folk, they can use the sign language as a deaf-mute uses it.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

**Bishop Strange's Visitations.**

October 1—P. M., St. Paul's, Clinton. 3—A. M., St. James', Wilmington. 3—P. M., Good Shepherd, Wilmington. 7—P. M., St. John's, Winterville. 8—A. M., St. John's, Waterville. 8—P. M., St. James', Ayden. 9—A. M., St. James', Ayden. 10—A. M., St. John's, Pitt Co. 10—P. M., St. John's, Grifton. 11-17—Mission, Roxobel. 18—P. M., Mission, St. Barnabas', Murfreesboro. 19—A. M., (Consecration), St. Barnabas' Murfreesboro. 19—P. M., St. John's, Winton. 20—A. M., St. John's, Winton. 20—P. M., St. Mary's, Gatesville. 21—A. M., St. Mary's, Gatesville. 21—P .M., St. Peter's, Sunbury. 22—P. M., Ahoskie. 24 James', Hamilton. 27—A. M. and P. M., St. James', Hamilton. 28-31—Convocation, Windsor.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

### The Hudson-Fulton Celebration—Addresses by the Rev. Dr. Manning, the Rev. Dr. Van de Water and Archdeacon Burch.

On the last Sunday in September, 1909, New York was given over wholly to the observance of the Hudson-Fulton anniversaries. Practically every rector touched upon the subject in his sermon, and almost all rectors were back from their vacations. Grace church is still closed, but will be reopened on October 3, after being closed some weeks for repairs to the ceiling. St. Bartholomew's had its celebration service at five in the afternoon, the preacher being the Rev. Dr. John P. Peters, of St. Michael's, the rector not having returned. Few churches were decorated outside. Trinity and St. Paul's chapel had American and Dutch colors. Others had little save American flags, and many had nothing at all. On the inside almost all had the Dutch colors in some form. A curious thing was the fact that British colors were wholly absent, although Henry Hudson was an Englishman. Even the stores had no British flags to sell. Everything was the weak-colored ensign of Holland—pale blue, faded orange, and white. Poorer colors to arouse enthusiasm and stimulate cheers can hardly be imagined.

Bishop Greer authorized a prayer, which was universally used. The Bishop also suggested the topic, "The Universal Reign of Brotherhood and Peace among the Different Nations and Peoples of the World."

Trinity church, the second oldest in New York, was decorated within and without with American and Dutch colors, some British also appearing. The music was very fine, and in his address, the rector, the Rev. Dr. William T. Manning, pointed out that both Hudson and Fulton were not only English, but also Anglicans, Hudson with his crew having received the Sacrament of the Holy Communion in St. Ethelburge's, on April 19, 1607, just before departing from London on his first voyage, and the body of Fulton lies buried, as everybody knows, in Trinity yard. Speaking of the coincidence of the discovery of the pole being announced, while celebration of the discovery of the Hudson River was in progress, the rector expressed the hope that "for the honor of America and science the later achievement be not marred by petty rivalry, but that reasonable proof from all may soon be furnished and honor be given to whom honor is due."

Trinity's rector went to Genesis and St. Peter for his texts, the one the command to subdue and enrich the earth, the other to have righteousness dwell in it. Granted the tremendous material advance, there may be question whether other advance has kept pace. It ought to do so, of course, and to the end that it may do so, he indicated five supreme needs: 1, A revival of real religion; 2, new morals, or better ones, that will guard the home and decrease divorce; 3, civic responsibility; 4, peace among nations, his reference being, apparently, to the present attitude of Great Britain and Germany toward each other; 5, better understanding between capital and labor.

"Without doubt some of the godlessness of the day is due to the weakness of the Church, but how much more of it is due to those who withhold all their support from God's Church while they criticize it and teach the atheism that benevolence is the whole of religion, and how much of it is due to that amazing experiment in which we are engaged—the attempt to train up children to citizenship in a republic without religion in our public schools. It is time for every man who loves his country to face his responsibility towards revival of faith in God and of true religion.

"A nation that sins against the sacredness of the marriage tie is doomed. In our national youth we have forgotten this. It is now time to take a stand. Every man and woman must take such stand in society, in the Church, in legislatures, and we must create a public opinion that will put an end to this evil. The nation and not simply the States must deal with it.

"We want more of the spirit which will make sacrifices for its country in time of peace by holding public office and by giving time to put and keep the right men in office. Our young citizens of wealth and leisure ought to expect, as a matter of course, to give service to the commonwealth. It ought to be true that every man and woman is informed concerning the issues before us in the coming election.

"The spectacle in our day of two great civilized nations—peoples who have lived for nearly two thousand years beneath the shadow of the cross—even dreaming of a war, ought to be a sorrow and a humiliation to all of us. Except as a force for international police, may the wild race in the building of dreadnaughts soon be only a memory of the past, fit to be recorded along with the burning of witches, and the persecution of men for their religious opinions.

"We need sorely a new spirit in our commercial and industrial affairs; a spirit of fairness and justness which shall desire and find a way to make the division of wealth among us a more sane and equitable one; which shall give labor its proper share which labor and capital together produce. Allowing for all right difference of reward according to degree and quality of service, we all know the present division is utterly disproportionate and unreasonable. The excessive riches of the man who has too much are quite as bad for him as is his poverty for the man who has too little. Wages are better than charities. This is not socialism. It is not the handing over of a hard problem to the State, which is no better than are the people who compose it. The same genius that has enabled us to amass great wealth must next show us how fairly to divide it, I do not say equally, but equitably, and this will be the noble task of our masters of finance and captains of industry in the days that are just ahead.

"Greater than the discovery by Henry Hudson, which helped to open the new world to the old; greater than the application of steam power by Robert Fulton; greater than the triumphs of Arctic exploration, of navigation of the air and of wireless telegraphy; greater than all these, great and splendid as these are, shall be the service of each one who will help the world towards that achievement which shall yet be reached, viz., The real application to its business and its common life of the teachings and principles of Jesus Christ."

The Rev. Dr. George R. Van de Water, St. Andrew's church, in his sermon, said: "Thoughts are greater than things. Mind is superior to matter. What we see about us is the result of what some one has previously conceived. Any man who soberly thinks and persistently acts will accomplish more than he can possibly know, or can even imagine. The contrast between the thoughts of the great discoverer, Henry Hudson, or the ingenious and brilliant master mechanic, Robert Fulton, and the results of these thoughts when put into action, is one of the most significant and suggestive lessons of the commemoration. Neither man knew the extent or the value of the things which he did. Each man took time to think, thought deeply, and then with a definite object in view, worked assiduously for its achievement. One never realized the value of his discovery; the other could never have imagined the good he had done to the world in the promotion of peace and the development of commerce and trade by the practical application he had made of the power of steam to water transportation.

"To accomplish anything in this world one must study, and think, and then patiently and persistently pursue his way to successful prosecution. And he must do all this for the pure love of his work, regardless of results. If he does this, his life is a success whatever betide. If he do this, any man will be a successful builder, and build always better than ever he will know."

Archdeacon Burch, rector of historic St. Andrew's parish, Richmond, had this to say: "When we think of all that has been achieved in the wonderful march of progress in things material since Robert Fulton steamed up the Hudson River, one hundred years ago—the discovery and conquest of new forces in nature almost beyond belief; the accumulation of wealth and power by nations and individuals to an extent hitherto undreamed of; the the marvellous advances in Medical Science following the discovery of chloroform and antiseptic methods of treatment; the introduction of the cotton gin; the steam railway, the electric telegraph and telephone, the type setting machine and perfecting printing press, not to speak of numberless other time and labor-saving devices; the reaching out to the remotest corners of the earth; the apparently near-at-hand conquest of the air by humanly devised flying machines—when we try to comprehend what all these things have meant and been to the world, we ask ourselves the question whether mankind has kept pace in realization and knowledge of things spiritual, of things eternal. And we quickly realize that he has not.

"Charitable? Yes, the world was never so ready to respond to the cry of distress as to-day. Never did purse strings unloose so quickly to the appeal of physical or pecuniary need, to the relief of men stricken by disaster, by plague or famine, hospitals for the sick and homes of refuge for the unfortunate; the homeless were never so abundant or so promptly supplied where need presses. These are all splendid tokens of a waxing appreciation of the truth that we are—you and I are—our brother's keeper.

"But the millenium will not be here until you and I are just as ready and eager to step in and say the word or do the deed that may relieve spiritual distress or lighten up moral darkness. Right here do we find the greatest, the supermost, the most appealing needs of mankind to-day and always. Believe me if every man in the Christian Church arose to the fullest sense of

individual accountability for his brother man's keeping, spiritually and morally, mankind would quickly be regenerated. Society would be transformed before we knew it; the friction between classes and masses would vanish; corruption in society, in business, in government would disappear—in short, the millenium would be with us in a twelve month."

Grace church, Millbrook, the Rev. C. K. Gilbert, rector, will build a Guild House at a cost of $8,000. The parish has a delightful location, with ample grounds, in a beautiful village of Dutchess county, wherein wealthy New York men have handsome estates and expensive country homes. The Guild House will be of stone in the lower part, and shingled wood in the upper, two floors with an ample auditorium. It is said to be the purpose to make the House, not a parish, but a village affair, and of the largest possible service. The contract has just been given out.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Death of the Rev. Charles Logan. Opening of the Episcopal Academy. Bishop Thomas' Visit to Philadelphia Postponed—The Big Brother Movement—Corner Stone Laid at the Church of St. Jude and Nativity—Interesting Presentation Exercises.**

The Clerical Brotherhood resumed its Monday morning meetings, on September 20, when the Rev. J. Sanders Reed, D. D., made an address on the Census Reports on Religion.

As he was returning from his summer sojourn at Camp Moulton, Vermont, and about to start for Atlantic City, the Rev. Charles Logan collapsed in Broad Street Station. He was at once taken to the home of Samuel Pickering, in Manayunk, where he passed away on September 23. Mr. Logan was the son of James Logan, a landscape gardener, and was born in Dublin, Ireland, about seventy years ago. He received his early training in the Episcopal Academy and at Kenyon College, and graduated from the Divinity School in Philadelphia, in 1865. He was ordained deacon by Bishop Potter in 1864, and priest by Bishop Vail, in 1865. He was in charge of St. John's church, Northern Liberties, Philadelphia, 1864-1875; rector of St. David's church, Manayunk, 1875 to 1891; also in charge of St. Stephen's church, Wissachikon, and for two years he was at Christ church, Toms River, New Jersey. In 1893 he was elected rector of St. Jude's church, Philadelphia, and continued in charge until that parish was combined with the Church of the Nativity, when he was made rector emeritus. He leaves a wife and one son.

The Episcopal Academy began its fall session on Thursday, September 23. The smaller boys will have the new building in the rear, just completed, and fitted up with the best lighting and ventilating facilities. A stained glass window, in memory of the late Edwin N. Benson, has been placed in the chapel. The head master, W. H. Klapp, M. D., said that the number of pupils is the largest in the history of the Academy.

It was the purpose of Bishop Thomas, at his consecration last June, to return in the early autumn and resume charge of his former parish, the Church of the Holy Apostles, until a rector should be called. The action of the vestry in electing the Rev. Wilson H. Stearly and his accepting has made such a step unnecessary on Bishop Thomas' part; so he has postponed his visit to Philadelphia until the Christmas holidays.

The Big Brother movement, which was started here a year ago, has aroused many men to take under their care about 140 poor boys, who through lack of proper training, have come under the shadow of the police courts. Mr. Edward H. Bonsall, President of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, is chairman of the executive committee. A series of conferences will be held at the Central Y. M. C. A. Building, each month during the winter and spring. They are to open October 23, with an address on "The Big Brother Movement in New York; November 11, Opportunity for Institutional Co-operation; December 9, Environmental Conditions of Boys in Philadelphia; January 13, 1910, Psychology of Boyhood; February 10, Boy's Sex Life; March 10, Juvenile Irregularities and Crime in Philadelphia; April 14, The Character and Causes of Juvenile Delinquency; May 12, Obligation of the Community to the Employed Boy; June 9, Obligation of the Community to the Street Boy.

The little colored cripples of the House of St. Michael and All Angels have returned from their five weeks stay at Beach Haven, very much benefited. It would be a great boon for them if they could have their own seaside home where the whole summer could be spent.

Bishop Whitaker laid the corner stone of the Church of St. Jude and the Nativity, on Saturday afternoon, September 25. When St. Jude's church was built, many years ago, no corner stone was laid. The old corner stone of the Church of the Nativity, with its enclosed box, was placed in a new corner stone for the stone encased Church of St. Jude and the Nativity. After the stone had been laid the congregation adjoined to the new parish house adjoining, which has a front on Eleventh street, of 54 feet, and a depth on Lemon street of 116 feet. It has three entrances. On either side of the vestibule which forms the main entrance there is a wide stairway leading to the main Sunday School room on the second floor. The roof is hammer beam of chestnut; the windows cathedral glass; chestnut wainscoting. In the rear of this hall are Bible class rooms, the library and Sunday School office. On the first floor are the beginners' and primary departments and the ladies' choir room. Over the back part of the building are rooms for the curate and the sexton and his family. In the basement men and boys' club rooms, manual training and men's choir room with provision for gymnasium and the heating apparatus. The ground was given by the congregation at a cost of $23,000. The parish house, which cost $50,000, is the gift of Mr. John E. Baird. The Sunday School gave the fine organ in the main room, which cost $1,500, and Miss Baird covered the floors at a cost of $1,000, with linoleum. The building was presented by Mr. Baird and received by the rector, the Rev. Llewellyn N. Caley. Bishop Whitaker made the address after dedicating the building. Nattress & Son were the architects and Charles H. Williams' Sons, the builders.

## CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

**The Church Divinity School of the Pacific—The Rev. John W. Nichols Will Plead for the Needs of the Church in China—Rebuilding of St. Luke's and St. John's, San Francisco—Armitage Orphanage Building Opened. Death of the Rev. Dr. John B. Wakefield.**

The Church Divinity School of the Pacific, at San Mateo, has begun its year with six new students, and another probable addition to this number shortly. There is perhaps nothing among Bishop Nichols' numerous creations since coming to the Diocese which has told more in the life and work of the Church than this School of the Prophets. Its graduates are already to be found in leading positions here and in other Dioceses, and in the Foreign field.

The Rev. John W. Nichols, an alumnus, and the Bishop's son, has recently returned on furlough, after seven years spent as a missionary in Shanghai, bringing his sheaves with him in the way of a wife and baby, besides a record of good work well done. Mr. Nichols will put in a good deal of his time here and at the East, speaking for the Board of Missions, under Bishop Graves, on the work and needs of the Church in China.

The permanent rebuilding of two of our city churches is now fairly under way—St. Luke's and St. John's—the one to be of stone and the other of wood, and both promising to be improvements on those that were destroyed.

The new memorial buildings for the Armitage Church Orphanage at San Mateo were opened or use last week. They are of re-inforced concrete and brick, and make a very handsome appearance. They are the gift of members of the Crocker family, replacing buildings, the walls for which, nearly completed, were destroyed by the earthquake.

The Rev. Dr. John B. Wakefield died in San Jose, last week, at a venerable age, as rector emeritus of Trinity church, of which he was the rector for many years.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

**Tablet to Robert Fulton.**

Rev. George I. Browne, rector of St. John's church, Lancaster, made the presentation speech at the unveiling of a tablet in memory of Robert Fulton, at Fulton House, Lancaster county, Pa., September 20. The speech of acceptance was made by Hon. W. U. Hensel, Ex-Attorney General of the State. Robert Fulton was born at this place and spent the first five years of his life here.

Rev. John Costello, deacon-in-charge of St. Mary's, Waynesboro, was ordained to the priesthood by the Bishop of the Diocese in Christ Memorial church, Danville, Sept. 21. The sermon was by the Rev. George W. Atkinson, Jr., of St. Matthew's church, Sunbury. The candidate was presented by Rev. Leroy F. Baker, General Missionary.

Rev. William Heakes, rector of St. Paul's, Wellsboro, and Archdeacon of Williamsport, has accepted a call to the Church of Our Saviour, Montoursville, and will begin his work there November 1.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Sunday School Institute—The Hudson-DeVries Celebration.

The Diocesan Sunday School Institute held its ninth annual meeting in St. Mark's, Millsboro, on September 21. The evening before the Bishop conducted the devotional services of a "Quiet Hour" for Sunday School teachers, speaking on the teacher's consecration, responsibility, message and co-operation with the Master.

On St. Matthew's Day he confirmed a candidate and celebrated the Holy Communion, the sessions of the Institute occupying the rest of the morning. The officers were re-elected: The Rev. Kensey J. Hammond, president; Miss Lucie S. Primrose, secretary; Mr. Frederick Bringhurst, treasurer. The Archdeacons of Wilmington and Dover, Dr. George C. Hall and C. H. B. Turner, and the Rev. H. B. Olmstead, of Dover, were elected on the executive committee. The Rev. Albert E. Clay was elected Diocesan representative on the Joint Commission Committee on "Teacher Training." The president made a report on the work of the Sunday School Federation, and a committee was appointed on the matter of holding more frequent institutes. The discussion of "The Village Sunday School and its Opportunities" was opened by the Rev. John Rigg, rector of Immanuel, New Castle; and of "Teacher Training" was begun by the Rev. C. B. Sparks, rector of St. Luke's, Seaford. The general discussion of each was shared in by nearly all the clergy present. The Question Box proved an interesting part of the proceedings.

To the rector of St. Peter's, Lewes, the chief credit is unanimously given for the success of the Hudson-DeVries celebration. It took place the day after the Institute, and was attended by the Bishop, who made the invocation, and most of the clergy who attended the other meeting. The Rev. C. H. B. Turner, rector, made a brief address on the reason for the celebration, introducing Baron J. Loudon, who spoke on behalf of the Dutch Government. The Governor of Delaware received the monument from the givers; Judge George Gray delivered the special address, and George Alfred Townsend contributed a poem. In the procession was a float, representing St. Peter's church, Lewes, with choir boys, clergy and congregation. The Presbyterians and Methodists also had historical floats. The town was well decorated and for the day, held twice its population. The monument of grey granite is eight feet high, four wide, and two feet thick. Its inscription tells its story: "Erected by the State of Delaware, to commemorate the settlement on this spot of the first Dutch colony under DeVries, A. D., 1631."

The Delaware Churchman begins its seventeenth volume, under the editorship of the Rev. William H. Laird, rector of Christ church, Christiana Hundred, and with a new title page and arrangement of material. The picture of St. Peter's, Lewes, is followed by a concise and interesting history of town and parish—a timely letter from the Bishop, and equally timely editorial on "Augustitis" on "Lapsus Religionis," showing what may be expected in further numbers in the way of wise warning and counsel.

The Rev. Benjamin N. Bird, assistant at Trinity, Wilmington, has resigned, to accept a similar position, October 1, in St. James', Philadelphia.

## WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

### Rev. Dr. Sykes' Work at Grace Church, Lyons.

The work of Grace Episcopal church, Lyons, is opening up beautifully, since the resuming of services after the summer's vacation. Every guild, society and organization of the church has held a meeting, and enthusiasm and great interest was manifested at each meeting. The past year in the work of the church has been one of the best that the church has experienced in many years. The entire church property, the rectory, the church, the parish house have all been most thoroughly overhauled and repaired; a new ambulatory and choir rooms, a sacristry and stairs have been built; a new kitchen has been added to the parish house, and the grounds surrounding the property have been graded, and a beautiful lawn and elegant flower beds have been made to add most wonderfully to the property.

While things temporal have prospered so greatly, it is pleasing to report that likewise spiritually has the church prospered. The Sunday School has more than doubled its number; the congregations of the church have increased over fifty per cent., and this, by the attendance and interest on the part of men; the confirmation class was composed entirely of adults, and already there are a number of candidates waiting the coming of the Bishop.

The rector, the Rev. Dr. Sykes, is an indefatigable worker, untiring in his zeal and energy, an excellent preacher and a devoted parish worker. He has only been in the parish about a year and a half, and to-day there is scarcely a person in the village of six thousand people whom he does not know, and it is delightful to see, as he goes through the town, every man, woman and child lifting their hats or speaking to him.

We know not what Dr. Sykes has in mind for the church to do this year, but of one thing we are certain, that he will have everybody doing something. Being such a worker himself, he will have no drones about him.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Reception to Rev. R. P. Williams and Wife—Bishop-Elect Lloyd Addresses Brotherhood Men—Services Resumed in St. Margaret's—Opening Services for Cathedral School—Funeral of the Rev. Dr. Osborne Ingle.

On Wednesday, September 22, at 8 P. M., and under the auspices of the several organizations of Trinity parish, Washington, a reception was tendered the rector, the Rev. Richard P. Williams, and Mrs. Williams, in honor of the rector's restoration to health and return to his parochial duties. The function was held in the rooms of the parish hall, where about four hundred of Trinity's parishioners and other friends, including many of the city clergy, assembled, and two hours were passed in cheerful and happy converse.

The Rev. Arthur Selden Lloyd, Bishop-Coadjutor-elect of Virginia, was the speaker, on Monday evening, September 20, in St. John's parish hall, Washington, when, jointly, the approaching St. Andrew's Brotherhood Convention in Providence, R. I., and the Laymen's Missionary Conference in Washington were discussed. The attendance was fair, for bad weather, including several clergymen.

St. Margaret's church, Washington, was re-opened on Sunday morning last, for service, after the summer's work of enlargement and improvement. The rector, Dr. Herbert Scott Smith, preached. The first service of the day was the Holy Communion in the early morning. The rector gave, and urged his congregation to extend, a cordial welcome to people not of his charge. "Let a welcome meet them at the door, as it shall meet them from the pulpit."

Other improvements are to be added, later, in St. Margaret's.

On Sunday, October 3, at the opening service of the National Cathedral School for Girls, in St. Alban's church, beginning at eleven A. M., the preacher will be Dr. Harding, Bishop of Washington; and, at the four P. M., open-air services, the preacher will be Dr. Arthur C. A. Hall, Bishop of Vermont, when an unusual spiritual feast may be expected.

The Rev. Walter Williams, rector of Grace church, Georgetown, D. C., recently called to the rectorate of St. Paul's parish, Prince George's county, Maryland, has declined, on the ground that his Georgetown parish work demands his continuance as rector, he believes.

The Laymen's summer services at Colonial Beach, Virginia, held by Washington St. Andrew's Brotherhood men, by consent of the Bishop of Virginia, have ceased for the season. These services are encouraging to those holding them.

The death of the Rev. Osborne Ingle, D. D., rector of All Saints' church, Frederick, Maryland, brought sorrow to many a Washington heart, the city being closely connected, through relatives and friends, with that parish. The city of Frederick was, and now is, mourning over its irreparable loss of its chief pastor, and nearly every business place, including saloons, was closed at the hour of his burial. Dr. Paret, Bishop of Maryland, was present, as leader of the solemn service, assisted by Dr. Murray, Coadjutor-elect of Maryland, Dr. Eccleston, and many other Maryland clergymen.

Dr. Ingle is survived by only two of a large family of children—Mrs. Webb, of Washington, and Miss Mary Addison Ingle, who has been at his right hand, in the rectory and in the church, almost since Mrs. Ingle's death, several years ago. To the bereaved, remaining behind, thus saith the Lord: "Let not your heart be troubled; ye believe in God; believe also in me. * * I will not leave you comfortless."

In Dr. Ingle's death, the Church of God lost one of its most consecrated ministers and most loyal sons, and Maryland one of her most influential citizens. W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.

### Educational Work in the Diocese—Arrangements for the Consecration of Dr. Murray.

Lately a prominent feature in Church activity in Baltimore has been the adoption of educational work, either in the form of kindergartens or of schools having the higher grades. In Annapolis, too, during the past year, a successful school for colored children was conducted by the priest-in-charge of the work among the negroes of that city. The latest foundation of a parochial school is that by the Rev. Chris-

topher P. Starling, vicar of the chapel of the Advent, in South Baltimore. It is believed that a successful school can be built up at this point.

The arrangements for the consecration of Dr. Murray, on Wednesday, October 29, are being hastened to completion. It has been very difficult to distribute the limited number of tickets available among the many applicants for admission, many of whom will be disappointed. It is expected that there will be ten Bishops and about 150 clergymen in the procession. A luncheon to all the invited guests will follow immediately, in the parish house, and in the evening a general reception will be tendered Dr. Murray by the congregation of St. Michael and All Angels' church. On the night preceding the consecration there will be a choral service at the Church of St. Michael and All Angels, and in the morning of the 29th, there will be a 7:30 o'clock celebration of the Holy Communion. In this way everyone will be enabled to be present for at least one of the services or gatherings attendant upon the consecration.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

### Bishop Tuttle Urges a General Observance of the Week of Prayer.

Laymen, through our own Brotherhood of St. Andrew and through the Inter-Brotherhood Conference, are preparing to urge the observance of that week, beginning November 28, 1909, as a Week of Prayer for the spread of Christ's Kingdom upon earth.

It is hoped that a general observance of that week will be secured, not only from the Church in the United States, but from the Church in other parts of the world, and from Christians of every name everywhere.

The influences of prayer involve the blessed power of faith and hope and love, and make for unity, which is always and earnestly to be desired. And for laymen to send forth an earnest challenging of the world's attention to the duty and privilege and benefit of prayer gives courage and comfort to us all.

I hope and request that the clergy and people of the Diocese of Missouri will take measures to observe the suggested Week of Prayer, which embraces the opening days of the solemn season of Advent.

DANIEL S. TUTTLE,
Bishop of Missouri.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### The Rev. Dr. Rich's Twelfth Anniversary as Dean of the Cathedral.

The Rev. Edward R. Rich, D. D., on Sunday, September 5, observed, at Trinity cathedral, Easton, his twelfth anniversary as Dean. The Dean preached a special sermon to a large and interested congregation. He spoke of his past work and of the aggressive work in the future.

The Rev. Dr. Rich came to Easton the first Sunday in September, 1897, and since then, with the exception of a half a dozen Sundays, the cathedral has never been closed.

The Rev. D. O. Kelley has removed from 3030 Webster street to 1327 Leavenworth street, San Francisco, Calif.

## PERSONAL AND NEWS NOTES.

St. Peter's church, St. Paul, Minnesota, will be consecrated on All Saints Day.

The Rev. Durlin S. Benedict, LL. D., has resigned the charge of St. John's mission, in Sawtelle, Cal.

The Rev. Frank S. Moorhouse has declined a call to the rectorship of Trinity church, Bristol, Conn.

The address of the Rev. William H. Milton, D. D., is changed from Roanoke, Va., to Wilmington, N. C.

The Rev. Barrett P. Tyler, formerly curate of the Church of the Redeemer, Morristown, N. J., is in charge of St. George's church, Maplewood, N. J.

The Sunday School Institute of the Diocese of Washington will hold its thirteenth annual convention on Thursday, October 21, at the Church of the Epiphany.

The Rev. James G. Minnegerode, rector of Calvary church, Louisville, has resumed charge of the services, after a pleasant vacation, partly spent in Virginia.

The Rev. J. Godfrey Wilson, Jr., lately an assistant at St. George's church, New York City, has been appointed curate of St. George's church, Detroit, Michigan.

The Rev. W. A. MacLean, recently appointed priest in charge of Holy Trinity church, Alhambra, Diocese of Los Angeles, began his work in that mission on August 22.

The School of Postulants, at Uniontown, Ky., will have thirty-five or more pupils, for the fall term. Four men have gone there from New York and one from Rhode Island.

Trinity church, Anoka, has been supplied with Sunday services during the summer by Mr. Fenwick, a Seabury student, who has been spending his vacation in Minneapolis.

The congregation of All Saints' church, Minneapolis, Minn., have money in hand, $1,500, to pay off all the indebtedness on the church. The Rev. A. R. Hill is the rector.

All of the church bells of St. Louis will unite in a grand chorus, on October 3, 1909, to begin a seven-day celebration of the one hundredth anniversary of the incorporation of the city.

Grace church, Minneapolis, Minn., has been repaired and enlarged, at a cost of $1,000. It is proposed, also, to improve the exterior of the church, of which the Rev. S. S. Kilbourne is curate.

Bishop Williams of Michigan confirmed a class of thirteen in Trinity church, Machinac Island, on Sunday evening, August 29. They were presented by the rector, the Rev. P. G. H. Robinson.

A splendid chime of bells, recently installed in St. Andrew's Memorial church, Yonkers, N. Y., the Rev. Charles A. Ashmead, rector, will be rung for the first time on All Saints' Day, November 1.

An open-air service on the grounds of Christ church, Poughkeepsie, N. Y., September 12, was attended by twenty-five hundred people. The sermon was by the Rev. A. G. Cummins, of Christ church, Poughkeepsie.

Ambrose Ives Upson, a graduate in science at Trinity College in the class of 1888, died recently at Southampton, England. He was a grandson of Rev. Dr. Jacob L. Clark, for many years rector of St. John's church, Waterbury, Conn.

All praise is due to the Rev. C. E. Haupt, who reports that less than $1,500 is now needed to comply with the stipulations of Mr. Whitney for the erection of a $30,000 building for the diocesan orphanage, The Sheltering Arms.

The Rev. Ernest DeF. Miel, who was suffering from overwork last spring and who spent June in Kentucky and the summer in Maine, has returned to his parish, Trinity church, Hartford, Conn., much improved in health.

Dr. Thomas Nelson Page has declined the position of vice-chancellor of the University of the South, at Sewanee, Tenn., which became vacant by the death of Dr. B. Lawton Wiggins. Dr. Page's declination is much regretted.

The Rev. Arthur Lawrence, D. D., rector of St. Paul's church, Stockbridge, Mass., since 1872, died on the morning of September 20th. He was a graduate of Harvard University and of the Episcopal Theological School at Cambridge, Mass.

A new parish house is to be built for the Church of the Advent, Louisville, the Rev. Harry S. Musson, rector. The plans include an auditorium seating 600 persons, which will be used for the Sunday School and parish organizations.

Bishop Scarborough laid the corner stone of the Elvin K. Smith Memorial parish house for St. Andrew's church, Lambertville, on September 16. He was assisted in the ceremony by the Rev. Dr. Alfred B. Baker, of Princeton, the Rev. Edmund B. Smith, and the rector of the parish, the Rev. John A. Carr.

The Convocation of San Francisco will meet in St. Stephen's church, San Francisco, on Tuesday, October 26. The Rev. G. M. Cutting will preach the convocation sermon. Addresses will be made in the evening by Bishop Spalding of Utah and the Rev. John W. Nichols, of the Missionary District of Shanghai.

A fine portrait of the Rt. Rev. Alonzo Potter, third Bishop of the Diocese of Pennsylvania, from 1845 to 1865, has been presented to the diocese by the children of the late Bishop H. C. Potter, of New York. The picture will adorn the chapel of the Church House, Philadelphia.

St. Mary's church, Franklin, La., has recently undergone extensive repairs. A handsome altar and chancel furniture, made by J. & R. Lamb, of New York, and presented by the St. Agnes Guild of the church, have been placed in position, and a fine two-manual pipe organ, built by Henry Pilcher's Sons, of Louisville, Ky., has been installed.

The tower of St. Paul's cathedral, Fond du Lac, was struck by lightning, on September 13. The masonry of the cupola on which the cross stands was shattered, the wall of the tower was cracked, and several beautiful windows were broken. The bolt followed an electric wire into the cathedral, burning off the insulation and blackening the walls along its entire length.

The Rev. J. H. Judaschke, of the Diocese of Arkansas, who has been afflicted with rheumatic spinal trouble and exhaustion of the nerves for over two years, is still in Germany, and very slowly improving in health. For the present his physicians will not permit him to return to the United States. His address is 2 Franklin Strasse, Berlin W. 30, Germany.

# Family Department.

### I'll Stay Where You've Put Me.

I'll stay where you've put me, I'll work, dear Lord,
Though the field be narrow and small,
And the ground be fallow, and the stones lie thick,
And there seems to be no life at all.
The field is thine own, only give me the seed,
I'll sow it with never a fear,
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear;
I'll work where you've put me.

I'll stay where you've put me, I will, dear Lord;
I'll bear the day's burden and heat,
Always trusting thee fully; when even has come
I'll lay heavy sheaves at thy feet.
And, then, when my earth work is ended and done,
In the light of eternity's glow,
Life's record all closed, I surely shall find
It was better to stay than to go;
I'll stay where you've put me.

### The Patron Saint of Durham.

March 20 is St. Cuthbert's Day, a day of great importance in the English Church before the Reformation. Then St. Cuthbert's huge and costly shrine stood in his cathedral at Durham and was hardly less famous, as a place of pilgrimage, than Becket's tomb at Canterbury. But no woman was permitted to approach the sacred precints, for the saint objected to female society. He even went so far as to forbid the erection of a Lady Chapel near his tomb. At any rate, the builders found the ground give way beneath their foundations and had to place the chapel on the west end of the cathedral, around the front door, as far away from St. Cuthbert's tomb as they could get. Women were allowed in this chapel and were even tolerated a little way in the nave, but at a certain point there was a line of blue marble (which still remains) in the pavement, beyond which it was fatal to pass. In later times infringement of the rule was punishable by imprisonment in the Bishop's jail, but once the saint himself took a hand in regulating the matter and he was not at all lenient. One woman who only trespassed on the graveyard, in order to avoid a muddy road, said she had a horrid feeling and then cried out she was losing her senses; as soon as she got home, she died. Another, who was curious to see the decorations of the sanctuary, lost her wits, bit out her tongue and then cut her throat. The wife of Tosti, Earl of Northumberland, sent in her maid to see if anything would happen; the maid felt a sudden gust of wind and died soon after. Halisent, lady-in-waiting to Queen Maud of Scotland, sneaked in disguised as a monk. St. Cuthbert was soon aware of her presence and ordered the sacristan, in no gentle terms, to eject the lady. What the saint said isn't fit to print. The sacristan obeyed and the result was the Dame Halisent was overwhelmed with penitence and finally became a nun. Not even sovereigns were exempt, for when Edward III and his queen stopped at the monastery one night, the queen was informed that her presence was displeasing to St. Cuthbert. She apologized and spent the night at an inn. In later days the saint grew less strict, for when Princess Margaret, daughter of Henry VII, was on her way to Scotland to marry King James, she was received by the Bishop of Durham, conducted through the church and permitted to make her devotions at the shrine itself.

The reason of St. Cuthbert's distaste for women we have not been able to learn. There is an old Irish book that tells why, but I have never seen a copy of it, and the saint's other biographers neglect to quote it. In truth they seem to give an entirely opposite impression, for he was on very friendly terms with the Abbess of Holy Isle. The facts generally known about him are not very remarkable. He was born about 635 in the district that is now the Scotch Lowlands, but was then a part of England. When very young he became a monk at Old Melrose, and in a few years rose to be prior. At the famous Council of Whitby, when the king decided to ally himself with the Roman See, Cuthbert was one of the few Celtic clergy who went over to the papal side. He spent many years striving to reconcile the monastic houses to Rome, in which he was for the most part successful. But finally the Celtic love for a solitary life took possession of him and he retired to an island near Lindisfarne. Here he built a cell and here he lived alone for nine years, cultivating his soul. At the end of that time he was persuaded to accept a bishopric, but two years later he returned to his hermitage. Self-mortification and the general unsanitariness of his life soon wore him out. He died in 687. His end was considered edifying, but now-a-days we would think it rather nasty. Bede and his other biographers furnish us with details that would fill the present generation more with disgust than devotion.

Cuthbert's reputation as a saint was established even before his death, for, as he was one of the few prominent Celtic clergy who accepted the Roman order, the Roman party made as much of him as they could. When his grave was opened eleven years after his death, an astonishing discovery took place. In the quaint words of Thomas Hogge:

"But whiles they opened his coffin, they start at a wonder; they looked for bones and found flesh, they expected a skeleton and see an entire bodie, with joynts flexible, his flesh so succulent that there only wanted heate to make his bodie live without a soul, and his face was dissembling death, but here death was the image of sleep. Nay, his very funerall weeds were so fresh, as if putrefication had not dared take him by the coat."

This wonderful event increased St. Cuthbert's reputation. When the Danes began to harry the coast, the monks took up his body and fled to the main land. They carried it about England for over a hundred years and finally settled on the River Lun, where later arose the city of Durham. They built a church to cover the relics and later erected the splendid cathedral that still adorns the spot.

From time to time St. Cuthbert's coffin was opened and the remains were reported to be in perfect preservation. At one time they seem to have been easily accessible, so that a monk named Elfred Wesloe got on such familiar terms with them that he used to dress them up in various vestments. He would cut the saint's nails and comb his hair and even clip his hair when it got too long. Elfred distributed the clippings among his friends and sometimes would hold a hair in a flame, when it would not burn, but would shine like gold. Which miraculous event was considered evidence of the saint's power.

In 1540 the coffin was opened by Henry VIII's commissioners, who confiscated some of its precious contents. They had it buried beneath the pavement and destroyed the gorgeous shrine. But St. Cuthbert was to be disturbed once more. In 1827 some of the cathedral chapter reopened the grave and wrote a description of the contents. They found a skull that confirmed an ancient statement that King Oswald's head had been placed in the tomb; they also found Elfred Wesloe's comb and nail-scissors. At first sight the saint's remains looked as though they were in good preservation, but on closer examination they proved to consist only of a skeleton, wrapped in so many vestments that it looked like a complete body, while in the sockets of the skull were set painted plaster eyeballs. Some one in the past had called the aid of art to assist the faith of St. Cuthbert's adorers. But the most curious discovery was a quantity of fine gold wire, twined about the fragments of hair. It has been shrewdly supposed that this wire accounts for the miraculous hair that Elfred exhibited to the monastery.

Philadelphia, Pa. F. C. Evans.

### The Courage of Unanswered Prayer.

It is very easy for one, who prays and whose prayer is almost immeditely answered, to have the courage of prayer. Let the next issue arise and like a soldier, flushed with the consciousness of victory, he rushes into the fray and fully believes that his faith can move mountains. There have been children of God, to whom He has vouchsafed this blessed experience; men who, by reason of their religious life, walk on the high mountaintops and who seem to tower from the shoulders and upward above all the household of God.

We look up to them as the heroes of faith and not rarely we are worried because our own spiritual life and experience are cast into a mold so wholly different. Nay there are moments when we begin to doubt the reality of our faith, because we reason that if we were true children of the King, to whom a living faith has been granted, our prayers should be answered as are theirs.

And we forget that the highest type of religious experience and the greatest test of faith lie right here, in the courage of unanswered prayer. Monica prayed for forty years, for the conversion of Augustinus, and never for a moment ceased to pray, although God seemed to close His heart against her. To receive, if God wills, but also to be willing not to receive, if God wills,—see here the very ideal of childlike trust. The Master was sublime when He said—"I know that Thou always hearest Me," but He was still more sublime, when, in the garden of Gethsemane, He wailed out the words—"Father, if Thou wilt, let this cup pass from Me, yet not My will but Thine be done."

He who believes, even if God seems deaf to his prayer, has the courage of its answer, even though it comes in a wholly unexpected way; the courage of an unconquerable faith, of an endless hope, of a trust that maketh not ashamed. May God give us this faith of unanswered prayer.—Christian Observer.

IN MEMORIAM.

**William Reed Huntington.**

By Lucy Graves Temple.

As stands a great cathedral on a hill,
While touching earth is outlined on the sky;
Whose chimes ring out, and, floating far and nigh,
Arrest the thoughts that otherwise would still
Cling to the earth, nor ever rise above;
Whose windows show rich hues of wondrous light,
While organ strains within invoke the flight
Of heart and mind and soul to heavenly love:

So lived this man of God; his feet upon
The Rock,—revealing marvelous gifts, with grace
And power, his banner floating to the sky,
His mind reflecting myriad lights, whereon
The glow of consecration left no place
For aught except the love of God to lie.

## Mrs. Hardway—Mrs. Easyway.

Both of these ladies did their ordinary housework and were mothers of the same number of children. They had, however, a very different way of working. Mrs. Hardway never seemed to save herself while doing her housework; Mrs. Easyway always did. When Mrs. Hardway was washing the breakfast dishes, baby Hardway was usually into all kinds of mischief, such as meddling with the coal scuttle, reaching up to the table; sometimes, when so doing, tipping over dishes and breaking them, overturning milk and other food; in fact, he was "always up to something," as his mother often remarked.

While baby was making all sorts of trouble for its busy mother, the other children, aged four and six, were not far behind. They usually, according to their mother's statement, "turned the sitting room upside down," by which she meant that they pulled the sofa pillows onto the floor, upset the scrap-basket, disarranged everything they could get hold of and made the room look, taking all things into consideration, as if a cyclone had passed over it. Mrs. Hardaway never thought of sparing herself while washing the dishes. Whether sick or well, she invariably stood up while doing this labor. When she wanted the sapolio, she went to the closet to get it; in fact, she went to the closet to get a number of things while she was washing dishes.

By the time the dishes were washed she was, at the beginning of the day, nervously tired; not, of course, because of the work accomplished but for other reasons obvious to the reader.

When Mrs. Easyway began her dishes, baby Easyway was, as a rule, tied in his high-chair close to the kitchen table. He was as full of mischief as baby Hardway was but he could not make any trouble, as long as he was tied fast in his high-chair. There was a small wooden box full of tiny playthings in one of the drawers of the kitchen table. These tiny things were kept specially for the baby when he was at the kitchen table; he had them at no other time. While his mother was washing the dishes he had a delightful time with his toys. As for Mrs. Easyway she did not seem to get tired while washing her dishes. She always kept a high-chair within reach for herself. Sometimes she did not use it but very often she did, as when wiping dishes, polishing the spoons and scouring the knives. There was a drawer in the kitchen table in which she kept a cake of sapolio, some polishing powder, some soft cloths, a pair of scissors. "I like everything convenient," she said. "I can get along faster and with less friction when I don't have to be running about for this thing and that."

Her two little daughters, the same age as the Hardway girls, played in the sitting room while their mother was in the kitchen. Instead of upsetting everything in the room, they had been taught to put the latter in order as far as it was possible for such little ones to do. Their father usually sat up late reading and smoking (as I am not writing about fathers particularly I will not say anything for or against); and as he was not as orderly as he might have been, there were invariably some extra steps to be taken for him every morning. The two little Easyway girls took some of these steps while their mother was washing the breakfast dishes. Fannie, the four-year-old, picked up the papers that their father had thrown on the floor, and put them in an ordery pile on the paper rack. Barbie, aged six, had a small brush and pan of her own. It was her work to carry her father's ash tray to the kitchen, empty it, bring it back, and then brush up any stray ashes that might be lying about on the table or rug. They both had small cheese cloth dusters with which they dusted everything within reach. Of course there was another dusting a little later (by their mother) but meanwhile the children were busy and happy.

Every Saturday afternoon five bright pennies (and Mrs. Easyway made it her business to see that they were bright) went into each child's savings bank.

When the breakfast dishes were washed and put away, Baby Easyway was released from the bondage of the high-chair and had a frolic in the sitting room with his sisters. Baby Hardway meanwhile was being scrubbed in the bath-tub, which he sorely needed after his close contact with the coal scuttle. When that was over he was usually as much out of order as his mother was.

Mrs. Easyway had a small closet off the kitchen in which she kept brooms (always hung up except when in use), brushes, dust-pans, carpet sweeper, dust cloths, a pair of shears, a ball of twine, a roll of cleaning cloths, a dusting cap, some gingham aprons and various other necessary things. In this closet there were some shelves on which there were bars of soap, cakes of sapolio, a bottle of ammonia, etc. Mrs. Hardway had no such convenient closet.

When Mrs. Easyway went upstairs her head relieved her feet, that is she remembered that there were things that she could take with her and thus save an extra journey. When she came downstairs it was the same way. Mrs. Easyway took the bedding off as soon as possible in the morning, arranged it to air with the windows opened, and then, about a couple of hours later, she went up-stairs to make the bed, the air was sweet and clean.

Mrs. Hardway "did not believe in flooding the bed-rooms with cold air in cold weather." But she did not sleep well and was troubled with frequent colds.

Mrs. Easyway divided up her work. She was very busy as a rule, every forenoon, but there was not an afternoon that she didn't have more or less rest. She had time to "love" her children, time to see her friends, time to give her "mite" to the Lord and time to be patient and sweet as well as busy.

Mrs. Hardway bids fair now to learn the science of housekeeping; no day dawns with a restful outlook to her. Her children have not been taught to save her steps, consequently they never think of doing so; instead they are always making steps for her. I am sorry for Mrs. Hardway, aren't you?—Mrs. Helen H. Farley, in New York Observer.

## The Rain Forest.

Until only a few years ago the greatest wonder of the world lay hidden away in one of the most savage parts of Africa. The natives of that region, terrified by its mysterious columns of vapor and its subterranean thunder, did not venture within many miles of it. The white men who had looked upon it could be counted on the fingers of one hand.

And yet more than fifty years have passed since the explorer, Livingstone, journeying eastward along the Zambesi, first beheld that rainbow mist rise above the forest. Of its cause he could learn nothing from the savages; and so, except for his own conjectures, he came quite unprepared upon his splendid discovery. He approached it by the river which above the falls is a mile wide and below them runs for fifty miles at the bottom of a gorge between four and five hundred feet deep, whose twin walls of black, precipitous rock show for all that distance scarcely a ledge or slope where the smallest plant may cling. So after a peep downward at the falls from an island on their brink which now bears his name, he left his newly found marvel less than half seen and departed whence he came.

And the loneliness of those vast solitudes brooded once more over forest and river, to be broken only at rare intervals by some wandering hunter or perhaps by a party of men adventuring through endless toil and danger to behold a wonder whose fame even then spread as far as that tiny portion of South Africa where white men dwelt and civilization held sway. So things remained until the day of Cecil Rhodes, under whose auspices went forth the voortrekkers, or pioneers, to colonize the vast land now called Rhodesia, in the heart of which Victoria Falls lie. Many of these voortrekkers and their wives and children died at the hands of the savage Amatabele tribe of natives; but the survivors in the end were victorious, and the country became their own.

Cecil Rhodes died, and was laid in his lonely grave among the Matopo Hills, on a rocky summit which looks far out over the land he loved. But his wishes were remembered—the greatest and the least of them. And still, year by year, the Central African railway grows, every year a little northward through the forests. And now it has reached the Zambesi, and over that hitherto unconquerable gorge has been thrown one of the most wonderful railway bridges ever built, and close by has sprung up a great hotel; so that Victoria Falls and their surroundings are attainable at last by all the world.

For many days the approaching traveler has been flying through a mighty tropical forest, in which a path has been cut for the railway line, but which is otherwise so undisturbed, so vast and silent and lonely, that it is hard to believe white men can ever make a home in it. Here the lion prowls at his own sweet will, and legions of antelopes, great and small, graze on the sweet veldt. And here elephants wander in troops of fifty or more, and in the swamps the hippopotamus plows his way through the papyrus reed and the ten-foot Rhodesian grass. The little iron shanties of the railway men are the only signs of civilized life. The natives of the country are few and far between; their kraals, with the conical huts peculiar to this race of Africans, look down from the rare, slight eminence.

There is no change in the scenery, little to give warning of the wonder that one approaches. Only, above the noise of the train, a far-off murmur of sound

grows upon the ear; and a little while later, floating upward from out the forest, there comes in sight a long line of snowy vapor, which, as the low sun touches it, glows with soft, many-colored lights. The mist cloud is caused by the sudden narrowing of the great Zambesi River in the chasm, not two hundred yards wide, which receives the falls at the end of their leap. The cloud rises at times as much as five hundred feet into the air, and there condenses into rain, which falls in eternal showers glorious in this thirsty land, and makes in the country close about the falls one perpetual spring.

This tract of land is known as the rain forest and in its tropical magnificence, its soft and delicate beauty can surely be surpassed by nothing on earth.—St. Nicholas.

### Hymn.

Thou, who lovest little children,
Who didst call a child to Thee,
Who didst bless the Jewish infants
As they clung about Thy knee!
Hear Thy children sing Thy praises!
Hear on this, their festal day!
Grant these little ones Thy blessing,
Guide and keep them on life's way!

Thou, who through Thy stainless boyhood
Dwell'st upon this earth of ours,
May our boys be pure and truthful,
Fair "young plants" with gracious flowers!
May they follow in Thy footsteps,
May they love to learn Thy truth,
May they, loyal and obedient,
Serve Thee with the strength of youth!

O Thou Son of maiden mother!
Keep them gentle, sweet, and loving,
Help and bless our maidens young!
Pure in heart and pure in tongue!
Make them helpful, kind and modest,
True, obedient, gay, and bright,
May they seek Thee in their childhood,
Follow, aye, Thy guiding light!

Bless Thy little ones, O Saviour!
Teach their hearts Thy praise to sing,
Let them ever love and serve Thee,
Thee, their Saviour and their King,
Glory be to Thee, Lord Jesus!
May they, when this life is o'er,
Be with Thee in bliss for ever,
Love and praise Thee evermore!

—Church Family Newspaper.

### Old Church Embroidery.

Although a great number of ladies at the present day occupy themselves in church embroidery and turn out beautiful altar frontals, stoles, and alms-bags for the churches in which they take an interest, comparatively few, perhaps, realize the antiquity of the art they pursue, or its high status in early times. Embroidery as an art, ranked with sculpture and painting, and the reputation of that worked in England dates back to Saxon times. It was the chief subject of instruction in convent schools, and there were other schools expressly for teaching it, one of which existed at Ely as early as the seventh century. Throughout the Saxon and Anglo-Norman periods it was the great accomplishment and pursuit of dames of high degree, who left to their maidens the weaving and making up of flaxen and woolen fabrics, while they devoted themselves to the beautiful work which was the only form of artistic expression open to them. So technically perfect did England embroidery become that it was celebrated all over Europe as "Opus Anglicanum," and was imported for the treasuries of churches in Spain, France and Italy down to the date of the Reformation, when the art fell into disuse, and has only been revived of late years. The wonder was that its secrets were not lost.

The chief stitches used were feather and chain stitch, the latter done in circles, and the principal fabrics were velvet and damask, and occasionally cloth of gold. The stitchery was seldom done on the ground itself, but, as at the present day, on a kind of canvas which was afterwards backed or stiffened and applique on to the fabric. Sometimes painted linen was pressed into the service.

The will of Matilda, wife of William the Conqueror, is still extant, and by it she left to the Abbey she founded at Caen, a chasuble embroidered at Winchester by the wife of a certain Alderet, a cope worked in gold, and a third vestment, all done by English hands. It is also recorded by Matthew Paris that Pope Innocent IV. was much taken by the robes of sundry English ecclesiastics, and finding that they were of native workmanship, he sent to nearly all the Cistercian abbots in England requesting, or rather commanding, that all the gold embroideries in their possession should be forwarded to him. This was something like robbery, for gold thread is costly, to say nothing of the skilful workmanship.

In England there still remain about one hundred beautiful specimens, but vast quantities must have been destroyed, and some must have been melted down for the sake of the pure gold thread, in the same way as officers' epaulettes were at the beginning of the last century, when the fashionable occupation was "drivelling,," or unravelling the bullion of which they consisted. A good many specimens are preserved at South Kensington, and conspicuous in the Victoria and Albert Museum is the celebrated "Syon" cope, believed to have been worked by the nuns of a convent near Coventry in the second half of the thirteenth century.

Lincoln Cathedral previously to the Reformation possessed six hundred embroidered hangings and vestments, many of which were sprinkled with precious stones, and it has been estimated that there was hardly a village church in England where the vestments were not far more valuable than the emoluments of the incumbents. For the safe keeping of the copes, which are semi-circular when laid out flat, and were frequently folded once, cope-chests were provided, of which a few specimens survive at Salisbury, Gloucester and Wells Cathedrals, and at York Minster and Westminster Abbey. Durham is peculiarly rich in old vestments, but its great treasures are the tenth century stole and maniple, which came from St. Cuthbert's Shrine, to which they were presented by King Athelstan, who worshipped there soon after the death of Frithstan, a saintly Bishop of Winchester from 909 to 931.—Canadian Churchman.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in the second place; but the moment a man begins to seek first the kingdom of God and his righteousness all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has the cream neither of the one nor of the other. The great desideratum of the present day is not mere Christians, but a better brand of them.—Henry Drummond.

### The Church that I Love.

Let me put before you what I understand by the Church. Jesus Christ wanted to have a witness to Him until He came again, something which would remind the world of Him, and bring His Spirit into the world, something which would be His Voice as He gathered in the lost and strayed. So he formed this Divine Society to be united—and God help us to be more united than we are—but to be a living, united band of brothers, to go out into the world in His Name and preach the Gospel and gather in the lost and strayed. The world was to believe that the Father sent Him by the visible unity of the Church; "that they all may be one, as Thou, Father, art in me and I in Thee." Baptism is Jesus Christ standing by the font and saying: "Suffer little children to come unto Me, for of such is the Kingdom of Heaven." Confirmation is the living Jesus saying "Receive ye the Holy Ghost." In the Holy Communion the living Christ stands there and says: "Here is the Bread for you to eat, and the Wine for you to drink." There is nothing in it about coming between the soul and God. The Church is nothing unless everything done in it is done in His name, and if He is not in it, the Church is dead. We preach the living society of a living Christ, in which everybody is equal, rich and poor. And unless we believe in it, and that He sent it, and that in the power of that brotherhood He broke down class distinction and established brotherhood again, what hope can we have in the world? We cannot have hope—and I believe this to be literally true—unless we have joy and peace in believing. If I did not believe that there is a power in the heart of every one battling with the evil, so that when the evil one comes with dreadful, bad, dark thoughts, there is this power of the Holy Ghost within working against them, I should have no hope for you any more than for myself. Only through the power of the Holy Ghost can we abound in hope.—The Bishop of London.

### Live in the Church.

O children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and Prayer Book. Begin each day with prayer; go forth to your work and to your labor until evening; lie down with the eye of Jesus looking upon you, and the holy angels watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfill your course. Lay hold on all the helps which the Lord puts within your reach to bring you to heaven. So shall your walk be close with God; so shall you at length rest in Him with the blessing of the Holy Church upon your grave; so shall you wake in the last great morning, to rise and go to your Father's house; to be brought close to that Lord of whose body you are a member, and from whose side you will never be parted; to inherit the kingdom prepared for you from the beginning of the world.—Bishop Huntington.

The greatest victories and defeats are on the lone arena of the human heart.—Bishop Warren.

# Children's Department.

### Her Birthday Gift.

It is my darling's birthday. But between
Her land and mine no carriers come and go;
Across that space all travelers outward fare,
And none return to ways they used to known,

And now it is her birthday; and she dwells
In a far land most marvelous and bright:
But, if there be some joys she has not known,
Father, give her this day one new delight!

—Emma A. Leute in S. S. Times.

### The Red and Green Horse.

Mrs. Peters sat by the open window looking out over the piazza. It was a hot day in summer. She lived all alone, and, being very social, she talked to her cat.

"There, Tabby, there comes John Williams with my wood. I always do like a little fitted wood for summer use. Why, how dark it is! Is there a shower coming? I shouldn't wonder, the showers come up so quick. Good afternoon, Mr. Williams. Fine day."

"Yes, but terrible hot. It won't be so hot after the shower. There's one right on us. I suppose this wood goes right under the piazza, same as always;" and backing up the horse to the piazza he began unloading the wood.

In a few minutes the shower burst upon them, and Mr. Williams ran up on the piazza.

"Oh, what a shower! Very hard on the horse," said Mrs. Peters.

"Oh, Laurie doesn't mind it! Nothin' but a summer shower. It'll wash her off. It's hard to keep a white horse always clean."

"But see, John, the water from the piazza pours on her, too."

"Never mind, marm, it won't hurt her a bit," said John.

"Oh, Mr. Williams, we must do something for her!"

"She's havin' something done for her all the time. She'll be surprised to find she's a white horse," and John looked very unconcerned. He lived alone, and was used to having his own way.

Mrs. Peters prided herself on her kind heart, and she could bear it no longer. "Do go into the stable and get that old red and green carpet that's in the corner. I put it there yesterday, little thinking how much Laurie would need it to-day."

Very reluctantly Mr. Williams started for the stable muttering to himself,

"'Taint needed a mite. What's a woman's judgment compared with a man's?"

All Mrs. Peters heard was "judgment," and as John returned with the old carpet, and began to put it on the horse, she said mildly:

"Yes, it's just as you say, Mr. Williams, we must use our own judgment. It's what it has been given us for."

Running up the piazza steps as soon as he could possibly cover the horse, he said, grimly, "I guess, marm, you'd better get another red and green carpet for me. I'm wetter'n Laurie."

"What can be done for you, Mr. Williams?"

"Nothin', in my judgment, but to stand it."

In a very short time the sun shone, and the shivering man went down the steps to uncover the horse.

"George Washington and Martha, too! Look at her, marm." And Mrs. Peters could but look. The rain had taken the color out of the carpet and left it in great red and green patches all over the white horse.

"What shall we do?" said Mrs. Peters.

"Wal, in my judgment, there's enough done now. I'm glad it's the elder's Laurie, and he never was known to get mad. I can't see how the elder can help gettin' riled up sometimes, but he never does."

"Well, I'll go right up and tell the elder myself all about it."

"No need of that, marm. In my judgment, he can see for himself," and John calmly finished throwing in the wood and drove off.

Mrs. Peters looked distressed as the red and green horse went out of sight.

"Who would have thought, Tabby, that the colors would have come out so? I'll dry that carpet and sell it to the ragman to-morrow. Perhaps it would have been better to have let John use his own judgment, but generally a woman knows best."

Every time for weeks, as she saw Laurie go by, she saw that the red and green patches grew fainter and fainter until at last they were all gone.—Mrs. Celia M. Stone in S. S. Times.

### Betty's Playtime.

"Oh, pshaw!" said Betty, when mamma called her from play, "somebody's always a-wantin' me to do somethin'!" She ran into the house with a frown on her face.

"Betty," said mamma, 'if you can't obey cheerfully"—

"Well, I always have to be doin' something'," burst out Betty. "I never can play"—

"You may play this whole day long," said mamma, quietly.

"And not do anythin' else?" asked Betty.

"Not do another thing," said mamma.

"Oh, goody!" cried Betty, and she ran and got her doll things and began making a dress for Cora and her new dolly.

Grandma came into the room while she was sewing.

"Betty," she said, "will you run upstairs and get granny her spectacles?"

"Yes, ma'am," cried Betty, jumping up in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma; "you keep on with your doll things. I'll get grandma's glasses myself."

Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap and ran to take him.

"Nursing is too much like work," said mamma taking the baby out of her arms; "you must not do any to-day."

Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold baby. Now she would have given anything just to hold him a minute.

Mary Sue, Betty's best friend came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."

Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing it on. But mamma came in before she had finished.

"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play."

When father came home to dinner, Betty started, as usual, to open the front door for him. But mamma called her back.

"You forget, Betty," she said in her pleasant way, "that you are not to do anything for anybody to-day?"

"Then I guess I'd better not ask her to drop my letter in the mailbox," said Cousin Kate; "it might interfere with her play."

"I'm tired of playin'!" cried Betty. She ran out to the kitchen. Callie, the cook, would let her help her, she knew. But, for a wonder, not even black Callie would let her do anything.

"I's a-gwine for a fun'ral," she said, "an' I's in a mighty big hurry to git off. But, law, honey! I wouldn't hab you 'rupted in your play for nuthin'!"

Poor Betty! She thought the day would never come to an end.

"Oh, mamma!" she cried as she kissed her at bedtime, "do wake me up early in the morning. I want to get a good start. Helpin' is so much better than playin' all the time."—Pearls.

### Napoleon and Washington.

Napoleon sought to rule men; Washington aimed to serve them. You see the results of the two systems in what is left of them. At Waterloo to-day you find a great waste desert, in the center of which is simply a mound to commemorate a great battle. But around the field of Bunker Hill sprang up the great city of colleges and schools, and those influences that went out through all the world; that is the result of the service which Washington rendered in contrast to the domination of Napoleon. You find at Mount Vernon a very plain structure for the tomb of Washington, scarcely to be noticed except when one goes out of his way to see it. Napoleon's tomb is in the heart of Paris, and a marble casket holds his remains. Washington's remains are as broad as the continent. That is the result of service as opposed to self-seeking.—Alexander McKenzie.

### A Spider's Cradle.

A certain spider found in the southern part of Europe—makes a curious cradle to preserve her babies through the cold winter, so that the spider family shall not be exterminated. She makes a silk case somewhat the shape of a balloon upside down, not quite half an inch long, and fitted with a door, or cover, which may be opened. Though she leaves it carefully closed. In this are placed the eggs, from which little spiders will come in the spring. To protect them from enemies and from cold the anxious mamma makes an outer case of exactly the same shape, only about an inch long, and of course larger all around, also fitted with a closed door. Between the two cases the space is stuffed with a golden-brown colored silk, which she spins herself making it warm and comfortable inside. The whole thing is hung to a bush, and left throughout the winter.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

—R. W. Trine.

### Do and Say.

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry
'Lord! what a town!" but Brother Do
Would set to work to make things new.

And while Do worked, Say would cry:
'He does it wrong. I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid,
Say always talked, Do always did.

I'll stay where you've put me, I will, dear Lord,
Though I wanted so badly to go;
I was eager to march with "the rank and file,"
Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud
When the enemy's darts were hurled,
But I'll stay where you've put me.

### The Birthday Fairy.

By Marcus Hall.

So young a day—radiant new-born June—and so old a birth it commemorated.

Janet Pitcher sat at the small window of her kitchen; she was too feeble now to do more than the absolutely necessary work, and remembered that she was seventy-six. Twelve years ago her twin-sister Lucy had sat opposite her and laughed away the swift advance of Time. Lucy was so young in her nature and so blithe of spirit, and yet she was the first to be summoned across the great, dividing river. Janet, a simple soul, always accepted the allegory literally; the river might be something like their own Tarn, that she could see flashing silver lights in the valley, and the Castle on the heights above it might stand for a semblance of the Golden City. It brought Lucy a little nearer to think of her thus almost within touch, and yet today she seemed very far off, lost in a vast, cruel silence to the sister waiting lonely for the call to follow her.

Janet's life was very solitary. Her cottage was a long mile from the village in a rather unfrequented lane, and neighbors seldom found time to look in on her. A bride—a young lady of high degree—had been brought home lately to the castle, and there had been great doings in Northmoor, but scarcely an echo of them had reached the isolated old woman. When Lucy lived there had been no lack of company; but Lucy had gone, and her canary that had survived so many rheumatic winters was dead, too.

Like all the old, Janet lived now almost entirely in the past, giving to the present only patience and a yearning hope. She recalled bygone birthdays, and one especially that stood out because Lucy and she had so often spoken of it. They had been sitting, as she was now, doing their mending, and looking forward to the little festival to be made of their tea with the small cake Lucy had baked, when their door was quietly pushed open and a child of some six years stood on the threshold. She was a beautiful little creature, beautifully dressed, and her hands were full of pink and white roses. They stared at her speechless. A fairy, was it? for surely nothing human could be so lovely.

"I came on my donkey," she said, advancing gravely, her earnest violet eyes going from the one old face to the other. "It's my birthday, and nursie said you were the nearest, and would you like some roses?"

What a day that was! How the little lady visitor from the Castle laughed and clapped her hands when she found that it was their birthday, too, and that once, long and long ago, they had been as little as she! "Though never, never so bonnie," said Lucy under her breath. And when the nurse arrived, followed by a button-boy carrying a basket, there suddenly appeared a cake, covered with such decorations of iced flowers as had never been even conceived of in Northmoor. It sat proudly in the centre of the deal table, flanked by a jam-pot full of pink and white roses, and the cottage loaf and brown ware teapot, and put them all to shame.

"It was her little ladyship's whim," explained the nurse, "to find somebody to take tea with, but I'm sure she never thought there would be two with the same date!" She cast a keen scrutiny round the scrupulously clean room and it seemed to satisfy her.

"His grace won't mind if I leave her here for a bit," she decided, and with many injunctions to her charge not to eat too much cake, and to be sure to begin with the bread-and-butter, she took her departure.

"Another Lucy!" How they laughed over the double coincidence, and what a gay little feast it was, for the old Lucy loved children and her wrinkled hand knew the way to the door of their hearts.

Never was so great an occasion in those old lives; it remained with them an experience apart to be always remembered, but never repeated, for a week later the Duke and his motherless daughter left the Castle suddenly.

They say that the good things of life never happen twice, but it is only that we have not expectant faith enough. While she was thinking of the fairy visit, the same child, grown into a lovely young womanhood, stood in the little strip of garden. Janet's kitchen window looked to the back, and she did not hear the sound of wheels that stopped at her gate. A young man lifted her down from the high phaeton and placed a basket beside her. Behind the shelter of the big syringa bush, where the groom could not see them, he kissed her.

"Good-bye, Light of my eyes," he whispered; "good-bye for a long, long hour, and God speed you!"

"Oh! Ronald," she looked up, her eyes were like violets with stars hidden in them, "it's such a little thing to do—to comfort an old woman—if one can."

"To be kind is the biggest and best thing in all the world, darling."

It was long before Janet could understand, for her mind, like her body, was growing feeble, but when she knew at last who the visitor was, she said: "Has Lucy sent you?"

"I think perhaps she has," said the other Lucy, tears in her eyes. "You know that this is my home now. And when June came again I remembered the time when I was a little lonely girl and I came to you on this day, and you gave me tea, and your dear sister taught me how to make dolls out of the red poppies. . . . And here is our birthday, and I hoped you would let me have tea with you again."

She was busy while she spoke unpacking the basket with her white, pretty hands, and there was the birthday cake, only finer than its predecessor, and tea all ready made in a pot which she drew from a wadded basket. She was so bright and gay that Janet lost her shyness and brightened, too. It was a marvel to her that the guest knew where to find the best tablecloth and the cups without being told, and remembered to put the pink-and-white roses in the jam-pot! It was an old dream repeated, all the same, except that this was a grown and gracious lady (though still with the child's eyes), and Lucy's place was empty.

"But maybe God is letting her look on," said Janet, timidly; "and she'll be fine and pleased."

Who could chide so wistful a hope? Not the lady of the tender heart who lived so near to the centre of goodness that she could believe all things of Divine Love.

She had many questions to ask, and she talked in a simple way of her home and her new interests.

"We can see each other from here," she said, glancing smilingly up at the Castle towers, "but my husband thought perhaps you would like a window thrown out to the front from which you could see the lane. It would be more cheerful for you."

But Janet falteringly said "No." For there would be no Lucy to sit with her in memory at a new window, and no river whose song might any day turn into a summons.

"I will come often, if I may," said the visitor when the sound of wheels made itself heard, "and we will always spend our birthday together."

Janet inwardly hoped that before another long year she would hear the trumpet sounding from the other side, but she was gentle and grateful, and her heart was full to the brim of humble thankfulness.

More wonders happened before that wonderful day was ended, for when the whole valley gathered itself up for the glory of the sunset, the level shafts flamed crimson through a screen of vivid geraniums in Janet's window, and woke to a sleepy trill a new canary in the old cage.

And Janet's heart was at peace. For God had not forgotten her if He asked her to bide His time. He had shown her His love that day. Her tired old eyes saw visions as the sweet dusk fell; she had glimpses of the Golden City, and the many waters, and the sheep-strewn pastures and even the river had a new song.

So near, so real, so true it all was that to wait was no longer hard.

### A Boy's Sister.

Maud felt a glow of pleasure when Mr. Wisner, who was rising to go, told her how greatly he enjoyed the evenings he passed at her house, says a writer in The Advance. It was flatteringly pleasant to know that her society was found agreeable by the very interesting young electrical engineer, who had recently come to town as manager of the new trolley line of which her father was part owner.

"I am a most domestic person," he said, "and its a real privilege to me to be allowed to visit here informally." He glanced appreciatively at the pretty pictures, quantities of books and vases of flowers. "Do you know, this attractive room reminds me of our old library at home where my sister and I passed some of the happiest evenings of our lives. We used to play checkers, read aloud, and have all sorts of good times together. I always feel that I owe a world of gratitude to that dear sister of mine, who kept me so well entertained at home that I was never tempted to join the boys who went down town every night. There's nothing like a good sister to keep a lad out of mischief, is there? I've never had the pleasure of meeting your brother. He is out of town, now, I believe, is he not?"

It was a careless question, asked with no motive other than polite interest, but

it brought the color surging into Maud's face quite unexpectedly.

"No, Arthur isn't away. He is out a good deal. I hope he will be home the next time you come."

A moment later, when Maud stood alone, her cheeks were still burning, and she felt uncomfortable, as if she had been sharply reproved. She remembered with painful clearness the many evenings that Arthur had fidgeted restlessly about the room, while she, engrossed in a novel, had only looked up long enough to inquire impatiently why he could not sit still.

"Because," he had replied that very evening, "it makes a fellow nervous to sit around with nothing to do or no one to talk to. With father always busy upstairs at his laboratory work and you with your everlasting reading, it's a pretty dull house, and I think I'll go out where there's something doing." He had gone, and Mr. Wisner had come, and had been greeted with bright vivacity that might have surprised Arthur, who had left his sister too absorbed in her book to notice his sulky departure.

"I haven't the least idea where Arthur went," she said to herself drearily. "I never know where he is evenings. Mother wouldn't have been so neglectful. She would have kept him happily at home. I haven't done what she would have expected of me."

Her eyes filled with tears as she thought of that dear one, who in years gone by had filled the home with the sunshine of love and harmony.

"O mother, forgive me," she said softly. "I'll try to do better; I'll try to do better."

### "One of Our Own Folks."

Modern philanthrophy abounds in maxims for the treatment of the unfortunate. One of the best known is the statement that help must not be given without investigation. The experience of all charitable associations bears it out, and in the majority of cases it is undoubtedly a good working rule. Occasionally, however, one comes upon a case in which the old-fashioned, impulsive human sympathy is extended with such splendid results that the rule, wholesome and necessary as it is, seems useless and heartless.

Frank Harrison was just recovering from pneumonia, and was discharged from the hospital of the State prison on the day when his three years' sentence expired. He coughed heavily as he came into the office of the Massachusetts Prison Association, and asked for help and work. The secretary was sorry for him, and dreaded to tell him that she had neither to offer him; yet there was no fund from which she could give him financial aid, and at the moment no position to which she could recommend him.

"You come back here this afternoon," she said, "and I'll see if I can do something for you," and she smothered the hope that he would not come..

So Harrison betook himself to one of the benches on the Common, and sat in the sun and tried to forget his cough and his despair.

Presently a pleasant, elderly woman seated herself beside him. It was not long before she remarked his cough.

"Young man, you ought to take something for that cough. First you know, it'll settle on your lungs."

"Oh, I guess not, ma'am; I'm just out of—the hospital. I shall pick up in a few days."

"Well, you have your wife make you some cough syrup with an onion in it. It's a sight better than these boughten syrups."

"My wife—my wife's dead, ma'am; I haven't a relative in the world."

The motherly face turned toward him for a moment, and the blue eyes filled with tears. "Young man, I want you should come home with me. I don't know anything about you, but you look honest, and you need nursing, and I should love to do it. My husband will be glad to see you. He likes company. I want you should come right along. I don't believe you were fit to leave the hospital."

Harrison was half-dazed by this audacious kindliness. He protested faintly against it, but that night the feverish, heart-sick man found himself a guest of honor in a plain, Christian home.

For a fortnight he was nursed. Then he was offered work at carpentering with his host.

Five months went by, and one day he reappeared before the desk of the secretary of the Prison Association, and poured out his story.

"I can't stand it another day! Those folks are as good to me as—as if I was an angel. I can't stand it! They wouldn't look at me if they knew—" and he broke down and cried as he had not cried since he was a boy. All the pain and shame of crime and punishment and reviving ambition were in his tears.

The secretary was equal to the situation. She left Harrison in the private office, and took the first car for the house in the suburbs. She told the whole wretched story of Harrison's past life to the two plain folk who had brought the ex-convict back to life.

When she came to the last word, "mother" wiped her eyes and said, "You tell Frank to come right back here. Why, he seems just like one of our own folks!" and one of her "own folks" he remains to this day.

Is not the phrase a homely echo of "one of the least of these My brethren," and does it not outshine much modern caution?—Youth's Companion.

### Character Pots.

I had sometimes caught a glimpse of the small scullery maid, at my boarding house; but, one day, slipping to the kitchen for a cup of water, I had a queer bit of chat with her. She was scouring granite pots with a vim and vigor that were bound to bring results, and all the while her face was as shining as her finished work.

"Do you like them, Alice?" I asked.

"No, I hate them," she replied emphatically.

"What makes you smile so over them, then?" I asked, curiously.

"Because they're 'character pots,'" the child replied at once.

"What,' I enquired, thinking I had misunderstood.

"'Character pots,' Miss. You see, I used to only half clean them. I often cried over them, but Miss Mary told me as how if I made them real shiny, they'd help to build my character. And, ever since then, I've tried hard, Miss; and oh, it's been so much easier since I've knowed they was 'character pots.'"

I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Everyday life is brim full of disagreeable duties. Why not turn them every one into "character pots?"—East and West.

### Married Life.

Julius Moser gives the following counsel from a wife and mother:

"I will try to make myself and all around me agreable. It will not do to leave a man to himself till he comes to you; to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman, but you can still do what you like; a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue? The tear of a loving girl, said an old book, is like a dew drop to a rose; but that on the cheek of the wife is a drop of poison to the husband. Try to appear cheerful and contented, and your husband will be so; and when you have made him happy you will become so—not in appearance, but in reality.

"The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you, and your sensibility will become the noblest gift that nature has bestowed upon you, when it shows itself in affectionate assiduity, and stamps on every action a soft, kind and tender character, instead of wasting itself in secret repinings."

This is most excellent advice, and worthy of being treasured up.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

**To Get the Really New**

Most desirable and down to the minute Fall Furniture you have but to see

**Sydnor & Hundley, Inc.**

FURNITURE
for the Home Beautiful.
**709-11-13 Broad Street,**
RICHMOND, VA.

It is coming in daily in train loads and car load lots—fresh from the great factories that make the best for the price in either high, medium or modest grades.

Do Not Forget the
**Carpet and Rug**
DEPARTMENT

### Baby's Hero.

"Come, Baby," says mother, "come, stand
at my knee,
And a very great man, in my book you
shall see;
He's such a great man, that all the world
seeks
To listen and learn whenever he speaks!"
Says Baby, amazed, as a moment she
gazed:
"Most nearly as big as Faver?"

"He's such a wise man," says mother, anew,
"That all that he says one knows to be
true;
And people are wiser wherever he goes,
So much has he seen, and so much he
knows!"
Says Baby, with eyes all aglow with sur-
prise:
"Most nearly as much as Faver?"

"And better than all"—mother makes a
fresh start—
"He's such a good man, and with such a
big heart,
That everyone loves his kind face to see,
For they know he is good as ever can be!"
Says Baby, quite low: "Yes, Muvver, I
know—
Most nearly as good as Faver!"

—L. L. R. in Young Churchman.

### Dr. Johnson's Religion.

The Indianapolis News, in noticing the bicentenary celebration of the birthday of Dr. Samuel Johnson, which occurred on September 18th, prints the following appreciative sketch of the religious character of that eminent English writer:

"A deeply religious man he clearly was, without the slightest suspicion of cant. This frequenter of taverns, this friend of such men as Topham Beauclerk, this patron of the theatre, was a man whose religion was a part of his very nature. He was as much a Christian as he was a scholar—and more could not be said. Proud as Lucifer, he humbled himself to the dust before his Maker. Charged with being a Tory, he was a democrat, if there ever was one. He was great enough to vanquish even his own prejudices, as he proved when he chose Boswell as his friend, and praised Adam Smith—both Scotsmen, and he hated Scotsmen! He had no patience with the flippant infidelity of his day. Orthodox to the core, Christians may take pride in the fact that this great man did not think himself too great to adore the eternal God. 'To be of no church,' he wrote in his life of Milton, 'is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reimpressed by external ordinances, by stated calls to worship and the salutary influence of example.' The man was brave and true throughout. He lives, not because he was 'smart,' but because he was good—good positively and aggressively. He suffered as much as Carlyle did, and yet he won the victory over himself and all his woes. We can hardly imagine a society in which such a man, poor, unprepossessing, without friends, should yet be acknowledged as an intellectual master. He was so acknowledged by London. The greatest held him to be their superior, and those who loved no one else loved him. Without place or influence, without any gift or desire to please, he was courted by all, and when he died he was buried in Westminster Abbey."

The Rev. Charles H. Gross, rector of St. Paul's church, Greenville, Diocese of Southern Ohio, has been called to St. Bartholomew's church, Baltimore, to succeed the Rev. William Page Dame. Mr. Gross, several years ago, was assistant to the Rev. William M. Dame, at Memorial church, Baltimore.

### "Let Patience Have Her Perfect Work."

It is never easy to decide which one of the spiritual qualities of a good life is the highest one. We cannot make a scale of virtues, like the grades on the thermometer, starting with a zero virtue and running up to the perfection virtue at the top; but we can say with much assurance that patience is one of the crowning traits of every good life. Heroism and courage are more dramatic. They are for great occasions, and they win great praise. Patience is a quiet, every-day modest virtue, which gets little talked about; but it, like the force of gravitation which holds the world together, is the secret power which permeates the entire inward structure, and which makes the life a perfect work, a beautiful creation. What a world this is for teaching patience! The little baby even discovers that food does not always come every time he wants it and just at the moment when he wakes up hungry. He has to learn, too, to bear the little pains and knocks which at first make him cry as though his whole world were tumbling to pieces. Without patience, life would never get beyond the stage of babyhood—it would be threescore years and ten of crying, and of getting angry over things which did not come the moment we asked for them.

Every bit of knowledge we gain demands patience. Nothing will drop into our laps. We must slowly master every truth we get, and if we do receive any truth by inheritance, it spoils in our hands before a generation is over. It takes unspeakable patience to prepare to teach anybody else, and it takes still more as soon as one sets himself to his task. One discovers to his surprise that very few people want his truth. He passionately flings it out—his precious seed—and just when he looks for radiant faces and thankful hearts, he finds unconcern, or perhaps positive misunderstanding and disapproval. He tries again in sad faith, and slowly learns that to plant the grain of truth which has cost him such struggle he must wait for a whole generation to be educated, and he can only hope to see some few sprouts greening the hillsides during his lifetime. But if he is the right sort, he learns patience, turns his face toward God with an inward joy, and works on, knowing that "a thousand years is as one day" on the heavenly dial-plate.

The deep disciplines of sorrow and loss, which hang like dark clouds over some of our lives, do not get their perfect work until they bring forth patience. The very highest stage of life comes when we learn to "endure as seeing Him who is invisible." To go steadily on doing the day's work and fighting the day's battle with a breaking heart, is far from easy. It cannot be done until one's hand feels through the shadow and touches the Everlasting Arm. But there comes a power within as the certainty of the Divine Presence increases, and a new kind of joy springs up as we go patiently on, knowing that the cloud between us and the shining face is very thin.

After all the real dangers of life are ease and primrose paths. We pray for these, and sigh for the green pastures. It is, however, in the presence of the enemy, where there are heights and deep valley, that the "table" is "prepared" and the "cup runs over" to gladden other souls. It is in the midst of this actual, stubborn world that all spiritual victories are won, and perhaps the best "mark" of victory is the perfect work of patience in one who sees the Shepherd and heeds the rod and staff even when the pass is narrow and the shadow deep.—American Friend.

### Christian Patience.

As a nation, we cannot boast that we excel in the virtues of meekness and patience; and we are likely to set these virtues down as merits of the unworthy, hardly becoming independent and energetic people. But true patience is born of strength. "Consider Him that endured such contradiction of sinners against Himself." Did His patience denote a consciousness of weakness? He knew His strength, and so He was not tempted to resort to measures that would insure immediate but partial results. He was the mightiest of the mighty, and He excelled all others in energy and zeal as much as He excelled them in strength; yet He was willing to suffer and to wait, to endure as seeing the invisible. His patience was the patience of God.

Christian patience is Christ's patience. It does not come of weakness or of lack of zeal. Let no man think that he is patient because he can look upon crime with indifference or upon its victims without pity. Christian patience and Christian meekness and Christian love are akin to the wrath of God. No wrong is so trivial that it does not stir Christian blood, especially when the wrong is endured by the helpless; but no Christian who knows what spirit he is of wishes to call down fire from heaven. He knows that God controls forces that are stronger than fire, and he knows that the conqueror that only burns and slays gains but half a victory. It was a small victory, indeed, when Ananias fell dead at the feet of Peter; but it was a great victory when Saul of Tarsus fell prostrate at the feet of Christ, a conquered enemy, but a devoted and faithful servant, who asked nothing better than the privilege of giving his life to the service of Him he had persecuted.

The Church is constantly tempted to drop the cross of Christ and to take up Caesar's sword. Christ Himself had the choice, but He preferred the stronger weapon. Impatience with Christian methods argues lack of Christian faith and Christian strength.

Christ's meekness was born of His majesty. How could He care for the honors of the world, or even of the Church, when He knew that He was the Son of God? He wore a crown of thorns with Divine majesty, but He could not have worn a crown of gold or the miter of the priest. His humility was Divine. Can any man be conscious of God and not be humble? He is humble because he is conscious of God's majesty; he is patient because he is conscious of God's strength; he is confident because he trusts in God's wisdom.

Mr. C. F. Vickery, of New York, made an earnest appeal for missions, in the parish hall of the Church of the Epiphany, Washington, last Monday night. He said that where the missionaries have gone the people have become humanized and partially Christianized. He added: "But the work is not yet complete. There are at the present time more than 675,000,000 people unprovided for in the missionary field, which should call for immediate attention of the citizens of the United States. We have the men, but we lack the power to support the effort."

# Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

## DIED.

MINETREE.—Suddenly in Washington, D. C., September 2, 1909, JOHN EPPES, oldest son of Betty Eppes and the late Col. Joseph P. Minetree, in the 40th year of his age.

DREWRY.—Entered into rest eternal, September 3, 1909, our beloved mother BLANCHE NORMENT POWELL DREWRY, widow of Captain John William Drewry, and only daughter of the late John N. and Mary Catherine Powell, of Henrico county, Va.

Interment at Emmanuel Episcopal church, Henrico county, September 5.

"He leadeth me."

SMOOT.—Suddenly, at her home, Salona Hall, near Langley, Va., on September 26, 1909, Miss CATHERINE C. SMOOT, eldest daughter of the late J. Gilliams and Helen Calder Smoot.

INGLE.—At All Saints' Rectory, Frederick, Maryland, on Monday, September 20, 1909, OSBORNE INGLE, for forty-three years rector of All Saints' parish.

## OBITUARY.

### Virginia Sturdivant McCabe.

Died suddenly at Magnolia, Mass., on Wednesday night, August 11, 1909, VIRGINIA STURDIVANT McCABE, aged three years, six months, and eleven days, only child of W. Gordon McCabe, Jr., and of Frances Claiborne Spicer, his wife, of Petersburg, Virginia, and grandchild of Mr. and Mrs. W. Gordon McCabe, of Richmond.

The death of this beautiful and winsome little maid has brought not only tragic grief to her heart-broken parents and grandparents, but has caused the most profound sorrow to a large family connection, and to their friends, whose hearts she had won by her inimitable sweetness of disposition, by her arch precocity, quick intelligence, sweet obedience and the charm of her countless little accomplishments.

The idol of her parents, from the first moment that she came into the world to gladden their hearts, even to the end, when "God's hand beckoned unawares" and she left them desolate to nestle in the Saviour's arms, she lived in an atmosphere of adoring love.

In all her little span of life, no sharp word of reproof was ever once spoken to her, for she was so loving herself, so confident of the love of all about her, who "compassed her with sweet observances," so entrancing in her appealing tenderness, so generous, so arch in her quaint comments of child-wisdom, so bright and merry withal (her every glance and gesture instinct with unquestioning affection), that not only in her own home, but wherever she went, she created, as it were, and carried with her the ineffable sunshine of "love, pure and undefiled," and drew to her the hearts of all who were first attracted simply by her dainty beauty of form and feature.

She was born at Petersburg, Virginia, February 1, 1906, and gently fell asleep (of heart-failure) at Magnolia, Mass., on the night of August 11, 1909.

In soberest truth, she was for this brief space ever counted "the Angel in the house," and now—

All the place is dark and all
The chambers emptied of delight.

One still thinks of her, standing on the threshold of "the land beyond the stars," waiting in that expectant attitude so familiar to those, who well-nigh worshipped her here—the little arms outstretched and an appealing look in the tender, trustful baby-eyes.

But the appeal in those beautiful eyes and in the outstretched arms is no longer, as here on earth, that she should come to us, but that we, through the power and spirit of submissive resignation, should go to her, to hold her forever and forever in our arms in that land where the soft baby fingers shall wipe away the blinding tears from our eyes, and where God has promised "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

## WANTS.

WANTED—POSITION AS GOVERNESS for small children, companion, or mother's help. L. M., Dixondale, Gloucester Co., Va. 2oct-2t*

WANTED—BY A VIRGINIA LADY, GRADuate of an American School, having studied French two years and a half in France, also instrumental music at Paris, position to teach either in school or private family. Will teach also Latin, mathematics and the usual English branches. No objection to travel. Best references. Address Miss Carrie Davis, care of Mrs. Buckley, 308 W. 14th street, New York City. 2oct-3t*

WANTED—EXPERIENCED GERMAN nurse or American nursery governess—strong, cheerful, fond of children, and sew neatly. References required. Address Mrs. E. L. Goldsborough, "The Woodley," Washington, D. C. 2oct-4t*

WANTED—RELIABLE, EXPERIENCED white nurse, to care for three small children. Best references required. Address Mrs. Charles Phillips Hill, 5128 Pembroke Place, Pittsburg, Pa. 5oct-3t

WANTED—A LADY OF REFINEMENT and education desires a position as governess or companion. Has had several years' experience. Best of reference. Miss Marion Temple Powell, "The Airmont," Airmont, Va. 28sep-3t

WANTED—A POSITION TO TEACH English, Latin, French and music. Highest testimonials. Address Miss M., Box, 45, Houston, Va. 25sep-2t*

WANTED—POSITION AS COMPANION or to keep house. "Companion," 917 Second avenue, Chestnut Hill, Richmond, Va. 25sep-2t*

WANTED—POSITION AS NURSERY GOVerness or Companion, by young gentlewoman; cheerful disposition. References exchanged. Address "L. D.," McPhersonville, S. C. 18sep-3t*

WANTED—A LADY DESIRES COMPANionship of four girls for her daughter, aged twelve. Fine mountain air, home comforts, experienced training. Terms, moderate. Free education. References exchanged. Mrs. E. M. Nelson, Forest, R. F. D. 2, Bedford county, Va. 18sep-3t.

WANTED—A LADY WHO HAS EXTENDed experience as a companion and convalescent nurse, wishes a position in either capacity. She refers by permission to Dr. R. H. Pitt, Editor the Religious Herald. Any one interested may address Mrs. L. E. G., care of The Religious Herald, Richmond, Va. 18sep.

WANTED—A POSITION BY AN EDUcated, refined Viriginia lady, as companion to an elderly or invalid lady, or to take charge of a widower's home and children. Experienced teacher. References exchanged. Address No. 74, Southern Churchman Office. 18sep-3t

WANTED—EXPERIENCED TEACHER DEsires engagement in a refined family, to instruct in piano music, English, Latin, French, German and literature. Refined surroundings more important than large salary. References exchanged. Address No. 75, care Southern Churchman. 18sep-4t

WANTED—BY A LADY OF EXPERIence, a position as governess. English branches, Latin and music. Address Miss Boyd, R. F. D. No. 3, Berkley, Va. 18sep-3t*

WANTED—CHILDREN RECEIVED INTO a country home in the Valley. Best care and training. Terms moderate. Miss Lucy S. Lewis, Lynnwood, Va. 18sep-3t

WANTED—GOVERNESS FOR YOUNG childre. Music required. State age. Address "Brier Hill," Amsterdam, Va. 18sep-4t

WANTED—POSITION AS NURSERY GOVerness or companion. Several years' experience. References given. Address Miss S. D. Ambler, Hume, Va. 11sep-4t

## POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.

## APPEALS.

### GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### THE BOARD OF MISSIONS,

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth avenue, New York.

Spirit of Missions $1.00 a Year.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

For the Southern Churchman.

### To One in Heaven.

By Martha S. Gielow.

Ah do not weep for him you loved so dear,
And do not grieve that he is stilled in death;
His spirit yet, is ever closely near,
The soul that represents the living breath—
He is with God.

Ah do not think of him as far away,
And do not shut the gladness from your heart,
He knoweth best—'tis only for a day
And ye shall meet again no more to part—
Meet him in God.

Ah do not mourn because his baby eyes,
Are closed so soon in silent, peaceful sleep,
On spirit wings beyond the dreamy skies
Where cherubs dwell who never never weep—
He lives with God.

Ah crush the bitter sigh within your breast,
E'en tho' life now has lost its brightest joy,
Christ only called him lovingly to rest,
Where you shall some day claim your Angel boy—
Give him to God.

Ah do not wish him back on earth again;
Divine the love, the hand, that gives to take;
His precious balm will soothe your throbbing pain,
E'en tho' your loving heart seems now to break—
Leave him with God.

Of such the Paradise of Love is made,
The Kingdom of the Master's shining shore;
Your darling is a chosen one—arrayed
To glorify His presence ever more—
He is with God.

Weep not, put flowers, not tears, upon his grave,
And garland with kind deeds the bitter way
Of those who in this life must long and crave,
To be with God.

I know 'tis hard, but He did only lend,
And He must cull the fairest and the best;
And He in tender love will surely send
His blessed peace to still your heart to rest—
And only live to sadly ask and pray—
To rest in God.

### Keeping Families Above Want.

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question nowadays is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless dependent ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond, Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

# The Household.

### The Tasty Croquette.

Potato Croquettes—Use six potatoes, one tablespoonful butter, two eggs, salt and pepper to taste. Boil and mash the potatoes and heat in eggs and seasoning. Shape in cylinder form and roll in crumbs. Lay aside until cool and fry in hot fat.

Salmon Croquettes—One can salmon, one-half cup white sauce, salt and pepper to taste, and the yolk of one egg. Drain and pick over the salmon and heat with white sauce; season and stir until smooth. Set aside for two hours, then roll in pyramids, dip in fine bread crumbs, in slightly beaten egg yolk, then in crumbs again. Fry in deep fat in wire basket and drain in brown paper in oven.

Veal and Ham Croquettes—Take one-third cup butter, one-third cup flour, one cup veal stock, half cup cream, salt and pepper to taste, one egg, and one cup each of chopped ham and veal. Melt butter, add flour, and slowly stir in stock and cream, season, let simmer ten minutes, then remove from fire and add egg beaten and ham and veal. Cool, shape into cones, roll in fine crumbs, let stand two or more hours, and fry in deep, hot fat.—St. Paul Dispatch.

### Butter-Making by Freezer.

With the milk from one cow at my disposal, I found before me a difficulty that has presented itself to many a housewife—how to make nice, sweet butter with such a small quantity of cream everyday during the hot weather and with just the ordinary facilities at command. To stir it into butter meant a pat of nice butter, but that was a task that consumed a great deal of time. On the other hand, to keep it until there was enough to churn in the small churn meant loss in quality, for the cream became very sour.

The suggestion of a neighbor that I utilize an ice cream freezer as a churn has proved a boon to me. Besides the small quantity of cream that can be churned, the work can be done in an incredibly short time. For the amount of cream that I have about one hundred and twenty-five revolutions of the crank are usually sufficient to bring the butter. The freezer has still another advantage over the churn, and that is the ease with which it is cleaned. I shall continue to use it during the winter as well as the summer.—Harper's Bazar.

### A New Way to Can Tomatoes.

Last summer I tried a new method of canning tomatoes, and it proved so satisfactory that I want to pass it on. Scald and peel the tomatoes as usual. Have the cans sterilized, place the raw tomatoes in them whole, pour in boiling water to fill the cans, running a knife around in the cans so that all the crevices are filled, then put on the cover. Place the cans in a boiler or large vessel, pour in boiling water till it reaches the neck of the can, put the lid on the boiler, wrap it with a blanket or rug, and leave until the water is cold, which will be the next morning. The cans are then ready to be put away. I did not lose a can out of forty quarts. When the cans were opened the tomatoes were whole and firm enough to slice easily.—Woman's Home Companion.


**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works, HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

Persons sending their children to College or Boarding School should not fail to see that they have a nice Bible, Prayer Book and Hymnal.

We are headquarters for the same in all styles, at all prices.

CHURCH BOOK STORE,

With Lycett Stationers, 317 N. Charles St., Baltimore, Md.

**BANKING BY MAIL**

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

**COLONIAL CHURCHES**

IN THE

ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address
SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Geo. A. Hundley,**

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

**John L. Williams & Sons**

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main

(P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

**Richmond, Fredericksb'g & Potomac R. R.**

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**

ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.

PULLMAN PARLOR CARS.

The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Thoughts for the Thoughtful.

"Ability involves responsibility. Power to its last particle is duty."

It is no use asking God to show us the way of life unless we start out in search of it.

Do not talk about another man's meanness till you have a clean record of your own.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you."—E. E. Hale.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Richards.

Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.

If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!—Archbishop Usher.

Seek thou thy God alone by prayer,
And thou shalt doubt, perchance despair;
But seek him also by endeavor
And thou shalt find him gravious ever.

Labor not for the meat that perisheth. It is good, but it does not last! Be not content with the appropriation of God's earthly blessings; but seek those which fill the soul with the fullness of God.

Still thy love, oh, Christ arisen,
Yearns to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of thy Cross!
Never yet abyss was found
Deeper than the Cross could sound!
—J. G. Whittier.

All that is loyal within you will flower in the loyalty of the woman you love; whatever of truth there abides in your soul will be soothed by the truth that it is hers; and her strength by that which is strong in you.—Maeterlinck.

Faith in God gives faith in the divine laws as the regular method by which truth and goodness are to prevail. As the world acquires more faith in the supremacy and universality of law, it also comes to believe more in progress.—James Freeman Clarke.

"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sickbeds."—P. Gerhardt.

The more our spirits live by communion with God will the sense of His Love drive out every fear and murmur, and we shall know no will but His. Patient endurance under suffering is made possible, easy, even blessed, by the assured consciousness of the Father's Love.—Rev. A. H. Blunt.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

**Hope-Jones Church Organs**

IF refinement and churchly dignity are desired, we offer an instrument vastly different from the conventional type. Mr. Hope-Jones built organs in Worcester (Eng.), Edinburgh, Llandaff Cathedrals; Warwick Castle (Eng.); Allahabad Cathedral (India); Australia and New Zealand; Ocean Grove Auditorium, N. J.; Buffalo Cathedral, N. Y.; St. James P. E. Church, New York City, etc., etc.

To meet the demand, our factory has been enlarged, assuring more rapid and economical production.

Our church organs furnish fifty per cent. greater volume and variety and delicacy of tone, per thousand dollars expended, than any that can be obtained elsewhere. Send for printed matter and proof.

**HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 Union Square, New York City**

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**



**PLANTER'S NATIONAL BANK**
**SAVINGS DEPARTMENT**
**RICHMOND, VA.**

SECURE YOUR EARNINGS—DEPOSIT THEM HERE

Let us assume the responsibility of protecting your savings We offer the services of an ideal banking institution and we assure you of absolute safety and protection . . Our little booklet "BANKING BY MAIL" is highly interesting.—It paves the way to future independence. Send for it today. . . 3% Compound Interest on Savings Accounts of $1.00 and upwards.

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,175,000

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**

**RICHMOND, VIRGINIA**

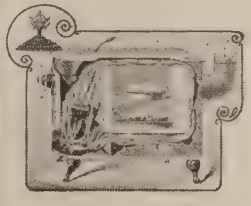
*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.**



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

**C. H. COSBY,**

**423 West Broad St., RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $16. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



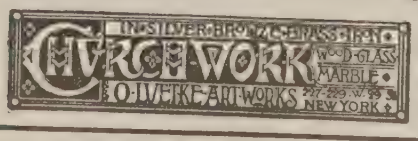
**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.






Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## Right Where You Are.

In the Church "Circle" of the Circle Magazine, there appears a plea for systematic helpfulness.

Many business enterprises, says our contemporary, have been saved by the introduction of what has become a watchword in the commercial world—system. Things which are impossible without system become possible with it. And by the simple means of a little geography and mathematics the world's needs and the Church's assets of wealth and time can be brought together.

Is there a hospital in your town? Are you doing all you can to see that every patient has every day all that the doctors and nurses will allow of pleasant things to ease the tedium and pain? Is anyone in your town hungry or cold or lonesome or baffled by temptations? Are you doing all you can for everybody right where you are?

Consider the long, long list of human needs. Think of the people next door, the people in the next block, the people in the next street, the people in jail or in the workhouse, the outcasts, the failures, and then ask yourself and ask your Lord if there is not something you may do right where you are. There is another interesting side to all this. Purely as a matter of social economics, it is startling to think of the potential service to society which is wasted by people who in their present plan of life have little to do. It is with time as with money; some seem to have too little; others to have more than necessary. The young girl, through with her studies, interested in many social matters, anxious to keep up with the tasks and exercises which will complete and perfect her culture, may find herself with hours, and sometimes days, upon her hands with which she knows not what to do. Often the older women in the home have to keep their minds at work almost constantly to find occupation which may save them from the horrors of abject inactivity. Even the boys and girls at vacation time spend many days trying to devise new plans for "spending the time." Think what a vast amount of energy is wasted which might be devoted to meeting the needs, bodily, mental, spiritual, of mankind.

## The Gospel.

Take away the Gospel and what a mockery is human philosophy. I once met a thoughtful scholar who told me that for years he had read every book which assailed the religion of Jesus Christ. He said he could have become an infidel if it had not been for three things. "First, I am a man. I am going somewhere. I have read all that they can tell me. There is not one solitary ray of light upon all the darkness. They shall not take away the only guide and leave me stone blind. Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as a child goes to sleep on the breast of a mother. I know that was not a dream. Thirdly, "he said with tears in his eyes, "I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world if you should blot out from it all the teachings of the Gospel."—Bishop Whipple.

The more we live, more brief appear.
Our lives' succeeding stages;
A day to childhood seems a year,
And years like passing ages.
—Campbell.

**BURNING ECZEMA QUICKLY SPREAD**

Started Like Ringworm on Hand—Hand Swelled and Then Humor Spread to Arms, Legs and Face—It was Something Terrible.

**PRESCRIPTIONS FAILED: CUTICURA CURED HIM**

"I have used the Cuticura Remedies for a very bad case of eczema with complete success. About fifteen or eighteen years ago the disease developed in the shape of a large pinhead on top of my hand. It burned and itched so much that I was compelled to show it to a doctor. He pronounced it ringworm, and made very light of it. He gave me a wash and told me to apply it before going to bed and all would be over in the morning. But the next morning my hand was all swollen up and I poulticed it. When the doctor came to his office I showed him the hand and to my surprise he told me that he had never experienced such a case in his practice and said it was well I poulticed it. After trying his different remedies the disease increased and went up my arms and finally to my thighs and legs generally and finally on my face. The burning was something terrible. After I had tried this doctor, as I thought, long enough, I went to another doctor who had the reputation of being the best in town. He told me it was a bad case of eczema and that it would take quite a while to cure it. His medicine checked the advance of the disease but no further.

"I finally concluded to try the Cuticura Remedies. I bought a cake of Cuticura Soap, a box of Cuticura Ointment and a bottle of Cuticura Resolvent and found relief in the first trial. I continued until I was completely free from the disease and I have not been troubled with another attack since. I still use the Cuticura Ointment in my family as it is one of the best remedies to heal a sore or other injury rapidly. I can freely and truthfully say that the Cuticura Remedies are the best so far as my experience went with them and I am still recommending them, feeling sure I am not making a mistake. C. Burkhart, 236 W. Market St., Chambersburg, Pa., Sept. 19, 1908."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST. AND 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

A Christian man may pray for what he desires. But if he never does more, he remains upon the lowest level of prayer. The heights are for the Christian who prays that he may be delivered from all desires except those which please God. Deliverance from self—there lies the path upward.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., OCTOBER 9, 1909. No. 41





THE S, S. ARABIC,
Queen of Cruising Steamers.

## The Winter Trip Without a Peer

### Sixth Annual Cruise to the Orient

By the

## S. S. ARABIC

**Leaving New York, JANUARY 20, 1910,** for Madeira, Spain, The Mediterranean, Palestine and Egypt.

All Expenses Included for 73 Days, at **$400** and Upwards

**"Ask MR. BOWMAN," 708 Main St. for Program.**

FREE INFORMATION BUREAU.

## LET US FURNISH
## "That Home Beautiful."

Don't keep buying Furniture from a store that has a small—poorly selected stock.

It is not fair to yourself nor your family. You furnish your home but once in a great many years, so let it be a good piece of work when you do buy.

The average dealer buys in small broken lots, and receives the goods in a more or less badly used condition. He pays high freight. He offers you a sorry showing to select from.

We buy in car loads and train loads direct from the makers. We pay less freight, get goods in perfect condition, and offer you the largest stock of Furniture in the entire South to choose from.

Write to us now.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**

RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J. & R. LAMB

**23-25-27 6th Ave., NEW YORK.**



**STUART HALL**

FORMERLY

# Virginia Female Institute

**Staunton, Va.**

Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.

MARIA PENDLETON DUVAL, Principal.

**The Virginian**
**Home and Training School**

For the Feeble-Minded and Epileptic.

Established 1893.

For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va



**Co-Operative School** FOR GIRLS AND YOUNG WOMEN

Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.

Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.

Modern Equipment. $50,000 Plant. Ten Years Success.

BOARD AND TUITION, $135

Manager Co-Operative School, Bedford City, Va.

**The National Cathedral School For Boys**

THE LANE-JOHNSTON BUILDING,
MOUNT ST. ALBAN, WASHINGTON, D. C.

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

**E. L. GREGG, Headmaster, Box T.**

**Board of Trustees**

| | |
|---|---|
| The Bishop of Washington, Pres. | Thomas Hyde, Esq., Treas. |
| The Rev. Randolph H. McKim, D.D., LL. D. | Hon. John A. Kasson |
| | Hon. George Truesdell |
| The Rev. G. C. F. Bratenahl, D. D. | Admiral George Dewey, U. S. N. |
| The Rev. William L. Devries, Ph. D. | |
| Gen. John M. Wilson, LL. D., U. S. A. | Charles J. Bell, Esq. |
| Charles C. Glover, Esq. | William C. Rives, M. D. |

# ROANOKE COLLEGE

SALEM, VA.

For Men. 57th year begins September 15 Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address

J. A. MOREHEAD, President.

**THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.**

The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.

For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

# Fauquier Institute

**For Young Ladies**

WARRENTON, VA.

The 50th session begins Sept. 23d, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue. NELLIE V. BUTLER,
Principal, Box 17.

# ST MARY'S SCHOOL

FOR GIRLS AND YOUNG WOMEN

The Diocesan School of the Carolinas.

Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

# GLOUCESTER ACADEMY

An Accredited School of the University of Virginia.

On the Principal's Farm, Summerville, NEAR GLOUCESTER C. H., VA.

Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.

The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**National Cathedral School for Girls.** Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses. THE BISHOP OF WASHINGTON, President Board of Trustees. MRS. BARBOUR WALKER, M. A., Principal, Mt. St. Alban, Washington, D. C.

**BRISTOL SCHOOL.** An Episcopal School for Girls.

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**ST. AGNES SCHOOL**

FOR GIRLS. ALBANY, N. Y.

Re-opens September 28th for its thirty-ninth year. Announcement on application.

**TEACHERS WANTED.**

We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**CENTRAL BUREAU OF EDUCATION**
PARIS, KY.

MISS KATE EDGAR, Proprietor and Manager.

This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

# John L. Williams & Sons

**BANKERS AND BROKERS.**

Chamber of Commerce, Ninth and Main
(P. O. Box 505).

**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal bonds

**Richmond, Fredericksb'g & Potomac R. R.**

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.

Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

# N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.

PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.

C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., OCTOBER 9, 1909. No. 41

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### THE LAYMEN'S MISSIONARY MOVEMENT.

Probably the weightiest evidence that has ever been adduced that the solemn duty of evangelizing the world and properly supporting missions, has at last taken hold on the consciences of Christian men at large and of all names, is furnished by the Laymen's Missionary Movement. The Church of Christ—as an organic body—has always professed to recognize the paramount claim of Missions; but, sad to say, this recognition has often, and at long intervals, amounted to little more than a "pro forma" acknowledgment, and so far as any real recognition has been concerned, it has been relegated to a secondary position.

During the last century, indeed, there was a genuine and widespread and far-reaching revival in this respect, but even this awakening, it is to be feared, failed to reach the rank and file of the Christian body, and only reached and affected a select and limited minority. While thousands of the members of the ministerial body in this land aroused to the emergency and consequent obligation and opportunity, very many more, while verbally acknowledging the obligation, in fact, took no part in the work. And though missionary organizations, national, State and local, were formed all over the country, it was a recognized and acknowledged fact that the great mass of their constituency consisted of women. Indeed, so patent was this fact that it was often used as a reproach against Missions.

In the good providence of God these conditions seem at length to be passing away, and missionary work appears to be taking its proper place as the primary and fundamental work of the Church of God—the one elementary work for which organized Christianity exists, and without which organized Christianity has no real reason for existence.

A very important factor in this revival and a very efficient agency for its spreading and deepening and perpetuation is the Laymen's Missionary Movement.

This Movement has for its aim the public recognition and acceptance of certain truths so elementary that it seems remarkable they should ever have been lost sight of, namely: for one thing, that the Evangelizing of the World is what Christianity stands for, and unless Christianity is to stultify itself it must accept its mission and fulfill its purpose. Then, that this work is not primarily the work of the ministry, but of the laity, the body of Christian believers; and last, that this duty cannot be delegated to any part of that Christian body—say the clergy and the women and children—but must be accepted in its entirety by the entire body of Christian believers.

After all has been said and written, these are the postulates that lie at the basis of the Laymen's Missionary Movement, and upon which it is building its great work. To evangelize the world in this generation; that this is the privilege and duty of laity as well as clergy; that in this great work men should be as vitally concerned, as earnest workers and as liberal givers, as women. They seem almost trivial and common-place in statement, but all axiomatic statements seem common because when stated they are self-evident; yet axiomatic truths are the basis of all scientific progress and development. The trouble is, we have been too long in acknowledging and acting on these axiomatic truths.

But these truths have taken hold at last, and as always, when a truth takes told it brings light and freedom and life. As always, so now, laymen, the country over, have taken hold—or rather, have been taken hold of—by this truth, and the leaven is doing its inevitable work. The average man does not willingly and consciously avoid a duty; he simply gets too busy and preoccupied with his own concerns to allow the truth and the duty to lay hold of his consciousness, and through that, of his conscience. Once get him to stop long enough to see the duty fact to face, and realize its paramount claim, and usually, he will acknowledge and accept and act upon it. This is just what the Laymen's Missionary Movement is trying to do; to make men stop and look this duty in the face and consider it in all its bearings, believing that this done, the average man can be left to his own intelligence and conscience.

Again: The average man likes to be concerned in "big" things, and unfortunately, we have allowed him to think of Missions as a very little thing. It, he was prone to think, is not a "man's work;" it belongs to the preachers and women and children; it is a side-issue and a secondary consideration; it didn't need "financing;" it didn't call for brain-power; anybody could do it. Consequently, it was wanting in interest to the really enterprising man.

All this was wrong, but it was thought, and the thought did its ready work.

Now, the Laymen's Missionary Movement is also aimed at just this deadly misunderstanding. Able men, accustomed to do "big" things, are setting to work to convince their fellows all over the land that this Evangelization of the World is the "biggest" thing in the world, and requires more brain and brawn and energy and enterprise and faith and work than any "combine" that has ever been formed and financed in the history of the world; and the results will be so vast as absolutely to stagger the imagination, and so beneficent as to go beyond all comprehension.

And just here the Southern Churchman would like to make a modest suggestion to those in charge: Whatever the temptation, never allow this Movement to get into the hands of the clergy or the "paid workers" of the Young Men's Christian Association; for when that happens, the glamour and incentive will be gone and the work will fall into the old ruts. Keep it always as a "Layman's" work, and as the work of the brainy laymen who "do big things!"

This autumn this Movement will hold some seventy conventions in the large cities of this country, and it is to be devoutly hoped and prayed for that laymen everywhere, and especially laymen of our own Church, will enter heart and soul into these meetings. If ever there was a platform on which

Christians of all names can meet and stand together as a fore-shadowing of the day when "they all shall be one," surely it is on that of the Evangelizing of the World! If Christian Unity cannot begin here, where can it begin?

One of these great conventions is to be held in Richmond, from October 23 to October 26, and it is a cause of devout gratitude that the clergy of our Church have given their cordial consent and support to that meeting, and that laymen of our Church are among the most earnest and efficient workers for the success of that convention. Will not Churchmen unite in prayer, in the meantime, that God the Holy Ghost may preside over the deliberations and discussions of that body, and that its work may help materially and evidently to the fulfillment of our Lord's parting command and the hastening of the day when the Gospel shall be preached to every creature under the sun, and all the world shall have the chance that Our Blessed Lord came to give?

It is a great work and a splendid opportunity, and we can at least have the part in it of those who devoutly pray for the blessing of the Lord of the Harvest.

## OCTOBER MAGAZINES.

**The Century.**—The most timely feature of the October Century is the Clermont chapter of "Fulton's Invention of the Steamboat," written by the inventor's great-granddaughter, Mrs. Alice Crary Sutcliffe. The second of two valuable historical articles is devoted to the Clermont's making, launching and history; and the narrative includes many of Fulton's own letters and manuscripts now published for the first time, in addition to autographic plans for the Clermont, recently discovered.

Other timely articles of the number include Mr. A. Barton Hepburn's discussion of the question, "Is a Central Bank Desirable?" contrasting the rigidity of the United States currency with the flexibility of the currency of other nations; also two articles on the growing use of the "finger print" system of identification in governmental and business circles. Charles B. Brewer tells of their use in the United States navy and elsewhere; and Jay Hambridge has much of interest to say on the remarkably successful use by the New York police of this new method of identifying criminals.

The number is rich in fiction. Those who have chuckled over Albert Hickman's earlier stories, "Overproof," "Oriented" and "The A-Flat Major Polonaise," will welcome the first part of his new tale, "An Unofficial Love Story," which is in his mort racy vein.

**McClure's.**—"The Most Powerful Man in America," by Burton J. Hendrick, a dispassionate review of E. H. Harriman's career as a railroad magnate; "The Ominous Hush in Europe," a paper by H. R. Chamberlain on the possibilities of war between Germany and Great Britain; "Eusapia Palladino, the Despair of Science," by Hereward Carrington, who personally investigated the famous Naples medium who has puzzled Lombroso, Flammarion and other eminent scientists; and "The Vampire of the South," the story of the ravages of the hookworm disease in the South, by Marion Hamilton Carter, form the leading features of McClure's Magazine for October. In addition to these articles Lieutenant Shackleton tells of his dash for the South Pole.

**Scribner's.**—A great project which has for a year attracted the widest attention is begun in Scribner's Magazine for October. Theodore Roosevelt's first article on his African trip more than carries out the promise of unusual entertainment and interest. It pictures a wild and semi-savage region as it strikes Mr. Roosevelt's unusually receptive and acute mind. He is having a wonderful experience and enjoying every minute of it; and in this article the reader is carried with him through the joy of new sensations and the perception of wild and grotesque animal life as it appears from time to time during his journey. The article combines the zest of the born hunter and naturalist with the wide experience of a man of great affairs. He pictures the pioneers of this region and contrasts them with those he knew in his Western days. He sees the whole region, from the cowcatcher of a locomotive, moving by him like a zoological park. This first article of the series, which is to run a year, is the best possible foretaste of what is sure to be one of the greatest narratives of adventure ever published. The illustrations by Kermit Roosevelt and other members of the expedition follow very closely the text and add picturesque realism to Mr. Roosevelt's graphic description. It is announced that the next article in the series will have to do with a lion hunt at Kapiti.

**Lippincott's**—So many alluring books are brought out in the autumn that magazine publishers—wise ones—make extra efforts to improve their fall numbers in order to keep their share of the attention of the reading public. One of the October magazines gotten out by wise publishers is Lippincott's, which is sufficiently meritorious to hold its own with the most fascinating of the best sellers.

The complete novel is "Melissy," a tale of Cowboyland as it is to-day. The author is William MacLeod Raine," who also wrote "Ridgway of Montana." Any one who reads one of Mr. Raine's Western tales can have no doubt that he has actually lived in that country and acquired his local color at first hand. "Melissy" is the pretty daughter of a crusty but really good-hearted Arkansan who has moved Westward. Through carelessness he loses a mine, which becomes the property of an ex-city-man who has incurred the enmity of the cattle-men by daring to bring sheep into what they have considered their territory. Some dramatic scenes take place ere the charming little heroine and her manly lover are so placed that one can safely prophesy that "they lived happily ever afterward."

There is a short tale by Olivia Howard Dunbar, called "The Diminisher of Doom." Jane Belfield's "One Leg to Go On" is a little story with a moral which some readers might profitably take to heart.

**The American Review of Reviews.**—The special feature of the October number is a notable group of illustrated articles relating to the discovery of the North Pole, including (1) a popular-scientific discussion by the geographical expert, Cyrus C. Adams; (2) a character sketch of Commander Peary, and (3) an exclusive interview with Dr. Cook by W. T. Stead, incorporating details of his polar journey not elsewhere published and giving a strikingly vivid pen-portrait of the man. "Harriman the Absolute" is the title of a searching analysis of the late railroad magnate's career and methods by Robert S. Lanier. There is a comprehensive article on the leather industry by L. F. Van Norman, and other subjects of current interest treated in this number are "Taking Boston in the War Game" (an interview with General Wood); "Celebrating the Hudson-Fulton Anniversaries;" "Advances in Applied Chemistry," by Charles Baskerville; "A Mine in the Making," by Charles R. Keyes, and "The Development of a Novelist" (H. G. Wells), by G. W. Harris.

In the various editorial departments scores of other timely topics are treated by the same effective methods which have made the magazine indispensable to an ever-increasing constituency.

## Pamphlets Received.

From Mr. Charles F. Chase, New Britain, Conn., Proceedings of the Seventeenth Annual Conference of Church Clubs in the United States.

From the Rev. F. N. Skinner, secretary, Journal of the Twenty-sixth Annual Council of the Diocese of North Carolina.

From the Rev. Henderson Judd, Report of Registrar-Librarian, Diocese of Los Angeles.

From the Franklin Press Company, Petersburg, Va., Journal of the Seventeenth Annual Council of the Diocese of Southern Virginia.

From Mr. John S. Grohe, secretary, Journal of the 123d Annual Convention of the Diocese of Delaware.

## The Bible in the Holy Land.

The Holy Land with all its "changelessness' is not stereotyped in its impressions. Probably few visit it who know nothing of Nehemiah's feelings and are not oppressed with a sense not only of spiritual desolation but also of a set, almost fatalistic insensibility. In few places, if in any, have missionaries more of those difficulties that depress and dishearten. A special interest, therefore, attaches to a colportage experiment made this year by the Bible Society. Up to the day of the New Constitution the distribution of Scriptures in Palestine had been confined to Christians or Europeans. An experienced colporteur, named Vartan, commenced work in January. Among other places he visited Jaffa, Bethlehem, Bethsaida, Hebron, Samaria, Nazareth, Cana, and Lydda. As well as opposition he met with great kindness and much encouragement. Hebron is notoriously fanatical. "If they buy your books," said one, "it will be a miracle." "During my few days here," Vartan reports, "I have succeeded in selling seventy-two volumes, and the Moslems have proved more ready to buy than the Christians in other towns. One old Moslem, who used to be the governor of a town, helped me by writing out the names of forty-seven villages and explaining to me about them." Altogether 1,771 volumes were sold, in thirteen different languages. It was an experiment, and while illustrating ready enterprise, it probably marks the beginning of a new and welcome development."—London Churchman.

# Church Intelligence.

### CALENDAR.

**October.**

1—Friday.
3—Seventeenth Sunday after Trinity.
10—Eighteenth Sunday after Trinity.
17—Nineteenth Sunday after Trinity.
24—Twentieth Sunday after Trinity.
28—Sts. Simon and Jude.
31—Twenty-first Sunday after Trinity.

## Foreign.

### Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

### The Church Congress.

The Church Congress has already met three times in Wales: in 1879, at Swansea, when the president was the late Dr. Jones, Bishop of St. David's; in 1889, at Cardiff, when the president was Bishop Lewis, of Llandaff; and in 1891, at Rhyl, president, the present Bishop of St. Asaph, Dr. Edwards, who until two years before had been the Vicar of Carmarthen. In looking down the list of speakers at the Swansea meeting thirty years ago, one sees few names of Churchmen who are still with us. There are a few veterans still in harness, but they are few indeed. Among these are Canon Knox Little, the Rev. Canon Hay Aitken, the Dean of St. Paul's, then Canon Gregory; the Ven. Archdeacon Emery, the founder of the Congress; Canon Scott Holland, then described as "senior student of Christ Church, Oxford;" Archbishop Alexander, then Bishop of Derry; chancellor Espin, Earl Nelson (even then a veteran), the Rev. J. J. Lias, Commander Dawson, and Professor Margoliouth, then Vicar of Little Linford, Bucks.

The Congress sermons in 1879 were preached by Archdeacon Tait and Bishop Harold Browne, of Winchester, and among the more noted speakers and readers of papers, in addition to those already named, were Mr. Beresford Hope, Lord Emlyn (now the Earl of Cawdor), Bishop Mackarness of Oxford, the late Bishop of Liverpool (then Canon Ryle), Bishop Thorold, Bishop Hervey of Bath and Wells, Bishop Atlay of Hereford.

The references in the president's address were in a very hopeful vein. The era of progress had already begun. Bishop Jones says: "After five years' work in Wales, I am certain that the Church is making marked and rapid progress both in efficiency and prosperity. * * * It was said not long ago by a very eminent man that the Welsh nation was a nation of Nonconformists. I am convinced that a somewhat larger acquaintance with the facts of the case would have inclined that distinguished person to state his case in a somewhat less trenchant manner. My own inquiries have led me to believe that, in this Diocese at least, the average attendance at the Holy Communion in our churches, in proportion to the entire population, scarcely, if at all, falls short of that which is found in other parts of the kingdom where Nonconformity is far less influential."

The balance-sheet of this Swansea meeting shows that there was a deficiency of £163 14s. 2d., which was made up by a call of 3s. in the pound on the Guarantee Fund. There were 1,825 six-shilling tickets sold, and 125 platform tickets for the working men's meeting at 2s. 6d. each.

The arrangements for the Congress to be held from October 5 to 8, are practically completed. It is hoped that English Churchmen will realize what an opportunity the Congress offers for showing their sympathy with the Welsh Church in the difficulties ahead of it next year. A really large united gathering at Swansea will be the most practical way of helping the Welsh Church at present.

The far-framed Oxford-street Schools will be used as reception-rooms, and they will show the English members what the Churchpeople of Wales have done to maintain their Church schools.

Swansea is now within easy reach of all parts of England. The Great Western Railway has splendid non-stop trains into Wales, and Swansea can be reached in four to four and a quarter hours at any time of day from London, and all trains carry restaurant and dining-cars. There is a good connection with the Great Central Railway that brings people from the northeast, and of course the Great Western Railway has splendid services from the Midlands and Bristol. The London and North Western Railway enters Swansea by the most picturesque route through the mountain country of Radnor.

The Welsh people are enthusiastic over the Congress, and trust that England will not disappoint them, but that the Swansea Congress of 1909 will be the largest and best of all the meetings of the Welsh and English Dioceses, and that the united front presented by a great Congress will do permanent good to the Church in Wales.

### Raising Church Funds.

There has recently been a good deal of discussion in our columns regarding various methods of raising funds for Church purposes, and more than once references have been made to the Free-will Offering Scheme inaugurated by the Rev. H. A. S. Pitt, Vicar of Emmanuel, Paddington, W. Many of your readers are familiar with the methods of this admirable scheme, whereby each person on joining promises to set aside weekly any sum from one penny, and is allotted a number, receiving fifty-two small envelopes with such number thereon for the amount to be placed in week by week and deposited in a box at the church. Mr. Pitt first adopted this plan in his own working-class parish, in 1904, with the result that at the end of the first year 250 persons had been enrolled, £156 received, and the weekly offertories increased by £40. The scheme has since been introduced with similar results into many parishes. With the object of ascertaining what progress has recently been made, I called on Mr. Pitt last Monday, and found him as enthusiastic as ever regarding the F. W. O. S. It is not possible to give the exact number of parishes where the scheme is working, because often it is adopted without communicating with the founder; but in and around London 130 parishes have adopted the F. W. O. S., as well as about 310 parishes in the Provinces. Special interest is attached to the fact that the scheme is meeting with approval in the Colonies, and branches have been formed in Ceylon, Cape Town, Melbourne, Port Elizabeth and New South Wales.

### A Famous Organist.

Dr. Madeley Richardson, formerly of Southwark, whose appointment as organist of St. Paul's church, Baltimore, is announced this week, is a remarkably brilliant organist and choirmaster with very decided views. He raised the musical services at Southwark Cathedral to a pitch of great excellence, and it will be remembered that his retirement was due to the necessity of adapting the musical services to the very limited resources of the Cathedral. Dr. Madeley Richardson is the author of a complete Psalter which is notable not only for the beauty and variety of the chants, all composed by him, but also for the novelty of the pointing. He advocates a much more measured and elaborate system of chanting than that in use in churches generally.

### A "Penny Curate."

Many clergy gird against copper in the collection bags, and of course people who can afford silver ought not to give pennies only. But there is nothing to be said against pence if there is a plenty of it. In a certain parish not long ago the Vicar announced that an additional clergyman or second curate was needed. He said the cost of his maintenance was to be provided by a penny fund to which every parishioner was wanted to subscribe. The fund was started and was so successful that the income of the new curate was assured thereby. The new assistant is to this day called "The Penny Curate."

### The Bishop and the Cannibal.

The comic-paper conception of a missionary as one who is always in more or less danger of being eaten by cannibals is hardly true to-day, though there are some remote regions where cannibalism is still rampant or is a recollection of yesterday. Bishop Cecil Wilson, of Melanesia, tells a story of a converted cannibal who once saw him (the Bishop) open a tin of sheep's tongues that had been sent from home. As the Bishop carved the tongues, the native's eyes glistened, and his mouth was obviously watering. He explained afterwards that he thought they were human tongues.

### Memorial to Dean Lefroy.

The proposed memorial to Dean Lefroy is having the cordial support of Norwich citizens of all denominations. Sir George White, M. P., a well-known Baptist layman and ex-president of the Baptist Union, spoke with warm affection at last Saturday's meeting of the late Dean. "I have fought the Dean strenuously," he said; "I have worked with him most cordially. . . . It is as a citizen that we are met to honor his memory. From the first day he came to Norwich Dean Lefroy identified himself with all that was best in the life of the city. . . . We remember him as a witty and eloquent speaker, as a most earnest and faithful preacher, as a conscientious and devout Christian, and one who was not afraid to bear his witness wherever he might be."

The Bishop of Salisbury, Dr. John Wordsworth, who kept his sixty-sixth birthday on Tuesday, and who is a member of the deputation to Sweden to consider the possibility of union of

the English and Swedish churches, is a prelate whose learning is stupor mundi. He is a wonderful Latinist, and the list of his theological and ecclesiological subjects fills more than half a page of Crockford. Bishop Wordsworth is, of course, the son of the late Bishop Christopher Wordsworth, of Lincoln, and nephew of the late Bishop Charles Wordsworth, of St. Andrew's.

## American.

### THE BOARD OF MISSIONS.

**New General Secretary Not to be Chosen Until 1910—Mr. George Gordon King Elected Treasurer—Finances Satisfactory—Fund in Memory of Mr. George C. Thomas—Bequests to the Board—December 5 Recommended as a Day of Thanksgiving.**

The return to duty of the Associate Secretary after severe illness was heartily welcomed and the Board expressed its gratification that it might continue to have his valuable services.

The committee on the nomination of a General Secretary announced that it had requested Dr. Lloyd to permit his resignation to take effect on the day before his consecration. With regard to filling the vacancy thus created, the committee reported that "in their judgment it is eminently unwise to attempt to make any election at this time. In the first place, it could only be a temporary election, because the Canon requires that at each General Convention, a General Secretary should be chosen by the two Houses of the Convention, and as the next General Convention will meet in October, 1910, it would be very unjust and unfair to any man to ask him to take the place for this short time.

"Besides this, the committee is very much impressed with the fact that the office ought to be enlarged, both in its title and in its power, and they propose to ask the Board to appoint a committee to report a change of the Canon to the General Convention which will give the General Secretary a new name and make him what he certainly ought to be, the great inspiring presence and power of our entire missionary work, and to make possible, should it be thought desirable, the choice of a missionary Bishop for the position.

"The office is so efficiently organized that the committee believes it can do its work without any additional secretary, and with the cheer and hope of financial conditions, they believe it safe to let things go on as they are."

The Board approved the report of the committee and the chairman appointed the Bishop of Chicago, the Rev. Dr. Alsop, and Messrs. Pepper and Butler, as members of the committee to draft the suggested amendment to the Canon of the General Convention. By a later resolution the Board requested the special committee on the nomination of a General Secretary, "to take into consideration the propriety of appointing a General Secretary ad interim to serve until a General Secretary is elected."

Mr. George Gordon King was unanimously elected Treasurer in succession to the late George C. Thomas. In accepting the election, Mr. King expressed his deep appreciation of the trust reposed in him and his determination to do everything in his power to further the Church's work at home and abroad.

Assistant Treasurer Roberts announced that since it had been determined to keep the books open until September 28, in order that delayed offerings and gifts might be credited to last years' apportionment, it was impossible to make a detailed statement. He was, however, able to say that the income from all sources would be sufficient to meet the appropriations for the last year and cut down by about $8,000 the deficit of $48,500, which the year began with. Therefore the Church would enter upon a new missionary year with the finances in more satisfactory condition than when the year began. Last year forty-nine Dioceses and missionary districts gave the full amount of their respective apportionment as compared with eighteen Dioceses and missionary districts seven years ago when the apportionment plan was adopted by the General Convention. About seven hundred congregations from whom no offerings were received during the fiscal year 1907-8, sent offerings for the year just closed. This accounts in a large measure for the greatly improved financial showing. Many congregations were led to do this because of their desire to show their appreciation of the work and example of Mr. Thomas.

The Board in expressing its gratitude for this achievement recorded "its deep appreciation of the fine spirit of co-operation manifested by the Bishops and parochial clergy without whose help the present result would have been impossible" and adopted a resolution requesting "the parish clergy to express to their congregations the Board's cordial thanks for the loyal co-operation which has changed a situation full of danger and anxiety into one full of confidence and courage."

The Board also expressed its appreciation of the services rendered by members of the Commission of Seven in helping to avert what had threatened to be a disastrous situation.

The Assistant Treasurer announced that the offerings from the Sunday Schools for the Lenten Offering for the past fiscal year amounted to $146,653.84 from over 3,900 schools, as compared with $137,170.58 from 3,800 schools for the preceding year. The General Secretary was instructed to convey to the young people of the Church the thanks and appreciation of the Board for their continued and generous help.

An additional $25,000 was appropriated for Church extension in the United States among white people, and $29,500 for Church Extension among Negroes.

The Board was informed that Mrs. George C. Thomas desired to give $100,000 as a fund in memory of Mr. Thomas, to be held in trust, and the income only to be used for purposes at the discretion of the Board. The vice president was requested to convey to Mrs. Thomas the hearty thanks of the Board for her gift and its assurance that her wishes would be complied with.

The Assistant Treasurer reported to the Board that its late Treasurer had created three trusts to be held by the Domestic and Foreign Missionary Society—one of $100,000, the income to be used for the purposes of the Society; one of $50,000, to be used for the purpose to increase the efficiency of the work done by the Society; and one of $15,000, to be used to further in any way that the Board might think best the Lenten Offerings of the Sunday Schools.

The Assistant Treasurer was also able to give particulars concerning the large bequest of Miss Mary Rhinelander King. Under her will the Domestic and Foreign Missionary Society, in addition to being residuary legatee, will receive a valuable piece of property in New York City, to be held in trust and the net income therefrom to be used for the general work. Miss King also created two funds—one of $20,000 and one of $10,000, to be held by the Board and the income to be applied to colored missions. Eventually the Society will receive Miss King's country estate on Long Island, with liberty to dispose of it and use the proceeds for its corporate purposes.

The Assistant Treasurer pointed out that in spite of these generous gifts it would be inaccurate to assume that the invested funds of the Society make steadily increasing offerings from living donors unnecessary. The income available for general purposes from all trust funds is now about $100,000, while the appropriations for the present fiscal year are more than $1,100,000.

The Board learned with great regret of the death of the Rev. E. R. Woodman, our senior missionary in Japan, on July 22; of the death of Miss Mabel A. Protheroe, of the African Mission, on August 11, and that of Mrs. Schereschewsky, widow of the late Bishop Schereschewsky, on August 20, at her home in Tokyo.

The Board also accepted with regret, because of illness, the resignations of the Rev. Dr. W. Bland, of Porto Rico; Miss Lillis Crummer, of Shanghai, and Miss Mary Humphrey, of the Philippines. The resignation of Dr. B. M. Platt, of the Philippines, who has entered the government service, was accepted; and at the request of the Bishops of Alaska and Hankow, the names of the Rev. John D. Driggs, M. D., and Miss Rebecca R. Halsey, were removed from the list of missionaries.

The election by the Council of the Seventh Missionary Department of the Rev. H. Percy Silver, to be Department Secretary, was approved.

Miss Grace Lindley was appointed assistant to the Secretary of the Woman's Auxiliary, with duties at the Church Missions House.

The Board having received from the recent Conference of Church Workers Among the Colored People, a renewal of its previous request for the appointment of a field secretary, replied that it was not prepared at this time to reconsider the decision of last winter not to appoint such an officer.

The following resolution was adopted:

Resolved, That the Bishops be requested to set apart in their respective Dioceses and Districts the Second Sunday in Advent, December 5, 1909, as a day of thanksgiving for the goodness of Almighty God in leading the Church to a more adequate conception of her mission and in enabling her to undertake and achieve larger things for the Glory of God and the welfare of His children.

### "On to Providence."

The twenty-fourth annual Convention of the Brotherhood of St. Andrew, which will be held in Providence, R. I., from Wednesday to Sunday, October 13 to 17, will be a marked event in the history of the Church. Among the speakers will be prominent Bishops and laymen of the Church from various parts of the country. The programme is voluminous and embraces almost every conceivable topic relating to Brotherhood work in bringing people into the Church. The Churchmen of Providence have made elaborate preparations for the comfort and entertainment of delegates and visitors.

# Consecration of Rev. John Gardner Murray, D.D., as Bishop-Coadjutor of Maryland.

On Wednesday morning, September 29, the Rev. John Gardner Murray, D. D., was consecrated to the episcopate by the Bishops of Maryland, Washington and Delaware, the Bishop of Maryland, presiding. The ceremony took place in the Church of St. Michael and All Angels, Baltimore, in the presence of about fifteen hundred of the people and clergy of this and other dioceses. The consecration service was preceded by a 7:30 o'clock celebration of the Holy Communion, and the holding, on the previous night, of a choral evensong, at which the regular choir was assisted by Mr. John Bland, the well-known tenor of Calvary church, New York.

The Rt. Rev. Frederick Reese, Bishop of Georgia, conducted the service of the evening, the preacher being the Bishop of Niagara, Canada, the Rt. Rev. J. Philip Du Moulin, who preached most acceptably on a subject appropriate to the coming consecration.

The procession, divided into four parts, entered the church at half past ten. It consisted of eleven Bishops, sixty-eight visiting clergy and about one hundred and twenty diocesan clergy. Bishop Paret conducted the whole service and was the celebrant at the Holy Communion. Bishop Nelson, of Atlanta, was the preacher, choosing as his subject "Modern Demands Upon the Episcopate," and preaching from the text, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." The preacher was particularly impressive in his scholarly condemnation of the "New Religion." He urged strongly the desirability of more thorough religious instruction for the children. His closing paragraphs were a direct charge to Dr. Murray, in which he spoke with feeling of the responsibilities of the episcopate and added some practical advice in regard to the prosecution of the duties of the office. Turning to the congregation he besought them by the avoidance of this and that to make easier the way of him who was about to become their head.

It was generally felt that a happy choice had been made in the selection of Bishop Nelson as the preacher for the occasion.

Attended by the Rev. Edward T. Helfenstein and the Rev. A. C. Powell, D. D., Dr. Murray was presented to the consecrating Bishops by the Rt. Rev. James Henry Darlington, Bishop of Harrisburg, and the Rt. Rev. John Newton McCormick, Bishop of Western Michigan. Those who read the various testimonials were the Rev. William C. Hicks, the Rev. A. B. Kinsolving, D. D., the Rev. J. S. B. Hodges, S. T. D., the Rev. J. Houston Eccleston, D. D., Mr. Joseph Packard, and the Rt. Rev. William Forbes Adams, Bishop of Easton. The Deputy Registrar was the Rev. D. P. Allison. The Bishops who participated in the laying on of hands were, in addition to those already mentioned, the Rt. Rev. W. L. Gravatt, Bishop-Coadjutor of West Virginia, and the Rt. Rev. A. M. Randolph, Bishop of Southern Virginia.

The following clergymen from other dioceses were present: The Rev. Fred M. Kirkus, of Delaware; Rev. C. Young, of Pittsburg; Rev. A. W. Seabrease, of North Carolina; Rev. Dr. Angus Crawford, of Virginia; Rev. Edgar Carpenter, of Virginia; Rev. Ernest Rich, of Pennsylvania.

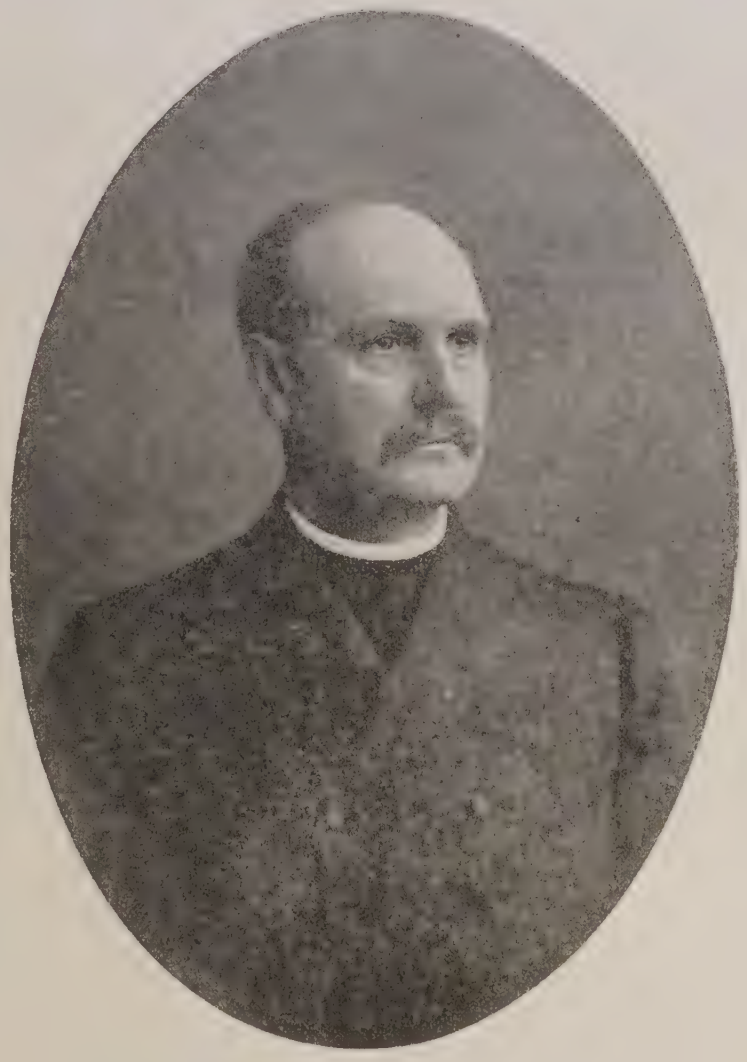
Diocese of Washington—Rev. Oscar W. Zeigler, Rev. William J. Williams, Rev. Howard G. England, Rev. George F. Dudley, Rev. C. P. Jones, Rev. Dr. C. Ernest Smith, Rev. Dr. G. F. C. Bratenahl, Rev. Dr. William L. DeVries, Rev. Henry Thomas, Rev. Arthur Johns.

Diocese of Easton—Rev. Dr. Wyllys Rede, Rev. Harry Davis.

The standing committee of Easton, Md., was represented by the following members at the consecration: Rev. James A. Mitchell, Centersville, Md.; Rev. David Howard, Salisoury, Md.; Rev. William Schouler, Elkton, Md.; Rev. W. Y. Beaven, Easton, Md.

The Standing Committee of the diocese of Washington included the following: president, Rev. Dr. Randolph H. McKim, Rev. Richard P. Williams, Rev. Dr. Roland Cotton Smith, Chas. E. Buck, Rock Creek, D. C., and Messrs. Charles Stanley, Laurel, Md., and Melille Church, Washington, D. C., and Dr. Wiliam C. Rives, Rhode Island avenue, Washington.

The entertainment of visiting Bishops and clergy was in the hands of a hospitality committee. One layman gave his whole house for the purpose of caring for Dr. Murray's invited guests. A luncheon followed immediately upon the consecration, and in the evening a reception was given to the newly-ordered Bishop by the congregation of the Church of St. Michael and All Angels. The ladies of the church gave him two sets of robes; the men a pectoral cross. The clergy of the Diocese will unite in the presentation of a bishop's ring.



**THE RT. REV. JOHN GARDNER MURRAY, D. D.,**
**Bishop-Coadjutor of Maryland.**

The Committee of Arrangements, of which the Rev. Percy Foster Hall was chairman, received many congratulations upon the manner in which every detail was provided for. There was not a single hitch to mar the beauty of the occasion or to take the mind from its deep spirituality.

Bishop Murray will live in the fine stone house standing on the cathedral site, on the Boulevard. Owing to the comparative inaccessibility of this house for callers, he will have his office at the Maryland Diocesan Library, 1106 Madison avenue, Baltimore.

### Fifth Department Missionary Council.

The Fifth Department Missionary Council will assemble at Grand Rapids, Mich.. October 18. The opening service, which will be a devotional preparation, will be conducted by Bishop Weller. Holy Communion will be celebrated every morning, with a brief meditation. Intercessions for Missions will be offered daily. Business sessions and conferences will be held twice each day, and Morning Prayer at 9:30 each day.

A reception to the delegates will be given by the Church people of Grand Rapids at 4:30 P. M. on Tuesday, and a men's dinner will take place Tuesday evening.

On Wednesday evening the Council will close with a great missionary mass meeting among the speakers at which will be the Bishops of Ohio, Chicago, Michigan, Fond du Lac, Western Michigan, Indianapolis, Springfield, Milwaukee, and Southern Ohio; the Rev. Dr. W. F. Faber, of Detroit, the Rev. Dr. B. Talbot Rogers, of Fond du Lac, the Rev. J. E. Sulger, of Terre Haute, the Rev. G. P. Torrence, of Marion, Ind.; the Rev. A. L. Frazier, of Youngstown, Ohio; Mr. E. P. Bailey, of Chicago; Mr. F. C. Morehouse, editor of The Living Church; Mr. W. F. Gallaher, of Marietta, Ohio; Mr. Thomas A. Brown, of Quincy; Mr. John W. Wood, corresponding secretary of the Board of Missions, and the Rev. John Henry Hopkins, D. D., secretary of the Fifth Department.

The Woman's Auxiliary of the entertaining diocese will hold an inter-diocesan auxiliary meeting all day Wednesday, the 20th.

Among the attractions at the Auxiliary meeting will be an address by Mrs. George John Romanes, the distinguished English Churchwoman and authoress, widow of George John Romanes, one of the most intimate friends of Charles Darwin.

### A Prayer for Christian Unity for Deaf-Mutes.

O Lord Jesus Christ, who saidst to Thine Apostles, Peace I leave with you, My Peace I give unto you; grant that our brethren of the Deaf-Mutes, who are too few for divisions, may be spared the evils, which at present afflict the Church, Thy Body, in Her unhappy divided condition; that they may, with their hearing fellow Christians earnestly with Prayer, seek the Unity, for which Thou didst pray in these words, "that they all may be one;" and may be joined together in one Holy Fellowship, so there may be no more divisions among God's People, but one Lord, one Faith, one Baptism, one God and Father of us all; that all may be united in heart and life, and worship and teaching, and obedient love towards Thee, Who, with the Father and Holy Ghost, liveth and reignest One God for ever and ever. Amen.

### Ordination.

In All Saints' church, Toledo, Ohio, on Sunday, September 26, the Rev. Wm. E. Gilliam, deacon, was ordained to the priesthood by the Rt. Rev. Dr. Leonard, Bishop of Ohio. The presenter and preacher was the Rev. R. W. Bagnall, of Cleveland; and he, with the Rev. Thomas N. Barkdull, assisted in the laying on of hands.

## VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop

### Death of the Rev. Francis M. Burch.

In the death of the Rev. Francis Murphy Burch, which occurred at his home in Philadelphia on October 1, there is removed from the Church Militant one of its most useful and consecrated workers.

He was a Virginian, born in Clarke county, and one of the graduates of the Virginia Seminary, who have helped to sustain its influence both in his native State and other sections. He was a man of singularly sweet disposition, genial and earnest, and made friends wherever he went.

His work in Virginia during the early years of his ministry, and in later years, just prior to taking charge of his last work, was most effective and will ever be gratefully cherished.

Probably his greatest work was in connection with the Seamen's Mission in Philadelphia, which through his untiring energy, developed into one of the very strong institutions in the great Diocese of Pennsylvania.

His last class for confirmation there numbered sixty-nine, and the influence which he exerted in the Seamen's Temperance Society was gratefully known, even in the distant lands, where the lots of these children of the sea were cast. In his last work in the prisons of Philadelphia his influence was shown in many ways. Last winter, in the Cherry Hill Penitentiary, he presented twenty-two convicts for confirmation.

His was a life of hard work for his Divine Master. At one time his physical endurance met its limit, and he succumbed, temporarily, but he rose again to renew his labors, and the ending of his life was as the bright sunset to the dying day.

### Mission in the Blue Ridge Mountains.

Last month the Rev. W. Roy Mason, assisted by the Rev. David Lewis, of St. James' parish, Goochland county, held a successful mission in the Blue Ridge Mountains. At Simmons' Gap, there was an impressive and largely attended service, at which seven persons were baptized. On Sunday, October 3, another baptismal service will be held, in the same place—all the fruit of the mission services.

The Rev. David Lewis, who is an eloquent speaker, was one of the workers here, when the work was in its infancy; consequently he was warmly received by his old friends.

The Rev. W. Roy Mason, who has charge of the work at the Mission Home, in Shifflet's Hollow, is also much beloved by the people, and is doing excellent work in the mountains.

### Epiphany, Barton Heights.

The Rev. Thompson P. Ege, of the Diocese of Pennsylvania, will be in charge of the Church of the Epiphany, Barton Heights, Richmond, for the next two months. This church has been without a permanent rector since last spring, but has been acceptably served, in the meantime, by the Rev. Dr. Meade, of North Carolina, the Rev. Guy D. Christian, now of Nome, Alaska, and others.

### Albemarle Convocation.

The fall meeting of the Albemarle Convocation will be held in St. Thomas' church, Orange, Va., the Rev. Robert S. Carter, rector, Oct. 12-15.

W. R. Mason, Secretary.

The Rev. Ernest E. Osgood, rector of Emmanuel church, Henrico county, who has been spending his vacation during September, on the coast of Maine and at other places, has returned home, and had charge of the services in his church on Sunday, October 3.

The Rev. Landon R. Mason, of Grace church, Richmond, who has been absent for the past six weeks on a trip abroad, returned home this week.

A successful parish mission, beginning September 20, and continuing ten days, was conducted at the Church of the Incarnation, Mineral, by the Rev. G. Otis Mead, rector of Christ church, Richmond.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### The Auxiliary Offering.

Dear Friends: As I shall be out of the country for six or more months, I want to tell all the custodians of the United Offering and all the branches of the Woman's Auxiliary that I have a Secretary, who will attend to my work during my absence. All letters will be addressed as usual to Mrs. Henry N. Castle, 168 Freemason Street, Norfolk, Virginia. These will be opened, money deposited, and receipts sent promptly. All information, literature, or mite boxes can be obtained from Miss Emery, Church Missions House, New York City. I would like to remind all interested in the United Offering that we have entered upon the last year of its collection for 1910. Very few have done what they could thus far. The offerings sent have been small, and the total is far behind what it should be. Many branches of the Auxiliary have sent nothing. The inspiration gathered at Richmond, two years ago, has not materialized as I had hoped it would. But one year is left us, and great things can be accomplished in that time. The custodians and parish officers must get to work. Don't sit still and wait for the money to come to you. Call the members of your branch together, and have special prayers for the United Offering, and then think over the best way to collect the money. Bring every Churchwoman within your reach in touch with it. Institute a daily giving of thanks and prayers, and collect faithfully whatever is subscribed. This means work, but it is the only way to individualize the United Offering, and make it what it should be—woman's crowning, effort of love and thanksgiving. Ask what you will, and it shall be given you. In everything with prayer and thanksgiving, make known your wants unto God.

Try the rediscovery of the forgotten secret of prayer. With all our eager toil, all our organized efficiency, all our efforts to attract, how scanty the result, how incommensurable the harvest with the sowing! Barrenness of spiritual result, is the punishment of prayerlessness. To the branch which has found the secret of prayer will come the large results. And when once again I stand in the presence of that vast multitude that will gather at the General Convention to witness the presentation of the United Offering of 1910, I will do so with a glad heart, and lay upon the altar the gift of Southern Virginia, feeling that through prayer we can truly say, we have done what we could to advance the coming of His Kingdom.

"And so, while blessing others, we shall ourselves be blessed."

SALLIE TAYLOR CASTLE,
General Custodian Southern Virginia.
Norfolk, October 4.

---

The Rev. J. J. Lloyd, D. D., Archdeacon of Southwestern Virginia, conducted a mission, last week, at St. Andrew's church, Baskerville, Mecklenburg county, assisted by the Rev. Beverly D. Tucker, rector of the parish.

The Rev. E. Ruffin Jones, formerly in charge of Epiphany chapel, Washington, D. C., is now in residence at Williamsburg, Va., as rector of Bruton parish, where he succeeds the Rev. W. A. R. Goodwin, who has removed to Rochester, N. Y.

Mr. Walter Hullihen, of Staunton, Va., has accepted the chair of Greek at the University of the South, Sewanee, Tennessee. Mr. Hullihen is the son of the Rev. W. Q. Hullihen, rector of Trinity church, Staunton.

The Rev. George Floyd Rogers, rector of Emmanuel church, Clifton Forge, has been called to the Church of the Good Shepherd, Columbia, S. C.

The Rev. William A. Brown, of Norfolk, completed the fifth year of his rectorship of St. John's church, on September 30. Special services in commoration of the event were held by Mr. Brown, last Sunday.

## WASHINGTON.

**Rt. Rev. Alfred Harding, D.D., Bishop.**

### Bishop Harding Resumes His Duties. Anniversary Service of St. Alban's. Bishop Hall at Open Air Service. Clergymen Called to Other Dioceses. Rev. Dr. Duncan Ill—Rectory and Parish Hall for Takoma Parish.

The Bishop of Washington has returned from his well-earned vacation in Maine, rested, and ready for the winter's arduous work. He was one of the assisting Bishops, September 29, at the consecration of Dr. Murray, of Baltimore, as Coadjutor-Bishop of the Diocese of Maryland. On Sunday, last, at eleven A. M., he preached the tenth anniversary sermon of the laying of the corner stone of the National Cathedral School for Girls, the noble gift of Mrs. Phoebe Hearst, widow of United States Senator Hearst, of California, and mother of Mr. William Randolph Hearst, the New York editor and publicist.

The scene of this interesting service was St. Alban's church, the house of worship of the Cathedral staff and pupils, whose beginnings were started by Miss Nourse, who many years ago gave her own personal earnings of forty dollars for that sacred purpose. Miss Nourse's father was one of the prominent officers of the United States Government, in Washington, and a Churchman as well, and all of her brothers and sisters were devoted in their relations to the Church. Only one of the several sons and daughters survives, Mr. James Nourse, the venerable member of St. Alban's.

The Bishop of Vermont, Dr. Hall, preached at the open air service, in the afternoon of Sunday, dwelling with plainness and earnestness—his form of eloquence, in great degree—upon the character-marks of the true woman, and the necessity of a high standard of education for her.

"Man needs woman, and woman needs man," said the Bishop, a declaration to which both sexes very gerally will subscribe. He declared himself (although the Bishop of a New England Diocese, and an Englishman), opposed to woman suffrage. "We do not want our wives and daughters dickering and quarreling in the courts and marts, and having their fine senses of honesty and purity dulled by the every-day world of politics and business strife. As man's conscience and guide, she must have the highest fitness of education; and to accomplish this, our National School for Girls was founded."

At the consecration of Dr. Murray, in Baltimore, last week, this Diocese was represented by the Rev. Dr. McKim and Archdeacon Williams, clerical members of the Standing Committee, and Messrs. Melville Church, Charles H. Stanley and Dr. William C. Rives, its lay members.

The vestry of Holy Trinity church, Baltimore, of which the Rev. Dr. Sams was rector for many years, and is now rector emeritus, which was recently resigned by the Rev. Evan A. Edwards, has called to its charge the Rev. George C. Godham, Jr., now rector of Port Tobacco parish, Charles county, Maryland, of this Diocese.

It is probable that Mr. Graham will accept the call to Baltimore.

The vestry of St. Paul's church, Lynchburg, Virginia, has extended a call to the Rev. J. Henning Nelms, of Ascension church, Washington, to succeed the Rev. William A. Barr, recently chosen as dean by Christ Church Cathedral, New Orleans.

The Rev. William Brayshaw, of Esther Memorial church, Congress Heights, D. C., and Mrs. Brayshaw, have returned from several weeks' outing at Cape Henry, Virginia, where both gathered strength and hope, after serious illness.

The Rev. Dr. Thomas Duncan, the rector of Norwood parish, Montgomery county, Maryland, near Washington, is confined to his home at the "Sherman," Washington, by illness, the result of cold. Dr. Duncan has many friends in Virginia and Maryland, having served parishes in both Dioceses.

Takoma parish, D. C., has bestirred itself, of late, having secured two thousand dollars towards a rectory, and more than four hundred dollars towards a parish hall.

Christ church, Kensington, and Garrett Park, both in Maryland, and formerly missions of Takoma parish, are doing well under the care of their own minister-in-charge, resident at Kensington, the Rev. P. D. Stauffer. W.

## NEWARK.

**Rt. Rev. E. S. Lines, D. D., Bishop.**

### Bishop Lines Busy With Appointments. Corner Stone of St. Stephen's, Jersey City, Laid—To Help Colored Church Church Schools in the South. Rector Instituted—St. James', Newark, Enlarged—New Rectory for St. John's, Hoboken—Bishop Lines' Sixth Anniversary.

Archdeacon Jenvey, acting for the Bishop of the Diocese, whose confirmation appointments prevented his attendance, laid the corner stone of the new St. Stephen's church, Jersey City, on the afternoon of Sunday, September 26. The progress of St. Stephen's has been very rapid. It is within St. John's parish and under the special care of Rev. Sidney E. Sweet, one of St. John's clergy. There are nearly three hundred communicants, with a Sunday School of two hundred, waiting to go from an inadequate hall into the new building. At the service of the laying of the corner stone, addresses were made by several of the neighboring clergy.

The Orange Guild, which brings together persons interested in the support of our schools for the colored people in the South, holds its first meeting for the autumn, on the afternoon of October 18, at the Church of the Holy Communion, South Orange. Rev. A. B. and Mrs. Hunter are to be present. This in an effort to establish circles among our parishes for the support of our own Church schools, similar to the Armstrong Circles for the support of Hampton.

On September 19, Rev. Ezra F. Ferris was instituted as rector of St. Mary's, Haledon, by Rev. D. Stuart Hamilton, acting for the Bishop of the Diocese, whose confirmation appointments called him elsewhere.

St. James' church, Newark, has been enlarged and greatly improved this summer and the opening service is appointed for October 24. Under Rev. T. P. Bate, the parish has grown steadily.

The new rectory for St. John's church, West Hoboken, is nearly completed, costing about $8,500. It will be a very great addition to the strength of the parish. The people have shown very great courage in undertaking to provide a home for their rector in a parish where houses are with difficulty obtained.

The Bishop hopes to keep his sixth anniversary with the clergy of the Diocese, November 18, in St. Barnabas' church, Newark.

A memorial service for the late ev. Dr. Rice is appointed for the eve of All Saints', in Grace church, Jersey City.

Rev. George M. Geisel, sometime in charge of St. Mary's, Jersey City, has become a curate in St. Bernard's parish, Bernardsville.

## LONG ISLAND.

**Rt. Rev. F. Burgess, D. D., Bishop.**

### Church of the Messiah to be Consecrated—New Christ Church, Bay Ridge, Opened for Service.

On October 14, Bishop Burgess will consecrate the Church of the Messiah, the Rev. Dr. St. Clair Hester, rector. The congregation dates from 1850, and the rector immediately preceding the present one was the Rev. Dr. Charles R. Baker, one of the most distinguished presbyters of his generation. He served as rector of the parish for more than twenty-five years, freed it from debt, and erected most of the buildings of the present splendid plant. The church was, however, purchased from a denominational body, the altar and chancel being new.

On the first Sunday in October Christ church, Bay Ridge, used for the first time, its fine new structure. The old one, a frame building in use many years, was sold, it having become injured in location by the advent of trolleys and changes in character of the neighborhood. The new one, considerably farther south, is in the midst of a fine residence locality. The rector is the Rev. Bishop Falkner.

---

A new rectory has been built for St. George's church, Le Mars, Iowa, at a cost of $3,000. The church has been without a resident rector since early in the summer, but lay services have been conducted by Mr. A. G. Calpoys, with an occasional celebration of the Holy Communion by the Rev. R. P. Smith, of Sioux City.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

**Convocation of Knoxville—Church Schools Opened—Clerical Changes. Special Services at St. Luke's, Cleveland.**

The Convocation of Knoxville held its fall meeting at St. Paul's church, Cleveland, September 28 to 30. There was a good attendance, all the clergy resident within the bounds of Convocation with the exception of two. The progromme was as follows: Tuesday, September 28, 7:30 P. M., missionary meeting. Addresses—On the Missionary Idea and Ideal, by the Rev. W. C. Robertson, acting dean; on Convocation Missions, by the Rev. Ed. S. Doan, Archdeacon; on General Missions, by the Rev. Walter C. Whitaker, D. D.

On Wednesday, September 2, St. Michael and All Angels' Day, there was, first, a celebration of the Holy Communion at 7 A. M. At 9:15 A. M. Morning Prayer was said, and the Rev. W. C. Robertson made a most helpful address on the Work of the Priesthood.

At 10:30 A. M. a business session was held, at which reports were made from the churches and missions represented. All reports were most interesting and showed that the Church in East Tennessee is probably in a more healthy condition than for many years—perhaps at any time in the past.

At 12:30 P. M. the ladies of St. Luke's church entertained the clergy and the vestry of the church at a most delightful luncheon. After this came a conference on Sunday School Work, and at 7:30 P. M. Evening Prayer, with a missionary sermon.

On Thursday morning, September 30, the Holy Communion was again celebrated at 7 A. M., and a short business session held, and Convocation adjourned to meet at St. Paul's church, Chattanooga, on January 25, 1910.

The Diocese of Tennessee is particularly fortunate in the number and the excellence of its educational institutions for the training of both young men and young women. During September, the Columbia Female Institute, under the presidency of the Rev. Walter B. Capers; St. Katherine's Hall, Boliva, under the direction of Miss E. M. Joyner, principal, and St. Mary's School, Memphis, in charge of the Sisters of St. Mary, all opened their doors for another year's work.

Fairmount College, Monteagle, the Rev. W. H. DuBose, principal, has its vacation during the winter months, and so, as usual, has continued its session all summer.

The University of the South, at Sewanee, began its new scholastic year September 16, with a good enrollment in all departments.

The Bishop of the Diocese has been visiting the smaller parishes and missions in Middle Tennessee, during the last week of September.

The Rev. Samuel Ringgold, D. D., is the Dean and the other members are the clergy resident in Knoxville, Chattanooga, Cleveland, Johnson City, and Harriman—ten in all.

For some time past Grace church, Paris, has been closed; but it is now under the charge of the rector of Trinity church, Clarksville, and services are to be held on the Second and Fourth Mondays of every month.

Paris is one of the growing towns of West Tennessee, midway between Nashville and Memphis, and there is every prospect of a flourishing work to be done there.

The Rev. Grant Knauff, formerly Archdeacon of Knoxville, was a recent preacher at St. Paul's church, Franklin, Tennessee.

Special mission services will be held in St. Luke's Memorial church, Cleveland, October 3 to 10, by the Rev. John R. Matthews, M. A. (Oxford).

From Monday to Saturday, October 4 to 9, there will be Bible reading at 10 A. M. each day, with evening service at 7:30 each day, except Saturday.

On Sunday, October 10, at 10:30 A. M., there will be Morning Prayer, and a men's mass meeting at 4 P. M. The final service will be held at 7 P. M.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Call Accepted—Twenty-fifth Anniversary of Chapel of the Holy Communion—Special Services in Days of Intercession—Burial of Rev. Charles Logan—Death of Rev. Henry J. Rowland—Address to the Clerical Brotherhood—Golden Jubilee at St. Michael's, Germantown—Death of Rev. Francis M. Burch.**

The Rev. Robert Long who, according to custom, resigned as assistant minister of the Church of the Holy Apostles, upon the election of the rector, the Rev. N. S. Thomas, to be the Bishop of the District of Wyoming, has accepted a call to become the assistant minister of St. Stephen's church, Philadelphia. Mr. Long was graduated from the Divinity School in Philadelphia, in the class of 1899, and was that year ordained to the diaconate, and was advanced to the priesthood the next year; both ordinations being by Bishop Whitaker. After leaving the Divinity School he became a member of the clerical staff of the City Mission, where he remained until he was called to the Church of the Holy Apostles, in January, 1904.

Sunday, September 26, was the twenty-third anniversary of the founding of the Memorial Chapel of the Holy Communion. The vicar, the Rev. Wm. P. Remington, preached the sermon in the morning, reviewing the history of The parish house was built by Mr. and on Gray's Ferry Road, near Carpenter. There have been only two ministers, the Rev. William F. Ayer, as lay reader, from his ordination until about three years ago, since which time Mr. Remington has been the vicar. The chapel was built by the late Mr. George C. Thomas, as a thank offering for the recovery of his son from severe illness. The parish house was built by Mr. and Mrs. Thomas, as a memorial of their parents. The chapel has also a fine vicarage. The anniversary of the Sunday School was held in the afternoon, Mr. Remington making the address.

Bishop Mackay-Smith spent a few days in Philadelphia, last week, before starting on the leave of absence for a year in which it is hoped that he may recover his health.

The Rev. William C. Richardson, S. T. D., rector of St. James' church, Philadelphia, has returned after spending the summer at Essex, N. Y.

The Rev. Wilson R. Stearly has entered upon his duties as the rector of the Church of the Holy Apostles, Philadelphia.

The special services of the Sunday School Association of the Diocese of Pennsylvania, in connection with the Day of Intercession for Sunday Schools, will be held on Monday, October 18, in the Chapel of the Prince of Peace, the Church of the Resurrection, and in All Saints' church, Norristown.

The burial service for the late Rev. Charles Logan was held in the Church of St. Jude and the Nativity on Monday, September 27. The interment was in West Laurel Hill Cemetery.

The Rev. Henry J. Rowland, who has been ill for some years, died suddenly on Sunday, September 26, from an affection of the heart. Mr. Rowland was born in Frankford, Philadelphia, July 5, 1843. Studied in the University of Pennsylvania and graduated from the Divinity School in Philadelphia, in 1868, in which year he was ordained deacon by Bishop Stevens and became assistant minister at St. James' church. He was chaplain of the Church Home at Angora and of the Educational Home, for a number of years. He is survived by his wife and two children.

Dr. J. Nicholas Mitchell addressed the Clerical Brotherhood on the Silver Lake Conference, on Monday morning, September 27. The Rev. Alexander MacMillan also made an address on Bible Class Studies.

On September 29, St. Michael's church, Germantown, celebrated the golden jubilee of the first service held in the church, then but partially finished. The sermon was preached by the Rev. Henry R. Gummey, Jr., D. D., son of the last surviving member of the original vestry and grandson of one of the first vestrymen of the parish. The sermon in the evening was preached by Bishop Kinsman. At 12:30, a tablet in honor of the memory of the Hermits of Wissahickon was unveiled, on the outside wall of the transept, where it was placed by the Site and Relic Society of Germantown. A beautiful window, in memory of Miss Emily Heiskel was also unveiled. Two funds were begun by the offerings, one of $4,100 for the purpose of erecting a tower, and the other of $12,000 for the endowment of the parish house. The Rev. J. Pinkney Hammond was the first rector, and served till 1861, when he resigned to become a chaplain in the United States Army. His successors were the Rev. L. Ward Smith, the Rev. Edward Hydge True, the Rev. John Kemper Murphy, D. D., and the Rev. Arnold Harris Hord, who has been rector since January 1, 1901.

After a severe illness, lasting over a month, the Rev. Francis Murphy Burch entered into rest at midnight on Friday, October 1, at his home in Philadelphia. He was born in Clarke county, Va., was educated at the College of St. Charles Borromeo, Ellicott City, Maryland; graduated from the Theological Seminary in Virginia, in 1881, being ordained deacon the same year by Bishop Whittle, who also ordained him priest the following year. His first work was at St. George's parish, Onancock, Virginia; afterwards he was at Lynchburg, St. John's church, Richmond, and in Bruton parish. He was appointed missionary in chief at the Seamen's Mission, Philadelphia, in 1886, where he continued until 1897. Since then he was successively at St. Andrew's, Philadelphia; Providence, Rhode Island; Wickliffe parish, Clarke county, Virginia, and during the past two years on the staff of the City Mission of Philadelphia.

## DELAWARE.

Rt. Rev. F. J. Kinsman. D. D., Bishop.

**Corner Stone Laid—Historic St. Peter's Parish—The Churchyard Endowment Fund for St. James', Stanton—Mr. and Mrs. Parke, of Wilmington, Accept Work in Oklahoma.**

The corner stone of the new Calvary church, Hillcrest, near Wilmington, was laid by the Bishop on the afternoon of the Siteenth Sunday after Trinity, a large congregation joining in this act of worship. The services were in charge of the Rev. J. Harry Chesley, rector of the Church of the Ascension, Claymont. The new church is in his parish, and to him the present successful effort is due. The old church now being removed and rebuilt was at Carrcroft, a short distance away, and was formed after services by the Rev. Messrs. Colton, Ridgely and Hazlehurst, in 1855. In 1862 the corner stone was laid, and the building consecrated the next year. For some time, through deaths and removals, it has been impossible to maintain services; and it was decided, on taking the necessary legal steps, to move the building to its present site in what is a growing, prosperous neighborhood, where there is now no church building. After the laying of the new corner stone with the usual contents, the corner stone of the old building was laid on top of it. Addresses were made by the Bishop, the Rev. H. W. Wells, and the Rev. S. F. Hotchkin, an early rector of the old church, very much interested in its re-erection and active in securing the necessary funds from Mr. William B. Clyde and others. Besides those mentioned, there were present the Archdeacon G. C. Hall and the Rev. Messrs. Wm. H. Laird, H. A. Grantham and R. M. Doherty, of Marcus Hook.

St. Peter's parish, in Lewes, where the DeVries celebration was recently held, is closely connected with all the history of the town and State. Caesar Rodney was a parishioner. Captain Drew, commander of the DeBraack, is buried in its churchyard; also John Rodney, colonial sheriff and judge, and a warden of the parish; and Jacob Kollock, speaker of the House of the Assembly for forty years. When the congregation wanted to build Lewes was in the Province of New York, and its Governor was asked and granted four acres as a site for church and graveyard. The Rev. Thomas Crawford, of Dover, held the first recorded service in 1704. The Rev. Wm. Black was in charge in 1708. The Rev. Alexander Adams, of Somerset, Md., followed him; and the Rev. Thomas Becket, an S. P. G. Missionary, was in charge from 1721 to 1743. The Rev. Messrs. Usher, Harris, Locke, Cleveland, Andrews and Lyon served here in turn; Mr. S. Tingly being the last S. P. G. Missionary in charge. In a large field, with few helpers, amid many difficulties, the minister's life was one of self-sacrificing heroism. The parish possesses a Prayer Book of 1720 and of 1750; a set of Eucharistic vessels, the gift of William Penn, in 1773. Archdeacon Turner, the present rector, will soon publish an extensive collection of the early records, annals, letters and other material of the county, town and parish, of special interest to the historian and antiquarian.

A "lawn fete" for the benefit of the Diocesan Hospital for Babies was held in Wilmington, and was a financial success. With the enlargement of the Institution's work to Day-Nursery and Kindergarten, funds were the more needed.

The Rev. Benjamin N. Bird, formerly curate of Trinity, Wilmington, takes charge of his work as first assistant in St. James' parish, Philadelphia, on the Seventeenth Sunday after Trinity.

The Rev. A. E. Clay and Mrs. Clay returned safely on the Mauretania from Canterbury, England, in time for parochial duty, October 1. Services at "Old Swedes," Wilmington, in his absence, were taken by the Rev. Messrs. B. N. Bird and C. H. Clash.

At. St. James', Stanton, an endowment fund is being gradually raised for the care of the churchyard. During the rector's vacation lay services were maintained by Messrs. Fisher and Brinckle, of Wilmington. At the parochial reunion on St. James' day, the Rev. Willys Rede, of Trappe, Md., a former rector, preached on "Apostolic Doctrine and Fellowship," and in the afternoon the Rev. John Rigg, of New Castle, made an address on the reunion.

Mr. and Mrs. Isaac Parkin, of Immanuel, Wilmington, have accepted work under the Bishop of Oklahoma, at Whirlwind, where there is a school for Indian boys and girls. Mr. Parkin will study for Holy Orders.

A branch of the Girls Friendly has been organized in Immanuel parish. During the rector's vacation the Rev. Messrs. W. Davidson and E. G. Knight, of Philadelphia; Rich, of Maryland, and J. H. Chesley, H. A. Grantham and J. Rigg had charge of the service.

Archdeacon Hall, rector of St. John's, Wilmington, the former parish of the Rev. T. G. Littell, D. D., preached the sermon on the occasion of the latter's fiftieth anniversary of his ordination, in Yonkers, N. Y., and presented him with a golden cross, as a token of the affection of his former parishioners.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

**Clergymen Again at Work—The Rev. W. S. Poynor—Vacant Parishes. The Clergy Doing Mission Work.**

With the exception of Rev. Wyatt Brown, of All Saints' Mission, Mobile, all of the Alabama clergy who have been on vacation have returned to their respective charges.

Rev. Mr. Brown is expected back from Europe early this month.

The Diocese has sustained a great loss in the moving of Rev. W. S. Poynor from Dothan, Church of the Nativity, to Columbia, South Carolina. Mr. Poynor was called to the position of City Missionary by Bishop Guerry, of South Carolina, two months ago. He decided several weeks ago to accept the call, as he felt, in spite of the great love he has for his native Diocese, Alabama, it was his duty to go. Mr. Poynor leaves a host of friends and admirers behind, but he goes to a field where his Bishop was his teacher at Sewanee, and his co-workers are his college and class-mates. The prayers of this Diocese are for him, that he will be able to do the Master's work in his new field, even as he did in his native State.

When one looks over our Diocese he wonders where indeed are the laborers. There are six parishes with rectories vocant—at Eufaula, Woodland, Gadsden, Dothan, Troy and Citronelle. This condition is deplorable in the face of the demand for the Church in new fields.

With only one or two exceptions the clergy of Alabama are doing mission work because there are not enough men to meet the demand of the Church in this Diocese. As a sample of nearly every rector's work in this State I take the rector of St. Stephen's church, Eutaw. He is supported by his Church and does not do mission work to supplement his salary; but because of his love for the Church he has to fill three distant calls—at Forkland, at Gainesville, and at Epes. This is given as an illustration of the growth and demands of the Church congregations, as compared to the inadequate number of ministers to meet the growth and supply the demands.

Why can't we get more priests?

Our Bishop is one of the busiest men in the Church. He has already been to a number of remote places, confirming classes of encouraging size and quality, and meeting at every place the question: "Bishop, can't we get a minister?"

The Rev. Thomas J. Beard, D. D., and wife have returned from Baltimore, where they went to attend the consecration of Rev. Dr. Murray as Bishop-Coadjutor of Maryland. Dr. Murray and Dr. Beard have been long and dear friends, and Dr. Murray sent a special invitation to Dr. Beard to be present at the former's consecration.

The fourth district Missionary Council will meet in St. John's church, Rev. E. E. Cobbs, rector, Montgomery, on the 9th of next month. A large attendance is expected.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

**Memorial Gifts to St. Paul's, Bellevue.**

Sunday, September 26, was a notable day in the lives of the Rev. and Mrs. G. M. Wylie, Jr., of St. Paul's, Bellevue. The occasion was the commemoration of the entering into life of Mrs. Gertrude Woodward Sheffield, the mother of Mrs. Wylie. A credence desk, the gift of Mrs. Wylie, in memory of her mother, was used for the first time in the celebration of the Holy Communion. Morris Sheffield Wylie, born August 10, 1909, was baptized. The baptismal font used was given a number of years ago in memory of a young aunt of of Mrs. Wylie. There was announced, also, as a thank offering, a new pew, to be inscribed "The Morris Sheffield Pew."

The credence desk, in general design, is a fleur de lis, and is of walnut wood, to match the sanctuary furniture. The inscription is: "To be used in memory of Mrs. Gertrude Woodward Sheffield (August 28, 1857, Bellevue, O., until 1888, Sept. 18, 1903, Cambridge, Mass.), in anticipation of the day when those dearest to her shall meet at the Heavenly Eucharist.

Changes among the clergy in the Diocese of New York are noted as follows: The Rev. Wallace N. Pierson, late of Washington, D. C., has become curate at Trinity church, and the Rev. James C. Gairdner, of Bayfield, Ont., is now senior curate at St. James', both in Buffalo. The Rev. Charles M. Kimball, of Oriskany Falls, N. Y., has also assisted at St. James' and its missions during July and August. The Rev. J. W. Deness Cooper, late curate at Christ church, Rochester, has been chosen rector of St. Michael's, Geneseo. The Rev. Mr. Saunders, of Lucknow, Ont., has supplied the vacant parish at East Aurora, for the past several weeks.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Christ Church, Easton.

Christ church has resumed its fall and winter work. The season bids fair to be one of the busiest of the present rectorship of the Rev. Dr. Henry Davies. Besides the routine work this parish will act as host to the Diocesan Woman's Auxiliary at its annual meeting in October. With a view to educating the Christian for service, the rector is offering courses of lectures to the guilds, on "The Church and Social Problems;" "Modern Evidences of Christianity," and "The Principles of Religious Education." The men's and boys' clubs have educational programmes, combined with their practical and social features. A confirmation class is being organized. Notwithstanding the fact that the majority of the parishioners reside in the country, the meetings are well attended, many Quakers being among the number. Dr. Davies is also registrar of the Diocese.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

**Church Services in Connection with the Hudson-Fulton Celebration—Lay Workers for the Church of the Ascension—Missionary Addresses Preceding Diocesan Convention—Deaconesses Set Apart—Services Resumed at Grace Church—New Parish House for Trinity, Mount Vernon. Sunday Afternoon Services.**

The Hudson-Fulton celebrations were continued on Sunday, October 3, with sermons and services in all of the churches of the Hudson Valley and many throughout the State of New York. Several out of door services were held. Historic St. George's church, Newburgh, was beautifully decorated and a sermon was preached by the rector, the Rev. John Huske, who during the week had taken part in the unveiling of an equestrian statue of General Anthony Wayne, a copy of that at Valley Forge. Across the river, on the grounds of St. Luke's church, Matteawan, there was held an open air service, in which many congregations of the eastern side of the river had representatives. At Hudson the pastor of Plymouth church, Brooklyn, preached in the State Armory, and at Poughkeepsie there was an open air service on College Hill. At West Point special services were held, and sermons by chaplains on board the ships in the river made mention again of the occasion. Some of the ships have already taken their departure. Altogether the celebration has been a success beyond expectation, with fewer untoward incidents and no accidents worth mentioning. The only feature that fell below expectations was the flying, but that was said to be due to windy weather.

The Church of the Ascension, in lower Fifth Avenue, will have no fewer than four preachers during the year, with a large staff of volunteer lay workers. Each preacher will have his special field of work, and there will also be musical features of the services equal to any in New York. The preachers will be the rector, the Rev. Percy S. Grant, who will supervise all and give his particular attention to bringing together various elements in the community, that they may better understand each other and the Church; the Rev. W. E. Clifton-Smith, who will be the Sunday afternoon preacher and have deep interest in charities, not alone in this parish, but throughout the whole of the Chelsea section, all bodies; the Rev. Andrew F. Underhill, who is deeply interested in the labor problems, and Mr. Alexander F. Irvine, whose addresses on Sunday nights of previous years will be continued this fall and winter, with after meetings on Sunday nights in the parish house. The first of these meetings was held last Sunday night. At first Socialists attended in large numbers, including many Jews, but of late they have kept away save as representing serious endeavors. The meetings are always well attended.

An effort is to be made this year and hereafter to make the Conventions of the Diocese of larger missionary value and greater social interest. Bishop Greer will give a reception at his house on the night covered by the Convention dates, but on the night preceding the opening of the Convention there will this year be a meeting in Carnegie Hall, with the subject, "The Victory of Christianity." The speakers will be Bishop Hall, of Vermont, "The Past;" George Pepper, Esq., "The Present," and Rev. Dr. C. L. Slattery, of Springfield, "The Future." Especial attention will be given to delegates from the rural parts of the Diocese to see that they and their friends have reserved seats.

On the morning of October 6, Bishop Greer set apart as Deaconesses Ruth E. Hildreth, Agnes Howell, Georgie E. Crane, Mary C. West and Edna A. Turner, who are graduates of the New York Training School, and A. R. Armstrong and Julia Morand, the last named coming from the Diocese of Tennessee. The ceremony took place in Grace church, and the Bishop gave the address.

After being closed for some weeks for repairs to the ceiling, Grace church resumed its daily services on October 1, and its Sunday ones on October 3. The entire interior of the Church was finished new in plaster and decoration. The south wall of the chantry is being rebuilt, but it will not be completed for six weeks. A service in memory of the late Dr. Huntington will be held on the eve of All Saints. Rumors have been circulated about the election of the Rev. Dr. Mann, of Boston, the Rev. Dr. Slattery, of Springfield, and the Rev. Karl Reiland, of the present Grace staff, as rector, but there has been no meeting of the vestry and will not be before about November 1, when some members now absent return from abroad.

Trinity church, Mount Vernon, is building a new parish house to be completed next month. It is of frame and will cost about $15,000. The parish will be unique in having then two parish houses. Already possessed of one, it found it too small for a growing work, and having plenty of land, it built a second one. Mount Vernon, in effect a part of New York, is growing rapidly, and so is Trinity parish. Its late rector, the Rev. S. T. Graham, who had resigned some time ago and was succeeded by the Rev. W. H. Owen, Jr., died last week, after an illness of some months. He was upwards of seventy years of age, and for a year or more had been attached to the staff of All Angels' church, this city.

The Bronx Church House will start its Sunday afternoon services with the last Sunday in November, and continue them until May. Its clubs are now in working order, and its Deacons, four in number, are assisting at the Holy Spirit, St. Ann's, St. Mary's, and the Atonement. The Rev. R. H. Wevill, after a service of three years in charge of Holy Spirit Mission, will retire in favor of the Rev. Kenneth A. Bray.

The Rev. John Wilkins, late assistant at St. Michael's church, has retired in order to study. The Rev. Jos. P. Robinson, late rector of St. George's church, Passaic, has become assistant at the Church of the Incarnation.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### St. Paul's, Wellsboro.

Rev. William Heakes, whose resignation of Saint Paul's, Wellsboro, takes effect October 18, has been rector of that parish for about fifteen years, having succeeded the Rev. A. W. Snyder June 15, 1894. During his rectorship the parish has steadily grown in numbers and strength. In December, 1895, the lot on which the present building stands was purchased. In 1897, the building was begun, and it was finished two years later at a cost exceeding $20,000. Since then interior additions and decorations have cost nearly $7,000. The parish is free from debt. Mr. Heakes will take charge of the Church of Our Saviour, Montoursville, and Good Shepherd, Upper Fairfield, November 1.

The Rev. Norman Stockett, rector of St. John's, Marietta, has received a call to Saint Barnabas' church, Philadelphia.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop

### The Historic Church of the Redeemer, Biloxi.

The Church of the Redeemer, of which the Rev. Charles B. Crawford, M. A., is rector, has a rich storehouse of historic associations which as a man of liberal culture he desires to see preserved.

In the old chapel which adjoins the church, built by H. T. Howard, in memory of Rev. Dr. Hinsdale, the president of the Confederacy and his family used to worship during the days of Dr. Hinsdale's rectorship—1883-1889.

They then drove down to the church through the lonely woods from Beauvoir, which is now the Confederate Soldiers' Home. Their names appear as communicants in the register of the church. Their faces are well remembered by many of the present members of the church. General Joseph R. Davis, who was senior warden, a nephew of Jefferron Davis, with his family, were part of this historic group.

Mrs. Hinsdale, the widow of Rev. Dr. Hinsdale, has treasured letters from the president of the Confederacy and his family, showing their interest in the Church of the Redeemer. There the sweet voice of the "Daughter of the Confederacy" added to the service of prayer and praise.

The memorial windows in the church are of beautiful workmanship. Among them Jefferson Davis, Mrs. Davis, Miss Winnie Davis, the Daughter of the Confederacy, and some of the grandchildren of Jefferson Davis are remembered in noble examples of art.

During several years residence in California, through the introduction of the Bishop of Los Angeles, Mrs. Hinsdale had the pleasure of knowing the widow of "Pathfinder" Jessie Benton

Fremont, the sainted mother of Capt. Fremont, and her devoted daughter. Mrs. Fremont was then an invalid. The portrait of Gen. Fremont hung above her chair. Her reminiscences of the social life of Wasnington and the camp life which she shared with her husband were of rare interest. She spoke with fond love and pride of the son who to-day commands the U. S. battleship Mississippi. "Mrs. Jessie Benton Fremont is lamented by all who know her," said Mrs. Hinsdale, who spoke of Mrs. Fremont with deep reverence and regard.—Mississippi Church News.

## INDIANAPOLIS.

Rt. Rev. J. M. Francis, D. D., Bishop.

### Celebration of Bishop Francis' Tenth Anniversary as Bishop.

The completion of the tenth year of the episcopate of the Rt. Rev. Joseph Marshall Francis, D. D., as Bisnop of Indianapolis, was cerebrated throughout the Diocese on September 21. The Bishop authorized special prayers for use at early celebrations of the Holy Communion. In the evening an anniversary service was held at Grace Pro-Cathedral, Indianapolis, when the Rev. John E. Sulger, of Terre Haute, made an address, and the Rev. Messrs. James D. Stanley, Lewis Brown and C. S. Sargent, took part in the services.

Mr. Sulger stated that during Bishop Francis' episcopate the communicant list had increased 19 per cent., a debt of the Diocese, $19,000, had been paid, and new buildings and improvements, costing $25,000, had been completed.

A silver salad bowl, spoon and fork were presented to the Bishop by the congregation of Grace Pro-Cathedral.

After the service a reception was given by Bishop and Mrs. Francis.

## PERSONAL AND NEWS NOTES.

The congregation of Holy Trinity, Hollidaysburg, Pa., are erecting a new church.

Bishop McVickar of Rhode Island has recovered from his long illness and has resumed his duties.

The address of the Rev. G. H. Harrison has been changed from Ocala, Fla., to 1011 West Monroe street, Jacksonville, Fla.

The Rev. G. E. Renison has changed his address from 2425 California street, to 1317 Eleventh avenue, San Francisco, California.

The address of the Rev. R. H. Edwards is changed from Norfolk, Va., to "The Bon Aair," 384 Peachtree street, Atlanta, Ga.

The address of the Rev. G. A. M. Dyess, Ph. D., has been changed from Bellevue, Pa., to 236 Meyran avenue, Pittsburg, Pa.

The address of the Rev. Oscar Lindstrom, formerly of Galesburg, Ill., is changed to 307 Hamilton avenue, Trenton, N. J.

The Rev. W. W. Memminger, rector of St. Paul's church, Charleston, S. C., has returned to the city and resumed regular services.

The Rev. John D. LaMothe, rector of St. Paul's, New Orleans, has returned to his home with his family, after a vacation spent abroad.

The Rev. Charles H. Gross, now rector of St. Paul's church, Greenville, Ohio, has accepted a call to the rectorship of St. Bartholomew's church, Baltimore, his tenure to begin on November 1. Mr. Gross was formerly assistant minister of Memorial church, Baltimore.

The address of the Rev. Henry N. Hyde is changed from 204 Highland street, Syracuse, N. Y., to 509 Scott street, Little Rock Ark.

The Rev. A. R. Edbrooke, rector of Grace church, New Orleans, and Mrs. Edbrooke spent the month of September at Orillia, Ontario, Can.

The Rev. Carter Page has resigned the charge of Ridley parish, Culpeper county, and has removed to Culpeper, Va., which is now his address.

Deaconess Bertha W. Sabine, for many years at Anvik, returning from furlough, takes up the work at the Mission of the Heavenly Rest, Circle, Alaska.

The new Church of St. John the Evangelist, San Francisco, Cal., will be ready for use in January next. It replaces that destroyed in the fire of 1906.

The Rev. William Way has returned from his vacation, spent at Canton, N. C., and is again on duty as rector of Grace church, Charleston, S. C.

The address of the Rev. L. Fitz-James Hindry, rector of Trinity church, St. Augustine, Florida, will be The Lodge, Flat Rock, N. C., during October.

A club for boys has recently been formed at St. John's church, Louisville, under the leadership of Percy Palmer and other young men of the parish.

Bishop Hall consecrated the new St. Peter's church, Bennington, Vermont, on September 22. The Rev. George L. Richardson, of Philadelphia, was the preacher.

Bishop Jaggar, who is to assist Bishop Whitaker during the absence of Bishop Mackay-Smith on account of illness, has reached Philadelphia and has begun his work.

The Rev. Albert Massey, of West Texas, may be addressed, for the next five weeks, in care of Dr. G. Betton Massey, Professional Building, Philadelphia, Pa.

A new pulpit of brass and oak in memory of Mrs. Charles H. Smith, is proposed for St. James' church, Buffalo, to be given by people of the parish and her other friends.

The Rev. Irenaeus Trout, missionary to the Seminole Indians in Southern Florida, recently baptized an Indian Chief, whose name is Efawlaharjo, which signifies "Crazy Owl."

The Rev. G. Heathcote Hills, of St. Mary's church Minneapolis, Minn., has accepted a call to the rectorship of St. Mark's church, Milwaukee, and expected to enter upon his new duties on October 1.

The Rev. T. A. Cheatham will be in charge of St. Luke's church, Salisbury, N. C., from October 1 until December 15, after which he will have charge at Pinehurst, N. C., and should be addressed accordingly.

It is hoped to have the Bishop Clarkson Memorial Hospital, at Omaha, Neb., ready for dedication by St. Luke's Day, as this will also be the tenth anniversary of the elevation of the Bishop to the Episcopate.

The Rev. C. G. Cogley, of Maryland, has been appointed missionary at Trinity, Sharpsburg, and St. Andrew's, New Kensington, Diocese of Pittsburg, and will enter upon his new field of labor on December 1.

The Rev. J. B. Harding, rector of St. Mark's church, Frankford, Philadelphia, announced last Sunday to the congregation that the sum of $100,000 had been raised to pay for the recently erected church, which was opened for worship last November. As soon as the remaining $30,000 needed has been raised the building will be consecrated.

The Rev. Edmund S. Rousmaniere, D. D., of Grace church, Providence, R. I., has been called to St. Paul's church, Boston, to succeed the Rev. William Howard Falkner, who died abroad some months ago.

Trinity church, Canton, Mass., Diocese of Massachusetts, was consecrated on St. Matthew's Day by the Bishop of the diocese. There was a large congregation present and the diocesan clergy were well represented.

The Rev. Samuel Edson, an honored priest of the Diocese of Easton, and a member of the Standing Committee, has been compelled by ill health to relinquish the rectorship of Shrewsbury parish and has removed to Indiana.

The Rev. George J. Walenta has accepted the charge of St. John's church, Norristown, Pa. Mr. Walenta was formerly curate at the Church of the Advent, Boston, and lately teaching at the Penn Charter School, Philadelphia.

Nome and Seward, in Alaska, two places which have been without a resident priest for several years, are both supplied this year, the Rev. Guy B. Christian going to Nome and the Rev. Charles E. Rice, B. D., taking up the work at Seward.

The Rev. E. Robert Bennett, rector of St. Mark's church (colored) Wilmington, N. C., has accepted the rectorship of St. Philip's church, Jacksonville, Fla., and appointment by Bishop Weed to be Archdeacon of the Colored Work in the Diocese of Florida.

The Rev. Dr. Arthur Lawrence, rector of St. Paul's church, Stockbridge, Mass., died suddenly at Ipswich, on September 20. Dr. Stockbridge was president of the Standing Committee of the Diocese of Western Massachusetts, and greatly esteemed and beloved. He was a member of six General Conventions.

There were placed in the choir loft of the Church of the Holy Comforter, Gadsden, Ala., last week, two handsome memorial windows, given by Mrs. Edwin Greene, of Boston, in memory of her brother, Howard G. Nichols, and Mrs. Charlotte Peabody Nichols. The windows are fine specimens of stained glass.

The Wells Memorial Asociation of Minneapolis, Minn., gave a largely-attended reception, on September 22. The Association has been in operation one year, and has now fifty children in the Kindergarten and 100 in the Sunday School. Twelve little children are accommodated in the day nursery. The Association is doing excellent work, under its founder and superintendent, the Rev. C. Edgar Haupt.

A Philadelphia dispatch states that the Rev. James M. Raker, of the diocese of Fond du Lac, has made his submission to the see of Rome. Mr. Raker is a native of Philadelphia, and was associated with Dr. McGarvey in the Companions of the Holy Saviour, and also for a time at St. Elisabeth's church, Philadelphia. He is a graduate of the University of Pennsylvania and of the General Theological Seminary. His last priestly work was at Merrill, Wis.

The Rev. Herbert Parrish, who has had charge of the American Church in Rome during the summer, has returned to the United States, and will take up his work as rector of St. Luke's church, Baltimore, October 1. Rev. W. B. P. Harrison, who has been assistant at St. Luke's for ten years, severed his connection with the parish October 1, and is going to Europe for a much needed rest. Members of the congregation gave him a purse of gold on August 1, which date marked his tenth aniversary at the church. Before leaving he was given a private Communion service.

# Family Department.

## The Mysteries of Sorrow.

The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,
Have all one key;
This strange, sad world is but our Father's school;
All chance and change His love shall grandly overrule.

How sweet to know
The trials which we cannot comprehend
Have each their own divinely-purposed end!
He traineth so
For higher learning, ever onward reaching
For fuller knowledge yet, and His own deeper teaching.

—Frances Ridley Havergal.

## On Trial For Her Faith.

The story of the early Christian martyrs is one which it is impossible to recall without a shudder. Those men and women, weak and shrinking from pain, who faced death, and worse than death, for the sake of the belief they held, have their own high place in the history of our church. It matters little now whether their courage was actuated by the fear of eternal ruin in case of their apostasy, or by a love for their faith born of a strong and firm conviction of the truth. They kept it alive, and to-day the whole wide world is being blessed by the fruit of their loyalty and devotion. They were faithful unto death. Are we, their successors, being as faithful? Do we look consequences in the face when temptation comes?

A man of another race once came to visit America, a cultured, thoughtful man, but an unbeliever and what we call broadly, a heathen. He admitted the superiority of Christianity as a code of ethics, but cited other religions with ideals almost identical, and was outspoken in his doubt of the vital principle of our faith—the changed nature, the indwelling of a divine spirit. It was all in vain that his friends took him to hear the finest preachers and threw about him the most beautiful ecclesiastical influences. He only shook his head and smiled. "There is nothing in it all," he said, "except the strong instinct which is as much a part of human nature as love or friendship."

During his stay a terrible ordeal came to a young girl in the family in which he was visiting, an ordeal which involved humiliation and defeat. If ever revenge is justifiable it would seem to have been so in this case, so unprovoked and malicious were the circumstances. The keenness of the anguish of it passed after a time, as the keenness of sorrow and despair always does. When the foreigner was about to return to his home, he asked the girl to go with him for a quiet walk in her father's garden.

"I am so sorry," said she timidly, "that your visit has been spoiled by—what came to me."

He was silent for a moment. "I am sorry," said he, "for your hurt—so sorry. But may I tell you something?" She lifted her tear-filled eyes to his face, and he went on:

"You have been on trial before me for the reality of what you profess to believe. I knew you had confessed Christ, as your saying is. I thought of your Sunday School class, your three days each week in the mission school, your singing in the choir; but none of these things counted at all when the trouble came beside the claims that Christians make for their religion. I said to myself, 'I'll watch her carefully now. If this faith of hers will keep her patient and sweet under trial, if it will uphold her in defeat, if it will plead against the impulse for revenge, I shall know that it is something more than human will and nature, for she is just a weak young girl. She has not had the age or the experience that would make her able to reason out things for herself, and get at the science and philosophy of it all—she has nothing but her religion to fall back on.'"

The girl covered her face with her hands, remembering only the weakness of the sobbing and crying hours, but the stranger removed them gently. "Look up," said he, "and do not be ashamed of anything. I am convinced of the truth of what you believe—not by your creed or your churches, but by the way a young girl can answer, all unknowing it, the arraignment of her faith."

The man went back to his own country and his own people, and in after years his Christian work brought life and light to hundreds in his native land. But the girl in America just grew into busy womanhood in a life filled with the simple, everyday cares of a wife and mother; and though she treasured his words in her memory, neither she nor the world ever realized how much she had done for the stranger within the gates.

Every day each one of us is on trial for the faith he holds dear. And every trial met means strength and faith and courage for some other struggler. If it was an awful thought that a failure in loyalty would cause the loss of a martyr's soul, it is less appalling that your defection or mine may cause the loss of the living faith to some one else—that living faith which means a saved life?—Susan Bouchelle Wight in Christian Index.

## "From Greenland's Icy Mountains."

No missionary hymn is so universally popular as "From Greenland's Icy Mountains." There is a pictorial effect about it that fascinates the imagination, a jubilant and triumphant swing that carries one along with it. Whether we hear it swelling out among the stately arches of Westminster Abbey, or sung in a humble school room, where a few villagers have assembled to hear what God hath wrought in distant lands, there always comes a wave of enthusiasm with it, an enthusiasm that is often akin to tears. Under what circumstances was this wonderful hymn written?

Most of us are aware that the author of it is the Rt. Rev. Reginald Heber, Bishop of Calcutta, who also wrote some of our best congregational hymns, but it can truly be said, however, that none are so universally popular as

"From Greenland's Icy Mountains."

Bishop Heber married the daughter of Dr. Shippley, Dean of St. Asaph, who was also vicar of Wrexham. On Whit-Sunday, May 30, 1819, the Dean was to preach a sermon in aid of the Society for the propagation of the Gospel in foreign lands. It so happened that Heber, then rector of Hodnet, was on a visit to his father-in-law at Wrexham vicarage, and was to preach in the evening. On the Saturday previous, the Dean asked Heber to compose something to sing in the morning. He went away to a distant part of the room, leaving the Dean and his other friends at the table. In a short time the Dean asked: "Well, what have you written?" Heber then read the first three verses of "From Greenland's Icy Mountains." "That will do very well," said the Dean. "No, no, the sense is not complete," replied Heber, so he went back and added the fourth verse—

"Waft, waft, ye winds, His story," etc.

He wished to go on, saying: "Let me add another verse: oh, let me add another," but the Dean insisted that it was long enough, and so the hymn remains as it now stands.

The original manuscript was exhibited in the great exhibition of 1851, from the collection of Dr. Ruffles. The handwriting is said to be fine and delicate, and the last verse written with a trembling hand, as though the writer were deeply touched by his own thrilling words. He did not then foresee the many millions who would join in this song of invitation, this alleluia of missionary work.

The first time the hymn was sung was in St. Giles' church, Wrexham, which is considered one of the seven wonders of North Wales, its stately Gothic tower, 140 feet in height, being remarkable for its beauty, while its splendid peal of bells, cast by Randall in 1726, is noted throughout the country. One can well imagine how those wonderful bells pealed out their chimes on that memorable Whitsunday morning when the Dean of St. Asaph walked up the aisle to begin his missionary sermon, and how the young rector of Hodnet stood with his head bowed, listening for the first time to his own inspiring words.

In four short years he was destined to gird on his armor and go forth to "India's Coral Strand," and join the noble army of those

Who climb the steep ascent of heaven
Through peril, toil and pain.

—James Fawdry, in The Living Church.

## Temptation.

Some real or fancied affront has aroused a feeling of resentment. There is a temptation to make an ill-natured retort. The sentence that will cut or sting is flapping its wings (like some ugly bird) at the back of the throat. The words are held back by almost muscular effort, so as not to escape the teeths' enclosure. The result is that the mind is presently taken up with other matters, the irritation subsides, the impulse to say the unkind word ceases, the temptation is past. Or, if the will consents, the words fly out (never to be forgotten, perhaps, through a whole life time); and yet here, also, the sense of repression is over, the temptation is past, because the accomplished sin has taken its place. Another temptation may follow, but that temptation to that particular act of sin is gone forever.

Temptation is not our own choice. Sin is our own choice. Temptation is an opportunity, an opportunity for victory. Sin is a disaster, the disaster of wilful failure. Temptation develops strength, through courageous struggle. Sin enfeebles through cowardly submission. Temptation is a privilege. Sin is a penalty. Temptation is to be met with joy ("My brethren, count it all joy when ye fall into divers temptations)" Temptation enables us to glorify God. Sin dishonors Him.—Rev. J. O. S. Huntington.

### Now I Lay Me.

Oh, blessed God, I pray Thee take,
If I should die before I wake,
My soul to Thee; but while I sleep
A loving vigil o'er me keep.

Thus guarded by Thee from above,
And thus protected by Thy love,
No earthly harm can come to me;
Sleeping, I dream of eternity.

And, with the glad return of day,
Teach me most gratefully to say:
I thank Thee, Lord, for Thou hast kept
Thy servant safely while he slept.

During the morrow, guide me still;
Shield me from an erring will,
Tempetation from me kindly keep,
Till I again lie down to sleep.

—Peter Ryardton in Christian Observer.

### A Receipt in Full.

People had got tired of criticising David Mears and wondering about him; after twenty years even village curiosity may die of inanition. For David gave no explanation of his past and had little indeed, at all, to say to his neighbors. He came, a stranger, to Whitmarsh, and found employment in the paper mill, its chief local industry, and by diligence, intelligence, and steadiness had risen till he occupied the place of foreman. But though for years he had enjoyed an excellent wage, and apparently had none belonging to him who required his help, he still lived a life of almost miserly simplicity, doing his own housework, his own modest marketing, even his own washing, and spending, as everybody knew, barely enough to keep body and soul together.

"A 'stinge," clearly a 'stinge!'" Successive generations of girls, who began by admiring his brown, sturdy handsomeness, turned up their noses at the miser—an act of contempt lost on him, as he never looked at them.

One summer day—it was the 17th of June and a half-holiday at the mill—he took one of his infrequent journeys to the county town, and returned by a late afternoon train. He carried one or two small parcels, and he seemed in a little of a hurry. "That is all," any neighbor meeting him would have said. But in his own cottage his hurry left him. He sat down in the wooden armchair, and for a time he fell into a brown study.

"Twenty years," he said at last, speaking aloud after the habit of the solitary; "it's a goodish bit for a father to claim. Well, he didn't exactly claim it, poor old man, and maybe he died the easier because I promised." He drew a letter from his breast pocket, and looked at it with a half quizzical light in his eyes.

"You ought to frame it, David, for it's the last, the very last of the lot. You'll never have such a polite correspondent again." He read it once more. The writer was clearly not only elated to find a debt, long written off as a bad one, paid in full and with liberal interest added, but surprised.

"Can't have met many honest men in his life," said David, with a twist of the lip.

While he thought himself secure in his uninvaded solitude a woman stood at the gate. She looked round her almost with stealth, and then, after long hesitation, crept in. Under the shelter of an old laburnum tree that hid the cottage she stooped, and taking a handkerchief from a capacious underpocket, carefully dusted her boots. From the same receptacle she drew forth a little packet wrapped in paper containing a pink silk neckerchief with fringed ends, which she tied about her throat, where it rivalled the deepening rose of her cheeks. She was a comely woman, though well past her first youth, and her eyes—a little troubled now—were blue and kindly.

Clutching at a parcel hidden in her bosom and trying to still the irregular beating of her heart, she peered in at the window of the room where David sat with his back to her. Yes, it was he—the same good, quiet man, with the strong set of the shoulders and the backward tilt of the head. Her eyes filled with tears, so that for the moment she did not see that his temples were grey or his back just a little rounded, as if it had long carried a heavy burden. A new pipe lay on the table at his side and a packet of tobacco. He looked at them and fingered them, and her intuition told her he was wondering within himself if he should find pleasure or distaste in learning to smoke again. But when he rose and going to a cupboard, began to take out a brown teapot and a single cup and saucer, her position as eavesdropper became intolerable. She lingered till she saw him cut the string round a paper bag and take out a small Madeira cake—a shop cake! He was going to keep a festival—and without her!

She clamored at the door, caring nothing now for what anyone thought. He seemed a long, long time in opening it; she could hear his step drag across the kitchen floor as if he came unwillingly. And when at last they stood face to face, they were both trembling so much that they could only gaze voiceless at each other. They looked across a gulf of twenty years, and for the moment the vast distance that separated them from that past was alone supremely felt.

The woman found her voice first.

"It's me, Davie; oh, don't you remember?" she asked, pitifully. "You said it would be twice ten years when — Then your father died, and your duty came between us, and it's that to the very day and I told you I would come."

Her voice broke, but the patience in her face had a greater pathos than tears.

He threw the door open and motioned her in—the first woman to cross the threshold since he came to Whitmarsh.

The kettle had over-boiled on the handful of fire, and she stooped instinctively and tilted the lid. The homely action somehow broke the spell.

"Mary," he said, strenuously, "I didn't forget, but I never thought you'd come."

"I've counted the years, and the homely action somehow broke the spell. months, and then the days. And you were going to keep the feast without me!" She eyed the sixpenny Madeira distrustfully.

He gave an embarrassed laugh. "It was because I thought of you, and because we had planned to celebrate the occasion together, that I bought it. But—they told me you had married."

She shook her head. "I've been in the same service ever since, and earning good wages; and my mistress, when she died, left me a hundred pounds."

Her hand shook as she felt for that packet in her bosom and undid it clumsily. Notes, sovereigns, shillings, even pence; the hoard gushed out on the table between them. He stared, catching at the coins as they rolled to the edge.

"Why, Mary!"

"I was thinking"—she spoke huskily—"if you hadn't made out to pay off everybody, this would help—"

"They're all paid," he said, brusquely, "principal and interest. There isn't man or woman living can cast reproach at my father's name."

She hid her disappointment bravely, and said with a show of cheerfulness, "Then maybe it will help—to make a new start."

He was moved very really at last. The grosser ambition to save the family pride had held first place in his heart for years, but he knew now that love had kept its living core of fire.

"Mary, do you mean it?" He caught her work-worn hands in awed amaze at the deeps of her faithfulness. "Did you save all this—for me?"

She loosed a hand, and tore the kerchief of a magenta pink, long abandoned by fashion, from her throat.

"You gave me this when we were trysted"—her laugh was half a sob—"and —I've saved it for this day!"

The token meant more to her than all the hardly-hoarded coins, and he knew it.

"Half a lifetime"—his voice was charged with emotion—"and I thought the only reward was in a clean name. But you have paid me twice over, Mary lass; full measure, pressed down and running over!"

* * * * * * * * * *

"He'll never eat another shop cake while I live," said the simple creature to herself as she waved a brief goodbye to him from the train, "and maybe he'll find me not just quite useless. The doorstep was just a disgrace; and, dear man, he had never thought to scour the saucepan lids!"

### How to Help Your Pastor.

We can all help our pastors by not criticising them. We would not think of going to others with criticisms of our parents or our brothers and sisters. If there is anything in those whom we love which we dislike we may tell them so if it will help them, but we will never tell any one else. And the same rule of family honor should include our pastor. We should never listen to or report one word of gossip or criticism regarding him.

We cay pray for him in his work. In the preparation of his sermons, while he is preaching to us, in his pastoral work, in his own discovery of truth for his own soul and for us, we can render him invaluable help by prayer. Even if by reason of sickness or weakness we can do nothing else to help him, we can in this way do more than any one can do in any other way.

We can help to prepare people to be won openly to Christ's discipleship and service. We can talk to them and make them ready for his message and appeals. Or perhaps by God's grace we can win them to Christ and bring them to our pastor for his reception into the church. The pastor is not to be the only Christian worker in the church. He is the leader of others in work who will also try to win souls. We can be among those ready to be led and anxious to do all that we can to win others.

We can be on hand promptly, and with as many others as we can bring, at the church service and at the prayer-meetings. Being there in the spirit of love and prayer is in itself a great work. It is the accomplishment of something. It is a positive contribution. Whoever brings a true and open soul to a gathering of Christians helps them all to see truth more clearly and to draw nearer to Christ.

We can help by never refusing to do what we are asked to do, and by not waiting to do what we see ought to be done and what we can at least help in

doing. If we are called upon for any service at all in any part of the work of the church, we can help greatly by saying at once, "Of course, I shall be delighted to do it."

We can help by giving what we can to the work of the church. It may not be much but it cannot be less than a little and it is the collection of many littles which makes the much. The church is accomplishing such great things to-day not through the large gifts of the few but through the moderate gifts of the many. In the Roman Catholic churches it is the very small gifts of the great multitude on which the church has to rely. All Christians ought to be as faithful as many obscure but earnest Christians are who are the real strength and power of the church in the world.

"I am only one
But I am one;
I cannot do much
But I can do something."

Whoever will say that and act upon it will help.—S. S. Times.

### The Power of a Presence.

"I have set the Lord always before me," Psalm xvi:8.

There is a timeless element in this little Hebrew poem. We may pass by the questions of authorship, date, historic setting and local coloring. They have a passing interest. The homiletic value lies in the permanent principle. Some soul in that long ago walked the highway of life's experience and left this song for our guidance and inspiration. Since his day, living saint and dying martyr, crowned monarch and homeless wanderer, have caught the note and been comforted in strength. Twice in the Book of Acts this psalm is quoted in reference to Jesus Christ. Even His life felt the pulse-beat of this abiding element.

1. The crises of experience had brought the Psalmist to this confidence. He had not come to his high place with a bound. He had passed through the vanities and tragedies of life. First, he began as we all do, with the outward emphasis of life. Pleasures and possessions had the first attraction. Then he learned the subtle forces of change and decay, and found that he must shift the emphasis if he would permanently triumph. Disappointment, perplexity, sighing and tears had driven him from temporal ambitions to eternal aspirations. Second, he had noted the tragedies of those men who, in the pursuit of the lower passions, had followed other gods; men whose religion is a driving force, harnessed to their personal desires. The evil issues of such policy has had dramatic illustration in history. This experience drove him in upon God. His soul made its highest choice in Jehovah. God became his dwelling place. Jehovah was his refuge, his satisfying portion and his song. He contemplated nothing beyond God. To him God was all and in all.

It is ever so in the soul's progress. It is the accent of antithesis that makes us wise. We need the sharp contrasts of life. Tribulation and temptation are crucibles in which God's good things are converted into His best things.

II. Divine immanence was the great secret which the Psalmist discovered. When Jacob awoke at Bethel, he was surprised, and said, "The Lord is in this place, and I knew it not. He had localized God to certain times and places. This Psalmist saw Him ever before him—in nature, history, providence and experience. And that consciousness became the dominant note of his life.

1. This sense of the Divine presence becomes a hidden motive in life. We are constantly broken between surprise and disappointment, as our fellow-men rise above or fall below our expectations. Saul, with all the emoluments of royalty, is bitterly disappointing; while David, a hunted fugitive, is splendidly surprising. So, frequently, people whose surroundings should cradle contentment chill us with murmuring complaint. And others whose circumstances might nurse a bitterness will sing us into good cheer. The motive is hidden from view.

2. Every religious hero knows the motive power of the Divine presence. Faith is the sense of the unseen. This was the secret of Abraham's greatness. Lot walked by the shrewdness of the visible, while Abraham set the Lord before him. Of Moses it is written, "He endured as seeing Him who is invisible." This is only a paraphrase on the text. This same consciousness underlay the achievements of Joshua, Samuel, David and the prophets. In the Book of Daniel it is written, "The people that do know their God shall do exploits."

3. This Presence is a power. Every presence is a stimulating and a restraining influence. Some personalities stimulate our evil propensities and chill the good, while others draw forth our virtues and check our vices. When the consciousness of the Lord's presence is upon us, our better self is developed and our evil self is mortified. Before we can deliberately indulge wrong, we must forget and rid ourselves of the sense of God's presence. And that void is the very essence of atheism. Not the man with sincere intellectual embarrassments concerning God, but the man who lives and acts as though there were no God, this man is the practical atheist who meets condemnation.

III. The issues of this presence are practical and inspiring.

1. Such a soul cannot be moved. It finds no immunity from the temptations and sorrows of life, but it knows the secret of strength. When Joseph was tempted, the Lord was with him, and His presence made him strong unto victory. When Paul was afflicted, the Lord stood with him and made his suffering a crucible of glory. The power of His presence will bring us off more than conquerors.

2. It is the inspiration of hope. Though we go down into the valley of the shadow of death, His presence is with us, and He will turn the shadow into day. Our outer form may perish, but our inner personality shall be clothed with immortality, and we shall enter upon the larger enjoyment of the pleasures that are at His right hand, and the fulness of joy that is ever in His presence.—The Examiner.

### The Great Physician.

Bishop Kavanaugh was one day walking through the streets of a city when he met one of its prominent physicians, who offered him a seat in his carriage. The physician was an infidel. After a while the conversation turned upon religion. "I am surprised," said the infidel doctor, "that such an intelligent man as you are should believe such an old fable as that." The Bishop made no immediate reply but some time afterward said: "Doctor, suppose that years ago some one had recommended to you a prescription for pulmonary consumption, and given you directions concerning it, and you had procured the prescription and taken it according to order, and had been cured of the terrible disease. Suppose that you had used that prescription in your practice ever since, and had never known it to fail when taken according to directions, what would you say of the man who could not believe in or would not try your prescription?" "I should say he was a fool," replied the physician. "Twenty-five years ago I tried the power of God's grace. It made a different man of me. All these years I have preached salvation to others, and wherever it has been accepted I have never known it to fail. I have seen it make the proud man humble, the drunken man temperate, the profane man pure in speech, the dishonest true. The rich and poor, the learned and the unlearned, the old and the young have alike been healed of their disease." "You have caught me fairly, Bishop, I have been a fool," said the physician.

That infidel became the superintendent of a prosperous Sunday School.—S. S. Journal.

BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here 's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who 's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

### My Shepherd.

Here, let us say is a shepherd who is both wise and strong, but he is not kind or gentle, and does not love the sheep. One evening he finds that he has only ninety-nine sheep instead of a hundred. He thinks for a moment and then says angrily: "It is the little black sheep that is missing again. The other day I had to pull it out of a thorn bush; last week I had to lift it out of a dirty pit. The week before I had to seek it on the mountain side, I really must have it killed, for I cannot be troubled in this way." If God were to treat us thus not one of us would be alive to-day. The greatest proof we have of God's love for us is in His gift of the Lord Jesus Christ, the Good Shepherd, who laid down His life for our sakes.

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the Spirit of God Himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven—love is God within you.—F. W. Robertson.

# Children's Department.

### The Conceited Grasshopper.

There was a little grasshopper
Forever on the jump;
And as he never looked ahead,
He often got a bump.

His mother said to him one day,
As they were in the stubble,
"If you don't look before you leap,
You'll get into some trouble."

The silly little grasshopper
Despised his wise old mother,
And said he knew what best to do,
And bade her not to bother.

He hurried off across the fields—
An unknown path he took—
When oh, he gave a heedless jump,
And landed in the brook!

He struggles hard to reach the bank—
A floating straw he seizes—
When quick a hungry trout darts out,
And tears him all to pieces.
* * * * * * * *
Good little boys and girls, heed well
Your mother's wise advice;
Before you move, look carefully;
Before you speak, think twice.

### Dorkin's "Steak o' Sunshine."

"Here's your book, mother, and a streak o' sunshine in the bargain," laughed Dorkin. "Didn't I tell you it was going to be a fine day?" And having arranged the sofa pillows under his mother's head, Dorkin stood for a moment smoothing back the hair streaked with gray with fingers as gentle as a girl's.

"You are my streak o' sunshine, dear," Mrs. West said, "Will you step around by your Aunt Jane's and tell her I'm feeling much better this morning?"

"Sure, I will," Dorkin answered.

"Another week and I'll be able to use my foot again and go back to work," Mrs. West added hopefully.

"You know what the doctor said about being careful," Dorkin reminded his mother in the grown-up way he had suddenly acquired that day of her accident. "We'll see about your going back to work before you are real ready. Yes, ma'am, we'll see."

Dorkin went off with a whistle to sell newspapers. He did not always mean to sell them by way of earning a little money. Soon, he hoped, he would have "a steady job" that would last through the long vacation. He was always on the lookout for it. His mother smiled now, hearing him whistle. He was a tonic, a help, a comfort, this loving-hearted boy of hers.

"Papers? Times! Herald! Yes, sir." Dorkin hurried across the road to the tall gentleman in the silk hat who had beckoned him. The gentleman was Dorkin's particular customer, and he had been ever since that first morning when Dorkin had started selling newspapers. The gentleman knew all about Mrs. West's accident and of Dorkin's desire to get "a steady job."

"Good morning, my boy," the gentleman said in his slow, pleasant voice. "Will you take this note for me to the number given?" He handed a sealed envelope to Dorkin, who read aloud:

"'Dr. Brown. Number 7 Crescent Square.' Yes, sir, I'll take it."

"I wish you would go at once," the gentleman added, accepting the paper Dorkin offered, "I particularly wish the doctor to have it before he leaves for his downtown office."

Dorkin at once set off on his errand. Upon reaching Number 7 Crescent Square, he was informed by a white-capped maid that the doctor had left for his downtown office. Dorkin stood hesitant for a moment. The next, he asked for the doctor's downtown address. A few minutes later, Dorkin boarded a car, having decided that he would carry the note to the doctor. On the car, he sold three or four papers, and upon reaching the business district he sold another.

Dr. Brown's office was in a tall building. Dorkin rode in an elevator to the sixteenth floor, and alighting, made his way to room 1614. A young lady seated at a typewritter informed him that Dr. Brown was engaged, and asked him to be seated. Dorkin amused himself looking out of the window at the people on the street below. They looked like midgets, he thought. Presently an inner door opened, and the doctor made his appearance. He spoke to the young lady, and the next moment turned to Dorkin. The latter stood, cap in hand, and said:

"A gentleman asked me to take this note to your house sir. He wanted you should have it before you left."

"Did the gentleman request you to bring the note to my town office in case I had left home?" the doctor asked, as he opened the envelope.

"No, sir. But I thought if he wanted you to have it before you left home, that meant he wanted you to have it as soon as you could," Dorkin answered.

The doctor read the missive, then returning it to the envelope, he said, looking at Dorkin with kind eyes:

"The gentleman who sent you with this note is a friend of mine. He tells me you are looking for a steady place to work. I need a boy to answer the telephone, run errands and help my man about the garden. I think you must be the boy I am looking for."

"O-h" Dorkin gasped, drawing a delighted breath; then he added seriously: "I think I ought to tell you mother only wants me to work until next September, and then she wants me to go back to school again. I had to stop school a month ago because mother hurt her foot and couldn't work, and there's just mother and me."

"All the more reason, then, that you should help your mother now, since it is now she needs your help," the doctor said heartily. Then he talked with Dorkin a few minutes longer, at the end of which time the latter hurried off home to tell his mother the good news.

He burst into the room where she lay reading, rosy cheeked and bright-eyed. "And I have a streak o' sunshine, too," he cried breathlessly.

When his mother had heard all about it, she looked at him with tender, smiling eyes, and said:

"I think the Lord sent that streak o' sunshine your way, don't you, my dear?"

"I guess He did, mother," the happy boy reverently responded.—M. Deacon Hanson.

### One Afternoon in the Country.

Edna had forgotten that potatoes existed until she passed through the kitchen on her way to the hammock in the garden.

"Half a bushel, I do believe!" the little girl exclaimed.

There was no response from the potatoes, but the cat ventured to remark.

"Hush," cautioned Edna. "Don't you know enough to keep still?"

Shaking her head at the potatoes, the child crossed the floor on tiptoe, opened and softly closed the door, then ran swiftly to the orchard. Three minutes later she was hidden in a tree-top.

"Even the boys couldn't find me here," observed Miss Edna, "and I'm glad robins can't talk. Now maybe I can read! This whole morning I had to do errands for everybody! That's the worst of living in the country! I know I ought to peel those potatoes for mamma, but it wouldn't hurt the boys to do something. I hate to peel potatoes, and these would have to be sliced, too. I don't see why mamma promised to have them all ready to cook. Bother Pioneer Society dinners, anyway! It's one o'clock now, and we'll have to be ready to start at four! I guess I ought to have two hours to myself!"

There was no one to dispute these declarations; yet, after Edna Brown opened her book she continued explaining to the air why it was none of her business that a pan of new potatoes burdened the kitchen table.

"There was once a beautiful little valley," read the child to herself, and said aloud at the same time, "bother those potatoes!"—"where the sun was warm and the rain fell softly"—"I know mamma is tired!"—"its apples were so red, its corn so yellow, its grapes so blue, that it was called the Treasure Valley." "I wonder they don't say the potatoes were brown!"—"The lovely valley belonged to three brothers"—"I don't see why the boys can't peel the potatoes; they'd have to if mamma said so."

Half an hour passed in this fashion. Edna finished reading the "Golden River," and began "Pied Piper of Hamlin," with no better success. Duty shirked made her miserable. In vain the child tried to enjoy her book. When her mother called she didn't answer.

"Wish I were deaf!" she grumbled—"The boys pretend not to hear half the time when they are called."

A few minutes later the child heard voices in the orchard.

"Mamma and Mrs. Jackson!" flashed through her mind. Motionless the little girl clung to a branch and waited.

"I thought we would find her in the orchard," mother was saying to Mrs. Jackson when she and Mrs. Jackson paused beneath Edna's apple tree. "Yes, she is a dear child. I shouldn't know how to get along without her. She is always so willing to help."

That was all Edna heard, but it was enough to send her flying to the kitchen at the first opportunity to do so without being seen.

"Where are the potatoes?" she demanded of the cat. Receiving no reply Edna went in search of her mother.

"Mother," she called when she discovered her by the gate picking roses, "have you forgotten about the potatoes?"

"No, no, dear; we decided to bake them in Mrs. Kennedy's big oven. She lives just across from the fair grounds, you know. And Edna, dear, the Jacksons wish to take you to the picnic in their automobile. They'll call for you later. If I could have found you ten minutes ago, you might have gone with them to Silver Spring. They took the boys instead. But get ready now, so as not to keep them waiting. They will leave the boys at the fair grounds and come back for you. Papa and I will drive to the picnic alone.

"And I might have gone twenty miles

in an automobile to Silver Springs this lovely afternoon!" exclaimed the child. Then, noticing a smile on the cat's face, she added in tones of exceeding severity, "Cat, I wish you would go to the barn and catch mice!"—Young Churchman.

### What They Have.

The ants have each a brush and comb,
A pocket has the bee;
A spear, the slender-waisted wasp,
That you will feel, maybe.

The spider has her spinning-wheels,
The moth a pair of shears;
The glow-worm bears a tiny lamp,
That always bright appears.

A house the snail has, strong and neat,
'Tis carried on its back;
The beetles beat a big bass drum,
Of noise there is no lack.

Whate'er they have, these creatures small
Both wisely use and well;
I wonder if all boys and girls
This of themselves can tell?

—Lizzie De Armond.

### The School Days of Long Ago.

"School days, school days,
Dear old-fashioned school days,
Reading and writin' and 'rithmetic
Taught to the tune of a hickory stick."

"Grandpa, tell me a story about long ago when you used to go to school," said little Annie from the rug where she was playing with her pet kitten. So grandpa sat gazing in the fire a few minutes—seeing there visions of the dear old days when he a little barefoot boy attended the old country school. He recalled the faces of his school friends, so many of whom had been "gone home" these long years. But little Annie's eager "Please Grandpa" brought him back to the present; and he told the following, which I will repeat so that you little girls and boys can know something of the school days of long ago when your grandfathers and grandmothers were little children like you:

"We went to school right much in the summer time then," said Grandpa. "I can remember on some warm summer mornings how my mother would hurry me off as soon as I finished breakfast—and we had breakfast at 'sun up' in those days. You see I had three miles to walk, and school 'took in' at 8 o'clock. She would give me a bright tin pail with my dinner in it. It wasn't much either but dinner, for we didn't get home until nearly sunset. And such a dinner as it was! None of your 'crackers, candy and pickle' kind. But chicken, ham, great hunks of pie, thick pieces of ginger bread, big red apples and juicy pears. Sometimes she would put in a bottle full of molasses to eat with my bread."

"The first school house I went to was made of unskinned pine logs with no windows. There was a crack left on one side for the light to come. Under this was a deck made of slanting plank, with a long bench in front. Here was where we did our writing. We didn't have steel pens then. Ours were made of goose-quills. I have often seen the teacher walking about while hearing a class, with a whole bundle of quills stuck behind one ear busily slicing away at one in his hand; dexterously giving it the needed split by snapping his thumb against it. We used ink made of maplewood bark or oak balls."

"Children didn't have to wait to get seven years old then before they could start to school. I have often known them to start at three years old—sent there I suppose to get them out of the way at home. Poor little babies, how tired they must have gotten, sitting there on the tall backless benches with their poor little feet dangling so far from the floor!"

"We used Webster's Blue-back Spelling Book and had to stand out in a straight row to say our lesson. We had to stand with our toes touching a crack in the floor. (Guess this is where the expression, 'Having to toe the mark,' originated). We stood with one finger in the place in our books, with our hands to our sides, until our teacher said, 'Attention!' and then we made a low bow and were ready to begin our lesson."

"The teacher used to send two boys out to the spring with a pail to get water and then they would pass it around and give us all a drink from a long handle gourd. Sometimes a mischievous boy would cause great confusion by spilling some cold water on some of our heads as he passed."

"Often we would take our blackboard out, hang it by a tree and recite our lessons out of doors to the 'monitor.' The smallest boy in school was chosen monitor and had to help the teacher hear the classes recite."

"There were so many things then different from your school now that I can't begin to tell them all. And I really believe my little 'curly-head' is sleepy, so run away to bed and 'Grandpa' will tell you more another time."

### Hide and Seek.

"Mabel's it! Mabel's it!" screamed all the children at once, and away they rushed, to find a hiding place before the little girl could count fifty.

Johnny ran to the big rosebush; Fred and Harry to the barn; Nellie crept behind grandma, who was rocking and knitting on the porch, and before forty had been reached, the last one had vanished. "I've found the best place of all," said Richard, laughing all over, as he crept in a barrel half-filled with straw that had been standing on a wagon in the alley for months. "I mean to hide here every time."

"Bushel wheat, bushel rye," chanted Mabel, but no one answered; so she started on her search. "One, two, three for Nellie! I see you there, back of grandma's chair."

"Children, there is an organ-grinder with a tiny monkey up on Elm Street," called Mrs. Blake. "Don't you all want to go?"

Away they rushed, but Richard in the big barrel heard nothing of the outcry. He wondered why they did not come to find him, and then concluded it would be a great joke to stay where he was, till all the children helped Mabel to search for him out.

"I must have gone to sleep," said Richard, suddenly opening his eyes. "I guess, I'll sneak out and pat for myself."

"One, two, three for me," he called, as he pounded on the door of the wood house, with his eyes still full of sleep.

"Pa! Pa! Come here!" said an excited old lady on the back porch who wasn't his grandma at all. "Here's a strange little boy! He got out of that barrel on the wagon, and you must have brought him from town."

"I'm Richard Blake," said the little boy, almost ready to cry, "and we were playing hide and seek."

"And you hid in the straw in the barrel? You see, sonny, I bought that old wagon that stood in your alley so long, and you must have been asleep when I drove off."

"I was only asleep a minute or two," said Richard, looking at the kindly old gentleman, as if he might be a fairy who had waved his wand and hidden all the boys and girls. "This isn't our house."

"You are six miles from town, Richard. Get him a bite to eat, mother, and I'll take him right back home. His folks must be nearly crazy."

"I can wait till dinner-time," said Richard, politely. "I don't want to bother you."

"I guess you're all turned around, sonny," said the old lady. "It is four o'clock, and everybody had dinner long ago."

So Richard ate his bread and milk, while the nice old gentleman hitched up, and presently he was on his way to town, with two big cookies in his hand. He could hardly wait till he saw his mamma, and it seemed a long time before the buggy got to the familiar street and house.

The next time you must not hide in anything that can run away," said Richard's mamma, when she had laughed and cried and kissed the wanderer a long time. "We thought of every place but the old wagon, and even the policeman has been out looking for you. I don't believe I shall ever want you to play hide-and-seek again."

"I'll take them all out to my farm some day next week, to pay for breaking up that game," said the nice old gentleman; "and then, if they get lost we will have old Rover find them. You folks hunted everywhere, and didn't find him; and we didn't seek at all, but we brought him to the base."

"I didn't pat for myself," said Richard, breaking away from his mother, to beat Mabel to the base and pound on the right woodhouse door this time. "I'm not it for the next game, anyway."

### A Generous Sacrifice.

Faire sat in her room on the eventful morning counting out the Italian coins which her mother had given her the night before.

"For the necklace, dear," Mrs. Atherton had said, "and the keep-sakes for the home people."

"One hundred and twenty-five francs! Twenty-five dollars!" the little girl chanted softly. "Dearie me! What gorgeous things I can buy!"

Just then the door which Faire had left unlocked opened and the small chambermaid appeared with broom and dusters to arrange the room for the day. She was about to withdraw hastily when the American girl called her. She had been weeping again; in fact, she seemed to be always sorrowful, and kind little Faire felt that she must fathom these depths of woe.

"What is the matter, Teresita?" she asked gently. "You have been crying, I know. Won't you tell me what troubles you?"

Teresita spoke very fair English, but for a moment she did not answer. Then she said with a little catch in her voice:

"I am unhappy, very unhappy!"

"I am so sorry," and Faire clasped her hands before her in a way she had when she felt most deeply. "I noticed how sad you looked the first day we were here. What is the trouble? Can I help you?"

* * * * * * * * * * *

Then the story all came out. Teresita was the eldest of seven children and her widowed mother was very poor. The girl had been in school in all about six weeks, and had she stayed on until the end of the term would have received what she called a "certeficate,"

and then might easily have obtained a good position in a shop. But the mother had been ill for several weeks in the winter and unable to do her regular laundry work for the hotel, and the household funds were consequently so low that when Teresita's gown and shoes became too badly worn to appear at school, new ones were out of the question.

"And so," the little maid finished, "I did geeve it all up, and came here. The hotel people furneesh the clothes but I shall never get here enough wage to help the mother, while if I might have had a poseetion in a shop I should have earned as much as twenty francs a week. I was so deesappointed."

Faire looked at pretty, sorrowful Teresita, and then she looked at her silver purse for a moment.

"Don't cry!" she said softly at last. "How much would a new gown and new shoes and the other things you need cost?"

"Fifty francs," Teresita said sadly. "And I shall never earn here so much until I am too old for school."

Faire rose and walked around the chair when the little Italian had dropped down, and suddenly something glittered on Teresita's white apron.

"Oh, but you must not!" the girl cried. "Fifty francs! Madame, the mother, will not like it."

"It is mine," Faire said. "Mother gave it to me for a coral necklace, but I would far rather have you use it, Teresita."

For a moment Faire's straight little American figure in its Peter Thompson suit stood opposite Teresita's little, rounded, already stooping form in its uniform of service, and then the two girls suddenly put their arms about each other and Faire felt a soft kiss on her cheek.—Grace E. Craig, in St. Nicholas.

### The Animal School.

Did you ever hear of the animal school?

No? Then I will tell you about it.

Miss Willow was the teacher, and the reason she was chosen was—why do you suppose? Because she nad so many switches about. If anyone didn't behave, she would reach out one of her long arms and get a switch, and then—um-m-m--M-M!

The scholars were: the donkey with his long ears, the owl, always half asleep and the stamping horse; the woolly sheep, the billy-goat, the black cat, and the curly dog; the goose, long of neck, the turkey gobbler, the duck, and the little red hen. Then there was a row of birds on the top rail of a fence. And—O, yes—there was the frog. I almost forgot the frog. He sat in a puddle.

When it was time to begin, Miss Willow snapped all her switches. It was quiet in an instant. "Now," said she, "who is absent?"

The owl cried out, "Who-oo, whooo-oo, whoo-oo." Miss Willow turned angrily to the horse, "Was that you who mimicked me?" she asked.

The horse trembling very much, answered quickly, "Neigh, neigh!"

"Attention!" said Miss Willow. "What does B-A spell?"

The woolly sheep answered, "Baa!"

But just then the billy-goat stepped on the little red hen's toe. A bird on the fence behind saw it and cried out, "Whip-poor-Will!" And Miss Williow wept at the billy-goat's badness.

"We will now have our lesson in manners," said Miss Willow. "What does a man do when he meets a lady?"

The curly dog cried, "Bow!" and was patted for giving the right answer.

"And how should he eat at the table?"

The turkey answered, "Gobble, gobble, gobble!" Miss Willow reached for a switch. And the prim goose said in a shocked voice, "Hs-s, hs-s."

"Do we eat with our knives?" asked Miss Willow.

"Neigh," said the horse; and, the little red hen put in, "Cut, cut, cut!"

"Who is that new scholar on the fence?" Miss Willow then asked.

A brown bird answered, "Bob White!"

"And who came in late?"

The black cat cried, "Me-ow!"

But the donkey wouldn't answer any of the questions, and had to be put on the dunce stool, with a dunce cap over his long ears. And the duck always read through her nose, like this, "Quack, Quack!" And one little greenish bird had to have a handkerchief tied over his bill because he would interrupt by shouting. "Teacher—teacher—TEACHER!"

"And what shall we do next?" Miss Willow asked last.

All this time the frog had sat in his puddle and said nothing. Now he put his head out, and muttered in a deep voice, "Better-go-home, better-go-home, better-go-home!"

So the wind whistled a march, and away home they went.—Francis Weld Danielson, in Little Folks.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.




**Geo. A. Hundley,**

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

**POSITIONS SECURED.**

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.

INCORPORATED 1882.

THE

**VIRGINIA FIRE & MARINE INSURANCE COMPANY**

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**CITY BANK**

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .. .. .. .. .. .. .. .. $400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

**SHOPPING**

BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**R.L.Christian&Co.**

816-818 EAST MAIN STREET,
Richmond, Va

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

### A Wrong Impression Corrected.

Mr. Editor: The attached letter refers to a newspaper telegram, which was sent out broadcast, a short time ago, stating that men were invited to attend divine services at St. Andrew's church, Dayton, Ohio, and to smoke during the services, and otherwise to make themselves comfortable in a consecrated building. It is pleasant to receive Mr. Cooke's explanation, and I hope you can publish his letter, and thus offset in some measure the harm done by the newspaper article, which he contradicts.

Very truly yours,
ALEXANDER W. WEDDELL.

Richmond, Va., Sept. 27, 1909.

---

My Dear Mr. Weddell: I am very glad to correct what has become a wrong impression. Our Sunday afternoon lectures and meetings for men are held in the gymnasium of the parish house, very informal, and after the class the men are permitted to go to the men's club rooms, where some of them smoke.

Thanking you for calling my attention to it, I am,

Sincerely yours,
THOMAS W. COOKE.

Rector St. Andrew's Church, Dayton, Ohio.

### Use of the Word Catholic.

Mr. Editor: The other day I was talking to one of our Church girls who was very intelligent, had been raised up in the Church and was a teacher in the Sunday School, and yet she seemed to have no conception of the historic position in the Christian world of the Episcopal Church. She remarked that often Roman Catholics and others had said to her that our Church was started in the time of Henry VIII of England. She did not know any better and was forced to say nothing. I informed her that our Church was the same as the Church of England, which was in truth the Reformed Catholic Church. That at the time of the Reformation in England (1534) no new Church was organized. The movement for Reformation in the Church was started by John Wickliffe, in 1360, nearly two hundred years before Henry VIII was born, and this wicked King had no idea, nor any one else at the time, that a new Church had been started. In a letter which Henry caused to be addressed to Cardinal Pole, he says:

"Ye suppose the King's grace to be severed from the unity of Christ's Church. * * * His full purpose and intent is to see the laws of Almighty God freely and sincerely preached and taught, and Christ's faith without blot kept and preserved in this realm; and not to separate himself from the unity of Christ's Catholic Church, but inviolably at all times to keep and observe the same, and to redeem His Church of England out of all captivity of foreign powers heretofore usurped therein, into the Christian state that all churches were at the beginning."

We say in the Creeds: "I believe in the Holy Catholic Church,' and in "One Catholic and Apostolic Church;" and in the office of the Visitation of the Sick we pray that we may die in the Communion of the Catholic Church, yet many of our people are constantly speaking of the Roman Church as "*the Catholic Church.*" Are we of the clergy treating our people fairly when we leave them in ignorance in these important things? It is important to teach our children in the Sunday Schools the Catechism, the importance of Baptism, Confirmation and the Holy Communion, and to live consecrated Christian lives; but should they not also be trained as intelligent Churchmen? In the New Testament writings the Church as founded by our Lord Jesus Christ is described as having a threefold ministry of Apostles, Presbyters and Deacons. This same ministry is called in the Prayer Book Bishops, Priests and Deacons. There is not a word in the New Testament or in the early history indicating that the primitive Church, which was called Catholic (Universal) had a Pope, or that St. Peter or any of the other Apostles knew of any Pope. The Roman Catholic claim has no historical foundation in fact. Our Lord did give to St. Peter the Key of the Kingdom, and opened the door of the Kingdom to the Gentiles when he preached to Cornelius and his household and to the Jews, when he preached on the day of Pentecost. The door of the Kingdom has been opened both to the Jew and Gentile ever since, and we have no further use for the key. We have excellent reasons for believing that we have the original government of the Holy Catholic Church. Down to the Revolutionary War our Church was called The Church of England in the Colonies. After we obtained our freedom from England, the legal name of our Church was changed to Protestant Episcopal. Our first Bishops were consecrated in Scotland and England, by their Bishops. Every Church that is governed by Bishops is an Episcopal Church. The Roman Catholic Church is an Episcopal Church, but it is also Papal—that is, it has a Pope at the head, which is unscriptural. Our Church is also Protestant because it protests against whatever is not Scriptural. We protest *inside* of the Catholic Church against a Pope, the Romanish doctrine of Transubstantiation, Purgatory, Obligatory Confession, praying before images in a kneeling attitude, forbidding the bishops and priests to marry. Communion in one kind, that is refusing the wine to the people, and having the service in a language which the people cannot understand, and praying to the Blessed Virgin Mary, and giving her the place of mediator which our Lord alone should have. Nearly every doctrine in the Roman Church is an evolution of some original truth calculated to appeal to human nature and to get money out of people. There is hardly any one but would be glad to give their last dollar for masses to help their dear ones, if they felt that they could help them in the world of spirits. In the Holy Communion we pray for the "whole Church," which includes those in the spirit-world, but not with the Roman idea of masses.

The thought has occurred to me, ought not we of the clergy to be more faithful in teaching our people about their own Church, that the priesthood means the unbroken historic ministry from the first Apostle, and that we have a right to the historic name of Catholic, divested of its Roman associations.

HOWARD G. ENGLAND.

Washington, D. C.

### The Secret of Success.

"What's the secret of success?" asked the Sphinx.

"Push," said the Button.

"Never be led," said the Pencil.

"Be up to date," said the Calendar.

"Never lose your head," said the Barrel.

"Do a driving business," said the Hammer.

"Spend much time in reflection," said the Mirror.

"Do the work you are suited for," said the Flue.

"Find a good thing and stick to it," said the Glue.

"Strike to make a good impression," said the Seal.

"Turn all things to your advantage," said the Lathe.

"Make the most of your good points," said the Compass.

"Be ever ready to do a good turn for anyone," said the Crank.

"Never take side, but be round when you're wanted," said the Ball.

"Keep a good heart, though you be drawn and quartered for it," said the Oak.

### An Attractive Cruise.

Read the announcement, on the first page of the Southern Churchman, of the Sixth Annual "Cruise of the Arabic" to the Mediterranean and Orient, leaving New York January 20, 1910. This famous Cruise is now operated under the sole direction and management of the White Star Line, and full particulars can be had from Mr. S. H. Bowman, 708 East Main street, Richmond, Va., their resident passenger agent.

The Cruise presents an exceptional opportunity for our readers to visit in an ideal way the famous resorts and picturesque ruins that line the historic shores of the Mediterranean, Syria and Palestine, rightly termed the Fifth Gospel, and the shrines of antiquity in the Nile Valley, colossal monuments of the wonderful civilization that flourished on the banks of the Nile untold centuries ago. It provides 73 days of carefree travel at the minimum of cost—$400 and upwards—including shore excursions, guides, drives, fees and hotel accommodation where necessary.

Compare the average expenditure for a trip of equal duration to one of our native winter resorts with the cost of the "Cruise of the Arabic," and you will note the advantages of the latter, viz., an enjoyable and invigorating sea voyage on a palatial trans-Atlantic vessel with a congenial company having a common object in view and the educational value and recreative advantages of a study at close range of the religions and customs of peoples whose history is lost in antiquity; peoples with a picturesque and fascinating environment that epitomizes the history of past ages.

The extended visit to Palestine and Egypt is of great interest to the clergy and church workers, as the stimulus and benefit to be derived from a first-hand knowledge of the countries consecrated for all time by the life and death of the Master of Men is a feature that no thoughtful Churchman can well overlook. An interesting little pamphlet, entitled "An Observer in the Orient," may be had on application to Mr. Bowman, and as this comprises in addition to a pleasing article from the pen of the Rev. John Bancroft Devins, D. D., an excellent bibliography of the Mediterranean countries, thoughtful travelers will find it very helpful in their preparation for the trip.

### Keeping Families Above Want.

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question nowadays is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless dependent ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond, Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

### The Influence of a Word.

How enormously important are these first conversions of childhood! I felt it this morning with a sort of religious terror. Innocence and childhood are sacred. The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a pontifical act, and ought to perform it with a religious awe, with prayer and gravity, for they are laboring at the Kingdom of God. All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this Divine mission the great instrument is speech. We forget too often that language is both a seed sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery in speech! But we are blind to it, because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses, all that is palpable and material. We have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us.—Henri Frederic Amiel.

### The Apostles' Creed.

Oh! the grand old words of the Apostles' Creed! How often, when wearied and distracted with the din of petty but bitter controversy, have I said the dear old words with a swelling heart, feeling, here is my warsong; here is my chant of praise; here are the simple, glorious eternal facts on which I build my salvation. Yes; doctrine is precious; controversy is often needful. But there is something before doctrine, and that is History; there is something more blessed than controversy, and that is Faith.—W. Walsham How, D. D.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

## ACKNOWLEDGMENTS.

### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during September:

Rev. W. W. Brander, U. S. A.....$15.00
Rev. L. L. Williams..... 10.00
St. Andrew's, Lawrenceville ..... 7 21
Rev. James Grammer, D. D..... 10.00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., Sept. 30, 1909.

## MARRIED.

BERKELEY—WILLIAMS.—August 28, 1909, by the Rev. W. R. Mason, FRANCES CALLENDER, youngest daughter of the late Major William N. Berkeley, of the University of Virginia, formerly of Aldie, Loudoun county, to the Rev. HENRY HORTON WILLIAMS, of Charlottesville, Virginia, formerly of Birkenhead, England.

### Evangelical Education Society.

The Annual Meeting of The Evangelical Education Society will be held on Thursday, October 21, 1909, in Room 12, The Church House, 12th and Walnuts streets, Philadelphia, Pa., at 4 P. M., for the election of officers and the transaction of such other business as may come before the meeting.

S. L. GILBERSON,
General Secretary.
Phila., Sept. 24, 1909.

## WANTS.

WANTED—POSITION AS COMPANION to invalid or mother's helper for small children. Miss F. N. Upshaw, 917 Second avenue, Chestnut Hill, Richmond, Va. 9oct-4t*

WANTED—SITUATION AS GOVERNESS to teach small children, English, music and Latin if desired. Address P. O. Box 40, Tucker Hill, Va. 1t*

WANTED—A LADY WOULD INSTRUCT one or two children or stay with some one for protection for a home. Address No. 76, Southern Churchman office. 1t

WANTED—POSITION AS GOVERNESS for small children, companion, or mother's help. L. M., Dixondale, Gloucester Co., Va. 2oct-2t*

WANTED—BY A VIRGINIA LADY, GRADuate of an American School, having studied French two years and a half in France, also instrumental music at Paris, position to teach either in school or private family. Will teach also Latin, mathematics and the usual English branches. No objection to travel. Best references. Address Miss Carrie Davis, care of Mrs. Buckley, 308 W. 14th street, New York City. 2oct-3t*

WANTED—EXPERIENCED GERMAN nurse or American nursery governess—strong, cheerful, fond of children, and sew neatly. References required. Address Mrs. E. L. Goldsborough, "The Woodley," Washington, D. C. 2oct-4t*

WANTED—RELIABLE, EXPERIENCED white nurse, to care for three small children. Best references required. Address Mrs. Charles Phillips Hill, 5128 Pembroke Place, Pittsburg, Pa. 5oct-3t

WANTED—A LADY OF REFINEMENT and education desires a position as governess or companion. Has had several years' experience. Best of reference. Miss Marion Temple Powell, "The Airmont," Airmont, Va. 28sep-3t

WANTED—EXPERIENCED TEACHER DEsires engagement in a refined family, to instruct in piano music, English, Latin, French, German and literature. Refined surroundings more important than large salary. References exchanged. Address No. 75, care Southern Churchman. 18sep-4t

WANTED—GOVERNESS FOR YOUNG childre. Music required. State age. Address "Brier Hill," Amsterdam, Va.

## APPEALS.

### Books Wanted for Clergyman in Texas.

Dr. D. G. Gunn, of Longview, Texas, would be glad to have a second-hand Encyclopaedia, and a Commentary on the Holy Scriptures. Anyone wishing to help Dr. Gunn will please communicate with Mrs. W. Y. Mordecai, 108 N. Fifth street, Richmond, Va. Phone 2702.

THE SPIRIT OF MISSIONS $1.
is the Monthly Magazine published by
**THE BOARD OF MISSIONS**
as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.

$1.00 a year.

Full particulars about the Church's work in the Mission field can be had from

A. S. LLOYD, General Secretary.
E. WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

# A Room for Sick Working Girls

**"I was sick and ye ministered unto me."**

**A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to**

**MRS. ANNA F. RAHM,**
**Retreat for the Sick, Richmond, Va.**

## APPEALS.

### St. Luke's Church, Anchorage, Ky.

Memorial to the Rt. Rev. T. U. Dudley, the Late Bishop of Kentucky.

Thirty-five years ago, in 1874, the year of the election of the Rt. Rev. T. U. Dudley, to the episcopate of Kentucky, the little parish of St. Luke's, Anchorage, twelve miles from Louisville, was formed. The story of its tenacity of existence, despite three decades of baffling ups and downs, would make a tiny epic in the telling; and the sense of its feebleness and its failures was not the less disturbing to the handful of communicants making up the parish, that their Bishop took these failures more or less as discouragements to himself. Or they have since feared he did.

In 1904, Bishop Dudley was taken by death from this Diocese, which included the feeble flock of St. Luke's, poignantly aware that it had failed him.

On October 10th, 1909, after thirty-five years of failure, this same little parish at Anchorage, Ky., will open with the celebration of the Holy Communion, St. Luke's church, built in memory of this friend and Bishop.

Situated on a terraced hillside, overlooking a rolling and wooded landscape, built within and without of native rough gray limestone quarried in the neighborhood, the structure while small, is substantial, churchly and dignified.

The ground upon which the building stands, is paid for; the furnishings within it, so far as they are complete, are paid for, the feeling of the congregation being that each article as it is obtained shall be so good as to be in keeping with the whole, and hence the partial incompleteness of their chancel equipments; and six thousand dollars have been paid on the church building. A debt of four thousand dollars remains, which the little congregation had expected to carry.

Lately, however, The American Church Building Fund Commission has generously offered a gift of the last five hundred dollars of this debt, provided the remainder be raised by November 20, next. Following this, an offer of an additional one hundred dollars has come from an outside source, on the same conditions. This will leave a balance of thirty-four hundred dollars ($3,400) to be raised before November 20. It is not possible, it appears, for St. Luke's to do it alone.

The strengthening of the individual parish is for the strengthening of the whole Church at large. And the Episcopal Church in America grows slowly, all too slowly. Once entirely on its feet, this Memorial St. Luke's, in the midst of a rapidly-settling community, will, in the very nature of things, begin its own parent work toward things feebler. For what else shall it or any church exist? The writer of this article has been impressed, nay, startled by the amazingly prevalent attitude of "big brother help the weaker brother," which is spreading the Baptist faith and building its churches so rapidly over the length and breadth of the South.

It has been suggested that there may be big brothers, as represented by churches or by individuals, who will care to help lift this debt at Anchorage, Ky., the more that this younger church is the memorial that it is. For our Bishop Dudley seems to have been beloved not in this Diocese only.

Yet again, perhaps it is not seemly for a little brother to cry his weakness. The big brothers may deplore such a lack of sturdiness, and demand that we stand and take our first step alone. We wonder how the big and little brothers of our brothers the Baptists, work this out in their code of mutual help? However it is, the ever present sense with them of common weal, or common strength, of oneness of interest, is building bulwarks for the faith, the length and width of the land down here.

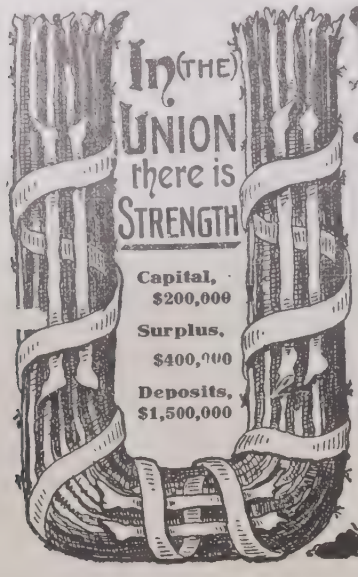
The child of to-day is the parent of to-morrow. The work of this new St. Luke's church, at Anchorage, is all before it. Who can say whether it is to be a big work, or a small one? Any big brother who believes it will be for its ultimate betterment to help it at this stage of its being, may direct to the Bishop of the Diocese, the Rt. Rev. C. E. Woodcock, or to

Mrs. RANDALL WHITTIER.
Chairman Finance Committee St. Luke's Church, Anchorage, Kentucky.

### GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE.
Treasurer,
Church House, 12th and Walnut streets.
Philadelphia.




# UNION BANK

This is the Oldest, Strongest and Safest Savings Bank in the South

The "Union" is by far the most conservative, yet one of the most business-like banking institutions in the entire South. The "Union" is truly the ideal bank for the individual or the business firm to patronize. Its absolute solidity is recognized and its methods and management have the confidence of hundreds of daily depositors. On all savings accounts we pay 3% interest compounded semi-annually.

3%

Let the "Union" be YOUR bank in future.

**Out-of-City Accounts Solicited.**

UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**


## The Household.

### Some Uses of Common Salt.

A little salt thrown on the flame will clear it for broiling meat. Marble washstands that have become discolored may be scoured first with wet salt and if that does not remove stain, with salt and lemon mixed.

Salt mixed with vinegar is excellent for cleaning copper utensils.

To remove iron rust wet the spots with salt and lemon juice and hold the material over steam of a teakettle, then put out in the sun.

Salt and lemon mixed will often remove ink stains that are fresh.

To set colors in cotton materials, soak before washing in strong salt water.

A pinch of salt added to cream will make it whip more quickly.

Cake batters and candy are both improved by adding a pinch of salt.

To beat the white of egg quickly add a little salt. In making mayonnaise the salt should go in last.

Grease on top of a hot stove can be quickly rubbed off by putting salt on the scrubbing brush.

In scouring boards strong salt water or wet salt is a great cleanser.

In freezing weather, if windows stick, they can be quickly opened by pouring hot salt water over the casings. This is also the quickest and best way to remove ice from slippery pavements or steps.

### To Clean Gilded Surfaces.

Dip a soft brush in alcohol to which a few drops of ammonia water have been added, and with it go over the surface.

Do not rub roughly or harshly.

In about five minutes the dirt will have become soft and easy of removal.

Then go over the surface again with the same or a similar brush dipped in rain water.

Now lay the damp article in the sunlight to dry.

If there be no sunlight, place near a warm, not a hot, stove, and allow to dry completely.

In order to avoid streaks, take care that the position of the article during the drying is not exactly vertical.—Detroit Free Press.




# PLANTER'S NATIONAL BANK

SAVINGS DEPARTMENT

RICHMOND, VA.

LET US PROTECT YOUR DEPOSITS—LARGE or SMALL

The Planter's National Bank shows the largest Surplus and Profits of any National Bank South of the National Capital. Its record is one of absolute strength and its policy is approved of by business men and individuals in every station. Every modern banking facility is offered large or small depositors by the "Planter's," and 3% interest compounded twice a year is allowed on all savings accounts. $1.00 starts an account here and it may mean the starting point for future prosperity. Who can tell? Our booklet, "BANKING BY MAIL," will prove interesting and it is free for the asking.

PLANTER'S NATIONAL BANK, RICHMOND, VA.

Capital $300,000 Surplus and Profits $1,175,000

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

# BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

# C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

# C. H. COSBY,

**423 West Broad St., RICHMOND, VA.**

## Thoughts for the Thoughtful.

Bear ye another's burden, and so fulfill the law of Christ.—Paul.

"It sometimes happens that the man who keeps his mouth shut speaks the loudest."

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

"The man who can not be beaten is he who holds his head up when he has been beaten."

To the man who loves his work life is all a vacation; to the man who don't love his work, there is no bright spot.

Socialism is that form of division in which the divisor is larger than the dividend, with a quotient whose remainder belongs to all three.

Why will some people stop going to church because somebody has slighted or ruffled them, and not stop attending the theater for the same reason?

God trusts the honor of his own name to our keeping, and with it also our neighbor's reputation. Speaking evil of our neighbor is an easy method of dishonoring God.

Perseverance in prayer is success in prayer in every case where God is approached according to his holy will. This is your privilege and ours without reservation or delay.

Wiser it were to welcome and make ours what e'er of good, though small; the present brings kind greetings, sunshine, songs of birds and flowers with a child's delight in little things.—R. C. French.

After sixty years of public life, I hold more strongly than ever to the conviction, deepened and strengthened by long experience, of the reality, the nearness, and the personality of God. —Gladstone.

Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water; and for want of water the garden will wither. —John Bunyan.

"God loves not only a cheerful giver, but a cheerful doer also; whatever thy hand findeth to do, do not only with all thy might, but also with all thy heart, and certainly with all thy mind, if thou wilt have thy reward."

There are, doubtless, many ways in which men can make a new heaven and a new earth of their dwelling place, but the simplest of all ways is through a fond, discerning and individual care of each child.—Prof. N. S. Shaler.

It is next to impossible for a Church to do any good while a faultfinding or self-seeking preacher is in charge It is a comfortable and cheering thing to have some one praying for you. It heartens you; it acts as a tonic. It gives one the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others, and felt more equal to his apostolic work because of what those prayers secured for him.—David Gregg.

**FOR FEVERISHNESS AND ACHING**

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

# INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**

The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.

Our interesting document No. 842 giving full particulars will be sent on request.

## T. A. CARY,

601 Mutual Assurance Society Building,
Richmond, Virginia.

# NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
1921 East Main Street.

**Persons sending their children to College or Boarding School should not fail to see that they have a nice Bible, Prayer Book and Hymnal.**

**We are headquarters for the same in all styles, at all prices.**

**CHURCH BOOK STORE,**
**With Lycett Stationers, 317 N. Charles St., Baltimore, Md.**

# BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

# COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

# COLONIAL CHURCHES

IN THE

# ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address
SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
R. GEISSLER, 56 West Eighth St., NEW YORK.

**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.

**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

CHURCH WORK IN STAINED GLASS, BRASS, FONTS, WOOD, GLASS, MARBLE, MOSAIC
O'KEEFE ART WORKS 23 W. 29 S. NEW YORK

Church Chime Peal **BELLS**

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

### Thoughts on Things Eternal.

When I think on things Eternal my heart is sometimes moved to question in regard to the doctrines of revelation, and to ask why it is that the Church lays so much stress on them, and requires me to accept them. For example, the doctrine of the Trinity, of the Triune Nature of God; why is it not enough for me just to believe in Him, without troubling myself over this difficult truth in regard to the complexities of His Nature?

One reason for this requirement of the Church is because she wants me to to love God. True love is never satisfiefid with a mere general knowledge of its object. It must know the Loved One as he really is. It will not be satisfied until it does so know him, and all about him. And love grows in power and in reasonableness with the growth of this knowledge. So if I feel that the real Nature of God is a matter of indifference to me, that feeling is a sign of the weakness of my love for Him; if I am to love Him at all I must know Him as He is, for otherwise I am not loving Him, but a creature of my own imagination.

The same fact holds good in the other great doctrines of revelation. These are concerned either with God s Nature, or with His acts, or with both; and they teach me what He really is, and what He has really done. So the more I study these revelations, the more my love will grow, the more it has to feed on, the stronger and more reasonable does it become.

What is called "dogma," then, that element in religion which some regard as being so hard, so dry, so unnecessary, is in reality God's Love answering to the need and the desire of human love, answering to my desire and need to know Him as He is, in order that I may love Him as I ought.

So, if my heart does not respond to this voice of revelation, it means that my love is still weak and untrained; that it has not entered into the close relationship with its Maker which will cause it to long for a full and true understanding of what He is and does.

I read that one of the joys of the hearafter will be that "then I shall know, even as also I am known, and can understand it,—of God's revelation know, even as also I am known." But the understanding now—so far as I can understand it—of God's revelation is the beginning of this knowledge; and so the heart of love finds in dogma a real foretaste of this heavenly joy.—North Dekota Sheaf.

---

In St. Luke's church, Newtown, Pa., three memorials have been placed—one a tablet by the vestry as a memorial to Mrs. Anna Barnsley Pickering, who during her lifetime was a deeply interested and generous contributor to the church; another tablet by Dr. and Mrs. J. Aubrey Crewitt as a memorial to their son, Alfred Bayard Crewitt, and the third one setting aside a free pew as a memorial to Mrs. Sarah E. Dalton.

---

A handsome altar of quartered oak has been given to Christ church, Gilbertsville, N. Y., by many friends, as a memorial of their former rector, the Rev. Ernest A. Hartmann, who served the parish acceptably from 1878 to 1884. Mr. Hartmann died in California in 1898, but his body was brought back and buried in the churchyard of All Saints' chapel. The memorial was designed by Bishop Nelson, of Albany. The Rev. William R. Woodbridge is the rector of Christ church.

**CHILD ATE AN ENTIRE BOX OF CUTICURA**

Spread on Some Crackers—Not the Slightest Injury Resulted from Little Fellow's Escapade — In Most Positive Way Ingredients of

**CUTICURA PROVEN PURE SWEET AND HARMLESS**

A New York friend of Cuticura writes the following interesting letter: —

"My three year old son and heir, after being put to bed on a trip across the Atlantic, investigated the stateroom and located a box of graham crackers and a box of Cuticura Ointment.

"When a search was made for the box, it was found empty and the kid admitted that he had eaten the contents of the entire box spread on the crackers. It cured him of a bad cold and I don't know what else."

No more conclusive evidence than the above could be offered that every ingredient of Cuticura Ointment is absolutely pure, sweet and harmless. If it may be safely eaten by a young child, none but the most beneficial results can be expected to attend its application to even the tenderest skin or youngest infant. This feeling is shared by mothers and nurses to such an extent that Cuticura Soap and Cuticura Ointment have for many years been unhesitatingly used throughout the civilized world for preserving, purifying and beautifying the skin, scalp, hair and hands of infants and children from the hour of birth. And greater still, if possible, is the confidence reposed in Cuticura Remedies for the treatment of torturing and disfiguring humors of the skin and scalp. The suffering which they have thus alleviated among the young and the comfort they have afforded worn-out and worried parents have led to their adoption in countless homes as priceless agents in the speedy, permanent, safe and economical treatment of infantile and birth humors, eczemas, rashes, irritations, inflammations and chafings, and other itching, scaly and pimply humors when all other remedies suitable for children fail.

Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town, East London, etc.; Russia, Ferrein, Moscow; Japan, Maruya, Ltd., Tokio; U. S. A., Potter Drug & Chem. Corp., Sole Props., Boston.



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Christ church, Springfield, Mass., has been repaired and handsomely improved. A memorial pulpit to the late rector, the Rev. John Cotton Brooks, will be used for the first time, on October 24, when Bishop Lawrence will preach the sermon.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., OCTOBER 16, 1909. No. 42





THE S. S. ARABIC,
Queen of Cruising Steamers.

## The Winter Trip Without a Peer

### Sixth Annual Cruise to the Orient

By the

## S. S. ARABIC

**Leaving New York, JANUARY 20, 1910,** for Madeira, Spain, The Mediterranean, Palestine and Egypt.

All Expenses Included for 73 Days, at **$400** and Upwards

**"Ask MR. BOWMAN," 708 Main St. for Program.**

FREE INFORMATION BUREAU.

## Buy Your Furniture Where Values Are Best and Variety Greatest.

For years ours has been recognized as the quality store—as the one stere in the South where variety, desirable styles, grade and particular patterns of Furniture could be secured at very low prices.

NEW FALL GOODS HERE

Car load after car load of the choicest Furniture has arrived and is ready for inspection.

**Write Us!**

A postal will do. Let us tell you about it.

No matter where you live, we can please you and save you money.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

709-11-13 E. Broad St.,
RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Church Art

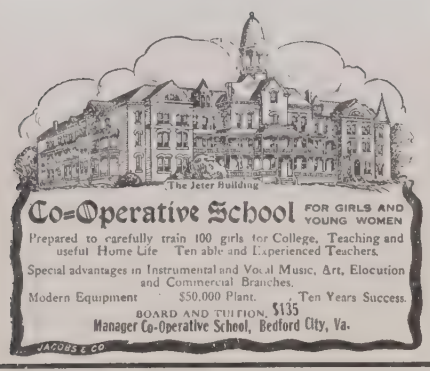
in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

23-25-27 6th Ave.,
NEW YORK.

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.




**ROANOKE COLLEGE**
SALEM, VA.
For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

**THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.**
The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.
For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington, Gunston Hall 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK.
Re-opens September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

**National Cathedral School**
For Girls. Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses.
The Bishop of Washington, President Board of Trustees.
Mrs. Barbour Walker, M. A., Prin., Mt. St. Alban, Washington, D. C.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**CENTRAL BUREAU OF EDUCATION**
PARIS, KY.
MISS KATE EDGAR, Proprietor and Manager
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

INCORPORATED 1862.
THE
**VIRGINIA FIRE & MARINE INSURANCE COMPANY**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**CITY BANK**
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.
Capital .. .. .. .. .. .. .. .. ..$400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| W. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., OCTOBER 16, 1909. No. 42

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf."

Entered at the Post-Office in Richmond as second-class mail matter.

### A CORRECTION.

A report that was widely circulated in the press and found place in the columns of this paper, to the effect that there had been an election to the vice-chancellorship of the University of the South is, we are authorized to say, a mistake.

There has been no election to the vice-chancellorship of that institution since Dr. Rhinelander's declination.

Any report to the contrary is entirely without foundation.

### ST. ANDREW'S BROTHERHOOD AND COLLEGE STUDENTS.

One of the complaints most common in connection with the college life of our young men is that during that period of their lives they are in danger of growing out of touch with Church life and losing interest in Christian work. Or even worse still, they are in danger of losing their Christian bearings and drifting into a mode of life and conduct far from satisfactory to those interested in their spiritual welfare and moral development. And it is only too sadly to be feared that in very many cases this complaint has been more than justified. Young men, just passing from boyhood into manhood, and in the most critical period of their moral and spiritual development, have gone from home to college, regular Church attendants and devout communicants, and even active workers in Church organizations; and after the experiences of college life, have returned home utterly indifferent, in very many cases, and only too often much more than merely indifferent; in fact, they have been allowed to drift into habits and modes of life that more than offset all the supposed gains that were derived from a college course.

These conditions have often arisen, not from any failure in duty on the part of any concerned, but just because no provision had been made to meet this particular need on the part of the young man. Very frequently, the college seems to recognize every need of the young man entering its doors save the all-important fact that he has a spiritual nature to be ministered to. It cares for his mental and physical and even social requirements, but seems to lose sight of the fact that there are spiritual requirements more vitally important than all these combined.

Hence, the college career has spelled ruin to a disastrously large number of our young men all over this land, and ruin of a most hopeless and permanent nature.

To meet this requirement in the lives of college students and to remove this pitifully just complaint, the Brotherhood of St. Andrew has undertaken a most useful and valuable work, so far as the boys and young men of our own Church are concerned, namely, to find who are the boys of our own congregations who are entering college, to learn their status as regards Church life, and to see that they, on entering on their college life, are put in touch with those who will care for their spiritual welfare and keep them in active touch with their Church life.

To this end, the Brotherhood sent out, last August, a letter to the entire Church, through the Church press, asking for the names and addresses of all Church boys who are entering college this fall. This letter just asked for a short note from each rector giving the information necessary to get hold of any boy of his congregation entering college. This information given, the Brotherhood was to assume all other work and trouble.

Strange to say, this request has not, so far, elicited satisfactory replies. One would have supposed that it would have met a glad, general and immediate response from parents and rectors, who would have been delighted with this offer of help and co-operation. But apparently not so. In consequence of this first very partial response, the Brotherhood has sent to the Church press this second letter:

In August we made a request through the Church papers for the names of young men and boys leaving their homes to enter colleges and boarding schools, the purpose being to insure their keeping in touch with the Church and their Christian duties. The response thus far on the part of rectors and parents, while very encouraging, is not by any means all that it might be, and we would like those who read this letter to write us at once if they are interested in any such boys or young men. Please tell us the school or college to which the young man is going, and so far as possible the exact address at which he may be found by the rector of the nearest parish. We will ask the latter to call upon him.

May we presume upon your space to say that the general work of the Follow-Up-Department of the Brotherhood was never so encouraging as it is today. During the last four years the work and results have steadily increased, and a careful tabulation shows us that during that time nearly 1,000 young men going to college or boarding schools or removing to new homes, have, through the efforts of the Brotherhood's Follow-Up-Department, been definitely attached to the parishes nearest them. This net result is the more encouraging because the figures represent twenty-six per cent. of the young men whose names were received in this office, and undoubtedly there are many others who have been thus connected of whom we have no reports. We bespeak for this most important part of the Brotherhood's general work the sincere interest and co-operation of every rector and parent in the Church throughout the United States.

GEORGE H. RANDALL,
Associate Secretary.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

The Southern Churchman takes great pleasure in giving this letter the most conspicuous place possible, and earnestly urges all rectors and parents to promptly comply with the request.

It is of the utmost importance that the young collegian should be taken hold of by Church influences at the beginning of his college life and before other interests have taken the place of and crowded out the old Church life. The young collegian is at the most critical period of his whole life, and what influences him during that first year at college may affect his entire life for good or ill.

What the Brotherhood asks is very simple, and quickly and easily done—namely, co-operation in conserving and preserving the spiritual well-being of the young collegian.

### The Carolina Churchman.

The first number of the Carolina Churchman, the new Church paper for the Carolinas, has been received. It consists of twenty pages and is well plinted and well edited. It contains, among other articles of interest, the admirable address delivered by Bishop Strange, at the laying of the corner stone of the Bishop Atkinson Memorial church, Charlotte. It is published at the small sum of fifty cents a year. The Rev. Thomas P. Noe, of Wilmington, is the editor, and the Rev. William E. Cox, of Wilmington, the business manager.

## BOOK REVIEW.

**The Church Year Pulpit Library**—In Twelve Volumes: Vol 1. Advent Sundays; 2. Advent Courses—Christmas tide; 3. Epiphany, and First, Second and Third Sundays After; 4. Epiphany—Fourth, Fifth and Sixth Sundays After, and Septuagesima; 5. Sexagesima to Second Sunday in Lent; 6. Lent—Third, Fourth and Fifth Sundays and Passiontide; 7. Easter Day and First Sunday After; 8. Easter—Second Sunday After, to Ascension Day; 9. Whit-Sunday; Trinity, First and Second Sundays After; 10. Trinity—Third to Ninth Sundays After; 11. Trinity—Tenth to Nineteenth Sundays After; 12. Trinity—Fourteenth to Twenty-fifth Sundays After, and Holy Days. Cleveland and New York: F. M. Barton Company, Publishers.

These twelve large volumes include and comprise literally an encyclopedia of sermonic literature on the entire Church Year. They comprise not just a single sermon on any given Day, or Fast, or Festival; but a variety of sermons, by different preachers, on each Day; and the variety of subjects and topics treated is astonishingly large and varied, and include almost every variety of subject and teaching. The preacher or reader who is looking for any topic in connection with any period of the Christian Year, will be hard to please if he does not find what he is looking for in this collection. The compiler has evidently had no type or school of thought or Churchmanship in mind, but has been eclectic—if not Catholic—to a remarkable degree. Nor has he confined himself to any one period or generation, but, has, in this respect, roamed over quite a wide field. Quite all the sermons and sketches and outlines, so far as this reviewer has been able to note, are by men whose names are fairly well-known and will carry more or less weight with varied classes of readers. Nor has he confined his selections entirely to Churchmen, but many noted Non-Conformists are represented by able selections. In passing the reviewer would say that he uses the word "Non-Conformists" because most—if not nearly all—the sermonizers are British.

Among the preachers represented—and the names following are selected absolutely at random, and without the slightest effort to choose those of note or importance—are Bishops Fraser, Moorhouse, Goodwin, Walsham, How, and Stubbs; Archdeacon Trench; Deans Vaughn, Alford, Burgon, Farrar, Stanley and Church; Doctors Keble, J. C. Hare, Carter, Scott-Holland, Illingworth, Maurice, Benham and Pusey. And among the Non-Conformists are such notable names as Marcus Dodds, McCleod, Bruce and Whyte and a number of others equally well known.

A number of sermons under each day are given in full, and also there are others given in condensed or outline form.

Whether a reader is simply reading for devotional purposes and to inform himself, or whether he is desirous of comparing the great preachers, or whether he is seeking suggestions to help him in his own work, he will find a wide and varied and interesting field in these volumes.

Possibly one of the greatest dangers of the average preacher is that of getting into a rut and looking at every subject from his subjective, individualistic point of view, and the careful study of such a collection of sermons as this would go very far towards breaking up such a frame of mind and helping him out of such a difficulty. It would broaden the view and freshen the mind, and give material for new thought, and suggest entirely new ideas and points of view.

Certainly, if any collection of sermons could prove of value to the student or the sermonizer, this collection ought to be able to answer the purpose.

### Literary Note.

Thomas Whittaker, Inc., will publish, this autumn, "The Earthly Footprints of Jesus," by the Rev. H. D. S. Sweetapple, D. D., author of "A Message From Bethlehem." It consists of sermons on sacred sites and scenes.

## PAMPHLETS RECEIVED.

The Open Pulpit and Christian Unity. By the Rev. George Ernest Magill, M. A., rector of the Church of the Holy Innocents, Hoboken, N. J. New York: Edwin S. Gorham.

Report and Resolutions of the Conference of the Anglican Communion in China and Hongkong, held in Shanghai, March 27, to April 6, 1909.

The Bishop of Arkansas' 1909 Council Address; in which is treated not only matters of local self-interest, but also two of the great questions now before the Protestant Episcopal Church, the part she is to take in the evangelization of the Afro-Americans, and in the Unification of Christendom.

Scenes of Childhood. A Poem, by Sterling Boisseau. Whittet and Shepperson, Richmond, Va.

National Conference of Church Clubs of the United States. 17th Annual Conference, New York City, April 27, 28, 1909. Address: "Immigration and the Church," by Prof. Charles Sears Baldwin, of Yale University.

Berkeley Divinity School Bulletin. Middletown, Conn., August, 1909.

The Path of Peace. Reprinted from the London "Times" of June 19, 1909. By Andrew Carnegie, President of the Peace Society of New York.

Supplement to the Path to Peace. Reprinted from the London "Times" and "Westminster Gazette." By Andrew Carnegie, President of the New York Peace Society.

An Address delivered by the Venerable Archdeacon Robert Nelson Meade, Secretary of the Pittsburgh Sunday School Institute, Pittsburg, Pa., before the Church Sunday School Institute, of Syracuse, N. Y., at Trinity Church Parish House, March 2, 1909, and published by the Institute.

National Conference of Church Clubs of the United States, 17th Annual Conference, New York City, April 27, 28, 1909. "Christian Unity and Unchristian Division," by George Wharton Pepper.

Handbook of the Church (Sunday) Schools of Berkeley, California. Teachers' Edition.

Diocese of Vermont, Sixteenth Annual Address of the Right Reverend A. C. A. Hall, D. D., LL. D., to the Convention; June 16, 1909.

Rev. Benjamin Morgan Palmer, D. D., LL. D., The Forensic and Pulpit Orator: The Citizen, Scholar and Christian Pastor.

From the Ven. H. C. Duncan, S. T. D., Secretary, Journal of the Seventy-first Annual Session of Council of Louisiana, held April 21, 22 and 23, 1909.

From the Rev. D. H. Jones, Secretary, Journal of the Second Annual Convocation in the Missionary Jurisdiction of Idaho, June 3-7, 1909.

### Church Work Among the Eskimos.

The Rev. Dr. R. J. Rentson, of San Francisco, delivered an interesting address in Montgomery, Ala., on Saturday night, October 8, on Missionary Work Among the Eskimos.

He considered that the Eskimos were the only uncivilized race in the world that was secure from the encroachment of the civilized white man and that it therefore escaped extinction, or at least degradation, from contact with so-called civilization.

"In the Baffin Bay country," he said, "the Protestant Episcopal Church has the most northerly mission in the world. It was founded thirty years ago by the Rev. Mr. Peck, who after learning the language, spent several years in converting the people of the ice-bound land. The first church building he erected was built of sealskins sewed together, and when it was finished the dogs devoured it over night. The permanent church was built soon thereafter with lumber shipped from Canada.

"Mr. Peck found these people to have an innate sense of right and wrong and found them faithful and trustworthy in all respects. Before they became Christians the Eskimos used to kill all their aged and decrepit men and used to force the old women to commit suicide. This was done under what they conceived to be the stern law of necessity, but since that time the practice has been abandoned. They are sincere Christians, or at least that portion of them that has come within reach of the missionary influence."

# Church Intelligence.

### CALENDAR.

**October.**

1—Friday.
3—Seventeenth Sunday after Trinity.
10—Eighteenth Sunday after Trinity.
17—Nineteenth Sunday after Trinity.
24—Twentieth Sunday after Trinity.
28—Sts. Simon and Jude.
31—Twenty-first Sunday after Trinity.

### Collect for the Ninteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

### Collect for St. Luke's Day.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. Amen.

# Foreign.

### The General Election.

During the week there has been a growing conviction that a General Election will be necessitated within the next few months. It is still unknown in what manner the House of Lords will deal with the Finance Bill, but the general belief, in accord with the view we have consistently expressed, is that the Peers will not allow the Budget to pass into law until there is evidence that it has the approval of the electors. The only cause for hesitation is found in the fact that the Budget is continually changing, and no one can yet say in what form it will reach the Upper House. So recently as Tuesday night Mr. Lloyd George made very sweeping alterations in his proposals affecting mineral royalties, and one of his own supporters, Mr. J. E. Ellis, has shown that one word out of every three in the Budget at present was not there originally. There is every ground, however, for thinking the Lords will not give the measure their approval. They have the right to reject—that is now conceded by their opponents—and if, as Lord Rosebery and others have declared, they believe that the measure is against the true interests of the country, and that the House of Commons has had no mandate from the nation for its introduction, their duty is clear. The Lords are still warned by the supporters of the Government that any rejection of the measure will endanger the existence of the Second Chamber and the threat is added that the Liberal party will never rest until they have "ended the Lords." Such a threat is not likely to prevent any member of that House from conscientiously doing his duty. In politics, as in other matters, the path of duty is the path of safety.

### The New Lord Mayor of London.

On Wednesday, Sir John Knill was elected Lord Mayor of London, and he will enter upon the office in November next. The chief point of interest about his election is that he is a convinced Roman Catholic, and some anxiety is naturally felt in regard to his line of action during his year of office. It will be remembered that some years ago his father, who was also a Roman Catholic, was Lord Mayor of London, and did not always act discreetly. On one occasion great indignation was caused when, in entertaining some Roman ecclesiastics at the Mansion House, he gave the toast of "The Holy Father and the Queen," thus relegating the Sovereign to a second place. He attempted to defend it by urging that it was analogous to the old toast of "Church and Queen," but the analogy breaks down when it is remembered in what relationship the Sovereign stands to the Church. He did not intend to be disloyal, and at a subsequent banquet—we believe it was on the occasion of the Sons of the Clergy Festival—he took pains to express his personal devotion to the Queen, saying that he would die for her. But the incident created an unpleasant impression, and his son will be well advised not to repeat the experiment. He intends, however, to follow his father's example in not attending the services of the English Church, except when the King is present. The "toleration" extended to Roman Catholics has greatly increased in recent years; and they on their part should take care not to offend openly the convictions of English Protestants.

### Southwark's New Canon.

The announcement that the Bishop of Southwark has conferred a residentiary canonry in Southwark Cathedral upon the Rev. F. B. Macnutt, Vicar of St. Matthew's, Surbiton, will be received with satisfaction. It is a well-merited recognition of good work done in an important parish, and it will strengthen the Evangelical representation on the Cathedral Chapter. Mr. Macnutt is a Cambridge graduate (Trinity College), and he was also of Ridley Hall. He was ordained in 1898, to the curacy of Holy Trinity, Beckenham, then in the undivided see of Rochester, and he afterwards served in a similar capacity at St. James', Piccadilly, and Christ church, Wimbledon. He was Vicar of St. John's, Cheltenham, from 1903 to 1907, when he returned to London as Vicar of St. Matthew's, Surbiton. He is a man of great powers and gifts, and in his position he will be able to exert a strong influence upon the work of the Church in South London. Archdeacon Daniell becomes Chancellor of the Cathedral, and Archdeacon Taylor's appointment as rector of St. Saviour's has already been announced. The vacancies caused by Canon Thompson's lamented death have thus all been filled up.

The Bishop of Lucknow, the Right Rev. Alfred Clifford, who is resigning his see, has accepted the vicarage of St. Mary's, Stoke Bishop, Bristol, in succession to Canon Alford. Dr. Clifford was consecrated first Bishop of Lucknow at St. Paul's on January 15, 1893. He went out to India, however, in 1874, as C. M. S., missionary at Calcutta, so that he has completed thirty-five years' service in the country.

### Bishops' Visitations.

The Bishop of Worcester has this week been expressing doubts as to whether any useful purpose is to be served by an episcopal visitation in these days. The visitation was originally an authoritative inquiry for the purpose of correcting neglects and abuses. Councils of the Church as early as the fifth century insisted upon the duty of every Bishop "visiting annually every parish in his Diocese." Possibly Dioceses were not so large in those days. It would certainly be impossible for Bishop Yeatman-Biggs to visit all his 525 clergy in one year. But our Bishops to-day look their clergy up as often as possible, and what with Church Congresses and Diocesan Conferences we agree with Bishop Yeatman-Biggs that the Triennial Visitation does not seem at all necessary now. It is little more than a formal survival.

### The New Paul's Cross.

Good progress is being made with the new Paul's Cross, which is being erected near the site of the old one with the legacy of £4,500 left for the purpose by the late Mr. H. C. Richards, M. P. It is to be a true cross in the Italian Renaissance style, to suit the architecture of the present cathedral. It will consist of a pillar, surmounted by a statue of St. Paul rising from an ambo or octagonal pulpit platform, with memorial carvings, badges, and adornments. The old cross was pulled down by the Puritans in 1643, and the revenues which went to pay the outdoor preachers were applied to the payment of the morning preachers in the cathedral.

### Birthdays of Two Bishops.

The Bishops of Hereford and Liverpool are able to send birthday greetings to one another simultaneously, for both of them were born on September 27. The Bishop of Hereford was seventy-five on Monday, and Dr. Chavasse, now Bishop of Liverpool, and formerly the successful principal of Wycliffe Hall, Oxford, was sixty-three. Much sympathy has gone out to Dr. Chavasse during the week on account of the fatal accident in which his motor-car was concerned. The evidence at the inquest showed that the car was proceeding at a very moderate rate, and that no sort of blame attached to the Bishop's chauffeur.

Mr. R. A. Knox, the enthusiastic son of the Bishop of Manchester, opened on Monday the Oxford University Missionary Campaign at Manchester, by giving a rousing address, in the course of which he said people were ready to give thousands of pounds to an Arctic explorer to discover and to plant a flag upon some spot which would never be inhabited, but where was the Christian man ready to come forward with a few thousand pounds to set the Cross aloft over the temples of Benares? It may be remembered that Mr. Knox, who is at Balliol College, Oxford, was one of his father's most active assistants during his recent Blackpool mission.

## American.

### The Consecration of the Rev. Dr. Lloyd.

The order of exercises at the consecration of the Rev. Arthur Selden Lloyd, D. D., Bishop-Coadjutor of the Diocese of Virginia, in Christ church, Alexandria, Va., Wednesday, October 20, at 11 o'clock A. M., will be as follows:

7 A. M.—Celebration of Holy Communion. Open to all.

9 A. M.—Morning Prayer. Open to all, but immediately after the close of this service the church and churchyard will be cleared. The Bishops and clergy are requested to assemble in the Parish Hall, and the doors to the church and the yard gates will remain closed until the time of opening for the Consecration Service, at 10:40 A. M.

11 A. M.—Consecration Service. Admission to this service will be by ticket only. Tickets must be shown at the gate of entrance, and will be taken up at the church door.

Owing to the length of this service, and because opportunity for Communion will have been afforded by an early celebration, it is suggested that only the Bishops and those officially present at the consecration, and the family of the Bishop-elect receive the Communion at this celebration.

Consecrator—Rt. Rev. Daniel Sylvester Tuttle, D. D., LL. D., D. C. L., presiding Bishop.

Co-Consecrators—Right Rev. Robert Atkinson Gibson, D. D., Bishop of Virginia; Rt. Rev. Alfred Magill Randolph, D. D., LL. D., D. C. L., Bishop of Southern Virginia.

Preacher—Rt. Rev. William Croswell Doane, D. D., LL. D., D. C. L., Bishop of Albany.

Presenters—Rt. Rev. George William Peterkin, D. D., LL. D., Bishop of West Virginia; Rt. Rev. Beverley Dandridge Tucker, D. D., Bishop-Coadjutor of Southern Virginia.

Attending Presbyters—Ven. John J. Lloyd, D. D., Archdeacon of Southern Virginia; Rev. William Meade Clark, rector of St. James' church, Richmond, Virginia.

Deputy Registrar—Rev. Wm. Jackson Newton, rector of Christ church, Alexandria, Va.

Master of Ceremonies—Rev. Wm. Jackson Newton.

Committee on Arrangements—Col. William A. Smoot, chairman, Mr. Henry F. Robertson, Mr. Gardner L. Boothe, Mr. C. Harry Yohe, Mr. Edward S. Leadbeater, vestrymen of Christ church, Alexandria, Virginia.

CONSECRATION SERVICE.

Processional Hymn No. 311—"Ancient of Days, Who sittest, throned in glory." Ante-Communion Service, Prayer Book, P. 523. Hymn 329—"Thy Kingdom Come, O God."

Sermon by Rt. Rev. William Croswell Doane, D. D., LL. D., D. C. L., Bishop of Albany.

Rev. Arthur Selden Lloyd, D. D., presented by Rt. Rev. George William Peterkin, D. D., LL. D., Bishop of West Virginia; Rt. Rev. Beverley Dandridge Tucker, D. D., Bishop-Coadjutor of Southern Virginia.

Reading of Testimonials—1. Certificate of Election, by Rev. E. L. Goodwin; 2. Testimonials from Dioceses, by Col. Arthur Herbert; 3. Certificate of Ordination, by Rev. Dean Angus Crawford; 4. Consent of Standing Committees, by Rev. Mercer P. Logan; 5. Consent of Bishops, by Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia.

Promise of Conformity by Bishop-Elect. Prayer by Presiding Bishop and congregation.

Litany said by Rt. Rev. Wm. Loyall Gravatt, D. D., Bishop-Coadjutor of West Virginia.

CONSECRATION.

Offertory. The offerings of the congregation, at this service, will be devoted to the Building Fund of Meade Memorial chapel, the Church for Colored People in Alexandria, Virginia. Offertory Anthem. When the Alms and Oblations are presented the Doxology will be sung.

Communion Service—Hymn No. 228; closing Prayer and Benediction; Recessional Hymn, No. 491.

Visiting clergy are invited to march in procession. White stoles will be worn at this service. Clergymen will please bring their own Prayer Books and Hymnals as well as vestments.

Those wishing tickets will please apply to Mr. Gardner L. Boothe, Alexandria, Va., who is the Secretary of the Committee having in charge the distribution of tickets. The rector of Christ church is not a member of this committee, and has no tickets at his disposal.

### Services for Deaf-Mutes.

On account of the serious illness of all the members of his family, the Rev. Oliver J. Whildin, General Missionary to Deaf-Mutes, was prevented from making a number of visits to stations in Virginia, Southern Virginia and North Carolina. He hopes to be able to keep his appointments for confirmation services in West Virginia the latter part of this month. Although prevented from going far from home, Rev. Mr. Whildin managed to do considerable work in Washington and Baltimore, where he has important stations. At St. Barnabas' Mission to the Deaf, in the former city, a beautiful service in memory of Caroline E. Mades, a deaf-mute lady, was held, and at Grace Mission, in the latter city, a Men's Guild was formed for the purpose of bringing a greater number of the deaf-mute men of Baltimore into the Church. The Guild will be conducted in the social, mental and spiritual interest of all the deaf men of the city.

### Deposition.

Notice is hereby given that on the second day of September, 1909, at the Church House, Philadelphia, in the presence of the Rev. Thomas J. Garland and the Rev. Alfred J. P. McClure, Presbyters, acting under the provisions of Canon 31, Section 1, I deposed from the Ministry of the Protestant Episcopal Church in the United States of America, the Rev. William Bayard Hale, D. D., LL. D., Presbyter, he having declared to me in writing his intention not to officiate longer in the exercise of his ministry, and requested me to depose him from the same. I also hereby certify that this renunciation and request for deposition were not occasioned by any foregoing misconduct or irregularity, but were voluntary and for causes assigned which do not affect his moral character.

O. W. WHITTAKER.
Bishop of Pennsylvania.
September 2, 1909.

### Missionary Council of the Third Department.

The Missionary Council of the Third Department, comprising the Dioceses of Pennsylvania, Harrisburg, Pittsburgh, Bethlehem, Delaware, Maryland, Easton, Washington, Virginia, Southern Virginia, West Virginia, will meet in Washington on Wednesday, November 10. The opening service will be held in Trinity church, at 10 A. M. A missionary mass meeting will be held in the hall of the D. A. R. building on Wednesday evening. Distinguished speakers will be present and important matters will be discussed.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### St. Peter's, Paris—Winchester and Cynthiana — St. Andrew's, Fort Thomas—St. John's Institute—Missionary Outlook at Corbin—Clergymen Again on Duty.

Mr. Raymond S. Litsinger, lay reader at St. Peter's, Paris, has been transferred to the Diocese of Easton, wherein Mrs. Litsinger had her home previous to her marriage. He is to have charge of two parishes in Kent county, Maryland. He delivered his farewell address in St. Peter's, Paris, September 19. On the evening of that same day there was held, in the "Christian Church" in Paris, a largely attended service, which was tendered him by the pastor, as a public testimonial to his worth and influence. Mr. Litsinger did a notable work in Paris, no small part of which was the complete renovation and great improvement of the fabric of St. Peter's, the cost of which was all practically provided for under his leadership before he left. Mr. Litsinger came to us from the Methodist Protestant connection.

Bishop Burton preached and administered Holy Communion in St. Peter's, Paris, the first Sunday in October, and afterwards met the vestry to arrange for filling the vacancy.

The churches at Winchester and Cynthiana have been placed by the Bishop in the hands of Mr. Philip B. Ellsworth, who has lately been transferred as a postulant from the Diocese of Southern Ohio, and formerly served as a lay reader under the rector at Gallipolis, Ohio. Mr. Ellsworth's first service was at Cynthiana, on August 1, and at Winchester on the following Sunday. He and his wife live "in their own hired house" in Winchester; and he gives alternate Sundays to the two congregations. Already he has won the confidence of the Church people in both places, and secured respectful attention from many outsiders. On October 3 he started a new mission Sunday School in the Northwestern part of Winchester—securing an eligible building with a view to final purchase, and fitting it with the chancel furniture from the late St. Stephen's chapel at Sideview. This movement in Winchester is in direct line with the Bishop's earnest argument and exhortation for a strenuous Sunday School campaign, delivered at the last Diocesan Council. The new Sunday School opened on Sunday afternoon with twenty-one scholars, and a bright short session, followed by the Church service. The building was crowded; chairs had to be borrowed in the neighborhood. As a start it was a pronounced success. Some of the people from Emmanual church, sang and helped to organize. Miss Anna H. Caswall, from Lexington, who is visiting

in Winchester, played the organ for Sunday School, and will in future play at the service there also.

Mr. Joseph Edmund Thompson, who is in his middle year (of the three years' course), at the Theological Seminary in Virginia, after taking the full four years' course at Kenyon College, Gambier, spent this past summer vacation as lay reader in charge of St. John's, Bellevue and Dayton, in this Diocese, by the Bishop's appointment. Mr. Thompson's home is in St. Paul's parish, Newport. These services have been satisfactory to the congregation, and will be of untold value to the candidate for orders in the way of practical experience.

St. Andrew's Mission, Fort Thomas—In August last the contract was awarded for the new church building of St. Andrew's, Fort Thomas. The work of digging was begun in due time. It then appeared that a fine church was to be placed on two oddly-shaped lots. The church committeemen were not satisfied with the angle of the church in reference to the street, and had the position changed. There was more disappointment in the looks of things. Therefore all work was called off. Other and better locations were looked for. Now the Mission has at last improved upon its location by buying another lot—a corner lot and a beautiful one. In all they will be obliged to raise about a thousand dollars for the difference. But that will be done gradually. The work will be begun again and all effort put forth to make up for the delay. Bishop Burton will soon be called upon to lay the corner stone. The church committee is unanimous in its praise of the present location.

St. John's Collegiate Institute, Corbin, is opening the best term in its history, and will be more successful in every way than last year. It opened with an enrollment of eighty students the first week—several more than last year, and we never get our full enrollment for the first few weeks, in fact not until the country schools close. We are fortunate in securing the services of Miss Fulton, who did such good work in our late Dudley Collegiate Institute, at Beattyville. Her great interest in the mission work and wholehearted application to her teaching are making her loved by all, both teachers and pupils. She is a member of the faculty, and has also taken charge of the primary department in the Sunday School, which is beginning to flourish under her management.

Thanks to the generous gift of the Woman's Auxiliary of the Diocese of Lexington, Miss Monell is in better position to do good work in the Manual Training Department, and although we have been advancing in that department year by year, we feel that a gift of so many tools will enable us to make a better showing than ever. The department made last year two or three book-cases and many other smaller articles. We hope to have an exhibit at the next Council. For the first time in the history of the School, we shall have three or four graduates from the full course. We are prepared to give a full course preparatory to the University. We teach a full classical course, preparatory to a theological or pedagogical course and can give a thorough training in business methods. We have added classes in stenography, typewriting, commercial law and advanced book-keeping. Our academic enrollment is much larger than it has ever been in the beginning of the term.

We have with us one theological student, Mr. Harry E. Perkins, a bright and promising young man. It is to be hoped that this is merely a beginning, as our school could be very useful in training young men in their preparatory studies for the ministry.

The missionary outlook in Corbin and the neighborhood is very promising and the church is progressing under the management of Mr. Charles E. Crusoe. He is working hard and earnestly to build up a good congregation, and the workers are doing all in their power to second his efforts. We hope that ignorance and error will soon cease and be succeeded by a true knowledge of Christ and His Church, in answer to the many prayers of the readers of our Church papers, and Church people generally.

The churches in Danville and Harrodsburg were made anxious by the very serious illness through the summer of Captain A. S. McGrorty, senior warden of the former, and Mrs. Harlen, a long-time member of the latter. The Rev. H. E. Spears, rector of Danville and in charge of Harrodsville, gave up part of his vacation that he might minister to his afflicted parishioners.

The Bishop and Mrs. Burton, and their elder daughter, Miss Louise, were the guests through August, at their lovely summer residence, in Michigan, of their former parishioners in Louisville, Mr. and Mrs. R. A. Robinson. Miss Cornelia Burton visited former schoolmates in Virginia.

Dean and Mrs. Capers and their sons were guests through August of Mr. F. L. Wheeler and his parents, at their summer home at East Jaffrey, N. H. Mr. Wheeler is the choir director at the Lexington Cathedral.

Archdeacon Caswall spent a while at Kelley's Island, Lake Erie, making also some business visits in the interest of the Diocese, on his way to and from that pleasant quiet resort in the midst of vineyards, stone quarries and glacial grooves of unknown antiquity.

At the vineyards, grapes are made into wine, and the owners of the vineyards, in their righteous desire to please all (whatever their views may be as to Local Option)), make both fermented and unfermented Catawba wine, of the finest quality, as well as brandy (doubtless for medical purposes, being the finest to be had). He reports many amateur fishermen, but no fish; but as no preparations had been made for their arrival, they were probably not expected, even by the "fishers."

A yacht was upset in a very light squall, but a gasoline launch was close at hand and hurried to the rescue to save the one occupant. He was a brave captain and clung to his ship to the last, only stipulating that the launch should tow the wreck, with him on it, to shore. The beautiful yacht had no keel, as all could observe as she was towed in, and the wonder was that she could stay upright at all, except when there was no wind. However, she was soon righted and in half an hour the brave skipper was off for another sail.

The Rev. George H. Harris and his family remained in Lexington through the summer, sustaining the services in the Cathedral and the Church of the Good Shepherd.

Our six Kentucky cities and towns bordering on Cincinnati, were supplied with ministerial services in the Episcopal churches; mutual arrangements having been made by their respective rectors, so that there was a rotation of vacations, the rule apparently being "Juniores, Priores," as is canonical.

Bishop and Mrs. Penick and their daughter, of Frankfort, spent their vacation of six weeks at the Sweet Chalybeate Springs, nine miles by stage from Alleghany, Va.

The Rev. Jas. M. Magruder "held the fort" at Trinity church, Covington, while his family had a litle change by a visit to Mississippi.

But all this rest and change are only preparatory to the great and multifarious works they are all now engaging in, and the sad work of burying members of our country parishes has already been resumed, while we are looking out with some anxiety for the enlistment of young soldiers of Christ to fill the ranks again. We cannot say as a recruiting sergeant did the other day, when the writer asked him whether he was gathering in many recruits, "Oh, well, we are not anxious to get many; we have no need for them just now, in these days of peace." We, on the contrary, belong to the Church Militant, ever militant, and we need both officers and men in large supplies all the time.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Mission Services Near Uniontown, Kentucky.

Early in June last, the rector of St. John's, Uniontown, began a missionary work at Walnut Grove, six miles up the Ohio Valley, which has prospered; first under two students of St. John's College, who went there to live in a lonely tent, and since August, under the immediate direction of Rev. Dr. Thompson, who has been taking a Sunday service himself. The Bishop of Kentucky visited Uniontown from 11 A. M., of the 2d, to noon of the 4th, celebrating in St. John's at 7 A. M., and at 10:45, and preaching at the latter service to a very large congregation. At 2 P. M. many vehicles, well filled, accompanied him to the Grove, known also as Comb's Bottoms, and as Kenny Mound, where services were held, a raised platform under the ample trees having been erected by some students of St. John's College, who had walked there for the purpose, on Friday and Saturday preceding. Shortened Evensong was read by Rev. T. Dowell Phillipps, of Chicago, the most recent addition to the College staff. After the lesson, Bishop Woodcock baptized a little girl. This was the twenty-first baptism since June. Then the Bishop followed in a remarkably clear-cut appeal to the 300 assembled from the country around to answer, each for himself, the question, "Whither?" inasmuch as no one expected to be on earth forever. Two men and eight women, all kneeling on the bare ground, then renewed their baptismal vows by receiving at the Bishop's hands the Apostolic rite of confirmation. These successive services, with no roof but that of heaven, and with shade of the forest trees as a natural screen from the heat of the sun, contributed an attraction that was as inspiring as was the solemnity of the occasion, for most heartily did the many Churchmen and women present unite with the vested student choir in the choice music of the processional, recessional and other hymns. Dusty as were the roads, the drive to the open air services and back was felt to be fully compensated for by the scores in vehicles of all kinds. The Bishop, on taking leave individually with the College staff and student body, expressed his sense of deep gratification from his two days' visit to Uniontown.

## MARYLAND.

**Rt. Rev. Wm. Paret, D. D., Bishop.**
Rt. Rev. John G. Murray, D. D., Coadjutor.

### An Interesting Anniversary Celebration. The Rev. Peregrine Wroth Appointed Archdeacon—Bishop Murray's First Confirmation Service—The Rev. Percy Hall Preaches to Boys.

the rebuilding of Christ church, Queen

The one hundredth anniversary of Caroline parish, Howard and Anne Arundel counties, known as the "Old Brick Church," was celebrated to-day with the unveiling of three handsome memorial windows installed recently by Mrs. Mollie Macgill Rosenberg, of Galveston, Texas, a descendant of the first rector, the Rev. James Macgill.

Bishop Murray was the celebrant of the Eucharist and was assisted by Archdeacon Edward Trail Helfenstein, rector of St. John's church, Ellicott City, and the Rev. Robert Allan Castleman, rector of Grace church, Elkridge.

The subjects of the windows are "The Good Shepherd," "Christ and the Little Children," and "Healing the Sick," given respectively in memory of the Rev. James Macgill, the late Miss Mollie Macgill, and Dr. Charles Macgill. They were unveiled respectively by Gen. James Macgill, Mrs. S. D. Drewry and Mrs. Clifford Bridges, all of Virginia. The sermon was preached by the rector, the Rev. William P. Painter.

About 100 years ago the old church was visited by fire and almost entirely wiped out. The only article saved from the fire was an old English Bible presented to the Rev. Mr. Macgill on his departure for this country, and which is still in use at the church, being utilized every Sunday.

An important feature about the edifice is that the ground on which it stands has never passed out of possession of the Macgill family, and is at present owned by Mr. Robert Macgill.

The old church has been greatly beautified by Mrs. Rosenberg, a descendant of the Rev. Mr. Macgill, and widow of Henry Rosenberg, the Galveston philanthropist. The three memorial windows were given by Mrs. Rosenberg in memory of her great-grandfather, her aunt and her father, and all are beautifully designed. Mrs. Rosenberg is a well-known charitable worker, and has done much for the poor in Galveston.

The Rev. Peregrine Wroth, rector of the Church of the Messiah, Baltimore, has been appointed Archdeacon of Baltimore, a position made vacant upon Bishop Murray's elevation to the episcopate.

The Rt. Rev. Dr. Murray, the newly-consecrated Bishop-Coadjutor of the Diocese, held his first confirmation service at Grace church, Darlington, Harford county, on Sunday, October 10, morning and night. Eight persons, presented by the rector, the Rev. Mr. Gibson, were confirmed by the Bishop. In the afternoon services were held at Ascension chapel, Scarboro.

Grace church is soon to be beautified by the gift of a handsome Litany desk in brass and walnut, a memorial to the late rector, the Rev. Dr. W. W. Kimball. Master Hugh J. Jewett is the donor.

Sheds for the shelter of horses are in course of construction and will be ready for use before winter.

Rev. Percy Foster Hall, rector of St. Timothy's church, Catonsville, preached the initial sermon in this season's series, at the Tome School for Boys, at Port Deposit, Maryland, Sunday morning, October 10. The custom of inviting representative clergymen to conduct the special monthly service and preach to the boys, which was inaugurated last year, is to be continued this winter. Mr. Hall was one of the school preachers last year, and the understanding of boy nature which he displayed made his address on both occasions particularly helpful. Special interest attaches to his visit this season, because his son, Percival Hall, is a student at Tome.

## WASHINGTON.

**Rt. Rev. Alfred Harding, D.D., Bishop.**

### Reception to the Rev. Willard G. Davenport—Other Diocesan News.

On the evening of Wednesday, October 6, the Men's Social Club of Anacostia parish, gave a reception to the rector, the Rev. Willard G. Davenport, in honor of the twenty-second anniversary of his rectorship of that parish. Mr. and Mrs. Davenport had been absent from home a month, which fact gave the Club full swing in the preparation necessary for the function, which came to them as a delightful surprise when they entered the parish hall. Mr. Davenport was escorted to the stage by Mr. W. W. Tolson, president of the Club, and Mr. William Scantleburn, director of the excellent choir of the church, made the welcoming and presentation speech, when the rector was presented with a bouquet of twenty-two white roses, emblematic of his twenty-two years of pure-minded service as pastor, and Mr. Tolson was given three pink roses, in recognition of his three years as president of the Club.

The rector, taken by surprise, admitted that he was at a loss as to what he should, or would like, to say; but he found words of compliment to his Club and other parish organizations, and spoke in high terms of his vestry. While the rector was thus relieving his over-flowing heart, Dr. Harding, the Bishop, was announced, and, when his turn came to speak, he warmly felicitated Mr. Davenport upon his anniversary, thus so handsomely remembered by his people, and spoke of the good work doing in Anacostia, thus also congratulating the congregation on the work accomplished.

President Tolson welcomed the assembled company, and the choir sang "Dixie." After shaking hands with the Bishop, the rector and Mrs. Davenport, and the president of the Club, the assembly dispersed with many things in mind to remember in future days.

On Sunday, October 10, Bishop Harding preached a special sermon to the students of the Virginia Theological Seminary. This Diocese has several students at the Seminary.

The Bishop left Washington, on Monday, October 11, for Cleveland, Ohio, to be present and take part at the celebration of the twentieth anniversary of the consecration of Dr. William A. Leonard, rector of St. John's church, Washington, to the Bishopric of the Diocese of Ohio.

Very short was the interval between the resignation of the Rev. E. Ruffin Jones, as vicar of Epiphany Mission, Washington, and the acceptance of that position by his successor, the Rev. Patrick Murphy, of Idaho. Mr. Murphy has ministered in Idaho for twenty years, and comes to Washington under the warm approbation of Bishop Funsten.

The Rev. C. G. Cogley, recently appointed a missionary in the Diocese of Pittsburg, is the rector of old William and Mary parish, Charles county, Maryland, which he will leave on December 1, for his new charge.

Through the sad necessity of taking his invalid daughter to Colorado, in the hope of regaining her health, the Rev. William R. Bushby, curate in charge of St. Columba chapel, St. Alban's parish, will resign that position.

Mr. Bushby has recently lost his wife by death; and, in this new sorrow he has the warm sympathy of many brethren and friends who know his worth in the work of the ministry.

The Rev. Thomas Duncan, D. D., whose illness has been mentioned, has recovered sufficiently to resume his duties at St. John's church, Bethesda, Md.

The Rev. J. Henning Nelms, rector of Ascension church, Washington, and recently called to St. Paul's church, Lynchburg, Va., has declined to leave Washington. His parishioners were warmly opposed to surrendering their pastor to another parish, and believed, with others, that his going away would prove a misfortune to the church; so that, when on Sunday he announced to the congregation, at morning service, that he believed he had been divinely directed to remain with them, they rejoiced in unmeasured terms.

In the two years of his pastorate of Ascension parish, Mr. Nelms has led his people to make very necessary and valuable improvements in the church building, to put the parish upon a self-supporting basis and has built up the congregation in numbers larger than it has, perhaps, ever known before.

A programme of unusual interest has already been prepared for the 13th annual Convention of the Washington Diocesan Sunday School Institute, which will meet on Thursday, October 21, at the Church of the Epiphany, Washington.

A cordial invitation is extended to all, and especially to workers in Sunday Schools. W.

## SOUTHERN VIRGINIA.

**Rt. Rev. A. M. Randolph, D. D., Bishop.**
**Rt. Rev. B. D. Tucker, D. D., Coadjutor.**

### The Diocesan Auxiliary Secretary to the Juniors.

My Beloved Juniors of Southern Virginia: Here goes your Circular Letter! You see I write so many individual branch letters that once in a while I like to gather my children together about my knee, and tell them some things. I hope you are getting ready your boxes for the United Box to the Indians. I suppose you saw Miss Hallie Williams' little message in the Southern Churchman? We are going to send the box this year to South Dakota, and to the very missionary we sent to when we first began to send a box to the Indians. Then to Miss Williams, and I think, as there is such need opening up in our mountain work, that you may, perhaps, divide your boxes between the Indians and the mountain people. I was lately with Mr. Lloyd, at our Deaconess Home, in Keokee, and it would be a pleasant sight to you Juniors to see how gladly the little and big girls came every Saturday, learning to sew and many other useful and profitable things. At the end of the meeting the little lending library is beset, and each child gets a book to carry home and read. You must think of them, as you read your interesting books, and help the work at Keokee, by sending some books that you have enjoyed, to add to the Library. You observe, I spell it with a capital L, when I think of what you Juniors are going to do. Then, there are other

places in the Southwest where your boxes will greatly help. You can write to me for any information you may want. I'll give you all I can. You would be touched, often, if you could go with us to some of the mining places and see the many children of different sizes, and nationalities, and, while the Roman Catholics look after their foreign brethren very well, the children come to the schools and classes, and are interested and taught. At our Junior Auxiliary meeting in Norfolk, so many things had to be said and done in two and one-half hours, that I could not read to you who were at the Norfolk meeting, the annual Letter from Miss Grace Lindley—who took Miss Emery's place—as you perhaps know—when she took her trip around the mission world. I am getting it sent to you in this. You know, that for some years all Junior Branches everywhere make a united pledge for some common field and cause. Last year we gave to Missions in China. I sent not much for such an extensive field as China—only $10—because all but a little in the treasury had been given for the pledges already made. This year I hope we shall be able to do better.

As you have not yet received your copies of the annual report, perhaps you would like to know just what was given and what we have to give: For our Scholarship in St. Mary's School, at Shanghai, under Miss Dodson, whom all saw who were at St. Luke's, Norfolk, on Junior Day, $50; for School at Cape Palmas, Africa, $25; to Osaka Orphanage, $30; for sick children in Dr. Teusler's Hospital, Toyko, Japan, $50; for Church Publishing Co, $5; for Colored work in Lynchburg, $25; printing programmes, central expenses of Secretary, $16.

It would be well to remember, next spring, to send pledge money before, or by the 1st of May. Some have given pledges at the meeting, and some, even after all was over. So it was impossible to know whether the pledges could be met or new ones made. $50 was given, this year, to the work in Southwest Virginia, and, later, $25 was sent to the Theological Seminary for Colored Students, at Petersburg. So we have $36 left in the treasury for our united pledge, when Miss Emery calls upon us, and for any other calls made upon us during the year.

Mrs. Letcher writes that our General Secretary, Miss Emery, will come to Virginia in January. She will be in Roanoke, and it would be well if any of our Juniors within reach and possibility of this point, would try and join the local branch in Roanoke in a meeting—don't you think?

Salem, Bedford City and Lynchburg might be able to send some one to hear Miss Emery and others and take back new thoughts to her Branch.

"Now, my story is done." Very cordially and affectionately, your friend and secretary,

(Mrs. J. J.) E. H. Lloyd.

Big Stone Gap, Va., Sept. 23.

### St. Luke's, Norfolk.

The reopening of the beautiful auditorium of St. Luke's church, Norfolk, which has been redecorated throughout and greatly improved in appearance, was coincident with the resumption, on Sunday, October 3, of the pulpit work by the rector, Rev. Dr. Howard, who is just back from a two months' vacation. Large congregations were present at both services. St. Luke's, always pretty, never looked so beautiful before, and the congregation are delighted with the change.

### Grace Church, Norfolk.

An excellent work is being done at Grace church (colored), by the Rev. Mr. Lee, who has succeeded the Rev. W. P. Burke (deceased)), who labored most faithfully fifteen or more years at this post of duty. Mr. Lee, in speaking of this work before the "Clericus," gave a most interesting account of the efforts made on the part of the people to be self-supporting, all of the men who are communicants contributing one dollar per month, and the women contributing fifty cents. Mr. Lee has done much towards repairing the school building, and he has a parish school of ninety or more in attendance. These children pay ten cents per week for their schooling. He has a difficult proposition confronting him in the way of meeting expenses, but he is full of hope and cheerfulness. Such Christian optimism will surely carry him eventually through his difficulties.

### Grace Church, Lynchburg, Consecrated.

Grace Memorial church, Lynchburg, was consecrated by Bishop Randolph, on Sunday, October 10, with an impressive and beautiful service. Bishop Randolph was assisted by the Rev. John J. Lloyd, D. D., Archdeacon of Southwest Virginia and a former rector of Grace church; the Rev. Arthur P. Gray, of Westmoreland county, and the Rev. E. R. Carter, rector of the church. The church was handsomely decorated for the occasion.

The church just consecrated was completed some years ago, replacing an older building.

At night Bishop Randolph confirmed a class of eight persons, presented by the rector.

### Central Convocation.

The Rev. J. F. Ribble, Secretary, gives notice that the fall meeting of Central Convocation will be held in Boydton, October 26 to 28. All members are requested to be present.

Sunday, October 3, Bishop Randolph preached to a great congregation assembled in St. Paul's, Newport News. The Bishop was at his best. He advised the vestry as to securing a suitable rector. The vestry will act, in the near future, and we trust a suitable rector will be secured.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Caring for Hurricane Sufferers—Movement of Clergy—Louisiana Sunday School Commission—Church Work in Southwest Louisiana.

The rectors of the various churches have all returned to their posts of duty. After the hottest summer that Louisiana has known for years, it is very refreshing to have some autumn weather. The terrible hurricane left distress in its wake, and some of our Church communities have been strained to the utmost in caring for the sufferers. So far we have not heard of any serious damage being done to the church buildings. It brought much damage to the crops, and people are in a depressed condition. Yet we believe that they will rise above this and not allow the purposes for which offerings are made suffer.

During the summer one minister has gone from the Diocese, the Rev. C. C. Kramer, who has taken charge of the church in Marshall, Texas.

Christ Church Cathedral has a rector now with whom they are much pleased, the Rev. Alexander Barr, of Lynchburg, Va. He will take charge of the church on November 1.

Baton Rouge is to lose its rector, the Rev. Louis Tucker, who is going to the Diocese of Washington. This leaves us with several vacancies. Laborers are urgently needed in this field.

The Louisiana Sunday School Commission expects certainly to have Dr. W. W. Smith, of the New York Sunday School Commission, to give a series of lectures at the next Council in the spring; but now the effort is also being made to employ him to spend a month in the Diocese, giving courses of lectures of five days each in the different church centers of the Diocese. The matter has not been decided yet, as the Commission has not heard from all of the centers.

During the summer an effort has been made to get a better foothold for the Church in Southwest Louisiana. The Bishop sent Mr. S. L. Vail, one of our theological students at Sewanee, to this section to work under the direction of the rector of the Church of the Good Shepherd, Lake Charles. He worked in Jennings, Leesville and DeRidder. Services were held at these places and the work will be followed up in the hope that a clergyman may soon be gotten to take charge of the work. The parish of St. Charles is ready to help in Church extension here, but he hopes that other workers may be found to aid. At present there is but one clergyman resident in Southwest Louisiana. Twelve Dioceses of the Church cover less area. It is as large as the Missionary Jurisdiction of Asheville, and is a pushing, prosperous end of Louisiana, rapidly increasing in population.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Bethlehem Preparatory School.

Thursday afternoon, September 16, the Bethlehem Preparatory School opened its thirty-second year. All records have been broken in the enrollment of day pupils, Allentown, Bethlehem, Easton, Catasaqua, Nazareth, and many other nearby places having contributed unusually large numbers. The roll, far from being completed, shows at this time the names of 145 boys. The opening consisted of rather informal exercises in the assembly room of the main building. Devotional exercises were conducted by Rev. B. S. Sanderson, chaplain of the School, who also delivered the opening address. Following this the head master, Mr. H. A. Foering, came, who gave the boys a few words of advice, and after that the various teachers assigned the lessons for the following day. The regular class work began at 8:30 on Friday morning, October 17. The school's reputation has extended long distances, and boarding pupils have been drawn from most of the States of the Union, several coming from as far away as the States of Washington and Oregon. There are three registered from China, one from Costa Rica, one from Ecuador, and three from Cuba.

At a recent meeting the following were elected to the Board of Trustees: Rt. Rev. Ethelbert Talbot, D. D., LL. D.; H. S. Drinker, LL. D.; W. A. Wilbur, N. M. Emery, E. H. Williams, Jr., George R. Booth, and H. A. Foering. The Executive Committee is as follows: George R. Booth, W. A. Wilbur and H. A. Foering; Secretary and Treasurer, Wm. J. Heller.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**Brotherhood Meeting—Indians' Hope Association—Tablet to Mr. George C. Thomas—Trinity Term of the Philadelphia Divinity School—Burial of the Rev. Francis M. Burch—All Saints' Sisters New Home—Bequest to a Church Home for Children. The Bishops Begin Fall Work. Bishop Mackay-Smith Sails for Europe—Teacher Training Lectures.**

The Pre-Convention meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in the Church House, on Thursday evening, October 7, when there was a large attendance. The coming Convention in Providence and the fall and winter work of the Brotherhood were discussed by the Rev. Simeon C. Hill and Messrs. E. H. Bonsall, Edmund B. McCarthy and William A. Haberstro. Mr. Haberstro held an informal conference with the Juniors and their directors, in another room, earlier in the evening. A delegation of 75 or 100 will go to the Convention from Philadelphia.

A number of interesting letters from the Bishop and others working among the Indians was read at the first fall ing of the Indians' Hope Association. There was also much discussion ar to how the Auxiliary could best meet its share of the Apportionment. The presiding officer thought that all should recognize the obligation laid upon them as individuals, and plan to give to missions as systematically at least as they give to their pleasures. A practical suggestion was that each delegate ask her branch to contribute a stated sum yearly to meet the deficiency of the Board of Missions. Bishop Spalding and the Rev. Wm. B. Thorn sent letters of thanks for the money they had received from the Indians' Hope and reported their work progressing favorably. Bishop Thomas wrote that he needed two women workers to go among the Shoshones and the Arapahoes, on the Wind River Reservation. He also asked for $500 a year for the salary needed. A letter was also read from the Rev. Iraeneus Trout, at Fort Meyer, Florida, who says that the Seminoles are turning to the missionaries for help and instruction in religion, after long years of fear of the white man and hostility to his teachings. A request came from Deaconess Sabine for books and magazines, and that they be sent by mail as the most economical way.

There will be erected by the officers, teachers, and scholars of the Chapel of the Mediator, on October 28, a tablet in the Sunday School room of the chapel, in memory of Mr. George C. Thomas, that being the seventieth anniversary of his birth, and also the second anniversary of the laying of the corner stone of the chapel.

On October 1, the Trinity Term of the Divinity School in Philadelphia began with an address on Higher Scholarship in the Schools, by the Dean, the Rev. Wm. M. Groton, S. T. D., who also celebrated the Holy Communion. There were a larger number of new students than for many years, with prospects of more. The dormitories are fully occupied.

The Rev. J. Alan Montgomery, S. T. D., Professor of Old Testament Literature and Language in the Divinity School, has been appointed Lecturer in Semitics in the Graduate School of the University of Pennsylvania.

The Burial Service for the late Rev. Francis M. Burch was said in old St. Paul's church, the headquarters of the City Mission, of whose staff he was a member, by the Superintendent, the Rev. Herman L. Duhring, D. D., assisted by the Rev. J. DeWolf Perry, the Rev. H. McKnight Moore, and the Rev. H. Cresson McHenry. Among the floral emblems was a very handsome large cross, given by the prisoners of the Eastern State Penitentiary, whom he was accustomed to visit. There was no sermon. The remains were taken to Alexandria, Va., for interment.

The new, most comfortable and cheerful home of the All Saints' Sisters of St. Clement's church has finally been entered. It is much better adapted to their needs, is in a quiet neighborhood and near the church. On the first floor there are two pleasant reception rooms, and the Sisters' refectory, kitchen and laundry. The second floor has a bed room and a sitting room for a guest, an office for the Superior and the chapel and sacristy. The upper floors are occupied by the Community common room and cells.

By the will of the late Mrs. George T. Lewis, $6,000 is to be given to the Church Home for children at Angora, to be used for the endowment of memorial scholarships.

On Sunday, October 3, Bishops Whitaker and Jaggar, who is acting for Bishop Mackay-Smith, began their fall work. Bishop Whitaker, having returned from Ventnor the day before, confirmed a class in All Saints' church, Torrisdale.

Bishop Jaggar held a confirmation service in the morning at St. Martin's church, Radnor, and another in the afternoon at St. Peter's church, in the Great Valley.

Bishop Mackay-Smith sailed for England on Wednesday, October 6, with his wife and two daughters. They expect to travel in Europe during the winter as the Bishop's health will permit.

The schedule of Teacher Training Lectures to be delivered during the coming season, under the auspices of the Sunday School Association of the Diocese of Pennsylvania, has been arranged. It includes three illustrated lectures by the Rev. J. Alan Montgomery, S. T. D., on Old Testament Archaeology, on Friday ecenins, November 5, 12, 19; ten illustrated lectures, on The Story of the American Church, by the Rev. Llewellyn N. Caley, on Wednesday evenings, October 20 to January 19, inclusive; eight Studies on Church History, by Franklin S. Edmonds, and two studies on the Prayer Book, by the Rev. C. C. Pierce, D. D., on Monday evenings, October 4 to December 13. The Rev. Herman L. Duhring, D. D., will deliver a lecture on Mission Study, on Monday, December 20. The Monday evening lectures will be in St. Matthew's church. Those on Wednesdays, in the parish house of St. Jude and the Nativity; on Friday evenings, in the Church House.

The Rev. Paul B. Bull, M. A., C. R., R. N., who has devoted his whole life to work among larger boys and men, having constantly addressed them in schools and Oxfxord and Cambridge Universities, besides being chaplain in India and during the Boer War, and now Chaplain General of the British Royal Navy, made an address on Sunday afternoon, October 10, to an audience of older boys who crowded the Garrick Theatre, on "The Office of the Trinity." The address stirred up the enthusiasm of those present and led all present to dedicate themselves to God and his service. The Rev. Robert Johnson said the prayers. Mr. Frank H. Longshore presided at the organ and Mr. Philip F. Alberger led the massed vested choir of about 200 voices.

On Thursday morning, October 28, a special meeting of the Joint Diocesan Lesson Committee will be held in the Church Missions House, New York.

## DELAWARE.

Rt. Rev. F. J. Kinsman. D. D., Bishop.

**Semi-Annual Service in a Colonial Church—Woman's Auxiliary—Bible Studies at Y. M. C. A.**

Christ church, Broad Creek, Sussex county, built in 1772, is one of the interesting historic churches of Delaware of another century. Erected in a day and location when a large population found this a convenient centre each Lord's Day for worship, it now stands two and one-half miles from the nearest town and parish of Laurel, and without a congregation except the one gathering semi-annually for special services. On Tuesday, October 5, representatives from nine parishes in Sussex county, and five in other parts of the Diocese, clerical and lay, gathered for worship. The Bishop of Delaware celebrated the Holy Communion in the morning, and the Archdeacon of Dover preached from the Collect for the week. Luncheon was most hospitably served at noon in the churchyard by the Laurel congregation. At a meeting of the Christ Church League needed repairs to the old building were provided for. At the afternoon service the Bishop preached a memorial sermon on the Rt. Rev. L. Coleman, S. T. D., to a large congregation.

The Delaware Branch of the Woman's Auxiliary held its autumnal meeting in St. Paul's, Georgetown, on Thursday, October 7, most successfully. A largely-attended reception was held the afternoon before at the rectory for the Bishop, clergy and laity, and in the evening, after divine service, the minister in charge welcomed the Auxiliary in a cordial and apt address; and the Bishop preached. With our Lord's talk to the Samaritan woman as a text, he showed that all our service must be a gift to the Master. His gift to the world was just what that world needed most; and out of our experience we are to be missionaries to others. On Thursday morning the Bishop celebrated the Holy Communion. Later, after a Litany for Missions, the Rev. Hugh Burleson, of the Church Missions House, spoke on general missions with illustrations from the domestic field, and a plea for their support and extension. The Rev. J. Prevost spoke on Alaska, its needs and encouragements, with a touching tribute to the piety of the Christian Indians. At the business session a number of appeals were received by individual branches, and a portrait of Bishop Coleman provided for Bishopstead, Wilmington.

St. Andrew's, Wilmington, recently celebrated its eightieth anniversary.

From Immanuel parish, Wilmington, Mr. and Mrs. Isaac Parkin have gone to Whirlwind, Oklahoma, to St. Luke's, a mission for the Cheyenne Indians. He will study for Holy Orders, and meanwhile will train the boys in outdoor work, as his wife does the girls in domestic work. They will also do some religious work among them.

The members of the Y. M. C. A., in Wilmington this winter, will have a Thursday afternoon course of Bible Studies on "Christ in the Old and New Testaments," taught by eleven of the city ministers. Among them are two

Church clergymen, the Rev. Hubert W. Wells and the Rev. K. J. Hammond.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Church of the Holy Communion, New York—Increased Sales by the Sunday School Commission—New York Sunday School Association — Christ Church, Rye—Bequest to St. Mark's, in the Bowery—Entertainment to Officers of the Fleet.**

Announcement is made that the Church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, will further improve its facilities for work, and that there are prospects that its endowment funds will be further increased. The news is interesting because of the unique position of the church in one of the greatest shopping districts in the world. Last spring the parish sold some brown stone houses adjoining the rectory on the east, previously held as investment for the endowment, and there has just been erected on their sites a sky scraper loft that completely overtops the church. Hemmed in by this brick wall, the more so since the new building has a corner extension, and fronted by the elevated railroad in Sixth avenue, the church would seem to be made impossible of use. Yet so great is the noise beyond that the racket of street building and trains near by is unnoticed, and the position of the edifice is, strange to say, not damaged at all. It is a wonderful illustration of changes both ways. The improvements are to consist in part of a new chancel. There is needed also, but that must come later, a new and larger parish house.

The growth of the sales department of the New York Sunday School Commission, which rents rooms in the Diocesan House, has been phenomenal. Six years ago the Commission occupied one room and employed one clerk. Today it occupies sixteen rooms and employs eleven clerks. Two years ago its sales amounted to $17,000. Last year they reached the $40,000 figure; and this fall a business is being done that will, if there be no change, amount to $75,000 for the year. A new catalogue, issued at a cost of $2,000, is held to be one cause of the recent marked advance. The business is done, however, at a financial loss owing to the large measure of missionary work which it is wise to do in the same connection. The loss last year was $1,200.

At the fall meeting of the New York Sunday School Association, the enlarged executive committee, appointed earlier in the year and containing many laymen, named two sub-committees and urged upon them immediate and radical work. One of these was on missions and corporate effort, and the other on methods and instruction. The serious work before the first named committee is bringing up the Lent and Advent offerings for missions. While the schools of the whole Church gave the Board of Missions $8,000 more than the previous year, the schools of New York Diocese gave less by about $2,000. Schools of the Diocese are not, in other respects, holding their own either in numbers of teachers or scholars, and this is declared to be due in part to a defect which the second or the commitees is expected to remedy, viz., the lack of qualified superintendents.

Christ church, Rye, which is one of the Queen Anne parishes, with a long history and record of usefulness, but now equipped with one of the finest plants in the Diocese, has elected the Rev. Howard K. Bartow, of Cohasset, Mass., to be its rector. Mr. Bartow was once assistant at Rye, and later served as assistant at the Holy Communion, New York. The parish was vacant through the resignation of the Rev. Thomas Worrall.

By the will of the late Rutherford Stuyvesant, St. Mark's church, in the Bowery, the Rev. Dr. L. W. Batten, rector, receives $10,000, the income from which is to be used to care for the fabric of St. Mark's chapel, in Avenue A, on the east side.

The Rev A. G. Cummins, rector of Christ church, Poughkeepsie, entertained officers of the fleet at the rectory on the Hudson-Fulton celebration Sunday, and that evening preached in Christ church to a congregation that filled every part of the church, and consisted in part of enlisted men from the ships.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Opening Service in New Chapel at Wortendyke—Usefulness of the Commission on Church Architecture—Judge Emery Appointed Chancellor of the Diocese—The New School Building at Ralston—Dedication of a Memorial and Mortuary Chapel.**

On Sunday, October 3, the new chapel at Wortendyke was opened for divine service. The service of the Holy Communion was held in the morning by Rev. D. S. Hamilton, of Paterson. In the afternoon there was a service of dedication, the Bishop of the Diocese being assisted by Rev. D. S. Hamilton and Rev. P. C. Pearson, of Ridgewood, the nearest rectors. A part of St. Paul's choir (Paterson), was also present. The church is a very attractive one with room for about 150 persons, costing about $4,000, two-thirds of the amount being paid. Last year's Sunday School Advent offering of the Diocese contributed $550 towards the building. It will not be possible to have a resident minister in Holy Orders, but regular Sunday services will be maintained.

If other Dioceses are asking of the usefulness of the Diocesan Commission on Church Architecture, it may be said that it has been found most useful in the Diocese of Newark. The approval of the plans for a church building are obligatory where Diocesan help is to be asked. Independent parishes are not compelled by the Canon to consult the Commission, but they have done so of their own will and for their great good. Several good churches, chapels and parish buildings have been built from plans which have been approved by the Commission, and often improved by them.

The office of Chancellor was established by the action of the Diocesan Convention last May, and Hon. John R. Emery has accepted the appointment. Judge Emery is a vice chancellor of the State, and he has for many years been active in the service of the Diocese as a member of the Standing Committee and one of the trustees of the Episcopal Fund.

The Sisters of St. John the Baptist have entered into the possession of their large school building at Ralston, within the parish at Mendham. Sometime ago a large and beautiful piece of ground was purchased for the Sisters. Within it is St. Anna's Cottage, to which mothers and children are brought in large numbers in the summer; also the Rest House for the Sisters, a frame building bearing the name of St. Christopher; and now a very substantial school building with accomodation for fifty girls, has been built, and St. Hilda's School, sometime in Morristown, has been transferred there. It is a very attractive school building, well equipped in every particular for its work.

On September 18, within the grounds of Mr. and Mrs. Edward Balback, in the Mendham parish, a beautiful chapel of a memorial and mortuary character, to be known as "the Edward Chapel," was dedicated by the Bishop of the Diocese, assisted by Rev. Levi Johnston and Rev. T. A. Conover. The chapel will be used occasionally for religious services, and beneath is a resting-place for the dead. Some forty or fifty friends and neighbors came together for the service of dedication.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

**Resignation of the Rev. Dr. Lindsay Parker.**

The Rev. Dr. Lindsay Parker has resigned as rector of St. Peter's, Brooklyn, after a rectorship of more than twenty-three years, during which the parish, a down town one, has prospered wonderfully. The reason for the resignation is ill health. Fifteen months ago Dr. Parker broke down and went to Italy. He began to mend, and then he came home. The gain he had was lost, and now his nerves are, he says, quite beyond his control. Even to come to the church and speak his farewell was beyond his power. So he wrote a most touching letter, and vestry and congregation accepted his going with sad hearts. A new rector is to be elected at once. During the absence of Dr. Parker, the parish has been in charge of the Rev. Henry Blacklock, who had been assistant for some years.

Dr. Parker was a former Methodist minister and member of the New York East Conference, during which he held two Methodist pastorates in Brooklyn. He came into the Church and was for a time assistant at St. George's, New York. Nearly twenty-four years ago he became rector of St. Peter's, and within the time he had grown to a foremost place in his Diocese, a leader in the Church at large. He is now at a country seat in Newfoundland.

The Rev. Paul Bull, of the Community of the Resurrection, and chaplain in the British Navy, has been in New York for some days, speaking at the General Seminary, and to the Local Assembly of the Brotherhood of Long Island. He is to go to Providence, but on his return will again address the Brotherhood of this Diocese.

## ALBANY.

Rt. Rev. W. C. Doane, D. D., Bishop.
Rt. Rev. R. H. Nelson, D. D., Coadjutor.

**Archdeaconry of Albany.**

The Archdeaconry of Albany will hold its eighty-fifth meeting in St. George's church, Schenectady, N. Y., the Rev. B. W. R. Tayler, D. D., rector, on Monday and Tuesday, October 18 and 19. On the first day addresses will be delivered by the Rev. Edgar L. Sanford, on "The Unchanging Church of the Ages," and by the Rev. H. R. Freeman, on "Men Who Understand the Times," and by Archdeacon Battershall. The next day a sermon will be preached by the Rev. Ralph Birdsall, of Cooperstown, and an essay read by the Rev. Elmer P. Miller, of Catskill; subject, "Essentials to Universal Peace."

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Annual Meeting of Woman's Auxiliary.

The Woman's Auxiliary of the Diocese will hold the annual meeting at Grace church, Berryville, the Rev. Edward Wall, rector, on October 27, 28. The programme is as follows:

Tuesday, October 26—Informal reception, 9:10 P. M.

Wednesday, October 27—Business session, 9:30 to 1:30. Annual meeting of Juniors, 3 P. M. Reports and addresses. Night—Quiet Hour, conducted by the Rev. Dr. McKim, of Epiphany church, Washington, D. C.

Thursday, October 28—Auxiliary Day. Holy Communion at 7:30 A. M. Offertory to meet for pledge for deficit on Bishop's house, Alaska, $75. Pledge to aid in purchase of small organ for new mission in Brazil, $50. Balance divided between other appeals now in hand. Deut. 16:16,17.

Business session, 10 A. M. to 4 P. M. Reports of secretaries. President's report. Addresses by the Rt. Rev. R. A. Gibson, D. D., the Rev. Roger Walke; Hospital Work, Dr. R. W. Teusler, Study Class Methods, Miss Frances Gibson.

Recess 1:30 P. M.

2:30 P. M., routine business; election of officers, etc., Missionary Rally Offertory, 8 P. M.

We hope the interesting programme will secure a full attendance of delegates. A cordial welcome to both the Woman's Auxiliary and the Junior Auxiliary—so that all that is needed to make this meeting a success, to give a fresh missionary impulse and to stir up more zeal throughout the Diocese, is a full representation from the eighty-five branches now in line, who ought to feel what power must come to them, through their delegates, who will get and give inspiration by their presence, and carry back to each parish branch the influence and information needed to carry on the winter's work. As far as possible, let every branch be represented.

We hold out a faint hope that the wife of the Bishop-Coadjutor will be an honored guest, as Dr. Lloyd has official engagements made for him that prevent his attendance, much to the regret of the Virginia Branch.

Let us meet expecting the outpouring of the Holy Spirit, so shall we go forth unto the work of the year with a new consecration, a new purpose, a new "joy in service."

Faithfully yours,

SALLIE STUART.

N. B.—The train leaves Union Station, Washington, D. C., at 4:05 P. M., daily. Round trip to Berryville, $3.30.

### Archdeacon Colston's Mission Work.

On October 8, Archdeacon Colston visited Balston, in Fairfax county, and met the Church people for the purpose of organizing a parish. He conducted a parish mission at Purcellville, Loudoun county. It began October 8, and continued a week. A like mission will be conducted at Round Hill, in the same county, beginning October 10, and another at Ingleside. At Clarendon he will conduct a mission of three days, ending October 31.

The Rev Robert Atkinson Mayo, rector of Christ church, West River, Maryland, has been called to the rectorship of St. Paul's church, Haymarket, in succession to the Rev. Cary Gamble, who resigned a few months ago to accept a call to Huntsville, Alabama.

The Rev. Frank Stringfellow, rector of the churches in upper Powhatan county, has been called to the churches in lower Albemarle county, recently separated from Grace church, Cismont, and forming a new work.

Mrs. Kinsolving, wife of the Rev. Wythe Leigh Kinsolving, was taken in New York with an attack of appendicitis, while attending the Hudson-Fulton celebration with her husband. Although peritonitis had set in, medical treatment was effective, and the operation, which was performed on October 1, proved the saving of her life. The Rev. Mr. Kinsolving was formerly rector of Epiphany church, Barton Heights, near Richmond.

On Sunday, October 10, in a number of the Richmond churches, addresses were made by laymen in the interest of the Laymen's Missionary Convention, which is to occur in the city October 23-26. The occasion will be one of very great importance, representing, as it will, one of the greatest movements of the present day, for the spread of the everlasting Gospel through the influence of the laity.

Bishop Gibson was in Richmond last week, in attendance on the meeting of the Executive Committee of the Diocesan Missionary Society. He returned to Orkney Springs on October 6, which, for some months past, has been his headquarters, from which his visitations have been made.

The Rev. Thomas C. Darst, rector of St. Mark's church, Richmond, has under consideration a call to St. Paul's church, Newport News, Va.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Memorials Given to St. Paul's Church, Fayetteville.

On Sunday, October 3, a memorial service was held in St. Paul's church, Fayetteville, the Rev. Thomas W. Windiate, rector, at which gifts were presented to the church, consisting of two large brass vases in memory of Mrs. Jane C. Gunter, the wife of the late Col. Gunter, of Fayetteville, the gift of her children, Judge J. C. Gunter, of Denver, Colorado; Mr. Walker Gunter, of Salt Lake City, and Mrs. Gertrude Gunter Forbes, of Los Angeles, Cal.

Mrs. Gunter was a woman of extensive charitable works and came into the Church in her early womanhood, and remained faithful to the end.

Brass festival lights and white silk burse and veil were presented by Mrs. Thorpe, in memory of her late husband, the Rev. Thomas M. Thorpe, who erected the walls and roof of the present church building, and was the clergyman of this parish for several years.

Three festival lights were also presented by Mrs. Mary Jane Rivercomb, in memory of her late husband, George Rivercomb, a baptized member of the church, who died December 13, 1879.

Rev. James J. Vaulx, for twenty-six years rector of the parish, assisted in the service.

The fall work of the State University has opened at Fayetteville, with many students in attendance, and Prof. Tovey, of the Musical Department of the University, is in charge of the organ, and Mrs. Mary Bateman, head of the University Vocal Department, is director of the choir at St. Paul's church.

The Ven. William DuHamel, Archdeacon of the Diocese, has accepted the rectorship of St. Paul's church, Little Rock.

The Helen Dunlap School for Mountain Girls, and St. Stephen's church, Winslow, are progressing under Rev. John H. Boosey, deacon, late at Searcy, Ark.

## IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

### Corner Stone of St. Paul Church, Marshalltown, Laid.

On September 29, Bishop Morrison laid the corner stone of the rebuilt and remodelled St. Peter's church, Marshalltown, of which the Rev. William Peirce James is rector.

This church was built in 1871, but was lost under a mortgage in 1880, when the Universalists bought it. Their work was abandoned in Marshalltown several years ago. Early in this year Church people bought the property for $4,000. The building, a stone structure, is being remodelled, by adding a new chancel, tower, sacristy and rector's study. The basement is being made into a large, well-lighted guild room. There is also a convenient choir-room and well-equipped kitchen. The remodelling will cost about $12,000.

The services in connection with the laying of the corner stone were impressive and interesting. An excellent address was made by the Rev. R. B. H. Bell, of Des Moines.

The Holy Communion was celebrated afterwards, in the church, the celebrant being the Rev. G. W. Hinkle, of Waterloo, who was assisted by the Rev. G. R. Chambers, of Newton and the Rev. Mr. James. The sermon, by the Rev. John Arthur, of Cedar Rapids, Wis., was appropriate to the day—St. Michael and All Angels. The clergymen named also assisted in the corner stone laying.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

### Destruction of Two Chapels on the Isle of Pines.

During the hurricane which occurred in September, the chapels at Columbia and Santa Rosalia were totally destroyed. The buildings represented an enormous amount of labor and self-denial on the part of the congregation, who are now left roofless and homeless. As soon as sufficient funds can be raised for this purpose, they will be replaced by hurricane-proof structures of concrete.

As these were our only chapels on the Isle of Pines, the loss is very serious.

The address of the Ven. W. W. Steel, Archdeacon of Havana, will continue to be Church House, 12th and Walnut streets, Philadelphia, Pa., until further notice. He will be glad to make appointments to speak on the Church Work in Cuba and the Isle of Pines.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Improvements at Christ Church, Oswego.

Christ church, Oswego, Rev. R. H. Gesner, rector, has been extensively repaired and improved this past summer, and has received an endowment of ten thousand dollars, given jointly by two faithful women of the parish, the in-

come to be used to keep the church and other buildings in repair, hereafter. The parish has also been the recipient of another fund, the income to be used for missions.

The Rev. A. L. Reed, of St. Stephen's church, Toronto, has accepted an invitation to become associate rector of St. Paul's church, Syracuse.

Rev. Thomas S. Kilty, of West Burlington, Diocese of Albany, has accepted the rectorship of our parishes in Clark Mills and Westmoreland.

Friends of Rev. Francis W. Eason, rector of Trinity church, Watertown, will be sorry to learn that his health does not improve sufficient to admit of his returning to his parish.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

### New Church Consecrated at Okolona.

Grace church, Okolona, was consecrated on Tuesday, October 5, by the Bishop of the Diocese. The diocesan clergy present were the Ven. R. E. L. Craig, archdeacon of North Mississippi; the Rev. W. E. Dakin, of Columbus; the Rev. Albert Martin, of Yazoo City; the Rev. C. D. Brown, of Oxford; the Rev. D. T. Johnson, of Winona; the Rev. George B. Myers, of Greenwood, and the Rev. J. Lundy Sykes, priest in charge.

The Instrument of Donation was presented by Mr. H. M. Murphree, on behalf of the vestry, and the Sentence of Consecration read by the Rev. J. Lundy Sykes, the Bishop's chaplain. The sermon was preached by Bishop Bratton.

The completion and consecration of the building, accomplished within eighteen months, have been the result of the faith and self-denial of a handful of communicants, who followed their devoted leader with unswerving loyalty.

The church, a beautiful structure of white brick, is a replica of St. Colomb's, Jackson.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Improvements and Repairs to Church Property.

The vestry of St. John's parish, Lancaster, has made a contract for the interior decorations of the church. The contract provides for covering all ceilings and the side walls of the Chestnut street vestibule with canvas; painting all walls and ceilings with two coats of sizing and three coats of paint; placing a hard-wood moulding around the nave where the walls and ceiling join, and regraining all wood of rafters. It is also proposed to make some repairs to the outside of the building and to repaint the floor. These repairs will put the building in good condition for several years.

St. Stephen's rectory, Harrisburg, has been thoroughly renovated during the last summer and early autumn. Many changes have been made in the interior. An additional bathroom has been located and all rooms have been repapered and painted.

A steam heating plant has been located in the rectory of St. Paul's, Lock Haven.

The Rev. George Belsey, formerly of Salina, Kansas, is now in residence as assistant to the Rev. J. L. Patton, rector of St. Mark's church, San Antonio, Texas. The rector and vestry hope soon to be able to make desirable improvements to the church.

## PERSONAL AND NEWS NOTES.

A new rectory is nearly completed for St. John's church, West Hoboken, N. J.

The Rev. H. H. Covington, of Sumter, S. C., is staying at Old Point Comfort, Va.

Plans have been approved for the Bethlehem Chapel of the Nativity, Washington, D. C.

On and after December 1, the address of the Rev. J. Everist Cathell, D. D., will be Copley Square Hotel, Boston, Mass.

On October 1, the address of the Rev. W. A. Mitchell, was changed from Mechanicsville, Md., to 2921 Q street, Washington, D. C.

The Rev. Dr. Lindsay Parker, who has been rector of St. Peter's church, Brooklyn, for twenty years, has resigned, on account of ill health.

The Rev. William B. Allen, formerly rector of St. Paul's church, Newport News, Va., is now in charge of St. Katherine's church, Pensacola, Fla.

A handsome window, a memorial to Mrs. Eliza Burden, has been placed in St. John's church, Dubuque, Iowa, by her son. It was recently dedicated by the rector.

The congregation of Emmanuel church, San Angelo, Texas, have undertaken to build a church, the need of which, in that growing city, has been deeply felt.

Mrs. Romanes, who has come to this country from England, to speak on Woman's work in that country, addressed the Woman's Auxiliary at Concord, N. H., on September 28.

The Rev. Samuel Mills, for several years missionary in charge of Goldfield, Nev., has accepted a call to Placerville, California, and has entered upon his new duties.

St. Philip's church, Boyce, La., which was injured by the floods, last year, will soon be in complete repair. The Rev. John Gray, Diocesan Missionary, has charge of the work.

The Rev. George Floyd Rogers, rector of Emmanuel church, Covington, Diocese of Southern Virginia, has declined a call to the Church of the Good Shepherd, Columbia, S. C.

The Rev. Frank A. Joseph has accepted an unanimous call to the Church of the Good Shepherd, Wichita Falls, Texas, Diocese of Dallas, and goes into residence there this month.

Mrs. Carrie Filkes, in her will, bequeaths $11,000 to Holy Trinity parish, Manistee, Western Michigan, to be used in reducing the mortgage indebtedness on the parish property.

Mr. W. H. Roeser, who has in the past been very generous to Trinity parish, Tulsa, Oklahoma, has recently given the balance due to him on the rectory, amounting to over $1,600.

The Rev. Fred H. Stevens, of the Diocese of Los Angeles, on October 1, became rector of the Church of the Good Shepherd, Grand Rapids, Mich., which for some time has been without a rector.

The Rev. J. deQ. Donehoo, lately missionary in charge of work in the Diocese of Louisiana, has accepted the charge of Christ church, Oak Cliff, Dallas, Texas, and entered upon his duties on October 1.

St. James' church, Newark, N. J., has been enlarged and greatly improved during the past summer, and the opening service is appointed for October 24. Under the Rev. T. P. Bate the parish has grown steadily.

The Rev. W. W. Daup, formerly of Fort Wayne, Ind., has accepted a call to the rectorship of St. Andrew's church, Bryan, Texas, and expected to begin his work there on October 1.

A pipe organ has been placed in Trinity church, Lawrenceburg, Ind., the Rev. Willis D. Ingle, rector. Mr. Ingle has had charge of the church for seven years, and the church has never contracted any debt.

The parishioners of the Rev. Henry Jones, rector of St. Thomas' church, Camden, Maine, gave him a reception and a box of gold, in commemoration of the completion of his twenty-five years of service in the parish.

The Rev. Dwight Cameron, for the past two years a curate of The Little Church Around the Corner, New York, has begun mission work in the Diocese of South Carolina, with headquarters at the St. John, Charleston, S. C.

The Rev. J. Henning Nelms, of Washington, D. C., having declined a call to St. Paul's church, Lynchburg, the Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, Md., has been invited to take charge of the parish.

Through the instrumentality of the Ven. William M. Walton, Archdeacon of Missouri, plans are in progress which assure the erection of a church costing not less than $10,000, at University Heights, a rapidly growing suburb of St. Louis, Mo.

Bishop Leonard consecrated a neat chapel for colored people, in Toledo, Ohio, on September 26, and ordained to the priesthood the Rev. William E. Gilliam, who will be its rector. Seven persons, presented by Mr. Gilliam, were confirmed by the Bishop.

Mr. Hart Carnahan, son of the Rev. Wallace Carnahan, of Summerton, S. C., died recently in Rochester, Pa. The body was taken to San Antonio, Texas, where the funeral took place from St. Mark's church. The Rev. Mr. Carnahan has the sympathy of many and widely-scattered friends.

A new organ, a memorial to the Rev. and Mrs. Charles W. Everest, has been installed in Grace church, Hamden, Conn., and recently dedicated by Bishop Brewster. Mr. Everest was a former rector of the church, and Mrs. Everest was greatly interested in the work of the parish and gave to it the parish house.

The Rt. Rev. Reginald Heber Miller, D. D., Bishop-Coadjutor of Fond du Lac, celebrated the twenty-fifth anniversary of his ordination to the priesthood, in St. Paul's Cathedral, Fond du Lac, on Tuesday, September 28. The Holy Communion was celebrated and after the service a breakfast was served at Bishop Weller's residence, when a chalice and paten were presented by Archdeacon Rogers, on behalf of some of the clergy of the Diocese, and Bishop Grafton presented Bishop Weller with an oil-stock.

The new Church of the Ascension, St. Louis, Mo., was opened for service on Sunday, October 3. It takes the place of a frame structure, built twenty years ago, in the suburban district of Cabanne. The growth of the church came with the growth of the city, making a larger church a necessity. The movement for a new church began when the Rev. James R. Winchester, D. D., now in Memphis, and has been carried to completion under the present rector, the Rev. A. A. V. Binnington. The large and handsome east window is a memorial of the late Mr. and Mrs. Martin Collins.

# Family Department.

## Face to Face.

"What is life's meanmg?" asks the heart in doubt,
As wrapt in mist of morn it gropes its way.
"The soul that pushes on, that soul shall search it out
Tho' not to-day."

"What is life's mission?" speaks the voice of youth,
Strong hand, strong heart, clear brain, for action keen.
"Thy mission surely shall appear. But follow truth
Till light is seen."

"What is life's joy? Whence comes it? How attained?"
Asks the young heart aglow with kindling flame.
"Joy comes from daily work performed. Thus it is gained—
Joy worth the name."

"What is life's honor?" anxiously inquires
Ambition's voice enthroned in manly breast.
"Life's honor is to serve. With fruit of high desires.
Service is blest."

"What is life's destiny?" demands the soul,
Inspired with earnestness and awe of life.
"To reach perfection—a full rounded whole—
Thro' daily strife."

"What is life's strength? How gain it for mine own?
The way is long; the task is great and sore."
"Thy Father giveth strength; to Him thy needs are known.
Trust evermore."

"One thing I lack. Set thou before mine eyes
My life's ideal that I may behold,
And see, and follow to that distant land of gold."
"It is the Christ. Keep near to Him and thou shalt rise
To heights untold."

—A. W. Calhoun in Christian Observer.

## Miracles and Science.

"A miracle," says a noted German scientist, "is altogether outside the province of scientific criticism. This was acknowledged by the great British scientist, Tyndall, who was by no means a believer in the Bible, yet admitted that if there is a God He is almighty, and can therefore work miracles; and that miracles, if there is such a thing, have nothing to do with science, but lie outside her province. Quite true, we say, and would recommend this utterance of a man of the first rank to those of tenth rank who delight in confronting miracles with science—a proceeding much like shooting at the sun with a revolver, and thinking if only the weapon were more perfect we should hit it."

"Many understand by the saying that science has done away with miracles, the fact that it has taught and is constantly teaching man that what he took for a supernatural occurrence is, when looked at by the light of science, quite natural, and it is added, by superficial men quite simple. No doubt the Indian, who first saw the locomotive rushing over the prairie whistling shrilly, took it for a supernatural being, a terrible monster. Science, in the person of the mechanic, can make clear to him the facts of the case, how by boiling water steam is produced, which sets the engine in motion, etc., thus relieving him of his superstitious fears. One of the uses of science is to explain the conditions under which phenomena take place, and that is as it should be. But does any one imagine that after this explanation the Indian and the mechanic were any the wiser as to why heat generates steam and exercises force, or as to what heat itself is? Do you believe that the foremost electrician of Germany knows what electricity is? No! and the greater he is in his profession, the more ready and willing he will be to confess the fact. The locomotive, that marvelous combination of matter and force, is to the intellectual man a far greater marvel than the supposed monster was to the Indian."

"He who allows his belief in miracles to be reasoned away, or even shaken, by so-called scientific arguments is, to say the least, sadly lacking in mental penetration, and would do well to test his conception of an Almighty God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in Him; that is to say, he is mentally too weak to grasp both. A miracle cannot be grasped by the intellect any more than a sunbeam can be grasped with the hand; it must be seen by and in the spirit. For this reason small natures have in all times been inclined to ridicule the idea of a miracle just because it goes beyond their horizon, while in all ages and nations there have been great, deep-thinking and clear-sighted men who have believed it."

"We who believe in a God, believe of necessity in a miracle, for a God who was obliged to obey self-made laws of nature with regard to the manner in which He reveals Himself in His creation, would not be a God at all. Among men we see often enough how a man of little mental ability will see only one way out of a difficulty, or perhaps none at all, while a clever man will find a dozen excellent ways and means. Man knows only one best; God an infinite number, because He is Infinite God."

"Many people do not see the necessity for a miracle. It is true God does not need them; He does not perform miracles for His own sake; for Him there are no miracles; the creation of a new sun or the birth of a new animal are the same to him. But for our sakes He performs miracles; for our sakes, that we may not be led to worship God as nature, nor nature as God! God works miracles in order to show Himself another and greater than this nature, and to say to everyone not spiritually blind: 'I am in nature, but I am not nature. I am the Creator, and since I created it voluntarily, I can at any time alter it.' Miracles are done as a 'sign,' the name by which they are called in the Bible. This is the logical ground of their performance, at the same time a concession to the unbelieving. 'Except ye see signs and wonders ye will not believe.' And because the miracle shows us a God always present, always ready to intervene for His honor, for the help of His people, sometimes for the judgment of unbelievers, there is no fact or phenomenon of the world's history which Satan combats with such zeal, even though with wonted inconsistency he encourages his followers to believe in the coarsest of wonders, such as spirit-rapping and fortune-telling."

"Nature itself teaches us to believe in the supernatural. In the mineral kingdom the plant-like ramifications of the crystals of gold and silver, and the fairy frost-flowers point to the plant; plants which move and which feed on flesh are indications of the animal world; the barking of the dog and the singing of the bird predict the human voice. The sense of the supernatural is born in man; the child lives in a world largely made up of the supernatural element. It is, however, easier to believe in the supernatural in general than in the miracles of the Bible, for between the two lies the great difference between theory and practice. Numbers of people who have no difficulty in believing that long ago God created the world, would think it very strange if they were told that God has this morning created a grain of sand. And others who grant the existence of a 'Supreme Being' somewhere very far off, would smile if I told them that this Supreme Being had this morning answered my prayer. They can put up with the supernatural; that belongs to philosophy, almost to science. But to believe in miracles! Think of all it means, think of all it leads to!"

"Man cannot get away from miracles; even the materialist believes in them. Not in those, it is true, which happened more than 1800 years ago, and to which many trustworthy men bore witness, more than one of whom sealed that witness with his life; but in such as happened millions of years ago, which were observed by none who could testify to their genuineness. That he may not have to believe in a creation he believes in an improved spontaneous generation, or imports at great expense life-germs from other worlds. That Christ raised the dead, made an organism which had lived live again, he does not believe; but he does believe that organisms were generated by dead matter. That God for a special purpose endowed an ass with speech, that it spoke certain words, is too absurd to be believed; but that an ape, without knowing why, gradually began to talk, and that all the asses in the world will one day speak is, or ought to be, seriously believed by those who hold the doctrine of evolution. That God, the Creator of fire as well as of men, should have made three men fire-proof for a short time seems to them a ridiculous legend; but they believe that organic germs existed for millions of years in the glowing cosmic gas and in molten granite. If even a scientist like Tyndall believes that all life-germs, the inventive faculty, reason, and will in all their manifestations were once latent in a fiery cloud!" If that is not a miracle, what is it? At another place the same Tyndall, who leads in evolutionism, writes: 'Pre-occupation alone could close the eyes of the student of natural science to the fact that the long line of his researches is in reality a line of wonders. There are freethinkers who imagine themselves able to sound with their penny twine-balls the ocean of immensity.'"

"The miracle has that in common with all that is high and glorious, that it requires a peculiar sense for its perception. He who approaches the Father of spirits with repentance, self-denial, and strong, unwearied supplication, raises himself by degrees to that world where the miracle is native; he who keeps his eyes fixed on the earth, seeking only after money, ease and pleasure, gradually becomes blind to the higher life; the sense of spiritual vision weakens, and is eventually lost till he sees in the highest and deepest things, in the true and the beautiful, nothing but deceit and humbug! A terrible retribution."

---

Our Lord cannot be our representative priest and sacrifice in an effective sense unless we go on to share his life. His sacrifice for us can only be consummated in us.—Charles Gore.

---

My heaven is to please God and glorify him; to give all to him; to be wholly devoted to his glory; that is the heaven I long for; that is my religion, and that is my happiness.—Brainerd.

### Opportunity.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hand and weep;
I lend my arm to all who can say "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

"Art thou a mourner? Rise thee from thy thy spell.
Art thou a sinner? Sins may be forgiven.
Each morning give thee wings to flee from Hell,
Each night a star to guide thy feet to Heaven."

—Walter Malone.

### A Living Sacrifice.

There is a simple story that contains its truth in its naturalness and simplicity. It reveals a bit of the real life ever going on all around us unnoticed. A minister of a certain small town in an eastern State received from the home mission board of his church a letter asking for a special offering for a needy field in the West. With the letter was literature setting forth the need. The call appealed to him and with good heart he prepared a special sermon, calling the attention of the people to the great need. Sunday morning came and he preached the sermon. But somehow it did not seem just to hook in. That banker down there on the left looked listless, and yawned a couple of times behind the hand. And the merchant over there on the right, who could give freely, examined his watch secretly more than once. And so it was with a little tinge of discouragement insistently creeping into his spirit that he finished, and sat down. And he remained with head bowed in prayer that the results might prove better than seemed likely while the officers passed down the aisles with the collection plates.

Meanwhile something unseen by human eyes was going on in the very last pew. Back there, sitting alone, was a little girl of a poor family. She had met a misfortune which left her crippled. And her whole life seemed so dark and hopeless. But some kind friends in the church, pitying her condition, had made up a small fund and bought her a pair of crutches. And these had seemed to transform her completely. She went about her rounds always as cheerily and bright as a bit of sunshine.

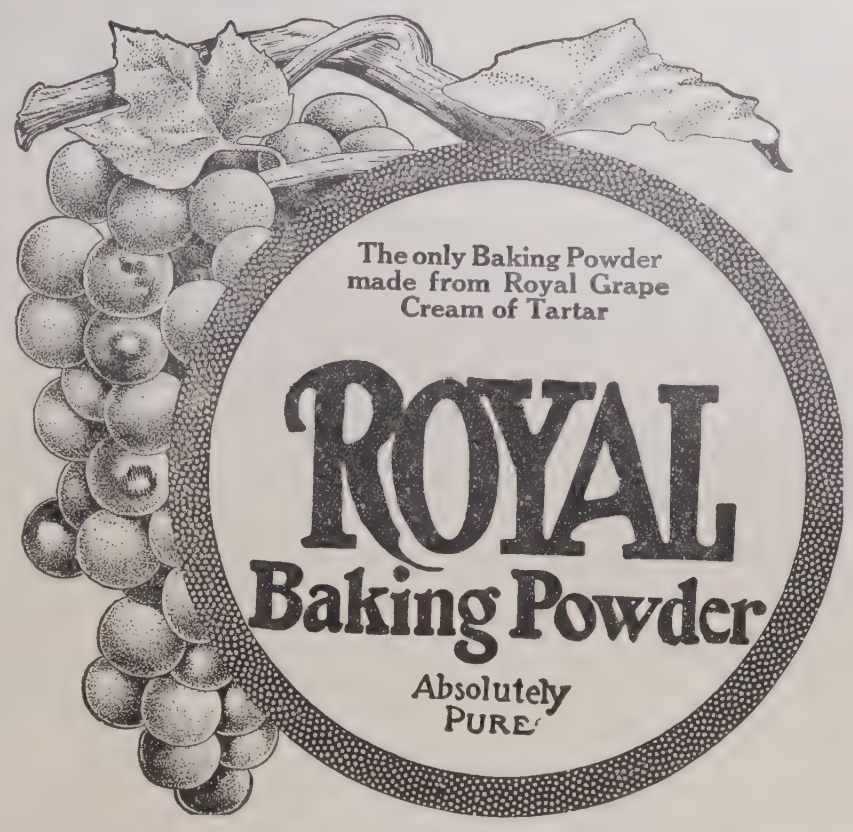
She had listened to the sermon, and her heart had been strangely warmed by the preacher's story of need. And as he was finishing she was thinking, "How I wish I might give something. But I haven't anything to give, not even a copper left." And a very soft voice within seemed to say very softly, but very distinctly, "There are crutches." "Oh," she gasped to herself as though it took away her breath, "my crutches? I couldn't give my crutches, they are my life." And that strangely clear voice went on, so quietly, "Yes—you could—and then some one would know of Jesus—if you did—and that would mean so much to them—He's meant so much to you—give your crutches." And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came. And she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

And the man with the plate came down the aisle to the end. It hardly seemed worth while reaching it into the last pew. Just little Maggie sitting there alone, with one foot dangling above the floor. But with fine courtesy he stopped and passed the plate in. And Maggie in her childlike simplicity lifted her crutches, and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her gift on the plate.

And then he turned back and walked up the aisle towards the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. And people commenced to look. And eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her crutches! And the banker over there blew his nose suddenly and reached for his pencil, and the merchant reached out to stop the man returning up his aisle

As the pastor stood with his eyesight not very clear to receive the morning offering, he said, Surely our little crippled friend is giving us a wonderful example." Then the plates were called back towards the pews. And somebody paid fifty dollars for the crutches and sent them back to the end pew. When the offering was counted up it contained several hundred dollars. And the little girl, crippled in body but not in any other way, hobbled out of church the happiest little woman in the world.

She had recognized and obeyed the inner voice. That was the simple explanation of her giving, and her gift small in itself, touched with sacrifice, became worth several hundred dollars in its earning power. And the original investment was turned for its usual service. And her gift has been increased in its earning power as its recital has reached other hearts, and the end is not yet. I do not know just where Maggie is now. But I do know that she will be a surprised woman some day when she finds out what God has done with her sacrifice-hallowed gift. She recognized and obeyed the inner Voice. That is the one law of giving, as of living.—Christian Home.




### Work Never Done.

Moistened cream of tartar will remove iron rust. Grass stains in white goods should be saturated with paraffin and put out in the sun.

Use salt and water applied with a coarse brush to clean willow furniture. Dry well.

Don't put hot jelly preserves into cold glasses. Have the glasses, until ready to use them, immersed in a pan of hot water.

To wash a sweater coat make a soap suds of warm water to which has been added a little borax. Rub gently with the hands. rinse in several warm waters, button on a wood coat hanger, hook to a line where the wind can blow through it and stretch into shape while it is drying.

Try keeping sewing implements handy in the kitchen for dressing fowls —strong thread, cord, a thimble, a needle, and scissors.

It's a good idea to save all soap wrappers. Smooth hot flatirons by rubbing them over the soapy paper.

The thrifty housewife allows the starch left over from wash day to settle, then she pours off the water and dries the starch, when it may be used again.

Clean black silk by means of hot vinegar or black coffee. Then press on the wrong side with a cotton cloth between the silk and the iron.—Housekeeper.

To lose our nerve is to lose our grip; where we have no heart in prayer, we have no hold on God.

### Religious Reminders.

In the general disposition to regard set religious observances as so many fetters to a large spiritual-mindedness and to cut them down to the last limit, there is danger that their value as reminders of religious duty may be lost sight of Doubtless the strongest minds may find in release from stated times and seasons for the discharge of religious obligations a new source of strength. But the great majority of people need them if only as preparatives for religious thought, and without them suffer a very perceptible loss of religious feeling. A fast day, a day of humiliation or of thanksgiving, a stated hour for prayer, the constantly recurring discharge of some religious duty such as reading a chapter of Scripture, giving at set times a portion of income to church uses, etc., serve to recall and keep alive religious attention. Without such reminders there would be, for the great mass of people, no external stimulus to religion left. The mere habit of doing something which serves to keep up a separation from the world, and to fix the mind on spiritual things, even though it be a tedious and burdensome habit, renders the mind more receptive to the influence of religion and prevents it from being wholly absorbed in material things. No doubt Christians ought to be able to keep the spiritual flame bright without such reminders. But the fact remains that the great majority of them cannot do so without the danger of a grave increase of coldness and indifference. We are so preoccupied with worldly affairs that with nothing to prick our consciences or to remind us of the higher life, we would go on year in and year out, thinking only of money and the few things we regard as pleasures or amusements.

The accumulated experience of mankind goes to show that all forms and ceremonies, the set times and stated observances, which, though not religious in themselves, help to prepare the mind for thinking of it, are helps to religion, and often much needed helps. We are so engrossed in our daily occupations that we are prone to forget religion, or at least to regard it as something reserved for the Sabbath. The religious spirit is largely separated from our work-a-day existence. It is regarded as having a less compulsory part in week-day life than in that of the Sabbath, and so is apt to have little part in the thought of our working days. Some external stimulus, the observance of some form or time, is, therefore, needed to recall our attention to spiritual things, to remind us that religion is for all days and seasons. It may be that the chapter is read with little sense of its real meaning, that the prayer meeting has left only an impression of weariness, but to have omitted either would have been at the cost of a definite loss of religious feeling. The Christian who disregards the small observances which attune his mind to religious thought, soon ceases to pay attention to the greater religious obligations; and he who neglects the daily hour of prayer, or fails in the proper keeping of the Sabbath, usually loses a good part of his faith. The Jews possibly could have given up some of their observances, as they have been forced to surrender others deemed no less sacred, without involving the spirit of their religion. But it is the very burden of these forms that has bound the race together, and given it the strength to resist for so many centuries the pressure of external influences. The Dunkards, the Quakers, and other sects which have given up some of their habits of dress and speech, have done so only at the sacrifice of much that was of value in their spiritual life, and especially of value as a safeguard against an increase of materialism. No creed has ever greatly prospered which put away all the external stimulants to religious attention, and for the great mass of mankind there must be constantly recurrent reminders of some kind, if religious feeling is to be kept alive.




PLANTERS
NATIONAL BANK
WRITE TWO POSTALS TO-DAY!

One to us for our handsome "Booklet D" which tells all about our bank. **This is a Special Limited Edition and is Very Expensive.** We will send our cheaper booklet unless you specially mention "Booklet D." Write the other postal to the Editor of the Southern Churchman, and ask him whether there is a safer bank in the South, or one you could use more satisfactorily for your savings.

Don't wait until you forget it, **write the two postals or letters NOW.** Address:

Savings Department Planter's National Bank,
and Editor Southern Churchman,
RICHMOND, VA.

**Capital** $300,000.00 | **Surplus and Profits** $1,200,000.00 | **Deposits** $5,000,000.00


### The Diamond's Brightest Glow.

Can it be that the diamond ever loses its luster? We like to think that this precious stone always looks up into our faces with just the same fascinating glow, and always shines just the same, no matter where it is or how it may be.

And yet, there comes to us the strange story that the wonderful Isabella diamond, said to be one of those pledged by the Queen of Spain when she wished to raise the money for Columbus in the long ago, that even this precious jewel grew old and dull, so that it had to be recut. For days and days the lapidary had to hold its face close to the burning stone, until all the dust and the pale dimming of the years had been taken away, when the gem shone forth once more in all its old-time beauty.

It is when the diamond is freshly cut that it shines most brightly. Human hearts are like diamonds in this respect. They do sometimes lose their glow. It seems a pity, does it not? Why should it be that a soul redeemed, bought with a price, even the precious blood of Jesus, should ever fail to reflect into His face the glory wherewith we once were blessed.

This is the price we pay to the world for its poor promise of reward for services. "Do as I ask you to do," whispers the world, "and I will make you really happy." And then we try to follow the world's hot pace. Not that we would like to leave the Master and His service entirely. Oh no! That is farthest from our thoughts. "I will be true to Jesus," we tell ourselves. "Nothing can ever woo me away from Him. I will only walk a bit farther from Him for a while, always keeping Him in sight while I enjoy the world's best gifts."

So do we try to follow two masters. You know how that is. You have done it more than once. With how much of pain do you think of it now! And how disappointing it was, too! You proved the truth of our Lord's words when He said: "Ye cannot serve two masters!" Just stop and think how it was with you! Slowly but surely the glory faded out of your life. At first you did not realize the change. "I am doing all right!" you told yourself. "The lovelight is just as bright in my heart. I shall not let it ever fade!"

But it did fade, in spite of your resolutions. One day you awoke with a start to find that Jesus had passed almost out of your sight. Something else had come to take the place of the warm glow which once lighted up your soul. Then you realized how poor a thing was the promise of sin. With a cry you started up from your dream and called in agony of spirit, "Oh my Blessed Lord! Let me see the King once more in His beauty!"

Do you remember the price you paid for that wandering? Pain? Oh, you know all about it! Bitter tears? Have they not stained your pillow many and many a night? Sorrow and crying? You know all about them now. They have done their worst.

And this was the chiseling which brought back the glory of the days you used to know.—Edgar L. Vincent, in American Messenger.

---

The Lord Bishop of London is a person of very great importance, with two palaces to live in and a rank among the first peers of the kingdom. And he was created bishop, as General Booth, of the Salvation Army, said, because he had been "the servant of the poorest." Probably never before has a "slum clergyman" been lifted to so high a place. His Lordship delights to tell how one of his old parishioners in the East End of London, meeting him after his elevation, remarked: "My, Mr. Ingram, but ain't you got on? Who'd 'a' thought it?"

All his life the "breezy bishop," as he is called, has lived and labored among the poorest people of the appalling slums of London. He was the head of Oxford House, one of the largest settlements for many years. Mr. Ingram never put on gloves to do his work. He tells of what he called his "foot and door" methods of reaching people. Knocking at the door of a home where he had no reason to think the clergy were usually welcomed, as soon as it was opened he would gently insinuate his foot in the crack to prevent its being slammed in his face, and would count on finding the right thing to say and getting a welcome. He recommends this method highly, although he admits that it is "ruination to boots and sometimes hard on the toes."—Delineator.

# Children's Department.

### The Missionary Doll.

Now mamma, take me on your lap and hold
me tight—just so—
And I'll tell you all about it—how I let my
darling go,
For I didn't know 'twas naughty until you
said to-day
That I must not give my playthings, with-
out your leave, away.

Don't you remember all about it—how papa
said that night
That when we gave to Jesus, it must be our
dearest quite?
And I saw the mission box being packed so
full downstairs,
For the little heathen children who've not
been taught their prayers.

So I hugged and kissed my dolly—now,
mamma, don't you cry;
I'd let you say "good-bye" to her, but I
knew you'd ask me why;
And papa in his sermon said; don't tell
'bout what you do,
But help a little if you can; so I thought
that meant me, too.

So, please don't tell the boys, they'd tease
me 'bout my "missionary child,"
And I couldn't bear it very well if even papa
smiled;
For I tucked her softly in the box when
no one saw, you know,
Though it broke my heart to pieces to let
my darling go.

Yet in his sermon papa said, that very Tues-
day night,
That when we gave all our hearts it must
be a hard fight,
But that Jesus knew about it all, and would
help us to be glad,
If we only gave for love of him the dear-
est that we had.

—Child's Paper.

### How Many Commandments Did he Break?

"Now, Ernest, you are ready and I want you to go right to the church; you will have plenty of time if you don't stop on the way."

"All right, mother."

"And here is your nickel; be careful, don't lose it."

"Ernest, don't go through Mr. Thomas' pasture," called his mother as he hurried out of the gate. He was walking along the road when he heard some one call him, and when he looked up it was Henry Thomas and a crowd of boys.

"Going to Sabbath school?" asked Henry.

"Yes," answered Ernest.

"Come, go with us; we are going, too."

"Guess I can't," answered Ernest.

"Rather go by yourself, hey?" called out George, the largest boy in the crowd.

"No; mother told me not to go that way."

"Holding on to mamma's apron strings! Why, I thought you were a man; aren't you ten years old?"

"I am a man, and I don't hold on to mother's apron string, either," he said, very hotly; "and if you say that again I will whip you." With that he was in the pasture.

The boys winked at one another, and no more was said about the whipping. They walked on, laughing and talking.

"Well," said Henry, throwing himself on the grass, "there is just the first bell, and it is thirty minutes until Sabbath school." Taking out his marbles, he continued: "Let's have a game, boys; here, I'll play you a game, Ernest."

"I haven't any marbles," he answered. But that matter was soon settled, and he was playing, and even forgot that it was Sabbath, and that he was taking God's name in vain, as his companions were doing.

Suddenly he jumped up and exclaimed: "There is the last bell, and we will be late."

"So we will," said the rest, and Henry gathered up his marbles; but he had one that Ernest had been wanting all during the game, and as Henry put them into his pocket this one dropped. No one was looking, so Ernest picked it up and thrust it into his pocket hurriedly. When he reached church he was fifteen minutes late.

As he started home he shunned these boys he had played marbles with. He was walking along when he heard some one coming behind him, and when he saw it was Henry he wanted to run, but did not have time, as Henry overtook him and said: "Ernest, did you see my little agate. It cost me fifteen cents and I would like to find it."

"Haven't seen your old marbles," he answered, and walked on as fast as he could. But when he was out of sight of Henry he took the marble out of his pocket and threw it as far as he could.

Do you know how many commandments Ernest broke?

### "Mother Silver-Neck."

They all insisted on sitting at once—Muff, and Fluff, and Silver-neck. Walter wasn't very well pleased about it, for he was trying to get ahead on his egg money, and of course a hen that insists on sitting can't be expected to bother with laying eggs. He tried to break Muff and Silver-neck up. He shut them in a coop for a while, and dipped them in the rain-barrel and did some other things, but whenever he'd let them alone, back they'd strut to their nests saying "Cluck, cluck," as if it was all settled. Willis had a great deal of sympathy for the hens, and privately thought Walter rather cruel to them, so he was glad when Walter gave it up and said, "If they will sit they might as well have something to sit on. Willis, will you go over to Mr. Rhodes' and engage three sittings of eggs? Tell him I'd like them to-night.

Mr. Rhodes had them ready on time, and next morning when Willis went down to the hen-house, there they all sat, as proud and happy as they could be. They stayed proud and happy all of the three weeks, till at last there came a day when Walter shut into a coop a whole crowd of downy yellow balls, and Fluff.

"Why, where is Muff's coop—and Silver-neck's?" asked Willis. 'Oh, my, Walter, these chickens don't all belong to Fluff. Why—" "I know," said Walter. "That is, she didn't hatch them all, but she is going to be the mother to all of them, now."

"Why?" Willis plainly disapproved.

"Because there's no use wasting the time of three hens when one will do as well. Fluff's big—she can brood them all and I want Muff and Silver-neck to go to laying, So I've given their babies to Fluff."

"Oh, poor chickens. Oh, Walter they're so disappointed. They sat on 'em so long." Willis' eyes looked as if it wouldn't take much more to bring tears, but Walter only laughed and said, 'That's all right, Kid." They'll forget in a day or two. I'll shut them up by themselves, and they'll be happy if they get enough to eat and drink. Hand me that chicken-feed, will you?

They got enough to eat. Willis saw to that. If food was going to console them, food they should have, so morning, noon, and night, he piled their basin with goodies. Corn, wheat, and oats, and rye, table-scraps and buttermilk. His tender heart ached over their disappointment, and he tugged and pulled till he managed to prop an old door between their coop and Fluff's, "so they can't be reminded all the time that somebody else got their share," he said.

Muff soon made up her mind that "what can't be cured must be endured," so she stopped crying "Cluck, cluck," and began singing "Kwawk, Kwawk." So Walter let her out. But Silver-neck kept on looking sad, and after she was left alone she lost her appetite. Then Walter set her free, too, for he said he'd rather have a live hen that wouldn't lay eggs for a while, than a dead one that would never lay them at all. Silver-neck would go over near to Fluff's coop and call the babies to come under her soft feathers. She was a very motherly hen and it hurt her feelings when the wee chicks ran at Fluff's call instead of hers. She wouldn't have much to do with any of the other chickens—just walked about alone and looked wistful.

By-and-by Fluff got out with her big brood and began teaching them all sorts of chicken-accomplishments. How to scratch gravel, how to brace their feet when a very long angle-worm had to be pulled out of its hole, how to take a sand bath, and how to prink their tiny new feathers. And then as if she thought her duty was done, she suddenly deserted them. They were still very young to be left to the mercies of a cold world, when one night she marched off, hopped up on the roost beside the other hens, and let them take care of themselves.

They couldn't reach the roost—it was too high, but they stood about under it and peeped pitifully for mother's warm wings. But Fluff just cocked her eye at the ceiling and said "Kwawk."

They gave it up after a while, and cuddled against each other in the corner where Spangle's larger children were trying to keep warm. It was very chilly. Nobody had shut the hen-house door, and the wind was blowing in sharply. The babies shivered, Spangles' children fairly shook in their very scanty feathers, and they all huddled together, wondering if there ever would be any warm sunshine again.

Just then Silver-neck came in. She had taken a long walk down through the orchard and was late getting back, but the minute she stood in that door she saw how things were. She spread her wings, gave one motherly "cluck," and every little cold orphan scampered.

Willis ran down to shut the door a few minutes later and there sat Silver-neck crooning a hen-lullaby down in her throat, while from every feather—it seemed to Willis—a wee beak stuck out or a bright eye peeped.

"She was almost as big as a bushel basket," he said when he told about it up at the house. "If she'd stretched any farther she'd have burst herself. She had the whole batch—Spangle's and all—safe and warm, and, Walter, she was almost laughing she was so happy."

So she had her reward for patient waiting, and she didn't desert her adopted brood till they were all big enough to perch beside her on the high roost. Even then they tried to push each other away and get close to Silver-neck, and never gave a glance at Fluff.—Elizabeth Price in S. S. Times.

### Little Brown Bushy-Tail.

Little brown Bushy-Tail lived up a tree,
And mossy and snug was his nest;
Acorns and beechnuts in plenty had he,
And he scarcely knew which he liked best.

He was cheery of temper, and agile of limb,
And his own little will was his law;
For what was the world and its worries to him,
When he held a plump nut in his claw.

As he cracked it, he twinkled his knowing black eyes,
The kernel picked out by and by;
Then he ate it, and looked uncommonly wise,
Said, "Folk may be worse off than I."

"For I'm sure I'm content with my portion in life,
And of nuts I've a plentiful store;
With my little brown babies, and little brown wife,
What on earth could a squirrel want more?"

He had lots of near neighbors as merry as he,
They were cheery and playful each one;
Don't they show us that happy 'tis easy to be
If good humor we give with our fun?

Content with the blessings our Father may give,
How happy would all of us be;
If we tried with our friends and our neighbors to live
As the brown squirrels did in the tree!

### Try, Try Again.

"Here's a chance to earn some money, Karl."

"Where, father? What is it? I'll do anything."

"Listen! 'A reward of two dollars is offered for the return of a parrot that escaped from its cage this morning at 98 South Broad street.' Didn't I hear you say that somebody saw a parrot about here to-day?"

"Yes, sir; tell mother I'll be back soon," and Karl went off on a run down the street to Leon's home. "Where was that parrot you saw this morning?" he asked excitedly, when he met Leon.

"Over on Cottage street right at the corner, in a big apple tree. Some boys were throwing apples at it."

"Pshaw! that was too bad. Do you know that there's a reward of two dollars offered to the fellow who takes it home?"

"Do you mean it, Karl? Come on, that's worth trying for." The boys were soon on the Cottage street corner, and a little girl was just going in at the gate. "Did you see a parrot up in your tree this morning?" asked Karl.

"Yes, there were some boys teasing it, and mother sent them away.

"Where did it go?"

"Down in the Collins' lot. It spoiled a lot of our seckel pears."

"That's too bad," said Leon, "we will make sure that it doesn't trouble you again." They ran down to the orchard and after a long search the bird was found on a high branch in an apple tree.

"How can we get at it?" asked Leon.

"Have to climb, of course."

"Well, what then?"

"Can't tell till I get there." Karl climbed the tree, talking pleasantly to the bird, "Pretty Poll, nice Polly." There was no response from Polly till he reached out toward her when she said, "Good-by," and swinging down to a lower limb she took a short flight to the nearest tree. This was repeated several times, Leon taking his turn in climbing and succeeding once in reaching Polly who gave him a sharp nip with her beak and flew off with a taunting, "He, he, he!"

It was growing dark. "We must wait till morning," Karl said. It's too bad."

"We never can catch it; it bites like everything," said Leon.

"I'm not going to give it up, yet."

"All right, let me know when you get it," and the boys went to their homes.

Next morning at six o'clock Karl went to the orchard and soon found Polly who was more socially inclined, croaking an answer to his attempts at conversation.

"How are you, Polly?"

"Pretty well, thanks. Polly's hungry."

Karl had brought crackers and loaf sugar in his pockets; he was able to get near enough to offer a cracker which she took graciously, but ate with her sharp eyes on the boy. Then a piece of sugar was held out. This, too, was accepted but dropped, and a hasty flight made. Karl became angry as this was several times repeated.

"I will get you," he exclaimed through his shut teeth, and his perseverance was rewarded, for at last Polly not only took the sugar but began eating it, and Karl threw a bag over the bird and it was captured.

"Murder! Thieves!" Polly screamed, and before he reached the ground she took a piece of flesh out of the boy's hand with her cruel beak.

It was not a long run down Broad street. Karl rang the bell at 98 and a lady came to the door.

"Good morning," she said, "have you brought my Polly?"

"Hello, mother! Let me out," called the bird in ruffled tones. Glad indeed was she to see her truant pet, who emerged with badly ruffled plumage.

Karl would not wait for her to dress his hand though it was bleeding profusely, but ran home with a crisp two-dollaar bill, Polly screaming, "Come again, he, ha!"

He stopped a minute at Leon's home, "I wish I hadn't given up so soon," said his comrade.—Morning Star.

### "The Wait-a-Minute Business."

"Marguerite, will you be kind enough to bring papa's slippers down stairs?"

"Wait a minute, papa; I'm just putting my dolly to sleep."

"Marguerite, will you put your playthings in their place; they are in my way," as kindly asked mamma from the dining-room a few minutes later.

"Wait a minute, mamma, I must run up-stairs for papa's slippers."

"Marguerite, will you help hunt my ball among these weeds?" called brother Thomas from the back yard.

"Wait a minute, Thomas, I must put my playthings out of the way; mamma said so."

"Supper, children!" called papa.

"Wait a minute," called Marguerite, "until we find the ball."

Marguerite was the sweetest, daintiest little lady imaginable. An erect, well-poised, supple, active litle body surmounted by a haughty little head, with a dimpled kindly face framed in a mass of golden fluffy curls were her physical charms.

Her mental charms, too, were equal to those of the little body. Her cards came home from school each month with good marks, and were signed by both devoted parents with as much pride as they took in keeping the little body in good health.

During the last two months a little fault had begun to grow upon the happy little lady which threatened to interfere with the good marks on the cards, as well as the happiness of the family and of Marguerite herself, if not interfered with. A triumvirate was formed that evening in the home composed of father, mother, and Thomas. Their object was to make the beloved little daughter and sister see the evil of this constant putting off of disagreeable tasks.

"Mamma, I tore a snag in my dress while on my way from school; will you please darn it, at once, so that I can go to follow the organ-grinder with the girls?"

"Wait a minute, dear," calmly responded mamma, as she quietly stitched away at her mending.

"But mamma, I can't wait; if I do, the organ-grinder and the monkey will be gone."

When the mending was finished, mamma folded it quietly and carefully, and then as deliberately and carefully mended the "barn door" in the red cashmere dress of the impatient Marguerite.

In a few minutes, the little maid returned with tears of disappointment streaming from her eyes. "I was too late; the little monkey with the crimson cap, the organ-grinder, and the children had gone when I got out, and all because I had to wait until my dress was mended."

"I fell over some playthings last evening, too, my dear, because some one was not ready to put them away when I requested it."

"Thomas! Thomas!" Called Marguerite half an hour later, from the wood-pile, "come and help lift this board over the fence, so we can make a see-saw."

"Just wait a minute, sister, I'm mending my foot-ball,'" called Thomas, as he quietly pasted the patches on the weak places in his football. Ten minutes later, Thomas gallantly obeying the summons from the wood-pile, dragged the heavy board over the fence, and was as gallantly teetering on the short end of the see-saw when mother called, "Supper, children." Thomas, promptly alighting, obeyed the summons from within, but Marguerite followed afar, reluctant to go at the first call.

"There, Thomas Holt, you spoiled the whole thing just because you fixed that old football before you made the see-saw."

"And I," replied Thomas, "had to leave my best baseball out in the rain last night because you were not ready to help hunt it when I asked you."

"Papa, will you hear me read my lesson for tomorrow, now?" asked Marguerite, after supper.

"Wait a minute, daughter, until I finish my paper." When at last the paper was finished, the little head rested quietly on the snowy pillow of her cot, and the little mind was free from the cares of the day.

Next evening Marguerite came home in a flood of tears. "I was kept in, and all because papa would not hear me read when I asked him.

"And papa was compelled to walk up-stairs last evening for his slippers after his long walk home, because his little daughter was not ready to go for them when he asked her," replied mamma.

Marguerite threw herself for a minute on the couch, and then brushing away the tears, walked sturdily to the sitting-room, to her mother.

"Say, mamma, let's give up this 'wait-a-minute business.' I don't like it; do you?"

"No, indeed, I do not, dear; and I am glad to give it up; when shall we begin?"

"Now," said Marguerite.

Papa and Thomas, also, were willing to abandon the "wait-a-minute-business," and from that day to this, "wait a minute" has never been said by the members of the Holt household; and

were the humblest stranger to request a glass of water at the wayside home, the little golden-haired daughter would be the first and most gracious in serving it.—Pitssburg Christian Advocate.

### A Glorious Brightness.

If once all the lamps that are lighted
Should steadily blaze in a line
Wide over the land and the ocean,
What a girdle of glory would shine!

The gifts and the prayers of the children,
Gathered in one strong band,
Would make a glory for Jesus,
Drive darkness from every land.

—Christian Observer.

### How Grandpa Got His Clothes.

How delighted he had been with that first pair of pantaloons! And mamma had been so particular when she made them, to put in a tiny hip pocket, "just like papa's!" But now, sad to relate, a very little hole was trying to make itself seen in the knee.

"Next time I have a suit, I'm going to have store clothes!" exclaimed Willie radiantly. "Papa says I may, and that I can go with him down to the Banner Clothing Store to pick them out."

"Store clothes!" laugned grandpa slyly. "Why, I thought no clothes in the world could ever come up to the suit you're wearing, and mamma made those; no store clothes about them!"

"But—but—grandpa," replied Willie, hesitatingly, "I'm older now, and it's time I had pantaloons bought like papa's. See, I'm most as tall as he is now!"

"When I was a boy," continued grandpa, "they didn't have such things as store clothes."

"Didn't!" exclaimed Wlilie, with wide-open eyes. "Why, where did they get them?"

"Right at home," replied grandpa, amused at the expression on Willie's face. "They were all home-made!"

"When they got big, real big, like Brother Ned and papa and you, they didn't have to have their mothers make their clothes—did they?"

"No, not always their mothers," replied grandpa, smiling. "When I was a boy, there used to be tailors and tailoresses, whose business it was to go about the country, from place to place, to cut and make enough clothes to last the men-folks a year.

"They always carried with them their own needles, sheares, and tailor's goose, which was larger than an ordinary flat-iron. This was used for pressing the large seams, and was called a tailor's goose because of its goose-like form. Sometimes a tailor remained at one house three or four weeks before he got his work done."

"Did they board themselves?" asked Willie, curiously.

"No; they boarded in the family, and often took meat, beans, and vegetables in payment for their work; for in those days, money was scarce in farmers' families."

"But where did they get their cloth, grandpa?"

"The cloth, too, was raised on the farm. That is, we raised the flax and kept sheep. After the flax got ripe, it was pulled and spread on the grass, where it was kept for some time, till it decayed or "rotted" enough for the vegetable fibres to be separated. Then it was gathered up and kept till cold weather, when it was made ready for use.

"The rough and fine tow were always separated. The rough was usually woven into coarse towels, while the finer sort was spun, and woven into very good cloth, some of which was made into men's shirts.

"After the sheep were sheared, the wool was washed and made ready to be manufactured into the cloth for our garments.

"The cloth was also colored at home. That for every-day use was usually blue and white, or else a reddish brown. That for our Sunday suits was for the most part gray. So you see, our clothes were home-made, through and through."

"But you had store shoes—didn't you, grandpa?"

"No more than were our clothes. Many families prepared their own leather, and cobblers, just like tne tailors, went about from house to house every fall and fitted each member of the family to shoes. We didn't have as many pairs as you do. We had but one pair a year, and these we had to make last."

"But didn't you ever get tired of having everything home-made?" asked Willie, curiously.

"No, indeed!" laughed grandpa, gaily; "for when I was a boy, we didn't know anything different." — Sunday School Times.

### Wolfgang Mozart's Prayer.

Many years ago, in the town of Salsburg, Austria, two little children lived in a cot surrounded by vines near a pleasant river. They both loved music, and when only six years of age Frederica could play well on a harpischord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils. Sunday School Visitor tells a pretty story of these little musicians.

There came times so hard that these little children had scarcely enough to eat, but they loved each other, and were happy in the simple enjoyment that fell to their lot.

One pleasant day they said:

"Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music." So they went.

As they were sitting in the shadow of a tree, the boy said, thoughtfully:

"Sister, what a beautiful place this would be in which to pray!"

Frederica asked, wonderingly, "What shall we pray for?"

"Why, for father and mother," said her brother. "You see how sad they look. Poor mother hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."

So these two sweet children knelt down and prayed, asking the heavenly Father to bless their parents and make them to help them.

"But how can we help father and mother?" asked Frederica.

"Why don't you know?" replied Wolfgang. "My soul is full of music, and, by and by, I shall play before great people, and they will give me money, and I will give it to our dear parents, and we will live in a fine house and be happy."

At this a loud laugh surprised the boy. Turning he saw a fine gentleman who had just come from the woods. The stranger made inquiries which the little girl answered, telling him, "Wolfgang means to be a great musician; he thinks he can earn money so that we shall no longer be poor."

"He can do that when he has learned to play well enough," replied the stranger.

Frederica answered, "He is only six years old, but he plays beautifully and can compose pieces."

"That cannot be," replied the gentleman.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much astonished.

Soon a loud knock was heard at the door, and on opening it the little family were surprised to see men bringing in baskets of richly cooked food in variety and abundance.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I., emperor of Austria.

Not long after the family were invited by the emperor to Vienna. Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen Wolfgang was acknowledged by all eminent composers as a master.

### A Prosperous Church.

A prosperous church is a church that prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. We might as well expect a man to live without breathing as expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His vineyard. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.—Christian Observer.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the strong effort of personal ambition.—Archdeacon Farrar.

BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### MARRIED.

DANDRIDGE—LLOYD.—On Wednesday, October 6, 1909, at Christ church, Alexandria, Virginia, by the Rev. A. S. Lloyd, D. D., and the Bishop of West Virginia, MARY ROBERTSON, daughter of Arthur Selden and Lizzie Robertson Blackford Lloyd, to the Reverend EDMUND PENDLETON DANDRIDGE.

### DIED.

CRINGAN.—Entered into rest, at his home, No. 1 N. Third street, Richmond, Va., on Saturday, October 2, 1909, JOHN W. CRINGAN, in the 77th year of his age.

"Numbered with Thy saints in glory everlasting."

### APPEALS.

For Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

REV. A. S. LLOYD, General Secretary,
281 Fourth Ave., New York.
E. WALTER ROBERTS, Asst. Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1 A YEAR.

### GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.


### POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.


### Evangelical Education Society.

The Annual Meeting of The Evangelical Education Society will be held on Thursday, October 21, 1909, in Room 12, The Church House, 12th and Walnuts streets, Philadelphia, Pa., at 4 P. M., for the election of officers and the transaction of such other business as may come before the meeting.

S. L. GILBERSON,
General Secretary.

Phila., Sept. 24, 1909.


FOR SUNDAY SCHOOL TEACHERS AND BIBLE STUDENTS

Just Published

A wonderful Bible with many new and striking features, from $2.00 to $10.00.

CHURCH BOOK STORE,

317 N. Charles Street, Baltimore, Md.

With Lycett Stationers

HEADQUARTERS FOR PARISH AND SUNDAY SCHOOL REQUISITES.


### OBITUARY.

## CONWAY WHITTLE SAMS.

On the Thirteenth Sunday after Trinity, September 5, 1909, suddenly entered into Life, Judge CONWAY WHITTLE SAMS, of Baltimore, Md. No more fitting epitome of his life could be made than the Collect for the day.

His life was one markedly of service and love. It was no violent transition to him to go from the service of his Heavenly Father here, to His service elsewhere.

His parents were the Rev. James Julius Sams, D. D., the son of Berners Barnwell Sams, of Beaufort, S. C., who was descended from a long line of planters, and Mary Eliza Whittle, the daughter of Conway Whittle, Esq., of Norfolk, Va. His maternal great grandfather was Samuel Tyler, Chancellor of the State of Virginia.

He was born in the parish of St. Thomas and St. Denis, S. C., and lived in that State until his twelfth year, when his father was called to a church in Virginia, where Judge Sams spent four years of his boyhood. In 1878 his father accepted a call to the Church of Holy Trinity, Baltimore, of which church Dr. Sams is still rector emeritus, resigning the active work after twenty-five years of service. Baltimore was, therefore, the home of Judge Sams throughout his early youth, and to her he gave his true affection and allegiance, battling and caring for all her civic rights.

The foundation of his character was influenced by close association with these three most conservative States of the Union, this is noted because his sympathies were so much with the people, the many, not the few.

At almost the commencement of his practice of law personal friendship caused him to enter into partnership with Mr. John Hemsley Johnson. The firm of Sams & Johnson was never dissolved until his elevation to the bench, but the warm friendship was never broken.

In 1892 he was sent to the Legislature and prior to that to the City Council. It was due to his work in the Council that the Maryland School for Boys—the House of Refuge—now has its splendid manual training department. In 1900 he was appointed president of the Appeal Tax Court. He was fearless for the right, but as one of his colleagues remarked, at a notable meeting held in honor of his memory in the Supreme Court room in Baltimore on September 14: "He was distinguished by courtesy and patient hearing of both sides. He stood as a flint against favored corporations, unjust individual monopolies and class exemptions. The rights of the poor and oppressed, the inequalities bearing hard upon the weak, especially upon women and children, who always held a tender place in his heart, were the objects of his warmest sympathy. Some years ago, when an election was to be held, a carpenter said to me, and withal a Republican, "I feel it an honor to vote for such a man."

His work in the Appeal Tax Court brought to him the fulfilment of his life's ambition, a seat on the supreme bench of Baltimore.

His last official act was, though ill, to drive down to the court and dismiss the grand jury for one of his colleagues.

Much gratuitous work was done by him for those who could not afford the protection of the law. The crowning glory of his life was the love he won and love held—won by the gentleness of strength and purity of life—held by the sweetness and brightness of his nature—and by the doing of numberless small kindnesses. Men in all ranks and classes of life loved him.

Amongst the newspaper men he was beloved by many, called "Chief" by some—friends lovingly spoke of him as "the Judge," and to many of his father's old parishioners he was always simply "Mr. Conway"—for the Church of his boyhood was the Church of his manhood—and they honored him by always sending him as delegate to the conventions.

Tall, with a characteristic pose, he had the appearance of the scholar and student. He was a lover of books and devoted much time to reading; but as one of his colleagues wrote of him: "He was an illustration of evenly developed manhood—*mens sana in corpore sano*. It was not hard for him to do the right thing. He was so made up that the right thing was, to him, the natural thing." He loved all outdoor life—and nature. He took the deepest interest in the law students of his class, and to each one gave this prayer of Dr. Johnson's, on the "Study of Law:"

"Almighty God, the Giver of wisdom, without Whose help resolutions are vain, without Whose blessing study is ineffectual, enable me, if it be Thy will, to attain such knowledge as may qualify me to direct the doubtful and instruct the ignorant, to prevent wrong and terminate contention, and grant that I may use that knowledge which I shall obtain to Thy glory and my own salvation, for Jesus Christ's sake. Amen."

Judge Sams clipped this out of a paper many years ago, and always treasured the clipping.

He lived joyously; large plans for the future filling heart and mind, and when God called him, he was granted his desire. "There was no sadness of farewell when he embarked!" Those he loved laid him to rest beside his mother in Elmwood, near Norfolk, Va., with beautiful flowers around, beneath and above him, and they left him in God's keeping, believing in the communion of saints, the forgiveness of sins, the resurrection of the body and life everlastini. Amen.

### RESOLUTIONS.

The following resolutions have been passed in honor of Judge Conway Whittle Sams:

By the Vestry of Holy Trinity Church.

Holy Trinity knew him to be of fine mind; an earnest Christian and a consistent Churchman and by his death suffers a loss which can hardly be estimated.

As a member of the congregation and as lay delegate his devotion and assistance to her interests won for him the affection of the parish, and will remain a cherished and lasting remembrance by the many friends whose privilege and pleasure it was to know him.

By the Baltimore University School of Law.

Whereas, it has pleased Almighty God in his divine wisdom to remove from this life the Hon. Conway Whittle Sams, of the Faculty of the Baltimore University School of Law, who died on September 5, 1909, at Atlantic City, N. J.; and

Whereas, this community has lost an earnest, upright and God-fearing man, and this University an honorable and learned professor; therefore, be it

Resolved, by the students of the Baltimore University School of Law, assembled in special session this eighth day of September, nineteen hundred and nine, that a deep sense of grief is felt by us in the loss of our beloved preceptor. He was held by all in the most sincere esteem as a wise, earnest and untiring teacher, ever devoted to the interests of our University and the welfare of its students.

### EXTRACTS FROM THE MEETING OF THE BENCH AND BAR IN HONOR OF THE LATE JUDGE CONWAY W. SAMS.

In the Superior Court Room, September 14, 1909, at 1:30 P. M.

The speakers were Mr. Joseph Packard, who read the minutes prepared by the committee. Attorney-General Straus, former Attorney-General William S. Bryan, Jr., Judge Oscar M. Leser, of the Appeal Tax Court, and Deputy State's Attorney Eugene O'Dunne. Chief Judge Harlan responded on behalf of the Bench.

### THE MINUTES.

He was the youngest of our judges, and had served on the bench little more than a year, having been appointed by the Governor to fill a vacancy on April 28, 1908. But this short time was quite sufficient to demonstrate that the high qualities which he was known by his friends to possess were such as to make it sure that, if by the popular vote he had been continued in his judicial office, he would have discharged its duties in such a way as to merit the confidence and esteem of his fellow citizens, and the approbation of the Bar for his impartiality and integrity as well as for his industry and ability.

He was endowed with a native courtesy which sprung from his genuine interest in his fellow men, with a straightforwardness of thought and speech which was instinctive and invariable, with an openness of mind and sweetness of temper which were unfailing. He did not shirk either labor or responsibility, he was ready to give the best that was in him to whatever he undertook, and all his actions were inspired and regulated by a simple and unaffected piety.

Such qualities as these presaged for him a career of distinction as a judge. Certainly, they won for him the affectionate regards of his brethren of the profession of the law, who are taught by their own sorrow at his death to sympathize with the deeper grief of those who were bound to him by the close ties of blood.

### ATTORNEY-GENERAL STRAUS.

The life of Judge Sams was generous, serviceable and unsullied.

At the bar and in public office, he was able, dutiful and laboriously earnest in the performance of his tasks, his integrity flawless and inflexible. In his friendships, he was sincere, unselfish and devoted. As the President of the State Bar Association he was a jealous and faithful guardian of the interests and the honor of the profession. His nature was sweet, his manners courteous and winning. It was natural, therefore, that when his death came upon us so suddenly, it filled us with emotions of unexpected sadness.

His most effective and solid work was as presiding judge of the Appeal Tax Court.

He filled and overfilled that highly important place. His thorough apprehension of its demands and possibilities; the initiative, ability and courage with which he met its demands and realized its possibilities, and the signal and permanent results he wrought are a monument and trophy of which any man might be proud. He brought forth system and order from confusion and chaos; he plucked the furze and the nettle of partiality and injustice from our assessment system and planted the flowering vine of equality in their place; he smote the rock of favoritism with the rod of equity and fresh streams of lawful revenue gushed forth in ample currents. Baltimore city owed him a debt it hardly could have paid.

WILLIAM S. BRYAN, JR.

The sudden death of Judge Conway W. Sams was rendered more pathetic by the fact that it occurred at the very time a new career seemed to be about to open before him with enlarged opportunities for usefulness and honor.

Judge Sams had ample professional equipment to enable him to properly and efficiently discharge the merely technical duties of the judicial office; and in addition to this, his sweetness of nature, and goodness of heart, and his sound and healthy moral tone gave assurance that he possessed by nature the higher and more important qualifications for the judgeship, to which I have just referred.

There were personal qualities of Judge Sams on which it is pleasant to dwell.

He loved human companionship and exercise in the open air; he was expert in athletic games and was fond of all manly outdoor sports. He had a sweetness of temper, and a keen sense of humor which made him popular with his associates, and a most congenial companion.

A little over a month ago, Judge Sams did me the honor to request me to place his name before the convention which nominated him as its candidate at the coming election for judge of the supreme bench of this city.

In nominating him for that high place I said of him that in all the offices which he had held and adorned, and in all the relations of life, he had fulfilled his duty towards his neighbor, as declared in the Catechism of the Church of which he was a member, and had been "true and just in all his dealings."

And higher praise can be bestowed on no man

JUDGE OSCAR LESER.

May it Please the Court: I count it an honor to be permitted to add my humble testimony to the high character and sterling worth of a departed friend. It was my privilege to be associated in daily intimate contact with Judge Sams during seven of the eight years of his membership on the Appeal Tax Court. In that association I came within the sphere of the influence of these qualities of mind and heart which bound us together in ties of lasting friendship.

Judge Sams was faithful to the trust reposed in him. Fidelity to duty in this office calls for the exercise of more than mere honesty and ability. It demands courage of high order; self-abnegation; a willingness to stand resolutely for what is deemed to be right; to know neither kin nor friend nor foe.

The community has been deprived of a judge whose probationship gave promise of a useful and honorable career on the bench; but speaking now not only for myself but also for the men who served under Judge Sams at the city hall in that eventful period of the city's history, I can truly say we feel his lamentable loss as that of a dearly beloved friend. God bless him!

DEPUTY STATES-ATTORNEY EUGENE O'DUNNE.

May it Please the Court: The supreme bench meets to-day in special session to pay some befitting tribute to the memory of a departed judge.

In our professional and social intercourse with him, those of us who knew him best are capable of passing a discriminating judgment upon him as a man. Finding in him all the characteristics of true nobility, which is itself an attribute of greatness, we might well have predicted for him a distinguished career on the bench.

His was a character formed by self-control and self-denial, by kindly acts of love and duty, by resisting those opportunities for material advancement which came as the price of self-esteem. "To thine own self be true," was part of his daily creed. He lived as one who expected to pass this way but once, and left his impression of kindly thoughts, words and acts as he went unostentatiously along.

Those who knew him best, loved him most. He numbered amongst his friends those whose attachment was so strong they would have died for him.

JUDGE HENRY D. HARLAN.

The members of this court were greatly shocked by the death of our late associate.

While we rejoice in the pure and upright character of our deceased brother, and are confident in the belief that he was prepared for the summons which came so suddenly and has joyfully entered into the life immortal, the announcement of his demise on the morning of September 5, at Atlantic City, made by the public press of that afternoon and the following morning, came like a bolt from a clear sky, stunning us with its unexpectedness.

But yesterday, it seems, we were met to mourn the end of the oldest living judge of this court. Today, it is to sorrow for the youngest, who might naturally have been expected to have before him a greater number of years of life and of usefulness than any one of us.

Conway Whittle Sams had filled with honor and success a number of public positions. In the City Council, in the Legislature, and in the Appeal Tax Court, he had demonstrated his ability and fidelity as a public servant, and the appointment which came to him from the Governor to be an associate judge of this court on April 28, 1908, was a well-deserved recognition of the standing he had gained at the bar for probity and professional attainments, and a merited reward for the faithful performance of official obligation. His brief career on this bench gave promise of a still more useful future. Already he had endeared himself to the bar by his patience, his courtesy, his impartiality, and his painstaking efforts to do exact and even-handed justice, and to his brethren of the bench by his attractive personal qualities, his manly frankness, and his desire to aid them in advancing the work of the courts.

Having been some time President of the State Bar Association, and long a prominent member thereof, as well as of the Bar Association of Baltimore City, Judge Sams took an active and intelligent interest in all movements for the amendment of the law, and for the improvement of the rules of practice and procedure. He was a successful teacher in one of our law schools. He earnestly sought to fulfill the duties of good citizenship, giving careful consideration to problems of government and politics. He was frequently a delegate to the Diocesan Convention of the Protestant Episcopal Church, of which denomination he was long a loyal member. His private life was marked by a singular devotion to his relatives and friends, and by many acts of loving kindness and self-sacrifice.

When death removes a public servant of lofty ideals whose purposes are high and pure, whose performance of duty is conscientious and intelligent; whose creed is to do his best, fearing God and serving his fellowman, the community cannot but sustain a great loss. Of Judge Sams all of this may justly be said, and in addition that he had in a large measure those lovable qualities of heart and mind which win abundant affection and admiration.

We approve of the minute which has been presented on behalf of the bar, and shall direct that it be received and preserved among the records of the court as a memorial of our deceased brother, and as a further token of respect, this court will now be adjourned.

## WANTS.

WANTED—AN EXPERIENCED WHITE nurse, with best references, to live in Baltimore. Address C, 33 West Preston street, Baltimore, Md., giving references with reply. 16oct-2t

WANTED—A LADY OF REFINEMENT wishes position as nurse and companion to lady, mother's helper, or housekeeper. References exchanged. Address M. P., R. F. D., Sherwood, Va. 1t*

WANTED—A LADY OF REFINEMENT wishes position as companion or mother's helper. Address Miss White, Haymarket, Va. 1t*

WANTED—POSITION AS COMPANION to invalid or mother's helper for small children. Miss F. N. Upshaw, 917 Second avenue, Chestnut Hill, Richmond, Va. 9oct-4t*

WANTED—BY A VIRGINIA LADY, GRADuate of an American School, having studied French two years and a half in France, also instrumental music at Paris, position to teach either in school or private family. Will teach also Latin, mathematics and the usual English branches. No objection to travel. Best references. Address Miss Carrie Davis, care of Mrs. Buckley, 308 W. 14th street, New York City. 2oct-3t*

WANTED — EXPERIENCED GERMAN nurse or American nursery governess—strong, cheerful, fond of children, and sew neatly. References required. Address Mrs. E. L. Goldsborough, "The Woodley," Washington, D. C. 2oct-4t*

WANTED — RELIABLE, EXPERIENCED white nurse, to care for three small children. Best references required. Address Mrs. Charles Phillips Hill, 5128 Pembroke Place, Pittsburg, Pa. 5oct-3t

## PERSONAL AND NEWS NOTES.

The Rev. Edmund Wood, for more than forty years rector of the Church of St. John the Evangelist, Montreal, Canada, died on Sunday, September 26. Mr. Wood was in his eightieth year, but performed his clerical duties until his life ended. He was greatly beloved, and in his death the sick and sorrowing lost a sympathizing and helpful friend.

The Rev. M. Brydon, of Morgantown, West Va., who spent his vacation mostly in Southern Virginia, has returned and filled his pulpit on September 19. During his month's vacation Mr. Brydon preached at St. John's, Hampton; the Epiphany, Danville, and twice at Grace church, News Ferry, Halifax county, where his former parishioners were glad to welcome him.

The Orphans' Home of the Diocese of New Hampshire will receive $5,500 and St. Paul's church, Concord, $1,000 by the will of Mrs. Jonathan Adams, long since deceased, which becomes effective by the recent death of her daughter, the late Mrs. Daniel C. Roberts. Mrs. Adams' house was left to be used as a residence for the Bishop, or to be sold and the proceeds used to build a house for the Bishop.

Bishop Gibson, of Virginia, has announced that the sentence of deposition on William H. Watts, formerly of the Diocese of Virginia, was remitted on October 9, 1909, all requirements of Canon 36 having been thoroughly complied with. Rev. Mr. Watts will take up work at once in the Diocese of Newark. Mr. Watts retired, on his own request, from the ministry, several years ago, and was deposed for causes not affecting his moral character.

Early in October the Rev. A. W. Mann officiated at the Missions at Dayton, Terre Haute, Indianapolis, Louisville, Danville and Lexington. At the Kentucky Institution, a talk on Westminster Abbey was given the pupils. Bishop Burton and Dean Capers were present at the combined service at the Cathedral of the Diocese; the Bishop making an address of welcome to the dozen or more deaf-mutes present, and speaking of the advantages of the Prayer Book system of worship and instruction.

The Rev. William W. Holley, D. D., began the fortieth year of his rectorship of Christ church, Hackensack, N. J., on Sunday, October 3. During that period he baptized 796 persons; prepared 713 for confirmation; solemnized 188 marriages; officiated at 425 funerals; held 3,922 public services; and raised and expended more than $300,000 for pious and charitable purposes. Dr. Holley has been a member of the Standing Committee of the Diocese for twenty-five years, and its president for thirteen years.

The great Boston organ (from the factory of Hook & Hastings Company) has just been shipped to the Old St. Mary's Cathedral, San Francisco. Much is expected of this instrument as organists who have examined it claim it will excel any instrument now on the Pacific Coast.

### Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at 10 A. M., on THURSDAY, November 11, 1909, in the Library at the Seminary.

S. SCOLLAY MOORE,
16oct-3t Secretary.

# The Household.

### Care of Baby.

Punctuality in feeding baby is of all things the most essential, and habits of regularity in all his functions cannot be begun too soon. Once let him get into bad habits of any kind, such as walking the floor with him, "hushing" him to sleep, or feeding him at irregular intervals, and your peace in life is destroyed. The unexperienced mother and nurse are prone to fall into these errors, and bitterly do they have to pay the consequences imposed by the tiny "ruler of the household." But the mother of seven children has learned wisdom in baby management, and she knows that punctuality in nursing or feeding is not only as important as discipline, but requisite as a rule of health. It must be begun the second day after birth, and the two hours' interval rigidly observed during the daytime.

A healthy baby will sleep seven or eight hours at night without awakening, and should not be aroused for nourishment. Let him continue his baby dreams, because he will not sleep too much. As his growing continues and he begins to take more nourishment for his meals, the intervals between the nursings must be increased to two and one-half and later three hours.

As good as a clock in the house is a vigorous infant, who has been taught regular habits from birth. He will take a nap after each nursing, and wake up precisely at the end of two hours. If his wants do not receive immediate attention, there will of course be protesting cries.

### Hints for the Home.

Mustard water is good for cleansing the hands after using anything with a strong odor.

Shoes hardened with the wet should be lightly rubbed with vaseline to make them pliable again.

The herbs used for flavoring soup should be wrapped in a bayleaf, and then in a small piece of muslin. A bayleaf should be boiled with any kind of meat or fish.

Brass which has been allowed to get very dirty should be cleaned with a mixture of paraffin and whiting, before the ordinary brass cleaning polishes are used.

When cleaning wall paper, use a firm dough made of flour mixed with a little washing soda and water. Work in straight lines down, and constantly change the surface of the dough.

Your sink, whether it be of zinc or porcelain, can be cleaned by rubbing with paraffin. Scrub it well after with soap and water to remove the smell.

A Kettle Hint.—When the knob comes off your tin kettle lid, take a screw, put it through a slice from a cork and then upwards through the kettle lid, and screw it into a cork. You will have a useful lid, and no escaping steam to burn your hands.

Potato Salad.—Cut half a dozen potatoes into thin slices; put into a salad bowl and pour on a dressing made from two tablespoons of vinegar, three tablespoons of olive oil, a scant teaspoon of minced parsley, one-half level teaspoon of salt and a saltspoon of pepper. Beat the dressing well before pouring it over the potato. Let stand half an hour before serving.—Cleveland Leader.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

C. H. COSBY,

423 West Broad St., RICHMOND, VA.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

John L. Williams & Sons

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main
(P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

COLONIAL CHURCHES IN THE ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address
SOUTHERN CHURCHMAN, CO.,
Richmond, Va.

# Thoughts for the Thoughtful.

Whatever else is dark, it must be right to follow Christ.

Earth changes, but thy soul and God stand sure.—Browning.

"More things are wrought by prayer than this world dreams of."

As soon as we are with God in faith and in love, we are in prayer.—Fenelon.

When the fight begins within himself, a man's worth something.—Browning.

Moral changes are slow; God's footsteps are sometimes centuries apart.—Edwin Taylor.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.—Ambrose.

When the world would bewilder thy mind, look up to the eternal Heavens where the stars never stray.—Ruckert.

A friend whom you have been gaining your whole life you ought not to be displeased with in a moment.—Saadi.

The first step toward all conquests is the conquest of self. Who masters his own will can easily master the world.

The habit of being happy may seem to be a strange expression, but it is a duty enjoined and a blessing to be attained.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

"God, that he might draw men to him, became man; we, if we would draw children to us, must become children."—Luther.

That which makes one man to differ from another is not so much what things he does, as his manner of doing them.—H. E. Manning.

True sacrifice is unconscious. To lose one's self in another's good is the highest form of service. The loss is gain, and the gain is Christlike.

Because a work is done or a faith is propagated in the name of religion does not make it right. Many a crime has been committed in that name.

Earnestness and sincerity are not sufficient to prove a thing right. The devil is doubtless the most earnest and, as to his work, sincere being in the world.

In the midst of distress, to pray for grace, to hope for grace, is a sure sign of having come to occupy a gracious position, a clear pledge that grace may be looked for.—Hengstenberg.

"Forget not all his benefits." If we do not give thanks for them, we do forget them; and that is unjust as well as unkind, since in all God's favors there is no much that is memorable.—Matthew Henry.

The temple of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—Lucy H. M. Soulsby.

**ORGANS OF REFINEMENT AND DISTINCTION**

We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the

**Hope-Jones Organs** For Churches, Residences, etc.

which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular "C."

HOPE-JONES ORGAN CO., ELMIRA, N. Y., AND 41 UNION SQUARE, NEW YORK CITY

## The Vessels of Wrath.

The Jew of Paul's time believed in the vessels of wrath—that is, he did not doubt their existence, though God's purpose in bearing with them and even using them was not always clear. Israel had been baptized with their fire more than once, but in some way had always come out the better for the fiery baptism. When Paul wrote to the Romans he may very well have seen that Rome herself was such a vessel of wrath, ready to bring upon his people such a visitation as even they had never experienced before. He may have comforted himself that the new Israel, the elect of God, that he himself was even then gathering into the Church, would have a career far more glorious than that of the Hebrew people had been; but the same cup of wrath that God's hand was holding over Jerusalem was prepared for the new Zion also. Yet Paul had good reason to think charitably of the vessels of wrath, fitted for destruction. He had been one of them himself. He had poured out wrath upon the Church, and yet God had endured him with much long-suffering. He trusted that Rome herself would be converted, even as he had been converted, from a vessel of wrath to a vessel of mercy; for, after all, the vessel is named and known only by its contents.

God endures and uses the vessels of wrath. He forged the Church in the fires of persecution. He sent upon the Christian empire such judgments that it seemed utterly and hopelessly destroyed; but in both cases he used the fire only to burn out the dross, and then he took the vessels of wrath themselves and filled them with fire from his altar and made them censers. Their incense rises with the prayers of all saints.

What could the Church do without the brands that God has snatched from the burning? Without them the Church would die.

Perhaps no brand, after all, is quite so near the eternal burnings as the nice, modern Pharisee who thinks himself the best of Christians just because he has been from his childhood educated to act the part; but for that very reason he is especially qualified to be transformed Good training and early piety never prevented either Paul or Wesley from bearing God's mercy to the very brink of the pit.—Nashville Christian Advocate.

**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

## The Prayer Book.

Those who are fond of speaking of the Episcopal Church services as being "all forms" or "like the Catholics," should read carefully the following words from Professor Austin Phelps, a Congregationalist:

"The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning it seems to me nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of Old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion that rings out from the old collects of the Church like the sound of ancient bells. I longed for and prayed for, and, worst of all, waited for, some sublime and revolutionary change of heart; and when that was, as a fact of a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church I should at the time have been confirmed and entered upon consciously religious life, and grown up into Christian living of the Episcopal type."—Church Life.

**Hicks' CAPUDINE Cures Sick Headache**

Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**SHOPPING**

BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**Geo. A. Hundley,**

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

**Church League of the Baptized**



A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.

**Church Furnishings**

Gold, Silver and Brass



**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**

and

**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



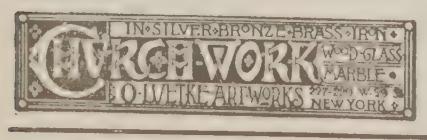
**Church Vestments**

Embroideries, Silks, Fringes

**Clerical Suits**

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.






Church Chime Peal **BELLS**

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

**The Lonely Heart.**

"I am tired of being brave; besides, it does not pay."

Mrs. Grant looked at the speaker with astonishment. "What?" she stammered.

"Just that," replied Jennie Carson. "I was taught to hide my sorrow and troubles, to make light of them, to keep a bold front to the world and have my moans out by myself. It is all wrong. Henceforth I shall cry aloud in the streets and demand a little sympathy and comfort from my friends."

She laughed, but her voice quivered and a mist came over her eyes.

The older woman sat down as if her knees had given way beneath her. "Go slower," she said. "Why, I have been telling people you were busy and happy and full of your own resources."

"Exactly! Even you. Yesterday I turned over a new leaf. I went calling, and in the midst of a funny story let fall a parenthetical remark that I had been very unhappy all summer, ended my story, and took myself off, leaving the remark to be digested.

"That afternoon one of the family came to call, and made himself very agreeable. This morning, as a neighbor passed, I invited her in, cut a great bunch of flowers for her, and when she said, 'How you love to work in your garden!' I answered, 'Yes, it occupies some of the bitter hours which used to be so happily filled with my invalids.'

"Then I got her out of the gate and away. She has just telephoned, asking me to dinner. This afternoon an errand took me to an old friend's house. On leaving I urged her to come to see me, saying that I almost die from loneliness.

"'I thought you were too busy to be interrupted,' was her bewildered reply. 'You love to read and work in your garden—'

"So I do,' I replied: 'but suppose all your dear family had died one after the other, and your hands, which were once so full, were suddenly free; then try to fill an empty heart with things!'"

A step was heard on the long walk, and Jennie's face brightened.

"Here comes my godsend!" she exclaimed. "She has kept coming and coming, with her cheer and fun and ready companionship; she has taken me to walk and drive; rainy days and forlorn Sundays she has urged me to spend with her; she has not hesitated to express her sympathy and affection; she has understood."

In another moment the monologue had become a laughing trio; but one person went off thoughtful.

"What a volcano!" she murmured. "But it was justified, though I know Jennie too well to imagine she will fulfill her threat to complain. I wonder how many other lonely hearts under smiling faces live all about me? Sons and daughters leaving old parents to long, solitary hours; the well and strong neglecting to visit the sick and disabled; neighbors forgetting to do kindly offices for the sorrowing; church members indifferent to the troubles of those in their own congregation? That brave girl says she has turned over a new leaf. So must I."—Youth's Companion.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

# ITCHING SEEMED TO BE INCURABLE

Terrible Red Patches on Face and Arms Made Victim Ashamed to be Seen—Suffered Intensely for Ten Months—Expert Treatment Gave No Relief—Two Sets of the

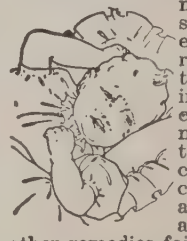
## CUTICURA REMEDIES ENTIRELY CURED HER

"About two years ago I contracted eczema and suffered intensely for about ten months. At times I thought I would scratch myself to pieces. My face and arms were covered with large red patches, so that I was ashamed to go out. I was advised to go to a doctor who was a specialist in skin diseases, but I received very little relief. I tried every known remedy, with the same results. I thought I would never get better until a friend of mine told me to try the Cuticura Remedies. So I tried them as the last resource, and I am very glad that I did, for after four or five applications of Cuticura Ointment I was relieved of my unbearable itching. I used two sets of the Cuticura Remedies (Soap, Ointment and Pills), and I am completely cured. I always recommend Cuticura to any one that is suffering and in every case it seems to cure. Miss Barbara Kral, 629 Mt. Pleasant Ave., Highlandtown, Md., Jan. 9, '08."

## Fretful Babies

**Suffering from Skin Humors, Soothed to Sleep by Cuticura.**

A warm bath with Cuticura Soap and a gentle anointing with Cuticura Ointment, purest and sweetest of emollients, afford immediate relief in the most distressing forms of itching, burning, scaly and crusted humors, eczemas, rashes, inflammations, irritations and chafings of infancy and childhood, permit rest and sleep and point to a speedy cure when all other remedies fail. Guaranteed absolutely pure and may be used from the hour of birth.



Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Also Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

*National*

BUSINESS COLLEGE

Write to-day for our free prospectus. It tells all about our new building; superb equipment; elegant auditorium; able faculty; and our method of securing position. DO IT NOW.

E. M. COULTER, Box 767, Roanoke, Va.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., OCTOBER 23, 1909. No. 43





THE S. S. ARABIC,
Queen of Cruising Steamers.

## The Winter Trip Without a Peer

### Sixth Annual Cruise to the Orient

By the

## S. S. ARABIC

**Leaving New York, JANUARY 20, 1910,** for Madeira, Spain, The Mediterranean, Palestine and Egypt.

All Expenses Included for 73 Days, at **$400** and Upwards

**"Ask MR. BOWMAN," 708 Main St. for Program.**

FREE INFORMATION BUREAU.

## Buy Your Furniture Where Values Are Best and Variety Greatest.

For years ours has been recognized as the quality store—as the one stere in the South where variety, desirable styles, grade an t particular patterns of Furniture could be secured at very low prices.

### NEW FALL GOODS HERE

Car load after car load of the choicest Furniture has arrived and is ready for inspection.

### Write Us!

A postal will do. Let us tell you about it.

No matter where you live, we can please you and save you money.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**
RICHMOND, VA.

THE

## American National Bank

**RICHMOND, VA.**

| | |
|---|---|
| Capital | $400,000 |
| Surplus and Profits | 200,000 |

Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

**23-25-27 6th Ave., NEW YORK.**

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
REV. B. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.



**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment. $50,000 Plant. Ten Years Success.
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS & CO.

**ROANOKE COLLEGE**
SALEM, VA.
For Men. 57th year begins September 15. Courses for Degrees, with Electives; high standard. Also Commercial and Preparatory Courses. Library, 24,000 volumes; working laboratories; good morals and discipline; six Churches; no bar-rooms. Healthful mountain location. Very moderate expenses. Special terms to clergymen's sons and candidates for ministry. Catalogue free. Address
J. A. MOREHEAD, President.

**THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.**
The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909. For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington, **Gunston Hall** 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**National Cathedral School**
For Girls. Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses.
The Bishop of Washington, President Board of Trustees.
Mrs. Barbour Walker, M. A., Prin., Mt. St. Alban, Washington, D. C.

**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opens September 28th for its thirty-ninth year. Announcement on application.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**CENTRAL BUREAU OF EDUCATION**
PARIS, KY.
MISS KATE EDGAR, Proprietor and Manager
This valuable agency gives prompt and reliable information to Presidents of Colleges and Superintendents of Schools with regard to teachers suitable for their vacancies.

ESTABLISHED 1877.
**Retreat for the Sick**
**319 N. 12th Street, Richmond, Va.**
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 P.M

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

INCORPORATED 1882.
THE
**VIRGINIA FIRE & MARINE INSURANCE COMPANY**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**CITY BANK**
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.
Capital .. .. .. .. .. .. .. .. .. $400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| W. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., OCTOBER 23, 1909. No. 43

## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY,
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### A CALL TO PRAYER.

Again, for the week from November 28 to December 5, the Brotherhood of St. Andrew has issued its annual Call to Prayer, and asks every man in its organization, everywhere in the world, not only to observe that week faithfully as a "Week of Prayer," but to try to interest "all men, everywhere" in its faithful observance.

Of course, the men of the Brotherhood will not need to be reminded of the place of prayer in a Christian man's life, because the Brotherhood has always stood fundamentally for the need and obligation of prayer. Before a member of the Brotherhood of St. Andrew is asked to do anything else or assume any other obligation, or enter on any other line of duty, he is reminded that it is his privilege and duty and obligation to "pray daily." From the very birth of the Brotherhood, the "Rule of Prayer" was deliberately and wisely and logically put before the "Rule of Service."

We all talk much of Church Work, and Christian Service, and what men can "do" for God and fellowman; but we are all prone to forget that work and service, so far as Christianity is concerned, is absolutely futile except as it is rooted in prayer and grows up out of prayer, and gets its whole inspiration and power from prayer. We say, it is true, that prayer is an axiom of the Christian life, but then, all axioms are apt to be overlooked and forgotten; that which is axiomatic is so simple that it is in danger constantly of being neglected. Whenever we can say "of course" of a thing, we need to be on our guard against overlooking that thing.

Prayer then—and not work—is that for which the Brotherhood primarily stands, and prayer is the basic principle of its existence; because the founders of the Brotherhood were wise enough and spiritually-minded enough to know that the thing for which a man really and truly prayed would be the thing for which he would really and truly work. Let a man honestly and truly and earnestly and constantly pray for a particular friend or comrade day after day, and year in and year out, and sooner or later his prayer will take shape in an "outward and visible" effort to influence that friend or comrade. This truth every man who has honestly and whole-heartedly and continuously prayed for anything knows to be a truth, and on this truth the Brotherhood is founded.

But the Brotherhood goes farther than this. It recognizes the added power of "united effort" in prayer, as in every other department of human endeavor. Our Lord Himself put the seal of His eternal approval on this truth when he taught His disciples that where any number of them "were agreed" together as touching a desire or effort, added power and more assured success would follow. And because of this truth, the Brotherhood has called upon its members everywhere, as they come together in their stated meetings, to unite in common prayer, to a common Lord, for a common purpose.

It is only going consistently one step further in this same line of argument for the Brotherhood then to do what it has done for the last two years, to call on all its members, everywhere in the world, to come together in one common act of prayer at an appointed season, and agree on what they will all unite in asking of our common Lord and Master at that time. This is simply a logical extension of the original Brotherhood idea.

And this year the Brotherhood is asked to pray, for what? Why, simply to go back to the basis of all Christian life and pray for the gift and power of prayer itself.

But what more is to be said on this all important subject can best be said in the words of President Gardiner to the Brotherhood. In his Advent message to them he says:

The apostles knew nothing but Christ—crucified, risen and ascended; and therefore human life became to them a new thing. Man ceased, to them, to be material, and became spirtual, actually capable of being immediately filled, if he chose to surrender himself, with indomitable power. They did not postpone the delivery of the message till they had built a stone church with marble floors. They set about regenerating humanity wherever they found it. They knew that if they could reach the heart of a man and fill him with the comprehension of the possibility of his actual membership in the ever-living Christ, he would give all that he had, and do all that he could, to bring about the immediate establishment of Christ's Kingdom of peace and righteousness and love. Many of us, even of those most loyal to the Church, need to learn, that the eternal and inspiring motive for work for the Church is the actual and vital union through prayer of the individual with the being and mind of God, so that each of us shall share God's purpose, and labor with Him and for Him in His redemptive and regenerative love.

What the Church now needs is a crusade for a new doctrine and practice of prayer—spiritual, vital, immediate, practical. And that is offered now. Representatives of fifteen lay organizations in the larger Christian bodies of the United States met in Pittsburg last February to consider how they could best help each other in their common desire for the establishment of the Kingdom. Their immediate and unanimous decision was that the great need of Christianity today is prayer, and they resolved to urge all Christians, of every name, in every part of the world, to observe the first week in Advent next as a season of special prayer for the spread of the Kingdom—prayer so earnest and heart-searching that all Christians will be led to recognize their personal responsibility for the effort to hasten its coming.

Let the Church preach a crusade for the observance of that week. Let it take the lead in this effort to develop again the need and nature of prayer, and to make men see that eternity is now; and that through prayer we come to the knowledge of God, in which standeth our eternal life. Power from on high will come to-day, as twenty centuries ago, to those who continue in prayer.

God the Holy Ghost is ready now, as on the first Whitsunday, to fill His Church with the power to revolutionize the world, but we do not ask Him. It is too true of most of us that our conception of prayer is materialistic, magical. We think of it as a means of reversing the laws of nature, as Aladdin rubbed his lamp. But most men no longer believe that kind of prayer will be answered, and so they do not pray. We rely, not on the power of the Holy Ghost manifested through strong, vital, human personality, but on methods, organizations, congresses, conferences, and conventions. We need a revival of the spirit of true prayer, the sense of actual, perpetual communion with God, the energizing belief that the Holy Spirit will lead His Church to immediate victory over every problem, however difficult.

## BOOK REVIEWS.

**A Certain Rich Man.** By William Allen White, author of "Stratagems and Spoils," "The Court of Boyville," etc. New York. The Macmillan Company.

Just whether to designate Mr. White's book a novel, or a political pamphlet, or an "Appeal to Caesar" against the iniquities of the "Napoleons of Finance" is rather hard to determine.

If reviewed as a novel pure and simple—and possibly no one would object to this classification more quickly or more vigorously than the author—it will hardly aspire to the rank of a "Best Seller." It is too prolix—too full of argument—too slow in action—too much given to introspection—for any such success as this. It has the love-story all right—in fact, three or four of them; but love is far from the dominant element; that is to say, love of woman—and the pleasing amenities of courtship and marriage occupy a secondary position. The love that dominates all through the book is one that does harm and not good; hardens instead of softening; and makes the world a far from desirable place to live in save to a very few.

But if the book is viewed as an earnest and vigorous protest against the "Trust Magnate" and all his villainous crew and attendant satellites; an effort to show the horror and enormity of some of our present day "business methods," then it is entitled to serious reading and thoughtful consideration. Certainly, if many of the things that Mr. White puts on record are only partially true, then the "Big Stick" still has a logical and legitimate place in the government of our country.

John Barclay, "A Certain Rich Man," was born in "Bleeding Kansas" just before the Civil War, and grew up to boyhood under the hardest and most trying circumstances. He early learned, in spite of a mother's utmost efforts to teach the contrary, to put an undue value on money, and as early learned to have it and the power it brought, at any cost to himself and others. As a boy he learned to make "combines" and organize "monopolies" even in a boy's pursuits and occupations; and this knowledge grew with his growth and soon developed to an abnormal degree.

From a poor boy in a poor community, he grew, in the course of time, to be the moving spirit and controlling power in a world-wide "Trust" that spread its deadly tentacles over every article of human food-consumption. How this "combine" grew from a few wheat-fields in Kansas, to universal extent, is the story of this book. And how the boy grew into the logical result in the man is also told. The story of his misusing friendship, betraying faith, selling friends, trampling on honesty, buying legislators, corrupting courts, debauching judges, indulging in wholesale perjury, bankrupting every business that stood in his way, breaking hearts, and desolating homes is all told here. And the pitiful part of it all is that some of it reads painfully like certain episodes in recent history. Mr. White calls no names, but sometimes a photograph is so lifelike that it needs no name.

John Barclay climbs from the barefooted urchin to the "Trust Magnate," and his palace and private car and all the well-known concomitants, acquiring everything in the world except friends. And the book tells the story of prosecutions brought to nought, and indictments defeated, and laws defied, and all the story that seems so familiar to the reader of current news.

As a graphic setting forth of the story of what has been done in this country and how it might have been done, the book is well worth reading.

But at the close, Mr. White is guilty of an anti-climax. He makes John Barclay repent and reform! As well paint a hyena, or a wolf, or an adder repenting and reforming!

It is unthinkable! Such a brute has sinned away all capacity and possibility of repenting and reforming. There is nothing left in him that can repent, or on which reformation can be built.

It can only be written of such a one as was written of Judas at his end, "He went to his own place."

---

**Spiritual Philosophy.** Two Lectures delivered on successive Sunday afternoons in the Cathedral Church of St. Paul, Dunedin, N. Z. By the Most Reverend Samuel Tarratt Nevill, D. D., F. L. S., etc.; Hon. Fellow of Magdalene College, Cambridge, and Bishop of Dunedin, and Primate of New Zealand. London and New York: Longmans, Green & Co.

The theme of these two lectures is that all objection to that which is commonly called supernatural in application to nature or the mysteries of human experience, cease to be miraculous when we realize and keep in mind the immanence and ceaseless activity of the divine. His line of argument can best be shown by the titles of the two lectures. The first is, "The Spiritual as the Actuating Force in the Physical World, and the second the spiritual as explanatory of the Nature of Man and his Sacramental Experiences."

The subject of these two lectures is timely to a degree, and meets a common difficulty in the every-day world, namely, the "reason why" of the miraculous in the Divine Dispensations. The treatment is strong, clear and lucid; the work of a clear thinker and a forceful writer. The little work will not only prove helpful to the man who is contending with the difficulty under discussion in his own mind; but will be even more helpful to the man who is trying to meet and remove this difficulty in the minds of others. The Bishop speaks evidently not from the study, but from the experience of the pastoral office.

---

**Satan.** By Lewis Sperry Chafer. New York: The Gospel Publishing House. Price 75 cents.

Mr. Chafer is certainly a firm believer in the character of whom he is writing. His Theology is a curious combination of the Medieval and the Miltonic, and his exegesis is not limited by any known rules of interpretation. The things in our latter-day dispensation that he ascribes to the immediate action of Satan are at times surprising, to say the least, and the pleasing facility with which he commits systems and persons to the tender mercies of Satan is astonishing. Some of the passages of Scripture which he makes refer to Satan are, to put it mildly, not usually so classed by accepted commentators and exegetes. But he believes in his own theology and exegesis most devoutly and unwaveringly and, possibly unintentionally, he has produced a very readable and entertaining book.

**Rich in Yesterdays.** A Message to the Aged. By Henry Ostrom. Illustrations by Wilbur Kurtz and Esther Chapman. Philadelphia: The Praise Company.

This is a collection of very sweet addresses, directed to comforting those who are suffering from the infirmities of old age. The writer thinks that old age has its own compensations, and emphasizes these for his readers. He shows clearly that he thinks that old age brings its own blessings, as well as infirmities, and he tries very prettily to make others see his pleasant vision.

---

**A Charming Humbug.** By Imogen Clark, author of "Santa Claus' Sweetheart," "Will Shakespeare's Little Lad," etc. New York: E. P. Dutton & Co. Price $1.20.

A pleasant, clean, sweet story of young love and consequent happiness. A faithful teacher, about to enter on a year's work in a strange household, happens on an accident that stops her work. A young and loyal friend, desiring to help her in her time of need, takes, temporarily, her name and her work. Sweet, pretty and attractive, she meets her fate; but when and how and under what circumstances is best told in the author's own words.

It is a genuine, old-fashioned love-story, of the kind that seems largely to have gone out of fashion.

---

**The Boy and the Church.** By Eugene C. Foster. Philadelphia: The Sunday School Times Co. Price 75 cents.

This is a book well worth reading; and having been read once, it is well worth reading over again. It treats of the normal boy, who has never, so far, gone wrong, and its ground theory is that it is better to hold a boy while he is under religious influence than to let him go and then spend several times the energy in getting him back. It reminds one constantly of Wills' pet saying: "If we would form the boys we would not have to reform the men." The author's idea is the same as that of Lilburn Merril, namely, "Ordinarily the boy is all right. I cannot say as much for big folk. If I could, there would be no boy problem. The trouble is with the adult." This is only too sadly true. Whenever and wherever a boy goes wrong, an adult's act, or fault, or failure, or mistake is back of it.

The scope of the book is best seen from its Table of Contents: 1. The Boy Himself; 2. The Boy and his Home; 3. The Boy and the Sunday School; 4. The Boy and his Teacher; 5. The Boy, the Church, and the Minister; 6. The Boy and his Friends; 7. The Boy and his Reading; 8. The Boy and his Body; 9. The Boy and his Vocation; 10. From Boy to Man.

It will be seen that the book is comprehensive. It is also clear, practical and straightforward; and the author seems to have had much practical experience.

There are three classes who will find it profitable reading, namely, parents, teachers and preachers.

---

## WANTED.

Any one having spare copies of the Southern Churchman of July 31, 1909, and September 25, 1909, will confer a favor by sending them to the Editor of this paper.

## THE AMERICAN BIBLE SOCIETY.

### Three Hundred Thousand Dollars Needed to Secure One Million.

It may be remembered that Mrs. Russell Sage, of New York, has offered to give $500,000 to the American Bible Society, provided its friends would secure an equal amount. Two hundred thousand dollars, thus far, have been raised to meet Mrs. Sage's offer, and efforts must be put forth to raise the remaining three hundred thousand dollars before December 31, 1909. The one million dollars thus raised is to constitute an Endowment Fund.

As the need for the Bible will continue until Time shall be no more a permanent Endowment Fund would greatly facilitate the Society in printing and distributing the Word of God; and each succeeding generation adding to the Fund would enlarge the great and good work of the Society.

The importance of the work of the Bible Society can not be over-estimated. Let it be remembered that the Society sells its Bibles at the cost of their manufacture and distribution. It seeks no profit. Its mission is to distribute the Book, taking pay from those who can pay and giving it freely to those who cannot pay for it.

No better missionary work can be done than that of sending the Word of God to the ends of the earth, and this the Bible Society aims to do.

Reliable subscriptions are needed, but the pledges need not be paid immediately. A small amount from each lover of God's Word in the land would more than secure the $300,000 needed to make Mrs. Sage's gift effective.

Contributions and pledges may be sent to the American Bible Society of New York, or to any of its Agencies. The Agency Secretary for West Virginia, Virginia, North Carolina, South Carolina, Georgia and Florida, is the Rev. M. B. Porter, No. 208 North Eighth street, Richmond, Va. Contributions and pledges may be sent to him and will be promptly acknowledged.

### Marking Defects.

Dr. Luther Gulick tells of a young man whom his music teacher had so trained to hear defects in the voices of singers that he said, "Now I am able to detect defects in the finest singers." He considered this a great ability and was very proud of it.

But was it anything to be especially proud of? Granting that the critical faculty must be someimes exercised, is it well to keep it in the forefront of our thought? No other habit grows more rapidly than that of wholesome criticism. The world is full of opportunities for one who is intent on picking out the flaws. There are spots on the sun; there are sand specks in the marble columns of the Pantheon; there are discords in the symphony. No friend we have but will reveal some imperfection when put under the microscope. The man who allows this impulse toward making carping judgments on all that he sees or hears to get the better of him will find himself in a very bare and dull world.

God has made a world of birds and flowers, of happy sunshine and of glorious human fellowships. In this world the Son of God lived, realizing to the full its sins and its failures, but with a charity that suffered long and was kind. If God can stand men's faults and follies we ought to be able to look upon them with charity.—Wellspring.

# Church Intelligence.

### CALENDAR.

**October.**

1—Friday.
3—Seventeenth Sunday after Trinity.
10—Eighteenth Sunday after Trinity.
17—Nineteenth Sunday after Trinity.
24—Twentieth Sunday after Trinity.
28—Sts. Simon and Jude.
31—Twenty-first Sunday after Trinity.

### Collect for the Twentieth Sunday After Trinity.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

### Collect for St. Simon and St. Jude's Day.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

# Foreign.

### The Swansea Church Congress.

Swansea is fully alive to the importance and interest of the forty-ninth Church Congress, and has made large and generous arrangements to welcome and entertain the visitors from near and from far. Up to this morning 2,750 six-shilling tickets had been disposed of. This is about 1,000 over the total of the last Congress at Swansea. The offers of hospitality have been very numerous, and it is a pleasing fact many of these have come from Nonconformists. It is evident that the "Discipline of Controversy," to which the Bishop of St. David's referred in his sermon yesterday morning, has not in any way embittered the personal relations of Church people and Nonconformists or deadened the instincts of hospitality. The Archbishop of Canterbury stays at Clyne Castle with W. Graham Vivian, Esq., brother of the late Lord Swansea. The Bishop of Southwark stays at the same place. The Archbishop of York stays with Sir J. T. D. Llewellyn at Penellegare; the Bishop of Winchester is the guest of Mr. John Glasbrook at Sketty, and the Bishop of Carisle of Colonel Wright at Blackpill. The arrangements for the gathering have so far proceeded with remarkable smoothness. Through the breakdown of the Rev. J. Pollock, the clerical secretary of the Congress, the pressure upon the lay secretary, Mr. F. W. Gilbertson, has been very great. But he has received very enthusiastic help from all the clergy in the town. To Swansea Churchpeople the Congress is not only to be a demonstration of the vitality of the Church in Wales, it is, they hope, to prove another starting-point in local Church activity. All who remember the 1879 Congress agree that it gave Church life in Swansea an impulse to which the splendid progress of the last thirty years is mainly due. "Before 1879," said a veteran Churchman to the present writer, "we had empty churches and spiritual deadness, but since then we have gone continually forward. And we hope the present Congress will give us another lift."

The two meeting-places of the Congress proper, the Albert Hall and the Central Hall, are close together and not far from the famous Oxford-street schools, which are undergoing very considerable alterations, and when completed will be a splendid monument to the generosity, enterprise, and tenacity of Swansea Churchpeople. They are fine school buildings, spacious, light and airy, illustrating all the latest improvements and the best theories in regard to a structure of their kind.

We have on previous occasions described the Congress programme, so we need only mention here that there are fifteen subjects for discussion. There are seventeen meetings of the Congress proper, and eight additional meetings in connection with it—two for women, one for lads, and three for men. In addition to these meetings there are five Congress services.

### Increase of the Episcopate.

Included in the lengthy list of Church reforms urgently needed none, perhaps, is more important than the increase of the episcopate. During the last five or six years the importance of the subject has been increasingly recognized, and schemes for the division of four or five dioceses have been formulated; and in the cases of York and St. Albans, the realization of the hopes of the promotors seems well within their grasp. There is still a chance of the Sheffield Bishopric Bill being passed this Session, and Yorkshire Churchmen are to be congratulated on their inspiring enthusiasm and liberal generosity in supporting the scheme. Last Sunday a combined effort was made in Sheffield to raise 9,000 pounds, the balance of the amount required, when appeals were made in over forty churches at ninety services.

The project, like most proposals for advance, has its critics, but on the whole a pleasing unanimity has prevailed. It has been suggested that the money might be more profitably devoted to increasing the stipends of underpaid clergy; and at first sight there seems to be some force in the argument. But in reality the most effective way of attaining this desirable end is, as the Archbishop of York said, "to increase the sense of corporate responsibility;" and this can only be effectively done in small, compact sees. The best army in the world is of little use as a fighting force without a sympathetic leader in close touch with his men. The true conception of a bishop is one who is a father to his clergy, who knows intimately each one, and enters into their difficulties and shares their encouragements. Such an ideal is impossible of attainment in large and thickly-populated dioceses, notwithstanding the increased means of rapid locomotion and multiplied methods of communication. How, for instance, can the Archbishop of York be expected to effectually supervise a diocese which is one hundred miles long, and be thoroughly acquainted with his one thousand clergy? It will be found that in every case where the division of an unwieldly see has been effected the condition of the clergy has improved, and marked progress in the general work of the Church has been recorded. We have every reason to believe that similar results will follow when Sheffield is made the centre of a new diocese.

## American.

### PROCEEDINGS OF THE BOARD OF MISSIONS.

**Dr. Lloyd's Resignation—Congratulations to Bishop Whitaker—The New Treasurer's First Report.**

The Board of Missions, at its meeting on October 12, in the Church Missions House, accepted with great regret the resignation of the General Secretary, the Rev. A. S. Lloyd, D. D., embodied in the following letter, to the President:

"It has become my duty, having accepted my election as Bishop-Coadjutor of the Diocese of Virginia, and the said election having been confirmed, to resign the office of General Secretary to the Board of Missions.

"Following the gracious suggestion of the Board itself, I shall be obliged if the Board wil relieve me from the duties of this office on October 19, 1909.

"May I not be permitted to add here a record of my high appreciation of the constant consideration and patience of the Board during the years that I have had the privilege of serving it. These have made the work devolving upon me a continuing pleasure."

The Bishop of New Jersey, the Bishop of Rhode Island, the Rev. Dr. McKim and Mr. Burton Mansfield, made brief addresses, expressing the great service rendered to the Church by Dr. Lloyd, the regret of the Board that it would no longer have his leadership, and its best wishes for his future work in the Diocese of Virginia.

The Board was fortunate in the presence at the meeting of the venerable Bishop of Pennsylvania and adopted this message:

"This Board offers affectionate congratulations and best wishes to the Right Rev. O. W. Whitaker, D. D., LL. D., on his completing forty years of earnest and efficient labor in the Episcopate. Both in the Jurisdiction of Nevada and in the Diocese of Pennsylvania he has been a Missionary Bishop. The Church also is to be congratulated that he has been prompted and enabled to render so long and so valuable service as a member of this Board."

Mr. George Gordon King, the new Treasurer, in making his first report to the Board, was able to say that in spite of the fact that the books had been kept open until September 28, to credit offerings on the fiscal year closing August 31, the receipts, on account of the new year, during the month of September, were $4,095 in excess of the income of September, 1908.

Acting under the resolution of the Board at the September meeting appropriating $25,000 for work among white people in the United States, the Domestic Committee recommended and the Board approved appropriations totaling $7,100 to the Missionary Districts of Kearney, Oklahoma, Wyoming and Nevada and the Dioceses of Oregon, Springfield, Western Michigan, Southern Virginia and South Carolina.

The Bishop of Springfield told the Board in detail of his plans for the establishment of an industrial school for negroes in the city of Springfield. In this effort he is having the aid of representative citizens, not of our own Church. The Board voted an appropriation for the salary of the negro superintendent. An appropriation was also made for the support of a missionary among the Indians in the Fort Hall Reservation in Idaho.

Responding to the appeal of the Evangelistic Committee of the China Centenary Conference that at least 3,200 additional evangelistic missionaries should be sent to China during the next ten years, the Board adopted a resolution expressing its determination to do everything in its power to send the necessary recruits and to provide for their work.

The Board gave permission to the Rev. Dr. Pott of St. John's University, Shanghai, the Rev. A. A. Gilman, missionary at Changsha, the Rev. J. W. Nichols, of Shanghai and the Rev. R. C. Wilson, of Zangzok, to make special appeals to provide for the equipment of the enterprises under their care.

At the request of the Bishop of Shanghai, Miss Annie A. Boone and Miss Maude Cartwright were appointed missionaries. The Rev. G. H. Moscoso was also appointed at the request of the Bishop of Porto Rico.

### THE CHURCH'S WORK IN MEXICO.

**Letter From Bishop Aves.**

My Dear Mr. Wood: We must have help, and quickly. The recent heavy frosts throughout the entire central mesa of Mexico have totally destroyed the crops, and the suffering in consequence is being already keenly felt. The government estimates the loss at $20,000,000. To the great nether population this means untold suffering. Our missionaries are sending me most distressful accounts of destitution and hunger through repeated failure of crops. Says the Reverend Samuel Salinas, one of our missionaries in Hidalgo, whose field embraces eleven scattered mountain communities:

"Our people have lost all. Frosts have completely destroyed their little harvests, and many are approaching starvation. Generally the strong man can earn in the field twenty-five centavos (twelve and one-half cents United States currency) a day; but with no harvest there is no work, no money, and no food. To save life the families are sending the children away from their homes to subsist how and where they can. But the very young and the very old and infirm cannot go away. I am doing all I can at my own home, which is almost nothing. What can I say to our famishing people, dear Bishop? For many of the children are already weeping with hunger, and I fear to think what will be their state when the cold comes. What a dense shadow of distress comes upon the heart of the minister when he is impotent to give help to his flock, excepting the spiritual consolation! What can I say to them from you, dear Bishop? For they look through me to you, and through you to the great Father of All from whom all good things come. Please tell me your message for them quickly."

I have just been to consult with our American Consul General, Philip C. Hanna, who is doing all in his power to relieve the distress that still lingers in outlying communities about Monterey, in consequence of the recent disastrous flood. He is also giving daily food to some five hundred widows, and to many fatherless children, so that his own needs are at present too great to offer me any immediate relief. But General Hanna is fully alive to the gravity of the situation, realizing, as he says, that in this great calamity by frost the nation is confronting a proposition more serious than it has ever before had to face in time of peace.

He offers me his hearty co-operation, advising me to appeal for food—especially corn and beans in car-load lots; to have it consigned to him, that it may come through without question of duty, and that it may be forwarded to points in the state of Hidalgo and to other distributing points where the need is most pressing—without charge for freight. I have accepted this proposition of the Consul General, and have effected further organization. In the interest of dispatch and economy I have provided for the shipment of relief supplies from Houston, Texas. The Reverend P. G. Sears, of that place, will act as purchasing and shipping agent.

I will ask you, therefore, in voicing our distressful need to the home Church, to advise those who will help stay this threatening famine to send their gifts to the Reverend P. G. Sears, Houston, Texas, who will convert them into food. And I would have you say also, if you will, that the Church's charity will be administered with even hand. The only credentials required will be those of destitution and helpless hunger. So the message will go to these famishing children that it is God, the Father of us all, who is sending them food by the hands of other of His children, and that all are one in the love of Christ.

With all good wishes, I am,

Faithfully yours,

HARRY D. AVES.

Calle Issac Garza, 97, Monteroy N. L., Mexico, Oct. 7, 1909.

To Mr. John W. Wood,
Church Missions House, New York, N. Y., U. S. A.:

P. S.—I have asked for immediate relief offerings from all congregations in my district. The distance between the extreme poverty of the great nether class here and famine is not great. They have little or nothing in reserve.

H. D. A.

### Council of the Third Department.

The second session of the Missionary Council of the Third Department will be held in Washington, D. C., November 9 and 10, 1909. The programme is as follows:

Tuesday, November 9—8 to 10 P. M. Reception by the Provost and members of the Cathedral Council on behalf of the Diocese of Washington, at the New Willard.

Wednesday, November 10.—Trinity church, 3d and C streets, N. W. 10 A. M. Holy Communion and sermon; celebrant—the Bishop of Washington; preacher—the Bisnop of Delaware.

Meeting for organization and business immediately after service in Trinity Parish Hall, adjoining the church.

Reports of the Secretary and Treasurer.

Address by Mr. George Gordon King, Treasurer of the Board of Missions.

1 P. M., Luncheon for the Delegates and Clergy in attendance.

2:15 P. M., Unfinished Business.

Conference on Church Extension Outside of the Third Missionary Department:

a. How to gain the co-operation of the clergy.
b. How to gain the co-operation of the laity.
c. Opportunities to present the cause of missions.
d. What is the best way to raise the apportionment.

5 P. M. Adjournment of business session.

Continental Hall (D. A. R.), Seventeenth and C streets, N. W., 8 P. M., mass meeting.

Greeting, the Bishop of Washington.

Address on "The Evangelization of the World in this Generation: "The Outlook," the Right Rev. Arthur S. Lloyd, D. D.; "The Call to the Clergy," the Right Rev. John Gardner Murray, D. D.; "The Call to the Laity," George Wharton Pepper, Esq.

The Missionary Council of the Third Department, comprises the Dioceses of Pennsylvania, Harrisburg, Pittsburgh, Bethlehem, Delaware, Maryland, Easton, Washington, Virginia, Southern Virginia and West Virginia.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Twentieth Anniversary of Bishop Leonard's Consecration.

With a great service of thanksgiving, which for dignity and beauty has never been exceeded in the history of the diocese. the twentieth anniversary of Bishop Leonard's consecration to the Bishopric of Ohio was celebrated in Trinity Cathedral, Cleveland, on Tuesday, October 12. At 7:30 on that morning the Holy Communion was celebrated in all of the parish churches in the See City. At 11 o'clock the great anniversary service was held at the cathedral, in the presence of a congregation, gathered from all parts of the diocese, which filled the great edifice to the doors and left many standing through the long service. The imposing procession was headed by the processional cross and the national colors, borne side by side, following which came the choirs of the cathedral and of St. Paul's church. The second division of the procession was headed by the verger of the cathedral and included the church-wardens of the diocese, the lay readers of the diocese, vested in cassocks and cottas, students of Bexley Hall, lay members of the diocesan board of missions, and of other diocesan committees, deputies to the General Convention, trustees of the diocese, diocesan officers and the cathedral chapter. The third division, headed by a second crucifier, included the clergy of the diocese and visiting clergy, the clerical members of the standing committee, the dean of the cathedral and archdeacon of the diocese, visiting bishops, the president of Kenyon College and the dean of Bexley Hall, concluding with Bishop Leonard, who was preceded by his chaplain, bearing the pastoral staff, and supported by the honorary canons of the diocese. The processional hymn was No. 476, "Songs of Praise the angels sang." The service was one specially prepared for the occasion, printed in a handsome folder for general distribution. The opening prayers and Creed were said by Bishop Harding of Washington, and the Lesson was read by Bishop Brown of Arkansas. Bishop Boyd Vincent of Southern Ohio was the preacher and took as his text Psalm cxxvi:7, "He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." The Bishop in his sermon reviewed the progress of the Diocese of Ohio, during the past twenty years, and paid a high tribute to Bishop Leonard, who had been a seminary classmate and a life-long friend. Addresses were also made by the Rev. A. L. Frazer, of Youngstown, president of the Standing Committee, representing the diocese, and by the Hon. Robert W. Tayler, United States district judge, representing the State. Bishop Leonard replied briefly, thanking all who had gathered to pay him this high personal tribute. At this service the thank-offering for the Episcopate Endowment Fund, accompanied with a scroll of remembrance, containing the name of every contributor, was formally presented, after which the Doxology and a festival Te Deum, by Stanford, was sung. The recessional hymn was "Ancient of Days." At the conclusion of the anniversary service a luncheon was served in the Cathedral House, by the cathedral chapter, to the Bishops, the clergy and their wives and the invited guests. About three hundred persons were present. Addresses were made by Bishops Harding, Brown, Williams of Michigan, Vincent and Leonard, by President Thwing, of Western Reserve University, and President Rodgers, of St. Stephen's College, by Judge Tayler and others. Mr. Wm. G. Mather acted as toastmaster.

At this time a beautiful solid silver loving-cup, the gift of the cathedral chapter and the parish committees on the anniversary celebration, was presented to Bishop Leonard. A life-size, full-length oil painting of Bishop Leonard, by Mr. Werner, of Akron, was unveiled at the conclusion of the luncheon, and formally presented to the Diocese of Ohio, by Mr. Samuel Mather.

On Wednesday evening, October 13, the Church Club of Cleveland tendered a complimentary dinner to Bishop Leonard at the Colonial Club, at which over two hundred were present. Addresses were made by Bishop Brown, of Arkansas, Judge Robert W. Tayler, the Rev. Drs. Snively, Vance and Watson, Bishop Leonard and others.

The Rev. Francis McIlwaine, for the past five years rector of Christ church, Huron, Ohio, has accepted a call to the rectorship of Grace church, Ravenna, Ohio, with charge also of St. Andrew's church, Akron. He will enter upon his duties, November 1.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. John G. Murray, D. D., Coadjutor.

### St. James' Eighty-third Anniversary. Bishop Paret to Sail for Europe October 21—Resignation of the Rev. Lewis B. Browne—The Rev. George C. Graham Accepts Rectorship of Holy Trinity, Baltimore.

The 83d anniversary of the founding of St. James' (African) church, Baltimore, the Rev. George F. Bragg, D. D., rector, was celebrated on the evening of Wednesday, October 13. In addition to the rector's address, there were words of congratulation from Bishop Murray, Archdeacon Wroth and the Rev. Arthur Chilton Powell, D. D. Afterwards in the Sunday School room, where a seated supper was served, Mr. E. A. Lycett, the only white layman present, was called upon for a speech. Almost simultaneously with this anniversary, Dr. Bragg has issued a little book commemorative of the work of the Rev. William Levington, whose distinction of being "The First Negro Priest on Southern Soil," gives its title to the book. The story of the work which he founded in Baltimore in 1824 is brought down to the present rectorship, and its many vicissitudes and successes are told by the writer with graphic earnestness. The book was not only written by Dr. Bragg, but printed and distributed by his hand. It does credit to his intellect and his manual dexterity.

Bishop Paret has been confined to the house for a few days with a slight illness, but he is now better and expects to sail for Europe from New York on Thursday, October 21. Bishop Murray is for the time being the ecclesiastical authority of the diocese. He has spent a very busy week in visitations and attendance upon the fall meeting of the Archdeaconry of Annapolis. Every day that he is in Baltimore he keeps office hours in the afternoon at the Diocesan Library.

The Rev. Lewis Beeman Browne, missionary in charge of St. Matthew's church, Sparrow's Point, last week terminated several years of faithful and successful service at this difficult point by resigning his charge of the work. For a number of years past Mr. Browne has suffered from a yearly nervous breakdown, and it is his desire to serve a parish for a time which shall require a less constant strain, mentally and physically.

The Rev. George C. Graham, rector of Port Tobacco parish, Charles county, Md., Diocese of Washington, and Archdeacon of Charles and St. Mary's counties, has accepted the rectorship of Holy Trinity church, Baltimore, vacant through the resignation of the Rev. Evan Edwards.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### Convocation of the Archdeaconry of Erie.

The Semi-Annual Convocation Archdeaconry of Erie will begin on Wednesday, November 3, together with a Conference of the Third Missionary Department, Thursday, November 4, 1909.

The programme is as follows:

Sessions of the Archdeaconry, Wednesday, November 3:

7:30 A. M., celebration of the Holy Communion.

9:30 A. M., organization of Archdeaconry.

1. Roll call; 2. Minutes of preceding meeting; 3. Reports of Archdeacon and Missionaries; 4. Report of treasurer; 5. Elections; 6. Miscellaneous business; 7. Closing devotions.

12:30 P. M., recess for luncheon.

2:30 P. M., Essay by the Rev. W. Strother Jones, D. D.

5 P. M., recess.

7:30 P. M., Evening Prayer and sermon; preacher, the Rev. E. E. Madeira.

Thursday, November 4.—7:30 A. M., celebration of the Holy Communion; 9:30 A. M., organization of Conference; 11:00 A. M., Morning Prayer with sermon by the Rev. Martin Aigner; 12:30 A. M., recess for luncheon; 3:00 P. M., Conference for women; 7:30 P. M., mass meeting and address by Bishop Talbot, on "The Present Outlook for Missionary Work;" also addresses by Bishop Whitehead and the Rev. Thomas J. Garland, Secretary of the Conference.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Improvements at St. Mary's School.

The new dining hall and gymnasium, at St. Mary's School, Raleigh, N. C., the Diocesan School of the Carolinas, will be ready for use, it is hoped, by Thanksgiving Day. The hall will seat 300 persons. Every Sunday afternoon the cadets of the Agricultural College sing in the beautiful chapel, with the students, at a full choral service, which attracts numbers of city people. After the service the cadets are entertained at supper by the Rev. George W. Lay, rector.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

**Ordination—Cathedral School for Boys. Burial of Mrs. Ann E. Gridley—Anniversary of the Union Mission—Prisoners' Aid Department—Dr. McKim's Tribute to Dr. Huntington.**

St. Mark's church, Washington, the Rev. William L. Devries, rector, was the scene, on Sunday morning, October 17, of the ingathering of the first fruits of Porto Rico, to the ministry of our Church, in the ordination to the diaconate, of Senor Don Guillermo Moscoso Y. Roderiguez, of that Island.

The candidate is an alumnus of the General Theological Seminary, New York. The sermon was preached by the rector of St. Mark's; the candidate was presented to the Bishop by the Rev. Gecrge F. Dudley, rector of St. Stephen's church, Washington; and the Bishop of Washington ordained the candidate. The other clergy present were the Rev. Walter A. Mitchell, senior presbyter of the Diocese; the Rev. R. Ashton Curtis, assistant at St. Mark's, and the Rev. C. B. Marsh, of the Cathedral School for Boys.

The new Deacon, now the Rev. Guillermo H. Moscoso, is a member of a prominent family of Carolina, Porto Rico; and returning to his home as a minister of the Protestant Episcopal Church, and a missionary by appointment of the General Board of Missions, he may hope to begin his work in the Gospel, for Porto Rico, under circumstances favorable to a respectful hearing by his own class of Porto Ricans, adherents of the Church of Rome, no doubt. He will probably be settled, by Bishop Van Buren, at Ponce, one of Porto Rico's most important cities.

The National Cathedral School for Boys, on the Cathedral Close, has begun its work very encouragingly. The head master, Mr. Greig, has a staff of fine masters, including the Rev. Arthur E. Marsh, of Blair, Nebraska; and his student body numbers forty-three boys.

At the home of her son, Mr. Lucius Gridley, 1511 T street, N. W., Washington, on Sunday morning, October 17, the Rev. George Calvert Carter, rector of St. Andrew's church, read the Burial Service over the honored remains of Mrs. Ann Elizabeth Gridley, the venerable mother of Dewey's famous executive in the battle of Manilla Bay, Philippine Islands, Captain Gridley. The remains of Mrs. Gridley were escorted to the railway station by a delegation of Spanish War veterans, and thence transported to Hillsdale, Michigan, her former home, where, on Monday, October 18, the Rev. William F. Jerome, rector of the parish, buried her in her family cemetery.

The Central Union Mission, Washington's great agency for the reclamation of the "down and out" unfortunates of the Capitol, celebrated, on Sunday last, October 17, the twenty-fifth anniversary of its organization. It would be deeply interesting to know how many thousands have found their way to this institution, and gone away with new, better, higher ideas of this life and the world to come. Among the several speakers was Miss Jenny Smith, the railroad evangelist, who told her hope-giving story of meeting this Mission's converts in all parts of the country.

The Scripture lesson was read by Judge Anson S. Taylor, of Washington; prayer was made by the Rev. F. J. Lukens, Superintendent of the Mission; and choice music was rendered, in quartette, by the Chase family. Several denominations were represented by a minister of each, and our Church by the Rev. Y. H. Nelms, of Ascension church, who made a brief address.

At 8 P. M., Thursday, of last week, the fall meeting of that real charity of minister of each, and our Church by Washington, the Prisoners' Aid Department, was held at the Bishop's House, the Bishop presiding. It would be interesting and helpful to any person in sympathy with the uplift efforts of this Department, to note, for only one week, in our daily papers, the cases, in our police courts, referred to its agent, Mr. C. A. Massie. When in difficulty, or doubt, the justice will say, "Send for Massie;" or, "Give him, or her, to Massie!" And, in many cases, "homeward bound" they will start, with Massie's ticket in pocket and prayer for their salvation.

In Epiphany church, Sunday morning last, the rector, Dr. McKim, delivered a memorial sermon on the late Dr. William R. Huntington, the lamented rector of Grace church, New York City. Dr. Huntington was, all things considered, the first presbyter in the Church, and had a commanding influence in the House of clerical and lay deputies of the General Convention, of which he was always a member from the Diocese of New York. When his great work in the church and country is considered, may it not be said of him, that his like will not easily be found? "The chariot of Israel, and the horsemen thereof." W.

**Corner Stone Laid for the New St. Bartholomew's Church, Montgomery County, Md.**

The corner stone of the new St. Bartholomew's church, at Layton, Montgomery county, Md., Diocese of Washington, was laid on October 16, the exercises being in charge of the Gaithersburg Masonic lodge. Bishop Harding and several other clergymen of the Diocese were present and participated in the religious services. The new church will replace the old St. Bartholomew's building, which was said to have been the oldest church structure in Montgomery county, and which was torn down several weeks ago. It will cost about $6,000, and will be of pebble dash and slate roof. The rector will be Rev. Dr. C. D. Lafferty.

The old building, built of brick brought from England, in 1733, has a Sunday School which claims a longer continuous existence than any other in the world. It has been conducted without a break for 165 years, the school having been organized the year following the erection of the church.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Bishopthorpe Manor School—Woman's Auxiliary Meeting—Bishop Talbot's Engagements.**

Bishopthorpe Manor, the school for girls, in South Bethlehem, opens for the 1909-1910 session with the largest enrollment of resident pupils ever registered since the school was founded in 1866, namely, forty-five. There are also twenty day pupils. In anticipation of an increase the principals secured two new residences, lately built opposite the estate, but have also had to increase the capacity of the main building twice during the summer to accommodate pupils desiring to enter. New furniture of a superior quality has been bought to fit up rooms for twenty-five additional students, besides which the drawing room and social hall have been newly and beautifully furnished. All the bed-rooms have been supplied with handsome rugs and all the halls with rugs and crex mattings. The large assembly room has been fitted with stage and outfit of scenery for dramatic productions. The personnel of the teaching force was largely changed. The new preceptress is Miss Eva MacKintosh Davidson, of New York, formerly of the Madison School there, and later at National Park Seminary, Washington. The boarding students represent fourteen States, including Maryland, Virginia, Alabama, Minnesota and Ohio. The patrons of Bishopthorpe seem especially to appreciate its home-like appearance and life, and the contentment and diligence of its students. There are very bright prospects for a successful year.

The Woman's Auxiliary in the Archdeaconry of Scranton, met on Friday, October 8, in St. Paul's church, Montrose, in the highlands of Susquehanna county. Bishop Talbot had but just returned to the Diocese from his summer in New Hampshire, and seemed very glad to be at home and once more occupied with the work of the Diocese.

The Bishop celebrated the Holy Communion, assisted by the rector of the parish, Rev. E. J. Perot, and a business session was held immediately afterwards with Mrs. Coxe, organizing secretary, presiding.

The ladies of St. Paul's parish entertained the visiting delegates, of whom there were about sixty, at lunch at the Montrose Hotel. At the afternoon session the speakers were Miss Ridgely, of Africa; the Rev. H. L. Burleson, of the Missions House, New York, and Bishop Talbot, all of whom are reported as having made interesting addresses. Miss Elizabeth Donnelly, the Diocesan Directress of the Junior Auxiliary, met with them during the afternoon and addressed them concerning the missionary boxes now in preparation and the work of the winter. The Junior Auxiliary is about sending out three boxes for distribution at Christmas, one going to Idaho, for the Indians; one to Raleigh, N. C., for the colored people, and one to Morganton, N. C., for the work among the white people.

Miss Donnelly visited All Saints' Juniors at Lehighton, on Tuesday evening, October 12, to inspect the work they had done for the missionary boxes and to address the Juniors.

The Bishop finds plenty of engagements and work awaiting him on his return to the Diocese. On Sunday, October 17, he was one of the speakers at a missionary rally in St. Barnabas' church, Reading; Tuesday, October 19, at Plymouth, in attendance upon the Archdeaconry of Scranton; on Thursday, October 21, at the meeting of the Woman's Auxiliary of Reading; Sunday, October 24, he will be at the Pro-Cathedral, South Bethlehem, for the annual assembly of the Brotherhood of St. Andrew.

---

The Rev. G. J. Prescott, rector of the Church of the Good Shepherd, Boston, was made the recipient of a purse of gold after the morning service on Sunday, October 3, the occasion being the completion of his thirty-fifth year of servibe as rector. He preached an interesting sermon, largely of an historic character, in which he recalled to mind many of the close ties of the past.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.

### Bishop Gibson Asks that the Second Sunday in Advent be a Day of Thanksgiving.

To the Clergy of the Diocese of Virginia:

Brethren: At its meeting on September 28, the following resolution was unanimously passed by the Board of Missions:

"Resolved, That the Bishops be asked to set apart in their separate Dioceses and Districts, the Second Sunday in Advent, December 5, 1909, as a day of thanksgiving for the goodness of Almighty God, in leading the Church to more adequate conception of its Mission, and in enabling it to undertake and achieve larger things for the glory of God and the welfare of his children."

The above resolution has been communicated to me by Rev. Arthur S. Lloyd, D. D., Bishop-Coadjutor-elect, and will probably be his last official communication to the Church as General Secretary of the Board of Missions.

Because, therefore, I approve of the Day of Thanksgiving for greater missionary spirit in the Church, I ask that the clergy of the Diocese of Virginia use the Second Sunday in Advent as requested by the Board of Missions, and because we are very warmly in sympathy with Dr. Lloyd in his work as Secretary of the Board of Missions, I reinforce the above request by a reminder to the Diocese of the fact that by that time he will have closed that chapter of his life and will be in active work as Bishop-Coadjutor in the Diocese of Virginia.

Faithfully your friend and Bishop,

ROBERT A. GIBSON.

### Bishop Gibson's Summer Work.

Six weeks have been given by the Bishop during the summer to visitations in the Diocese, covering five trips to various sections, from Beckford parish in Shenandoah county, to St. Stephen's parish, Northumberland.

Since May the confirmations have numbered 220.

The Bishop regards the outlook as highly gratifying, and the interest among the people great. In several places subdivision of the parishes or districts are anticipated, and there is a great deal of mission work, most of it in every way successful.

### Rev. Thomas C. Darst Will Remove to Newport News.

The Rev. Thomas C. Darst has resigned the rectorship of St. Mark's church, Richmond, and accepted a unanimous call to that of St. Paul's church, Warwick parish, Newport News, in the Diocese of Southern Virginia.

Mr. Darst's departure from Richmond will be learned with widespread regret, for he is one of the most popular of the city clergy.

Mr. Darst is a Virginian and a native of Pulaski, in the Southwest. He was educated at Roanoke College and the Virginia Theological Seminary, graduating in the class of 1902. His first charge was that of assistant at Fairmont, West Virginia, whence he accepted a call to Johns and Meade parishes, in Loudoun and Fauquier counties, Virginia.

During his incumbency the field was divided, and there are now two strong fields instead of one, as in years gone by. Four years and a-half ago, he resigned his charge at Upperville, Meade parish, and accepted the call extended him by the vestry of St. Mark's church, Richmond.

Under his ministry his work in Richmond has been phenomenally successful. He found the church with an enrolled membership of 133, and leaves it with 275. The different parish agencies have increased proportionately. The church building has been repaired and beautified, and the condition of the work generally places St. Mark's among the vigorous and aggressive churches of the Diocese.

Mr. Darst will be pleasantly remembered by the Churchmen in other States as the general and able Secretary of the committee of arrangements when the General Convention met in Richmond. He was one of the delegates from Virginia to the Pan-Anglican Congress, which met in England last year. Mr. Darst is a strong preacher, excellent pastor and kind friend, and will do good wherever he goes.

St. Paul's, Newport News, is the parish church of a city of thirty thousand inhabitants. It is of stone, with rectory on the same lot. The membership approximates 500, and the Sunday School is one of the largest in the Diocese. The field is a great one, and Mr. Darst is just the man who by the grace of God, will meet its needs and develope its powers.

### The Laymen's Movement.

Among the very interesting features of the Convention of the Laymen's Missionary organization, now in session in Richmond, will be a Sectional Conference for the men of the Protestant Episcopal Church, to be held in St. Paul's church, on Tuesday morning, October 26.

It will begin with a celebration of the Holy Communion, which will be followed by a conference, at which there will be an address by the Rev. R. W. Patton, Secretary of the Fifth and Sixth Departments, on the Missionary Outlook.

The Rev. Messrs. Wm. Meade Clark and James W. Morris, D. D., will speak on "The Leadership of the Clergy;" Messrs. Oliver J. Sands and W. S. Copeland, on "The Responsibility of the Laity," and the Rev. Thomas J. Garland, Secretary of the Third Department, on "Methods of Work." The addresses will be followed by informal discussions on each topic.

### The Brotherhood of St. Paul.

The Brotherhood of St. Paul, the missionary organization among boys, which began in Richmond four years ago, has issued its annual report. It shows an advancement in mission study and instruction among its members.

During the year four new chapters have been enrolled, and others formed, which have not been formally reported.

The organization is now represented in the following Dioceses and Missionary Districts: Virginia, Southern Virginia, Connecticut, New York, Pennsylvania, Ohio, Easton, Spokane and Boise.

The special object, for which all of the chapters were asked to give during the year, was St. Andrew's Dispensary at Wusih, China. Annual services were held in Richmond and Philadelphia, on the feast of the Conversion of St. Paul. Earnest effort is being made to increase and stimulate an interest in the cause of Missions.

### Proposed New Church at Walkerton.

A new church is contemplated at Walkerton, in King and Queen, where there is the nucleus of a good organization. Such a step means the reoccupation by the Church of a field vacant since Colonial days, and will make it possible for the four churches along the Mattaponi river to secure the services of a permanent rector.

The opening services in connection with the celebration of the 128th anniversary of the surrender of Lord Cornwallis at Yorktown, were held in old Grace church, at that place, on Sunday, October 17. They were in charge of the Rev. William B. Lee, rector of Abingdon and Ware parishes, Gloucester county, who is also in charge of Grace church. The sermon was preached by the Rev. George W. Dame, rector of the Holy Innocents' church, Baltimore, and chaplain of the Society of the Signers of the Declaration of Independence.

The Rev. Arthur P. Gray, rector of Cople parish, Westmoreland county, after some months resting and recuperating from a serious illness, has recovered his health, and will resume his charge about the first of November.

Dr. Lloyd, soon after his consecration as Bishop-Coadjutor, will make a visitation to the churches in the Northern Neck; for which earnest preparation is being made.

The Rev. E. E. Osgood, rector of Emmanuel church, Henrico county, was a delegate to the National Convention of the Brotherhood of St. Andrew, which met at Providence, Rhode Island, last week.

Bishop Gibson and his daughters have returned to Richmond from their summer home at Orkney Springs, Va.

## DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

### Death of Mrs. Garrett.

Mrs. Letitia Hope Garrett, wife of the Rt. Rev. Alexander C. Garrett, Bishop of Dallas, died at the Episcopal residence in Dallas, on October 8, aged 84 years. She was a daughter of William Hope, a lawyer of the city of Dublin, Ireland, and was married to Bishop Garrett in 1854, while he was a student at Trinity College, Dublin.

The burial service was conducted at St. Matthew's Cathedral, the Very Rev. Harry T. Moore, assisted by the Rev. Edwin Wickens, of All Saints' church; the Rev. F. C. Berry, general missionary; the Rev. J. T. Lodge, of the Church of the Incarnation; and the Rev. C. A. Roth, of Fort Worth. The vestrymen of the Cathedral acted as honorary pallbearers.

## ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

### St. Stephen's Church, Milledgeville.

Rev. W. R. Scarritt, D. D., rector of historic old St. Stephen's church, Milledgeville, has kept this church open and busy all through the summer, and the autumn work has set in with lively interest. Large and increasing congregations are evidence of health and happiness in this branch of the Diocese of Atlanta.

Dr. Scarritt is spending this week in St. Louis, Mo., where he was formerly one of the rectors of St. George's.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**Convocation of North and South Philadelphia—St. Andrew's Teacher Training Class—Special Sermons in the Church of the Incarnation—Memorial Window Unveiled—Sixtieth Wedding Anniversary Celebrated. 40th Anniversary of Bishop Whitaker's Consecration—A Churchman's 92d Birthday Celebrated—Sermons on "Bible Prisons and Prisoners"—The Geographical Society Visit Old Trinity Church.**

The regular fall meeting of the Convocation of South Philadelphia will be held in the Church House on Monday afternoon, October 25, at 4:30 o'clock. A missionary meeting in connection therewith will be held on the previous evening, Sunday, October 24, in All Saint's church. The Rev. Herman L. Duhring, D. D., will make the address.

The Teacher Training Class of St. Andrew's church, West Philadelphia, held its graduation exercises on Tuesday evening, October 12. After forty weeks of study under Mrs. Amanda White 16 members of the class were graduated and given their diplomas from the Pennsylvania Sunday School Association, showing that they were qualified to teach in the Sunday School. The Rev. Wm. M. Groton, S. T. D., delivered the grauation address, on "The Development of Personality." The graduates read papers on "The Teacher's Source of Power," "The Development of the Sunday School," "How a Jewish Maiden Saved Her People," etc.

The fall meeting of the Convocation of North Philadelphia was held in Old Christ church, on Tuesday, October 12, beginning with Evening Prayer and an address by Bishop Jaggar. This was followed by a business meeting at which reports were presented by the missionaries, especial mention being made of the two parish houses in course of erection, for the missions of St. Bartholomew and St. Augustine. The condition and needs of the Galilee Mission and All Souls' Church for the Deaf were presented. After supper, addresses were made by the Rev. W. C. Richardson, S. T. D., the Rev. George C. Richmond, Mr. Clinton Rogers Woodruff and Mr. Henry Budd.

On Sunday evening, October 10, the Rev. N. Van Pelt Levis began, in the Church of the Incarnation, a course of six sermons on the Parable of the Prodigal Son in Modern Life. A special course of sermons will be delivered in this church during the winter. Among the preachers expected are the Rev. J. Kennedy Moorhouse, the Rev. Carl E. Grammer, S. T. D., the Rev. W. C. Richardson, S. T. D., the Rev. Stewart P. Keeling, and Bishops Thomas and Kinsman. A memorial window was unveiled in this church on Sunday morning, October 10. The subject is the Nativity, and it bears the following inscription: "Erected in loving memory of William M. and Lucy F. Seyfert, by their son, the late Henry H. Seyfert. Died June 1, 1907.

Mr. and Mrs. Thomas Neilson celebrated the sixtieth anniversary of their marriage at their home on Monday, October 11. Mrs. Neilson is the President of the Pennsylvania Branch of the Woman's Auxiliary and is deeply interested in missions. She is also chairman of the Domestic Committee. One of their daughters is National President of the Girls' Friendly Society, and a son is treasurer of the Convocation of South Philadelphia.

Bishop Whitaker passed the fortieth anniversary of his consecration very quietly. He spent the morning at his home in West Philadelphia, and the afternoon at the Church House, attending to the business of the Diocese. At its recent meeting the Standing Committee took action on the event.

On Friday, October 15, Mr. Samuel R. Marshall, for many years a vestryman of St. Matthew's church, Francisville, which he represented in the Diocesan Convention and the Convention of North Philadelphia, celebrated the 92d anniversary of his birth. He always took an active interest in the missionary work of the diocese.

The Rev. John J. Joyce Moore is delivering in St. Andrew's church, of which he is the rector, a course of sermons on Sunday nights on "Bible Prisons and Prisoners."

The Geographical Society visited the ancient Trinity church and churchyard, on Saturday, October 16, and viewed the many things of interest connected with the old church, including the Queen Anne silver. The rector, the Rev. Horace F. Fuller, delivered an historical address. The Rev. Martin Damer has been appointed assistant minister of the parish.

The men's Bible class of the Church of the Holy Trinity, Mr. A. J. Drexel Biddle, teacher, has volunteered to assist the Rev. Edward H. Earle, in his arduous work at the Church of St. John the Evangelist, both in the Sunday School and in organizing a men's social and physical culture club, under Mr. Earle's direction.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Outdoor Services Suspended—A Missionary and Three Assistants for Archdeaconry of Duchess—St. Alban's Chapel to be Removed—Memorial to Mrs. W. F. Cochran—Resignation of the Rev. Dr. Vibbert—Mission at St. Paul's, Pleasant Valley. Division of the Diocese Discussed.**

The final service of the Wall Street and St. John's outdoor campaign for the year took place in Trinity church at noon on October 15. Archdeacon Nelson and the vicar of Trinity took part and the sermon was preached by the Rev. William Wilkinson, who last year was on the Tent Campaign committee but this year was on Trinity staff. About six hundred young men attended the service, to be told by the preacher how valuable is Christ in temptation such as young men in the street are subject to. Although Mr. Wilkinson surrendered his location to the representative of the Tent Campaign, the Rev. N. P. Dame, and selected a new one, he feels that this year was the best of all, not perhaps in attracting larger numbers, but in getting hold of individuals. The Tent Campaign as a whole, the report of which has just been issued, reached last summer almost 275,000 persons. A new feature of it was meetings for larger boys, and in this campaign the Wall Street work had part.

The Archdeaconry of Duchess, in session last week at the Church of the Holy Comforter, Poughkeepsie, had a spirited discussion over a proposal virtually to take the work out of the hands of the Archdeacon and place nearly all of it in those of assistants to be placed on the staffs of three principal parishes. It was provided that the assistants were themselves to be selected by the rectors of the parish. Some feeling had been engendered, and some parish rectors had refused to pay apportionments under the old plan. The plea was that a new and better order of things is needed. The discussion ended, however, with the defeat of the proposition. Good resulted in the adoption of the plan of a general missionary and three assistants. A new apportionment basis was ordered, for the Archdeaconry is in debt, and has been for some time. The Bishop of the Diocese presided.

St. Alban's church, one of the new Bronx parishes to grow out of initial efforts by laymen, is to remove its present chapel across the avenue to a new site, 75 by 200 feet and fronting on two avenues, adding to it a remodelled barn that stands thereon. The old site, 50 by 100, and free from mortgage, will be sold. The new site is a very fine one and the new plan will provide accommodations for some years. In the Bronx last Sunday, as further Church extension there, a new mission was begun at Westchester, under direction of the Archdeacon but with laymen doing the work. The meeting place is a Presbyterian church, kindly loaned without rental for Sunday afternoons. The Archdeaconry owns in the neighborhood a site that was purchased for much less than it is now worth, and the present arrangement is designed to last until a new chapel can be built on the site named. The field is one that will, eventually, be thickly peopled because quite near to what will be the terminus of the Broadway-Lexington Avenue subway line, where it reaches Pelham Park.

St. John's church, Yonkers, has been given a new organ, a memorial of the late Mrs. W. F. Cochran, that will cost $25,000. There has been built an addition to the church to admit of the instrument being placed in the chancel, as the old one was in a transept, and there are being added other improvements costing $5,000 more. The organ is the gift of two daughters of Mrs. Cochran.

The Rev. Dr. William H. Vibbert has resigned as vicar of Trinity chapel of Trinity parish, giving as his reasons advancing age and a desire for rest. The new rector of Trinity has thus remaining, at this early date, only one of the old vicars holding office under his predecessor. The Rev. Dr. Vibbert has been with Trinity for eighteen years. He is a member of many boards and organizations.

Church clergy of Poughkeepsie are highly praised by the local paper for their part in securing for the city a tuberculosis hospital. For it $23,000 has been secured. The hospital grows out of a summer tuberculosis camp, maintained for two years. The chairman of the finance committee of this venture was the Rev. A. G. Cummins, rector of Christ church.

A very successful mission has just closed at St. Paul's church, Pleasant Valley. The missioners were the Rev. W. F. Mayo, of the Order of the Holy Cross, and the Rev. H. B. Pulsifer, of Boston. Some of the meetings were held in the Firemen's Hall, and the whole people of the village had some part. The rector is the Rev. R. R. Upjohn. A part of the exercises was the laying of the cornerstone of a village library building. The mission lasted for two weeks.

Discussion is heard in some quarters about a possible division of the diocese, and in others of the vast amount of work to be done by one diocesan. Complaint is not made, but the fact is recognized that there must be some relief. This fall, to relieve Bishop Greer in some measure, Arch-

deacon Nelson has been taking his office hours. The number of people who have to be seen by the Bishop is as great as almost any public official of city or nation; a tax upon any man that is burdensome, not to mention the carrying into effect of the many errands growing out of the calls. Sentiment in favor of division is not strong. The opinion seems to prevail that the plan of suffragans will afford relief, provided a sufficient number be elected. Not fewer than three, it is held, will suffice. One is needed, it is claimed, for the Bronx alone, and this does not seem unwarranted when it is remembered that there are now twenty-seven places of worship, 500,000 people, and missionary fields crying to be occupied. The two other suffragans are desired for the two sides of the Hudson, a noble river, but a great barrier to communication.

## SAN FRANCISCO.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

### Deaconesses Set Apart—Clerical Changes—Corner-Stone of the New St. Luke's Church Laid.

An interesting service in St. Mark's church, Berkeley, on October 10, marked an epoch in the setting apart as deaconesses of two graduates of the Training School for Deaconesses in this Diocese. The large church was filled. After Morning Prayer, and sermon by the Rev. Edward L. Parsons, rector of the parish and founder of the school, the candidates, Miss Anita Hodgkin and Miss Mary Bostwick Mott, both of St. Mark's parish, were presented by the Rev. W. R. H. Hodgkin, the Rev. D. O. Kelley reading the declaration of what the office and work of a deaconess are. The Bishop then proceeded with the Form for the Setting Apart of Deaconesses," as authorized for use in this Diocese under the provisions of the General Canon. Then followed the Holy Communion service.

This Training School is of a simple and natural growth to meet the need as it developed, first in St. Mark's parish, Berkeley, and then in the Diocese, when it became a diocesan institution —all within the past two years. A Board of Managers, composed of ten or twelve of the best known Church women of the Diocese has been appointed by the Bishop, a Deaconess' House has been provided, there are still several pupils, one expected to graduate next year, and the faculty of teachers is a guaranty of thorough instruction. The habit adopted is a plain suit of navy blue serge, with a simple blue silk hat and veil. Both Deaconess Hodgkin and Deaconess Mott will probably find work in St. Mark's, Berkeley, though the latter is going East, first, for an extended visit and study there of the Deaconess training schools and work.

The Rev. Everett W. Couper, of Spokane, has just accepted the rectorship of Christ church, Alameda, to the great joy of well-wishers of that parish. Mr. Couper is a young man of just such energy and attractiveness as is needed there just now.

The Rev. Donald M. Brookman, for some time past one of the clergy of St. Mark's, Berkeley, and in special charge of St. Clement's chapel, Claremont, has resigned, and is about to return to the East, to the great regret of his associates and friends here.

The corner-stone of the new St. Luke's church, San Francisco, is to be laid on St. Luke's Day, and the building will then be pushed to completion as rapidly as possible.

## LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.

### Corner Stone of a Mission Chapel Laid. Bishop Johnson Stirs Up Interest in Sunday Schools.

The corner stone of Trinity chapel, Los Angeles, was laid by Bishop Johnson, on Sunday, October 3. The lot on which the mission chapel will be built is in a growing residence quarter of the city and was the generous gift of the late Miss Josephine Towell, in memory of her beloved father, James F. Towell. The building will cost about $3,500, and will be arranged so that, at some future time, it can be converted into a parish house. The work is under the care of the Rev. C. T. Murphy, Jr., rector of St. Athanasius church, Los Angeles. The service was of great interest and the Bishop's address was bright with hope and encouragement.

Bishop Johnson lately addressed a large meeting of laymen and lay women, on the Advanced Work of the Church. Brotherhood men and Daughters of the King were among those present, and the earnest words of the Bishop were calculated to stir them and all others who heard him to make an earnest effort in behalf of the Sunday School movement in the city and places adjoining.

The Rev. M. M. Benton, of Long Beach, has succeeded the Rev. George H. Cornell, D. D., as rector of Trinity church, Orange.

The Rev. Edgar A. Sherrod, of Canon City, Colorado, has taken charge of St. Paul's church, Ventura, which has for some time been without a settled rector.

William M. Kondo and Mary T. Nakahara were married, at St. Mary's Japanese Church Mission, on September 16. Mr. Kondo was formerly an earnest superintendent of the Mission.

It is generally understood that the Rev. E. L. Howe, rector of Epiphany parish, Los Angeles, will bring back with him on his return from Canada an assistant minister, who promises to be an important parish helper.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

### Opening of the New Church of the Ascension—Church Improvements.

The new Church of the Ascension in St. Louis was opened last Sunday. The Holy Communion was celebrated at 6:30 A. M., and at 7:30 A. M. At the 11 A. M. service the rector preached on "The Faith of Christendom," to a congregation that was too large for the building, and extra seats were put in the porches. The choir was assisted by the singers from Trinity parish, St. Louis, and by several members of the Amphion Club. In the evening the Very Rev. Dean Davis, of St. Louis, preached a historical sermon on "The Episcopal Church in St. Louis."

The new church is beautifully furnished. The east window, representing The Ascension, was designed and made by Duffield and Kimberly, New York. The memorial altar and reredos was designed and constructed by the Fond du Lac Church Furnishing Co.

The following details will give some idea of the church: Style, perpendicular Gothic; Height—exterior, 66 feet; interior, 52 feet; length, 126 feet; width, 85 feet; depth of chancel, 38 feet; seating capacity, 800.

Rev. W. Cockran has resigned as City Missionary, and will become priest-in-charge of the Church of the Advent, formerly a mission of the parish of the Ascension, St. Louis.

Rev. T. Boyd Cox, rector of Sheboygan, Wis., has accepted a call to Trinity church, St. Louis, and will officiate for the first time on Sunday, November 14.

Rev. M. L. Potter has been elected President of the St. Louis Clericus, which now numbers some thirty members.

Several of the St. Louis Churches have been renovated and greatly improved during the past summer. The Church of the Holy Communion has been almost rebuilt; Christ Church Cathedral has been decorated and cleaned, and St. Peter's has been greatly improved.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Renovation of Trinity Church, New Orleans—Resignation of Rectors.

The work on the renovation of the Trinity church plant has gone on rapidly during the summer, when many of the congregation were away. Dr. Wagner, the rector, has returned, and a large part of the congregation. But they cannot yet go into the church, because the scaffolding is still in the church for the use of the decorator. The slate roof on the church did not come up to its guarantee, and the recent storm damaged the ceiling several hundred dollars worth. Putting the roof in order will cause an extra delay.

The parish house has been completed, all except the furniture, which will be put in very soon. By the end of October many rooms will be in use.

The Sunday School will be in its new quarters very soon. The graded system which was introduced last year will be continued. The library is being refitted and refurnished.

Rev. A. R. Price, who has been the curate of Trinity church for two years, has accepted a call to New Iberia, the Church of the Epiphany, and severs his connection with Trinity church this month. The rector and the congregation are very sorry to give Mr. Price up. The rector in speaking of it says: "Mr. Price brought to his work here a large experience and a real enthusiasm. He has been far more than the official associate—he has been a loyal and steadfast friend and valued counsellor. He has had the Sunday School especially in charge, and has increased its efficiency and influence. New Iberia has gained a valuable addition to its citizenship, and the Church of the Epiphany a rector under whom their work should expand and be builded up."

The Rev. C. C. Kraemer, who has been actively connected with the work of the Diocese of Louisiana for the last twenty years, has taken up his work at Trinity church, Marshall, Texas. Mr. Kraemer spent most of his time in the Diocese as rector of the Church of the Epiphany, New Iberia. But for the past seven months he has been acting dean of the Christ church cathedral, New Orleans. In the Council of the Diocese, he has been instrumental in shaping and having enacted much important legislation. He has served on many leading committees, and has been the chairman of the Sunday School Commission. He has been Archdeacon of Southern Louisiana for seven years, and has represented the Diocese in the General Convention as clerical deputy three times.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Consecration of St. Mark's, Prattville. Montgomery Convocation.

The new St. Mark's church, Prattville, was consecrated on October 17, by Bishop Beckwith, at the 11 o'clock service, the Holy Communion having been celebrated at 7 A. M.

7:30 P. M., Evening Prayer was said and a sermon preached by the Rev. Stewart McQueen.

On the following day the Montgomery Convocation assembled in the new church. The programme consisted of Morning Prayer and sermon by the Rev. Edward E. Cobbs, at 10 A. M.; meeting at 3:30 P. M., with address by the Rev. Mr. Cobbs, on "Parents and the Sunday School;" Evening Prayer at 7:30, and sermon by the Rev. Morrison E. Bethea, of Auburn.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Nottoway Parish, Southampton County.

Sometimes it seems as if it were good for a parish to be vacant for a considerable time, to make the people realize what they are losing by not having regular services, and how their church suffers from such a condition of affairs. Then, again, their eyes are opened to the fact that the clergymen they call are not anxious to come when there are other places of service open and possibly places where they would have no burden on their minds as to support.

Nottoway parish was in such a state for some time, and the church was closed. Then the eyes of the brethren were opened to the fact that they must make every effort to secure a pastor. Finally they called the Rev. T. N. Lawrence, rector of St. James' parish, Accomac county, who accepted the invitation, and has proved himself the right man for the place. He is a man of great earnestness, a good preacher, pastor and organizer. Every church activity has now taken a new lease of life. The rectory has been repaired, papered and painted, and everything done to make Mr. Lawrence happy and comfortable. A number of Church people have moved into the county, and the work in Courtland as well as in Franklin shows signs of activity and growth.

Mr. Lawrence has already won the affections of the people and his churches are filled with attentive congregations.

In addition to his work at the places named, Mr. Lawrence has begun holding services at Boykin's, where there are twenty or more Church people anxious to have a church there. This is a growing town and efforts are making to collect money to erect a building.

Mr. Lawrence is full of hope and enthusiasm and no doubt he will do a first-rate work in his new field.

---

The Rev. Z. S. Farland, rector of All Saints' church, Atlanta, Ga., has accepted a call to St. John's church, Roanoke, Va., as successor to Dr. William H. Milton, who has taken charge of St. James' church, Wilmington, N. C. Mr. Farland was at one time rector of St. John's church, Portsmouth, Va.

The Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, has declined a call to St. Paul's church, Lynchburg. Mr. Coupland is greatly beloved by his congregation, and has declined numerous invitations to go elsewhere, among them one to St. Paul's church, Richmond, Va.

The Rev. George S. Vest, of Ascension church, Park Place, Norfolk, has declined a call to Meade parish, Fauquier county, which includes Trinity church, Upperville, and adjacent missions.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

### Ohio Valley Sunday School Institute. Missionary Meeting at St. Matthew's Church, Wheeling—Mission Work at Montgomery, Ansted and Powellton.

The Ohio Valley Sunday School Institute held its fall session in St. Paul's church, Sistersville, on Tuesday, October12. At 11:45 Holy Communion was celebrated by the Rev. W. P. Chrisman; the sermon was preached by Rev. George Davidson, of St. Luke's church, Marietta, Ohio.

At the afternoon session Rev. A. B. Mitchell made an address on "The Provision of the Church for the Education of her Children." A paper was read by Rev. Maurice Clarke, on "The Power of the Unconscious Influence of the Teacher." Rev. J. E. Ewell introduced the subject, "How can we Make our Sunday School Music more Effective?" The subject was generally discussed by the delegates.

Luncheon was served by the ladies of St. Paul's church. Twelve schools in two Dioceses were represented by about forty delegates, and a number of visitors were present from schools outside of the Institute.

One new school was admitted, Christ church Sunday School, of Clarksburg.

Copies of the Sunday School map of the Diocese of West Virginia, prepared by the chairman of the Diocesan Sunday School Committee, were distributed. The map shows by counties the population and number of scholars in the State. An effort is being made by the Sunday Schools to raise this year $1,000 for Diocesan Missions.

On Tuesday evening, October 12, the congregations of St. Matthew's, St. Andrew's and St. Luke's churches, Wheeling, met in St. Matthew's church to hear Bishop Gravatt tell of the "Missionary Work of the Church." He spoke particularly of the work being done by the missionaries in the mountains of West Virginia and in the hospitals. Plans were made to have monthly missionary meetings during the winter, held in one of the Wheeling churches and attended by their congregations.

The Rev. Wiley J. Page has entered upon his duties at Montgomery, Ansted and Powellton, in succession to Rev. A. M. Lewis. Mr. Lewis kindly took Mr. Page through the field, introducing him to the people and showing him the status of the work. Mr. Lewis turned the missions over in a much more thoroughly organized and systematized condition than they have ever before been, and the parochial school at Ansted, with its three teachers and one hundred scholars, at the highest point of its prosperity. The money has come from the outside to maintain this school, but its organizer and constant inspiration has been the retiring minister, Mr. Lewis.

Miss Birdseye, the young deaconess who for several months has been working along Cabin Creek Mines, in Kanawha county, has been transferred to the Mountain Mission in Jefferson county. Of the field thus left vacant one of its recent workers said, "The wretched conditions freeze your heart."

West Virginia expects to be represented in the second session of the Missionary Council of the Third District, which will hold a one-day session in Washington, D. C., November 10, by its two Bishops and Rev. Messrs. John S. Gibson, L. W. S. Stryker, J. S. Alfriend and J. S. Douglas; Messrs. W. D. Sell, G. A. Aschman, C. A. Miller and P. C. Hornor. J. S. G.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Church Home Orphanage.

Since the removal of the Church Home Orphanage to Yorkville, this institution has developed considerably. There are now about sixty children under its care. Kind friends have donated much furniture, clothing and provisions; also three fine cows. An Infirmary has been fitted up as a memorial to a little boy, Thomas F. McDow, Jr. A comfortable guest chamber has been furnished by Mr. W. B. Moore.

Recently the extensive plumbing system of the buildings was completed, and it was expected that the bill would be at least $1,000, but the plumber said that he had been an orphan and would charge only for material used.

The greatest need at this time is a heating plant, and the chaplain, the Rev. T. T. Walsh, has issued an appeal for aid in purchasing one.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Corner Stone Laid—Archdeaconry of Williamsport.

The corner stone of Trinity church, Hollidaysburg, was laid on October 15, by the Rev. Alexander McMillan, assisted by the Rev. George R. Bishop, of St. Luke's, Altoona, and the local Masonic lodge. The building is to be of stone and will cost, when completed, about $18,000.

The Archdeaconry of Williamsport meets in St. John's, Bellefonte, October 25-26.

### The Laymen's Missionary Movement.

The Richmond Convention of the great Laymen's Missionary Movement for the extension of Missions, will begin on Saturday, October 23, with a supper at Masonic Temple, at 7:15 P. M., when a number of addresses will be made.

On Sunday afternoon, October 24, at 3:30, a men's mass meeting will be held in the City Auditorium, to be followed by a woman's meeting.

On Sunday evening, union meetings will be held in various churches.

On Monday, October 25, at 9:30 A. M., 3:30 P. M. and 8 P. M., meetings will be held in St. Paul's church.

On Tuesday, morning, afternoon and night, the meetings will be arranged by the various denominational movements.

All meetings on Monday and Tuesday are limited to men.

The presiding officer of the Convention will be Mr. John R. Pepper, of Memphis, Tenn.

### Proposed Method of Electing Missionary Bishops.

The following resolution was offered at the Third Annual Council of the Sixth Missionary Department, held at Sioux Falls, South Dakota, October 10-12, asking the General Convention of the Church to take the necessary steps looking to a change in the method of the election of Missionary Bishops in the Domestic field, so that in future the selection of Missionary Bishops may be made by the Annual Council of that Missionary Department in which the Missionary Jurisdiction is situated, for which a Missionary Bishop is to be chosen.

Although, after discussion, when put to a vote, the resolution was lost, the strong minority in its favor shows the growing dissatisfaction with the present method.

## PERSONAL AND NEWS NOTES.

The Rev. A. R. Price, of Trinity church, New Orleans, La., has accepted a call to the Church of the Epiphany, New Iberia, La.

The Ven. William Du Hamel, Archdeacon of the Diocese of Arkansas, has accepted the rectorship of St. Paul's church, Little Rock, Ark.

The Rev. Allen Judd, who has been staying for some time in Vermont, has returned to the Diocese of Iowa, and hopes soon to take duty somewhere.

St. Mary's church, Franklin, La., has been thoroughly repaired; and a new organ installed. The Rev. Roland Hale, rector, is doing good work there.

The Rev. Louis Tucker has resigned St. James' church, Baton Rouge, La., and accepted a call to Trinity church, Everett, Washington, Diocese of Olympia.

The address of the Rev. Henry J. Brown, D. D., is changed from 3212 Louisiana street, Houston, Texas, to 212 West 19th street, Houston Heights, Texas.

The Rev. W. J. Herritage has resigned the work at Asheville, N. C., and is now in charge of his old field at Edenton and Elizabeth City, in the Diocese of East Carolina.

The Rev. William H. Sparling has accepted an appointment from Bishop Johnson to do missionary work in that part of the State of South Dakota of which Rapid City is the center.

The Rev. Oscar Homburger has accepted a call to Trinity parish, Independence, Mo., and correspondence should be addressed to him at Trinity Rectory, 403 North Liberty street.

St. John's parish, Somerville, N. J., is to have a new rectory, the corner stone of which was laid on Saturday, October 2. The building will be the gift of J. Harper Smith, in memory of his son, Harry Atwater Smith, for many years a vestryman, and for the last year of his life senior warden of the parish.

The semi-centennial of Trinity church, Bayonne, N. J., was observed for a week, with special services, beginning October 3. A historical sermon was preached by the rector, the Rev. Albert L. Longley, and sermons also by the Rev. Harold Arrowsmith, the Rev. F. M. Kirkus and Bishop Jaggar, all former rectors.

The Rev. Dr. Charles Martin Miles, Archdeacon of Western Florida, has entered upon his duties as vicar of the Church of the Ascension, and with his family has moved into the rectory, 23 Mt. Vernon avenue, Atlantic City, N. J.

The Rev. W. J. Wright, formerly of Chaptico, Md., is now an assistant at St. John's church, Georgetown, D. C., and in charge, also, of the chapel at Arlington, Va. His address is 1613 30th street, N. W., Washington, D. C.

The Rev. F. S. Devona, ordained a priest of the Roman Catholic Church, recently applied to the Bishop of of Michigan to be admitted to our communion. The request was granted in accordance with the provisions of Canon 18.

An endowment of $10,000 has been given to Christ church, Oswego, N. Y., by the faithful women of the parish. The income is to be used for repairs to the parish buildings. The income of another fund given to the parish is to be used for missions.

A memorial window in Calvary church, Louisville, Ky., was dedicated on October 10. It is inscribed: "To the glory of God and in loving memory of Emma Clara Hogan, entered into life eternal, November 5, 1907." 'The greatest of these is Charity.'"

The Rev. J. De Q. Donehoo, on October 1, relinquished the rectorship of the Church of the Epiphany, Opelousas, La., and on the same date took charge of Christ church, Oak Cliff, Dallas, Texas. Address, 156 Marsalio avenue, Dallas, Texas.

The new rectory for Epiphany church, Knoxville, Tenn., is nearly ready for occupancy, and the new church building will be begun, as soon as the money can be secured for its erection. The Rev. C. B. K. Weed is the efficient rector of Epiphany.

For the Southern Churchman.

### The True Vision.

A grave defect in a large number of Christians is the practice of being controlled by what their natural eyes behold. The range of their vision is confined too exclusively to earthly occurrences and to human judgments.

This is one reason why they are so easily alarmed by what they naturally see and hear. They readily take flight at the appearance of human opposition to themselves and to their work. Their vision is entirely too low. It is mostly kept on the plane of visible and material things. They greatly need to maintain the higher vision of seeing the invisible God. Such a vision Moses kept in fullest exercise. The eyes of his faith were steadily toward the great God above all and over all things.

The reason for his steadfast endurance amid all opposition, all earthly darkness, all discouragements, was his constantly upward look. Hence it is said of him that he endured as seeing the invisible God. He kept faith in the truth that God was and is the absolute Ruler of all men and all things. He knew that God ruled the nations, as well as individuals. Why, then, should Moses be fearful? There was no need of his being afraid of the threats of men, however high in office they might be, or however many men might be massed against him and his people.

And think of the true vision which the high-thinking Paul vigorously sustained. When all people around him were full of fear and trembling, he was as serene as an angel in heaven. See how brave and calm he was on board of that vessel, amid a tempestuous sea. While others were the victims of fearful sight, he saw the ruling God, and therefore he was buoyant in spirit and calm in heart. Faint-hearted one, God reigns! Let your vision be toward Him! He governs political parties, and even corrupt politicians. He makes them the servants of His pleasure. He chooses such presidents of our country as He knows will be the agents of His far-reaching purposes. You may be disappointed in your choice, but God's choice is always the best, and for the best good of all.

C. H. Wetherbe.

For the Southern Churchman.

### God's Convenient Time.

There are doubtless comparatively very few under the sound of the Gospel of Christ who are determined never to yield to the claims of the Gospel and accept Jesus as their Saviour. Yet there are great multitudes who, like Felix of old, are saying to the Holy Spirit who would lead them unto repentance, "Go thy way for this time; when I have a convenient season, I will call for thee."

But what of God's convenient season? God has a convenient time for receiving men unto himself. Shall not his convenience be considered? His convenient time is now." Now is the accepted time; behold, now is the day of salvation." "Come," said Jesus. "Come, for all things are now ready." The Gospel feast is spread, the door of mercy is wide open, the Master of the feast stands and invites all who will to enter," whosoever will, let him come;" the guests are pressing in. Now! It is God's convenient season.

A year, a month, a day, even an hour hence may not be God's convenient season. Ere that time come the Lord may have closed the door, and closed it forever, against those who have waited for their more convenient season.

All men will do wisely, therefore, to make God's convenient time theirs, and accept at once the blessed invitation of the Gospel, the offer of mercy, which is extended to all men everywhere just now.

W. Letterman Smith.

Harrisburg, Pa.

### House Plants.

The time will soon be here to dig up from the garden the flowers which you wish to keep in the house during the winter.

This process, simple though it may seem, is often a difficult one to carry out successfully.

The plants fail to regain their former strength and beauty after they have been brought into the house.

In another week or two repot such plants as you want.

Give them good drainage, and use sand in the soil.

Garden earth soon sours when brought into the house, and sand keeps it more porous.

Give them plenty of light also.

As soon as they have "come up" at all, apply plant food.

This must be done carefully, however, as too liberal a use of even the best food will burn the roots.—Philadelphia Bulletin.

# Family Department.

### A Prayer.

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee!

—Helen Hunt Jackson.

### Depressed Souls.

Very rare indeed is the man who does not have periods of deep depression. Moods of exultation are far more rare. And this sense of depression at times affects the loftiest souls. To some it is almost a normal condition, while to all it is a more or less frequent visitor. It so happens that the depression of the natural optimist is deeper when it comes than that of the pessimist. The higher the sunlit hills on which he walks, the deeper are the shadows in the valley when he is forced to descend.

There is a depression which is the natural reverse of frivolity, and a dullness which follows inevitably on over-indulgence. For these we have no sympathy, and to them we extend no pity. They are wilful, and we need all the sympathy and pity we have for those whose depression comes in the ordering of Divine Providence, in that it is a reaction from God-given and therefore legitimate joy. The causes of genuine depression are many, and their consolations are great. Such depression is a call and opportunity to the exultant, furnishing a chance for service which is neglected at our peril.

Depression may be caused by ill-health. All men do not start in life with constitutions equal in strength and elasticity. Some are more easily borne down and worn out by the strain of living. Those blest with health and strength, eager for life's duties and shouting for the battle, find it hard to enter into the depression of those who need to continually spur themselves on to even hold their own, while the making of any headway is a surrendered hope. But he has small acquaintance with life who does not know that all around him are those who just manage to "drag along" from day to day. Such call for our sympathy, our prayers and our help, for they that are strong should bear the burdens of the weak.

Another cause for depression is found in the monotony of life. Day succeeds day and the daily round and common task have to be met and performed. To by far the greater majority of men the very necessity for earning their daily bread makes this inevitable. Few things wear down the merry heart like monotony. We have seen young people jubilant in spirit start out to provide for themselves and for a while maintain their joyousness. But soon the wear and tear and what we call the "dead grind" of daily living begins to tell upon them, and exacts its toll of depression, which all too soon passes into listlessness. For such we know no remedy save the secret of the consecrated heart. When a man has once learned to do whatever his hands find to do for glory of God, monotony is killed and the daily round and common task becomes the means whereby the heart and life are enriched and the sense of possession of such heart wealth is the antipode of depression.

But the depression that comes from monotony is not confined to those who are forced to earn their living. It is equally present among the rich and so-called independent. The poor may speak of despair, but the rich have imported a French word and call the self-same depression "ennui." Did they but take the pains to learn, such would have learned long ago that mere things are vacuous, however numerous or splendid such things may be. The same cure for depression is the paramount need of such. Anything used for the glory of God becomes of worth and the depression produced by monotony passes into the golden sunshine of the Divine presence.

For many age is a cause of depression. Life looks so different as one looks back upon it to what it did as one fronts it. The joyousness of youth is not more exultant than the despondency of age is depressing. Most old people are perforce lonely. Many of the friends of their youth have gone before. They are not unacquainted with the sense of failure where they had every reason to hope for success. He, too, is fortunate indeed who does not look back upon some broken friendships. Misunderstandings have arisen or the demands of friendship have seemed too exacting, and friendship has been unequal to the strain. There is no loneliness so lonely as that arising from a sense of forsakenness. To all such there is no remedy like the friendship of the Saviour. He is more than a brother, in that He can become absolutely one with us, and when He enters the heart as Guest, He soon becomes the host, and life becomes wealthy as He sups with us and turns our gaze from the dead past to the living present and glorious future.

But while depressed souls are all around us and we ourselves may become at any time the objects of depression, there is in this very fact a call for service. If every member of the Christian Church would make it their privilege, as it is their duty, to undertake the ministry of cheer to some other soul, how greatly the burden would be lifted. As we journey through life and realize more keenly the burdens men are carrying and the difficulties by which all are beset, we realize more than ever the need of the old motto to guide us which says: "Be ye kind, for others are fighting a hard battle," which is but another way of putting the apostolic injunction which urges the strong to bear the burdens of them that are weak.—Episcopal Record.

### The Soul of Music.

The literary man was unhappy. He was not a great and successful literary man, who could afford a whole house, and within the limits of his flat quiet was more than a matter of comfort; it was a matter of bread and butter. Over his head was a studio that had been occupied by a quiet painter. But now the painter had gone to Europe. There was a new neighbor in the studio. And the day before, with a horror that amounted almost to illness, the literary man had heard the tuning of a piano.

He sat at his desk and looked at a blank sheet of paper. Try as he might, there were no thoughts in him; he was waiting nervously for the piano to begin operations.

Presently there came a knock at his door. He laid down his impotent pen and admitted a visitor.

She was a pleasant-looking young woman, and her first words startled him.

"I have come about my piano—" she said, hesitatingly. "I am your new neighbor, you know."

"Yes," said the literary man. "Won't you sit down?"

"I understand," she continued, "that you do a lot of writing down here, and I thought, I was afraid my piano—"

"I heard it being tuned," he replied, gravely.

"And these ceilings are so low, too," she went on. "That is why I came in. I thought perhaps we could make some arrangement—about hours, don't you know. I expect to be painting during the mornings."

"That is the time I write," he replied. "It is the time when—er—music is most distracting."

"Then if I promise not to play till afternoon?"

"You will lift a ton off my soul," he said, smiling. "A real ton. I am always out in the afternoon. And in the evening—"

The young woman looked at him a little mischievously.

"Do you think you can stand it in the evening, sometimes?" she asked. her hand on the door-knob.

"I shall enjoy it," he nodded. "It will remind me of the only person I ever met who applied the ethics of Christianity to life in an apartment-house."

"But what is the use of the ethics of Christianity," said his new neighbor, "if one doesn't apply them?" And the door closed behind her.

The literary man went back to his desk, and now he had thoughts to put on his blank paper. But it was not until evening, when he sat before his fire with a book and heard his neighbor settle herself at the piano, that the look of worry entirely vanished with the first few notes that came down to him.

"I suspected as much," he murmured. "She knows how to play."

### Care of Ferns.

Now is the time to look out for your ferns, if you wish them hardy and fresh looking for winter.

Chip away any yellow or withered leaves, and repot, if you think it necessary.

While the ferns are being repotted, and immediately after, be particularly careful that no sun reaches them.

Wash the leaves occasionally, to rid them of spiders and other insects.

Maidenhair, while it should not be left in the sun, does not require so much shade as the other varieties.

Although the plants demand a great deal of water, never put more on at a time than the soil can absorb.

If water stands in the bottom of the pot, it will rot the roots.

God wants all there is of us, and when He has all, He gives all. He could not trust the Spirit of God to one who is half surrendered, nor can He be satisfied with only a portion of one's being. Give Him all.

### The Rendezvous.

I count that friendship little worth
Which has not many things untold,
Great longing which no words can hold,
And passion secrets waiting birth.

Along the slender wires of speech
Some message from the heart is sent:
But who can tell the truth that's meant?
Our dearest thoughts are out of reach.

I have not seen thee, though mine eyes
Hold now the image of thy face;
In vain, through form, I strive to trace
The soul I love! that deeper lies.

A thousand accidents control
Our meeting here. Clasp hand in hand
And swear to meet me in that land
Where friends hold converse soul to soul.

—Henry Van Dyke.

### Sin and National Calamities.

The Ark of God remained among the Philistines seven months. At the end of that time they were very glad to send it back to Israel. It was delivered in a very strange manner to the Israelites at Beth-shemesh. They received it with proper ceremonies at first, but later they dared to approach it with irreverence and to look inside of it. The result was that they brought a plague upon themselves just as the Philistines had done. These people then wished to get rid of the Ark, and they sent it to Kirjath-jearim.

At Kirjath-jearim the Ark remained a long time, being treated with reverence, and being guarded by a Levite. Twenty years passed, and the people began more and more to wish for the days when God had been with His people. For during this time they were subjects of the Philistines and lived a hard life.

During this twenty years, Samuel had been going among the people with the message of the Lord. One thing he was always telling them: "If you will truly return unto the Lord, and really put away the idols you are using, and serve the Lord only, your troubles will come to an end, and God will deliver you from the Philistines." Finally the people were convinced by the earnest preaching of Samuel, and did just as he had told them to do.

The heart of Samuel was made glad by this evidence that their miseries had at last taught them its severe lesson. He accordingly commanded that all the people come together for a great public service to proclaim their renewed allegiance to God. At his direction they poured out water in token of their er" about four and a half miles northwest of Jerusalem. The people came armed, as the outcome shows, but the main purpose of their coming was to renew their allegiance to Jehovah.

A great service was held, in which the poured out water in token of their repentance; they fasted and gave every sign of mourning for their sins. They were thus once more brought into fellowship with God.

As long as they had remained scattered about, and submissive, the Philistines had left them to themselves except to levy tribute. Now when they heard that Israel was gathered thus in an assembly, they brought out their armies and came to Mizpah prepared to give battle. The Israelites were afraid of the Philistines, and they knew that they could not defeat them in battle. However one of the best signs that they had been really led to repentance is the fact that they now looked to God for help. They asked Samuel to pray to Him that He would deliver them.

Instead of drawing up in battle array, the Israelites gathered about Samuel for an appeal to God, as the Philistines drew near. It was a strange battle. The Philistine army began to draw near, and the only answer was the smoke of the burnt offering being made to God asking for His help. Samuel had led the people to thus show their entire trust in Jehovah.

Nor was their trust misplaced. A cloud suddenly came up, and a great storm of thunder and hail broke upon the Philistine army, putting them to rout. Then at a word from Samuel, the men of Israel turned to pursue the Philistines. The Philistines were driven completely out of their country, and during the days of Samuel they came no more thither.

To pray for help is one thing. To give thanks for the help when given is another thing which ought never to be forgotten. So Samuel gathered the victorious Israelites again at Mizpah for a grand thanksgiving service. When they had come, they marched to the place where the help of the Lord had appeared, and there Samuel set up a great stone for a memorial. The stone was named Ebenezer, which means "The stone of help." So the nation publicly confessed that the hail storm was not an accident, and that the Lord God had saved them from their enemies.

The story of this lesson shows the connection between sin and national calamities, and on the other hand that between faithfulness to God and national prosperity. For considering the previous history, it is a wonderful thing to record, that the Philistines no more molested them during the days of Samuel.

There is always need that people should know that sins can only lead to disaster and trouble. Our own country, because it is a republic, needs faithfulness on the part of officials and citizens more than any other country. We, like the Israel of old, claim that we have no king but God. If that King is to help us, we must show that we are worthy subjects.

There is one thing which can give us prosperity. That one thing is righteousness on the part of the people. This means something very definite. We must one and all learn that the commandments of God cannot be broken without bringing trouble. It is as wrong to steal from the government or a large corporation as it is to steal from a friend. The line must be sharply drawn. The country will need, and can use, boys and girls that are now growing up to know that there is one rule of conduct: To do right and not wrong, as in God's sight.—Young Churchman.




### The Character of Christian Rebuke.

There are three things which we remark in the truthfulness of John. The first is its straightforwardness, the second is its unconsciousness, and the last its unselfishness. The straightforwardness is remarkable in this circumstance, that there is no indirect coming to the point. At once, without circumlocution, the true man speaks, "It is not lawful for thee to have her." There are some men whom God has gifted with a rare simplicity of heart, which makes them utterly incapable of pursuing the subtle excuses which can be made for evil. There is in John no morbid sympathy for the offender. He does not say, "It is best to do otherwise; it is unprofitable for your own happiness to live in this way." He says plainly, "It is wrong for you to do this evil." Earnest men in this world have no time for subtleties and casuistry. Sin is detestable, horrible, in God's sight, and when once it has been made clear that it is not lawful, a Christian has nothing to do with toleration of it. . . . in the next place there was unconsciousness in John's rebuke. He was utterly ignorant that he was doing a fine thing. There was no sidelong glance, as in a mirror, of admiration for himself. He was not feeling, This is brave. . . There was, lastly, something exceedingly unselfish in John's truthfulness. . . . It was the earnest loving nature of the man which made him say sharp things.—F. W. Robertson.

### The Love in the Deed.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

—Christina G. Rossetti.

### Worship.

Our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day and our attendance upon the public service of the Church.

The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God.

The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant.

It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning.

This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker, as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on, step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to Church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source.

Our country homes, with the "week-end" house parties, have had not a little to do in starting this growing habit of indifference.

First the bicycle, then golf and the automobile have played their part.

Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the Psalmist which we have chosen as our text, "O come, let us worship and fall down, let us kneel before the Lord, our Maker."—Dean Craik.




PLANTERS
NATIONAL BANK
Write Two
Postals To-Day!

One to us for our handsome "Booklet D," which tells all about our bank. **This is a Special Limited Edition and is Very Expensive.** We will send our cheaper booklet unless you specially mention "Booklet D." Write the other postal to the Editor of the Southern Churchman, and ask him whether there is a safer bank in the South, or one you could use more satisfactorily for your savings.

Don't wait until you forget it, **write the two postals or letters NOW.** Address:
Savings Department Planter's National Bank and
Editor Southern Churchman, Richmond, Virginia.

| Capital | Surplus and Profits | Deposits |
|---|---|---|
| $300,000.00 | $1,200,000.00 | $5,000,000.00 |


### Curious Street Scenes in Cairo.

The native life seen in Cairo is of never-ending interest. During the middle of the day the shops and business places are closed for two hours, and it was during this lull in business that a young porter brought out a small zinc tub to the sidewalk in front of a jewelry store and proceeded unconcernedly to wash his feet. Native barbers may be seen plying their trade everywhere on the streets, like bootblacks, each one carrying his own little outfit with him and squatting down wherever it is the most convenient to the customer. Coffee-makers, with tiny charcoal burners, a long-handled brass cup for boiling, and small drinking cups, add their share to the strange scene.

But the oddest of all is to watch the moving of a family by native movers. There are no vans, no tedious packing, no fuss about delicate china or bric-a-brac. One man contracts to do the moving, and when he arrives upon the scene a small army of natives accompany him. The first one takes two or three chairs, locks their legs together, and, lifting them to his head, balances them and starts off on a jog-trot. Another follows with a sofa perched upon his head, two or three go in groups with the various sections of beds, others with tables and rugs and sofa-pillows and bedding, until every one has a load and has joined the procession on its way.

Seated in an easy chair with a cup of fragrant tea and a plate of thin buttered bread before him, the tourist has only to lean back and watch the interesting native pictures which are unrolled as from a kaleidoscope until he feels the very pulsation of Cairo life. Camels, donkeys, electric busses, bicycles, cabs, quaint native wagons, smart looking English dog-carts, groups of tourists on horse-back, then more camels and donkeys and natives on foot in endless procession follow each other past. Cairo is a center for native manifestations of hilarity, and these manifestations are usually accompanied by street parades, whether they be weddings, the welcoming of pilgrims from Mecca, or just every-day parties. A parade is always headed by a band consisting of a huge kettle-drum on the back of a camel, with a man pounding it hard and a couple of bagpipers who play for hours without stopping.

The peddlers are not the least interesting of the characteristics which make the streets picturesque. With everything, from live alligators to gold-embroidered belts, these peddlers infest the districts of the fashionable hotels. Leslie's Weekly.

### The Philosophy of Prayer.

The marvelous thing is not that God answers prayer, but that His people are so slow in learning that according to His own eternal laws He cannot refuse to answer spirit-indited petitions that go up to Him.

It is little wonder that his Church is weak. And she will continue thus weak until she learns the secret of power through prayer. Until she and each of the individual members realize with thrilling certainty that every petition indited on the basis of scriptural authority and borne aloft on the current of invincible faith always reaches the ear and heart of God. And from that center of stored-up love, energy and power the petition emerges as a current blessing on the object for whom the prayer ascended. His store-house of electricity is full. But so few among us are in vital touch with the batteries that His great purposes are being constantly thwarted, and the coming of the bridegroom is proportionately delayed.

It is on a live wire that the intense desire of the soul, under the infilling power of faith inwrought by the Holy Spirit, goes straight up to God. And then charged and surcharged with His divine electricity, it descends unerringly on the one for whom the prayer was offered. This, as the writer understands it, is an outline of the philosophy of prayer.

### Watermelon Conserve.

Pare and cut into lengths (about two inches long, one inch wide and one inch thick), the rind of half a good-sized watermelon. Make a weak solution of salt and water sufficient to cover the quantity of rind used. Boil until it begins to soften, then drain off the water. Put into a cloth bag one tablespoonful of each of the following: Cassia, cloves, alspice and mustard, and one teaspoonful of pepper. Place this bag in the midst of the rind. Add also two cupfuls of sugar and one-half a teaspoonful of alum. Cover the whole with vinegar. Simmer one hour, stirring frequently. May be sealed, or will keep some time in stone crocks.

# Children's Department.

### The Shadow Child.

"Why do the wheels go whirring round,
Mother, mother?
O, mother, are they giants bound,
And will they growl forever?"
"Yes, fiery giants underground,
Daughter, little daughter,
Forever turn the wheels around
And rumble, grumble ever."

"Why do I pick the threads all day,
Mother, mother,
While sunshine children are at play?
And must I work forever?"
"Yes, shadow child, the livelong day,
Daughter, little daughter,
Your hands must pick the threads away
And feel the sunshine never."

"Why do the birds sing in the sun,
Mother, mother,
If all day long I run and run—
Run with the wheels forever?"
"The birds may sing till day is done,
Daughter, little daughter;
But with the wheels your feet must run—
Run with the wheels forever.

"Why do I feel so tired each night,
Mother, mother?
The big wheels grind us in their might,
Do they grow sleepy never?"
"O, baby thing, so soft and white,
Daughter, little daughter,
The big wheels grind us in their might,
And they will grind forever."

"And is the white thread never spun,
Mother, mother?
And is the white cloth never done—
For you and me done never?"
"O, yes! our thread will all be spun,
Daughter, little daughter,
When we lie down out in the sun
And work no more forever?"

"And when will come that happy day,
Mother, mother?
O, shall we laugh and sing and play
Out in the sun forever?"
"Nay, shadow child, we'll rest all day,
Daughter, little daughter,
Where green grass grows and roses gay,
There in the sun forever."

—Harriet Monroe in the Century.

### President Davis and His Dog, Traveler.

Mr. Davis was fond of animals and birds, and knew a great deal about their habits and peculiarities. Every wandering in the woods for him was made beautiful by his "feathered pensioners of the air;" for he rarely ever went out without bread, crackers, or seed to meet the eager demands of his tiny friends. He always gathered the scraps from the breakfast table to feed his peafowls, and his dressing gown pockets were heavy with grain for his beautiful pets—"the bird kings," as some one calls them. He had a large flock of these peafowls, of which he was very proud and fond. Every morning Mr. Davis would take his exercise on a short pavement leading from the back steps at Beauvoir. "It is just the length of my exercise path in prison," he would tell his friends. Up and down, up and down this pavement he would walk, at his heels and all around him his flock of peafowls. One old cock especially would spread his gorgeous tail, droop his wings, and strut after Mr. Davis in the most comical fashion. Evidently the bond of friendship between the two uncrowned kings was a close one.

Fond as Mr. Davis was of his peafowls, his especial pet was his dog, Traveler. This dog had a very wonderful history. Mr. Dorsey, husband of Mrs. Sara Dorsey, from whom Mr. Davis purchased Beauvoir, was a man in whom the wanderlust was predominant, and he had traveled all over the world. On the Burnese Alps Mr. and Mrs. Dorsey purchased a young puppy, whose father was a Russian bulldog. This puppy they named Traveler, and the story of his life reads like a romance. They carried the young dog everywhere with them, and he was trained for Mrs. Dorsey's special body-guard. Once while camping on the Arabian desert Mr. Dorsey had one of his Arabian servants punished severely for theft. The next day Mr. Dorsey and some of the Arabians went a two days' journey, leaving Mrs. Dorsey and the camp in charge of an old Arab sheik. That night while asleep under the tent Mrs. Dorsey was awakened by a spring and a growl from Traveler, then the shriek of a man. She sprang from her cot, got a light quickly, and found the Arab who had been beaten by Mr. Dorsey's orders pinned down to the ground by Traveler, a huge knife lying beside him, where it had fallen from his hand. He had cut his way into the tent and crept in, evidently determined to wreak his vengeance upon her for the stripes he had received.

Mrs. Dorsey had magnificent diamonds which she wore one night to a reception at the Tuileries. On her return to the hotel she went at once to her room, while her husband and some friends walked out to smoke. She went quickly to sleep, but was aroused by the sound of a desperate struggle on the floor, where Traveler had succeeded in throwing the thief who had followed her, attracted by the glitter of her diamonds. This man was one of the worst characters in Paris, and the gallows was cheated when he died of the wound in his throat torn by Traveler's teeth.

After Mr. Dorsey died Traveler was given to Mr. Davis, and became his constant companion and guard. He allowed no one to come on the place whose good intent he had any reason to suspect. The entire place was under his care; not a window or door was locked or barred, for everything was safe while Traveler kept his sentry march on the wide porches that surrounded the house on every side.

If Mr. Davis wished to safeguard the coming and going of any one and give him the freedom of the place day or night, he would put one hand on the person's shoulder and the other on the dog's head and say: "Traveler, this is my friend." The dog would accept the introduction very gravely, would smell his clothes and hands, and "size him up" generally; but he never forgot, and henceforth Mr. Davis' "friend" was safe to come and go unmolested.

As fierce as the dog was (and he was feared from one end of the beach to the other), and as bloody as was his record, he was as gentle as a lamb with little children. Mrs. Davis' small niece, a child about two years old, made the dog her chosen playmate, and the baby and dog would roll together on the grass in highest glee. She would pull his hair, pound on his head, or ride around the place on his back, the dog trotting as sedately as a Shetland pony. This child lived some little distance down the beach; but it went home day after day in perfect safety, guarded and guided by Traveler.

Mr. Davis was very fond of young girls, and many enjoyed his hospitality; and these girls Traveler seemed to regard as his especial charge. If they went to walk on the beach, he always appointed himself for escort duty; he would rush around in hot pursuit of fiddler crabs, which was a pet diversion of his, and would bark and throw up the sand with his paws in wild glee when he had succeeded in driving a number of the ungainly objects into the sea. This was only when the beach was clear of intruders. Let a strange man or woman appear, and Traveler was instantly at the side of his charges, and it would have taken a brave man to molest them in any way in defiance of those bristling teeth.

But even fiddler crabs had no attraction for Traveler when he went to walk with Mr. Davis. He was then a body-guard pure and simple, and had all the dignity and watchfulness of a squad of soldiers detailed as escorts. Mr. Davis would become buried in thought and almost oblivious to surroundings. Traveler had his own ideas of what was right and proper; so if in absorption Mr. Davis would walk very close to the water Traveler would gently take his trousers leg in his teeth, or by bounding between him and the sea he would manage to call attention to the big waves coming in.

One day Traveler seemed very droopy and in pain. As ordinary measures did not relieve him, Mr. Davis wrote a note to a friend who was the most celebrated physician in that part of the country. The doctor came, but nothing seemed to relieve the dog's suffering. All night he moaned and cried, looking up into Mr. Davis' face with big, pathetic eyes as if begging help from the hand that had never before failed him. All those long hours Mrs. Dorsey, Mr. Davis, and the doctor kept their hopeless watch, for the work of the vile poisoner had been too well done for any remedy. Just at daylight he died, his head on Mr. Davis' knee and his master's tears falling like rain upon the faithful beast. As Mr. Davis gently laid the dead dog upon the rug he said softly: "I have indeed lost a friend."

Traveler was put in a coffin-like box, and all the family were present at his funeral. Mr. Davis sofly patted the box with his hand, then turned away before it was lowered in the ground. The dog was buried in the front yard of Beauvoir, and a small stone beautifully engraved marks the place.—L. H. L., in Confederate Veteran.

### A Silent Peacemaker.

"I was a peacemaker to-day," said little Amy happily on her return from school. The Golden Text of the Sabbath School lesson had greatly impressed her the day before, and she had evidently been trying to carry its teachings into effect. "I know I was a peacemaker."

"What makes you think so?" asked some one, half indulgently, half teasingly.

"'Cause there was something I didn't tell," replied Amy serenely.

The answer and its note of content provoked a smile, but the child was right. There is a deal of peacemaking in not telling things—the things that one is forever hearing and that would do hurt to no purpose when they are repeated. There is truth in the old proverb that "an ounce of prevention is better than a pound of cure;" and while the blessing pronounced on the peacemaker belongs to all who help to end public wars or private feuds, to reconcile belligerent nations or estranged neighbors, it belongs no less to the one whose wisdom and kindly tact prevent the break from occurring. There are so many offenses and grievances that would never be known and so never resented if somebody did not tell. Speed all good and kindly words.

### The Naughty Duckling.

Five little ducklings, yellow and black,
Are out of their shells to-day.
The proud mother calls them: "Quack! quack! quack!"
To come in the sun and play.
They loiter and linger. "They want to swim!
I'll make them a swimming pool,"
Cries Sadie's papa, and full of the whim
He carries his baby's stool
Out to the work-shop where say may sit
And watch him about the task.
He hammers and saws till the boards all fit.
"What more can a duckling ask?"
He questions of Sadie, who laughs with glee
At sight of the broad, smooth box.
He fills it with water as deep as her knee.
"It's finished, Miss Bonny-brown locks!
If you were a duckling, then you might swim,"
He says, and she straight replies:
"Me is muvver's ducky!" then looks at him
With roguish and mirth-brimming eyes.

That evening Miss Sadie was missing, and lo!
They found her at last, the sprite!
In the duckling's pool, and her dress of snow
You may guess, was a lively sight.
"Those pretty lace ruffles! Was ever such luck?"
Cried mamma, with cheeks in a glow.
"Me's swimmin'," says Sadie, "'tause me iss your duck,
An' zese iss my fevvers, you know."
Her papa laughed gayly and patted her head,
And Sadie laughed merrily, too,
But mamma looked solemn and grave as she said:
"A bad little duckling are you."

—M. M. Anderson in Christian Observer.

### A Mocking Bird Tragedy.

For five years a pair of mocking birds built a nest in the tall apple tree which stands in one corner of my neighbor's yard, but owing to a tragedy which occurred last year, they did not come back this season. I became so attached to them that each spring, even before the snow was gone, I eagerly watched for and speculated on their return. Until they came, and the suspense was over, the singing of every new arrival would bring me out of the house. This year I watched in vain.

That they were the same birds was an established fact. The female had a deformed toe on the right foot. It was the same male, for, though he carried no marks of identification, we knew him by his gift of song and the manner in which he and his mate chose their nesting place. They came in the spring singing joyfully, as if they were glad to reach home. There was no aimless searching about the premises; they went to the apple tree in a familiar manner and fell to constructing a new nest. Often it was built on top of the old one or near it on the same limb.

Southern Missouri is the land of mocking birds. Nearly every apple orchard or farm-yard shade tree has its pair each season. All day long during the nesting time one can hear them singing, and even on clear, still nights, the males, roosting warbling on the topmost branches of near-by trees, awake and warble to their brooding mates.

It may have been due to our strong attachment for the birds, cultivated by the constancy with which they returned to us each season,—anyhow, the singing of "our birds," as my friend and I called them, seemed sweeter and richer than the songs of their neighbors, and therein was the cause of their misfortune.

My friend's love for the birds developed in the selfish desire to possess them. After making a number of attempts to entrap the old birds, he told me one day early last spring that he proposed to put in captivity the brood of that season. His plan was to place the young birds in a cage a few days before they were ready to leave the nest and hang the cage in the tree so that the parents could feed them until they were able to take food of their own accord.

"Our birds" came back soon after the apple trees had put forth leaves, and hatched a brood of three. When the young were in feather, my friend brought home a neat wire cage and one morning placed them in it.

The cage was securely fastened to a branch near the nest, and we hid behind a lilac bush to make observations. The mother fluttered about in the tree screaming. When we hid, she quieted and perched on a limb near the cage. She uttered cries which were evidently calls to come to her, as they would hop about and endeavor to get out. Round and round the cage she would go calling. Sometimes there was gentleness in her notes, then pathos, and then the short, sharp notes of command. Finally, she mustered courage to alight on the cage, but the next moment she was away, calling.

Then the mother did a strange thing. Her young could not come to her—she would remove what deprived them of their liberty. She endeavored to tear open the cage. One by one, she tried the bars, pulling vigorously with her bill.

Soon the young birds grew hungry and set up a cry for food. The mother was apparently in deep distress. Her actions indicated that she desired to go in search for food, but feared to leave her offspring in that strange plight. She would fly away a short distance and come back to pull once more at the cage. When she approached, the young would hold up their heads, with mouths wide open, and clamor for food. The cries would cause her to start away again. She returned from one of her brief trips with a large worm in her bill, and holding to the side of the cage, she put her head between the bars and gave it to one of the birds. During the first day she invariably tugged at the cage wires each time she would bring a worm home.

Neither of the parents was happy after the imprisonment of their young. They seldom sang, and it seemed to me I could detect in their occasional snatches of song a note of wild despair.

The young birds grew rapidly, and in a short time were large enough to fly. Then they began moving about nervously in the cage, which caused the mother much anxiety. She renewed her efforts to release them. Hour after hour I watched the prisoners until they ceased to struggle for their liberty. The parents fed them regularly and they were soon full grown.

The summer passed, the migratory season was near, and I became deeply interested to know whether the parents would leave the young birds behind. It may have been only a fancy, the result of the unusual interest I was taking in the whole proceeding—however, it did seem that when other birds began passing on their way to the southland, the note of despair in the cries of the parents become more pronounced.

Frost had given the forest a brilliant tinge, and most migratory birds were gone. My vigil became nerve-racking. I endeavored to induce my friend to liberate at least one of the birds so that the parents would go away, but he would not. He said he did not propose to allow sentiment to change his purpose after he had gone to so much trouble.

One morning I noticed a change in the conduct of the parents. They were in the apple tree awhile, and I saw them feed the young ones, but they failed to coax and call when they flew away. I saw the old birds no more that day, though the young cried for them constantly.

When I got up the next morning I did not hear the cries of the prisoners, and ran to the apple tree. The birds lay dead on the floor of the cage. The parents were nowhere about.

The birds apparently were healthy enough the day before. I could not understand what had caused their death and started out to ascertain what information the farmers in the vicinity could give.

The result of my investigation was startling. One man said he had tried three years before he succeeded in getting a pair of captive mocking birds. Twice he placed young birds in a cage, which he left in the tree near the nest so that the old ones could feed them. During the migratory season the young birds died suddenly. He said he was certain they had been poisoned, for the third year he took the cage into the house a long while before the time for the old birds to leave and succeeded in raising a pair. Others in the neighborhood who had put young mocking birds in captivity had the same experience.

In the light of this information, it was evident that my neighbor's birds had been poisoned. I opened the crops and gizzards, finding therein poison hemlock seeds, which doubtless had been the cause of death.

So strong was their love of liberty that, rather than leave their offspring behind, prisoners, the old birds had destroyed them.—Charles U. Becker, in the Interior.

### The Use of a Bit of Cheer.

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite, and seem to think nothing better than a little hearty blame. They are mistaken, conscientious in their blame as they may be. There are sore burdens enough in life, bitterness and pain enough, hard work enough, and little enough for it, enough to depress a man and keep him humble—a keen enough sense of failure, succeed as he may; and a hearty commendation, now and then, will lighten his load and brighten his heart, and send him on with new hope and energy, and if he have any reasonable amount of brains at all, wil do him no harm.

Children are sometimes heart-starved for a little hearty praise. Boys will act up to the estimate put upon them, or at least try to, if they are worth their salt. A hearty word of condemnation is meat and drink to them for the next endeavor.

It is so with men. The strongest of us cannot work without some recognition of our work. We want to know that it is considered good. Our own judgments are not sufficient for us. A "well done!" now and then makes us certain of doing better still in the future.

We are not speaking of the silly nonsense of flattery. We mean sensible, honest, hearty commendation because a man deserves it. We mean the showing that a man's good work is appreciated; that the doer is regarded for the doing, and that other people are happy in his doing and want to cheer him on to do more. It will not hurt anybody, boy or man.

### Old Pucker.

Said Mr. Frown to Mr. Smile,
(His tone was most severe),
"The children's faces shall be mine,
You needn't interfere."
Said Mr. Smile, with beaming face,
"Beg pardon, Mr. Frown,
The little faces I would claim,
Throughout this busy town."
With blackest look, said Mr. Frown,
I'll make the children fret;
When I am near, you surely are
The one they will forget.
Yet, Mr. Smile, when last I looked,
Seemed happy and content;
I hope the children welcomed him,
And cross old Pucker went.

—Helen Elizabeth Coolidge.

### "Billy's Breakfast.

There was an unusual stir in the big house of the Horns. The excitement seemed to center in the kitchen, where the maids, with anxious faces, were gathered.

Mr. Symonds, the gardener, who was raking the dead leaves off the lawn, heard the excited voices, and came in to ask what was wrong.

"It's Billy," said Mrs. Henry, the cook. "He won't eat his breakfast."

"No, Billy won't eat his breakfast, Mr. Symond," wailed Mary, the chambermaid.

"Billy won't eat his breakfast," echoed little Hester Henry.

Mr. Symonds seemed to think this was very serious. He looked long and hard at Billy. Then he took off his hat and scratched his head, after which he remarked, solemnly, "Billy must be sick."

"Billy, Billy, do eat your breakfast," coaxed Mary again. "You really ought to be ashamed of yourself, Billy, unless you are sick, as Mr. Symonds says. I have fixed for you a beautiful breakfast with my own hands—nice bread and milk—and the milk not skimmed, either. And to think you won't touch it."

"Oh, Billy, please, please, do eat!" urged little Hester Henry.

Billy's little stubby tail wagged very faintly in answer to Hester, and his round brown eyes looked up into Hester's blue eyes as if he really would like to remind her of something, but yet was half ashamed to mention it. Mrs. Horn, who usually fed Billy herself, was still in bed. She was not ill; but she had been at a party the night before, and it had been almost morning when she got home.

Billy seemed to realize that his mistress was not to be expected to appear, and looked shyly at the basin of nice bread and milk that Mary had set before him; but something was certainly wrong, and finally he slowly turned away, licking his lips.

"Perhaps he wants a little meat," said Mrs. Henry. The servants' breakfast-table had not yet been cleared, and Mrs. Henry went to the platter and took up the carving-knife and cut up some nice little pieces of steak that had been left, and presented the tidbits to Billy on a warm china plate. As a general thing Billy was very fond of cooked steak, but this morning the daintily-prepared meat did not seem to tempt his appetite any more than the creamy bread and milk.

"What do you think of it, Mr. Symonds?" asked Mrs. Henry. "What do you think?"

"Looks bad, very bad, indeed," said the gardener, slowly.

"I wonder if Mrs. Horn would want us to send for a doctor?" suggested Mrs. Henry. "I don't like to waken her, but perhaps I ought to. I wish I knew what to do about it."

"Do you hear that, William? The doctor is to be sent for!" said Mary, trying to see what a threat would do. "Then, if you don't eat your breakfast, you will have to take horrid pills, Master William! Listen, now, and consider what I have said!"

A good while ago, when Mrs. Horn had hired Mrs. Henry to do her cooking, it had been agreed between them that little Hester Henry should stay with her mother. Hester was not troublesome in the house, and everybody liked her. There were no children for her to play with. She played with Billy. Mrs. Horn sometimes let her help to feed Billy, and she could hold Billy while Mrs. Horn tied the ribbon bow that Billy wore on his silver collar. Hester was really a valuable and privileged and petted member of the kitchen household.

Knowing considerably about Billy, therefore, and his ways, little Hester Henry now had an idea of her own. For a while she was half afraid to speak out before so many grown people. Her mother had cautioned her not to talk a great deal, and never, never to be "bold" or saucy. But, having heard Mary speak about going for a doctor, and fearing that Billy might be obliged to swallow "horrid pills," Hester finally took courage, and piped out:

"I know why Billy won't eat his breakfast."

"Why Hester Henry, what is it? Good gracious!" exclaimed Hester's mother, looking at her little daughter very much astonished.

"Ain't his food fixed right, Hester?" asked Mary. "I did it just as Mrs. Horn told me. And your own mother cut up his steak!"

"Oh, yes, Billy's food is all right," said Hester. "It isn't his food at all. It's that Billy don't like to be talked to in good grammar!"

"In good grammer, did you say? Mercy sakes!!" screamed Mary, bursting into a merry laugh at the ridiculous idea.

And Mr. Symonds was obliged to laugh outright, too.

Little Hester Henry did not see very much to laugh at. She couldn't feel quite sure whether the big folks were laughing at her or at Billy. She thought she would make her meaning a little plainer. "It is that Billy don't like people to talk proper to him," she went on. "Mis' Horn, she don't talk proper to him like he was grown up. This is the way Mis' Horn talks to him:

"'Nice 'ittle wootsie Billy, eat him be'kfast! Tum, Billy, doggie. Him doodest doggie as ever was!"

Such a soothing, coaxing, ingratiating speech as it was, in tones like Mrs. Horn's own.

In an instant Billy's eyes grew bright, and his tail wagged so hard that his hind legs moved with the tail.

"See!" said Hester, her little face all aglow with excitement and happiness as she rose to her feet. "Billy understands! That's what he wanted! Don't you see?"

And the naughty Billy wrinkled up his nose, which was his way of smiling, and came forward and proceeded to eat his breakfast like a good and contented dog.—Jane Ellis Joy, in Little Folks.

---

Give us this day our daily bread, we pray,
And give us, likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought;
And starve not on the husks of yesterday.

BERRY'S Strictly All-Wool Combination Suit

$5.00 All Sizes, Many Patterns



Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

### The First Sunday School.

One Sunday morning, a hundred years ago, a workingman, carefully dressed in his best suit, came out of his house on the main street of the old English town of Gloucester and strolled leisurely down the hill. The "New Inn" was fronted then, as it is to-day, by a square garden overhung by the carved galleries of the tavern. There was a moss-clad well in the centre, and about it were beds of sweet-smelling pinks and columbines.

But the calm of that Sunday morning was destroyed by a crowd of street boys who fought over the flower beds, making the day hideous with their noise and coarse talk.

The printer—for printing was his work on week days—stopped in the midst of the crowd and looked steadily at the boys. Presently he said to himself: "At this rate these boys will soon go utterly to the bad. That must not be! There are good possibilities in them. Here, boys," he called aloud, "come with me!"

He led them yelling and pushing down the street into his own quiet house, planning as he went how to keep them there.

"I am going," he said presently. "To start a school for you. Now and here. It shall be a free school; I will be the teacher."

The boys received the news with shouts. They were too ragged and grimy to go to church on Sundays. No other decent place was open to them.

The next Sunday his house was crowded with the same class of children.

The idea of a free school on Sunday appealed to every Christian as a most hopeful plan for the rescue of children from wickedness. It spread through the town, through the shire, through England. It was adopted in France and Germany; it made its way to Australia and to the United States. Now, in every country in the world and in every sect there are these schools, in which, every Sunday morning, the Bible story is told, without money and without price.

In the staid old city of Gloucester they still show you the New Inn and the garden where the boys played, and the old brown house with its peaked roof in which Robert Raikes, that long-ago morning, taught the first Sunday School.

### The Storm.

Night, and the birds drift nestward
Havening fast;
Night, and the wind, swift westward
Hurls blast on blast.

Night, and the star eyes glisten
Widened with fear.
The clouds huddle, hushed to listen,
The storm is near!

Night, and the waves are gripping
The rocks in vain;
And the savage lightning ripping
The dark in twain.

Night, and a sudden quaking
Seizes the trees;
And a demon of fury waking
Lashes the seas!

A lily is crushed in its sleeping
And left to die;
And into a passion of weeping
Bursteth the sky.

Night, and my heart's wild wonder
Findeth its cry;
Gods of the way-out-yonder
Answer me why!

—Ethel M. Kell.

### Religion at the Surface.

Just now irrigation is the word on every lip. The ice and snow fields in all parts of the world are reservoirs of water, some of which is set free each summer and finds its way to the sea. It cares not for the farmer and his needs, nor the land's desire, nor aught but the gratification of its seaward ambition; it is shut up, like the oyster, within its shell.

Now, the Christian heart is a reservoir of good; but there is a great deal of the chill of autumn and the frost of winter within, that needs to be removed—to be melted, in order that it may run in the way of God's appointment, that there may be a free flow of love from the heart. It would seem if love is there, in some way it must work itself to the surface—in forms of expression that would spiritualize conversation, be perceived by others as men recognize the fragrance of the flower, and bring forth the expression, Oh, how lovely!

There are hermit souls to-day, as there were Stylites and other anchorites in the early days of Christianity; so it can hardly be trusted to be effected by natural means, or at least, it may not be the most productive of good to others. The fact is love needs to be trained, in order to come to the surface in such a way as to seem natural; the Holy Spirit's melting power must be allowed to have free access to the heart. It is natural to speak—let it be the little word that shall lubricate the ever-running machinery of life that ofttimes creates causes of friction. A wonderful amount of jarring might be gotten rid of if only a fraction of the hands in the factory would use their words as they do their dinner pails.

Material civilization is busy finding out God's reservoirs of supply. This knowledge, supplemented by securing means to bring it to the surface, to the spot where most needed and distributing it, is our work. Supply does not create a demand. We, as Christians, are as well stocked for doing good as a coal mine; but that never warmed any one or made a home more comfortable, or the world better; it must be brought to the surface and distributed; that is the work of the owner of the mine. A buried gospel is of no more use—it is simply power unemployed and going to waste; and he has received command from the Master, "Occupy till I come." Trade is the original meaning of that word, occupy; and you cannot trade with goods that are stowed away in the cellar and no sample even on the shelves. Opportunity is a God-given shelf on which to display stored-away goods—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—and trade with them. Loving kindness is a charming grace; it is a pity to hide it in the bosom instead of making a hand-clasp of it, or putting it in a word or gracious smile, which would be a natural setting of the wares with which the heart is abundantly supplied.

Yes, souls there are that live on self-content,
That like the stars dwell always far apart;
Others there are like pioneers in heart,
Who blaze the paths for after-comers meant.

—The Rev. L. C. Littell in New York Observer.

### The Courage to Live.

In going over some of the recent figures relative to the matter of suicide it was interesting to note the walks of life from whence those who had become tired of their environment and struggle came. While it is true that the majority were from among the delinquent and the unfortunate, an alarming number were reported whose environment would naturally presuppose them to be well content with life's portion. We would most naturally suppose that those upon whom the burdens and trials of life bore most heavily—the poor, closely pursued by poverty and its attendant woes—would furnish a large proportion of sufferers from suicidal mania, but such was not the case. Seemingly they have not only the will to live, but also the courage that fits them to face whatever might come in the way of disaster. We are forced to conclude that they possess to a greater degree than any other class the courage to face life's vicissitudes and misfortunes. Take, for instance, the middle-class man—he bears up with the reasonable expectation of ending his days in comparative comfort; the commercial or professional man looks to the future to verify his expectation and hope, he works to the end that his declining years shall see him sitting beneath his own "vine and fig tree." But with the poor man there is nothing for him so attractive and alluring, he will do well if he can keep out of the poor house, or keep from becoming a dependent upon the city's bounty. The one would consider himself unlucky if he reached destitution with age; the other considers himself lucky if he can possibly escape penury and dependency. The marvellous thing about his spirit is its cheerfulness. It has been said that "the more intimately one lives among the poor, the more one admires their amazing talent for happiness in spite of privation, and their magnificent courage in the face of uncertainty; and the more one also sees that these qualities have been called into being, and kept alive, by uncertainty and thriftlessness." Andrew Carnegie can, from out of the boundless expanse of his own massive fortune and experience, recommend thrift to the poor, and he has been admirably virtuous in this respect; but is it not true that "extreme thrift, like extreme cleanliness, has often a singularly dehumanizing effect?" The thrifty man is not always the happy man, the man of large contentment.

There is an element of great strength in this battle against apparently hopeless odds. It is not always a matter of forethought, for more often the poor man foresees quite plainly the inevitable workhouse and Potter's field, and yet he has the courage to meet these conditions with scarcely a complaint. It is true that we may divide the great army of workers into two classes—the savers and the spenders, the creditable and the discreditable, the exemplary and the pitiable, the progressive and unprogressive; but that is largely a matter of circumstances and education, and back behind all that is the man. This would be a poor world indeed were it not for this quality of courage to meet the emergencies of life. We cannot all be millionaires, capitalists, merchants or professionalists—some have to be content to work along lines less assuring and comfortable and thus fill in the humdrum and the distasteful. Let us learn from those who are called upon to "endure hardness" their secret of endurance and courage in the face of overwhelming inequality in the realm of opportunity and superiority.—Parish Visitor.

### A Woman's Career.

The name of Dorcas has been adopted by thousands of organizations of helpful women. Her example is a good one to meditate upon in this day when there is such widespread discussion of woman's sphere. Some of us are uneasy as we see that woman is made the commonest "problem" of the novel, the play, the essay and the lecture. The sign is not a wholesome one. For when men begin to regard a woman as a curious and complex social enigma, and try to analyze and dissect her, they cease to pay her the old-fashioned deference which we like to regard as her unquestioned right. The less woman is considered as a "question," the surer she will be to fulfill her natural destiny.

Old fashioned indeed was Dorcas. She had no other thought of a career for herself than to be helpful up to the limit of her powers. She was not a famous "church worker," nor had she the gift of prophecy. Her office was the simple, lowly one of helping the poor, who blessed her upon every remembrance of that name. She could not teach to edification, perhaps, but she could demonstrate her faith by her works. Many were the new babies whose first wardrobes came from her deft fingers. And even the praiseful lips of the friends who gathered about her bier could not tell the roll of all the sick and aged and poor whom she had clothed. All the while, doubtless, Dorcas looked with admiration upon such "superior" women as Mary of Bethany. Little did she dream that her swift needle was stitching her own name in letters of fadeless gold upon the world's brief roll of immortals.

### Get the Facts.

We are publishing in this issue the announcement of the Planter's National Bank, Richmond, Virginia. They are requesting those living out of the city to send two postal cards, one to them for their very handsome "Booklet D," which gives many interesting facts regarding this strong banking institution. The other card they desire to have you send the Editor of this paper, who will gladly give information of interest to those seeking an ideal bank with which to do business. Limited space prevents our giving these facts here.

This information is awaiting those who prefer to learn more about the Planter's National Bank.

In this connection it might be well to add that in the starting of a bank account whether large or small, the choosing of the right institution for the reception of your savings is highly necessary.

To the individual depositor, the farmer, the merchant or any corporation seeking a bank really conducted upon a liberal business policy we urge that these postals be sent, so that facts that may prove helpful may be given.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.**

### MARRIED.

WILLIAMS—POOLE.—Miss ANNA COST POOLE, daughter of Mrs. Richard Poole, was married Thursday afternoon, at 3:45 o'clock, in Christ church, Georgetown, D. C., to the Rev. WALTER WILLIAMS, rector of Grace church, Georgetown. Bishop Alfred Harding performed the ceremony, assisted by the Rev. J. W. Blake.

BOND—CRUIKSHANK.—On Tuesday, October 12, 1909, at St. Stephen's Chapel, Cecilton, Maryland, by the Rev. Roger Atkinson Walke, of Tokio, Japan, LUCY CALVERT, daughter of Thomas Chandler and Lucy Walke Cruikshank, to RONALD MOORE BOND, of Port Deposit, Maryland.

### DIED.

JOHNSTON.—In Brooklyn, N. Y., September 14, 1909, ROBERT EDWARD LEE JOHNSTON, M. D., son of the late Mary E. and Lieut.-Col. S. R. Johnston, C. S. A. Interment in the family lot in the Presbyterian Cemetery, Alexandria, Va., September 17, at eleven o'clock A. M.

THURMOND.—Fell asleep, on September 24, 1909, at Stanford University, California, at the residence of her cousin, Dr. S. L. Ware, Mrs. SOPHIA DABNEY THURMOND, daughter of the late Thomas Smith Gregory Dabney, in the 68th year of her age.

"Art thou weary, art thou languid,
Art thou sore distressed?
Come to Me saith One and coming
Be at rest."

MEADE.—On Friday, October 8, 1909, at 11:00 A. M., at his father's residence, on Seminary Hill, Va., FRANCIS EMMETT, age one year, son of Emmett A. and Katie E. Meade.

### OBITUARY.

IN MEMORIAM.

**Miss Mary V. duPont,**

daughter of Charles I. duPont, of Rokeby, Wilmington, Delaware, entered into Life, early on the morning of September 25, 1909.

Possessing a sterling character, its force was felt in a life-long devotion to principle, and strength united to gentleness, winning the friendship of all who knew her. In disposition she manifested that sweet thoughtfulness for others, which is the fruit of a self-forgetful, loving spirit. She walked daily in the footsteps of Him who went about doing good. Towards her church she was the loyal daughter, ever upholding her rector's hands, and unwearied in personal efforts for the welfare of the parish and Church at large. In her personal life, she was the humble, trustful follower of her Blessed Master, claiming and realizing His promises, her path that of the just, that shineth more and more unto the perfect day.

Living to the advanced age of eighty-four years, she was the oldest member of her family. Through many years, associated with the previous generation, with her love for and interest in the present one, she formed in herself an unusually strong bond between them. K. J. H.

**Mary Jane Bibb.**

Entered into eternal rest, October 6, 1909, at her home, Arrington, Va., our beloved mother, MARY JANE BIBB, widow of John James Bibb, and daughter of Reuben Tucker and Eliza Purvis Burnett, in the 73d year of her age.

She is survived by the following children, viz.: Walter P., J. Herbert, and Miss Willie Bibb, of Arrington; Mrs. T. C. Shipman, of Shipman, and Mrs. John A. Page, of Roanoke, Va.

A noble Christian woman gone to her reward.

### OBITUARY.

IN MEMORIAM.

**Rosa Montgomery Duffield,**

after a brief illness, fell on sleep May 3, 1909, in full assurance of a blessed immortality. The subject of this inadequate sketch was the daughter of John P. Duffield and Martha Temple Tunstall Duffield, of Louisville, Kentucky. John P. Duffield descended from an old Maryland family distinguished for unusual legal and literary ability; was a lawyer of prominence, Attorney-General of Mississippi, the home of his adoption, and at the time of his death was on his way to New Orleans to enter into law partnership with Sergeant Prentiss. On paternal and maternal sides Miss Duffield derived from long lines of patrician and patriotic ancestry, and was eligible to the Colonial and Revolutionary Societies. Deprived of both parents at a very early age, she found a cultured and congenial home with her uncle, the late Major Charles B. Duffield, a gallant officer in the War between the States, and a member of the well-known and highly-esteemed law firm of Sharp, Duffield and Scarburgh, of Norfolk, Virginia.

Mrs. Duffield (nee Sarah S. Joynes, of Accomac, Va.), was a gentlewoman of rare scholarly attainments and practicability, and to her early and judicious tutelage, Miss Duffield was wont to attribute the noble and beautiful ideals which from childhood permeated her own life and actuated its trend. Later, she became an alumna of Farmville College, when that institution possessed a deservedly high reputation for the thorough and conscientious instruction imparted, and continued there several years, pursuing special studies under its well-known educators, and distinguishing herself in metaphysics and natural sciences. Her mind was one of signally high order and decided analytic bias. Naturally receptive and retentive, it became further enriched by wide, varied, and discriminating reading. She assimilated the good, the beautiful and the true from every source; and the gems of literature took on novel and spiritual interpretation as they fell readily from eloquent lips of enthusiastic appreciation.

In 1887 she became an ardent disciple of Froebel, and soon acquired a remarkable knowledge of his methods, graduating with honor under such noted kindergartners as Mrs. Parkhurst and Miss Hart. She entered the kindergarten work in Baltimore, and pursued it zealously in connection with charity work until her death.

A devoted adherent of the Episcopal Church; learned in its tenets, and ever interested in its prerogative and advancement, she was for years a Sunday School teacher in the churches of that persuasion in Baltimore, and introduced into St. Peter's, the scene of her last endeavors, her own adaptation of kindergarten instruction to infant classes most successfully. She possessed a magnetic personality, and a joyous temperament, which elicited the admiration of the casual acquaintance, and commanded and retained the love and respect of all who knew her well. Gifted with a beautiful face and a cultivated voice of rare sweetness and compass, she accepted these talents with touching humility as means to an end—that end, the uplift of humanity and the glory of God. Her daily life of abnegation emphasized her creed. To sorrowing relatives, friends and pupils she leaves a heritage of precious memories, the benediction and inspiration of a life of singular purity of purpose, and fidelity to trust. "With the relatives she loved, in the land she admired," what was mortal of her lies peacefully sleeping in the beautiful cemetery at Asheville, North Carolina, while her consecrated spirit rejoices in the "well done" of Him in Whose footsteps she ever went about doing good. FRIEND.

**Meeting of Board of Trustees.**

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at 10 A. M., on THURSDAY, November 11, 1909, in the Library at the Seminary.

S. SCOLLAY MOORE,
Secretary.

16oct-3t

FOR SUNDAY SCHOOL TEACHERS AND BIBLE STUDENTS

Just Published

A wonderful Bible with many new and striking features, from $2.00 to $10.00.

**CHURCH BOOK STORE,**

317 N. Charles Street, Baltimore, Md.
With Lycett Stationers
HEADQUARTERS FOR PARISH AND SUNDAY SCHOOL REQUISITES.

### APPEALS.

THE APPROPRIATION OF
**THE BOARD OF MISSIONS.**

are the yearly guarantees made, as the Church's agent, to the Bishops of 41 Dioceses, and 31 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $1,200,000.

Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provide the amount.

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

**GENERAL CLERGY RELIEF FUND.**

**Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.**

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### WANTS.

WANTED—IN A SMALL INSTITUTION, A middle-aged lady to teach cooking and train girls in kitchen work. Salary $25.00. House of Mercy, 2408 K street, Washington, D. C. 23oct-2t*

WANTED—LADY TO ACT AS COMPANION and housekeeper for an elderly couple, in desirable country home in South Carolina. Address Box 237, Richmond, Virginia. 1t*

WANTED—A LADY TO TEACH THREE children, ages nine to fourteen years, in private family. Latin, French, mathematics, English branches and music required. Salary twelve dollars per four weeks, board and laundry, and travelling expenses one way. An Episcopalian preferred References exchanged. R. Logan Coleman, R. F. D., Java, Va. 23oct-2t*

WANTED—AN EXPERIENCED WHITE nurse, with best references, to live in Baltimore. Address C, 33 West Preston street, Baltimore, Md., giving references with reply. 16oct-2t

WANTED—POSITION AS COMPANION to invalid or mother's helper for small children. Miss F. N. Upshaw, 917 Second avenue, Chestnut Hill, Richmond, Va. 9oct-4t*

WANTED—EXPERIENCED GERMAN nurse or American nursery governess—strong, cheerful, fond of children, and sew neatly. References required. Address Mrs. E L. Goldsborough, "The Woodley," Washington, D. C. 2oct-4t*

**POSITIONS SECURED.**

**For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars. Vacancies now in New York State, Ohio, Iowa, Kansas, Virginia and Long Island. $500 to $1,100.**

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

The man who has Christ dwelling in his heart need have no fear. He is fixed in his purposes. He is grounded in his faith. He is perfected in his hopes. Heaven is his home.

To be able to have all things we want, this is riches; but to be able to do without, this is power.

# The Household.

### Virginia Housekeeper's Receipts.

**A Delicious Plum Pudding.**—Two pounds bread crumbs (baker's bread is the best for this), one and one-half pounds raisins, eight ounces beef suet, chopped fine, one pound of currants, one pound citron, one-half pound blanched and chopped almonds, one tablespoonful nutmeg, one teaspoonful ground cloves, a wee bit of ground mace, one tumbler brandy or sherry, one and one-half pounds sugar, one scant teaspoonful salt. Cut up and flour the fruit thoroughly, mixing all together. Put the bread crumbs into a bowl, rub the shredded suet into them with the hands, mashing out all lumps. Mix in enough milk just to hold the mass together, but not to wet thoroughly. Add the salt and seasoning, but not the brandy. Now beat up the eggs without separating them with the sugar, and add to the rest, beating well. Next, put in the fruit, lastly, the brandy, and stir all well together.

Dip a clean white cloth into boiling water and wring out dry. Spread it over a biscuit board, and grease a large circle in the middle with lard, leaving a space all around for tying. Put your cloth over a large bowl, pour the pudding into it, tying it tight, but leaving a loose space over the pudding, so that it can swell.

Place this in a six-quart tin bucket and fasten the cover down tight. Now have a pot of boiling water on the stove, in which drop a china plate, so that the bucket won't touch the bottom. Run a stick through the handle of the bucket so that the top is kept above the water, and boil the pudding for four hours. Take it out and set aside to cool, after which it can be kept in the bucket for months until it is to be used.

When this time comes, boil again for an hour or so, and serve on a hot platter. Just before coming to the table, pour brandy over it and set on fire. Have ready the following hot sauce:

Milk and butter and sugar (or water instead of the milk), boiled. Just before it comes to the table add a cup of brandy or sherry.

This receipt has been tried over and over again, and is perfect. It makes enough for a large family, but what ever is left can always be refreshed up with a little milk, either boiled again or baked until there is nothing left.

**Tomato Stains**—At this season of the year it is well to know that boiling water will take out tomato stains. Soak and rub, soak and rub, until they come out.

Will some reader of the Southern Churchman send a reliable receipt for rich, very black fruit cake, such as is used for weddings? J. P. W.

Orange Ice.—Use the juice of six oranges and the grated yellow rind of three, the juice of two lemons and two cups of sugar dissolved in two cups of water. Freeze with one part coarse-fine salt and three parts finely cracked ice.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

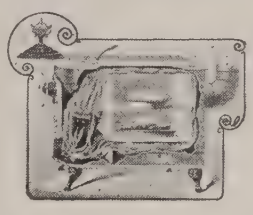
BANK OF RICHMOND
RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**
Write for Catalogue.

C. H. COSBY,
**423 West Broad St., RICHMOND, VA.**

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, **315 N. Fifth St., RICHMOND, VA.**

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street.

John L. Williams & Sons
**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**
Transacts a general Banking and Brokerage business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets.
RICHMOND, VIRGINIA.

COLONIAL CHURCHES
IN THE
ORIGINAL COLONY OF VIRGINIA.

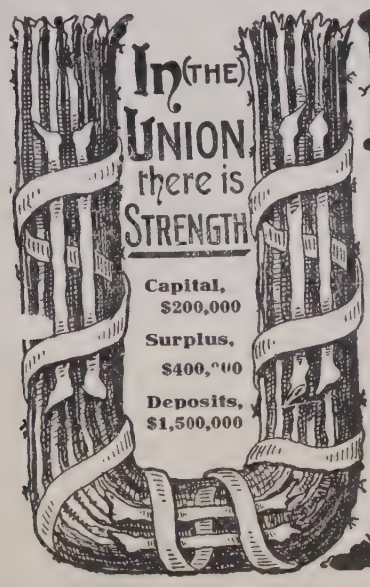
**NEW AND REVISED EDITION.**

Containing 35 fine half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, decline, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address
SOUTHERN CHURCHMAN, CO.,
Richmond, Va.




# UNION BANK

**This is the Oldest, Strongest and Safest Savings Bank in the South**

The "Union" is by far the most conservative, yet one of the most business-like banking institutions in the entire South. The "Union" is truly the ideal bank for the individual or the business firm to patronize. Its absolute solidity is recognized and its methods and management have the confidence of hundreds of daily depositors. On all savings accounts we pay 3% interest compounded semi-annually.

3%

Let the "Union" be YOUR bank in future.

**Out-of-City Accounts Solicited.**

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.


### Vanity Fair.

A distinguishing feature of Pilgrim's Progress is the rapid succession of characters that present themselves in the course of the journey. Following the Valley Scenes, we find that a man named Talkative joins himself to the pilgrims. The experience of Christian enables him at once to take the measure of the man, and to detect the hollowness of his professions, though Faithful is for a time deceived.

But during this part of the journey Christian and Faithful were in "a wilderness," practically alone, with few temptations, and therefore comparatively safe. They had also strengthened one another with Christian conversation and fellowship. But now they draw near to an inhabited city, and in it, as in every city, are peculiar perils. The name of the city is Vanity, and in it the pilgrims are introduced to the scenes of Vanity Fair, though before committing them to these perils a watchful Providence provides for them another and very timely visit from their old friend Evangelist.

This inimitable sketch of a world of pomp and pleasure, of sin and vanity, has ever been regarded as one of the choicest scenes of the great allegory. It describes the emptiness of this vain world, its opposition to the Church and to God, the consistency of the true Christian's walk, and the estimate in which the Christian can afford to hold the things of sight and sense.

Christian and Faithful in Vanity Fair are intended to represent sincere disciples of Christ who are in the world but not of it. The world knows them not, understands them not, loves them not. They are unlike the world in outward dress, in manner of speech, and in inward spirit. Of course, the world laughs at them, hates them, tempts them, persecutes them.

The men are patient; but they are soon cast into prison,—or into a "cage," as Bunyan calls it. And well he knew what that word "cage" meant, for he was writing from the midst of just such a condition at the time.

And how descriptive is the whole picture rendered by the names of the different individuals who rise up in opposition to Christian and Faithful! Each man's name speaks its own tale and is the very personification of some spiritual or earthly form of the antagonism of the world to the people of God.

Envy is still found giving witness against the people of God. And Superstition is also an element of the accusation yet urged against true Christians. Pickthank was another accuser. This, too, is a suggestive name, for it represents the person who tries to gather what merit he can by volunteering evidence against faithful men. Then, there were the men of the jury, Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. Highmind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable. The make-up and verdict of this jury are a keen satire on the judgment of this world when pronounced against the servants of God. This formal catalogue of vices arrayed against the pilgrims to Zion, no wonder Faithful was condemned to death, and Christian still held in prison.

"Back of the gayety of Vanity Fair lies Murder."—S. S. Times.

### Keeping Families Above Want.

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question nowadays is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless dependent ones are protected as long as they live and kept from want Write T. A. Cary, Mutual Building, Richmond, Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

According to the teaching of God's Word the greatest sin whereof you or I can be guilty is the willful neglect to love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength.


**FOR FEVERISHNESS AND ACHING**
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

# SHOPPING

BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

# OIL IT

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—OIL IT with

**Household Lubricant**

It's especially compounded to meet *all requirements* for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

In 4 oz. & 8 oz. Cans




**Standard Oil Company**
(Incorporated)

# Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## Church League of the Baptized

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

## Church Furniture

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.

R. GEISSLER, 56 West Eighth St., NEW YORK.



## Church Furnishings

Gold, Silver and Brass

## Church and Chancel Furniture

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

## Memorial Windows

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN

Importer, Exporter and Manufacturer,

105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.

Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

## CHURCH EMBROIDERY

and

## Church Vestments,

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address

MISS L. V. MACKRILLE,
Chevy Chase, Md.



## Church Vestments

Embroideries, Silks, Fringes

## Clerical Suits

HATS, RABATS, COLLARS

COX SONS & VINING,
262 Fourth Ave. New York.

IN SILVER·BRONZE·BRASS·IRON
CHURCH WORK WOOD·GLASS MARBLE
O'LYNCH ART WORKS 227-229 W. 29 St. NEW YORK



Church Chime Peal BELLS

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md. U.S.A.

## ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.


## Thoughts for the Thoughtful.

"Be true to your best self; be true to principle; be true to God."

If we do not advance we go back, and when nothing is gained something is lost.

More strength is lost in worry than in meeting the difficulties when they arrive.

The world is magnificent for strangers and pilgrims, but miserable for residents.

The man who does his very best work to-day is in a fair way to do even better to-morrow.

God reveals nothing to the hasty, the calm waters best reflect the stars.—Bishop of Ripon.

Beauty and genius are the gifts of Providence, but a good heart is within the power of all to cultivate.

"Let me fail in trying to do something rather than to sit still and do nothing."—Cyrus Hamlin.

The measure of a man's real character is what he would do if he knew he would never be found out.

Sorrow is oftentimes the covered way through which we walk into the kingdom of the light that never grows dim.

"If we can only get nearer ourselves to God, we shall get nearer to those whom we love, for they too are in God."

"The more we make our life like the original the more shall we realize what we long to realize—truer, deeper, more eternal unity."

No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium.—Crawford Johnson.

"Greatness is a solid, and has three dimensions—Length, breadth and height; if a man be high, broad and deep, he is a great man."

Experience may rob us of our illusions, but it leaves us our heritage of common-sense, if we ever possessed such.—Arthur S. Hardy.

"Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon."

He that good thinketh, good may do,
And God will help him thereunto,
For never yet was good deed wrought
Without beginning of good thought.

"Some of our friends are like the skies and the waters, and we love them with the same happy instinct; our whole being turns to them magnetically."

A Scotchman gave his testimony as follows: "I have been standing on the Rock for forty years. I have often trembled on it, but it has never trembled under me."

I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them.—Rowland Hill.

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true.


# BABY'S TERRIBLE WATERY ECZEMA

## Itching Humor Broke Out on Tiny Mite's Cheeks—Would Tear His Face Till Blood Streamed Down Unless Hands were Bandaged—Spent $50 on Useless Treatments.

## CURED BY CUTICURA AT COST OF BUT $1.50

"When my little boy was two and a half months old he broke out on both cheeks with eczema. It was the itchy, watery kind and we had to keep his little hands wrapped up all the time, and if he would happen to get them uncovered he would claw his face till the blood streamed down on his clothing. We called in a physician at once, but he gave an ointment which was so severe that my babe would scream when it was put on. We changed doctors and medicines until we had spent fifty dollars or more and baby was getting worse. I was so worn out watching and caring for him night and day that I almost felt sure the disease was incurable. But finally reading of the good results of the Cuticura Remedies, I determined to try them. I can truthfully say I was more than surprised, for I bought only a dollar and a half's worth of the Cuticura Remedies (Cuticura Soap, Ointment and Pills), and they did more good than all my doctors' medicines I had tried, and in fact entirely cured him. I will send you a photograph taken when he was fifteen months old and you can see his face is perfectly clear of the least spot or scar of anything. If I ever have this trouble again, I will never think of doctoring but will send for the Cuticura Remedies at once. As it is, I would never think of using any other than Cuticura Soap for my babe. You are at liberty to publish this, it may help some distressed mother as I was helped. Mrs. W. M. Comerer, Burnt Cabins, Pa., Sept. 15, 1908."



Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town, Natal, etc.; Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston

Mailed Free, Cuticura Book on Skin Diseases



MENEELY BELL COMPANY
22, 24 & 26 RIVER ST. TROY, N.Y. 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.


Christian friendships that are truly faithful, with freedom unchallenged, make a part of our lives here that will not be lost in the life to come.

When each man is true to himself then must all things prosper.—Herbert Spencer.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., OCTOBER 30, 1909. No. 44



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**

## COLONIAL CHURCHES

IN THE

## ORIGINAL COLONY OF VIRGINIA.

**NEW AND REVISED EDITION.**

Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

**Southern Churchman Co.,**
Richmond, Va.

## Buy Your Furniture Where Values Are Best and Variety Greatest.

For years ours has been recognized as the quality store—as the one stere in the South where variety, desirable styles, grade an l particular patterns of Furniture could be secured at very low prices.

### NEW FALL GOODS HERE

Car load after car load of the choicest Furniture has arrived and is ready for inspection.

**Write Us!**

A postal will do. Let us tell you about it.

No matter where you live, we can please you and save you money.

## SYDNOR & HUNDLEY, Inc.

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**
RICHMOND, VA.

## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

**23-25-27 6th Ave., NEW YORK.**

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.


The Jeter Building
Co-Operative School FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment $50,000 Plant. Ten Years Success.
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS & CO.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA.
The Eighty-seventh Annual Session will open on Wednesday, September 22d, 1909.
For Catalogues and other information apply to the Dean or Secretary, Theological Seminary P. O., Fairfax county, Va.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville, NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK.
Re-opened September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862. Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**National**
USINESS COLLEGE
Write to-day for our free prospectus. It tells all about our new building; superb equipment; elegant auditorium; able faculty; and our method of securing position. DO IT NOW.
E. M. COULTER, Box 767, Roanoke, Va.

TEACHERS WANTED.
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL = = $200,000.00
4 PER CENT ON Savings

INCORPORATED 1862.
THE
**VIRGINIA FIRE & MARINE INSURANCE COMPANY**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**CITY BANK**
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.
Capital .. .. .. .. .. .. .. .. $400,000
Surplus and Undivided Profits .. .. 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:
E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Wilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.
Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., OCTOBER 30, 1909. No. 44

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
**Room 304 Bank of Richmond Building.**
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### SERMON.

Preached in Christ Church, Alexandria, Virginia, by the Rt. Rev. William C. Doane, D. D., LL. D., Bishop of Albany, at the Consecration of the Rt. Rev. Arthur Selden Lloyd, D. D., Coadjutor-Bishop of Virginia.

"Go wash in the pool of Siloam which is by interpretation Sent."—St. John ix:6.

The sermon at the consecration of a Bishop seems always to me a work of supererogation, but rubrics and custom require it; and at least it gives me the opportunity of testifying today to my love and reverence for Arthur Selden Lloyd, whose request is the only thing that could have tempted me to undertake it. I leave to one side the wonderful scriptures which saturate this service, and beg you to keep in your minds and hearts the strong and sonorous sentences of prayer and promise, of the charge of the consecrator as he puts the Bible in the new Bishop's hands, a charge which I think will ring in my ears in the hour of death and in the day of judgment: "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that thou be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory." O my Brother, pray for me as I will pray for you, that when we have finished our course we may say we have "fought a good fight and so kept the faith" that we may share in the blessing of "those that love the Lord's appearing."

All this will preach itself to you; all this must be the words that last and linger, longest, in the hearts of this Virginia congregation, at the service which sets apart one of Virginia's sons, to serve the Church in Virginia in the highest and hardest and holiest place of service in the world.

I have accepted (you will let me say with great reluctance at the first), your decision to lay down one form that you may take up another form of missionary service, to which, with such marked tokens of God's favor, your life has been consecrated in the work in which for many years you and I have been side by side; I nominally; you, really, the head of the missionary work in this Church. I do not need and would not presume to say this to you. I do dare to say for you that the ruling purpose in your heart to-day is to give yourself as one sent, to give yourself to be the sender of others, for the preaching of the Gospel and the spreading of the Kingdom of Jesus Christ throughout the world, beginning (as the ascending vision of the Master put it), in Alexandria first, and then in Virginia, and then in America, and "Unto the uttermost parts of the earth."

If I may leave any impression of my words and of my thoughts here today, it is this: that what the Church needs is to learn the lesson of the place that Missions ought to have, must have, in the thoughts and prayers and lives of Christians. For we are blind, as the man whom the Master healed in the story which St. John tells, born blind, not altogether to the duty, but to the place of Missions in the individual life of the Christian, in the corporate life of the Church. Gradually, thank God, we are growing up to the recognition and realization and discharge of duty. What we need is to grow down to the reason of it and the motive to it, and I find it here. "Go wash in the pool of Siloam." It is the prescription of Jesus the healer for the curing of a man born blind, and for the opening of sightless eyes to see. It would be, perhaps, without meaning but for the translation, the interpretation, the application which St. John, after his loving and thoughtful manner, gives to it, and so makes it of permanent and personal and practical value. "Go wash in the pool of Siloam, which is by interpretation sent." And we run along the root and the analogy of the word, until we find it related through Shiloah to Shiloh, and this Shiloh is virtually Messiah the anointed, the Christ, and so He is the Sent. First, Jesus has closed the blind eyes with clay which He had made with the moisture of His own mouth, and then He sent him to wash in that which stood for Himself, the pool of Siloam, of the Messiah, the Christ, the Sent. And it comes to this, that what we need is to be steeped and saturated in and with Him. And of all inward and essential qualities of God-head, if one may make comparisons, it is safe to say that unity is first and foremost; the unity that "fought a good fight and so kept the unites three Persons in one God, the unity that unites two natures in one Person.

And the great hindrance to Missions to-day is the lack of unity among Christians. What expectations look for, experience realizes. The reason why "the world does not believe that Jesus is the Sent of God" is because we are not all one, because we are all not one. So let us think to-day of Missions and of oneness, and of their relation to each other, and wash our blind eyes in Siloam, and they may see these two things in their relation to each other.

The thought of giving is inseparable from and inevitably associated with Missions; first and best, as to-day, the gift of a man's life. Such a gift as Dr. Lloyd made years ago, such a gift as he renews and remakes here to-day; such a gift as this Seminary has trained and inspired so many of her sons to make. And the gift lies, it seems to me, at the very root of the Christian religion and the following of Jesus Christ. "As my Father hath sent me" to be the sender of others, so have I sent you; not merely to go, but to send others: every one sent to be a sender. Somehow it seems to me the perpetual pressure, the cumulative pressure, against each one of our lives to be Senders, in the different ways and varying degrees, by the gift of ourselves, our influence, our example, our money, our orders. And Mission is not so much the commission of the Ascension, as it is the impetus of the Incarnation; the Sent, the Sender.

Giving ourselves may mean (and of course it is high honor, blessed privilege, and choicest gift), really devoting our lives to the ministry or in some layman's place, wholly to the spreading of the Gospel throughout the world; at home, in our own town and country, or in heathen lands. We have need to think out and to pray out the anxious question of fewer candidates for orders, and the still more anxious question of men in Orders, inert, indifferent, doing a sort of treadmill routine of service, ministering in their own parishes without initiative or enthusiasm or any inspiration in themselves or for others. If, in the mother's heart, or in the father's will, there was a purpose of devoting the boy from boyhood to God's close service, with such shaping and moulding and training as may kindle the desire in the boy; if, in our schools and colleges, there could be a watchful study of characters that would discern fitness or incentive in here and there a pupil; if the clergy would look out for indications of capacity for, and tendency toward the ministry, and would give it guidance and encouragement and help, another generation would see a vastly different condition. And there would be relief from another very serious discredit—I mean the number of depositions from the ministry, of deacons or of clergy ordained, deposed at their own request for no moral or immoral reason, but just because they find themselves mistaken as to their vocation, which had not been tested or proven by long looking toward it from their earlier years.

And of course this gift of ourselves involves our influence, our example, our money. The most cheering out-

look of our day to me is the stirring and rousing of laymen in the direction of missionary work. The layman's forward movement has sprung up simultaneously and spontaneously in Canada, and in our own country, and it is becoming a living energy, a spiritual power that bids fair, unless the clergy rouse themselves more rapidly, to tread on our heels. I think one may safely say that the interest and inspiration of the Pan-Anglican Missionary Congress in London, last year, was greatly enhanced by the part the lay people took in it. And we are looking, many of us, with great hopefulness to the World Mission Congress, to meet in Edinburg next year, as having in it the hope and promise of large advance in the double direction, along parallel lines, of Missions and Unity.

One hesitates almost to give special or separate place to the question of money giving. And yet, somehow that lesson of giving to Missions has to be learned; not by stirring appeal not by roused feelings, not by emotional excitement, but upon some clear, strong, fundamental basis of principle and hope. It is hard to say why we have erased from our modern Christian teaching the old thought of the tithe. Think what that would mean if it were really accepted and practiced. And yet surely for Christian people it should be a larger sum. But do let us realize that every one owes the return of giving back to God some definite part of what God has given to him, the poorest and the richest; that larger individual gifts, while they may make up a deficit, are not one of the things to be depended upon; and that we have no right to let our parochial interests and our parochial offerings crowd out the far higher and larger duty of Mission gifts. We must have taken new heart and hope from the financial report of the Board this year, with no deficiency and with part of the balance restored.

I stop here to say a word about the authority of sending, about ordination, about the gift of Orders. In this Episcopal Church (therefore so-called with its inadequate name), the authority to send is conferred on and confined to Bishops. It is definitely stated in the Preface to the Ordinal in our Book of Common Prayer, that "no man may be counted, or taken to be a lawful Bishop or Priest or Deacon in this Church except he hath Episcopal Consecration or ordination." We do not presume to define the methods, or the authority of sending, in other churches, or to refuse to count as lawful ministries in other religious bodies those who have not been episcopally ordained. I am quite sure that we must drop misquoting or misstating or misapplying these words any way; first, by making them a sweeping condemnation of all non-Episcopal clergy; and secondly, by making it say, what at least in terms it does not say, that the Episcopate was instituted by our Lord. What it says is, that "from the time of the Apostles there have been three orders of ministry in Christ's Church." I think the time is coming when we shall have to restate more accurately, the fact which the Preface to the Ordinal sets forth; to make it plain that the meaning is, that through whatever variety and differences before this date in Asia Minor, in Italy, in Alexandria; whatever variation and differences there may have been before, at the beginning of the second century, the Episcopate emerges clear and distinct, and stands out as an order of the ministry holding the first place in ruling as in honor, and recognized as the channel for conveying orders; and more than this, that it continued to be a uniform and universal fact for fourteen centuries. Everywhere in Christendom, the Episcopate was found as chief in place, and order and rule, and having vested in it the power of ordination. Surely this condition could not have come by choice or chance; surely it seems a manifestation of a Divine purpose and plan. Why is it not possible (not dwelling on its assentialness to a valid ministry; not even using the adjective valid or even regular), to agree on it as essential to the historic ministry, and, taking the valid ministries as they are (where doctrinal agreement exists, with no condescension on our part and no humiliation on theirs), to offer them this hall-mark, this brand, this seal of historicalness; knitting together the second and twentieth centuries, and bridging over the great gulf of the last centuries of separation.

It is true and it is strange, that the impasse turns upon this question or orders, Rome refusing to recognize Anglican Orders, and we questioning the Orders of the other Churches. That old prophetic hope of de Maistre that the Church of England might become the meeting place, the point of union between Rome and the Protestant Churches, seems no nearer fulfilment, just because of this one immovable and apparently impassible barrier.

I do not know how far it is wise and well to make even a faint outline of suggestion. I dare not presume to interrupt the patient silences of Almighty God, or to put any mere thought of mine between our longing and His plans. I do not know that I have the right to put the thought into our prayers, but surely it may lie quiet in our hopes and dreams and desires. At least we must learn and lay to heart, the relation between unity and Missions. If we are to wash in Siloam, if we are to be steeped in and saturated with Jesus Christ, let us remember that unity is the essential element of God-head; a unity that makes three persons into one God, and then two natures into one Person. So we must rate this oneness very high, and carefully avoid thought or word or act that tends to break it. And we must dwell on the tremendous influence of Missions upon Unity, and of Unity upon Missions. The world is really waiting to be converted to Christianity; not to Romanism or Episcopalianism or Presbyterianism or any other ism," but to Christianity. We send out five or six different kinds of Christianity to Pagan people, and instead of attracting them to union with us, we distract them by our own divisions.

Since I wrote this, there comes to me part of a sermon preached in Oxford last October, by Dr. Palmer, the Bishop of Bombay, which lies so much along the line of what I have been saying that I am tempted to quote (not meaning to endorse his suggestion of a University Commission to prepare this thesis), this subject, which could be discussed and digested before the next Lambeth Conference:

"The point which at the present time is of the greatest difficulty in regard to the reunion of the bodies which from the vastly greater and most national part of our British Christianity is Episcopacy. Now it is impossible to reach any agreement on this point, while the present divergence of historical opinion as to the origin of Episcopacy and of Holy Orders in general exists.

"What I desire to emphasize is that while the views of learned men are divided so widely on the history of the origin of the Episcopacy, it is impossible to find language about it which all those whose reunion we desire to see, could heartily join in using. Now it lies with men who can be content to retract their own past asseverations, if they turn out untenable, who are willing to approach the question in the spirit of scientific history, who can die to themselves, their opinions, and if they are unhappy enough to belong to one, their party, and give themselves up to the truth—it lies with such men, I say, to provide a basis for reunion by studying over again the whole question of the origins of the Episcopacy, with its bearing on the validity of ministry and sacraments, and be presenting to the Church a dispassionate scientific scholarly statement of the whole subject."

Whatever may be stirring in the Latin Church, whatever may be moving in the Churches of the East, we cannot fail to see that the statuesque inflexibility and immovableness are in certain ways softening and changing. What we are most directly thinking of, for the present, is aside and apart from Rome and the East. It is among the Protestant Bodies with whom we are ranked, with whom we are in so many ways ranged, that the deep down movement towards and for reunion is chiefly found and felt. And naturally, because, with few exceptions, the difference of doctrine are shadowy; more in the meaning attached to words, than in the words themselves. Almost all of us can accept the Apostles' Creed; to some the minimum, to some the maximum, of points of agreement. So in the matter of worship, given the assured words af sacramental power and of the articles of the Christian faith, and given the fact of the growth of liturgical worship and the large use of large portions of our Book of Common Prayer, we should not be sticklers as to the use, where they have been used, of so-called extemporaneous prayer. Here then, where there is a crux the stumbling block, is the point to which we need to address ourselves, under the guidance of the Holy Ghost, in earnest prayer, that we may be led to think and do the rightful and needful things; waiting with patience upon God's time, and looking without prejudice for God's way. Meanwhile it will take some of the bitterness out of the controversy, some of the sting out of our statements, if we can somehow moderate and modify our language, and call the Episcopate what it was called in the Chicago Lambeth Quadrilateral, the historic Episcopate, and set ourselves to study its history, and only insist upon that in it which is historical.

## Filled with all the Fullness of God.

Standing on the deck of a ship in mid-ocean, you see the sun reflected from its shallow waters. Looking into the mountain spring, not more than six inches in diameter, you see the same great sun. Look into the dewdrop of the morning, and there it is again. The sun has a way of adapting itself to its reflections. The ocean is not too large to hold it, nor the dewdrop too small. So God can fill any man, whether his capacity be like the ocean, like the mountain lake, like the spring, or like the dewdrop. Whatever, therefore, be your capacity, the text opens to you the possibility of being "Filled with the fullness of God."—A. C. Dixon.

# Church Intelligence.

### CALENDAR.

**November.**

1 —All Saints' Day.
7—Twenty-second Sunday after Trinity.
14—Twenty-third Sunday after Trinity.
21—Sunday next before Advent.
28—First Sunday in Advent.
30—St. Andrew's Day.

### Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

### Collect for All Saints' Day.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

# Foreign.

### The Referendum.

A remarkable suggestion has been made by the Times, and made in such circumstances as lead to the conclusion that it is founded on much more than journalistic initiative. It is in brief that the country should resort to a referendum on the Budget question; in other words, that every elector should be invited to say "Yes" or "No" as to whether he is in favor of the present Budget. The suggestion is deserving of consideration, though we do not believe for a moment that if the Prime Minister put it forward his own supporters would agree to this settlement of the question. All recent Radical speakers have made it clear that, if the electors are invited to vote at all upon the Budget, the question of the continued existence of the House of Lords—at all events with its present powers—shall be included. The more revolutionary of the supporters, and it is to be feared that they are in the great majority, are anxious to bring about a single-chamber Government in this country. They would like the decision of the House of Commons on all questions to be final, and do away with that careful sifting of argument and examination of principle which is secured by our present bicameral system. England once decided to do without the House of Lords, but after a very few years' experience was glad to revert to the old Constitution. In practically every civilized country, the necessity for two chambers has been demonstrated. The history of our own country during the last twenty years would have been entirely different but for the House of Lords. Home Rule, for instance, would have been in existence as regards Ireland for the past sixteen years. The House of Lords has never thwarted the will of the electors when once it has been made clear. On the whole, its action has ever been salutary and beneficial, and the English people are not likely to part with it.

### "By Law Established."

Church Defenders would do well to give special attention to that part of the Bishop of Bristol's Congress paper in which he exposes the popular fallacy given birth to, and nourished, by the words "the Church of England by law established." There is no law "establishing" the Church. The Bishop said he had looked into the subject, and the phrase is itself a misunderstanding. It appears to have been taken without its context from the phrase "the Liturgy of the Church of England as by law established," where the Liturgy, not the Church, is spoken of as established by law—viz., the Act of Uniformity. The Church is indebted to the learned Bishop for thus far clearing up this matter. But, of course, we are not to assume from this that the Liturgy of the Church owes its validity purely to secular authority. Anyone who reads the title-page and preface of the copy of the Book of Common Prayer annexed to the Caroline Act of Uniformity, 1662, will see that this book containing the Liturgy of the Church to-day was adopted by both Houses of Convocation in 1661 before it was submitted to Parliament and annexed to a statute of the realm. This was in strict accord with the Reformation settlement as set forth in the Elizabethan Act defining the Royal supremacy. The object of the Crown was to exclude the foreign jurisdiction of the Pope; and the Royal supremacy, while through the ordinary constitutional channels absolute in regard to temporalities, was, as regards spiritualities, only visitorial. There is in the Act of Supremacy no suggestion that the Crown has any spiritual jurisdiction, or that any right to exercise purely spiritual jurisdiction is given to it, so that it can of its own authority decide spiritual questions. All questions of heresy are only to be decided with the assent of the clergy in their Convocation.

### Missionary Campaign at Manchester.

An event of great importance to the Church has just taken place in Manchester. The Oxford campaigners have been here, and with the quietness and confidence of a true enthusiasm have stood up for Jesus and His world-wide claims. Young as they are, some of them have already learned by the experience of foreign travel what heathendom is like. In most cases a slight, but perceptible, stiffness of demeanor betrays the effort which the work costs them—and it is a mark of sacrifice which endears them to every sympathetic heart. Truly to the seeing eye there are "angels," and the "glory of the Lord" shines round about them. Although they are brought here specially in the cause of foreign missions, the consequence to the Church at home may be very great.

The Bishop of Gibraltor has just been paying his annual visit to the English churches in Roumania. The Bishop also intended to visit the Roumanian Royal Family. Dr. Collins, who was born in 1867, had a distinguished University career, being a Lightfoot scholar and Prince Consort prizeman. He is a historian of considerable note, and is the author of several books on Church history. He was consecrated Bishop of Gibraltar in 1904. The Bishop took a prominent part in the Pan-Anglican Congress, and was the chairman of one of the sections.

# American.

### Death of Bishop Hare.

After an Episcopate which has been that of an apostle, the Rt. Rev. William Hobart Hare, D. D., entered into life at the home of his two sisters, in Atlantic City, New Jersey, on Saturday, October 23, where he had been living for the past six months.

Bishop Hare was born in Princeton, New Jersey, May 17, 1838. His father was the Rev. George Emlen Hare, D. D., LL. D., and his mother, Elizabeth Catharine Hobart, daughter of Bishop Hobart. He was prepared for college at the Episcopal Academy, under his father, and graduated with the highest honors. He entered at the beginning of the Sophomore year of the class of 1858, but owing to ill health, he left the University of Pennsylvania at the close of the Junior year. He was ordained deacon by Bishop Bowman, in St. Matthew's church, Philadelphia, June 19, 1859, and advanced to the Priesthood by Bishop Alonzo Potter, in St. Paul's church, Chestnut Hill, May 25, 1862.

In Philadelphia was his abundant and successful ministry spent, as assistant at St. Luke's church, and rector of St. Paul's church, Chestnut Hill, and the Church of the Ascension. His labors there prepared him for and marked him for his future works of the greatest responsibility. In 1871, while secretary of the Foreign Committee of the Board of Missions, he was nominated to the Bishopric of the American Church on the West African coast, but upon the protest of the House of Deputies he declined, only in the following year to be elected Bishop of Niobrara, to which he was consecrated January 9, 1873. The title of his jurisdiction was changed in 1883 from Niobrara to South Dakota.

For almost thirty-seven years his great success and self denying labors among the Indians of that Western State have been the loving admiration of the whole Church, whose confidence and esteem have been with him.

The Cathedral, the many churches, chapels and schools, with the large increase of missions are among the visible results of his long Episcopate. He was given the degree of Doctor of Divinity by Columbia, Trinity and Kenyon Colleges. His wife was a daughter of Bishop M. A. DeWolfe Howe, of Central Pennsylvania. One son remains, Dr. Hobart A. Hare.

### Depositions.

This is to give notice that on Monday, October 18, in the year of Our Lord, 1909, in St. John's church, of Georgetown parish, in the City of Washington, in the presence of the Rev. J. H. W. Blake and the Rev. Frederick B. Howden, Presbyters, and in accordance with the provisions of Canon 31, we deposed from the Ministry of the Church, the Rev. G. W. H. Troop, Presbyter, for causes not affecting his moral character, he having in writing renounced the communion and ministry of this Church.

ALFRED HARDING.
Bishop of Washington.

### Sentence of Deposition Remitted.

This is to certify that the sentence of deposition pronounced by me June 29, 1905, on Rev. William Henry Watts, is hereby remitted and terminated; the requirements of Canon 36 having been completely fulfilled.

ROBERT A. GIBSON.
Bishop of Virginia.
Orkney Springs, Va., October 9, 1909.

# Consecration of the Rev. Arthur Selden Lloyd, D. D., as Bishop-Coadjutor of Virginia.

On Wednesday, October 20, in Christ church, Alexandria, Va., the Rev. Arthur Selden Lloyd, D. D., was consecrated Bishop-Coadjutor of Virginia.

The services began at an early hour, and Church people from far and near assembled, the occasion being one of the red-letter ones in the history of the Diocese, and one of great interest to the general Church. Dr. Lloyd was in the home of his boyhood, and his consecration was to take place in the old church in which he first heard the truths of the everlasting Gospel proclaimed by God's ministers. His friends in the old town, as well as at the Seminary, where they studied together for the ministry, and the great Church throughout the land in which his ministrations had made him a burning and shining light-bearer even to those in distanct countries, were largely represented.

It was a great day for the Diocese, calling home one of her most gifted and Godly sons, to assist her in making strong the cause of the Master within her borders, and setting him apart for his great work.

The first service was a celebration of the Holy Communion at seven o'clock. This was in charge of the Rev. John J. Gravatt, D. D., assisted by the Rev. S. S. Ware.

At nine o'clock Morning Prayer was said by the Bishop of Virginia, assisted by the Bishop of Georgia and the Rev. William J. Morton, rector of Christ church, the Rev. Messrs. H. B. Lee and W. H. Burkhardt.

For the service of consecration the clergy assembled and vested in the parish hall, and later entered the church singing with the choir the 311th Hymn, "Ancient of days, who sittest throned in glory." The scene was a most impressive one. First came the visiting clergy; then the clergy of the Diocese. These were followed by the Bishops, the Bishop-elect and others, who were to take part in the services. Eighty were in the procession, and a vast congregation had assembled to witness and participate in the solemn ceremonies. The consecration was in charge of the Rt. Rev. Daniel Sylvester Tuttle, D. D. LL. D., D. C. L., Bishop of Missouri, and Presiding Bishop of the Church, the co-consecrators being the Rt. Rev. Robert Atkinson Gibson, D. D., Bishop of Virginia, and the Rt. Rev. Alfred Magill Randolph, D. D., LL. D., D. C. L., Bishop of Southern Virginia.

Bishop Randolph read the Epistle and Bishop Gibson the Gospel.

The sermon was preached by the Rt. Rev. William Croswell Doane, D. D., LL. D., D. C. L., Bishop of Albany, his text being St. John 9:7: "Go wash in the pool of Siloam, which is by interpretation Sent." It was able and inspiring, and the sight of this venerable prelate and great man in the Church, and the sound of his voice enfeebled by age but giving evidence of the mighty power of the indwelling Spirit, will not soon be forgotten. For years he has been closely associated with Dr. Lloyd on the Board of Missions, and deep love for the candidate as well as for the cause which he represents was breathed throughout the sermon.



**RT. REV. ARTHUR SELDEN LLOYD, D. D., Bishop-Coadjutor of Virginia.**

The sermon being ended, the candidate was presented to the consecrator by the Rt. Rev. George W. Peterkin, D. D. LL. D., Bishop of West Virginia, and the Rt. Rev. B. D. Tucker, D. D., Bishop-Coadjutor of Southern Virginia, after which his testimonials were read as follows: The Certificate of Election, by the Rev. E. L. Goodwin, Secretary of the Diocese; the Testimonial of the Diocese, by Col. Arthur Herbert, of the Standing Committee; the Certificate of Ordination, by the Rev. Angus Crawford, D. D., Dean of the Virginia Theological Seminary; the Consent of the Standing Committees, by the Rev. Mercer P. Logan, D. D., rector of St. Ann's church, Nashville, Tenn., and the Consent of the Bishops, by the Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia.

The candidate, in clear and earnest tones, gave the promise of conformity, after which the congregation was bidden to prayer by the Consecrator. The Rt. Rev. William Loyal Gravatt, D. D., Bishop-Coadjutor of West Virginia, said the Litany.

The candidate was vested by his attending presbyters, the Rev. Messrs. John J. Lloyd, D. D., and William Meade Clark. The Rt. Rev. Alfred Harding, D. D., Bishop of Washington, and the Rt. Rev. Frederick Courtenay, D. D., united with those named (nine in all), in the Laying on of Hands.

The Holy Communion was celebrated by Bishop Tuttle, assisted by Bishop Gibson.

The Benediction was pronounced by the Presiding Bishop, and the clergy retired while the recessional hymn, No. 491, "The Church's One Foundation" was being sung.

After the service the clergy and other visitors were hospitably entertained at lunch, which was served in the Odd Fellows' Hall. This was an occasion of great social enjoyment, the new Bishop receiving the congratulations of his many friends, both of the clergy and laity, and old friends meeting and cementing anew the warm ties of many years standing.

To the Rev. Wm. Jackson Morton, rector of Christ church, who was master of ceremonies, his vestrymen and congregation, are due the gratitude of all who attended for their thoughtful attention and delightful hospitality.

Over one hundred clergy were in attendance, including those in vestments.

Among these were Everard Meade, D. D., Berryman Green, D. D., R. K. Massie, D. D., R. J. McBryde, D. D., G. Otis Mead, J. Y. Downman, D. D., J. W. Ware, B. T. Turner, A. P. Gray, H. H. Barber, P. A. Arthur, David Lewis, E. E. Osgood, Robert Carter, F. L. Robinson, J. R. Ellis, W. N. Tillinghast, J. J. Gravatt, Jr., S. A. Wallis, D. D., Paca Kennedy, S. R. Tyler, W. R. Mason, R. C. Cowling, Edgar Carpenter, P. P. Phillips, E. B. Burwell, A. Vaughn Colston, W. T. Elmer, R. A. Goodwin, W. E. Callender, J. F. Mitchell, H. H. McIlhaney, Ph. D., G. M. Tolson, and John Moncure, D. D., of Virginia; the Rev. F. K. Steinmetz, of Southern Virginia; the Rev. Messrs. Thomas Duncan, D. D., T. J. Packard, D. D., A. S. Johns, D. D., Henry Thomas, H. G. England, R. H. McKim, D. D., J. Henning Nelms, James B. Craighill, of the Diocese of Washington; the Rev. Messrs. J. S. Alfriend, Jacob Brittingham, and E. P. Dandridge, of West Virginia; the Rev. Messrs. Douglass Hooff, Duncan McCullon, William M. Dame, D. D., Arthur B. Kinsolving, D. D., and W. Page Dame, of Maryland; the Rev. J. Thompson Cole, of Pennsylvania; Mr. Silas McBee, Editor of the New York Churchman; Miss Julia C. Emery, General Secretary of the Woman's Auxiliary, and the students of the Virginia Theological Seminary.

## Appeal For Key West.

During the recent hurricane in Key West, Florida, the property of the Church suffered great damage. The chief loss is to St. Paul's, the church being almost entirely destroyed. St. Peter's is also badly damaged. I would most earnestly appeal to all who see this, for help in the work of restoration, and ask that all offerings be sent direct to me.

Faithfully for Christ and the Church,

WILLIAM CRANE GRAY,
Bishop of Southern Florida.

**Prayers and Sermons on Temperance.**

The following letter has been issued by Presiding Bishop Tuttle and signed by sixty-two other Bishops of the Church:

The Church Temperance Society has labored for years to deepen and strengthen and extend such self-restraint in checking and resisting the great evils of the drink habit.

It may conduce not a little to the success of these efforts if, by information and exhortation, in sermons and by devotion and supplication in prayer, the attention of our Church people can be concentrated upon the wise and sober Christian ways in which the Church Temperance Society essays to do its work.

Therefore the Society asks of the Bishops, and the Bishops ask of the Clergy and people of their respective Dioceses, that they will unite in making the Sunday next before Advent, November 21, 1909, a day of special reference to the subject of Temperance in the prayers and sermons of our churches.

DAN'L S. TUTTLE,
Bishop of Missouri.

## ALBANY.

Rt. Rev. W. C. Doane, D. D., Bishop.
Rt. Rev. R. H. Nelson, D. D., Coadjutor.

**One Hundred and Fiftieth Anniversary of St. George's Church, Schenectady. A New Christ Church to be Built.**

Christ church, Schenectady, celebrated its 150th anniversary of the laying of its corner stone, on Sunday, October 17. It was established as a mission in 1708, and the church edifice was built 150 years ago.

Beginning with the Holy Communion, at 7:30 A. M., there were four services. At the regular morning service the rector, the Rev. B. W. R. Tayler, D. D., preached an historic sermon, the theme being "The Foundation Beautiful," the text, Isaiah 54:11, 12, 13. He reviewed the principal events of the church's history, and announced memorials from J. Pierpont Morgan and Harry Payne.

At the afternoon and evening service the choir of Christ church assisted in the service, the singers numbering about fifty-five. The church was almost filled with children from the Sunday Schools, of St. George's and Christ churches, St. Paul's mission, and from other churches.

The Rev. Dr. Tayler and the Rev. D. H. Clarkson, of Christ church, conducted the service, the sermon being preached by the Rev. Mr. Clarkson, whose text was Psalm 90.

In the evening the full choral evensong was rendered by the combined choirs of St. George's and Christ churches, Dr. Tayler being assisted in the service by the Rev. Mr. Clarkson. The sermon, by Dr. Tayler, was from the text Psalm 77:5. The first rector, he said, was the Rev. William Andrews, in 1771, who ministered to the Indians as well as to his parishioners. Brief sketches were given of succeeding rectors. The present church building was consecrated in 1859 and the parish house built in 1852.

Dr. Tayler announced that two new memorials had been placed in the church, one to the Rt. Rev. John Williams, of Connecticut, the gift of J. Pierpont Morgan, and the other to the Rev. William Payne, rector in 1885, the gift of Harry Payne.

On the day following, the Archdeaconry of Albany held its 85th meeting in St. George's church, beginning at 10 A. M., with the Holy Communion and a sermon by the Rev. Ralph Birdsall, rector of Christ church, Cooperstown. At the business session, in the afternoon, the Rev. Elmer P. Miller, Secretary, read an essay on "The Essentials to Universal Peace."

At night the speakers were the Ven. Archdeacon W. W. Battershall, rector of St. Peter's church, Albany; the Rev. E. L. Sanford, of St. John's, Ogdensburg, who spoke on "The Unchanging Church in a World of Change."

The Rev. Dr. Tayler welcomed the Archdeaconry in a brief address.

In accepting a call to St. George's church, Dr. Tayler saw great possibilities for the Church and for work in civic life. The result after five years has been marvellous. St. George's church and its rector are to-day leaders in the progress of the city, and the influence of Dr. Tayler extends throughout the Diocese.

Christ church, Schenectady, the Rev. D. H. Clarkson, rector, has sold its property for the sum of $35,000. With this sum, the old mortgage of $5,000 will be paid and a large new lot bought further up town in a more central location for present and future parishioners. It is proposed to proceed immediately to the erection of the first part of a good sized stone church. For some time the church building has been inadequate to meet the needs of the parish, and the sale of the property means a great step forward in the work of the church in the rapidly growing city of Schenectady.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

**Archdeaconry of Harrisburg—Parish House Completed—Woman's Auxiliary—Other Diocesan News.**

The Archdeaconry of Harrisburg convened in St. Stephen's church, Harrisburg, October 20, at 7:30 P. M. An address was made by Rev. E. H. Oxley, of the Diocese of Washington, on Work Among Colored People. The sermon was by Rev. John Mills Gilbert.

At the session on Thursday, P. M., October 21, Rev. J. C. Skottowe read an essay on The Divinity of Man. Rev. C. G. Twombly read an exegesis on St. John 1:50 and 51; Rev. H. P. Lyman-Wheaton, D. D., of the Church Temperance Society, made an address on Temperance.

At the missionary meeting in the evening, addresses were made by Rev. F. L. H. Pott, D. D., Mrs. Pott, Dr. Lyman-Wheaton and the Bishop of the Diocese. After the evening service, visiting clergy and their wives met Dr. and Mrs. Pott, in the rectory. About thirty clergymen were present at the meeting of the Archdeaconry.

The woman's Auxiliary of the Archdeaconry of Harrisburg, met in St. John's, Carlise, on Friday, October 22. A sermon was preached by Rev. Dr. Pott, of China. The Holy Communion was celebrated by the Bishop, assisted by Archdeacon McMillan and the general missionary. A business session was held in the afternoon, presided over by Mrs. Bausman. Reports from various branches were made. Letters from several missionaries were read.

In response to requests, several gifts were provided for, among them a small organ for a mission station in Japan. Addresses were made by Rev. Dr. Pott and his wife, on Conditions in China, and Dr. Lyman-Wheaton spoke on Temperance.

A large number of representatives of the various branches of the Auxiliary were present.

Rev. W. H. Burnham has resigned his appointment at Orbisonia.

Rev. Hugh Maguire has been appointed to Orbisonia and has begun work there.

Christ church, parish house, Everett, which has been in process of construction for some months past, is now completed and paid for. It will be opened for use October 28.

Mr. Robert Rooke Morgan, who has been lay assistant at the Church of the Holy Comforter, N. Y., has been appointed lay reader at St. Stephen's, Mt. Carmel, and Holy Trinity, Centralia, beginning November 1.

Rev. E. M. Frear has been elected assistant at St. James', Lancaster, and has entered upon his work.

## BROOKLYN.

Rt. Rev. F. Burgess, D. D., Bishop.

**Fortieth Anniversary of St. George's. Bishop Burgess on Rectors and Parishioners.**

St. George's church, the Rev. W. S. Baer, rector, celebrates its fortieth anniversary on Sunday, October 31. Besides special services and the return of many former members, there will be unveiled two memorial windows. St. George's began forty years ago in a chapel that was used in part by Wesleyans, and afterward it transferred to a carpenter shop. Its struggles have been many, and in late years its neighborhood has suffered severely by changes in population. The first minister in charge was the Rev. A. Guion, and others have been the Rev. F. B. Carter, now of Montclair; the Rev. Charles H. Babcock, now so much interested in the Church Congress; the Rev. Dr. H. Richards Harris, now of Philadelphia, and the Rev. Dr. St. Clair Hester, now rector of the Messiah, which latter church is, by the way, to be consecrated on November 14 next. The debt on St. George's was paid off in 1906. The property is now an excellent one, and the parish in fine working order. The rector is identified with Sunday School work in the Diocese.

The Rev. Dr. H. Oliver Ladd, Grace church, Jamaica, has resigned after nearly fourteen years service in this, one of the old parishes of this region. He has been made rector emeritus.

Men's Clubs of Brooklyn have a federation, and speaking at their annual dinner, held recently, Bishop Burgess took occasion to say some things to vestrymen. Among other things he said:

"It is very difficult to get able young men to enter the ministry, but it is not surprising if such scholars have to become managers of bazars and fairs or accept their salary from cake sales and gambling booths. There is a bright and a distressing side to it all. Some men give up many things to take up a parish, but they are often deserted by leading men and cruelly deserted, merely as a matter of caprice. The weaker and harder a parish the more critical or hypercritical it is. Vestrymen are very particular as to the kind of a rector they want.

"It is for you representative Churchmen," the Bishop said, "to see that Christ is respected. If faith, purity and loyalty are to be demanded in a rector, he surely can ask in return respect from you, and with it he can accomplish great things for Christ and for the Church."

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Presbyterians Attending Church Services—St. James' Church, Baton Rouge.

St. Andrew's church, Lindsay, is a case that illustrates the great need that we have for more laborers. This church has never been called more than a mission, and has never had the advantage of a regular minister. The minister to whom they must look for services is a long way off over a rough road, with hands already full. Services can be given only when the weather is fair, and during the fall and spring, and once a month then. Yet, notwithstanding these obvious drawbacks, the little church has grown and improved wonderfully. All debt has been paid off and the church was consecrated more than a year ago. There have been many recent improvements, such as carpeting, kneeling benches, and last Sunday a new communion service was used for the first time.

This church is in the heart of Presbyterianism, and yet they find the Church's service very attractive. After attending their own church in the morning, many of them drive from three to eight miles to be at this service in the afternoon. At the last service, the church was full; perhaps a half dozen more might have gotten seated; about two-thirds of the congregation were Presbyterians or members of no Church. They want a minister and need a minister; and there is a great opportunity for building up the church.

Rev. Louis Tucker, of St. James' church, Baton Rogue, recently left for Everett, in the Diocese of Washington. Mr. Tucker has done faithful work in Baton Rouge, and will be greatly missed. He succeeded his father there in 1906. Good progress was made under his administration.

The vestry of St. James' church have extended a call to the Rev. Quincy Ewing, of Napoleonville. He has paid a visit to the city and looked the field over. It is thought that he will favorably consider the call. Mr. Ewing is a faithful and conscientious minister and an excellent preacher. St. James' will be fortunate to secure his services. He was, before coming to Louisiana, rector of one of the largest churches in the Diocese of Alabama. He and Bishop Sessums have always been very close friends and this fact had much to do with drawing him into this field.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Sunday School Institute—Bequest to the Bishop for Charitable Uses—Memorials Dedicated—Present to a Rector—Bishop Harding's Visitations.

The thirteenth annual session of the Sunday School Institute of the Diocese of Washington was held at the Church of the Epiphany, Washington, Thursday, October 21, the Bishop of the Diocese presiding. The session opened with the Holy Communion, in the church; after which the Institute assembled in the Sunday School room for business. To the two hundred representative delegates from the Sunday Schools of the Diocese, principally from Washington, the Bishop made an appreciative and encouraging address about the work in the schools. "The Sunday School," said the Bishop, "is the most important and hopeful work the Church has to do;" and, he declared, "does as much for the teacher as for the pupil."

Bishop Harding also called especial attention to the Teachers' Training Class," which Dr. McKim, of Epiphany church, and himself will conduct on the first Wednesday of each month, commencing with November.

After roll-call Sunday School Work and Methods were discussed in an instructive and interesting way, by Mr. W. O. Roome, Jr., superintendent of St. Andrew's school; and Mr. S. E. Kramer, of the Church of the Ascension, Washington, and the Rev. Dr. W. L. Devries, rector of St. Mark's, Washington, spoke in three minute talks.

The Rev. Charles E. Buck and the Rev. G. Freeland Peter were elected vice presidents, and Elias S. Hutchinson secretary-treasurer.

After luncheon, served by the ladies at the mid-day recess the Institute was called to work. The Rev. Dr. Hugh L. Burleson, of the General Board of Missions, addressed it on the vital subject of "Missionary Education in the Sunday School;" and three minute talks were made upon the question by the Rev. Messrs. Talbot, of St. Paul's, Washington, and Howden, of St. John's, Georgetown.

Another out-of-Washington speaker was the Rev. G. Otis Mead, of Christ church, Richmond, who, by special invitation, delivered an address on "The Qualification and Preparation of the Teacher." The importance of Mr. Mead's question every rector too well knows and feels.

At the 8 P. M. session, the subject of "Music in the Sunday School as a Preparation for Music in the Church," was practically handled by the Rev. C. S. Abbott, Jr., of the Church of the Good Shepherd, N. E. Washington, who has given it much attention in his own large field of work.

The Bishop expecting to be unable to deliver his first lecture to the November sessions of the Teachers' Training Class, Dr. McKim will begin with a lecture on the Geography of the Holy Land, and his succeeding lectures will be given on Old Testament History. The following are the subjects of the Bishop's lectures, beginning with the first Wednesday in December: 1. Origin and Sources of the Book of Common Prayer. 2. The Christian Year, the Collects. 3. The Order of Daily Morning and Evening Prayer. 4. The Order for the Administration of the Holy Communion. 5. The Psalter and the Reading of the rest of the Holy Scriptures. 6. The Occasional Offices. 7. The Ordinal.

On the 5th of November, at 8 P. M., Bishop Harding will hold a conference, at the Bishop's House, of representative laymen of the Diocese, on Diocesan matters, after the manner of the very successful one of last year.

By the will of the late Miss Grace E. Atwater, of Washington, her entire estate of ten thousand dollars, or more, was devised to the Bishop of the Diocese of Washington, and his successors, the said bequest to be known as "The Robert H. and Caroline Atwater Fund," after Miss Atwater's parents. The income of this handsome and timely gift is to be expended by the Bishop for such charitable uses as he shall judge the best. Miss Atwater was an artist by profession.

At the meeting of the Board of Governors of the Washington Eye, Ear and Throat Hospital, on October 18, the temporary superintendent, Dr. W. P. Wood, was elected permanent superintendent. This gentleman will be remembered as the Doctor who, several weeks ago, as chronicled in the Southern Churchman, made a heroic fight, alone, in a closed cellar of the Hospital, against exploded alcohol flames.

The Board organized a Graduate School for Nurses, whose instructors will be the medical staff of the Hospital. This will be the first special school of the kind organized in Washington.

Committee and Medical staff reports showed that the Hospital's great and good work is advancing.

At the morning service, on Sunday, October 24, in Calvary colored chapel, Washington, Bishop Harding, before preaching, dedicated the new pulpit, given by friends as a memorial to Bishop Satterlee, and, also, a Bishop's chair, presented by the congregation, through the rector, in memory of the late Mrs. Harding, wife of the Bishop.

At the close of the sermon, the Bishop, at the request of the congregation, presented a handsome gold watch, their gift, to the rector of the chapel, the Rev. F. I. A. Bennett, colored. This chapel is in a prosperous condition.

The Bishop left Washington, on Monday, October 25, to take up his Southern Maryland list of visitations, unfinished in the late summer:

October 25, 11 A. M., Trinity chapel, Oldfields, Charles county, Md.; 7 P. M., St. Mary's chapel, Newmarket. 26, 11 A. M., All Faith's church, St. Mary's county; 7:30 P. M., chapel at Charlotte Hall. 27—11 A. M., Trinity, Newport, Charles county. 28—11 A. M., Christ church, Chaptico. 31—11 A. M., St. Mary's City.

November 1—11 A. M., St. Mary's chapel, St. Mary's county. 2—Conference with clergy of St. Mary's county. 3—St. George's church, Valley Lee, St. Mary's county. 4—St. Andrew's church, Leonardtown.

Mrs. George Romanes, known in Literature as "Ethel Romanes," of England, who, last summer, was persuaded by several of our Bishops to visit this country, will lecture, in the Diocese of Washington, to the Woman's Auxiliary, the National Cathedral School for Girls, and several other Diocesan organizations. Her lectures will be on the Great Principles of our English Inheritance, and will be delivered December 7 to 11.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

### Sunday School Institute Organized.

The fall meeting of the Valley Convocation, held at Emmanuel chapel, Boyce, October 7, was devoted to Sunday School work, and the organization of "The Sunday School Institute of the Valley Convocation." Preliminary to the formal organization of the Institute there was a celebration of the Holy Communion, at which Rev. William D. Smith, of Christ church, Winchester, was the celebrant.

Rev. Wm. D. Smith was chosen temporary chairman, and Mr. John B. Neill, of Berryville, temporary secretary.

A committee made up of Rev. J. R. Ellis, of Elkton; Mrs. John B. Neill, of Berryville, and Mrs. E. J. Smith, of Wickliffe, reported a constitution, which was adopted.

Addresses by the Rev. Wm. D. Smith, on "Spiritual Training of the Teacher," and the Rev. J. R. Ellis, on "Sunday School Management," each followed by a Question Box, proved entertaining and instructive; much interest being taken in the questions asked and answered.

After adjournment for lunch a permanent organization was effected by electing the following officers for the

first year: Mr. John B. Neill, president; Mr. H. D. Fuller, of Winchester, vice president; Miss Kate S. Powers, of Wickliffe, recording Secretary, and Miss Lillie Baker, of Winchester, secretary for the Home Department.

The feature of the afternoon session was the teaching of a model class, by Mrs. Edna Phelps Hastings, of the Sunday School of the Church of the Good Shepherd, at Washington, D. C. Mrs. Hastings has devoted time and energy to the study of just how to impress Bible truths upon the juvenile mind, and her tactful and instructive methods proved a revelation to her audience.

It is proposed to hold the meetings of the Institute when the Convocation meets; the success of the first meeting encourages those interested to believe that the Institute will prove an agency for much good, and inspire renewed interest in that most important branch of our Church's work—the Sunday School.

### The Church at the University of Virginia.

The Rev. Hugh M. McIlhany, Ph. D., minister in charge of the Church work at the University of Virginia, recently effected the purchase of the property formerly owned by the late Col. William E. Peters, at Charlottesville, and had it transferred into the hands of Bartlett Bolling, Channing M. Bolton, H. W. Hilleary, W. Minor Lile and James M. Page, to be held in trust by them for the use of the Episcopal church to be erected near the University.

The property purchased fronts 142 feet on University avenue, and 325 feet on Chancellor street. It is understood that the purchase of this property was made possible by the opportune gift of $5,000 by an alumnus of the University.

### Funeral of the Last of Jefferson Davis' Children.

The ashes of Mrs. Margaret Howell Jefferson Davis Hayes, the last of the children of President Davis, were removed from their temporary resting-place at Colorado Springs, Col., and brought to Richmond, where funeral services were held in St. Paul's church, by the rector, the Rev. Robert W. Forsyth. The burial was in the Davis section at Hollywood Cemetery. The funeral was not an official one, but was attended by representatives of various Confederate organizations, and by prominent citizens.

### Brotherhood Meeting.

A special meeting of the Richmond Assembly of the Brotherhood of St. Andrew was held in the lecture room of Grace church, Richmond, on Friday evening, October 22. The occasion was that of the return of the Richmond delegates from the Providence Convention.

The opening service was conducted by the Rev. R. W. Forsyth, after which the president, Mr. Charles L. Cooke, took the chair.

Stirring and helpful addresses on the late Convention were made by the Rev. E. E. Osgood, Mr. B. F. Finney, Southern Traveling Agent of the Brotherhood, and Messrs. James Tabb and John Points.

Mr. Robert E. Anderson presented, in a forcible speech, the matter of the Week of Prayer, for which preparations are being made.

The Rev. G. O. Mead called attention to the annual service which is to be held in Christ church, on St. Andrew's Day, and urged a large attendance at the Corporate Communion.

About 75 men were present, and the meeting was most successful.

### Richmond Convocation.

The dates for the fall meeting having been changed from November 9 to 11, to November 16-18, the rector and committee of St. James the Less church, Ashland, will take it for granted, unless otherwise notified, that all members who had signified their intention to be present will come at the later date, and that all engagements to preach or officiate will be filled on the corresponding days and hours of the week as arranged.

Bishop Lloyd's first official visitation was on Sunday, October 24, at Emmanuel church, King George Courthouse, the Rev. B. T. Turner, rector.

The Rev. R. W. Patton, Field Secretary of the Seventh Missionary Department, was the preacher, last Sunday morning, at Holy Trinity church, Richmond, and the Rev. Thomas J. Garland, secretary of the Diocese of Pennsylvania, preached at St. John's. Both of these clergymen attended the Laymen's Missionary meetings.

The Rev. Dr. Carl E. Grammar, rector of St. Stephen's church, Philadelphia, formerly a professor at the Theological Seminary in Virginia, delivered a cause of Reinicker Lectures at the Seminary, this week. The general subject was, "Some Talks and Helps brought by Psychology."

## BETHLEHEM.

**Rt. Rev. Ethelbert Talbot, D. D., Bishop.**

### Woman's Auxiliary Meeting—Archdeaconry of Scranton—Diocesan Board of Missions—Other News.

The fall meeting of the Woman's Auxiliary of the Reading Archdeaconry was held on Thursday, October 21, in St. Peter's church, Hazleton, the Rev. M. A. Shipley, rector. The Bishop celebrated the Holy Communion, assisted by the rector, at 10:30 A. M. The business meeting was called after the service and was presided over by Mrs. M. C. Henderson, organizing secretary. Fifty-seven delegates were present from the Woman's Auxiliaries, and twenty-eight from the Junior Auxiliaries, beside the score or more from the parish in Hazleton. The members of the Auxiliary in this Archdeaconry were glad to welcome at their deliberations Mrs. Rogers Israel, of Scranton, Diocesan president, and Miss E. D. Mercur, of West Pittston, diocesan secretary.

The usual routine business included plans for the year's work. Miss Elizabeth Donnelly, diocesan directress of the Junior Auxiliary, met them after lunch, as usual, and the work of the coming season was discussed.

The Rev. I. H. Correll, of Kyoto, Japan, was present and spoke to the women of the effect of Christianity upon the women of heathen countries, and of the special work with which he is connected. Bishop Talbot also addressed them. The visiting delegates gave hearty expression to their pleasure in the hearty reception they had and in the generous hospitality they received as guests of St. Peter's church.

The Archdeaconry of Scranton met in St. Peter's church, Plymouth, one of the suburbs of Wilkes-Barre, on October 19 and 20. After Evening Prayer on Tuesday, which was read by the Rev. Mr. Gross, of Calvary church, Wilkes-Barre, addresses were made by the Rev. Mr. Gross, on "Financing a Parish;" by Archdeacon Coxe, on "Diocesan Missions," and by the Bishop, on "General Missions."

The Holy Communion was celebrated on Wednesday morning by the Bishop, assisted by Archdeacon Coxe and the Rev. J. H. Griffith, minister in charge of St. Peter's church, celebrated the Holy Communion; the Rev. G. A. Warburton, of Alden, preaching the sermon.

At the business meeting which followed, there were discussions of the "Diocesan Missionary Treasury," the "Deaf Mute Commission," and the report of "General Clergy Relief."

A luncheon was served to the members of the Archdeaconry by the ladies of St. Peter's church, in the parish building.

At the afternoon session a very able and interesting paper was read by the Rev. E. J. Morris, pastor of the Puritan Congregational church, Wilkes-Barre, on the subject, "American Modernism in Christology."

The Archdeacon made his formal report on the condition of the Missionary Work of the field under his charge. The Rev. E. A. Heim, of New Milford, the appointed exegete, being kept at home by sickness, sent his paper, which was read by the secretary. The passage was St. Matt. 17:20.

At Evening Prayer, read by the Rev. H. B. Smith, of Stroudsburg, a paper on "The Apportionment Plan" was read by the Rev. E. J. Perot, rector of St. Paul's church, Montrose; addresses on "The Sunday School," by Rev. E. R. Noble, of Wilkes-Barre, and "The Pan-Anglican Conference," by Dr. Rogers Israel, of St. Luke's church, Scranton, followed, closing a very successful session of the Archdeaconry.

The regular quarterly meeting of the Board of Missions of the Diocese met at the call of the Bishop, at Allentown, on Friday, October 22, with nine members present, including the Bishop. The treasurer of the Board reported that, although there had been a gift to the Board of $1,000 in July, there had not been received since that date an amount sufficient to pay the stipends due the missionaries on October 1. Since that date, however, he had received almost enough to make the payments due at that time. The Rev. G. W. Van Fossen, the special agent of the Board for increasing the receipts in the missions, reported progress and was continued as such agent.

The Archdeacons of Reading and Scranton reported the pay-rolls for the last quarter which were approved and ordered paid. Appropriations were made for the ensuing quarter.

The secretary of the Board reported that he had made arrangements for the distribution of the special envelopes to receive the Thanksgiving Offering from the Sunday School children of the Diocese.

The Rev. J. P. Briggs, formerly residing at Leonard Hall, and having charge of the mission at Emaus, has been transferred to Nazareth, with charge of missions also at Bangor and Pen Argyl.

The Rev. E. M. Frear, formerly missionary at Nazareth, has removed to Lancaster, Diocese of Harrisburg, and is assistant at St. James' church.

The Rev. Francis McIlwain, for the past five years rector of Christ church, Huron, Ohio, has accepted a call to the rectorship of Grace church, Ravenna, Ohio, with charge also of St. Andrew's church, Akron. He will enter upon his duties, November 1.

## DELAWARE.

Rt. ev. F. J. Kinsman, D. D., Bishop.

### Clerical Brotherhood—Bishop Kinsman's Appointments—Brotherhood Meeting.

The Clerical Brotherhood held its regular monthly meeting, and the first one of this season, on October 12, in Trinity rectory, Wilmington. Over a dozen members were present and were most hospitably entertained at dinner by the rector, who was also the president. At the business session, Mr. Kirkus being ineligible for re-election, the Rev. Kensey J. Hammond was elected president for two years, and the Rev. A. E. Clay was re-elected secretary and treasurer. Invitations were also accepted to meet at the following places in order: in November at Newark, as guests of the Rev. H. B. Phelps; December, at St. John's rectory, Wilmington, guests of the Rev. George C. Hall, D. D.; January, at New Castle, as guests of the Rev. John Rigg; February, St. Andrew's, Wilmington, as guests of the Rev. H. W. Wells; March, North East, Md., guests of the Rev. O. H. Murphy, D. D.; April at Seaford, as guests of the Rev. C. B. Sparks. The Rev. Hubert W. Wells read a scholarly essay on "The Place of Organized Christianity in Modern Life," which called forth a general discussion.

The Bishop has published these appointments:

Nineteenth Sunday after Trinity, St. John's, Providence, R. I., sermon before the Brotherhood of St. Andrew, and Christ church, Exeter, N. H.; Twentieth Sunday after Trinity, in New Hampshire, St. Paul's School, Concord, and St. Mary's, Penacook; October 26, address to St. Paul's Society at Harvard, Cambridge, Mass.; 27, address to the Eastern Convocation of Massacusetts, in Christ church, Cambridge; 28, St. Simon and St. Jude's Day, at Berkeley Divinity School, Middletown, Conn.; 29, St. Faith's School, New York City. In Delaware, October 30, Twenty-first Sunday after Trinity, Christ church, Milford; St. John Baptist, Milton; St. Paul's, Georgetown (confirmation); November 1, All Saints' Day, St. Paul's, Georgetown; St. Mary's, Burlington, N. J.; 4. St. Andrew's, Wilmington, G. F. S. service. Twenty-second Sunday after Trinity, Wilmington, Y. W. C. A., Wilmington; St. James', Newport; 9, Washington, D. C., Missionary Council; 10. sermon before this council; 11. Holy Trinity, Philadelphia, sermon before the Annual Convention of the G. F. S. Twenty-third Sunday after Trinity, Christ church, Christiana Hundred; St. Matthew's, Wilmington; Trinity, Wilmington; 16 and 17, Archdeaconry of Wilmington, in Immanuel, Wilmington; 18, Delaware Church Club. Sunday before Adven, St. John Baptist, Milton (confirmation); Christ church, Milford; "Old Swedes," Wilmington, 23. St. Clement's, Philadelphia; Thanksgiving-day, St. Andrew's, Wilmington; Advent Sunday, Washington, D. C., St. Mark's and St. Michael's. 29, Dec 1, the Peinecker Lectures at the Theological Seminary of Virginia; St. Andrew's Day, (P. M.), annual service of the local B. S. A., Washington, St. John's; Second Sunday in Advent, St. Michael's, Wilmington; Christ church, Delaware City; Immanuel, New Castle. December 7, Sons of Delaware banquet; 10. African School Society. Third Sunday in Advent, confirmation at St. James', Stanton; St. Barnabas', Marshallton, and Old Swedes, Wilmington. Fourth Sunday in Advent, ordination at St. Paul's, Georgetown; confirmation at St. Mary's, Bridgeville, and St. Luke's,, Seaford. St. Thomas' Day, confirmation at Grace church, Brandywine Hundred. Christmas Day, Christ church, Milford. St. Stephen's Day, St. John Baptist, Milton; Christ church, Milford (confirmation); St. John's, Wilmington. St. John's Day, opening of the Cathedral of St. John the Divine, New York. Holy Innocents' Day, St. Barnabas', Marshallton.

The Local Assembly of the Brotherhood of St. Andrew held its autumnal meeting in Christ church, Christiana Hundred, Mr. Frederick Bringhurst in the chair. "Personal Service" was discussed by the Bishop, Messrs. Mahlon N. Kline, of Philadelphia, and Field Secretary Haberstro, the Rev. Wm. Remington and by the Rev. Mr. Kirkus and several lay-members. About seventy men were in attendance, and refreshments were hospitably served at the close of the evening.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

### Woman's Auxiliary Meeting—Primary Workers' Union—Address to City Mission Workers—Tablet to the Late George C. Thomas—Bishop Whitaker's Health Improved—Convocation of West Philadelphia—Address to Brotherhood Men—Memorial Volume on the Late George C. Thomas. Intercession for Sunday Schools.

The first meeting of the Woman's Auxiliary of the Church of the Saviour began with an informal luncheon and was followed by addresses by those of several religious bodies. The Rev. W. Herbert Burk, Churchman, spoke of the Relation of the Individual Church to the Individual Missionary. Miss Hindson, Baptist, dealing with the Foreigner in our City; the Rev. Charles Watson, D. D., Presbyterian, World Wide Missions; the rector, the Rev. Robert Johnson, A Scottish Mission in Chanda. Mrs. Edwin C. Grice presided.

The Primary Workers' Union of the Diocese of Pennsylvania has resumed its sessions on the first and third Saturdays of each month in the Church House at 3 P. M. On the first Saturday of each month a simplified lesson on the Catechism will be taught by Mrs. John Loman. Beginning with the Advent Season the Sunday School lesson will be taught each Saturday, for the beginners, the Primary and Intermediate Departments. There will be addresses on Bible study, blackboard illustrations, missionary work and other topics during the season, which will last until the end of May, 1910. A discussion of helpful ideas is conducted at each meeting, and all Sunday School teachers and workers of the Diocese are cordially invited. There are no dues.

A devotional meeting for the Board of Council and the Workers of the City Mission was held in Old St. Paul's church, on Monday afternoon, October 18. The address was made by the Rev. J. De Wolf Perry, D. D., who emphasized the spiritual side of the work which the City Mission is doing and its great importance. This is a feature of its work which receives special attention, while that of most charitable organizations is strictly for the relief of present needs. At the close of the service the Board met and elected the Rev. John R. Huggins as a regular member of the staff, and gave its unanimous consent to the placing a tablet in the church in memory of the late Mr. George C. Thomas. The treasurer reported that the $10,000 which Mr. Thomas bequeathed for the City Mission work had been received without the State tax being deducted.

Word has been received that Bishop Whitaker has greatly improved in health during the past few weeks.

The seventy-fourth meeting of the Convocation of West Philadelphia was held in Calvary church, on Thursday, October 21. Supper was served at 6. A business meeting was held at 7:30, when encouraging reports were presented by the missionaries and an essay was delivered by Mr. Mahlon N. Kline, on Should Laymen take more General Interest in the Brotherhood of St. Andrew?

A post convention meeting of the Philadelphia local council of the Brotherhood of St. Andrew was held in the Church House, on Thursday evening, October 21. Addresses were made by the Rev. W. P. Remington, the Rev. George H. Streaker, and the Rev. Warren R. Yeakel.

Nine of Philadelphia's composers were guests of honor at the parish house of the Holy Trinity Memorial chapel, on Tuesday evening, October 19. Between 60 and 70 persons were present. The Rev. R. Marshall Harrison, D. D., acted as toast master. The choir of the chapel gave several selections. Each of the nine composers present responded.

His family has had prepared a memorial volume on the late Mr. George C. Thomas, containing all that has been printed in the newspapers of the life and career of Mr. Thomas. It is ten by twelve inches, the leaves being of Irish linen paper, with black border. It is bound in black seal and lettered in gold. It has been presented to his family and is regarded as an historical record of his life.

The Days of Intercession for Sunday Schools were observed in many of the parishes with corporate celebrations of the Holy Communion and special sermons. They were observed under the auspices of the Sunday School Association of the Diocese on Monday evening, October 18, in All Saints' church, Norristown, the Prince of Peace and the Church of the Incarnation.

The Rev. Horace F. Fuller will hold a week's mission in St. Ambrose chapel, beginning November 1.

The Rev. W. V. Tunnell preached the sermon at the second annual physicians' service in the Church of the Crucifixion, on Sunday evening, October 17.

The Rev. Norman Stockett enters upon his duties as rector of St. Barnabas' church, Kensington, on All Saints' Day.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. John G. Murray, D. D., Coadjutor.

### Bishop Paret Sails for Europe—Archdeaconry of Annapolis—The Banner Archdeaconry.

On Wednesday, October 20, Bishop Paret accompanied by Mrs. Paret, her daughter, Mrs. McPherson, and the two children of the latter, left Baltimore for New York, whence on Thursday they sailed on the Carpathia for Europe. The Bishop is to be gone nearly a year, and during his absence he will pursue the following itinerary: From Genoa, where he lands, to Nice, staying there until February 1; then, via Naples to Rome, for six or seven weeks, including Easter; to Florence, for five weeks; to Oberhofen, on Lake Thun, in Switzerland, for seven weeks; and then, via Dresden and Berlin, to Hamburg, thence homeward about September 18.

During his absence Bishop Murray is the ecclesiastical authority of the Diocese, and to him should be addressed all letters other than those of friendship. His office is in the Diocesan Library Building, 1106 Madison avenue, Baltimore.

At the fall meeting of the Archdeaconry of Annapolis, held in St. James' parish, Anne Arundel county, on October 14 and 15, Bishop Murray, in addition to being the celebrant of the Holy Communion, at the opening service, made an address and preached at the closing service. In his address Bishop Murray called Annapolis the Banner Archdeaconry, because it had not only more than met its apportionment for Diocesan Missions, but it had done unusually well in meeting its share of the General Apportionment. He pledged his support to bringing the minimum salary of the married clergy up to $1,000 and a rectory, and he said that invariably when there was a vacancy to fill his advice would be that a man already in the Diocese should be called first. The Rev. B. D. Chambers' invitation to meet next in Trinity parish, Howard county, was accepted. The Rev. R. A. Mayo was appointed preacher and the Rev. Wm. P. Painter essayist.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Income Needed for the Cathedral. Sermons by the Rev. Paul B. Bull. Service in Memory of Dr. Huntington—Federation Among Laymen—St. Luke's Hospital—Japanese Visitors Entertained.**

Now that the opening of the choir and crossing of the new Cathedral seems possible within a few weeks, certainly early in the new year, it is found that not sufficient income is in sight to maintain it. There has been set aside during these years of construction certain funds for endowment, and these funds net about $18,000 a year. There has never been any parochial work at the Cathedral. The services are held on Sundays only, and offerings amount to about $3,000 a year. Efforts are now to be made to raise additional endowment. It is not stated that the opening will be delayed pending the receipt of additional income, but the problem of support for the larger work is being considered.

Trinity church had as preacher at both services last Sunday the Rev. Paul B. Bull, of England, who was heard at the Brotherhood Convention at Providence. At the evening service all of the Trinity chapels were represented by deputations of young men, so that the historic church contained a large congregation, especially of men. Trinity parish is, under its new rector, advertising in the daily newspapers its various services and other meetings, and rapidly coming to be in the public eye quite to the extent of any other city parish. At. St. Agnes' chapel, of this parish, there will be started on November 7, a Sunday night service in addition to the Sunday afternoon one, at which the full choir will be heard.

A service in memory of the late Rev. Dr. Huntington will be held in Grace church on Sunday afternoon, October 31, at which the speakers will be Bishop Lawrence, Bishop McVickar and Bishop Greer. It is stated by the vestry that there will be no election of a new rector at present, very likely not before Easter or later. In charge of the church the Rev. Karl Reiland has been placed, and of the chapel the Rev. G. H. Bottome. Construction of the south wall of the chantry, fronting the now vacant corner on Tenth street, nears completion. Into the wall in addition to a new porch, there will be built a pulpit of white marble, so that services may be held in summer on this vacant lot and in the street. It is quite distinctive, for an outdoor auditorium with pulpit and accessories is not to be found elsewhere in the city. The plot was purchased and cleared in order that the church might not be hidden by a sky scraper, but it is not to stand unused, at least in summer. The noon-day services will be started again on November 1, and continued until June. During the like period last year the actual attendance was 26,000.

Federation is in the air among laymen. Recently the laymen of Yonkers, all bodies, formed for united effort, and last week laymen from eleven Protestant churches of Mt. Vernon met in Trinity parish house and named a committee, with the president of Trinity Men's Club as chairman, to take steps to form a Mount Vernon federation. The exact purpose of the federation, beyond acquaintance and common effort as various matters arise, was not defined. There is some talk, however, of the erection of a central building to be Christian headquarters for the city.

It is stated on authority that all of the old members of St. John's chapel, in Varick street, have transferred to St. Luke's chapel, and that all dissatisfaction has passed away. A new vicar for St. Luke's is the Rev. E. H. Schleuter, formerly canon of All Saints', Albany, and before that at St. John's, Roxbury, Boston.

St. Luke's Hospital, at its annual meeting, reported 15,555 cases treated during the year, with 71 per cent. of them free. Gifts amounted to $35,000, among them one of $10,000 coming from an anonymous giver. There is erecting a new wing at a cost of $250,000. During the year receipts and expenditures were kept within $9,000 of each other, the deficit being smaller than for any year in the hospital's history.

There has been in New York for some days a deputation of leading Japanese business and professional men. Members of the deputation were dined by officers of various Christian organizations, and there were many other entertainments and sight-seeing trips. Some members of the party desired to go from here to Europe, but the head of the company declined to permit them to do so, saying San Francisco might feel offended if a smaller number visited it than visited other cities. So to keep faith many members of the party traveled to San Francisco from New York, and then back to New York again on their way to Europe. Such is Japanese faithfulness in one instance at any rate. Three of the members of the party spoke at a meeting held in the Diocesan House on Sunday evening, October 17. One of the number was the foremost writer of fairy stories in modern Japan. Another told of Manchuria and Formosa, saying the former is, in his opinion, of little value as a place of settlement, but that Formosa offers much to the immigrant. The Seabury Society of New York was instrumental in bringing into existence a large Japanese student club, the Goichi Kwai, and in securing for it the free use of Hobart Hall for occasional meetings. The aim of the club is moral and social, and there are about two hundred members. Not all are students. There are resident in New York about three thousand young Japanese, of whom fully half are students.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

**One Hundredth and Eighty-eighth Anniversary of Old Wye Church.**

On St. Luke's Day the congregation of Wye parish observed the one hundred and eighty-eighth anniversary of the consecration of this venerable church. The church has been closed this summer for repairs, and is fresh and clean with new paint, new carpet and altar-hangings. Morning Prayer was held at 11 A. M., the Rev. G. Croft Williams, rector, conducting the service; the Rev. J. Gibson Gantt being the preacher; the Rev. Messrs. W. Y. Beaven, J. Taylor, and W. B. Stehl, being present and assisting. The Rev. J. A. Mitchell and the Rev. W. N. Weir were present at the evening service, at which the Rev. W. B. Stehl made an address.

After morning service, lunch was served by the ladies of the congregation in the church yard. Before closing the rector made an interesting historical statement. During the 188 years of its existence the church has seen many changes. Once it was without roof and within its walls the cattle stood. When in this state Bishop Whittingham was passing on his visitation to a neighboring parish, getting out of his carriage he knelt at the deserted altar and offered prayer for the restoration of this ancient building. Shortly after the Rev. Dr. Crane was instrumental in repairing and opening the church for divine service. The old Church families who once lived near have moved away, but Mr. Williams, every Sunday afternoon, gathers a good congregation from the village and surrounding country. It is a matter of great regret that the Rev. Mr. Williams has tendered his resignation and will move to Augusta, Ga., the first of November, to be rector of Christ church.

## FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

**Good Work at St. Luke's, Marianna.**

St. Luke's Day, in St. Luke's church, Marianna, the Rev. J. William Foster, rector, was duly celebrated by the rector and congregation, on October 18.

Holy Communion was celebrated at 7:30 and 10 A. M., a short address being delivered by one of the clergy. At 4 P. M., Evening Prayer was said and the right of Holy Baptism administered by the rector. At 7:30 P. M., the confirmation service was held by Bishop Weed. All of the services were well attended.

The offerings at the morning service amounted to $296.70; the children contributed $93.50, and by Monday evening the offerings had reached $806.95. Since then more has been added, and promises made of gifts towards building the house proposed.

In addition the congregation have, within two months, made the largest offering for Diocesan Missions in twenty-three years; an offering for the Deaf-mute work of the Church, and paid their general missionary apportionment in full for this year and the year to come.

## DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

### Funeral of Mrs. Garrett—Convocation Organized—Church Improvements.

The funeral of Mrs. Letitia Hope Garrett, wife of Bishop Garrett, who died at the episcopal residence in Dallas, on October 8, took place on October 10, from St. Matthew's Cathedral, the interment being in Oakland Cemetery. The Rev. Harry T. Moore, dean of the Cathedral, read the Burial Service, assisted by the Rev. Edwin Wickens, of All Saints' church; the Rev. F. C. Berry, general missionary; the Rev. J. T. Lodge, of the Church of the Incarnation, and the Rev. C. A. Roth, of Fort Worth.

Letitia Hope was born in Dublin at a date not definitely known here. She was the youngest child of William Hope, a lawyer of some distinction in the early days of the last century, at the time of the union with England and the discontinuance of the Irish Parliament. Miss Hope was married to the Rt. Rev. A. C. Garrett on the 29th day of June, 1854, when he was a student in Trinity College, Dublin. In due course the young student finished his college work and was set apart to the sacred ministry in 1856 by the Lord Bishop of Winchester. In 1859 the young couple sailed as missionaries to the Indians of British Columbia. There the good woman took her full share in the work, played the organ and taught the choir in the various missions served by her husband and was ready for every good work.

In 1869 they moved to San Francisco, where her voice and talents were always ready for the call of duty. In 1872 they moved to Omaha, where the same qualities of gentle and unobtrusive helpfulness in all parish activities were again made manifest.

In 1874 Bishop Garrett was sent to Texas as missionary Bishop of Northern Texas. The family arrived on the 31st day of December of that year. Mrs. Garrett entered upon her new field with the same quiet reverence for her husband's duty that she had shown through all the previous providential changes of his life. She has resided continuously in Dallas during all those thirty-five years, has never been on a train since she came into this city, and has thus been identified with its life and its growth more intimately than most of her friends and acquaintances.

She is survived by her husband and two sons, Alex. C. Garrett, Jr., and W. Henry Garrett. All were in constant attendance upon her when she passed peacefully away at 12:20 A. M., on Friday, October 8.

A Clericus or Convocation has been organized here, which has met at Sherman, McKinney, Denison, Bonham and Terrell.

At Bonham we met during a mission by the Rev. Percy T. Webber, and had visitors from Oklahoma. At Bonham addresses were made on The Church and the Work. Here a good-sized congregation, largely of non-communicants, seemed impressed with the addresses. At Terrell we discussed the Sunday School, its organization and instruction. The next meeting will be at St. Stephen's church, Sherman, the Rev. W. J. Miller, rector.

These meetings bring us together, overcome loneliness and broaden our view points.

A State meeting of the Daughters of the King was held in Waco, October 22-23.

New pews have been placed in the Church of the Incarnation, Dallas, making it one of the best furnished churches in the Diocese.

New church buildings are being planned for or erected in Sherman, Fort Worth, St. Andrew's parish, and Clarksville.

## LAYMEN'S MISSIONARY MOVEMENT.

### Successful Meeting in Richmond.

One of the most important events of the week was the Convention in Richmond of the Laymen's Missionary Movement. There are few organizations in the Church which have a greater object or a more striking way of attaining it. It consists of a band of Christian men, irrespective of Church affiliation, who are working together for the spread of the Gospel into all lands. They are in deep earnest, and by business methods would see that the Father's business is not neglected. Conventions like this are being held throughout the country, and a wave of enthusiasm is sweeping over the land.

The Convention opened with a supper at the Masonic Temple, on Saturday, October 23. At this Hon. William B. McIllwaine presided and a number of stirring and deeply spiritual addresses were made.

On Sunday, members of the Movement addressed the congregations of a large number of the churches in and about Richmond, at both morning and evening service.

A great men's mass meeting in the Auditorium, in the afternoon, was the leading feature of the day. About two thousand men were present, and wonderful addresses were made by Dr. R. B. Teusler, Church Medical Missionary at Tokio, Japan, and Mr. J. Campbell White, of New York, General Secretary of the Laymen's Missionary Movement.

On Monday and Tuesday, October 25 and 26, there were many meetings, at which the subjects of Foreign Missions were discussed by skilled and experienced workers among heathen in such fields as China, Japan, India and Korea.

Probably the most important meetings of the Convention were held on October 26. These were in the form of rallies, each denomination assembling in one of its churches, and considering ways and means from its standpoint for more earnest and aggressive work.

The Episcopal Rally was held in St. Paul's church, which was the central meeting place for the whole Convention. It was preceded by a celebration of the Holy Communion. The Rev. Thomas J. Garland, Secretary of the Third Department, presided. Addresses were made by Mr. J. Campbell White, the Rev. Robert Patton, Secretary of the Fifth and Sixth Departments; Mr. W. S. Copeland, of Southern Virginia, and Mr. O. J. Sands, chairman of the local organization.

The following resolutions were adopted, seriatim, the same action being taken by the other bodies. They bespeak clearly the spirit of the movement:

### Missionary Policy for Virginia.

Adopted by the Executive Committee, L. M. M., at Richmond, October 25, and submitted to the denominational rallies to-day, and approved by Laymen's meeting of Protestant Episcopal churches.

Resolutions adopted by the Laymen's Missionary Movement Convention, held at Richmond, October 23-26, 1909:

Resolved—1. That we recognize it to be the present urgent duty of the Church of Christ to undertake to preach the Gospel to every creature in the world.

2. That we rejoice that the laymen of the churches are rising up in large numbers to co-operate with their pastors and Missionary Boards in the attempt to evangelize the world in this generation.

3. That we unite our efforts and prayers in a persistent attempt to enlist the Christian men of Virginia in undertaking their full proportion of world-responsibility.

4. That we earnestly recommend the appointment in every congregation of a strong Missionary Committee, which shall conduct a campaign of education on the subject of Missions, and shall also organize and conduct a personal canvass of every member and adherent of the congregation to the end that some worthy systematic contribution to the cause of the world-evangelization be made by every one.

5. That we strongly urge the adoption of the weekly system of missionary offerings, as the most Scriptural, fair, economical and productive method, believing that when properly introduced and worked, it secures the largest possible educational financial and spiritual results.

6. That we recommend that all churches in this State that have not already reached a higher standard, aim to increase their systematic offerings to the extension of the Kingdom of Christ in the non-Christian world, until they shall be brought up to at least 25 per cent. of the Church's total offerings for all purposes, including congregational expenses.

7. That the Richmond churches undertake to follow this Convention immediately by a thoroughly organized canvas by the Missionary Convention of each church, to the end that every church member may be enlisted as a systematic contributor to missions, and that the total offerings of Richmond churches to work abroad may be increased from $36,278 reported last year, to at least $60,000 for the coming twelve months, and that a public meeting of the men of Richmond be held on Sunday afternoon, November 14, to hear the reports of the results accomplished. After the $60,000 standard has been reached it is recommended that the churches of Richmond continue to increase their missionary offerings in harmony with the proportion indicated in Resolution No. 6.

8. That we recommend the organization in every city, town and community in the State of a Co-operating Committee of the Laymen's Missionary Movement, which shall keep in touch with the methods of the general movement and co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency.

The closing meetings, at which such subjects were discussed as "The Stewardship of Life," "Missions and Spiritual Life," "Men and the Kingdom," "The Supreme Life Purpose," carried with them the spirit of enthusiasm to its greatest height. Resolutions were adopted at the various meetings, by which the offerings for Missions will be more than doubled. According to printed statistics the sum raised by Richmond churches now for Foreign Missions, amounts to $36,278.82.

The motto of the organization: "The Whole Business of the Whole Church, is to give the Gospel to the Whole World," was thus heartily acknowledged, and in such spirit one cannot but "see visions and dream dreams" of the time when the knowledge of our God "shall cover the earth as the waters do cover the sea."

The amount expected to be raised by the various churches in Richmond, next year, is as follows:

| | |
|---|---|
| Presbyterian | $12,500 |
| Baptist | 25,000 |
| Methodist | 15,000 |
| Episcopal | 14,000 |
| Christian | 2,600 |
| Total | $69,100 |

Mr. Oliver J. Sands, of Holy Trinity church, Richmond, presided at the farewell meeting in St. Paul's, Tuesday night, and introduced the speakers.

Frank A. Brown, convention secretary, gave the classified registration of delegates, who numbered 925 in all. From the sixty-four Richmond churches there were 664 delegates; from churches in the State, 261, classified as follows: Baptists, 282; Methodists, 236; Presbyterians, 150; Episcopalians, 163; Christians, 37; Lutheran, 20; Friends, 1; denominations not specified, 36.

A mass meeting of Episcopal laymen of Richmond will be held in Holy Trinity church, on Sunday afternoon, October 31, at 4 o'clock.

### The Great Brotherhood Convention.

The annual Convention of the Brotherhood of St. Andrew, which was held in Providence, Rhode Island, October 13-20, was characterized by the impressiveness and helpful nature which have made such gatherings of the laity notable in the history of the Church. The attendance though not so large as at some others held in recent years, was very encouraging. The total registration was 916, and there were representations, in addition to those from the United States, from England, Canada and the Republic of Panama. The earnestness breathed in the addresses and sermons, and the intensity of interest manifested on all sides bespoke the spirit of the pure religion of Christ.

At the opening service on October 13, there was a celebration of the Holy Communion. The Bishop of Rhode Island was the speaker at this service, his theme being the Return of the Seventy Disciples, exemplifying the work of the Brotherhood by that which was committed to these willing men by their Great Director. The seeking of men, the returning with joy to the Master to report their accomplishments, was strikingly analogous of this gathering coming to its Master to tell Him what it had been privileged to do in His name, and for His sake.

The first business session was preceded by a service of devotion, conducted by the Rev. Harvey Officer. It was with much regret that the members of the Brotherhood were unable to greet their beloved president, Mr. Robert Gardiner, who was detained away by illness, in consequence of which the Convention was called to order by vice president H. D. W. English.

Mr. Courtney Barber, of Chicago, was elected president of the Convention. In taking the chair he emphasized the responsibility resting upon each member in making the Convention a success, by prayers and by personal interest.

Bishop McVickar welcomed the Convention in the name of the Church and the Commonwealth. Fraternal greetings were sent to the Methodist Brotherhood, numbering 600 chapters in the United States and other countries; and greetings were also sent to the Congregational Brotherhood in session at Minneapolis, Minn.

A mass meeting in the Opera House, at noon, was addressed by the Rev. Robert Johnson, of Philadelphia, his subject being "The Responsibility of Men for Men." The life of the Master in its relations to the common life of the Brotherhood was outlined.

The annual charge to the Brotherhood was delivered in Grace church, by the Rev. R. P. Williams, of Trinity church, Washington, D. C. He warned the men not to allow their fellows to escape their influence in drawing as an illustration the incident in 1 Kings 20:35-43.

At the subsequent meeting in the Convention Hall, Mr. English opened cussions on such subjects as The Week ject, "The Threefold Example of St. Andrew." The problems of this century are of like character with those which confronted St. Andrew, and which prompted him to earnest deeds. Great visions are before God's workers to-day. Let all be filled with faith. The love for Christ will lead the nation.

Professor Baldwin, of Yale, spoke of the opportunity of the Brotherhood to reach the Greeks, whose doubt as to the Orthodox faith of the Church has been dissipated; also the thousands of Italians, who have left the Church of Rome.

Rev. F. H. Sill also spoke at this service.

President Hall, of Clark University, addressed a crowded meeting in the evening on "A Boy and What he Needs."

The influence of the father should be brought to bear on the boy. We see in our day the abdication of the father.

The Rev. Mr. Bull, a member of one of the religious Brotherhoods in England, made a striking address on the development of a boy's character.

Consecration is the objective. We would make his prayers real, and the Spirit of Sacrifice an assured condition.

On the second day the report of the Brotherhood was presented. It reviewed the work of the past year and showed encouraging progress.

Mr. C. H. Bath, from Panama, made an interesting address, and resolutions bespeaking hearty interest in the work in the Canal Zone were passed. An excellent address was made by Bishop Parker, of New Hampshire, on "House to House Visiting."

By such means we know where our people are and how best to reach them for Christ.

At the meeting in the Opera House, an address was made on Man's Progress in the World, by Bishop Gailor, of Tennessee.

Sectional conferences were held in the afternoon, at which there were discussions on such subjects as The Week of Prayer, Work in Schools and Colleges, Men's Bible Classes, the School Boys' Scripture Union, Men's Communion Movement, the Big Brother Movement, Work among Foreigners, Work among Juniors, Work in Public Institutions, etc.

A conference of the clergy was also held. A general meeting in the evening was addressed by Messrs.. H. D. W. English and Hubert Carleton.

The third day began with a devotional service by the Rev. Harry Officer. At the business session, the report of the Council was discussed. During the year 189 chapters have been added or revived. The Forward Movement Fund amounted to $18,144.37, or $3,000 more than last year, with total receipts of $4,000. More earnestness was urged in Senior Bible Classes and Hotel Work. The growing Junior Work has been a cause for gratitude, a number of recruits having been made from this source. The Big Brother Movement has been an important agency in the work. In this, men become responsible for boys in great need.

The National Council was re-elected with ten additions, the number of members being increased from fifty to sixty. An organization was effected later, Mr. Robert Gardiner being re-elected president, with Messrs. H. D. W. English and Mahlon N. Kline as vice presidents; Mr. Hubert Carleton, general secretary; Mr. G. H. Randall, associate secretary; Messrs. G. F. Shelby and W. A. Haberstro, field secretaries, and Mr. F. M. Adams, treasurer.

Mr. George Wharton Pepper made one of his characteristically earnest addresses, on "The Development of Man's Spiritual Life." The great audience was deeply moved by his presentation of this important subject. The third Chapter of Phillippians formed the basis, and the forgetting of the things which are behind and the reaching forward to those which are before indicate the longing and the loving spirit of those who press forward to the mark of the prize of the high calling of God in Christ Jesus. The Brotherhood man who is interested in a system of work rather than actual contact with his fellowman, is a failure, because he has lost touch with Jesus Christ.

The Rev. Floyd W. Tomkins, D. D., addressed the noon mass meeting in the Opera House, on Loyalty to Christ as Shown Through Work in His Church.

The Seniors and Juniors united in a conference on "The Brotherhood Boy." Four Juniors—Mr. Halliwell, of Toronto; John P. Wishart, of St. Louis; Wendell Walker, of Chicago, and Oliver T. Northridge, of Brooklyn, made addresses which were followed by one minute speeches.

Mr. Bull gave one of his stirring talks. He also conducted the preparation service for the great Corporate Communion, which was to be celebrated on the morrow.

On Sunday morning the first service was the Corporate Communion. The celebrant was the Bishop of New Hampshire, assisted by the Bishop of Delaware and the Rev. Dr. Pousmaniere. Eight hundred and fifty Brotherhood men partook and the scene was grand beyond expression. The anniversary sermon was preached in St. John's church, by the Bishop of Delaware.

Rev. Mr. Bull again addressed the boys at a large meeting in the afternoon. This was considered one of the most successful meetings of the Convention.

A great meeting was held in the afternoon in the Opera House, which was crowded. It was presided over by Mr. Rathbone Gardiner. The music was led by a choir of 200 men and boys.

Bishop Gailor and Mr. George Wharton Pepper spoke on "Responsibility;" the former as it applies to "Citizenship," and the latter as "Man to Man."

The closing service was held in All Saints' church. Among its striking features was a memorial address to one of the greatest men who has ever blessed the organization, Mr. George C. Thomas, who entered into life eternal during the year. It was made by his friend and fellow townsman, Mr. George Wharton Pepper.

The Rev. S. S. Drury spoke on the Value of a Life of Prayer. At the farewell meeting Mr. E. H. Bonsall, of Philadelphia, presided, and addresses were made by Messrs. J. C. Astredo, of San Francisco; J. A. Birmingham, of Vancouver; J. E. Bolan, of Providence, and Mr. H. D. W. English, of Pittsburg. The reading of the names of those who have died during the year by Mr. Carleton, followed; the Gloria in Excelsis was sung; the Benediction was pronounced by the Bishop of Rhode Island, and this truly great Convention came to an end.

# Family Department.

## Man.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He who made him such!
Who centred in our make such strange extremes!
From different natures, marvellously mixed.
Connection exquisite of distant worlds!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam etheral, sullied and absorbed!
Though sullied and dishonored, still divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal; insect infinite!
A worm! a god!—I tremble at myself,
And in myself am lost. At home, a stranger,
Thought wanders up and down, surprised, aghast,
And wondering at her own. How reason reels!
O what a miracle to man is man.
Triumphantly distressed! What joy! what dread!
Alternately transported and alarmed!
What can preserve my life! or what destroy?
An angel's arm can't snatch me from the grave;
Legions of angels can't confine me there.

—Edward Young.

## The Hogbacks of Gosforth.

By Mrs. Jerome Mercier.

Those who visit lonely and solemn Wastwater, or who go a-fishing to pretty Seascale, know the village or Gosforth, which lies between the two. In olden days—the days of our Norse forefathers—it was a centre where great men lived and fought and died. Then armed ships came up the river at Ravenglass, or Avelinglas, named after an old chieftain, and Athelstan and Ethelred felt the force of the Northman's arm.

In the church at Gosforth are two strange monuments dating, by trustworthy estimate, from about the year 1000 A. D. Unearthed from the foundations, where Mother Earth had kept them safe, they are almost unique relics of the past, uniting heathen and Christian symbols. These are the famous hogbacks of Gosforth. The name is given from their form, not unlike that of a hog's body, with a curved back. But they really represent houses, the houses of the departed, with deep thatched roofs, and strange mystic carvings on their sides. And this is the story which they tell:

In the times of yore, one Doka lived in Gosforth, and he was a great man, and he built him a noble house or skali, nigh to the kirk. It was made of wood, sodded up a man's height on the outside for warmth and against fire; the roof was thatched, the bargeboards ending with stags' heads, and on the gable-top the head of a bull. The whole front was carved and wrought with the chisel, and, within, the main posts were carved with figures of the gods. Lock beds were along the walls of the great hall, and above these were windows, and under all were benches with tables before them. Such was Doka's great house of skali.

Now, Doka had one son, named Vikar, a brave and likely youth of four-and-twenty years; and when the Dane, Olaf Cuaran, also called Aveloc, came from Ireland with his daughter Shelagh of the dark hair, to join the Northumbrian at York under Edred, King of England, Doka met them at Ravenglass, and sent his son Vikar with them to show them the nighest way over the fells to York. And on the way Vikar and Shelagh held good talk. Olaf became King of York under Edred until Edred put an end to that under-kingdom. Then Olaf, in bitter anger, turned westward, and Vikar met him at Ripon and said, "The southern road is thine, King Olaf, and I am thy guide. In my father's country are friends, and in his hall is shelter for thee and thine till better times."

Shelagh, whose eyes were red with weeping that her father should be landless and homeless, turned grateful looks on the young chief; and when they came to Doka's Hall at Gosforth, Vikar spoke to his father that he might have her to wife; for his whole soul clave to the beautiful Danish maid, noble in soul as in form.

The next night, at supper, Doka rose from his high seat, holding a silver-tipped horn, and before all men asked Shelagh for his son to wife. Her father Olaf hid his face awhile, for he loved her tenderly; then raising it, he said, "Friend hast thou been to me; of my heart's blood I give thee. Let her sit in the bride's seat and drink the bride's cup, for the time is short." And Shelagh did not say nay.

Then the women dressed her in white, with a gold chain about her neck, and a large jewelled brooch from Man on either shoulder. And Vikar wore his scarlet cloak over his mail, his winged helmet on his head, and was girded with his bronze-handled sword. Goodly were the pair to see, as he gave her the bride-cup. And on the morrow Olaf Cuaran blessed his child and sailed from Ravenglass to Dublin, where he reigned as chief for many years.

Now Vikar held to the old Norse gods; but Shelagh was a baptized Christian and had faith in the White Christ and His salvation. So when a goodly boy was born to her, Vikar poured water on his head after the heathen custom, and named him Griss (or Grice), the Wild Boar—the bravest animal that lives. But Shelagh bore the child secretly to the priest, who baptized him to be Christ's soldier and servant. And as the lad grew, he heard many things from his father concerning the Norse gods, and from his mother concerning Christ, and knew not which was true.

After seven winters, the black death broke out in London town and spread afar; and Doka and his wife sickened of it and died, and now Vikar and Shelagh ruled in the High Hall at Gosforth. And to them, one winter's night, came the bard Eyvind, fleeing from the famine in the south, and Shelagh took him in as a sister, and gave him a bath and clothing and food, and Vikar bade him bide. And at the next Yule feast, when men had emptied a horn to Odin and another to Christ, the spirit of poesy came upon Eyvind like a stormwind, and he struck his harp and sang the great Lay of Brunanburh and the deeds of Barna—the lay that lives for ever. Then men leapt up waving their swords, and crying, "Skoal to Eyvind," till the roof-tree rang. And Vikar put a gold braclet on Eyvind's arm, and bade him bide in his Skali for ever and a day. Moreover, Eyvind made his own song of Helge, which pleased him most of all. And these are some of the lines in that song:

Up to the masthead the target ran,
The woven target of war:
Oars foaming thrash,
War-irons clash;
For shield on shield with clattering rung,
As the fleet ran out
'Mid the warriors' shout,
Far out from the land while the rowers sung,
Keeping time, keeping time,
Off the shore.

* * * * * * * * * * * *

Now, when the day came that Vikar would die, his wife Shelagh confessed to him that their son Griss was a christened soul, and Vikar was glad, and bade them lay him in the kirk garth and raise over him a cross, and grave thereon Thor, whose light shone on Vikar's birth, and the ship in which his fathers came over the sea, and the rest as Shelagh and the priest would. And there to this day men may see it, with the ship holding Thor and Hyme the giant, and above it Christ the Lamb treading down the serpent. But still, Griss knew not he was a christened man, till at harvest time the long-haired star shone in the sky, and as Shelagh saw it she gazed long, and then spread her arms abroad and spoke to all the people: "It is the Star of the Lord that shone at His birth, sent for a sign. Hear ye all; hear, son of mine! Yonder shines the star of the White Christ that brings peace. Has He not sent peace to thee, while London, York, Chester and Bamborough have fallen?" And the priest spake the like.

Then Griss said, "Now will I be baptized."

But Shelagh cried, "It needs not. Thou wert baptized at birth. Thy father knew it and forgave. Ask the priest else."

And the priest confirmed her words. Then Griss said, "Mother mine, thou didst well. Henceforth I am Christ's man. But all men shall worship as they will on my land."

Time fails to tell of the coming of Ethelred, King of England, with warships to compel the Norsemen, and how Griss met him with his men so bravely that Ethelred turned back and left the Norsemen alone.

In her old age Shelagh moved among her people, doing good works and saying little; and one morning her women found her still and cold, with her hands clasped, and a strange light on her face. And her son Griss, having laid her solemnly in the kirk garth by his father, sent for Soror, the cunning carver, to make with pick and drill and chisel a memorial stone like to his father's Hall, with high thatched roof, and on the sides was carved the struggle between Good and Evil, the Son of the All-Father slaying the old serpent. And on each end of the Hall was the figure of Christ Himself. Moreover, Griss set up a high cross to his mother's memory. And nineteen winters thereafter he also died, and his sons buried him, and he too had a memorial raised over him like to his mother's—the model of the High Hall, with many rings graven on it, for that a chief is a ring-giver; and the doings of Ethelred and Griss where Ethelred's army stood with bared head and lances lowered.

And these are the two noted Hogback stones that learned men come to see, on strange wheels and in strange horseless carriages, at this very day, and praise the doing of noble Shelagh, the Christian princess, and of her son Griss.

### Old Testament Teaching.

It is one of the saddest tragedies of life that opinions and methods constantly change, and that each generation of human beings regard the questions of the day differently to the way in which their predecessors did. We have the utmost sympathy with those devout souls who see with horror their ideals flouted by the young, and who fail to realize that no entreaty will control the spirit of the age and turn backward the hands of time. Like those thoughtful people round us, we feel a call for increasing caution in the mode in which the historical portions of the Old Testament should be taught to the children, especially in schools, whether public or private. That old history undoubtedly consists of myth or legend on the one part and of true historical statements on the other. It is impossible in the space of a short note to specify what is one and what is the other; indeed, the distinction is in most cases impossible, fact and fiction are so interwoven. But as childhood passes into youth and the pupils take up the study of the history of other nations, and especially when they find in their lessons that the religions of the nations of Greece and Rome, and of even earlier times, consist of myths, under which often the early heroes of the nation are preserved, the eager minds ask the questions: How much of this is true? Did any portion actually occur? And they do not stop with pagan literature. Is there not, therefore, an increasing need of caution in dealing with the earlier portions of Genesis? Young people are apt to perceive, and if they once think that they are being told as facts what their elders do not believe, then there is a danger —a yearly increasing danger—that the pupil will class sacred history with Santa Claus and the fairies. Would it not be better, as a wise teacher of experience suggests, to frankly tell the children as soon as they can understand that there is this distinction between myth and parable and true history; that in the early stages of mankind there were no means of recording actual facts, though it was plain that the Creation, the Fall, etc., must have actually taken place; that in later days, when men wished to know how these things happened, God moved the wise ones of the earth, His seers, to explain them in the way they could best be understood—in the form of a story. Then teachers can press home the main points —the meaning of the story, the all-Fatherhood of God, the coming of sin with its consequence of pain and death, and the supreme promise of the Saviour, in a far more effective way. In teaching the historical portions it must be kept in mind that that history was written by a singularly poetic people, who loved to intersperse descriptions of actual fact with picturesque and imaginative touches, and who, though undoubtedly inspired by God, were allowed by Him to tell the facts in their own way. As an illustration of what evil sometimes happens, the writer to whom we are so much indebted, tells of a girl of fourteen, whose faith was wrecked for a time by the story of Balaam's ass being insisted on as true. Had she been told that it did not matter in the least whether it was the voice of the ass or Balaam's own conscience so long as she grasped the truth that the warning of God actually came, and that it often comes now, as in all ages, in the most unexpected ways, much spiritual discomfort might have been saved. The writer recalls an early experience of his own. Like many little boys, he was fascinated by these stories —the burning bush, the little Hebrew maid, who told Naaman's wife, and so on. But the she bears were the terrible ones, and he remembers, along with another little boy, crouching behind a hedge and calling out in a quivering voice to a passerby: "Go up, thou baldhead," and lying in fear of the bears coming out of the woods to eat them. Thoughtful people agree that it is only by insisting on spiritual in place of verbal inspiration that we shall safeguard our children's faith. And especially because by this means an opportunity is given to emphasize the difference between the early stories and the later, exact and historical details of Jewish history, and so to lead up to the central idea, the supreme reason for teaching the Old Testament history, the preparation of the Hebrew nation for the greatest historical fact in the world's history—the coming of our Lord and Saviour Jesus Christ.




### Seeking the Lost.

The word "lost" has a fearful meaning when applied to a person. An object of value may be lost and we search for it. An animal may be lost and we search for it, according to our estimate of its value and our interest in it. But a person lost excites the most painful interest and the most strenuous effort to find him. Once we came to a village in the mountains and all was in excitement. A child was lost. All day the search had been going on, but no trace of the lost one was found. All night the people continued to search, but in vain. There was a gloom over all. The lost child was in every mind and heart. Every one had visions of what had befallen the little one. It might have fallen over a cliff, it might have been devoured by wild animals. It was never found, and ever after a sorrow dwelt in the home.

"Lost" is the word Jesus uses with reference to men. It has a fearful meaning. The soul has wandered away from its home; there is no knowledge of the way; dangers are on every side, and it is not possible to return.

But Jesus seeks the lost one. There is intense solicitude, and a fearful anxiety, with every possible effort to find and recover the lost one. There is to the mind the picture of the sorrow in the home, of the heart burning with grief. Nothing could more vividly show to us God's love and his solicitude for our salvation. It is not enough to say that God waits to be gracious, that he is ready to save every one who comes to him. All this falls far short; he seeks to save. He not only desires, but he puts forth effort to save.

His desire and effort are in proportion to his love, and that is infinite. They are in proportion to his knowledge of what it is for a soul to be forever out of the way to life and happiness, to be wandering for ever without God and without hope, without the possibility of a return by his own act.

The Good Shepherd represents himself as seeking until he finds the lost sheep. He goes into the byways, into the rocky and dangerous places, into where wild beasts prowl, "until he find it." What wonderful tenderness and patience, what unfailing love! He seeks us among companions whose influence is evil; he follows us into the place where evildoers meet; he calls by the voice of the minister; he appeals to us by the memories of home; he speaks when we are alone and thoughts of bitter things come to us. He waits and hopes; he throws around us better influences; in all the ways of approach to the soul he comes to us, that he may save us. We can not know all the ways in which he follows us, of all the methods by which he endeavors to save us. We may think of all the ways by which conscience may be awakened; all is summoned up in one word, than which nothing can more forcibly appeal to us; Jesus is seeking us that he may save us.—United Presbyterian.

### All Saints.

O'er the vision came a darkness, and they
scattered from my ken,
In my ear were other voices,—on my paths
were other men;
Till rival creeds and empires their war-worn
flags had furled,
And the stars which sang the birth-hymn,
sang the requiem of the world!
Then I saw them all again, for they all
again had met,
And their wreaths were amaranthine—with
the dews of Eden wet;
And loud and louder as they came the
Seraphs' welcoming chant
Rang through the cloistered pillars of starry
adamant—
There was not one that passed not on to
the blest right hand!
There was not one that walked not within
the better land!
Alleluia! alleluia! for the voices that on
earth,
On the sunset waters mingled, or around the
Christmas hearth,
Together through the halls of heaven, in
glad acclaim are poured,
And each is with the other, and all are with
the Lord. —Grant-Duff.

### Letter from a Missionary in Africa.

Mt. Vaughan Rectory, Cape Palmas,
Liberia, West Coast Africa,
August 9, 1909.

The Rev. John McNabb,
Hamilton, Virginia, U. S. A.

My Dear Brother:

Indeed I was more than glad to hear from you, though too sorry to hear and know that you are not well, suffering from a nervous break down from overwork. Yes, thank God that by His grace, which is able to do all things, I am what I am; and my prayer to God is that He may make me a faithful minister of Jesus Christ; that I may be able to win many precious souls for him. Yes, I do think you remember me; a thin slim boy. You are right, and I was one of your very boys. It was in the year 1890, September 25, I left Cape Mount for Cape Palmas, then a school boy. My mother and stepfather were both anxious to take me away from school to go among them and take up trading in the country. Mother then having many slaves, was over anxious of my leaving to take up, as she thought best, this project, which I felt as not my calling. I was annoyed by them from time to time, and as I then felt that I could do a far more better and higher work than that. I made known my desire of leaving Cape Mount for Cape Palmas to Rev. O. E. H. Shannon, late deceased, who was then in charge of the work at St. John's Mission, Cape Mount, as its Superintendent. He, too, made known my desire of leaving home for Cape Palmas to Bishop S. D. Ferguson, who sent for me to come down. Two years of my staying at Cape Palmas, I applied to the Bishop for the Sacred Ministry, who entered my name as candidate in the year 1892. I was ordained as deacon in 1896, and priest in 1905.

As I told my other friends and dear mother on a visit to them a few years ago, see what God has wrought in me. Once in heathenism, my father being a man who was worth more than over fifty (50) slaves (as that is the customs of our people the veys, as that is their wealth, and one in possession of such number is said to be wealthy and can carry on any mercantile pursuits). I turned my back upon all such, for the cause of the gospel, and thank God, I count it not dearer in order to win Christ.

I am now a married man, and have three children living, two boys and one baby girl; the latter being so young I have not taken her photo, hence not in my family group which I am sending you under separate cover. Many of the old boys are still living and doing well for themselves. Some are carpenters, merchants, school teachers, etc., and some have crossed the river and entered the home of the blest.

I some time think that it is God's desire that Africa should be redeemed; for indeed the good seed sown by your good white missionaries at Cape Mount, Cape Palmas and elsewhere in Liberia, is truly germinating and is eventually bringing fruits for God's eternal glory.

Dear Father in the ministry, your labor at Cape Mount had not been in vain. There are some who have not bowed the knees to Baal. I don't know how to thank you for what you did for me in the past, for being my spiritual leader and father. I owe much of my make-up to you and other missionaries then at Cape Mount; and may your crowns shine in heaven itself, where you will receive your full reward—for the life spent in usefulness and for the cause of the Master.

May God raise you up is my earnest prayer for you. I wish it were possible that I could meet you once more and shake hands with you for past favors.

You made mention of Miss Ridgely in your letter. Yes, I keep up a regular correspondence with her from Cape Mount. I never met her, but we write each other. She has not long written me a very long nice letter and sent me some nice theological books, through the Church Periodical Club, at New York. She has been very kind to me, every way possible, in my work, as I have been hard at work trying to complete an inside of a little chapel, as the majority of my parishioners are poor people. Thank God, I am succeeding well now.

Cietta Williams is married, too, and is assisting Miss Ridgely at her work at Cape Mount. She is doing well. I should like to hear from Rev. Mr. Grubb and Bishop Penick. Can you give me their right address in your next letter, please?

I am sending you my family photos (wife, children and myself). Trusting to hear from you again, I shall write you at all times. Pray for me. I shall still pray for your speedy recovery. With best wishes of the season.

Faithfully yours in Christ,
T. Momolu Gabdiner.


# To Young People:

Your earning capacity cannot last forever. Unless you are economical and save some portion of your income when young, you cannot escape the inevitable result of facing old age, dependent upon others—a most uncomfortable situation.

Save something each week, no matter how small, and, together with the compound interest we pay, it will provide a competency for old age.

## Start To-day on the Road to Permanent Prosperity.

One Dollar will start an account.
If living out of town, write for booklet, "HOW TO BANK BY MAIL."

## PLANTER'S NATIONAL BANK

Main and Twelfth Streets,
RICHMOND, VA.

**Capital, $300,000 Surplus and Profits, $1,200,000.**


### In a Camphor Forest.

The most valuable forests are in Formosa and Japan. A writer in Blackwood's Magazine thus describes his visit to a Formosa camphor forest:

"After climbing a steep and slippery hillside, we came upon a large camphor tree lying felled across our path. It was about four feet in diameter and had been sawed longitudinally in two portions. Two men were paring off with a kind of gouge-shaped adz, chips measuring some six inches in length and about the thickness of one's little finger. The whole air was pervaded by a strong odor of camphor. A little farther up the hill we came upon the stills themselves, situated by the side of a mountain stream amid the most luxuriant vegetation.

"The process by which the camphor is extracted from the wood is simple and inexpensive. The chips are placed in an iron retort and heated by a slow fire. The camphor vapor given off from the chips passes along a bamboo tube into a cooling box, where it condenses in a form of snow-like crystals. The cooling-box is partially immersed in a stream of running water. The chips are renewed every twenty-four hours, and every eighth day or so the fire is extinguished and the crystals scraped off from the sides and bottom of the crystallization box.

"The crude camphor is then placed in large tubs and allowed to settle. After a short time the camphor oil, which is of a yellowish color, sinks to the bottom and is drawn off. The camphor itself, damp, and still containing a certain portion of oil, is packed in bags, transported by coolies to some convenient center, and thence to the refining factory at Tai-pei."

### Forgiveness Must be Sought.

The forgiveness of sin is of God's free grace, but it must be sought. It is not enough that there is a way of salvation, we must walk in it; not enough that there is forgiveness with God, He will "be entreated of." The promise is, "Ask, and ye shall receive." He who asks not receives not.

If capital and labor would kneel together at the Master's feet, for He loves them both, the Master would say unto them—A new commandment I give unto you, that ye love one another.—Rev. Stephen Burrow.

# Children's Department.

### What the Snow-Birds Said.

"Cheep! cheep!" said some little snow-birds
As the snow came whirling down;
We haven't a nest,
Or a place to rest,
Save this oak tree bending down."

"Cheep! cheep!" said the little Wee Wing,
The smallest bird of all;
"I have never a care
In this winter air—
God cares for great and small."

"Peet! peet!" said her father Gray-breast;
"You're a thoughtless bird, my dear;
We all must eat,
And warm our feet,
When snow and ice are here."

"Cheep! cheep!" said little Wee Wing;
"You are wise and good, I know;
But think of the fun
For each little one
When we have ice and snow!

"Now I can see, from my perch on the tree,
The merriest, merriest sight—
Boys skating along
On the ice so strong;
Cheep! cheep! how merry and bright!"

"And I see," said Brownie Snow-bird,
"A sight that is prettier far;
Five dear little girls
With clustering curls,
And eyes as bright as a star."

"I see some sleds," said Mother Brown,
"All filled with girls and boys!
They laugh and sing,
Their voices ring,
And I like the cheerful noise."

### The Story of "The Crumbling Path."

A good many years ago I read a little book or tract called "The Crumbling Path," which made a great impression on my mind. I am sorry I lost it. I do not know whether the tract is still in print or not. I will give it to you from memory.

A lady had spent the summer in the Highlands of Scotland, and she had been so used to seeing great mountains that she said, when she left the Highlands, she had only to close her eyes and she could always see them. Once she seemed to see the vision of a very tall mountain whose summit was above the clouds, and saw that its sides were thronged with people, and she learned that all these people were hoping to go and live in a beautiful city that was built on the top of a mountain, and though they could not see it, they all believed it was there. The king of that beautiful country had sent his messengers to urge the people to redeem the time and gather the precious stones that strewed the mountain sides. She saw, on looking closer, that all had baskets on their arms, and some were very eager to gather the stones at the foot of the mountain; they lost no time, but gathered as they went.

She noticed that others had their baskets half full before they had gone any distance up the mountain path, but some were idle and did not stoop to gather the stones for their baskets, though all of them knew that the king had requested that every one, young and old, should gather these stones to adorn his palace—not for its building, but for adornment. The king's messengers kept saying: "Redeem the time; redeem the time!" These messengers were of every nationality, so that all the people could understand the command of the king, but the views were fine from the mountain side, and she heard one say: "Well, I don't intend to gather until I am a long way up the mountain path; I don't want to carry a heavy basket." At first this seemed reasonable, but she saw that the king sent his servants to help those whose baskets were full, and then she noticed that those who had neglected to gather at the foot of the mountain did not find the stones so fine farther up the mountain path, for she saw them pick up stones and throw them away. They were not fine enough to put in their baskets, and then she heard them regret that they had not commenced lower down the hill to gather, where the stones were so many and so beautiful.

One said, "Oh, I am so sorry I did not pick up that stone I passed a little time ago; I believe I will go back and find it." And then came the discovery that there was no going back; the path was a crumbling path; a stone once passed was passed forever so far as the individual was concerned. Another path with precious stones would be made for others, but there was no going back, and then she heard regrets on every side: "Oh, I am so sorry I can not go back; my basket is not half full. And some said: "Why, I have hardly commenced to gather, and yet I must go on," and the stones were becoming very rare as they approached the summit. And there was such a dread on the part of many in regard to meeting the king without having done as he commanded. Now the cloud was becoming so thin she could see through it, and she saw that those who had passed through the cloud had their baskets on their arms, and their hands folded across their breasts.

The time allowed for gathering was over; they now had to go before the king with their baskets, whether full or empty. Just as she was thinking of this, a sight burst upon her vision beyond all beauty she had ever conceived of. The city was the sight. The foundations of the city were of all manner of precious stones, and with the most wonderful light upon it that made it indescribably beautiful. And then she saw the palace of the king, and the people with their baskets going up to the beautiful marble steps to go in before the king, and the guide at her side seemed to take her where she could see these travellers as they came up one by one and stood before the king, who was seated on his throne of dazzling beauty, and she wondered how it would be with them. One by one they came, each one standing alone before him, and he looked in every basket as they came up, and when the baskets were full he smiled such a beautiful smile as he said: "Well done! you were faithful; go into the city and take all the joy that awaits you."

Then she saw some come up whose baskets were only half full, but still he smiled and said: "Perhaps your path was not so richly strewn with the precious stones, and you did what you could; well done! Pass in." Then she saw those who had been idle and careless; some of them hadn't even the bottom of their baskets covered; and they shrank from going before the king, but all had to "appear." And then she saw the countenance of the king change. He said to them: "You had the same opportunity that the others had. You had only to pick up the stones; they were there for you. You did not care to please me. You were not willing to deny yourself, and I do not wish any servants around me who do not love me," and she saw them as he motioned with his hand and said, "Depart." They went back to the dark cloud. She then awoke from her dream or vision.

And now what did it all mean? The mountain path is our journey through this world. Our little baskets on our arms, into which the Master will some time look, are our lives on this journey. The precious stones are our opportunities for the making the most of our time.

I remember once, in speaking to young girls, that I gave them this allegory. One of the loveliest girls in New York sat near me, and I can see her beautiful face now as she took in so eagerly the little parable. When she went home she told it to her little brother, seven years of age, and told him that no one was so young as to be without a basket. A few days after, he came running to her, exclaiming: "Sister, I have a stone in my basket!" "How did you get it, dear?" she asked. "Why," said he, calling a little boy by name, "he hit, and I didn't hit back at him; wasn't that a stone in my basket?" "Indeed, it was," she replied.

Only a few days after, he was taken ill with scarlet fever, and in a week's time he was dead. When the sister told me, with tears in her beautiful eyes, she said: "Oh, Mrs. Bottome, I know he had one stone in his basket."

And now, dear little children, I want to tell you about different stones for your baskets. Every time you try to be good, a stone goes into your basket; every time you mind your mother, it is a stone in your basket; every time you do a kind act to anyone, it is a stone in your basket; whenever you learn a lesson well, it is a stone in your basket; and whenever you return good for ill, it is a stone in your basket. You are just beginning to go up the hill of time, and it will make all the difference with the other part of the hill if you are gathering your precious stones now.

Oh, how valuable the stone of self control is, and the stone of self denial, and the precious stone of obedience! My dear children, will you not try to put some stones into your basket every day?—Margaret Bottome in Christian Observer.

### Work for the Boys.

The man who hopes for fruit, whether he has ten or a thousand trees, must keep the insect war moving. Something can be done now which will tell for the saving of the fruit next summer. Those who have large orchards are prepared for spraying, but thousands of farmers whose fruit is only a side issue, are not so prepared. But for that reason they need not abandon the orchard entirely. They may do much to save the crop on their fifty or hundred trees. Have the boys go over the trees carefully and gather all the worms' eggs, cocoons, etc. Every dead leaf adhering to a limb covers a bunch of worms' eggs, and you will be surprised at the number of these when they are gathered together. An active boy with a good tall stepladder will gather a lard canful in an hour. Two summers ago we gave our boy 10 cents for every canful he brought in. It paid well. Every one of them was carefully deposited in the red-hot kitchen stove. The work was done carefully and persistently, and the result appeared last summer to our great delight.

### "While Getting Well.

A little bird sits on my window sill
And winks his eye at me and says:
"Hello!
Sick, are you? Why, whatever's wrong?
I'm never sick, you know:

And, just at breakfast time, in comes the Sun
To make queer wiggly patterns on the wall
And laugh and say: "Oh, lazy-bones, get up!
You are not sick at all!"

And when I shut my eyes I hear the brook
Calling and calling as it hurries by—
I can't lie still! I'm hot and mis'rable—
I'm 'fraid I've got to cry!"

The leaves just whisper, whisper all the time!
The little clouds all hurry by so quick!—
And nothing seems to care a speck about
A little child that's sick!

—Oh! Here's the Wind! How cool his fingers are!
He steals across the bed and feels my hands
And my hot head, and doesn't say a word—
I think he understands!

—Isabel Ecclestone Mackay in St. Nicholas.

### How Meenie Went to Switzerland.

The noon recess seemed very slow in coming that morning. It seemed to be slow in coming to Margaret Lane, who did not know her lessons, and who was not enjoying her class in consequence. It seemed slow in coming to Lottie Spencer, because Meenie's dancing eyes declared that she had something important to tell. To Meenie herself it seemed slowest of all because she wanted so badly to hear what Lottie would say.

But time can not stand still, and recess did come. The three girls ran together.

"I hate geography," cried Margaret. "I wish I needn't take it."

"Meenie, what is it?" demanded Lottie.

"You never, never will believe," said Meenie. "At least, not till I'm really gone. Then you will, because you'll have to."

"Tell us," cried Margaret and Lottie, in a breath.

"I'm going to Switzerland for six whole weeks."

"Oh, no!" cried Margaret, a little jealously.

"How de-lightful!" exclaimed Lottie, joyously.

"I am!" Meenie drew the girls down upon the steps one on each side of her. "Father's sister, Aunt Meenie (I was named after her), lives in Switzerland now, with two ladies. They study art and go to Paris sometimes, and Aunt Meenie takes care of them. She will be alone in the Swiss home for six weeks because they are going away to Scotland. And she asked father to send me to her. It will only be my fare, and father thinks he can manage that."

She paused, out of breath.

"You couldn't travel all that way alone?" said Margaret. "You see, you'd have to cross the Atlantic, and get to France, and then go through Italy to Germany to get to Switzerland."

She looked angry as the two girls shook with laughter.

"Don't worry about taking geography, Meg," said Lottie. "You really don't, you know."

"I couldn't go alone, of course," explained Meenie. "A lady Aunt Meenie knows sails next week, and I am to go with her."

"Oh! Oh!"

They held their breath after those "Oh's." It seemed so wonderful.

"I wish Cousin Kitty lived in Boston," said Meenie, as they walked back to the school. "I do so love talking things over with her. But I don't know, she'd long so to go!"

"Still, she'd hardly like to leave her mother alone; it's not as if she had a father," remarked Lottie.

"That's true," said Meenie. "I can't really picture her and Aunt Mary apart."

That was Meenie's last day at school. She was excused on account of her preparations. Dressmakers had to be visited, a sewing girl was engaged for a week. It was delightful to have so many pretty things and a new tailored suit for traveling, besides a hat, a silk umbrella, and a Rajah coat, with dark blue velvet collar and cuffs.

But only two days before the ship was to sail, there came a telegram from Aunt Mary. Meenie's mother uttered a cry and let the yellow paper fall to the ground. Meenie picked it up, and she, too, cried out.

"Kitty run over by trolley car, doctors give no hope. Come at once. Mary."

"Oh, how can I go?" cried Meenie. But she did not say, "I can't go."

Kitty lived only an hour's ride away. That evening her mother returned to Meenie, and the girl said eagerly:

"Oh, poor Kitty. How is she? Can't I see her tomorrow?"

"Wait till I have talked matters over with your father," was her mother's sad reply. "Poor Kitty wouldn't know you, dear."

Meenie, Margaret, and Lottie sat on the veranda steps, sad and silent. Lottie, her friend, said what Meenie had thought:

"It's quite spoiling your trip, Meenie."

And Meenie, very sorry for her cousin, was sorry for herself, too!

"Meenie!"

At the sound of her father's grave voice the others bade her a hurried good-night. Meenie went into the library.

"My child," said her father, "we have good news for you, and bad. Kitty will live."

"Oh," cried Meenie, joyfully.

"But the doctor fears that she will be hopelessly crippled, not merely lame, but always compelled to lie on her back."

"Oh," said Meenie, in a lower voice.

"The doctor recommended a great specialist. His fee for consultation has taken every cent I can spare. He says there is one chance for Kitty, only one."

"Yes," Meenie's breath came quickly. Her thoughts travelled fast. No, she could not, she could not, give up her visit to Switzerland.

"He suggests a course of treatment which will mean the bi-weekly visits of a specialist. The treatment will cost—your journey money, Meenie."

The silence that fell upon father, mother, and daughter was so intense that it seemed as if the little clock upon the mantel-piece suddenly shouted its ticks. The people outside moved heavily and talked loudly. Noise was everywhere but in the little circle of silence, that seemed to enclose Meenie as in a prison.

It was one of the most important moments in her life, that time, so brief, and yet so long, that she stood there, her head bowed, her hands clutching the back of a chair. She was, as far as she herself was concerned, making a decision. For she could not tell that her father did not mean her to go, that he had already promised her the money. So, for her, it was as if she had the choice, because she thought she had. Oh, how hard it was, how hard! She had wanted this pleasure so much, so very much. It was such a great joy to be—to be spoiled by the thought of Kitty, Kitty, merry, happy, dancing Kitty, on a bed of pain and sickness, never to rise again!

Ah, Kitty! She herself, her pleasure, and her disappointment, sank out of sight. Kitty, why, Kitty must have everything done for her that could be done.

Thoughts fly swiftly. The battle was not won in a single round; but, when her voice broke the silence, and the clock quieted down, Meenie said—

"Nothing must be thought of but Kitty."

She felt her father's kiss upon her forehead, her mother's arms about her. And suddenly, she knew herself with them as she had never been before, and she shuddered at the thought of that pit of selfishness into which she had so nearly fallen.

In one way she went to Switzerland that summer; for when Kitty, very flat upon her back, but able to listen and look, was pronounced out of danger, and the great specialist had spoken hopefully of the effect of the treatment, Margaret and Lottie and Meenie read to her stories of Swiss travels, and showed her pictures of Swiss mountains and chalets, of glaciers and waterfalls, and then Meenie would say, "We are all going to Switzerland."

But she put her hand on Lottie's lips, once, when her friend had praised her unselfishness in staying at home to help amuse her cousin. Oh, how nearly she had said that night, "I can't give it up!"

There came a day, in the late October, when even Kitty could be carried to a large room, to see stereopticon views of Switzerland. She knew all by them, and she laid her thin little hand in Meenie's. And, as Meenie kissed the wasted fingers, she whispered—

"I'm so thankful to be going to Switzerland like this, with you."—Frances Harmer in Christian Register.

### The Brown Thrush.

The notes "I love thee," ring through the morning mist. At twilight, too, you will hear this sweet, clear song: "Come to me! I love thee!" 'Tis the brown wood thrush calling to his sweetheart. He is one of our finest forest musicians, and has many different songs. One is like a little hymn; but to hear it you must go to his chosen thicket and hide behind a rock or tree, for he sings it low and only when he thinks himself quite alone.

The brown thrushes wear pretty spotted vests and reddish brown coats. Early in May they build their nest in a small tree near the brookside, so that Mother Thrush may watch the sun sparkling on the water as she sits patiently on her blue eggs. She likes to have the water handy; for if the day is very warm, she often takes a dip, while her husband stands guard over the eggs. He is always hovering near, cheering her with his sweet song, or refreshing her with juicy worms and delicious wild strawberries.—"Boys and Girls."

### Jack-in-the-Pulpit.

In the grove's green temple he
Preaches to us pleasantly,
Happly interpreting
The sweet gospels of the Spring.
For his choir he has the birds,
And their hymns of wonder-words;
And the wise musician, Breeze,
On the leaf and blossom keys
Plays his preludes, deftly spun
Out of dreams of dew and sun.

In his pulpit there he stands,
With a sermon in his hands;
It is from the Book of May
He selects his text to-day.
What a fragrant verse it is!
What convincing truth are his!
Joy, quoth he, is everywhere—
Sea and earth and sky and air,
Forest great and wildflower small,
God with gladness touches all!

—Frank Dempster Sherman in Sunday School Times.

### Ping-Ti's Discoveries.

Grandfather Fang had died, and that left thirteen-year-old Ping-ti and his grandmother, who was over eighty, alone in the wee wooden house on the hillside of Nan-yang. Alone, that is, save for the occasional visits of Uncle Han-chu. This was two years ago, when outside their home, by grandfather's grave, faithful grandma Fang daily burned paper money, so that her husband might not be in want in the spirit world to which she supposed he had gone. And to his grave she hobbled twice a day on her three and a half-inch feet to leave him a bowl of food lest he be hungry; while before a piece of wood, called an ancestor tablet, her oldest son, Han-chu, bowed reverently upon each visit, to worship his father's spirit.

Ping-ti was a live boy, and he doubted the common sense of these doings. In the dead of a memorable night he crept into the yard where the grave lay, to see if grandfather Fang's spirit rose from the ground to eat the rice and fruit placed there, or with trembling fingers to grasp the paper money. How creepy he felt out alone under the stars! He never forgot it. Ten minutes, twenty minutes—still he watched, straining his eyes in the darkness. An hour passed, and in the dead silence a frightened rat scurrying across the ground alone broke the stillness, and made Ping-ti's heart beat like a trip-hammer. But no angry spirit came to condemn the midnight watcher, or to take the food prepared.

Ping-ti slipped back into the house, convinced that he was a discoverer, and that his discovery that spirits didn't need things of this world, was one that would shake the empire were it known.

A few days after this the tenants at the end of the winding street moved out, and in the rubbish left Ping-ti found an ancestral tablet.

"I wonder," he thought, "if one of a man's three spirits really lives in that piece of wood, after his death?"

Often before he had wondered when he saw Uncle Han-chu bow before the tablet of his grandfather. Now, as he questioned, he grew more bold, and finally decided to light the tablet and see what would happen. Gingerly he started the flame, but the wood was wet, and it sputtered and groaned like a living thing, until in terror the boy dropped it and fled, as if for his life. Then, ashamed of his folly, he came back, a few moments later, to find the revered tablet a mound of smouldering ashes. Spellbound, he watched them, then with a twig poked the dying embers, but no angry spirit jumped forth to denounce his desecration.

So Ping-ti recorded discovery number two; that ancestors do not live in tables of wood; a discovery that would touch almost every Chinese home.

This was the beginning. The end came when a missionary, a woman almost as old as grandmother Fang, came to tell them what did happen to those who die; and she told of the place Jesus has gone to prepare, a happy home with every need supplied. And both grandmother Fang and Ping-ti believed it, nodding approvingly as the messenger of Jesus told the glad news; and they accepted Jesus Christ that day.

Then no more need sham money be burned at the grave of the grandfather. No more need the tired, tiny feet of Grandmother Fang climb the steep steps leading away from the house to the grave. And no more did the ancestor's tablet reign supreme in the home. But on the shelf where the tablet had stood Ping-ti, one Sunday, placed seven chop-sticks. Each day he removed one, until there was only one stick left. By this these two new disciples knew what day was the Lord's day, for the stores and theatres do not close at Nan-yang on Sunday. Thus Ping-ti made another discovery; that never again was the Sabbath forgotten in that home.

Just one more discovery. It was in the early morning, and Ping-ti, Bible in hand, was spelling out the words and looking for a verse to learn, when he found this:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

"Why, that is what Ping-ti means, the 'Prince of Peace,'" the boy shouted.

And with a wild whoop of delight, he bounded into his grandmother's room, exclaiming:

"I've made a discovery: Jesus and me have the very same name!"

And grandmother Fang's joy was so great that she never even stopped to correct his grammar.—Ruth Winant in Sunday School Times.

### The Golden Windows.

"O, dear!" exclaimed Ruth impatiently as she put the library to rights. "I do wish we could have a new carpet this spring. I never liked this at all, and now it is so faded and worn it is simply dreadful. It makes me miserable every time I look at it."

"Then, since you say you cannot very well have a new one just now, why do you look at it?" asked Aunt Rachel, smiling. "There are a great many unpleasant things in our lives—we find them every day—some of which we are unable to prevent. If we persist in thinking of them and keep fretting about them, we make ourselves and everybody about us miserable.

"It seems to me we might all learn a lesson from the bees. I have read that when anything objectionable that they are unable to remove gets into a hive, they set to work immediately to cover it all over with wax. They just shut it up in an air-tight cell, and then forget all about it. Isn't that a wise way for us to manage with our vexations and troubles?

"Some one sent me a postal the other day with this motto: 'The secret of happiness is not in doing what one likes, but in liking what one has to do.' It is not in having and doing just as we like, but in being determined to make the best of the inevitable. When you find an unpleasant thing in your life that cannot be removed, learn to seal it up and forget it.

"And then I think that many times it helps to get a different view of things.. You remember the fable of the golden windows, do you not? A little boy who had very few pretty things in his own home because his parents were poor used often to stand in his own doorway at sunset time and look longingly at the big house at the top of the opposite hill. Such a wonderful house as it was! Its windows were all of gold, which shone so bright that it often made his eyes blink to look at them. "If only our house was as beautiful,' he would say, 'I would not mind wearing patched clothes and having only bread and milk for supper.'

"One afternoon his father told him he might do just as he pleased, so he trudged down the hill from his house and up the other long hill. He was going to see the golden windows. But when he reached the top of the other hill he stopped in dismay; his lips began to quiver, his eyes filled with tears. There were no golden windows there—nothing but plain, common windows like his own. 'I thought you had beautiful golden windows in your house,' he said to the little girl in the yard.

"'O, no!' she said; 'our windows aren't worth looking at, but stand beside me and you will see a lovely house with truly golden windows. See?'

"The little boy looked. 'Why, that is my house,' he said, 'and I never knew we had golden windows!' You see, much depends on your point of view.

"I have lived to be an old woman, my dear, and I have come to feel that the most heroic lives are lived by those who put their own vexations and troubles out of sight, and strive by every means in their power to ease the burden of the world; who leave always behind them the influence of a brave, cherry, loving spirit."—Kate S. Gates, in Zion's Herald.

So let us go forth to face our difficulties till we pass from the troubles of life to the joy of God, to find out yonder what was the meaning and the purpose of it all, to have our tears wiped away by His own hand, and to fall down on our faces at His feet, giving Him thanks.—B. Maturin.

BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here 's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool.

¶ Everybody who 's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer.

¶ We are doing every boy and parent a service whom we can induce to buy one of these suits.

¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats.

¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

### All Saints' Day.

"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

O Heavenly Jerusalem,
Of everlasting halls,
Thrice blessed are the people
Thou storest in thy walls.

Thou art the golden mansion,
Where saints forever sing,
The seat of God's own chosen,
The palace of the King.

There God forever sitteth,
Himself of all the crown;
The Lamb the light that shineth
And never goeth down.

Nought to this seat approacheth
Their sweet peace to molest;
They sing their God forever
Nor day nor night they rest.

Sure hope doth hither lead us,
Our longings thither bend;
No short-lived toil shall daunt us
For joys that cannot end.

To Christ the Sun that lightens,
His church above, below,
To Father, and to Spirit,
All things created bow.

## PERSONAL AND NEWS NOTES.

The Rev. David R. Wallace is now in charge of the Mission of the Holy Comforter, Columbia, Tenn.

Thieves recently entered the Church of the Heavenly Rest, Abilene, Texas, the Rev. E. R. Rudd, rector, and stole a solid silver Communion service.

The Rev. Leslie F. Potter has been elected president of the St. Louis Clericus. There are now thirty members and a meeting is held every Monday.

Persons who wish to communicate with the Rev. John R. Matthews, missioner, may send letters to Barnesville, Belmont county, Ohio, and all mail will be forwarded.

The residence of the Rev. L. C. Manchester is changed from Lowell, to 33 Prospect avenue, Wollaston, Mass. His office as secretary of convention is at 1 Joy street, Boston.

The Rev. James Henderson, formerly General Missionary of the District of Eastern Oregon, has accepted the charge of St. Paul's church, Vermillion, South Dakota.

The Rev. Leslie Goodwin has resigned the rectorship of St. Thomas' parish, Hancock, Md., to become missionary at St. James' chapel, Irvington, one of the growing suburbs of Baltimore.

The Rev. Alexander M. Rich, for more than a year rector of All Hallows parish, Snow Hill, Md., has tendered his resignation, to take effect November 8. He will move to Hawkinsville, Ga.

The Rev. T. Edward Hand, rector of St. James' church, St. John, N. B., has accepted a call to the rectorship of Christ church, Lima, O., and entered upon his new work on Sunday, October 24.

The Rev. Louis Tucker has resigned the rectorship of St. James' church, Baton Rouge, La., and has accepted that of Trinity church, Everett, Wash. He should be addressed in care of the latter.

Mr. William H. Ball has been appointed lay missionary at Christ chapel, a parochial mission of St. Paul's, Flint, Mich., under the Rev. Dr. W. Dudley Powers, rector. The new church will be built at once.

Christ Church Cathedral, St. Peter's and the Church of the Holy Communion, St. Louis, have all been renovated and beautified. At the last-named church the chancel has been enlarged and the entrances improved.

A choir room and organ chamber are to be added to Christ church, Elizabeth City, N. C., the Rev. C. F. Smith, rector. In the former a large pipe organ will be placed. It is hoped to have the improvements completed so that the organ may be used on next Christmas Day.

On All Saints Day, November 1, a memorial window will be put into St. Thomas' church, near Dupont Circle, Washington, by Mr. A. P. Crenshaw, vestryman and treasurer of the parish, to the memory of his parents, Mr. A. P. and Elizabeth A. Crenshaw.

The Rev. Dr. Angus Crawford, dean of the Virginia Theological Seminary, read a paper, on October 19, at the meeting of the Washington Clericus, on "Theological Education." Remarks were made on the subject by Bishop Harding, Rev. Frederick B. Howden, Minor Canon Craighill, Dr. De Vries, Dr. McKim, and Rev. J. Henning Nelms.

The Rev. John R. Dunn, of Calvert, Texas, after spending two months in San Angelos, Texas, returned for service on the second Sunday in October, apparently fully restored to health. Mr. Dunn had a protracted spell of sickness, caused by la grippe, with one or two relapses, which brought him to a very low ebb. The first Sunday in October marked his thirteenth year of service as rector of the Church of the Epiphany, Calvert, Texas.

St. John's parish, Detroit, Michigan, will celebrate its fiftieth anniversary on November 17. The congregation is trying to raise an endowment fund of $50,000, and call upon all who have had any personal or family connection with the parish to contribute to the Endowment Fund, the income of which is to be used to support the church, which is in a district of the city from which many of its supporters have removed, and while the membership is large, the ability of the congregation is limited.

### Missionary Council of the Department of Sewanee.

The Missionary Council of the Department of Sewanee will meet in St. John's church, Montgomery, Alabama, at 8 P. M., November 9, and continue through November 10 and 11. Among those invited to speak are the Bishops of Missouri, Tennessee, Kentucky, Lexington, South Carolina, Mississippi, Georgia, East Carolina; the Rev. Arthur Sherman, D. D., Missionary to China; the Rev. Beverley Warner, D. D., of New Orleans; the Rev. Henry Phillips and Captain Gay, of Atlanta; W. A. Erwin, of Durham, N. C.; the Rev. W. P. Witsell, of Meridian, Miss.; the Rev. John Mockridge, of Louisville, Ky.; Marcellus Green, of Jackson, Miss.; Major W. W. Screws, of Montgomery, Ala., and the Rev. R. W. Patton, of the Board of Missions.

Growth creates conditions for new growth. In the physical world every enlargement by growth gives room for more growing forces to enter and have effect. In the moral world new growth gives both room and power for accepting new truths, for more practise in right choice-making.

### What to do with the Sprodgkins.

One of the most helpful of the many great truths so beautifully illuminated by the genius of Charles Dickens is brought out in connection with two of the minor characters in "Our Mutual Friend." The Reverend Frank Milvey and his good little wife were suddenly summoned to the bedside of Eugene Wrayburn, to perform the marriage service between him and Lizzie Hexam. As they were hastily making their preparations to depart, they were descended upon by an ancient member of their parish named Mrs. Sprodgkin. She was always sure to appear when she would make the most trouble. On this occasion she would not be turned away without seeing the clergyman, although Mrs. Milvey endeavored to buy her off with tea and sugar and a loaf and butter. But Mrs. Sprodgkin desired information on the highly important subject of the history of the Amorites, and she was determined to get it. And even the gift of food furnished her a subject for prolonged discourse, as she considered tea as a type of frankincense and the loaf and butter as myrrh. When at last Mrs. Sprodgkin was induced to depart, as described in Dickens' inimitable style, the novelist then goes on to speak thus of the patient kindness of the clergyman and his wife:

"All of which is here recorded to the honor of that good Christian pair, representative of hundreds of other good Christian pairs as conscientious and as useful, who merge the smallness of their work in its greatness, and feel in no danger of losing dignity when they adapt themselves to incomprehensible humbugs."

The expression "merge the smallness of their work in its greatness," is a flash of genius. It illumines the life work of many who sometimes feel that they are overwhelmed by the littleness of their daily routine. It applies to everybody who means to do something worth while in the world for the benefit and uplift for others. There is nothing in this world so great as humanity, and yet there is nothing in this world that can be so small as human nature upon occasion. Every Sunday School teacher realizes this fact, every Sunday School superintendent, every pastor; in fact, every one who tries to help others to a higher and better life. Every such worker is sure to be beset by some one of whom Sally Sprodgkin is a type. Little troubles, little hindrances, ingratitude on the part of those who have been helped, desertion, failure, nagging—these and a hundred other little things sometimes seem to make up the whole of our life.

What shall be done when these little things begin to worry us? There is only one course that will save the young worker from failure, and that is to merge the littleness of his work in its greatness. For it is a great work. It is so great that our Master Himself thought it was worth while to leave the glory of the Father in order that He might come to the earth and accomplish it. There are those who have been able to do this, and they are the workers who never lose the attitude of hoping and cheerfulness.

"Here I sit," wrote a young missionary's wife not long ago, "in a squalid Garo hut, on one of the hills of Assam. Around me everything is contrary to all my training and culture. Here are natives sunk in the densest ignorance, here is filth inde-

scribable, here the women are examining my clothing with curiosity as I write. I think of my home in New York, my beautiful home from which I came only a year ago. The contrast is terrible, but that is not what I see as I sit here writing to you. I see in these degraded people what my Master saw, and for His sake and for their sake I see to dissipate the ignorance and darkness, that the light of life may shine forth even from the hills of Assam."

This is the true spirit of the life that helps others all around the world. It can be attained only by cultivating the power to see the real greatness of work for God and man.—J. Mervin Hull in American Messenger.

### Be Patient.

How great was the patience of Jesus! Even among His own disciples, how forbearingly he endured their blindness, their misconceptions, and hardness of heart! Philip had been for three years with Him, yet he had "not known him!"—all that time he had remained in strange and culpable ignorance of his Lord's dignity and glory. See how tenderly Jesus bears with him—giving him nothing in reply for his confession of ignorance but unparalleled promises of grace! Peter, the honored and trusted, becomes a renegade and a coward. Justly might his dishonored Lord, stung with such unrequited love, have cut the unworthy cumberer down. But He spares him, bears with him, gently rebukes him, and loves him more than ever! See the Divine Sufferer in the terminating scenes of his own ignominy and woe. How patient! "As a sheep before her shearers is dumb, so he opened not his mouth." In these awful moments, outraged Omnipotence might have summoned twelve legions of angels and put into the hand of each a vial of wrath. But he submits in meek, majestic silence. Verily, in him "patience had her perfect work."

Think of this same patience with his Church and people since he ascended to glory. The years upon years he has born with their perverse resistance of His grace, their treacherous ingratitude, their wayward wanderings, their hardness of heart and contempt of His Holy Word. Yet, behold, the forbearing love of this Saviour God? His hand of mercy is "stretched out still;"

Child of God, art thou now undergoing some bitter trial? The way of thy God, it may be, all mystery; no footprints of love traceable in the chequered path; no light in the clouds above; no ray in the dark future. Be patient! "The Lord is good to them that wait for him." "They that wait on the Lord shall renew their strength!" Or hast thou been long tossed on some bed of sickness—days of pain and nights of weariness appointed thee? Be patient! "I trust this groaning," said a suffering saint, "is not murmuring." God, by this very affliction, is nurturing within thee this beauteous grace which shone so conspicuously in the character of thy dear Lord. With Him it was a lovely habit of the soul. With thee the "tribulation" which worketh "patience" is needful discipline. "It is good for a man that he should both hope and quietly wait for the salvation of God." Art thou suffering some unmerited wrong or unkindness—exposed to harsh and wounding accusations, hard for flesh and blood to bear? Be patient. Beware of hastiness of speech or temper, remember how much evil may be done by a few inconsiderate words "spoken unadvisedly with the lip." Think of Jesus standing before a human tribunal, in the silent submissiveness of conscious innocence and integrity. Leave thy cause with God.—Rev. J. R. MacDuff, D. D., in The Congregationalist.

### The Great Wall of China.

Recently it was reported that the Chinese government had signed contracts for the tearing down and removal of the great wall of China, one of the seven wonders of the world, which was built as far back as 200 B. C. When one stands and gazes upon this mighty piece of construction, the most stupendous ever made by man, not even excepting the pyramids, he fades from the present and in imagination lives in that exciting period of Chinese history, 246-210 B. C. It was then that Shi Hoang-Ti, the greatest of the Chinese heroes, reigned.

The Mongols, wild tribes who lived in the country now called Mongolia, were then a menace to the very life of the Chinese; they had invaded the country on the northern part and were enroaching farther and farther toward Peking and the provinces to the south. The nation was in need of a hero, and Shi Hoang-Ti responded to the need. He threw his armies upon the Mongolian hordes, fought them, defeated them, and drove them from Chinese territory. Then to keep them back he began the stupendous work of projecting a great stone wall along the mountains and across the valleys of the northern part of China. In these days we can hardly imagine what a great task such a construction was, everything being done by hand, for of course there were then none of the labor-saving machines that we now make use of. Yet it was done, and to this day the great barrier winds and stretches across the country for some 1,700 miles. Its battlemented walls are 50 feet high and at every few hundred feet they bristle with look-out towers where were garrisoned Chinese warriors, ever ready to repel an onslaught. The wall is 25 feet wide and is built for the greater part of its course of mortared brick and stone. When the Ming dynasty had come into power it duplicated Shi Hoang-Ti's wall for no inconsiderable distance.—Washington Pathfinder.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### MARRIED.

WHITE—MATHEWS.—On Wednesday, October 6th, at 4 in the afternoon, by the Rev. Mr. Thompson, of Trinity Episcopal church, in Van Buren, Arkansas, MARY SYDNIE, daughter of the late Rev. James A. Matthews, and JOHN GOLDSBOROUGH WHITE, formerly of Haymarket, Va., but now residing in El Paso, Texas.


### POSITIONS SECURED.

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York Established 1900. Write for Circulars.


### APPEALS.

THE BOARD OF MISSIONS

is the Church's Executive Body for carrying on its Missionary Work.

The Church is aided in 41 Home Dioceses, in 22 Domestic Missionary Districts, and in 9 Foreign Missionary Districts.

$1,200,000 are needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS, $1.00 A YEAR.

### GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### WANTS.

WANTED.—LADY BY BIRTH AND EDUcation desires position as reader and amanuensis for poor eyes, invalid or blind, or custody of child. "M. L. H.," Minor, Va. 1t*

WANTED.—POSITION AS COMPANION to elderly lady or invalid. Would be willing to travel. Good nurse. References. Address Miss D., 302 N. Madison St., Staunton, Va. 30oct-4t

WANTED—IN A SMALL INSTITUTION, A middle-aged lady to teach cooking and train girls in kitchen work. Salary $25.00. House of Mercy, 2408 K street, Washington, D. C. 23oct-2t*

WANTED—A LADY TO TEACH THREE children, ages nine to fourteen years, in private family. Latin, French, mathematics, English branches and music required. Salary twelve dollars per four weeks, board and laundry, and travelling expenses one way. An Episcopalian preferred References exchanged. R. Logan Coleman, R. F. D., Java, Va. 23oct-2t*

WANTED—POSITION AS COMPANION to invalid or mother's helper for small children. Miss F. N. Upshaw, 917 Second avenue, Chestnut Hill, Richmond, Va. 9oct-4t*

WANTED—EXPERIENCED GERMAN nurse or American nursery governess—strong, cheerful, fond of children, and sew neatly. References required. Address Mrs. E L. Goldsborough, "The Woodley," Washington, D. C. 2oct-4t*

### Assistant Wanted.

Wanted to assist in institutional work of large parish, till July 1st, 1910, young unmarried man. Deacon or Postulant for Holy Orders. Terms: $75 per month, with rooms, light and heat.

Ample time for study.

S. E. HUGHES,
25oct 3t. Newport, R. I.

### Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at 10 A. M., on THURSDAY, November 11, 1909, in the Library at the Seminary.

S. SCOLLAY MOORE,
16oct-3t Secretary.


FOR SUNDAY SCHOOL TEACHERS AND BIBLE STUDENTS

Just Published

A wonderful Bible with many new and striking features, from $2.00 to $10.00.

CHURCH BOOK STORE,

317 N. Charles Street, Baltimore, Md.
With Lycett Stationers
HEADQUARTERS FOR PARISH AND SUNDAY SCHOOL REQUISITES.

# The Household.

## Mothers, Put Your Children to Bed.

There may be some mothers who feel it to be a self-denial to leave their parlors or firesides or work, to put their children to bed. They think that the nurse could do it just as well; that it is of no consequence who "hears the children say their prayers." Now, setting aside the pleasure of opening the little bed and tucking the darling up, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time of all times when a child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraints; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness necessary to make a permanent impression. If the little one has shown a desire to do well and be obedient, its effort and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied.

We must make it a habit to talk to our children, in order to get from them an expression of their feelings. We cannot understand the character of these little beings committed to our care unless we do. And if we do not know what they are, we shall not be able to govern them wisely, or educate them as their different natures demand. Certainly it would be unwise to excite young children by too much conversation with them just before putting them to bed.

Every mother who carefully studies the temperament of her children will know how to manage them in this respect. But of this all mothers may be assured, that the last words at night are of great importance, even to the babies of the flock; the very tones of the voice they last listened to make an impression upon their sensitive organizations. Mothers, do not think the time and strength wasted, which you spend in reviewing the day with your little boy or girl; do not neglect to teach it how to pray, and pray for it in simple and earnest language, which it can understand. Soothe and quiet its little heart after the experiences of the day. It has had its disappointments and trials as well as its play and pleasures; it is ready to throw its arms around your neck, and take its good-night kiss.—The Morning Star.

## Tomato Figs.

Scald and skin small, firm, yellow tomatoes. Put them in layers in a large pan with an equal weight of sugar and let stand for twenty-four hours. Drain off the syrup, bring to the boiling point, add the tomatoes, and cook slowly until clear. Remove the fruit with a skimmer, and for eight pounds add to the syrup two ounces of sliced green ginger and the yellow rind and ginger in a bit of thin muslin and boil the syrup until thick. Spread the tomatoes on a platter and stand in the sun, protecting from insects with netting. Dip daily in the syrup for thre or four days, then roll in fine granulated sugar and expose for three days longer, or until quite dry. Pack in layers with waxed paper between.—Philadelphia Evening Bulletin.

THE
American National Bank
RICHMOND, VA.

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than FOUR MILLION DOLLARS.

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; Welcomes Deposits by Mail.

**Blanc Mange.**—Soak three-fourths of a box of gelatine in milk, standing it in a pan of hot water on the stove until the gelatine is dissolved. Take a quart of sweet milk, and heat, but don't boil. Next put the yolk of one egg (if your milk is not very rich or if you can't get cream), into a bowl, add six tablespoonfuls of sugar, and beat thoroughly. Then add the seasoning, either a tablespoonful of vanilla, or some lemon juice, according to taste. When the milk is hot stir the gelatine into it and pour it slowly over the egg; never add egg and milk, but always milk and egg, and return to the sauce pan, which set in a pan of hot water and cook for a half an hour or so, until the egg is sufficiently heated. Now take off the stove and set one side to cool. Take a half pound of blanched almonds and beat them up into a mass. When the blanc-mange is sufficiently stiff to hold them, stir in these nuts. Put the mixture into wet molds and allow to harden. Serve with cream.

This is a blanc-mange which has to be chewed, and is very nice. By adding the coloring matter which comes with the gelatine, you can have a pink blanc-mange.

**Virginia Batter Bread.**—The best receipt, given by a first-rate cook: Take one pine of meal, in which has been sifted a scant teaspoonful of salt and a dessert spoonful of baking powder; two eggs or four eggs and no baking powder, (this depends on how rich you are!). Now follow these directions exactly:

Beat up the eggs very light, stir in the meal, add cold water or milk, or both, until the mixture is like cream. Next melt a heaping tablespoonful of lard and pour it in. Stir well, put into a well-greased pan or patty-pans, according to whether you want pan bread or muffins, and bake in a hot oven.

**Sweet Potato Pudding.**—One pound of sweet potatoes boiled and mashed, one-half cup of molasses or sugar, two well-beaten eggs, one large tablespoonful of butter, one lemon, juice and grated rind, one pint sweet milk. Cream the butter and sugar; mix with the other ingredients and add the milk last. Beat until light and flaky. Bake one-half hour. It can be baked in a pie tin lined with crust if preferred. Serve hot with lemon sauce or cold without any sauce.

**Chicken on Toast.**—Mince your chicken. Make a dressing of one cupful of milk or cream, one teaspoonful of flour stirred with butter enough to cream it, and salt and pepper to taste. Put this on to boil, and add the minced chicken. When it comes to a boil, remove and pour over toast, and garnish with hard boiled eggs.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by

A loud religious profession, unsustained by a consistent godly life, deceives nobody but the one who makes it.

Church Organs
Latest Improved Methods.
Highest Grade Only.
Established 1827.
Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.

BANKING BY MAIL
is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.
THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

# Thoughts for the Thoughtful.

God's mercies often spring out of man's miseries.

Prayer flies where the eagle never flew.—Thomas Guthrie.

Earth changes but the soul and God stand sure.—Browning.

Planning without God is fighting without the principal factor.

We can only shine as lights in the world by bearing the Light of the world within us.

Kindness has converted more sinners than either zeal, eloquence or learning.—F. W. Faber.

Get the pattern of your life from God and then go about your work and be yourself.—Phillips Brooks.

Be the portion small or great,
The loving, generous heart
Will always find it large enough
To give away a part.

Good old Bunyan spoke a truth of tremendous power when he said: "To play with temptation is to play with fire."

Our common, every-day lives are the means God employs by which we shall build our Christian lives.—Henry Drummond.

No one quite ventures to ask the Lord for what he knows is the wrong thing, but he may be trying to get it just the same.

No man has come to greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.

I think we should treat our minds as innocent and ingenuous children whose guardians we are: be careful what subjects we thrust on their attention.—Thoreau.

While we are praying for continued peace among the nations, let the Church prepare for war against her formidable triple-alliance foe—the world, the flesh, and the devil.

"The universe is concrete music. It is a song of which God is the singer; a poem with stars for syllables, and the measureless forces that rush through space for melody."—Fitchett.

Get, go, give are the three great words that indicate the Christian's duties. Christ calls us to get right with God, to go to the whole world and give the gospel to every creature.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

Enduring power is the great need of every Christian life. Good impulses come frequently, but are forgotten or we fail to follow them. Fortitude, endurance, is necessary to make them effective for good.


**ORGANS OF REFINEMENT AND DISTINCTION**

We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the

**Hope-Jones Organs** For Churches, Residences, etc.

which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular "C."

HOPE-JONES ORGAN CO., ELMIRA, N. Y., AND 41 UNION SQUARE, NEW YORK CITY

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

**BANK OF RICHMOND**

**RICHMOND, VIRGINIA**

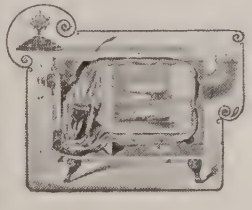
*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.**



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

**C. H. COSBY,**

**423 West Broad St., RICHMOND, VA.**

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street.


To inherit without personal endeavor is apt to be too easy for the development of character. Muscle grows by toil.


**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

**Geo. A. Hundley,**

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager

**SHOPPING**

BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

**John L. Williams & Sons**

**BANKERS AND BROKERS.**

Chamber of Commerce, Ninth and Main (P. O. Box 505).

**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet DI.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

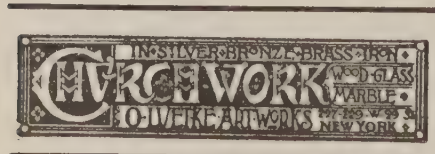
CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.



**Church Vestments**
Embroideries, Silks, Fringes
**Clerical Suits**
HATS, RABATS, COLLARS
COX SONS & VINING,
262 Fourth Ave. New York.






Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

### Christ's Bequest.

Whoever stood face to face with death and did not desire to leave to those he loved some treasure that would abide with them as a blessing and a help? But what had the poor Nazarene to give? The world would never have refused its tribute of gold to him, nor was the world's scepter beyond his reach. But he had cared for none of these things; and when the shadows of his last evening closed over him, he had nothing at all of all that this world esteems to give to his faithful disciples. Yet he had a treasure that all the world's gold has never been able to purchase, and that he gave in full measure to each one of them. "Peace I leave with you; my peace give I unto you." This was his last will and testament. With these words he secured for his disciples heaven's best treasure.

His will cannot be broken. The disciples entered safely into their heritage. The peace of God, the peace that dwelt in the bosom of Christ, entered into their lives. True, it did not come the moment the word was spoken. No will is of any effect without the death of the testator. But the will was opened and read in heaven's court long ago, and it is still in force. It secures this rich inheritance in its completeness not merely to the whole body of the faithful, but to each individual, as though he alone were heir The word can give an assurance of peace when there is no peace. But Christ's to Christ.

He gave not as the word giveth. peace is the peace of one who feels the everlasting arms about him. The world gives peace by making a truce sometimes for a little while in the conflict, but Christ gives peace in the midst of war. He gives his own peace. The little troubles of earth could no more overwhelm him than its tempests can put out the sun. It was the divinity in him that made his sorrows and defeats seem to him but little and transient. But God is still God, and because thou hast made the Lord, which is my refuge, even the Most High thy habitation, the peace that he gave to the prophets, the peace that dwelt in its perfection in Christ, will not be wanting.

Christ not only offers that peace, but he commands us to receive it. "Let not your heart be troubled, neither let it be afraid." Fear argues want of fidelity as well as want of faith. The fearful and the unbelieving are they that have wandered away from God.—Nashville Christian Advocate.

### Thy Kingdom Come.

There are people, even those who fancy themselves not interested in Foreign Missions, who always pray, "Thy kingdom come," with reference to others instead of themselves. It is much easier to wish that the kingdom of righteousness might take possession of our neighbor's crooked business methods; rule out the uncharitableness of our brother's speech; bring harmony to the discordant household down the street; and thaw out the much-talked-of "coldness of the church," than it is to honestly desire that it may come into our own hearts and lives and transform them. Suppose, whenever we utter the petition, a voice from heaven should ask, "Where do you want it?"—Forward.

**CURED ITCHING PAINFUL HUMOR**

Which had Spread Over Face, Body and Arms—Swellings were as Large as a Dollar—When they Broke, Sores would Not Heal—Suffered 3 Years.

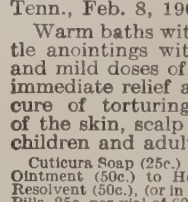
**MADE SOUND AND WELL BY 3 SETS OF CUTICURA**

"My trouble began about three years ago with little black swellings scattered over my face and neck. They would disappear but they would leave little black scars that would itch at times so I couldn't keep from scratching them. Larger swellings would appear in the same place and they were so painful I could hardly bear it and my clothes would stick to the sores. The first doctor I went to said the disease was scrofula, but the trouble only got worse and spread. By this time it was all over my arms and the upper part of my body in big swellings as large as a dollar. It was so painful that I could not bear to lie on my back at night. The second doctor pronounced my disease inflammation of the lymphatic glands. He stopped the swellings, but when they would break the places would not heal. He tried everything that he could but to no effect. He said I might be cured but it would take a long time. I bought a set of the Cuticura Remedies and used them according to directions and in less than a week some of the places were nearly well. I continued with the Cuticura Remedies until I had used three sets, and now I am sound and well. The disease lasted three years from the time it commenced until I was cured. Before Christmas something broke out on my seven year old brother's hands in the form of large sores. I tried everything I could think of but to no effect until I happened to think of Cuticura and one application cured him. Also, not long ago, my sister got a bad burn on her ankle. I have been using Cuticura on that and it gave her scarcely any trouble. O. L. Wilson, Puryear, Tenn., Feb. 8, 1908."

Warm baths with Cuticura Soap, gentle anointings with Cuticura Ointment and mild doses of Cuticura Pills, afford immediate relief and point to a speedy cure of torturing, disfiguring humors of the skin, scalp and blood of infants, children and adults, when all else fails.

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.



MENEELY BELL COMPANY,
22.24 & 26 RIVER ST. TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

To see the evidences of deterioration in the character and conduct of a young person in whose welfare we feel a lively concern is one of the most painful and not the least infrequent experiences in life. And it is a solemn call to intercessory prayer and Christian endeavor on our part.

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., NOVEMBER 6, 1909. No. 45



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**

THE
## American National Bank
**RICHMOND, VA.**

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

**This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; Welcomes Deposits by Mail.**

## The Analytics of Church Government

—BY THE—

**Rev. Robert Woodward Barnwell.**

**PRICE, POSTPAID, $2.**

A very thorough discussion of the philosophy, antecedents, foundations, facts and bearings involved in the subject.
Not a controversialist's book at all, but written for those who love to study a subject of vital importance.

Gained high praise and very little condemnation in the Reviews.

## The Franklin Press Co.,
PETERSBURG, VA.

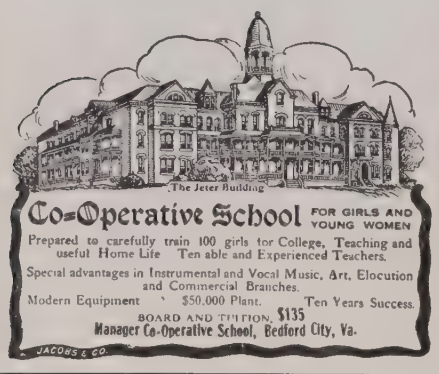
## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB **23-25-27 6th Ave., NEW YORK.**

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.




BRISTOL SCHOOL. An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**National Cathedral School**
For Girls. Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses.
The Bishop of Washington, President Board of Trustees.
Mrs. Barbour Walker, M. A., Prin., Mt. St. Alban, Washington, D. C.

**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opened September 28th for its thirty-ninth year. Announcement on application.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
Gunston Hall 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**COLONIAL CHURCHES**
IN THE
**ORIGINAL COLONY OF VIRGINIA.**
NEW AND REVISED EDITION.
Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.
These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.
They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.
Price by mail, $1.35. Address
**Southern Churchman Co.,**
Richmond, Va.

TEACHERS WANTED.
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

**A Room for Sick Working Girls**
"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

**HOUSEHOLD LUBRICANT**
Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not gum, corrode or injure the most delicate bearing. *Use it wherever a lubricant is needed.* Saves wear and tear. Prevents rust.
IN THE HANDY CAN IN 4 OZ. AND 8 OZ. SIZES SOLD EVERYWHERE



**SHOPPING**
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., NOVEMBER 6, 1909. No. 45

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
**Room 304 Bank of Richmond Building.**
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### CHURCH AT UNIVERSITY OF VIRGINIA.

Some time since, the Southern Churchman called attention to what it then considered and still believes to be one of the most important enterprises before the Church, namely, the building of a church at the University of Virginia.

A surprisingly large percentage of the students of the University of Virginia are the sons of Churchmen, very many of them being communicants. The church in Charlottesville—the nearest one available for students—is too far from the University ever to be anything like the parish church to the greater number of young men who need its ministrations. And the old system of chaplaincy at the Institution has broken down from its own age and other reasons for decrepitude. Hence, there is a crying need for some form of active and sympathetic ministration to these young men in the most critical period of their lives.

Because of these conditions it has seemed absolutely essential to those best acquainted with and most interested in the situation that a church of such dignified appearance and character as would prove attractive to young men should be erected in close proximity to the University grounds.

This plan commended itself some time ago to the friends of the Church who are best acquainted with the conditions at the University, and the Bishop of Virginia—because the institution is in his ecclesiastical jurisdiction, as well as because of his profound interest in the matter—appointed Dr. Hugh McIlhany to the charge of the proposed enterprise.

The idea was and is to erect a conspicuous and handsome building—one that would bear favorable comparison in all respects to the striking buildings of the University—all around it—in such close proximity to the University as to make it an essential part of University life and attract the attendance and loyalty of the students.

Dr. McIlhany has been busily occupied—and with much success—for a year or two, in eliciting the active interest of Churchmen in this enterprise. He has met with great encouragement from well-informed Alumni and parents and friends of present and former students, and has received both gifts and assurances of future assistance.

But, so far, the enterprise has been almost hopelessly handicapped by the inability to secure a satisfactory site for the church. Hitherto all available sites have been at too great a distance from the University to secure the assurance of the best results.

Suddenly, however, the situation has changed, and Dr. McIlhany has been enabled to purchase the very finest site in the entire community, indeed the ideal site, and the one that of all conceivable locations, the friends of the church would have preferred. In fact, it is such an ideal situation—so beautiful and commanding and altogether suitable that the most ardent friends of the church had not dared hope for its acquisition.

The property purchased fronts 142 feet on University avenue, 325 feet on Chancellor street, and 71 feet on Madison lane, and contains not only the old Peters homestead, recently occupied by Dr. Alderman, but also the handsome fraternity house occupied by the Phi Kappa Psi fraternity. In order to obtain the corner facing the University grounds, it was necessary to purchase much more than was desired for the church proper, the price for the whole being $50,000, one-third of which was paid in cash. It is probable that when the erection of the church is begun the home on the corner will be moved to the back end of the property, facing Chancellor street; and because of the increasing value of all property in this locality, both houses will doubtless be retained as part of the proposed endowment fund for the church. Thus this handsome site for the church buildings will be secured at a very reasonable price.

We repeat, this is an absolutely ideal location for the church, and of itself will go far to insure the successfully working of that church in the future. It is more land than Dr. McIlhany wanted, but in the sale it was "all or nothing." And now that the land has been secured, it would seem almost a sin to sell any part of it, because of its future use for rectory and parish house and such kindred purposes.

But now comes the "tug of war": Of the purchase price of $50,000, one-third was paid in cash, and the other two-thirds is not only yet to be paid, but is yet to be secured!

For this money Dr. McIlhany is appealing to the Church at large, and the Church at large is even more interested in this work than the local community. The students at the University of Virginia represent this entire country, from ocean to ocean, and from Canada to the Gulf, and consequently, Churchmen all over this land are or ought to be interested in the raising of this money and the building of this church. It is hardly possible to conceive of a finer missionary enterprise than this is: it is a field without a superior and an unexcelled opportunity. So strong is the appeal that one Alumnus, a New York Churchman, when shown the property purchased, promptly gave five thousand dollars towards its purchase. The Southern Churchman believes that if any Churchman of large means will visit Dr. McIlhany at the University, see the site and learn of the plans, he will be moved to give gladly with the same liberality.

It is a great enterprise and a fine opportunity, and the Southern Churchman cordially commends it to the prayers and liberality of all Churchmen.

### BISHOP LLOYD AND THE OUTLOOK.

The friends of Bishop Lloyd, both within and without the Diocese and State of Virginia, will be interested in the following tribute to him from "The Outlook":

On Wednesday of last week, at Christ church, Alexandria, Virginia, the Rev. Dr. Arthur Selden Lloyd was consecrated Bishop-Coadjutor of Virginia. "At last he has succumbed!" exclaimed one of his admirers when informed that Dr. Lloyd had accepted the election. During recent years Dr. Lloyd has several times declined election to the bench of Bishops, believing that the call to service as General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was so compelling that he was not then prepared to lay it down even for the great

opportunity for service in the episcopate. When, however, he had placed the Society in the relatively strong position which it now occupies, he felt that the summons from his home State and to the specially large and arduous work there, was one which ought not to be resisted. It was peculiar appropriate, therefore, that he should be consecrated in the same county in which he was born fifty-two years ago, and where he was educated at the Potomac Academy, and later at the Theological Seminary. His college training he had at the University of Virginia. He was, first of all, a country missionary, driving a circuit in Northern Virginia and living on about three hundred dollars a year. He says that he has never been so well off as in those days! From that work he went to Farmville, a small town in Southern Virginia, and was rector of a parish there for two years. Then he went to St. Luke's church, Norfolk, and was there for fifteen years before coming to New York City as General Secretary of the Board of Missions. During the decade in which he has been a missionary to the world, Dr. Lloyd's work has been as unparochial as it has been effective. A man of singularly winning manner and of intellectual ability, a pulpit orator of fervency and force, and an administrator of singular wisdom, Dr. Lloyd's presence has been welcomed in churches all over this country and in many outside of it. It will be a misfortune if his episcopal duties prevent a continuance of the wide range of his pulpit activities, for few clergymen understand better than he how to influence congregations, no matter what their grade of education and culture. The secret of his success lies largely in his entire naturalness. He adopts the conversational form of address whenever possible; he discards notes, and speaks directly to the man or woman, and especially to the child, in front of him. He has been in great demand for Sunday School occasions, it being a foregone conclusion that no child in his audience would become restive. The House of Bishops will receive a welcome accretion of vivacity, humanness, and profound spirituality.

### NOVEMBER MAGAZINES.

**Scribner's Magazine.**—No magazine feature for years has met with such immediate and enthusiastic appreciation as Theodore Roosevelt's account of his African adventures in Scribner's Magazine. The demand for the first article of the series in the October number was so great that the entire and very large first edition was called for within three days after publication. The second article, in the November number, gives the author's impressions and experiences on an East African Ranch, which in many ways reminded him of early days on the plains of the great West, and the account of his first successful Lion Hunt on the Kapiti Plains. His preliminary comments upon the big game of Africa, especially his conclusions regarding those considered most dangerous to the sportsman and the natives, will be read with much interest. The story of the Lion Hunt gives the reader a vivid idea of the uncertainties, excitement and dangers of following the great beasts into the jungle and of the picturesque rejoicing among the natives following a successful hunt.

The illustrations are from photographs by Kermit Roosevelt and other members of the expedition.

President Woodrow Wilson of Princeton asks and answers the question, "What Is a College For?" Its breadth of view, grasp of the practical and essential problems that confront young men in these modern days make it an article of vital interest.

**McClure's.**—Foremost among the articles in the November number of McClure's Magazine are: "The Daughters of the Poor," by George Kibbe Turner, the plain story of the development of the White Slave traffic under Tammany rule, and "Pellagra, the Medical Mystery of To-day," by Marion Hamilton Carter. Another article of note is "Psychology and the Market," by Dr. Hugo Munsterberg, in which the great scientist tells how psychology may be applied to commerce and labor. William Archer contributes an article on "The New Drama and the New Theater;" Gen. Bingham, the ex-police commissioner, writes of New York's organized criminals; G. E. Maberly-Oppler describes "Germany's Preparedness for War;" and Lieutenant Shackleton concludes the story of his dash for the South Pole.

**Living Age.**—The indignation aroused in Spain and throughout Europe by the recent summary execution of Professor Ferrer lends an especial timeliness to the article in The Living Age for November 6 upon "The Recent Troubles in Catalonia," for it was on the charge of inciting these revolutionary disturbances that Professor Ferrer was condemned to death. The writer of the article, Herbert Adams Gibbons, has had unusual opportunities of late of observing the "madness of mobs" not only in Spain but in Asiatic Turkey, and he shows how even a slight display of force, at the right moment, has power to dissipate a formidable mob.

**The Century.**—In the Century magazine for November, probably one of the most widely-read articles will be that on "Foot-Ball up to Date," by Walter Camp, one of the best qualified men living to write on this very popular subject. This is the first of a series of papers on American Athletics.

Mr. Richard Watson Gilder concludes his series of articles on Mr. Cleveland, and this instalment is just as interesting as those that have preceded it.

Wayne McVeagh contributes a very interesting article on "Lincoln at Gettysburg."

The leading article in this number is by Brander Matthews, and is called "The Dramatists and the Theatre." It is both historical and critical.

The fiction is mostly short stories by popular writers, but May Sinclair begins a continued novel, "The Creators: a Comedy," in this issue.

The most valuable article in this issue is "Road-building and maintenance," by Ernest Flagg: a capital paper on a timely and practical subject.

"Take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls."—Matt. 11:29. That rest is a secret for every heart to know, for every tongue to tell. Only by having it can we know it.—George Macdonald.

A pious English officer, just before engaging in one of the battles for which Great Britain has been noted, lifted up his eyes and his hands toward Heaven and offered the following brief, soldierly prayer, "O Lord, thou knowest how busy I must be to-day; if I forget Thee, do not Thou forget me. Amen." Then, arising from his knees, he commanded, "Forward, march."

# Church Intelligence.

### CALENDAR.

**November.**

1—All Saints' Day.
7—Twenty-second Sunday after Trinity.
14—Twenty-third Sunday after Trinity.
21—Sunday next before Advent.
28—First Sunday in Advent.
30—St. Andrew's Day.

**Collect for Twenty-second Sunday After Trinity.**

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ our Lord. Amen.

## Foreign.

### The Story of a City Man.

The annual "Lion" sermon at St. Catherine Cree church, in the city, which commemorates the deliverance through prayer of that seventeenth century Daniel, Sir John Gayer, was preached on Saturday afternoon last by the Rev. E. H. Pearce, Vicar of Christ church, Newgate street. Mr. Pearce dealt with that aspect of the good merchant's life and character which tallied with the words chosen as the text for the occasion—"What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?"—rather than with the man as fearless traveller and merchant-adventurer. "Once in every eight years, in accordance with his wish, we keep his memory green at Christ church, Newgate street, because he had a very honorable connection with the religious, royal, and ancient foundation of Christ's Hospital," declared the preacher.

The picture which Mr. Pearce drew of Sir John Gayer as the city man at his noblest and best was an inspiring one. "Certainly in Sir John Gayer's time it must have been hard to render Cæsar's due to Cæsar, and God's due to God, and to be scrupulously fair to both," he exclaimed. "Think of it; when he was Sheriff in 1635 there came Charles' fatal demand for ship-money. Gayer was a shareholder in the East India Company's ships; it may have gone against the grain, but he paid what he was told was due. As Alderman he had in a few years to face the same King, who was now asking first for one, then two, then three hundred thousand pounds, and who put Gayer in Prison for refusing to furnish a list of the men in this ward who might be expected to subscribe £50 each toward this sum. Once more, towards the close of his life, he found himself compelled to withstand, not Charles, but the enemies of Charles, and his resistance cost him a durance of eight months in the Tower. He was released in June, 1648, and it was in October of that year that our Governors, putting custom on one side, said, 'We will have this man to reign over us.' What was their reason? It was not what men call political consistency, for he had sometimes paid the King's requirements and sometimes refused; he had opposed both the King and the enemies of the King. Was it not rather that the Governors could look behind the politician and could discern in him the desire at all costs to do justly, in our

Biblical sense of the phrase, to set the Lord always before him, to ask what the Lord his God required of him, and in answer to his prayer to be shown what is good?"

### London's Prayer Unions.

The Egyptian Hall at the Mansion House was thronged, at the end of the business day on Monday, with a great concourse of the representatives of the business and professional men of London. It was the fifth Annual Meeting of the Federation of London Prayer Unions, which Unions include amongst their impressive list such Associations as the Chartered Accountants' Prayer Union, the London Banks' Prayer Union, the Lawyers' Prayer Union, the Stock Exchange Christian Association, etc.

The Lord Mayor took the chair, and after the religious and other preliminaries, expressed his deep and earnest sympathy in a brief speech spoken in that slow, sincere, telling manner especially characteristic of him, which always strikes so splendidly convincing a key-note upon all occasions when he presides on behalf of a good cause. "I am very pleased to be presiding over a meeting having for its object the development, I hope, of the use of prayer in our midst," said London's chief magistrate. ". . . It is good to know that the city traditions and the city ceremonies are all held round that religious observance of prayer. . . . We recognize, and our ancestors recognized, the efficacy and importance of prayer."

The address was given by Bishop Welldon, Dean of Manchester. Facing first of all the very common objection, often stated, that the thought of prayer influencing the Divine Will was contrary to the laws of Nature, he declared that his reply was that such objectors were under-rating the mystery of Nature. Nature was far more mysterious than scientific men of thirty years ago had thought. Passing to the spiritual necessities and advantages of prayer, Bishop Welldon pleaded in turn for private prayer, family prayer, and public worship.

### "Spiritual Nourishment in Tabloid Form."

The Vicar of Burton, the Rev H. B. Freeman, makes a spirited protest against the demand for short sermons. Writing in his parish magazine, he says: "I am quite willing to endeavor to compress my sermons on the first Sunday mornings of each month within the space of, say, fifteen minutes; but I will not truckle to the lazy, latter-day craze for absorbing spiritual nourishment in tabloid form. The 'tit-bits,' 'snappy snips,' or 'snippy shots' methods of instruction, if they are good at all, are more suitable for the world than for the Church."

### Strange Mishap to a Mission Church.

Very strange are the vicissitudes of some churches in remote missionary districts. A few weeks ago we mentioned the case of the sealskin church in the Arctic regions which was summarily devoured by Eskimo dogs. The Bishop of Mombasa (Dr. Peel), tells of the strange misfortune which befell a wood and iron mission church erected in Nairobi (British East African Protectorate). It was not much of an edifice from an architectural point of view, but it was doing its best to provide accommodation for the growing population of what was formerly a railway settlement of mushroom growth, but which is today a town of some pretensions with large suburbs, when it was attacked by armies of white ants. So ferocious has been the attack of these creatures that the main tower timbers of the building have been seriously damaged, so that engineers had to be called in to render the structure safe from collapse. The ravages of these merciless white ants, and the growth of the white population, render the erection of an all-stone church necessary, and for this purpose the Bishop appeals for about £2,000.

The rage for Teddy Bears shows no signs of abating. Teddy Bears, from giant to dwarf sizes, share the places of honor with flying machines in the toy-shops and are sold for the amusement of grown-up people as well as of children. In Regent street a few days ago I saw a Teddy Bear with a purse fitted into its back so that its owner might take it about for use as well as for entertainment.

## American.

### National Conference of Church Clubs.

At a meeting of the Council of the National Conference of Church Clubs of the United States, held in New York City, Tuesday and Wednesday, June 7 and 8, 1910, were selected for the time of meeting of the Eighteenth Annual Conference at Portland, Maine, the Conference at its meeting in April having unanimously accepted the invitation of the Church Club of the Diocese of Maine, to hold the next Conference in that city. A dinner will be tendered to the Conference on the evening of the first day, and luncheon will be provided both days; and it is the desire of the Maine Club that, in addition to the elected delegates, as many as possible of the members of the Church Clubs in the United States attend the meeting, and they are cordially invited to participate in the hospitalities just mentioned.

### Notice of Deposition.

Notice is hereby given that in accordance with the provisions of Canon XXXI, on October 29, 1909, in the Chapel of the Good Shepherd, Bishopstead, Wilmington, in the presence of the Reverend Kensey Johns Hammond and the Reverend Herbert William Barker, I deposed from the Ministry of the Church Lewis Thomas Wattson, Priest, known as Father James Francis, of the Society of the Atonement, Graymoor, who declared in writing his renunciation of the Communion and Ministry of the Protestant Episcopal Church and requested deposition.

FREDERICK JOSEPH KINSMAN,
Bishop of Delaware.

### Warning.

I take this means of warning the Bishops, Clergy and Laity against one who is slightly known in Arkansas as George A. Barker, who, I understand, is representing himself to be a clergyman of our Diocese. In Dallas, Texas, he issued a bogus check on a Fort Smith, Ark., bank. The said Barker is not, so far I know or believe, a clergyman of the Church and is not now in any capacity connected with the Diocese of Arkansas, though I am sorry to say he was for a short time doing Missionary work as a catechist, with a view of becoming a candidate for Holy Orders.

WM. M. BROWN,
Bishop of Arkansas.

### MISSIONARY COUNCIL OF SECOND DEPARTMENT.

#### An Interesting and Well Attended Meeting.

The key note of the entire Council was sounded on the occasion of the very first public service, held in Grace church, Utica, N. Y., on Tuesday evening, Oct. 26. The edifice seats 1,000. It was a rainy, disagreeable night, but fully 300 people were present to listen to the address of welcome by Bishop Olmsted, and to Bishop Doane's address on "The American Church and its Work on Behalf of the Nation," and Dr. Alsop on "What this Church is Doing for the Evangelization of the World."

In his address of welcome, after speaking pleasantly of the advantages of Utica for the meeting, Bishop Olmsted said three things stand in the way of more rapid progress—lack of interest, lack of breadth, and lack of information. The object of this Council is to overcome these.

An affecting scene was when the first speaker on the programme, Bishop Doane, was brought into the chancel at this point, in a wheeled chair. He explained in a clear voice, heard by all in the hush of the occasion, that his appearance thus was due only to the infirmities of age. His address, though brief, was a very strong one. He mentioned where the Church might have been more active than it has, such as in preaching on public sins, and in relations of capital and labor and temperance. In closing he spoke of the needs of humanity along these lines.

Rev. Dr. Alsop spoke of his observations of missionary work during his trip around the world, and paid a tribute to the work in Japan and China particularly, as carried on by all missionaries.

On Wednesday morning, after two early celebrations of the Holy Communion, the Council convened for business at 10 o'clock, Bishop Olmsted presiding. Before any business was begun, Bishop Scarborough spoke of the spectacle of Bishop Doane's attendance at the Council in spite of physical infirmities. He characterized it and the address as a wonderful manifestation of spiritual wisdom and strength in the midst of weakness, and moved a vote of sympathy to Bishop Doane. It was adopted by a rising vote.

Delegates were present from every Diocese in the Department except Porto Rico. During the offering of resolutions, etc., Bishop Doane was wheeled into the church, and the delegates rose to their feet. The Bishop addressed the Council briefly. "Don't tie a skeleton to a great living movement like this," he told them. He declared his physical inability to preside and asked Bishop Olmsted to continue.

Among the resolutions passed were one on the Armenian massacres and a message to Dr. Hare, son of Bishop Hare, and greetings to the First Department.

At 10:45 the Council went into conference session. Rev. Henry Freeman spoke on "What has Department II done for the furtherance of the Church's Missions?" Rev. C. T. Walkley, on "Has this Department Done all it Can?" At the outset he criticized the Department for not having elected a Department Secretary.

In the discussion which followed, Bishop Scarborough did not agree with the speaker that "specials" detracted from regular offerings. He advocated the election of a secretary, however,

who he said must be a man of exceptional ability, because of the importance of the Second Department.

At this, the Rev. B. W. R. Tayler, D. D., of St. George's church, Schenectady, declared there was no need of a secretary, "if every rector would mine for the resources that are at hand." He said the rectors were preaching too much on trivial matters.

Rev. Joseph B. Blanchard, D. D., advocated the need of a secretary.

At 1 P. M., the delegates, with a few of the local clergy, were entertained at luncheon by Mr. and Mrs. Thomas R. Proctor, at their spacious mansion.

At the resumption of the conference at 2:30, in the place of Rev. Dr. Manning, of Trinity church, New York, who could not be present, Rev. W. W. Bellinger, of St. Agnes' chapel, spoke on "How to Organize a Congregation for Efficient Missionary Support." Rev. Charles De B. Broughton, of St. Paul's church, Oxford, spoke from the view point of a small or rural parish. St. Paul's, Oxford, is mentioned in Bishop Tuttle's Reminiscences, as containing people of means who had materially aided him. Mr. Broughton took this fact up, and declared the main thing was to first, to get the people interested, and then to keep up both the practice and traditions. Two motives prevail in a parish. The competitive and the social. Develope the co-operative idea and the parish will begin to look beyond itself to the field of the whole Church.

After Mr. Broughton's address, the conference was thrown open for discussion, and as all those who took part condemned parochialism, etc., Bishop Burgess, who presided in the afternoon, said that to add a little spice to the debates which seemed all one-sided, he would speak his convictions, as gained from observations, namely, that the parish that was well developed parochially, that it kept its property in repair, beautified the sanctuary and paid its rector's salary, would be found to be also intensely interested in missions. This shifted the tenor of the debate somewhat, and a number of clergy and laymen cited instances of parishes replete with equipment yet generous givers to missions.

The attendance on Wednesday morning was 255 and in the afternoon 365. There were comparatively few women. Not above a hundred all day.

Not the least notable feature of the meeting of the Council was the dinner served on Wednesday evening, in the parish house of Trinity church, when an exact total of 266 men sat down to the tables and afterwards listened to addresses by well known Churchmen. Bishop Olmsted acted as toast master. R. Fulton Cutting was the first speaker. He said that in this very practical age the Church must keep pace with it. The Church must be as scientific in its work as any business house. Yet while criticizing the Church, he declared that from the 13th century to the present Christianity has not had such a power and influence as now. There are two principles in our life of to-day—Individualism and Concentration. The Church has yet to learn that co-operation is the first element of success.

W. J. Schieffelin, of New York, spoke of the Laymen's Missionary Movement." He strongly advocated the abolishment of all lines of religious affiliation and joining of all Protestants in missionary work. It is to be noted that his remarks in this regard, were received in silence. His declaration, however, that "If the laymen of the Church have the cause of its Missions put to them, they will rise to the occasion with doubled gifts" was received with cheers.

Eugene C. Denton, of Rochester, paid a high tribute to the staff at the Missions House, and said some of the best talent is at work there, such as in a business house would receive many times more than is paid them.

Rt. Rev. Dr. Courtney was the closing speaker. After paying tribute to the methods of the Church in America, he said he believed that in time the Mother Church in England would learn to concentrate its Mission work in one Society.

On Thursday morning, after early celebration, the Council met for business. The executive committee reported in favor of an election of a Department Secretary, and the Rev. John R. Harding, D. D., of Trinity church, Utica, was elected.

Bishop Doane sent in his resignation as president. He was not present, and it was debated as to whether the resignation should be accepted or not. Bishop Olmsted, however, said he could speak for Bishop Doane and say he would insist on the resignation being accepted. This was accordingly done, with resolutions of regret. The following officers were elected: Bishop Burgess, president; Bishop Lines, vice president; Rev. Alexander Strong, secretary. At this time greetings were received from the First Department. The following were continued as the Executive Committee: Rev. Henry Freeman, of New York; Rev. R. B. Shepherd, of Riverton, N. J.; Rev. J. R. Harding, D. D., of Utica, N. Y.; Mr. Pryn, of Albany; E. Fellows Morgan, of Newark; Rev. Chas. R. Smith, D. D., of Buffalo; Mr. Pierpont, of Brooklyn.

John W. Wood spoke and explained in detail the sources of income of the Missionary Board. He was followed by Rev. C. F. Wrigley, of Brooklyn, who emphasized the important place the large parish has in Missionary enterprise.

Bishop Lines occupied the chair Thursday afternoon. One of the speakers, Rev. J. R. Atkinson, in the course of his remarks branded as untrue the charge that is sometimes made that it costs a dollar to get a dollar to the missionary field. The cost of administration of our Board is not much above five per cent. After resolutions, including thanks to the parishes and people of Utica for the royal manner in which the Council was taken care of, this first meeting of the Council of the Second Department closed, save for an evening service, when 900 people assembled to hear Dr. Pott speak of the work in China, and Rev. Samuel Bishop, who took the place of Bishop Greer who was unable to attend. Mr. Bishop spoke on "The Church and work among the negroes." From the outset the attendance at all the meetings of the Council was very large. No less than 200 men were present at the opening of each session, and the number quickly rose to 300 and 400, as men came quietly and listened to the speakers and debates. Many men from other religious bodies in Utica were in attendance and all visitors seemed to take a keen interest in the topics treated. Only at the two evening services did the women approach the number of men present, and then they did not equal the men in attendance.

Rev. Dr. Harding, who has been elected Department Secretary, has been rector of Trinity church, Utica, for the past sixteen years. He is a fine organizer, and an exceptionally able preacher. He told your correspondent that he was unable to say as to whether he would accept or not. But because of his excellent qualifications for the position all wish that he may see his way clear to accept.

## NORTH CAROLINA.

### Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Welcome to the New Rector of Holy Innocents, Henderson—Convocation of Raleigh.

It would be difficult to imagine a more generous preparation and cordial reception than were given to the new rector of Holy Innocents, Henderson. For almost a year the parish had been without regular pastoral care—the Rev. Julian E. Ingle having resigned after some thirty years of devoted and untiring service. The charge is an important one, the beautiful church largely the direct result of the faithful labors of the former rector. The rectory has recently been almost wholly renovated, both modernized and beautified. At the suggestion of some of the parishioners the furniture was forwarded from his former home and most tenderly and considerately, everything was put in order before the rector's arrival.

Rev. Isaac Wayne Hughes, formerly of St. John's, Fayetteville, assumed his new work on the first of October. Upon arrival on the evening before of his wife, their two little girls, and himself, they were met at the depot by the vestry and a number of parishioners, and taken to the rectory, where a hearty welcome was accorded them.

After a delightful repast, they were greeted warmly by every one, and made to feel that they were indeed at home. The larder had been carefully, and fully looked to, and every evidence manifested of a most genial and generous-hearted people.

The work in the parish was most gratifying. Services, Sunday School, Guild and mission work had been markedly well kept up. Every organization was in full working order, some thirteen or fifteen having been baptized at the mission within the last ten or twelve months, although without a priestly head. The spirit shown being an earnest of the future, there is a most happy outlook.

The Convocation of Raleigh convened at St. Stephen's, Oxford, Rev. F. H. T. Horsfield, rector, on the evening of Tuesday, October 26. There were present of the clergy, Bishop Cheshire, Rev. Messrs. I. McK. Pittenger, M. A. Barber, Geo. W. Lay, John H. Crosby, R. B. Owens, Francis Joyner, W. T. Pickard, F. H. T. Horsfield, John C. Horton, Clement G. Bradley, Hardy H. Phelps, N. C. Hughes, Archdeacon, Julian E. Ingle, Isaac Wayne Hughes, S. S. Bost, Thomas L. Trott, Bertram E. Brown, Rev. R. W. Patton, S. R. Hanff, and Walter J. Smith, of the Thompson Orphanage.

Of the laity—Messrs. J. A. Robinson, W. L. Wall, W. E. Smith, E. T. Clark, J. P. Pippin, N. R. Boyd, J. Pardeau, F. D. Jones, Tom Carroll, Mr. Lassiter, Mr. Sterling, M. Gary, Thomas H. Webb, R. C. Strong and Col. Horner.

Evening Prayer was read by Rev. Messrs. Bradley and I. W. Hughes.

"Every Man a Missionary," was the subject assigned to the Rev. George W. Lay, rector of St. Mary's, Raleigh. Using "Thy Kingdom Come" as the basis of his thought, he laid stress upon the fact that the "real thing in life is the bringing in of the Kingdom." No man looks upon mere gifts and opportunities as achievement. They must be utilized. So the great accomplishment, the Kingdom's coming, can only be ef-

fected as the means to that end are made use of. Each man is a necessary part of the whole, so each man is of necessity constrained to do his part in bringing about the great eventuality.

After Evening Prayer organization was effected, a committee was appointed for auditing the treasurer's accounts, and Mr. Sterling R. Gary, of Halifax, was elected secretary. There was an early celebration on Wednesday, the Bishop of the Diocese being celebrant.

After Morning Prayer the Archdeacon made his report. It was thoroughly interesting from start to finish. There was every evidence of faithful and conscientious devotion to work assigned. Missions that had lapsed had been revived, weak points strengthened and new work projected. In every part of the field both missionaries and parish priests were shown to have given loyal service.

As the ministry is already overworked it was suggested that more use should be made of both laymen and laywomen. Wherever possible they should be secured, and entrusted with such duties as they might properly perform.

A question of primary importance in forwarding the Church's work is our attitude toward those who are already "in possession" of much of the field. In any progressive movement, however, it seemed best to work from a given center, concentrating on one point rather than desultory services given here and there.

This in turn showed the need of more workers, and this again the need for financial increase. While offering no definite plan, the Archdeacon laid stress upon the principle: "That to whom much is given, of them will much be required." Mere increase of more or less wholly met apportionments could not mean so much as the consecrated individual heart.

Again men should be used for securing these funds who have some gift to such men. The man who "ministers in holy things" may or may not be fitted also to minister in those things upon which in a measure they rest here. Still the one does not imply the other, nor bespeak the time for it, and laymen capable and earnest might be found who in every way might better effect the object.

Urging further unanimity of thought, prayer, purpose, and service among all in the Convocation, the Archdeacon closed a report admirably conceived and expressed.

There followed individual reports from almost every parish and mission represented.

The Treasurers' report showed that while some points had failed to meet the convocational apportionments, the sum total had been reached from various sources.

At 3:30 the Rev. S. S. Bost, of Durham, spoke upon "The Mission of this Church to other Religious Bodies." Thoughtfully, carefully, and fraternally he pointed to the Church's Mission in her authority, ordination, and orderliness.

A special service was arranged for Wednesday night. The subject assigned, the Rev. R. B. Owens, of Rocky Mount, was: "The Religious Training of our Children." He preached from Exodus 2:9. The sermon was one of more than usual excellence, setting forth as it did the responsibility of the Church for the true and proper care of those especially entrusted to her for her Divine Lord's service.

The Convocation was particularly fortunate in having present the Rev. R. W. Patton, the Secretary of this Missionary District. At this time, however, Mr. Patton spoke upon the Laymen's Missionary Movement. Noting the fact that the movement both within and without this Church, originated at almost the same time without the slightest pre-knowledge or premediation on the part of either, he earnestly, eloquently, and powerfully stressed the significance of the Movement, the dynamic power which represented twenty-three millions of Christians, and the need for this Church to enter heart and soul into a plan whose purpose was no less than the evangelization of the world within, perchance, three decades. We to-day stand face to face with the East. Its forces are entering the West. That which confronts our civilization is whether the East shall be Christianized, or the West paganized. A large congregation was present and absorbed.

The Rev. Bertram E. Brown, of Calvary, Tarboro, being detained, was not able to speak at the designated time. As his topic, "The Galilee Mission," was so interesting, however, he was requested to speak at another hour. This work is carried on in Philadelphia by the Rev. Jefferson Davis Hall. It is among the most abject of mortals. So earnest is the worker and his aides, however, that there is constantly manifested the power of the Holy Spirit to regenerate. Miracles were really to be seen there. For souls seemingly dead were not only brought back to life, but remained true to the vivified sense of their high calling. All who could, were urged greatly to visit this field of not only great potentialities, but splendid accomplishments.

As on Wednesday, the Bishop was the celebrant Thursday morning.

After Morning Prayer, Mr. R. C. Strong, of the Good Shepherd, Raleigh, made an admirable address on the training of the Sunday School. With the Bible on the one hand and the Church's own expression of her thought in her manual—the Catechism—on the other, the Sunday School stands well equipped for the truest and best training. He went on to show how a recent decision of the Supreme Court of the State was based upon a principle exquisitely put in "our duty toward our neighbor: "To keep my body in temperance and soberness."

Mr. Thomas H. Webb, of Durham, had for his subject the securing of attendance at Sunday School. The two principles he laid down were "common every day sense—and Sunday too—and personal service." It was a particularly lucid paper, and so pleased were the Convocation with it and that of Mr. Strong that a resolution was passed that both should be published, with the consent of the speakers, in the Carolina Churchman.

Proper reports was made by the auditing committee, after interesting discussion of the above subjects, and several recommendations made and passed.

Mr. W. L. Wall was unanimously re-elected to succeed himself as Treasurer. A special committee being appointed to nominate the Missionary Executive Committee of the Convocation for the ensuing year, the names of Rev. M. A. Barber, Mr. R. C. Strong and Mr. Thomas H. Webb were proposed. The committee was elected without dissent.

The Rev. Walter J. Smith, Superintendent of the Thompson Orphanage, made a brief address, setting forth the especial needs of the institution just at this time of each year.

The Rev. Mr. Patton also spoke crisply on the Missionary Conference soon to meet at Montgomery, Ala., urging a full attendance.

By rising vote the Convocation expressed its hearty thanks for the cordial hospitality of the rector and parish of St. Stephen's, and the genial kindness of the good people of Oxford.

In a few words the Bishop spoke of the good work done and hearty interest shown by all present, and the general happy results of the gathering.

After the singing of the Gloria in Excelsis and prayers, the Convocation closed with the benediction of the Bishop.

Every one who attended the sessions of the Convocation must have been impressed with the splendid esprit de corps. There seemed to be but one heart and one soul in doing the Master's work, to do it most effectively.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. John G. Murray, D. D., Coadjutor.

### Endowment Guild of St. Anne's Parish Incorporated—Maryland Church History—Nurses' Home to be Built.

The members of the vestry and wardens of St. Anne's parish, Annapolis, have incorporated themselves under the laws of the State of Maryland for the purpose of becoming the recipients and custodians of endowment funds for the interests of the parish. The name of the corporation is "The Endowment Guild of St. Anne's Parish, in Anne Arundel County, Maryland, Inc." The Guild has lately issued a booklet telling in an interesting manner, bits of the parish history, giving lists of vestrymen and clergy since 1692, and telling of the present needs of the parish in the "Ancient City." It is the work of Mr. John Wirt Randall, a vestryman of St. Anne's and the historiographer of the Diocese.

The Committee on Records of the Diocese has prepared and distributed widely, a prospectus of the publication of one of its valuable manuscripts, the tabulated portion of Dr. Ethan Allen's "History of the Church in Maryland." It asks for subscriptions to a book which is to contain, among other things, a list of the clergy connected with each parish in Maryland since the year 1692, showing the dates of each one's rectorship; and since the Convention of 1784, the names of the delegates to the Diocesan Convention. It is a book which every vestry should own, and which many individuals would find an interesting and valuable addition to their libraries. It is to be hoped that the announcement of its publication will be well received, as in that case it is possible that others of the valuable Diocesan records may be advanced to the dignity of type.

The Church Home and Infirmary is planning to erect a large and commodious nurses' home on the grounds of the institution, at Broadway and Fairmount avenue, and has plans for the structure prepared by George R. Morris, architect. The building will face on the Broadway side of the grounds and will be a three-story and basement structure, having a frontage of 26 feet and a depth of 150 feet. The facade will be of red press brick, ornamented with cut stone and terra cotta trimmings. It will cost about $30,000.

The Rev. Charles H. Gross has withdrawn his recent acceptance of the rectorship of Holy Trinity church, Baltimore.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

### Woman's Auxiliary Annual Meeting.

The nineteenth annual meeting of the Virginia Branch, held in Grace church, Berryville, was full of inspiration and success. An informal reception, Tuesday evening, brought together the delegates and friends for a pleasant hour of social intercourse, a factor in building far-scattered branches. The business session was opened at 9:30, Wednesday morning, by the Rev. Edward Wall, rector, with a short service, after which he very cordially welcomed the delegates and visitors to the parish in a few well-chosen words. Mrs. Cummins, secretary, at the request of the president, Mrs. Wall, most warmly greeted and welcomed all present, in the name of Grace church branch. The response, in the name of the Virginia Branch, was made by Mrs. Wm. Meade Clark, of St. James', Richmond. Mrs. Clark referred to Bishops Meade and Whittle, and the Rev. Dr. Peterkin, as former rectors of the parish. The President then took the chair, and the roll was called—42 answering to their names—increased, later, by delayed delegates. The usual routine work was dispatched with promptness and interest, that diocesan secretaries' reports might be received. These reports gave an important specific review of the various kinds of work undertaken by the Virginia Branch. Perhaps none is more valuable than the work done by convocation secretaries in the five Convocations of the Diocese. Three of these have been vacant for several years, but we owe very much to the zeal and fidelity of the secretary of Piedmont Convocation, Mrs. Angus Crawford, and Mrs. B. Brockenbrough, of Rappahannock Convocation, who have visited, where possible, the branches within their bounds, or where none exist, encourage to form them—bringing cheer and stimulus to all, and prove a valuable aid to the work of the Woman's Auxiliary, leaving the President free to visit them all in turn, as opportunity offers.

Thanks are due to the two officers, who have faithfully served since the office was created, nine years ago—resulting in forming several new branches as well as reviving old ones, while rousing new interest along the line, both in the work and the workers.

We are glad to report that the vacancies of the Albemarle, Richmond and Valley Convocations have been filled by the appointment of Mrs. B. Bolling, Mrs. Mordecai, and Mrs. J. Ellis, for the above points; who offered themselves at the timely suggestion of Mrs. Crawford, that some woman in each Convocation should feel called to take up this work, because drawn by a divine power to the joy of service. This means larger growth, greater interest, new members, new branches, increased knowledge of Missions. May the twentieth anniversary, 1910, our second decade of blessed work for the Master, be marked by such stirring reports of work done; and greater than all, that from out the ranks of Virginia women shall come the "living thank-offering," "Lo, here am I, send me."

Mrs. J. L. Chapin, General Secretary of the C. P. C., New York, was introduced and told of the value and gratitude growing out of supplying literature to the missionaries and to the clergy at home and abroad who are far removed from the centres of the literary world, yet needing and longing for such stimulus as furnished by books, magazines, dailies, while every vessel that leaves our ports carries large supplies for our sea-faring men by the gifts through the C. P. C., to uplift the moral tone by good and pure reading. Copies of the Southern Churchman are in great demand.

Mrs. A. S. Lloyd spoke of the pleasure a good novel would give to our missionaries. She had seen it.

Bishop Gibson gave a full account of the school at Orkney—a pet scheme of his—which has been in part supported by the Virginia Branch, from its inception, by the annual gift of $100 towards teacher's salary. The Bishop read several letters from the citizens, urging the claims of such a school. An association has been formed by the residents—anxious to secure a permanent work, who agree to pledge a certain amount for expenses. Altogether the account was encouraging and the Bishop expressed the hope that a chapel would be built, some day. The Virginia Branch renewed its pledge of $100.

Committees were appointed to draft resolutions of sympathy on death of Mr. George C. Thomas, former Treasurer of the Board of Missions; Mrs. Alfred Rives, for eighteen years the faithful president of her branch, and Miss Margaret Crenshaw, secretary of Emmanuel Branch, Rapidan. The delegates accepted the resolutions standing, and singing Hymn 176.

The chairman of the Box committee reported the number and value of boxes, giving valuable suggestions as to the need of the same, and the duty of promptness and care in filling lists.

Miss Lindley (New York), who took Miss Emery's office in her absence, explained most satisfactorily the Apportionment Fund" of the Woman's Auxiliary, of $100,000, each Diocesan branch to bear its part.

We are glad to state that the Virginia Branch has overpaid its amount this year.

The meeting adjourned until 10 A. M., Thursday, October 28, for a delicious lunch, served in the parish hall by the ladies of Berryville.

The afternoon was given up to the Juniors, who hold their annual meeting with us, for we are one. Mrs. Barton and Miss Frances Gibson, secretaries, gave reports of most encouraging work, interest and zeal. Miss Lancaster, a Junior, also gave a report, and addresses were made by Miss Lindley on Junior Work, and by others.

The Quiet Hour was conducted by the Rev. R. H. McKim, D. D., of Epiphany church, Washington, who held the large audience in earnest attention throughout his several meditations: "Jesus in the Midst," "Face of Jesus," "Voice of Jesus," "Love, Mercy, Rebuking of Jesus, yet Pardoning." No word pictures can give a just idea of such an uplifting, consecrated, holy hour. One is drawn into the secret of His Presence by such a service, and the silent reverence proved its power and fitted each heart to meet at the early celebration, and begin Auxiliary Day with a holy purpose, "to be and to do." The offertory amounted to $227.75—$75 for deficit on Bishop Rowe's house, Alaska; $50 for organ, Brazil. Later amounts increase the Alaska gift to $100. The balance was voted to appeals in hand, to be divided as the President deemed best.

The meeting for business was called to order at 11 A. M., allowing a very crowded time for its duties.

The Diocesan reports of the W. A., the Junior Auxiliary, the Babies' Branch, United Offering, Emergency Fund, and Church Periodical Club were approved as read—each one giving cheering news in growth, gifts and zeal, except the United Offering, the treasurer of which grieves over the small amount of the report of this third year. She urges the custodians in parishes to be more active, that the offering of 1910, in Cincinnati, at the Triennial, may not fall short, as it now promises.

A resolution of welcome and regret that Bishop Lloyd could not be with us was passed.

The Rev. Roger A. Walke, of Tokio, Japan, made a stirring appeal for his college work and need of land to build another room, a chapel, etc. Land is rapidly increasing in value, by Western modes; can be bought now for $5.50 for 36 square feet. By January its cost will be $10 for the same quantity of land. The delegates pledged $300, with the amount to be raised to $500 through other branches, to secure sufficient land on which to put some special building, in the name of the Virginia Branch. The pledging is always a time for joyful excitement, as the strongest or weakest branch pledges what it can.

An excellent paper by Miss Frances Gibson, on Mission Study Classes, gave a clear idea of the interest, power and success of such classes, especially for the young. Her paper was followed by a general talk on the subject, by Miss Lindley, whose wide experience in this kind of work could accentuate the points made.

The afternoon session was devoted to miscellaneous business, appeals, etc. Mrs. Jos. R. Ellis gave an interesting account of the Blue Ridge Mission Work, and the need of a settlement house where she and Mr. Ellis might live among the people. She aroused interest, received some pledges and will get more.

Miss Rose Wheat, a Virginia student at the Philadelphia Church Training School, was kindly remembered, a gift for her personal expenses being pledged.

Meade (colored) chapel, Alexandria, made an appeal, through Dr. Crawford. Mrs. Lockwood made a strong appeal for St. George's mission, just started by Rev. Mr. Callender, of Falls church. It has forty communicants already, a parish branch, area miles in extent, and needs a chapel. A goodly sum was pledged.

All pledges made at the Auxiliary meeting are to be paid to Miss Stuart, Treasurer of the Virginia Branch.

The hour being late, other appeals were read, but there was no time to act on them. The Secretary will inform the branches by circular letter, at once.

The former officers were re-elected, with the three new Convocation secretaries. But the most satisfying and far-reaching in blessing to the Virginia Branch is the unanimous choice of Mrs. A. S. Lloyd, as vice president. We feel sure it will give universal pleasure to all the women of Virginia to know she accepts the office, to be henceforth identified with every onward step of the Branch: but to none can the choice give equal delight and help than to the president, who welcomes her and her service most cordially.

After singing "Blest be the tie that binds," the meeting adjourned to meet in Christ church, Alexandria, November, 1910.

While votes of thanks were given to all in Berryville who made the meeting such a joy and success to the delegates, this report can not be closed without special thanks and gratitude to the Rev. and Mrs. Wall, whose un-

failing efforts for six months were engaged to secure interest in this meeting. To Mr. Wall, especially, we owe more than we can express, as he helped over so many hard places that might have made hitches in carrying out prearranged plans. In the name of the Virginia Branch we thank Rev. and Mrs. Wall, and all who united with them, and Mrs. Hammond for "House of Rest" and hospitality. S. S.

### Meeting of Henrico Parish Laymen.

Representatives of the churches in Henrico parish met in Holy Trinity church, Richmond, on Sunday afternoon, October 31, to further discuss the Laymen's Missionary Movement. After a short service the rector of the church, the Rev. J. J. Gravatt, D. D., welcomed the gathering, and Mr. Thomas Poindexter, of Christ church, presided. He said the Students' Volunteer Movement was organized twenty years ago, to stir up a missionary spirit in young men. From this has sprung the Laymen's Missionary Movement. In Canada, the United States and Great Britain, the Movement has met with a response among laymen. It is drawing together all churches in unity of purpose and labor. The men need the work and the work needs the men.

The Rev. Roger A. Walke, missionary to Japan, was the first speaker. He said that when Commodore Perry opened the gates of Japan he took from Japan her old gods and what has been given her? The love of money was rare in Japan; there was integrity in business transactions, and morality and decency among the people. The Christian world has taught them the love of gold and now there is a mad rush for money, without the restraints of religion. They have been taught that might makes right. There was no profanity in the Japanese language. They have learned it in foreign languages. "I put it up to you," he said, "to send men to teach them better inspirations." Japan is the leading nation of the East, and if we put our men and money there, quickly the Church in Japan will soon be self-supporting and will help us in the evangelization of the world.

The Rev. R. W. Patton, Department Secretary of the Board of Missions, answered some of the objections to Foreign Missions. Lack of interest comes from lack of information. One objection is that there is a vast deal of Christian work to be done in our own country, and our first duty is to our own. Is it true that doing work here first is the best way to get the work done abroad? "He that loseth his life shall find it." The law of the spiritual life is entirely different from the law of the material life. He illustrated his point by relating the case of a church in a flourishing city, in which there was open opposition to Foreign Missions. At his earnest request their Easter offering, generally used for current expenses, was given to Missions and for educational work. Thereafter it was found easy to finish their church building, pay a debt of $17,000 incurred for current expenses, complete a fund for a suburban chapel, pay the church's apportionment for Missions, which had never been paid in full before, and double its Diocesan apportionment.

Mr. E. C. Massie, of Grace church, gave his impressions of the Laymen's meeting, last week. "The Spirit of God was in it and the Spirit of Jesus dominated it," he said. It was remarkable that in no account of its origin is there any mention of the name of the man who projected it. His impression had been that Missions were the Lord's business; the Church's business, and nobody's business. But the Laymen's Movement had made him see that it was his business and by God's help he would try to do it. The sum now given in this city by our Church does not amount to one car fare per week for each communicant. He knew of stenographers and typewriters who will give $50 a year for missions. Will you permit this and not be shamed to action by it? We must get business methods into our churches.

A letter from Mr. John W. Wood, of the Board of Missions, was read, in which he expressed approval of the plan to have money for Missions by pledges to be paid monthly, yearly, or at other stated intervals. This plan would enable the Board to know in advance what they could do.

Mr. F. A. Brown, secretary of the Laymen's Missionary Movement in the city, said the plan proposed was the proper one, because it was most like God's dealings with men. He has given cheerfully, continuously, and to the point of self-sacrifice.

Mr. O. J. Sands, chairman of the Movement in Richmond, said he hoped every communicant of the Church would be seen before the 14th of November, so that we can join in thanksgiving on the Second Sunday in Advent. December 5, as proposed by the Board of Missions. Our Church, he said, is giving for Missions less than two cents per week for each communicant. If we give what we have pledged ourselves to give it will require ten cents per week from each communicant. We have undertaken a big thing, but a mighty little thing if we all get together. We can give $25,000 for the work.

The meeting closed with prayers and benediction by Dr. Gravatt.

### The Albemarle Convocation.

The fall meeting of the Albemarle Convocation was held in St. Thomas church, Orange, October 12-15. It was opened with service on the evening of October 12, at which the sermon was preached by the Rev. W. M. Cleveland.

On Wednesday, the 13th, at morning service, the Convocation sermon was preached by the Rev. Dr. Hugh McIlhaney, his subject being "The Christian's Ambition."

A general missionary meeting was held in the evening, at which the speakers were the Rev. Messrs. H. B. Lee and W. M. Cleveland—the former presenting the cause of Foreign Missions, in which his son, Dr. Claude Lee, of China, is a great worker, and the latter the Mountain Missionary work in the Diocese.

At the services on the following day the preachers were Messrs. Mason and McIlhaney.

At the business meetings encouraging reports of the work in different sections were made by the clergy present.

Rev. Mr. Carter emphasized the importance of getting suitable men to fill the vacant parishes and of having the clergy in the homes of the Convocation, giving occasional services during the vacancies.

The following resolution was passed:

"The Albemarle Convocation having heard with much interest that Rev. H. B. Lee, rector of Christ church, Charlottesville, is making an effort to establish a Church School for Girls in that city, desire to express their cordial approval of the plan. We believe that such a school will meet a long-felt want in the Diocese, and we heartily approve of the project."

A resolution of thanks was passed for the kind and thoughtful hospitality of the rector and his people, also to Captain Walker and family, of Woodberry Forest School, for making our stay in Orange a most enjoyable and helpful one.

The Convocation adjourned Thursday night to meet at Mineral City in May, 1910.

### Teacher Training Lectures.

The Henrico Sunday School Institute has established a course of Teacher Training Lectures. The object is to afford instruction on leading subjects for officers and teachers of the Sunday Schools. The lectures will extend over a period of two years, and one will be delivered each Thursday evening, at 8:15 o'clock, in All Saints' parish building, Grace and Madison streets, and the Faculty will consist of the clergy of the parish.

The first of these lectures, on "The Church Catechism and Christian Doctrine," was announced to be delivered on November 4, by the Rev. W. M. Clark.

The next lecture will be given on Thursday evening, Nov. 11, at 8:15, by the Rev. R. W. Forsyth, whose subject will be "The Gospels and the Life of Christ."

### Bishop Lloyd at Work.

The Bishop-Coadjutor visited old Lamb's Creek church, King George county, the Rev. B. T. Turner, rector, on October 24, and preached and confirmed a class of ten, two candidates being from other churches in the county. This was the first class confirmed in this Colonial church, in many years, and is an evidence of the reviving of a work which for so long a period has been dormant.

Bishop Lloyd visited St. Paul's, King George, the afternoon of the same day, and St. John's and Emmanuel, on the 25th, in the morning and afternoon, respectively.

The Rev. Morris A. Eagle, rector of the Church of the Incarnation, Mineral, has been invited by Bishop Beckwith, of Alabama, to take up work in that Diocese.

The Rev. G. Otis Mead, rector of Christ church, Richmond, has been elected Secretary of the General Church Extension Society of the Diocese of Southern Virginia.

The Rev. M. S. Eagle, of Mineral, held a mission, this week, at St. John's church, Lewiston, Spottsylvania county, beginning Monday night. Mr. Eagle has been giving the congregation one service every month, during the past two years. A gratifying fact at these services in the presence of a large number of men.

The Rev. B. T. Turner, rector of the churches in King George county, is spending his vacation in Goochland county and at Radford, Va.

The Rev. E. P. Hart, rector of St. Mark's church, Rochester, New York, was a visitor in Richmond this week. On Monday, November 1, he addressed the Clericus.

The fall meeting of the Richmond Convocation will be held in the Church of St. James the Less, Ashland, the Rev. John F. Coleman, rector, November 16, 17, 18.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Convocation of Chester—Burial Service for Bishop Hare—St. James' Mission. New Parish House for Church of the Good Shepherd—More Memorials to the Late George C. Thomas—Memorial Sermon to the late Mr. Thomas.**

The fall stated meeting of the Convocation of Chester was held in St. Mary's church, Wayne, on Tuesday, October 26, with a celebration of the Holy Communion. At the session in the afternoon a paper on Union Sunday Schools and Canon XIX was read by the Rev. Robert L. Stevens. The Convocation recommended the division of the Dioeese and the setting apart of the four counties of Chester, Delaware, Montgomery and Bucks as the new See.

As he requested, the Burial Service for the late Bishop Hare, was said on October 26, in the Church of St. Luke and the Epiphany, he having been married and consecrated there. Bishop Whitaker said the sentences, Psalm 39 was chanted by the choir, Bishop Jaggar read the Lesson, Bishop Greer said the Creed and prayers, while Bishop Whitaker pronounced the Benediction. Hymns 121, 674 and 408 were sung. Bishops Talbot, Darlington and Burgess were also in the sanctuary. Many of the clergy of the Diocese and from a distance were vested, and also among the congregation.

St. James' Mission, at Prospect Park, has so grown since its start by the Rev. Francis C. Steinmetz, in December, 1906, as to necessitate the erection of a permanent building. This was begun when the corner stone was laid on Saturday, October 23. It is to be one story and basement. The basement for parish purposes and the main floor for the church services. The Rev. F. M. Taitt, Dean of the Convocation of Chester, laid the corner stone in the presence of a large number of the clergy and others. Addresses were made by the Rev. Robert Benedict, who has succeeded the Rev. Mr. Steinmetz as rector of Christ church, Ridley Park, and Dean Taitt. The priest-in-charge, the Rev. M. Belknap Nash, read the contents of the box, which was placed in the stone by Mr. Thomas A. Flannigan, treasurer of the mission. The building is to be of stone and will cost, when completed and furnished, $5,500. Mr. Nash took charge in July, 1907.

The first address before the Church Club of Philadelphia was given in the club rooms in the Church House, on Monday evening, October 25, by Mr. O. F. Lewis, secretary of the finance committee of the Charity Organization Society of the City of New York, on Penology and Prison Reform.

The work of building a fine parish house for the Church of the Good Shepherd, Radnor, has advanced to the first floor level. It is given by Mrs. J. Ogden Hoffman and her two sons, in memory of her husband and their father, who was a vestryman of the church for more than twenty years. It will be of local gray stone with trimmings of Pennsylvania cut stone. Dark blue slate will cover the roof. The windows will be of leaded glass above the basement. The building will be 39 feet wide and 86 feet long, of Early English gothic, to harmonize with the church, which was built by the same architects, Bailey and Bassett, sixteen years ago. In the basement, which is well out of the ground, will be bowling alleys, shuffle boards and other games; a separate cellar will contain the heating apparatus and the direct-indirect furnishing ventilation for certain portions of the building. The floors will be all hard white maple, and the woodwork and book cases varnished. On the first floor there are ample accommodations for the various guilds and clubs and for social features. The upper floor is planned to accommodate a Sunday School of 400, exclusive of a large infant room separated only from the assembly room by large rolling Wilson blinds. The ceiling will be open timber, showing the rafters and arched trusses. At the sides of the platform are dressing rooms.

During the past week two memorials of the late Mr. George C. Thomas were erected in chapels of the parish of the Holy Apostles. On Thursday evening, October 28, a tablet was unveiled in the Chapel of the Mediator, bearing the following words: "This Tablet is inscribed to the Glory of God and as a tribute to the exalted services of George Clifford Thomas, in the Church of Jesus Militant. This tablet was erected by the Sunday School, on the seventieth anniversary of his birthday, October 28, 1909. Entered into Rest April 21, 1909." The address was delivered by Mr. Edward J. Cattell. On the twenty-first Sunday after Trinity, being the Sunday nearest All Saints' Day, which was the twenty-third anniversary of the chapel, a memorial pulpit and pulpit lamp were dedicated in the Memorial Chapel of the Holy Communion. The pulpit which is octagonal of quartered oak has on the front panel a brass tablet with this inscription: "To the Glory of God and in memory of George Clifford Thomas, a loyal friend, a wise benefactor and a devoted Christian. This pulpit is erected by a grateful congregation as a thank-offering to Almighty God for his life and example." The lamp is a gift of Mr. William A. Huey, as a memorial of his daughter Isabella. The pulpit was designed and made by the American Seating Co., and the lamp by the Lloyd Garrett Co., of Philadelphia. After Morning Prayer had been read they were presented on behalf of the congregation by Mr. Jerome S. Cross and received for the vestry of the Church of the Holy Apostles by Mr. George W. Jacobs. The service of Benediction was read by the vicar, the Rev. Wm. P. Remington, and the sermon was preached by the rector of the Church of the Holy Apostles, the Rev. Wilson R. Stearly. A letter was read from Bishop Whitaker regretting his inability to be present, and congratulating the vicar and congregation upon the completion of this memorial which stood as an outward sign of the spiritual bond between Mr. Thomas and all those who worship within the walls of the chapel which he loved so much. The work was begun in McFadden's Hall, Gray's Ferry Road and Carpenter street, with five teachers from the Church of the Holy Apostles, and twenty-three scholars. Mr. William F. Ayer, then a student in the Divinity School, held the first service and became afterwards minister in charge, where he continued until his becoming chaplain of the Episcopal Hospital in 1906. He was followed by Mr. Remington, January 1, 1907. From the first Mr. Thomas took great interest in the work. At his instrumentality a lot was purchased in 1888, at 27th and Wharton streets, and a chapel built by him as a thank offering, but not consecrated until All Saints' Day, 1892, when it was enlarged and a parish building added by him and his wife as a memorial to their parents. Since Mr. Remington took charge, a fine stone vicarage has been built and connected with the chapel by a cloister. The group of buildings are located near the homes of the working people who attend and support them. The grounds have been much beautified during the past two years by the planting of trees and the laying out of a garden. By his will, Mr. Thomas left the work endowed with $105,000. There are now 423 communicants and 500 and more connected with the Sunday School.

Bishop Thomas will, on Sunday, November 21, preach a memorial sermon on the late Mr. George C. Thomas in the Church of the Holy Apostles which will be attended by the congregations of the Church and its three chapels.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

**Church People Interested in the New Subway—Archdeaconry of Queens and Nassau—New Parish House for Christ Church, Sag Harbor—Bishop Burgess Pleads for Parochial Schools.**

After a delay covering a year and a half, due to political trickery, a new subway has been authorized for Brooklyn and work upon it is to start at once. It is a line intended eventually to extend from Pelham Park, in the Bronx, to cross the Manhattan bridge, which is over the East River just north of the old Brooklyn bridge, and running south to Greenwood cemetery, to divide, one line going to Coney Island, the other to Fort Hamilton. By and by the Fort Hamilton line is to be tunnelled under the Narrows to Staten Island, thus giving that island rapid transit by the way of Brooklyn into Manhattan. Millions of dollars are involved, but the need for the lines is great. The relation of all this to Church news is its effect upon Church parishes. At least twenty existing parishes are vitally affected, and openings are made for several more to be established. Land values will jump, and the "squeeze" upon properties used for religious purposes will be tremendous. That is, the difficulty of holding on to property will be made greater, for expenses will be heavier and the temptation to sell and quit increased. It is one thing to maintain a Church in a country village; it is quite another to keep church doors open in the heart of the greatest city in the New World. Two cases are in point, both true ones, both affecting new parishes of our Church. In one case a site was purchased for $6,000. Before it had been fully paid for $65,000 was offered for it—a tremendous temptation to any vestry. In the other case a lot was offered but not taken at $1,800. Within a year and a half the parish contracted to pay, and is now working on the task of doing so, $8,500 for the same lot. Such are some of the things new subways do, and will do in Brooklyn and Staten Island. Hence the interest to Church people.

At the meeting of the Archdeaconry of Queens and Nassau, held at Merrick on October 28, Archdeacon Mesier tendered his resignation, because he has accepted election as rector of St. John's church, Kingston, Diocese of New York, in succession to the Rev. Octavius Applegate, who recently went to Grace church, Utica. About ninety delegates attended the Archdeaconry meeting. Bishop Gailor, of Tennessee was present and spoke briefly.

Christ church, Sag Harbor, has purchased a lot adjoining its present property and will erect a parish house, ble through the generosity of Mr. and Mrs. J. H. Aldrich, of New York.

The fortieth anniversary of St. George's, Brooklyn, already mentioned.

concluded on October 28, with a reception at which congratulations were extended by the Rev. W. D. Johnson, of Christ church; the Rev. Dr. St. Clair Hester, of the Messiah, and the Rev. Dr. Robert Rodgers, who is secretary of the Long Island Diocese.

At the annual dinner of the Church Club, Bishop Burgess pleaded for the founding of parochial schools.

In introducing the subject, Bishop Burgess referred to a census report, showing the growth of the various denominations in the United States from 1890 to 1906, and laid special stress on the fact that the Roman Catholic Church had shown the remarkable increase of 93 6-10 per cent. during the sixteen years, and that its membership had been increased by 6,000,000. No one, said the Bishop, could lay down the report without a feeling of intense admiration for a body that had been so successful in adding to its membership.

"Do you realize," said Bishop Burgess, "what a tremendous influence, in this magnificent enrollment is exercised by the parochial schools? In this city alone, I believe, there are over 100,000 children being educated in the schools attached to the Roman Catholic churches. In these schools the Christian faith is taught, as the Roman Catholic Church has received it, and we have forced upon us the great subject of education combined with religious training.

"In the Roman Catholic schools children are taught loyalty and enthusiasm for their religion and affection for their teachers. The Methodist and Baptist Sunday Schools show splendid attendances, and our Sunday Schools show up very poorly by comparison."

Bishop Burgess said that he hoped to live long enough to see a movement started for the establishment of Church parochial schools, and added that had he the means, he would establish at least one school in Brooklyn as an example.

## NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

**Activity at Trinity Church—The Rev. P. M. Rhinelander Chosen Vicar of Trinity Chapel—Work of the Church Periodical Club—Paddock Lectures. The Cathedral—Endowment Funds for Holy Apostles' Parish—Observance of the Week of Prayer—Addresses to Sailors—Church Laymen's Missionary Conference in Pittsburgh.**

The activity of the mother parish of the Diocese amply justifies the hope, long held by many, that under a new administration, new things would be undertaken and put through. The spectacle of Trinity church advertising in the newspapers the fact that it is open all day, and sending through a new bureau maintained by itself the up to date news of its activities, is something New Yorkers never dared hope for. They now see and admire it all.

Following close upon the resignation of the Rev. Dr. W. H. Vibbert, from Trinity chapel, came a special meeting of the Trinity vestry and the election, as Trinity chapel vicar, of the Rev. Philip M. Rhinelander, of Cambridge, who recently declined election as vice chancellor of the University of the South. Doubts that he will accept are heard, for while he comes of the New York Rhinelander family and this is his home, it is known that he desires to pursue certain missionary work in connection with students for the Church's ministry, work that will probably be prevented if he enters the clergy staff of Trinity parish.

At the annual meeting of the Church Periodical Club, Mrs. Otto Heineghe, of Brooklyn, was elected president, and the work for the year, told in figures, but very large and very important, was reported. Church and secular periodicals sent regularly numbered 16,861; books, 33,703; pictures and games, 28,703; Sunday School cards and calendars, 77,167, besides thousands of odd magazines and papers.

The Paddock lectures of 1909-10 are to be given by the Rev. Dr. Francis J. Hall, of the Western Theological Seminary. Their title is to be "Evolution and the Fall," and they begin November 8, in Good Shepherd chapel, concluding on November 19.

Matriculation at the General, took place on the morning of All Saints' Day, Bishop Parker, of New Hampshire, being the preacher. The numusual, the enrollment being 115. The ber of students at the Seminary is unMissionary Society has been formed for the year, with Mr. Frank E. Wilson, of Chicago, as president.

The trustees of the Cathedral, at their October meeting, confirm the report already given out that the choir and crossing will not be ready for public use before next Easter. Two legacies of $5,000 each were announceed, and so was the gift of a gold cup dating from 1661 and once the property of the Bishop of Bristol, England.

Holy Apostles parish, of which Bishop Paddock, of Eastern Oregon, was formerly rector, has received within the last six months, endowment funds amounting to $28,000, making said funds to date, $52,000. Efforts are to be made to increase the sum to $100,000. The rector is the Rev. Appleton Grannis.

The Week of Prayer, the first week of Advent, will be observed in New York after a plan that has some new features in it. Prayer services will be held on Sunday afternoons, November 28 and December 5, in St. Thomas' church and the crypt of the Cathedral; on week day noons in St. Paul's chapel of Trinity parish and the Church of the Holy Communion, and on week nights in five different centres. Speakers will include the Rev. Dr. Stires, the Rev. Dr. Hodges, the president of the Nippon Club, Japanese, the Rev. Geo. Alex. Strong, the Rev. G. Ashton Oldham and others. Subjects to be prayed for include World and Diocesan Missions, Young Men and Holy Orders, the Sunday Schools, the Social Service and Laymen and Missions. After the manner of the Pan-Anglican Congress leaflets will be issued giving information about all of these subjects, so as to avoid the spending of time of speakers to give it. This information is not general, but shows in each case the record of New York for the past year, what were its contributions to these causes and what it ought to do.

The Rev. Dr. James B. Wasson, chaplain to Strangers, New York, has been giving evening addresses to enlisted men of the New York Navy Yard, in connection with the Naval Y. M. C. A. He is the speaker at Sunday evening services in the Y. M. C. A. Naval Building, Brooklyn, and on week nights he speaks on battleships. Dr. Wasson is also arranging to give ethical talks to neighborhood guilds, boys' clubs, etc., in which the aim will be to show that morally bad men cannot be good citizens, and are, in fact, as much a menace to the whole city as people with contagious diseases.

The executive committee of the Church Laymen's Union, co-operating with the same committee of the Laymen's Missionary League of Pittsburgh, have, upon the cordial invitation of the Bishop of Pittsburgh, decided to hold in the city named, on February 25-27, 1910, a Church Laymen's Missionary Conference, which it is hoped may become an annual and national meeting. There is not being held anything that will conflict with the national conventions of the Brotherhood or the national conferences of the Church Clubs, since the new meeting will be a delegated body, in which a registration fee will be asked to defray expenses, and the aim will be to formulate plans by which Church Laymen may help Bishops of their respective Dioceses, archdeacons and their rectors to further the missionary work of the Church. The Church Laymen's Union is a federation of missionary organizations of laymen in eleven cities, with new organizations forming in several other cities. The purpose is not to start new organizations, but to develop the missionary spirit, and to employ volunteer laymen in the parishes for work in behalf, not of part of the missionary burden, but of all of it, viz., the parish, the city, the Diocese, the world.

## EASTON.

Rt Rev. W. F. Adams, D. D., Bishop.

**Middle Convocation—Clerical Resignations.**

The Middle Convocation of the Diocese held its fall meeting in St. Luke's, Church Hill, the Rev. S. S. Hepburn, rector, on Monday, Tuesday and Wednesday, October 25, 26, 27. The Convocation embraces the counties of Caroline, Queen Anne's and Talbot, in which there are twelve parishes having within their bounds nineteen churches. These are served by fourteen ministers, of whom nine were present, and two from the Northern Convocation as visitors. Services were conducted in the evening with addresses on the topics, "The Decalogue and Creed in Christian Life." "Christ's Need of Man, and Man's Need of Christ," and "Repentance, Faith, and Confession of Faith." The addresses were especially good and listened to with interest by most excellent congregations.

On Tuesday morning there was Holy Communion and sermon by Rev. W. N. Weir, of Kent Island, and on Wednesday a sermon by the Rev. J. Gibson Gantt, of Denton.

An excellent address on Sunday School Work was made by the Rev. Dr. Davies, of Christ church, Easton, on Tuesday afternoon. The other speakers were the Rev. Messrs. Stehl, Williams, Taylor, Rede, Birnbach. The Rev. J. A. Mitchell, Dean, presided. The congregation was most hospitable, the people opening their homes to the clergy, and the ladies providing a lunch for the whole congregation, on Wednesday noon.

The Rev. Alex. M. Rich, rector of all Hallows' parish, has resigned to go to Hawkinsville, in the Diocese of Georgia.

The Rev. Mr. Litsinger has taken charge of the parishes of St. Paul and I. U., in Kent county, recently made vacant by the resignation of the Rev. S. R. S. Gray.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

### Rappahannock Valley Convocation.

The fall meeting of the Convocation of the Valley of the Rappahannock was held in St. Peter's church, Oak Grove, Westmoreland county, Rev. R. R. Phelps, rector, October 13-15. The weather was beautiful, and the attendance at the meetings fair. There were services morning and evening. On Thursday, October 14, the Holy Communion was celebrated by Rev. H. H. Barber, assisted by Dr. R. J. McBryde, and the preacher was the Rev. E. B. Burwell, of Aquia church, Stafford county.

A general missionary meeting was held in the evening of this day, at which interesting and helpful addresses were made by the Rev. Dr. R. J. McBryde, and Rev. H. H. Barber. The preacher on Friday morning was Rev. William N. Meade. Business meetings were held each day. A new constitution and bylaws was adopted, and officers for the ensuing year were elected as follows: President, Rev B. T. Turner; Secretary, Rev. William N. Meade; Treasurer, Rev. R. R. Phelps.

The Rev. Dr. R. J. McBryde was nominated member of the Executive Committee of the Diocesan Missionary Society to be elected at next Council. Reports from the several fields represented by the clergy present showed that the work was in an encouraging condition, with brightening prospects.

The Convocation was a most pleasant occasion not only to the people of Washington parish, but to all of the members.

The old time hospitality for which Westmoreland is noted was in full evidence. Among the pleasant incidents were visits to Wakefield, the early home of George Washington, now the home of Mr. Wilson, and to the homes of Messrs. William Wirt and Mr. Charles Insco Williams, where the members were delightfully entertained.

The Convocation adjourned on the 15th, to meet in St. Peter's church, Port Royal, in the Spring.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Corner Stone Laid for New Christ Church, Norfolk.

On Thursday, Oct. 28, the corner stone for the new Christ church, Ghent, Norfolk, was laid with impressive ceremonies, witnessed by a large concourse, including clergy from various places, officials of the City of Norfolk, officers of the naval station and many people of prominence. A large Masonic parade was an imposing feature of the occasion. The church services were conducted by Bishops Randolph and Tucker, Bishop Randolph making the address.

Masonic ceremonies followed, conducted by the Grand Master of Masons in Virginia, Mr. Joseph W. Eggleston.

The rector of Christ church, the Rev. F. C. Steinmetz, had charge of the ceremonies, ably assisted by marshals and ushers.

Among the articles of historical interest, placed in the corner stone were two copper plates taken from the corner stone of the first Christ church, which was laid on June 24, 1800, the church being destroyed by fire March 9, 1827. The corner stone of the present church was laid June 20, 1827, by Bishop Moore.

The new church was commenced last May, and without the proposed 130 foot tower, will cost $103,000. The congregation hope to complete the tower with the rest of the building, at an entire cost of $115,000. The building will be 75 by 150 feet in size, of Port Deposit, (Md.), granite, with Indiana limestone trimmings. The style of architecture will be English perpendicular gothic.

Eight memorial windows have already been contributed for the new edifice and the Selden family of Norfolk have contributed the entire chapel of the church, which is to be a part of the edifice, and will cost $20,000.

Mrs. Fergus Reid has given a beautiful stone altar for the chancel of the new church and others have given various articles of furnishings for the edifice.

The music during the ceremonies was furnished by the male vested choir of Christ church, composed of sixty voices of men and boys, under the direction of Prof. J. J. Miller.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### Consecration of St. Barnabas' Church, Murfreesboro—Death of Bishop Watsons' Widow.

On Tuesday, October 19, at 10 A. M., in the presence of a congregation that filled the sacred building, Bishop Strange consecrated St. Barnabas church, Murfreesboro. The Sentence of Consecration was read by the Rev. Dr. Drane, of St. Paul's, Edenton, and the Instrument of Donation by the Rev. Mr. Gibble, of Grace, Windsor. The Bishop preached the consecration sermon, taking for his theme, "The Episcopal Church, and What it Stands For, viz., Truth, Order, Liberty and Unity," and presented for the consideration and instruction of his hearers, in a clear, forceful and superior way, an inspiring sermon leaving their hearts filled with a more intense love of God, and a greater sense of appreciation of their grand old Mother, the Church. The service closed with a celebration of the Holy Communion.

St. Barnabas' is one of the prettiest churches in the diocese, and especially showed itself to be such on this red-letter occasion; for the arrangement of the decorations not only displayed skill and an artistic sense of proportion, but brought out the real beauty of the architectural lines upon which the pretty edifice is constructed.

The Churchmen of Murfreesboro are to be congratulated for the splendid work they have done and are doing. The Diocese is proud of them.

Mrs. Mary Catherine Watson, widow of the Rt. Rev. Alfred A. Watson, first Bishop of East Carolina, entered into rest on October 30, at the home of her sister, Mrs. J. C. Munds, in Wilmington. The funeral took place from St. James' church, Wilmington, on All Saints' Day, Nov. 1, the interment being in Oakdale Cemetery. The funeral services were conducted by Bishop Strange, assisted by the Rev. Messrs. F. N. Skinner, I. W. Hughes, E. Wootten, A. W. Seabrease, Dr. R. B. Drane and T. P. Noe. Other clergymen present were the Rev. W. E. Cox and the Rev. Dr. Wm. H. Milton, rector of the parish.

Mrs. Watson's home, since the death of her husband, was in Charlotte, with her sister, Mrs. J. S. Watters. She had been in failing health for some time and went to Wilmington several weeks before her death.

Mrs. Watson was a daughter of the late Mr. Frederick P. Lord. She is survived by two brothers, Mr. John B. Lord, of New York City; Mr. F. A. Lord, of Wilmington, and four sisters: Mrs. J. D. Munds, of Wilmington; Mrs. J. S. Watters, of Charlotte; Misses Athalia and Roberta Lord, of Asheville.

Mrs. Watson was a most estimable woman and was universally beloved.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

### Patterson Industrial School—Other Interesting News from Various Points.

The Patterson Industrial School for boys, located in the Yadkin Valley, nine miles from Lenoir, was opened early in October with fourteen boarders, the limit of the capacity, and sixteen day pupils.

The outlook for this school is most encouraging. The purpose of the School is to give industrious boys instruction in ordinary English branches and agriculture, at a cost not exceeding $100 for the year; this covering board and tuition, part of which cost may be met by work on the farm by the pupils. The Rev. Malcolm S. Taylor is the principal, assisted by the Rev. Mr. Lawrence, of Lenoir.

Lenoir.—The Rev. A. S. Lawrence recently assisting the Rev. J. A. Dial, of Franklin, has been appointed Missionary at Lenoir, succeeding the Rev. J. S. Moody, who resigned charge of the Mission to give all of his time to Hickory and the Associated Missions.

Fletcher — Calvary Church.—The Rev. John S. Seagle, now or Valle Crucis Mission, will be ordained to the priesthood in this church, Sunday, November 7, by the Rt. Rev. Junius M. Horner, D. D.

Hickory—Ascension Church.—Tuesday night, October 27, after the shortened form of Evening Prayer by the rector, the Rev. J. S. Moody, Col. J. H. Henderson, of St. Luke's parish, Salisbury, N. C., who has successfully conducted a Men's Bible Class in the parish church and one at the Y. M. C. A., at Spencer, a suburb of Salisbury, delivered an interesting address before a large and interested congregation. At the conclusion of the address the men adjourned to the Sunday School building, where an informal discussion took place about Church matters; after which a reception was tendered Col. Henderson and the men of the parish, by the rector and Mrs. Moody, at the rectory. Hickory is the most important place between Asheville and Salisbury Its superb location for manufacturing enterprises has induced a number to locate here, and it makes a valuable strategic point for the Church, where it is successfully served by the present rector.

The District of Asheville will be represented at the Missionary Council which convenes in St. John's church, Montgomery, Ala., November 9, 11, by the Rev. Messrs. E. N. Joyner, General Missionary, and the Very Rev. J. S. Moody, and Mr. Haywood Parker, of Asheville.

The Rev. E. N. Joyner having resigned his work at Tryon will devote all of his time to his work as General Missionary of the District, and will reside at Biltmore.

Asheville—Trinity Church.—The enlargement of this church, which gives 130 extra sittings and a large and commodious Sunday School room, has been completed, and adds much to the architectural appearance of the church. A Men's Bible Class was organized some two months ago by John H. Carter, superintendent of the Sunday

School, and has been a success from the start. Mr. Carter is the teacher, and sends out weekly (on Tuesday) a synopsis of the lesson, together with the names of those who will be called on, and the nature of the duty of each one. The busiest men, professional and others, find time to attend.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Interesting News from Various Parts of the Diocese

St. Stephen's Mission, of which the Rev. Frank W. Hardy, Rev. John K. Mason's assistant at St. Andrew's church, has charge, kept up sustained interest and busy planning of ways and means, during the warm months.

The Senior Brotherhood chapter of St. Andrew's and St. Stephen's Aid Society had regular meetings. They gave excursions up the river and worked hard to help towards the building fund. The addition to the present church is almost completed. The Aid Society gave a check for $350, the result of their summer's work.

Miss Adelaide Rogers, who was the president of the Grace church branch of the Auxiliary, besides being a splendid worker, has recently died, and because of her fine personality and great ability, her place will be hard to fill.

St. George's Mission was closed all summer but is now opened and under the care of the Rev. John Mockridge, of St. Paul's church, the assistant, Rev. Mr. Plummer, taking active charge.

St. Paul's church, which has had an indebtedness since 1907, has almost wiped it out.

Mrs. Walter Walker and Mrs. C. G. Edwards, daughters of the former rector of St. Paul's, the late Rev. Dr. Perkins, have left Louisville, and so St. Paul's sustains a great loss, as they have so long been identified with all the work of the parish.

St. Paul's choir is at work on three cantatas. The "Holy Child" will be sung during the Christmas season.

The new rectory of St. James' church, Peewee Valley, is completed and it is a beautiful building.

The Auxiliary at St. James' is the youngest branch of the Auxiliary, yet has been the first one to send its apportionment for the coming year.

The Girl's Friendly Society of St. Andrew's church celebrated the fall opening of its branch by a supper, where thirty-seven were present.

The vestry room and the primary class-room of St. Andrew's have both been improved by the Rector's Aid Society.

St. Paul's church, Henderson, of which the Rev. Charles Lewis Biggs is rector, have adopted a new method to interest the people and make them attend weekly church meetings. Once a month a stereopticon lecture; once a month a social meeting, with interesting talk, music, tea, etc.; once a month a lecture on some classical writer; once a month, messages of the Hebrew prophets.

There were most interesting opening services at Kenny Mound, six miles up the Ohio river from Uniontown, on October 3. This missionary work is being done under the Rev. Frederick Thompson, rector of St. John's, Uniontown. Students and Church people from St. John's church, twenty of the vested choir, attended the services. A child was baptized, and ten candidates for confirmation presented. They knelt on the ground to receive the Bishop's laying-on-of hands, and altogether it was a most imposing and solemn spectacle. The Bishop gave a plain and forcible address to the assemblage of about three hundred people.

The Auxiliary of St. Thomas' Mission, the Mission of the Church of the Advent, and named for the late Bishop Dudley, will give a series of papers on China. During the summer the members have been at work, each individual earning her offering toward the apportionment.

A Mission will be held at St. James' church, Shelbyville, during the month of November.

Work on the new parish house at the Church of the Advent, has been started.

The Auxiliary of St. Mark's parish, Crescent Hill, the Rev. R. S. McCready, rector, has decided to take for its work in the Tennessee mountains, and will have some interesting speakers at each quarterly meeting; Mrs. Woodcock for the first talk.

October 10, the new church at Anchorage, St. Luke's, was dedicated. It is hoped to turn over Trinity Mission, La Grange, to the Bishop and Board of Missions, very soon.

The work at St. Thomas', Lyndon, is most encouraging.

The Girls' Friendly, of Christ Church Cathedral, greatly enjoyed a summer camp at Bethlehem, Ind., from July 6 to August 5. It was a fine success and will long be remembered by the girls.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Bishop Reese's Health Restored—All of the Churches and Missions except two, Now Supplied with Ministers.

The summer has passed and fall activities have been resumed in all the parishes. The Bishop has spent the summer in the Berkshire Hills, in Massachusetts, in the genial companionship of the Bishop of Cuba. Rumor says that the latter has been tutoring his junior on the Episcopal bench, in the language and technicalities of the eminently clerical sport of golf; and that, like Squeers, he has said, "Now you have learn it, go and do it." So have the Stockbridge links been dignified by the Episcopal contest. At any rate, the Bishop of Georgia has returned to his Diocese with perfectly restored health, for which we are all duly thankful.

All the parishes and missions, with one exception in each list, are now filled. The latest acquisition to the Diocese is the Rev. Alexander M. Rich, who comes to us from the Diocese of Easton, and takes the Mission of Hawkinsville, whose last incumbent was the Rev. Harry Cassell. Mr. Rich is an acquisition of the right sort, and we bid him welcome to the Diocese.

The Rev. Sylvester S. Powell, of St. Jude's, Brunswick, has removed to the North, and his work at Brunswick and Jesup will be taken up December 1, by the Rev. S. J. French, of Waycross. Mr. French has just returned from a summer at the North in quest of health for his wife, who is suffering from an injury received last spring.

The parish at Darien is still vacant, the Rev. Wm. Lucius Parsons having resigned it last June, to take charge of the Church of the Incarnation, Atlanta.

St. Michael's Mission of Christ church, Savannah, is adjacent to a new portion of the city popularly known as "the Meadows;" and in order to hold the growing population of this section, it is thought that the chapel must sooner or later be removed. It is now too near to St. Paul's church for either to do the most effective work, and doubtless each could do more good if they were more widely separated.

Savannah is welcoming the president, and Rev. Dr. Strong, who was his college mate, at Yale, is the chairman of the committee of reception.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Archdeaconry of Williamsport.

The Archdeaconry of Williamsport met in St. John's church, Bellefonte, on Monday evening, October 25, and adjourned on the evening of the following day. A missionary service was held at the first session. Speakers and topics were as follows: Rev. J. C. Quinn, D. D., LL. D., on "How to Interest People in Missions;" Rev. J. W. Diggles, on "Why People should be interested in Missions," and the Bishop of the Diocese, on "The Results of Missions." On the morning of the second day the preacher was the Rev. Robert F. Gibson. The Holy Communion was celebrated by the Archdeacon, Rev. William Heakes, assisted by the rector of the parish and the General Missionary. At the business session, at the close of the morning service, reports of methods and progress in parochial and missionary work were made. At the afternoon session Rev. W. E. Kunkel presented an exegesis on Matt. 25:46, and Rev. Louis Nichols read a critique of a book entitled "Passing Protestantism and Coming Catholicism." In the evening the preacher was the General Missionary of the Diocese. Nearly twenty-five clergymen were present. The next meeting is to be held in Christ church, Williamsport, on the fourth Monday in January next.

Rev. Paul B. Bull, chaplain general of the British Navy, preached on Mind and Body to a crowded congregation of men and boys, at Saint Paul's church, Harrisburg, on Monday evening, October 25. The city papers spoke of the sermon as being one of the most interesting of the kind ever heard in Harrisburg.

The Bishop of the Diocese has recently confirmed Frank James Lee, B. D., a colored minister of the African Methodist Zion denomination and has admitted him as a postulant in the Diocese. He has also admitted as postulants William Henry Bond, of Williamstown; Walter Henry Overs, Ph. D., an ex-Methodist minister, and Harold Eugene Schmaus, of Delta.

## SOUTH DAKOTA.

The Presiding Bishop has appointed and commissioned the Rt. Rev. Frederick Foote Johnson, D. D., to the charge of the Missionary District of South Dakota, until the vacancy made by the death of the Rt. Rev. William Hobart Hare, D. D., is filled.

DAN'L S. TUTTLE,
Presiding Bishop.

Jackson, Mo., Oct. 25, 1909.

The rector of St. Anne's church, Annapolis, Md., will be glad to have the names and addresses of any young men who purpose to come to Annapolis, as candidates for the Naval Academy, that he may be of assistance to them in securing suitable homes, and in other ways. St. Anne's chapter of the Brotherhood of St. Andrew will assist the rector in this work.

(Continued on page 20.)

# Family Department.

### Love Poured Out.

Like Mary, bring thy precious store
In box of alabaster.
With lavish hand thy ointment pour
On thy beloved Master.

Though men may scorn thy loving gift,
In jealous anger burning,
He knows, He can thy motive sift,
Thy love with love returning.

Go bravely on, whate'er it cost;
Fear not misunderstanding;
Seek out the lonely, sad and lost,
Strong in thy Lord's commanding.

Thy blessed Master still is here;
In suffering ones He needeth
All thou canst give; so never fear—
Love's offering still He heedeth.

Pour out thy wealth of tender love,
Without one thought of stinting;
Each drop is treasured up above,
Why heed the world's dark hinting?

Yes, even if thy heart should break
In giving it expression,
This sacrifice be glad to make,
Love thrives not in suppression.

Live on, love on, thou loving heart;
"To love" be thy sweet mission;
The best thou hast to all impart,
Fulfill thy Lord's commission.

—Ellen L. Goreh, India.

### Preaching and Practicing.

"If I could teach you to be neat, John, you would be a model husband," sighed Mrs. Robinson, as she wearily seated herself in the rocker and looked about the untidy room.

"What is the trouble with me, dear?" inquired the Reverend John, holding a pair of faultless hands. "I had a shave this morning, my coat, though shabby and worn, is spotless and well-brushed, my hair has just been combed, and —"

"Oh, you know I think you're all right," laughed his wife. "For many years I have had a failing in that direction. It is simply your disorderly habits to which I object. Just look at these books and papers all over the room. In a little while, an elder or deacon, or trustee, or some parishioner, will be calling to see you, and when they behold this general state of untidiness they will go away pitying then their poor, dear pastor because he has so careless a wife," and though the sentence ended with a laugh there was a serious note in her voice which showed her speech was not all jest.

"There are only a few books and papers I have been reading, dear," answered her husband, half-apologetically. "Those over there I used for next Sunday's sermon, and this pile are some I was showing Fred this morning."

"Oh, well, now Fred is here I suppose I must make the best of it and make up my mind to put away things for you both, unless he has learned to have a place for everything and everything in its place," answered Mrs. Robinson wearily, as she turned to carry out an overflowing scrap-basket.

At the door she met her husband's younger brother, who had just been under discussion and who was spending his college vacation with the good pastor and his wife.

"Let me take that for you, Nannie," he exclaimed. "I fear John and I have made a great litter, but he was so busy giving me points on how to make old sermons appear new that we entirely forgot all about the books and papers, we were so freely scattering about. We must try to reform."

Fred returned the empty scrap-basket to its place and then went for a walk with his brother.

Mrs. Robinson set the room in order and then wearily took up her work-bag, remarking to herself, "I'll just sit down here and try to finish my shawl. It is so nearly done that if I don't have any interruptions I can have it done for Martha's birthday without the least trouble." So she knitted steadily away. But in vain were her hopes to have freedom for herself that day. The click of the needles was soon stopped by the appearance at the door of Jennie, her general housemaid.

"Oh, Mrs. Robinson, is it here you are? I've been looking everywhere for you. Mrs. Vernon is down stairs, and wants to see you awhile if you're in, and if you're out, Mr. Robinson if he's in."

Mrs. Robinson smiled at the curious ins and outs of the sentence, as she replied: "Oh, I'm sorry Mrs. Vernon should have been kept waiting. Tell her I'll be there immediately."

And dropping her knitting into the scrap-basket, the nearest receptacle, Mrs. Robinson hurried to her waiting caller. Mrs. Vernon was an old friend who had been long kept at home by illness in her family, so as they had much to talk of the time passed quickly to the two ladies. When Mrs. Vernon's departure was made, Mrs. Halstead, the chairman of the entertainment committee from the ladies' aid society, dropped in to talk over the coming oyster supper with the president of the society, before she called a meeting of her committee. Mrs. Robinson was accustomed to interruptions, so she listened patiently and gave pertinent advice on how best to extract money for the Lord's cause from the pockets of His people. A member of Mrs. Robinson's Sunday School class, with a sad tale of misfortune, kept that lady the remaining few minutes of the afternoon. And after she had dismissed the girl with words of cheer and comfort she ran into the kitchen to help Jennie give the final touches to their evening meal.

"Has Mr. Robinson come in yet, Jennie?"

"Oh, yes, Mrs. Robinson, he and Mr. Fred came in a while ago. They came in the side door and went right to the study. And I guess they are hungry by the way Mr. Fred's been running in and out."

"Poor dears, I'll run right up and speak to Mr. Robinson just as soon as I finish this. Then you can serve up the dinner and we'll have it right away," said Mrs. Robinson, as she bustled about the kitchen.

It was the custom of this busy, happy household to save all the interesting news of the day's happenings, all the cheerful, pleasant bits of gossip, every amusing incident, for repetition at meal time. And in accordance with this habit, as soon as they had all fairly started at dinner Mrs. Robinson began an account of her afternoon.

"Just after you and Fred started out this afternoon Mrs. Vernon came to call. Edna is gradually getting better, so Mrs. Vernon felt free to leave her. I did so enjoy seeing her, and we had a real good time together. She inquired for you, dear, and wished to be remembered to you," added Mrs. Robinson, addressing her husband.

"Mrs. Vernon's back was hardly turned before Mrs. Halstead came. She is full of ideas about the oyster supper. Mr. Halstead has found a place where he can get the oysters at a great reduction. She has some new schemes and she thinks we will make a nice sum for the mortgage fund."

"Well, you surely had no time to miss Fred and me," said the Reverend John with a laugh.

"No, I didn't," agreed his wife, "for Mrs. Halstead had been gone only about five minutes when Edna Lockwood appeared. She has lost her position and thought perhaps we could help her to get another."

"Poor girl, what has she done now? If she would pay attention to her work she would help herself more than anything we can do for her," said Mr. Robinson.

"That was the trouble; she made a mistake in an important letter, and Mr. Dunham said he would not overlook it again. But I told her, John, that I would ask you to see Mr. Dunham. Perhaps he will give her one more trial."

"What rash promises you do make for me, my dear; but of course I'll have to make your word good," was the indulgent answer.

"Had you any other callers?"

"No, that was the last. And now do tell me of your afternoon."

"We really haven't much to tell," replied Mr. Robinson. "We took a walk to Mercer, went down along the river and up the hill road home. We met Brother Grey, and he told us of a new family who have moved into town. He hopes we will call, and for Fred's benefit he added there are two charming young ladies in the family. Fred simply thanked him and never explained that the best girl in the world lives in Princeton."

"It wasn't necessary, was it, Fred? Have you no adventures to relate?"

"No, Nannie; as John says we just walked along. Sometimes we compared real nature stories with those of the nature fakirs. But the part of our forenoon, of which I am proudest, and which will, I think, be most interesting to you, is what occurred after our return. John and I had out a lot of books, and they, with the papers scattered all about, when I happened to think of what you told us yesterday about a place for everything and everything in its place. So I said to John, 'There isn't the slightest reason why we should leave all this for Nannie. Let us put it away. So we did clear it up nicely. I even emptied the scrap-basket."

"Emptied the scrap-basket?" cried Nannie in dismay. "Oh, Fred, what did you do with it?"

"I took the contents of the basket and a lot of old papers down to the furnace and had a rousing fire."

"Oh, and you've burned Cousin Martha's shawl."

"Why, Nannie, what do you mean! Cousin Martha hasn't been here, and I am sure if she were now in the house her shawl would never be in the waste-basket, as she believes as firmly as you in the merit of a place for everything and everything in its place."

Oh, Fred, don't!" exclaimed Mrs. Robinson in such evident distress, that both men looked at her in surprise. "That was just it. The shawl wasn't in its place. It was that one I've been working on so long. I had it almost done for Cousin Martha's birthday next week. I was sitting in the study for a few minutes with it this afternoon when Jennie told me Mrs. Vernon was here. I didn't like to keep her waiting, so instead of putting my knitting

into its place I laid it in the scrap-basket."

"That is too bad, dear, and I am so sorry, Nannie," exclaimed the men in the same breath. The tone of each was sympathetic, but there was an amused twinkle in Mr. Robinson's gray eyes, and a suspicious pucker about the mouth of the young collegian.

"You see, it was this way, Nannie. I thought that basket filled itself up very quickly, but knowing your orderly habits I never dreamed there was anything in it worth saving."

Mrs. Robinson's sense of humor rarely failed, and this case proved an exception. With half hysterical laughter she murmured: "Of course I am very sorry about the shawl, but it does seem too funny that I should be caught in the very fault for which I had scolded you men."

"Yes, and just when we were trying to act on your good advice," added Fred.

"All of which goes to prove," summed up the good clergyman, "a statement which you may have heard before, that it is far easier to preach than to practice. And I ought to add that the shawl was discovered in time to prevent its destruction."

"John, you are a dear if you are a tease."—New York Observer.

### The Master's Face.

No pictured Likeness of my Lord have I;
He carved no record of his ministry
On wood or stone;
He left no sculptured tomb nor parchment

But trusted for all memory of Him,
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and in my gaze to hold
His face enshrined;
Often, amid the world's tumultuous strife
Some slight memorial of His early life
I long to find.

Who sees the face but sees in part; who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may for ever see
My Master's face!

—William Hurd Hillmer.

### The Light on the Headland.

There had been a dense, icy fog for ten days, and during that time the fishing along the coast had been almost suspended. Boats that had been outside when the fog enveloped them remained there, and those nearer shore either tried to get outside or felt their way to land, slowly and apprehensively, a bit at a time. To be drifting about in that thick, moist darkness was a constant invitation to the jagged rocks and reefs that lurked near shore.

On a bold headland overlooking one of the most dangerous parts of the coast was the home of Captain Griffin. Years ago Griffin had been a poor fisherman, but he had worked his way up, from boat to boat, until now he was captain and part owner of the fine schooner, Petrel, which ran between Deep Harbor, the little village three miles below, and a city several hundred miles up the coast.

During the tenth and eleventh days the people on shore began to look more serious and apprehensive. The great bulk of the fishing boats had been away to the Banks, but it was now time for them to return, and there were no signs of the fog lifting. The best pilot on the coast would be helpless in that icy, relentless mass of enveloping moist.

On the morning of the eleventh day Mrs. Griffin stood on the little porch in front of her house, trying to peer through the gloom.

"If it doesn't lift soon," she said, gravely, "I am afraid there will be a good many wrecks. The boats cannot tell when they approach land, and there are no lighthouses to warn them away."

"But papa won't come back till next week," interposed ten-year-old Harry, encouragingly.

"No; but there is your Uncle John in the Surf, and your Uncle Ben in the Tidal Wave, and hundreds of men and boys from the village and along the coast. Nearly every one of our neighbors has somebody in the fleet; God grant the fog may lift before night!"

As she turned away Harry slipped down the steps and out toward the headland. He was thinking of the men outside, and of that regretful utterance of his mother's, no lighthouses to warn them away. He had heard that complaint many times before, but now the words came home to him with additional force and meaning. He had once passed a lighthouse when on a trip with his father, and he remembered the big, bright light which had shone so steadily through the darkness. Why did they not have one here? Suddenly he turned back and hurried toward the pile of driftwood which had been gathered along the shore. There were many wrecks on this coast, and one of Harry's amusements was to gather up the boxes and barrels and planks and debris which he found on the beach and among the rocks. This he now carried, piece by piece, as far out on the headland as he dared to go.

The work was slow and laborious, and it was well on in the afternoon when his bright, eager face appeared in the doorway.

"Oh, mother!" he cried, "may I have the old oil barrels in the shed?"

"Yes, certainly." Mrs. Griffin was thinking more of the boats outside than of Harry just then; and, besides, Harry was fond of building houses with the lumber.

Every few minutes she went to the window and gazed out into the fog, and it was not until the darkness warned her of approaching night that she thought of Harry and went to the door to call him.

As she stood there a bright, dazing flame rose up from the headland. At first she did not understand it; then she thought of the oil barrels, and of Harry's absence. And with this thought came another.

"Thank God! thank God!" she cried fervently. "Why did I not think of it before?"

Bareheaded as she was, she ran out to the headland to where Harry was watching his fire.

"Don't let it go down, Harry," she cried, "it will warn them of the rocks. There are more oil barrels in the cellar, and plenty of wreckage behind the shed. We will keep it up all night."

Down at the village they saw the spire of flame rising from the headland, and they understood and made another on the beach. And the light of the two beacons penetrated even the dense fog, and shone out across the breakers to where more than one anxious helmsman was peering through the darkness for some indication of his whereabouts.

The next morning the fog began to lift, little by little; and towards noon the boats came in, and with them came the Petrel, six days earlier than she was expected.

"We made a quick run," Captain Griffin said that afternoon, as he sat on the porch between his wife and Harry, "but we struck into the fog yesterday morning and soon lost our reckoning. I was at the wheel trying to make out our course when I saw the first light. It saved the Petrel from being wrecked, for she was close in upon the rocks, and only had just time enough to change her course. And not only the Petrel, my boy," placing his hand upon Harry's brown curls, "more than one man in the village told me that his boat was saved last night by that light on the headland."—Frank H. Sweet.



For the Southern Churchman.

### The Fundamental Truths.

It is certain that many ministers, including not a few who are evangelical in the main, are strongly tempted to occupy their energies wholly in discoursing upon themes which are quite outside of the most fundamental truths of the Gospel. Satan would, if he could, prevent every minister from preaching, with directness and force, those truths which are vitally connected with Christ's cross and resurrection If Satan could have succeeded in defeating Christ by his tempting Him in the wilderness, he would have prevented Christ from dying on the cross for the sins of mankind. Having failed in that attempt, Satan has, ever since that day, used his power to persuade all people to believe that Christ's death on the cross was not a necessity; and I fear that he has induced many professedly orthodox ministers to omit saying anything definite about the positive need of that death, and of a personal faith in it, or in a crucified Lord. Hence a vast deal of emphasis is put upon God's love quite independently of the truth that, before God's love can become a saving power to sinners, the death of Christ must be accepted as being essential to one's salvation. God's love for sinners has its most vital expression through Christ crucified; and it is utter folly for anyone, be he a minister or layman, to say that God's love can save a soul from death, aside from that great death and a personal faith in Christ, as one who died for sinners. A great Gospel preacher says: "It is the death of Christ, and the resurrection of the Christ who dieth no more, from which everything else that is blessed and powerful, and deep and wise, and illuminative in the Christian teaching, must be derived. We are not to forget His blessed words of wisdom; we are not to forget the magnetic influence of that marvelous personality as He walked healing—like the light-beams upon the face of the patient afflicted by lupus—healing all manner of foulness upon which He came in contact; we are not to forget the works of power which He did; but central to them all is this, "He died and rose again." It was these great fundamental truths that Peter, Paul, and other apostles declared with all possible earnestness; and this was why pure Christianity advanced so rapidly as it did in apostolic days. Heed this great lesson! C. H. Wetherbe.

### The Indian Half Of Oklahoma.

The Indian half of the new State of Oklahoma is not wanting in romance, nor is its history in need of alluring stories. Long before the white man began to turn furrows in its rich red soil Henry M. Stanley taught an Indian school at Fort Gibson. Here also lived Zachary Taylor before the Mexican War, and near by lived the gallant Jefferson Davis when he began his courtship of General Taylor's daughter, who later became his wife. In this land rests Sam Houston's Cherokee wife, and here is buried the body of the pugnacious Billy Bowlegs, who felt the sting of Andrew Jackson's ire when the Seminole warred in Florida. At Fort Gibson in later years James G. Blaine was nursed through a spell of sickness; and in the earlier days an Eastern correspondent by the name of Washington Irving wrote the first boom pamphlet, which was entitled "A Tour of the Prairies." This famous fort, together with Fort Arbuckle, Fort Washington, and Fort Towson, was years ago abandoned. These forts performed the most significant service of any military posts in American history. They were established for the protection of the red man, not as strongholds of campaigns against him and for the conquest of his lands. They were no forts for Custer. At peace with the white man, the wise chiefs set out to emulate the good white brother's ways. In 1855 the Chickasaws negotiated for the establishment of a domestic form of government. The Choctaws, the Creeks, Cherokees, and Saminoles promptly copied their plan. They adopted constitutions similar in form to that of North Carolina and Virginia, and with appropriate gratitude acknowledged the beneficence of the Almighty Father in permitting them to establish governments of their own choosing. They had their "House of Warriors" and their "House of Kings," and their Governor was their chief. They erected legislative halls in their capital towns, just as we have built Statehouses in Trenton and Topeka. They elected their law-makers by popular suffrage every two years, and the application of their laws was tried out before a judiciary of three chief justices. Open, oral balloting became the rule in voting.—Christian Work and Evangelist.


# To Young People:

Your earning capacity cannot last forever. Unless you are economical and save some portion of your income when young, you cannot escape the inevitable result of facing old age, dependent upon others—a most uncomfortable situation.

Save something each week, no matter how small, and, together with the compound interest we pay, it will provide a competency for old age.

## Start To-day on the Road to Permanent Prosperity.

One Dollar will start an account.

If living out of town, write for booklet, "HOW TO BANK BY MAIL."

## PLANTER'S NATIONAL BANK

Main and Twelfth Streets,

RICHMOND, VA.

**Capital, $300,000 Surplus and Profits, $1,200,000.**


### Looking at the Unseen.

If some one of us had money invested in some factory or mine which we had never seen, but which he firmly believed would prove a rich investment, his thoughts would often turn to that place. To him it would be as real as if he had seen it with his eyes. In his heart he would look upon it as his very own, and would feel rich in the possession of that unseen property.

Such ought to be the Christian's faith and the Christian's feeling. He has rich possessions, unseen, but as real as the things that are seen. His faith ought to be such as to make these things real to his heart and cause him to feel rich in his unseen possessions.

But many of us are lacking in this faith which makes unseen things real to our minds. We believe, after a fashion, in the realities of the world to come. We assent to the teaching of Scripture on this subject. But often it is little more than mere assent, not a real living faith which takes possession of our hearts and controls our lives. Notwithstanding our belief in the Bible we live as if there were little outside of this world worth striving for. We look but little to the things unseen.

Here is the cause of our want of zeal and of joy in our religion. These unseen things are not real to our minds as the things that are seen, and we are not earnestly striving to make them ours. We have faith but it does not amount to a firm conviction of the reality of that which is beyond this world and does not cause us to set our eyes upon it. And for the same reason we do not feel rich in the possession of heavenly treasures. To our minds they are not only unseen, but in a great measure unreal. If only we had the faith to look upon them as real, it would fill our lives with zeal and our hearts with joy.—Associate Presbyterian.

### Service in Heaven.

"They serve him day and night in his temple." "And his servants shall serve him." Just what these declarations may mean in regard to the employment of the children of God in heaven, we may not know. But they certainly indicate that God has something for his servants to do on the other side of the river of death. The highway to service in the kingdom of God is not by the ocean liner to the foreign fields; it is not by the transcontinental train to the needy home fields beyond the plains and the mountains; but it is down the Death Valley of the kingdom of the immortals. There God is calling his servants one by one. When one has learned the secret of service here, God calls him. When he has completed a certain allotted work, God calls him. When he has proved himself true and faithful, God calls him to a wider service where there shall be no night and the day of usefulness is never ended. And God shall there take care of his servant, so that the privations of service here will be unknown there. He will spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes. It will be a magnificent service in that nightless land where all have washed their robes and made them white in the blood of the Lamb!—United Presbyterian.

# Children's Department.

### What Dolls Think.

It is true we're stuffed with sawdust
And can never learn to walk;
It is true we have no organs
And can never learn to talk;
It is true we're only dollies
And dollies must remain;
But we're free from faults and follies
That might cause our mammas pain.

Can you tell us when you ever
Saw our faces spoiled with frowns?
And we're sure you never heard us
Make a fuss about our gowns!
Then we do not tease the kitty,
We are always kind in play;
And we think 'twould be a pity
For a doll to disobey!

When the parlor clock strikes seven:
Not a fretful word is said,
And our little mammas tell us
It is time to go to bed.
So you see, though we are dollies
And dollies must remain,
We are free from faults and follies
That might cause our mammas pain.

### To the Sunday School Children of The Church.

Mr. George Gordon King, the new Treasurer of the Board of Missions, has written the following appreciative and encouraging letter to the Sunday School Children of the Church. It is published in the American Church Sunday School Magazine for November. Every Sunday School child should read it or hear it read:

New York, October 14, 1909.

To the Sunday School Children of the Church:

One of my first pleasures as well as duties, as the new treasurer of the Board of Misions, is to send a word of greeting and grateful thanks to all the Sunday School Children.

It is a pleasure, because all people everywhere, Christians and Heathen alike, love children, for it is born in the heart to do so. But Christians love them also for another reason—for Jesus loved little children and we want to try to be like Him. So it is we love them too and want to tell them of Him—how kind He is, how loving and true, and how ever ready He is to help us at all times and in all ways, if we will only let Him do so.

And it is a duty, because I cannot take up the responsibilities of my new office without first giving you the Church's warmest thanks for your magnificent offering for Missions this year. Your gifts take the little ones to Church and to Sunday School both at home and in many other lands as well.

I am going to ask you to continue to work for Missions and for other children, just as you have done before, and I am going to try to do so too.

GEORGE GORDON KING,
Treasurer of the Board of Missions.

### The Things That Count.

"And you took Roy Emmett?" said a friend in surprise when the office boy came into Mr. Ray's office with some letters. "You could have found many much brighter boys."

"I did find them," said Mr. Ray, with a little laugh, "but I was glad to be rid of them and take Roy. It is true that many of the boys of his grade were brighter in school work than Roy, but they lacked in other things. Boys of thirteen are apt to be heedless, I know, but it seems to me many of them nowadays are presuming on their good scholarship, and thinking fine grades should cover a multitude of sins. Roy is prompt and obedient, and tidy and cheerful, so he is almost an ideal boy for me. The work is light, and the pay fair, so I had a great many applicants, but none of the lads suited me till Roy came. I should be glad if he were a better scholar, but he does his best, and that is all he can do."

Did you ever notice that many bright boys and girls seem to be easily out-stripped by duller ones? It is a fact, and often both the dull and bright scholars are at a loss to account for it. A very bright girl of fourteen says bitterly that it doesn't pay to try in school, for good grades count for very little, but she is making the mistake of thinking good grades are everything. In her home she never has time to do anything for her mother or the family, because every minute belongs to her school work. She thinks it is only fair that her sister, who never has very good grades, should do the errands, because it is useless for her to try to be at the head of her class, and so she is growing selfish and irritable. Another girl who is very bright will not pay the least attention to her clothes, and thinks nothing of going to school with unclean finger nails and soiled collars. She is sure that nothing counts but high grades, and really is proud of her untidiness.

But when you get older you will discover that a great many things count besides good scholarship. It is a fine thing to have grades as nearly perfect as possible, but the scholar with perfect grades must not think that everything must be sacrificed to get them. Politeness, cleanliness, order and good cheer must not be thrown aside with the plea that there is no time for them. There is always time for everything, and more besides, and the boys and girls who are to win in the world must observe the so-called little things of speech and toilet. Some young folks imagine it is a sign of greatness to be absent-minded and careless in dress, but they should study the lives of the really great men and women of the world to find out their mistake.

To be tardy, or disobliging, or careless and lay the sin to the door of "no time" is a very foolish thing to do. A bright boy can lose a great deal of his reputation in school work by being habitually behind the time, and a girl soon becomes unpopular if she is too busy with her studies to be polite. Just one thing will never make young people successful, but the sum of a great many little things added to school work will bring about that happy result.—Herald and Presbyter.

### The First Corn Broom.

"I do wish there wasn't such a thing as a broom, or that I didn't have to use one," said Mildred Gray, fretfully, as she gave a final fling of her broom to the front porth. Grandma looked up from her knitting in surprise. Such a pretty little housemaid she saw, in long apron and ruffled cap, with cheeks glowing from the exercise.

"Why, dear me! Only wish I could take your place. I've been watching you all morning as you flew around making things sweet and clean and I just longed to take that broom out of your hands, and would have but for the rheumatism that cripples me so.

"There was a time when there were no nice light brooms, such as you are using; I've heard about it many a time. If you like I'll tell you about it, while you rest a minute before dusting time."

"I did not think there ever was a time when there was not a broom in a woman's hands," Mildred said, with a laugh, as she dropped down at her grandmother's feet.

"Well, of course, they had some kind of broom," grandma said; "but not such brooms as we have nowadays—corn brooms. There were husk brooms to sweep out the ovens and splinter brooms made of birch for every day use. For best rooms the bristle and hair brooms, brought over from England, were highly thought of; no better was wished for.

"Isn't it strange that most of the things invented to save woman's strength were made by men? This isn't so true as it used to be, for women are 'making up' and putting lots of useful things on the market.

"In Connecticut there lived a man named Levi Dickenson, who made a trip to Hadley in 1776, and brought with him an odd new kind of corn seed, which he enjoyed showing to his friends, telling them, when grown what excellent brooms they would make. His friends only laughed at him, but this did not discourage him and he planted his corn, harvested his crop, and contrived a way to scrape the seed from the brush with a knife.

"Sitting in his old arm chair, he made brooms in a rough way. When he had made a number he did not ask his neighbors to buy them, but peddled them in 1798, in nearby towns. He was overjoyed when he made his first sale. A year later he went farther from home with them and, selling a large number, he realized that a new industry which promised success had been started. Other men obtained corn seed for making brooms and went into the business. Levi Dickenson went as far as Boston and New Albany with wagon loads of brooms, and as he raised his own corn, made his own handles, spun the twine from his flax, with which he tied them, the cost of the brooms was small.

"In 1810, 70,000 brooms were made in Hampshire county, and before Levi Dickenson died people in every part of the country were using Hadley brooms, as they were called. He died a rich man, for this simple invention. So you see, instead of grumbling at the nice light brooms, you'd better be glad that you don't have to use heavy husk brooms and birch splinters."

Mildred picked up her broom with a make-believe hug, saying as she did so:

"I'm not in near as bad a humor as I was, grandmother. It is fine to live in 1909, isn't it, especially when you have some one to make you remember how people had to do in the long ago?"

And they were just as happy," grandma said softly to herself.

Self-love is a flattering glass, which represents us to ourselves much fairer than we are; therefore turn from it, if you desire a true account of yourselves, and look into the pure and faithful mirror of God's law.—Robert Leighton.

### Making B'lieve.

I've maked b'lieve I was a mamma,
And been to the bargain store,
But the bargain (the baby) wiggled so
That I couldn't play that any more.

I've maked b'lieve I was Columbus,
And discovered the world all over;
The rug was the 'Lantic Ocean,
And I sailed on the nursery sofa.

I've maked b'lieve I was an Indian,
And scalped Polyphemia twice,
And I played be a big polar bear,
With the looking-glass for ice.

I've maked b'lieve I was a doctor,
With pearl tapioca pills,
But I was 'bliged to give up practice
'Cause I couldn't c'llect my bills.

Two times I've b'lieved be a circus,
And two times the coalman, too,
And once I was Robinson Crusoe,
And once I was Little Boy Blue.

Oh, I've maked b'lieve and I've maked b'lieve
Till there's nothing else to be,
And now—I'm so hungry, mamma—
Let's make b'lieve I was me.

—Youth's Companion.

### A Brave Young Western Hunter.

When John Wesley Wolfe was scarce ten years of age he was a good shot with his father's Winchester, although it was too big for him to put up to his shoulder in the proper manner. He learned to shoot after a fashion of his own, and could knock the head from a deadly rattlesnake at fifteen to twenty paces five times out of six, and he easily acquired skill in roping and cow punching.

He had grown up in the eastern Wyoming plains in sight of the picturesque Rawhide Mountains. He had no brothers nor sisters, nor neighborhood children with whom to play, and it is not surprising that at a very early age he accompanied his father on some of his trips over the range.

Although rattlesnakes and coyotes, gray wolves and wild cats are pretty good game for a boy of 12 or 13 years, this one had never been allowed to accompany the hunters of the ranch on their quest for the annual supply of winter meat into the haunts of big black-tailed deer. However, when John had reached the age of 13 years the opportunity came.

The storms of an unusually early winter had sent the range cattle belonging to his father 50 miles southeast of the ranch, drifting along in front of the cutting northwest wind, and this before the winter's supply of beef had been safely housed in the log icehouse. When this predicament faced the family, some of the cowboy hunters decided to inaugurate a hunt and obtain a full quota of the usual supply from the foothills, where a large herd of black-tailed deer had been seen a few days before. This was agreed to, and John was allowed by his parents to accompany the hunters.

It is pretty well established that the boy didn't sleep much the night before the hunt. Before daybreak the hunters were in the saddle, the boy being the first one to get ready. His rifle was slung in a holster at the pony's side, and his belt, loaded with shells, was buckled about his waist. Day had not broken when they left the ranch, and they had been out but a few hours when a fearful blizzard set in. During the storm the hunters were separated and the boy soon found that he was entirely alone. He was not troubled on that account, however, and he resolved to go to a place where he had often seen deer grazing. The snow had drifted badly all day, and his parents on the ranch were not a little uneasy lest, in the fearful storm, John might become separated from the others and lose himself in the great plains where every hill looks just like its neighbors and where trails are unknown.

The sun finally burst through the clouds, but the boy did not return. Of the four cowboys who had started out, all returned by twilight and reported they had not seen the lad for hours. Although cold and benumbed by their battle with the storm the hunters did not remove their saddles, intending to start out to look for John. Finally, just as a searching party was starting, a telephone message from a neighboring ranch announced that a boy had just passed there on foot leading his pony, upon which were roped the carcasses of two deer.

There was joy at Nine-Bar when the message was made known, and when the lad came into view it was let loose in such a welcome as anxious parents and cowboys only know how to give. Sure enough, there were two deer roped to the saddle of the little fellow's pony, and then all crowded around as he related the story of the day's adventures.

John said he had gone to a canyon, after he realized that he was alone, about eight miles from the ranch, reaching there after the storm broke, where he remained under a protecting ledge of rocks awaiting clearer skies. He had found and followed deer tracks in the snow and had finally come upon a herd of a score of fully grown black-tailed deer. He had succeeded in getting within a hundred and fifty yards of the herd without being seen. Just as he was about to fire the leader of the herd saw him and the deer were off with the wind. As quickly as possible he aimed and fired and succeeded in securing two.

The boy said he found that the deer were too heavy for him to lift to the pony's back and he was at a loss for a moment as to what he should do. If he left them and went to the ranch for help it would give the big gray wolves a feast. Finally he said he thought of a hunter trick. He took his rope from the horn of his saddle and fastening one end to the saddle horn, he fastened the other to one of the deer and dragged it over the snow to a pine tree near by. He then threw one end of the rope over a limb and started the pony, so that the rope wound about the tree and the deer was lifted higher than the back of the horse. He then lowered it to the pony's back and fastened it securely. The same method was followed with the second animal.

When, after two hours' hard work, the two deer were securely fastened with his lariat, there was no place on the horse for him, and there was no alternative but for him to walk to the ranch and lead his horse. The distance to the ranch was ten miles and most of the trail was obliterated by snow, but John was the son of a plainsman, born on the great central plains and reared under just such conditions as now confronted him.

So, leading his pony, he began the long march home. A score of times he was neck deep in snow drifts through which he managed to flounder, finally reaching home and receiving a royal welcome.

The hardship of the ten mile tramp under the conditions which the lad was obliged to encounter, with the mercury in the thermometer hovering about the zero mark, would have caused grown men to hesitate before they made the attempt. But John Wesley Wolfe made nothing of his trip, and it was with difficulty the author could get him to relate it.

The summer of 1907 found John Wesley Wolfe a member of the Harlan J. Smith archaelogical reconnoitering party in the neighborhood of the Rawhide mountains. Mr. Smith is a well known scientist connected with the American Museum of Natural History, New York City. In the course of this trip the boy, then fourteen years of age, made some important discoveries, and his name figures in the official report of the expedition.—R. F. Gilder, in St. Nicholas.

### Donald's Mistake.

Donald and Duncan, the Peabody twins, were always together; they never wanted to be out of each other's sight for a minute. Mamma dressed them exactly alike, and scarcely anybody could tell them apart. Even nurse made funny mistakes sometimes. They were as straight and strong and bonny a pair of little lads as one often sees, and when they were out for a walk people would say, "There are the pretty Peabody twins!" But when they stopped to say good-morning, they had to greet them together as Donald and Duncan, for they never knew which was which.

The twins had a big heap of sand in the back yard, and they never tired of playing with it. Donald was making a cavern, and Duncan a big house by its side, when nurse came to take them in for their afternoon nap.

Duncan was rather sleepy, and started readily enough, but Donald was anxious to perfect his work lest it might cave in, and he begged to stay just a few minutes longer.

Duncan dropped to sleep at once, and nurse went downstairs. At the foot she was met by Mrs. Peabody, who wanted her to go down to the store and match some lace, that the dressmaker might not be delayed.

"I will take Master Donald along with me," she said, and accordingly the little boy went off with his nurse to the big department store, leaving Duncan alone on his pretty white bed upstairs.

"I wish Duncan could have come, too," said Donald, for he began to feel lonely for the brother who was so constantly at his side.

"Never mind, we shan't be gone long."

Donald trotted happily on, still wishing, however, that Duncan's hand was in his.

At the big store they passed counter after counter, till they came to the place where laces were sold. Then nurse and the salesgirl were busy matching the bit of lace that mamma had sent, and Donald was left to himself. He strayed from nurse's side, and walked along toward a great stairway. Then he suddenly stood still and stared—there was a little boy that looked—yes, just looked like Duncan! It was Duncan! And he had stopped to stare at him! With a glad cry Donald sprang forward, and with arms outstretched he ran to meet his twin.

And then—thump went poor little Donald against a big plate-glass mirror. It was only himself he had seen after all!

The ladies clustered around him, and nurse hurried up, for the little boy was sobbing with both pain and humiliation. To think that he could have made such a mistake! The shop-

pers laughed; how could they help it? But Donald didn't feel a bit like laughing.

At home, of course mamma asked how he had bumped his head, and nurse told the story. Then mamma and the dressmaker laughed, it was such a funny mistake, and Donald went up to bed feeling rather sorrowful. But Duncan waked up, and he had to be told. He looked at Donald, his eyes shining.

"Why-ee!" he cried, and then he laughed.

And, of course, it would never do not to laugh when your twin laughed; so Donald laughed, too!—Emma C. Dowd in S. S. Times.

### The Prisoner.

You have a little prisoner,
He's nimble, sharp and clever,
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out he makes
More trouble in an hour,
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just your little tongue.

### A Man in the Making.

The story of Skaggles—as it is told by a writer in the Associated Sunday Magazines—is very simple, but it goes straight to that spot in the heart that is always waiting to respond to the brave and sweet things of life. Skaggles was not his name. Some one gave him that title the third day after he took the job. It was finally curtailed to "Skag." When he first came to the office he fitted like a mouse's tail in a well; but he had an old look—the look of a burden beyond his years. He was wan and pale, and his nose was red every time he came in from the weather. His shoes and stockings were ventilated beyond endurance to anybody except a boy.

But Skag was a faithful worker—at first. Bright and early he swept the office and dusted the desks—that is, used the duster—and by eight o'clock he was over in his corner, his hair plastered back and his face washed, save for the high-water mark about his neck.

But by degrees Skag's enthusiasm over his new position languished. The clerks complained of unemptied waste-baskets and dusty desks. It was also noticed that Skag's clothes were daily growing more shabby, his hair longer, his shoes more run over, and it was evident that his mind was not on his work.

A reprimand from the "boss" had the desired effect. He became more punctual, took more interest in his work, seemed cheery, and sometimes whistled a little. But Skag's work was spasmodic. It was not long before he was as bad as ever. His work lagged, he was slow about getting round mornings, and his interest—outwardly, at least—was of the wooden Indian variety. The crowning and final test of endurance on the part of the office force came when he went to sleep in his chair.

"Skag, come here!"

It was the boss. Skag shuffled into the manager's private office, and sat on the edge of a chair, nervous and fidgety. The boss did not speak for a minute—his way of impressing a culprit.

"Skag, this thing has gone far enough! You are not paying attention to your work. Look at the dust on my desk—it's frightful. This is Monday. I'll give you just one week. Saturday winds you up unless you come out of that trance. That's all."

Skag sniffed and shuffled back to his chair, where he tugged at the seam on his trousers and gazed vacantly out of the window.

The next morning the office fairly glistened, and all through the week his work improved. The stenographer even discarded her work sleeves, her desk was so clean.

But no one noticed that Skag's face was growing thinner and his eyelids more drooping.

Saturday night, after five o'clock, Skag stayed and cleaned up the office. He would be that much ahead when Monday came.

Monday morning the office was as clean as a Dutch kitchen, but there was no Skag. Noon arrived, and still no Skag, at which the boss waxed wrathy.

"Jones, go up to the kid's house and see what the trouble is. Tell him if he can't get here by two o'clock, he needn't come at all."

When Jones returned, he went into the manager's private office and closed the door. Later he came out with a long sheet of paper in his hand. The boss had headed the list with twenty-five dollars.

"What brought it on?" asked the stenographer.

"Exposure, and not enough to keep body and soul together. The kid's been sitting up nights with her for a month. Funeral Wednesday."

Skag is still working. He wears a new suit, and the high-water mark round his neck has disappeared. And they do not call him Skaggles now. They call him by his right name.—Youth's Companion.

### A Young Naturalist.

The little boy was looking at a fly trap—one of those green, woven-wire, sugar-loaf-shaped affairs into which the flies crawl at the bottom, and from which they never find any way of escape. It was half full of the buzzing insects, and others still were entering.

"I've found out one thing about flies, anyhow," he said.

"What is that, Benny?" asked his mother.

"I've found that they don't know how to talk to each other."

"How do you know that?"

"Don't you suppose those flies on the inside of that trap know that they're caught and can't get out? Of course they do. And if they could talk to one another, don't you suppose they'd tell the flies on the outside to go away and not try to get in? Of course they would. They wouldn't be mean enough to want their friends to be trapped just because they were."—Youth's Companion.

When will Christians learn the lesson so well taught by Rutherford when he said: "I have been benefited by praying for others, for in making an errand to God for them I have always gotten something for myself."

**FOR FEVERISHNESS AND ACHING**
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

**BERRY'S Strictly All-Wool Combination Suit**



**$5.00 All Sizes, Many Patterns**

Here's a picture of the suit and a postal request will bring you samples of the five different patterns—all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

**O. H. BERRY & CO.**
The South's Largest Clothiery, Richmond, Va.

INCORPORATED 1837.

**THE VIRGINIA FIRE & MARINE INSURANCE COMPANY**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

FOR SUNDAY SCHOOL TEACHERS AND BIBLE STUDENTS

Just Published

A wonderful Bible with many new and striking features, from $2.00 to $10.00.

**CHURCH BOOK STORE,**
317 N. Charles Street, Baltimore, Md.
With Lycett Stationers
HEADQUARTERS FOR PARISH AND SUNDAY SCHOOL REQUISITES.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

## CHURCH INTELLIGENCE.

(Continued from page 13.)

### LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

#### Diocesan News.

The Rev. Mr. Hunter, of St. Anna's church, Esplanade avenue, New Orleans, is on a visit to the North. During the ensuing five weeks, the Rev. Nassau W. Stephens, of Lake Providence, will have charge of the services. Mr. Stephens has had wide experience in missionary work, and the people will be benefited by his preaching.

Bishop Sessums is now at work doing the regular work of the Diocese. Last week he confirmed classes at both Christ church and St. James' church, in Alexandria.

Bishop Bratton, who aided the Diocese in the absence of its own Bishop, and who is so much beloved by the people of Louisiana, passed through the Diocese last week, and his friends had a chance to come in touch with his magnestic personality again. He stopped for a short while in both St. Francisville and Slaughter.

Last week it was stated in this column that the Rev. Quincy Ewing, of Napoleonville, had been called to St. James' church, Baton Rouge. The vestry is very much disappointed that they have received a letter from Mr. Ewing declining the call to St. James'.

The Sunday School Commission has been trying to get the co-operation of all the schools of the State, so that they could have the benefit of a series of lectures by Mr. W. W. Smith, of the N. Y. S. S. Committee; but it did not succeed in this endeavor. However, the Commission will have a meeting this week, at which it will plan to have Mr. Smith deliver a course of lectures on Sunday School Work during the sessions of the Council, which meets in New Orleans next Spring. This will give the Sunday Schools an opportunity to send their workers there for instruction, and the clergymen and lay delegates will also be benefited.

### MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

#### Gulf Coast Convocation—Archdeacon Smeade's Work.

The Gulf Coast Convocation of the Diocese of Mississippi met in Trinity church, Hattiesburg, on the 12th day of October.

Rev. Nowell Logan, D. D., of Pass Christian, and Rev. T. P. E. Duffy, of Bay, St. Louis, were prevented by sickness from attending. The other members of the Convocation, except Rev. C. B. Crawford, of Biloxi, were all present.

The programme included the consideration of "The Christian Ministry our Ordination Vow." On the second night "Missions" were discussed by four of the clergy. The congregations at the night services were good and people were much interested. The Convocation was delightfully entertained by the people of Hattiesburg.

The Convocation will meet next at Bay, St. Louis, on the first Tuesday in February.

The Rev. George Gordon Smeade, LL. D., Archdeacon of South Mississippi, has just completed a mission at St. John's church, Scranton. The members of the Church and the people of Scranton generally, were greatly helped. Archdeacon Smeade is a strong preacher and has stirred the whole town. Seven ministers of the Presbyterian, Lutheran, Methodist and Baptist churches attended and expressed the greatest interest. At times our small congregation has been quite hidden among those coming from other churches. Real and permanent good has been done, and we bless God for sending us such a prophet.

## PERSONAL AND NEWS NOTES.

The Rev. J. J. P. Perry has accepted a call to Holy Trinity church, Decatur, Ga.

The address of the Rev. J. H. Weddell is changed from Thonotosassa, Fla., to Lakeland, Fla.

Mr. James P. Reynolds has been appointed a lay reader for the Church of the Epiphany, St. Louis.

The address of the Rev. I. T. Bagnall is changed from Los Angeles, Cal., to Hotel Hall, Tucson, Arizona.

A large parish house, suitably arranged and equipped, is to be built for Trinity church, Redlands, Cal.

The address of the Rev. Martin Damer is changed from Milton, Del., to 213 Ryers avenue, Cheltenham, Pa.

The Rev. William Cochran has resigned the position of City Missionary of St. Louis, Mo., to take effect January 1.

The address of the Rev. Wallace Carnahan is changed from Summerton, S. C., to 2930 River avenue, San Antonio, Texas.

The Rev. M. J. Simpson, of Yantic, Conn., will become rector of St. Peter's church, Plymouth, in the same Diocese, about January 1.

The Rev. J. Boyd Coxe, of Sheboygan, Diocese of Fond du Lac, will become the rector of Trinity church, St. Louis, from November 14.

The address of the Rev. Jesse R. Bisknell is changed from 1329 Corcoran street, to care St. Andrew's church, Washington, D. C.

The Rev. Bryant Gray Harman, for several years of Colorado, has received a call from Calvary church, Cairo, N. Y., an old parish in the Catskill Mountains.

The Rev. E. D. McQueen Gray has been elected president of the University of New Mexico, and should be addressed at University Hill, Albuquerque, N. M.

A church to cost $35,000 will be built, soon, for the congregation at Gary, Ind., Diocese of Michigan City, of which the Rev. L. W. Applegate is the rector.

The Rev. John D. Huggins has been elected to fill the vacancy on the staff of the city missions, Philadelphia, Pa., caused by the recent death of the Rev. Francis M. Burch.

The Rev. Everett W. Couper will enter upon his duties as rector of Christ church, Alameda, Cal., this month. He was formerly rector of St. John's church, Spokane.

A gold watch was presented to the Rev. David M. Crabtree, rector of St. Paul's church, Bakersfield, Cal., by his parishioners, on September 30, the occasion being his birthday.

The Rev. Dr. W. H. Meade, who has been supplying St. Timothy's church, Wilson, N. C., will, after Nov. 1, have his permanent address at 827 W. Main avenue, Knoxville, Tenn.

The annual meeting and dinner of the Lay Readers' League was held in St. Clement's, St. Paul, Minn., on Thursday evening, October 21. About twenty-one laymen and clergy were present.

An effort is being made by the Woman's Guild of San Leandro, Cal., to build a church at that place, to be called St. Mark's. For this purpose these ladies, with others interested, wish to raise $15,000.

By arrangement with the Bishops of California and Utah, the Rev. N. Saunders, of Trinity parish, Oakland, Cal., is acting as Dean of St. Mark's Cathedral, Salt Lake City, for the three months ending December 1.

The Rev. F. M. Baum, after four and a half years of work in the District of Spokane, removed on November 1, to Corvallis, Oregon, where he has taken charge of the Church of the Good Samaritan.

The Rev. Warren C. Hubbard, who has been associated with the Rev. Dr. Swentzel, of St. Luke's church, Brooklyn, N. Y., has been elected grand lecturer of the Masonic fraternity of the State of New York.

Bishop Lines visited St. James' church, Newark, N. J., on Sunday, October 24, and dedicated a memorial pulpit and altar-cross, the former in memory of the late Mrs. Bennett, the latter in memory of Alfred Benjamin, for many years a vestryman of the parish.

The magnificent tower and set of sixteen chimes erected on the grounds of St. James the Less, Falls of Schuylkill, Philadelphia, as a memorial to the late Thomas B. Wanamaker, son of the Hon. John Wanamaker, were dedicated on All Saints' Day.

On Thursday, October 14, the Rt. Rev. Edward Robert Atwill, D. D., Bishop of Kansas City, commemorated the nineteenth anniversary of his consecration as Bishop by a celebration of the Holy Communion at 7:30 A. M., at St. Paul's church, Kansas City.

The Rev. Frank B. Wentworth, Archdeacon of Lexington, Ky., will be in New York during November, and may be addressed at the Church Missions House. He will be glad to speak to Church organizations of the mountain missionary work in Kentucky.

A window in memory of the late Bishop Clark, of Rhode Island, was recently unveiled in St. Luke's church, East Greenwich, R. I., by the rector, the Rev. William Worthington. It was largely given by many of those confirmed by Bishop Clark, and is placed in the baptistery.

On October 20, the parish of Christ church, Newton, N. J., commemorated the double anniversary of the consecration of the church and the founding of the parish. The charter was granted in the reign of King George III. The present church building was erected at a cost of $30,000 during the rectorship of the Rev. William Welles Holley, D. D. (1860-1870), who has just begun his fortieth year as rector of Christ church, Hackensack. The present rector, the Rev. Charles L. Steel, officiated at the two celebrations of the Holy Communion on the Anniversary Day.

A very successful mission extending over twelve days has just been completed at St. Luke's church, Cincinnati, the Rev. Samuel G. Welles, rector, by the Rev. Percy C. Webber, of Boston. The attendance increased daily until the end, and the interest aroused proved very large.

The Rev. Irenaeus Trout, missionary to the Seminole Indians in Southern Florida, has been so crippled with rheumatism in the Everglades and Big Cypress, that he has been compelled to flee to the hills (for a time, at least). His address, therefore, is changed from Fort Myers, Fla., to Grenada, Miss.

The tenth anniversary of the consecration of the Rt. Rev. Arthur L. Williams, D. D., Bishop of Nebraska, was signalized on St. Luke's Day, October 18th, by a special festival service in the morning, by the dedication of the new Clarkson Memorial Hospital in the afternoon, and by a Church Club dinner in the Bishop's honor in the evening.

The Rev. Walter R. Dye, of Santa Fe, N. M., who accepted charge of St. Luke's parish, Lincolnton, N. C., in September, was unable to take up his new work at that time by reason of a severe attack of typhoid fever, from which he is just recovering. Mr. Dye now expects to enter upon his new work by the last of November.

The fiftieth anniversary of St. James' Mission, Sonora, Cal., was celebrated on October 4. The church building was destroyed by fire in 1868, but it was soon rebuilt. The Rev. J. G. Gassman was the first rector of St. James'. A new parish house is in course of construction in the rear of the church. The Rev. William H. Wheeler is now the minister in charge of the mission, which is doing good work for the Church in the High Sierras.

At Calvary church, Ashland, Ky., on Monday evening, October 25, the Rev. A. W. Mann interpreted for the Rev. Messrs. Gibbons and Hampton, at a "combined service." Of the dozen "silent folk" worshipping with the regular congregation, a few came by the trolley lines from Catlettsburg, Ky., and Huntington, W. Va., the latter point twenty-five miles distant. On his way to Ashland the Rev. Mr. Mann officiated on Sunday at the Columbus, Ohio, mission.

"Is it thinkable that an imperfect human spirit can come nearer to a fellow spirit, equally imperfect, than God, the Father of our spirits, can come to us all? Of all relationships possible to us none is so close, none is so sweet, none so sure, as that into which God comes."—Dr. W. H. Fitchett.

**Positions for Organists and Choirmasters.**

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

# Fauquier Institute

**For Young Ladies**

**WARRENTON, VA.**

The 50th session began September 23, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue.

NELLIE V. BUTLER,
Principal, Box 17.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

## ACKNOWLEDGMENTS.

### Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during October:

| | |
|---|---|
| Rev. J. B. Walker | $ 10.00 |
| Rev. J. H. Chapman | 100 00 |
| Bailey's Cross Roads | 1.23 |
| Howardsville | 1.92 |
| Sharon | 2.05 |
| West End | 2.75 |
| St. Paul's, Haymarket | 6.47 |
| St. Paul's, Lincolnia | 1.00 |
| Glencarlyn Mission | 3.45 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., October 30, 1909.

## MARRIED.

WRIGHT—GOUGH.—On Thursday, October 28, at Chaptico, Md., by the Bishop of Washington, LUCY HAYDEN, daughter of the late Wilfred Gough, of Chaptico, to the Rev. WILLIAM JOHN WRIGHT, of Washington, D. C.

WINSTON—LONG.—In Winston Memorial chapel, Winston, Va., October 20, 1909, by Rev. Parnell LeBas Cross, of Emmanuel Episcopal church, Rapidan, LUCY LEWIS LONG and LUCIAN DADE WINSTON.

## DIED.

MASON.—At his home in Philadelphia, Pa., on October 23, 1909, WILLIAM DOUGLAS MASON, son of the late James W. and Martha Cooke Mason, of Wheatland, Clarke county, Virginia.

BREEDEN.—At her residence, 719 West Grace street, Richmond, Va., September 25, 1909, Mrs. E. V. BREEDEN, beloved sister of Adolph Dill.

"Peace, perfect peace."

## OBITUARY.

IN MEMORIAM.

### Miss Kate Smoot.

Suddenly, at her home, "Selona," Fairfax Co., Va., on September 19, 1909, Miss KATE SMOOT passed away. A noble Christian woman gone home. In these old familiar lines expresses what she was:

"None knew her but to love,
None named her but to praise."

In her death the whole community, especially the sick and sorrowing, have lost a sympathetic and helpful friend, she often going out of her way to assist the needy, and as one expresses it, "She had the loveliest disposition I ever knew."

In lines indelible was written, "the golden thread that was woven in her life work and reflected heaven's light."

The last sad rites over her remains attested how much she was loved by her many friends who attended this service and brought flowers that were placed around her in her casket, and more than covered her grave. Here we leave her in God's gracious keeping, but she lives on. The little chapel where she attended services that morning and which she was so loth to leave, had in her an earnest Christian, a willing and ready worker.

She asked the choir to sing that morning one of her favorite hymns. They little thought it would be her last request.

A beautiful tribute paid her by one of her Sunday School scholars, when she said, "All that I am she made me." So by precept and example the world is the better by her living and I deem it one of my great privileges and many will rise up and call her blessed, to have numbered her as one of my friends from whom this small tribute is given.

"One less at home!
The charmed circle broken.—a dear face
Missed day by day from its accustomed place
But cleansed and saved, and purified by grace.
One more in heaven."

## APPEALS.

THE SPIRIT OF MISSIONS
is the Monthly Magazine published by
**THE BOARD OF MISSIONS**
as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.

$1.00 a year.

Full particulars about the Church's work in the Mission field can be had from

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

## GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

## WANTS.

WANTED.—POSITION AS COMPANION to elderly lady or invalid. Would be willing to travel. Good nurse. References. Address Miss D., 302 N. Madison St., Staunton, Va. 30oct-4t

WANTED—A CONSERVATORY-TRAINED teacher desires a position as teacher of piano, either in private family or school. Address M. M., 600 N. Broadway, Baltimore, Md. 1t

WANTED—A REFINED AND CULTURED lady desires a position as companion to lady. References exchanged. Address M. M., 600 N. Broadway, Baltimore, Md. 1t

### Assistant Wanted.

Wanted to assist in institutional work of large parish, till July 1st, 1910, young unmarried man, Deacon or Postulant for Holy Orders. Terms: $75 per month, with rooms, light and heat.

Ample time for study.

S. E. HUGHES,
25oct 3t. Newport, R. I.

**POSITIONS SECURED.**

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.

### Clergymen Wanted.

Wanted—We need in the District of Idaho, a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life; and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN,
Boise, Idaho.

## FOR THANKSGIVING AND CHRISTMAS.

### "Beautiful Leaves of Galax from the Land of the Sky.

The undersigned, with gratitude for former patronage, hereby announces his annual sale of GALAX LEAVES, green and bronze, at the following prices, the proceeds for the benefit of his work among the People of the Hill Country in the District of Asheville:

500 Galax Leaves by mail, postpaid, $1.00.
1,000 Galax Leaves by express, not prepaid ..... $1.00.
5 Galax Plants by mail, postpaid, .50.
1 doz. Galax Plants by mail, postpaid, $1.00.

All orders should be sent to

Rev. WILLIAM R. SAVAGE,
Blowing Rock, N. C.

# The Household.

### Receipts for Fruit Cake.

In answer to a request from J. P. W., the following receipts for fruit or black cake have been received:

Twelve eggs (beaten separately), one pound flour (light), one pound sugar, one pound butter, four pounds raisins, three pounds currants, two pounds citron, one pound almonds (blanched), one-half pint wine or brandy, one nutmeg, one-half teaspoonful mace, allspice, and cloves; cream, butter and sugar; add all of the other ingredients. Stir in fruit, which must be cut up fine and sprinkled lightly with flour last, and then pour the wine or brandy over the whole.

A. B. C.

### Receipt for "Black Cake," Used Before the War.

Have the following articles prepared before you begin the cake: Dry and sift four pounds of flour, four pounds of butter with no salt in it, two pounds loaf-sugar, pounded, one ounce nutmet, grated, an ounce of mace, pounded. Mash four pounds of currants; dry, pick and rub them in flour, stem and cut two pounds of raisins; slice two pounds of citron, blanch one pound of sweet almonds and cut them in very thin slices; break thirty eggs, separate the whites and yolks, and beat them until very light; work the butter with your hand until it as soft as cream. Put in alternately the flour, sugar and eggs. When all are mixed in, and the cake looks very light, add the spice, fruit, almonds, and half a pint of brandy. Set it in a well-heated oven to bake. When it has risen and the top is beginning to brown, cover it with paper. Let it bake four hours, and when it is nearly cool, ice it. This will keep for years, if in stone or china caxe-box with close cover."

A. B. C.

### "Hannah Widdifield's Black Cake."

This is an old receipt for "Black Cake," which I have used for years every Christmas, and generally make it a month or six weeks beforehand:

One and one-fourth pounds butter, one pound sugar, one pound flour, thirteen eggs, 3 pounds raisins seeded and cut in half, two pounds currants, washed, dried and picked over, one pound citron, cut thin and small, one wine glass Madeira wine, two wine glasses brandy, one large nutmeg, grated, two teaspoonfuls of cinnamon, one teaspoonful mace and cloves mixed.

Beat the butter and sugar until very light (I beat it with the hand), add the brandy and wine, then stir in one-fourth of the flour; beat the whites of eggs to a stiff froth, then add the yolks to them, and beat until thoroughly light. Add these gradually to the butter and sugar, etc.; add the spices to the flour, and sift half of it in at a time and beat well. Mix all the fruits together, and add one-third of it at a time, mixing thoroughly. Line your pan with paper, having buttered it well. Put in the mixture, smoothing it over the top with a knife, and bake in a moderate oven, four hours.

I prepare all the fruit the day before, and when baking the cake, other cooking has to give way to it, as it needs an even, moderate heat for four hours. If it gets brown enough on top before it is done, put a thick piece of brown paper over it. I do not put it on the floor of the oven, but on the bars as low down as they will go. Hope you will have success with it.

F. R. B.

### Do Right.

Doing the best we know how is not enough for us to do. We are commanded to do right. If we fail in so doing, we have to suffer for it. Even in human governments, it is not enough for an evil-doer to say that he did not know there was any law against his doing what he did. It is every man's duty to know the law. And even the loving gospel, not the Old Testament law, but the New Testament love, says this. It was the loving Jesus who said: "That servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." The one who does his duty as far as he knows it, and yet fails, must suffer, even if less than a conscious wrong-doer. Who of us will dare to say that all he asks is his fair deserts?

The heart is the key of this world, and of life. We often live helplessly amid the most dreary circumstances in this world, that we may love others and minister to their happiness. Through our very imperfections we are often more capable of influencing others, and this strange influence expounds the riddle of our existence.—Novalis.


INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**

The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.

Our interesting document No. 812 giving full particulars will be sent on request.

T. A. CARY,

601 Mutual Assurance Society Building,
Richmond, Virginia.

NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA

YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
921 East Main Street.

COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL = = $200,000.00

4 PER CENT ON Savings

CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital . . . . . $400,00
Surplus and Undivided Profits . . . 175,00
INTEREST ALLOWED ON DEPOSITS I
SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
T. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

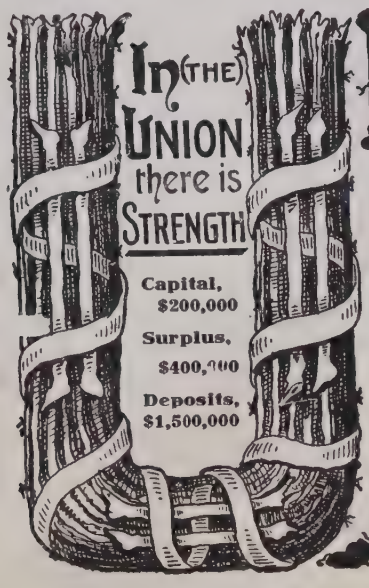
BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.




# UNION BANK

**This is the Oldest, Strongest and Safest Savings Bank in the South**

The "Union" is by far the most conservative, yet one of the most business-like banking institutions in the entire South. The "Union" is truly the ideal bank for the individual or the business firm to patronize. Its absolute solidity is recognized and its methods and management have the confidence of hundreds of daily depositors. On all savings accounts we pay 3% interest compounded semi-annually.

3%

Let the "Union" be YOUR bank in future.

**Out-of-City Accounts Solicited.**

UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**

### The Gethsemane of Life.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we cannot overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in agony, we pray. He can be touched, he is touched with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

### How God Helped a Christian Mother to Bear Her Burden.

Mrs. Morton had three sons, and long wished to have a daughter. God granted her wish. It was a happy day to her, and to all the family when the little girl was born. The mother nursed her newborn child with greatest interest and affection.

But at length she began to feel quite uneasy about her babe. It never smiled. It took no notice of its mother, or any one else. Mrs. Morton consulted her physician. He examined the child, and then said with a sad voice, "My dear friend, I am very sorry for what I have now to tell you, but the fact is, your child has no mind. She is an idiot."

It was a dreadful blow to the mother. At first she thought she could not bear it. But it was not long until she was resigned and happy.

One day a friend asked her how it was possible for her to be so cheerful and happy, knowing that her dear child was an idiot. Mrs. Morton replied thus:

"This is the greatest affliction I ever had. At first I thought it would break my heart. But, as I awoke one morning, there came to my mind the words which Pharaoah's daughter spoke to the mother of Moses: 'Take this child and nurse it for me, and I will give thee thy wages.' These words wrought a great change in my mind. The thought that I was nursing this child for God lightened my burden, and cheered my heart. Since then I have never felt sad or sorrowful about the matter. The child is God's. He knows what is best for it. All I have to do is to nurse it well."

Dear mothers, has not this Christian woman set us a good example? When we find our duty hard and unpleasant, let us bear in mind that it is God who asks us to do it, and patiently and hopefully toil on.

**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Is not the chief good of money the being free from the need of thinking about it?—Elizabeth Barrett Browning.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

# BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

# C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**

Write for Catalogue.

C. H. COSBY,

**423 West Broad St., RICHMOND, VA.**

# John L. Williams & Sons

**BANKERS AND BROKERS.**
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds

# Geo. A. Hundley,

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

GEO. McD. BLAKE, Manager

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
R. GEISSLER, 56 West Eighth St., NEW YORK.

**Church Furnishings**

Gold, Silver and Brass

**Church and Chancel Furniture**

Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS.

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
262 Fourth Ave., NEW YORK

CHURCH WORK IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
O'KEEFE ART WORKS 27-29 W. 23d NEW YORK

Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## Thoughts for the Thoughtful.

Truth is as impossible to be soiled by any outward touch as the sunbeams—John Milton.

It is the vision of the perfection of Christ which makes us realize our own deep sinfulness.

The saddest thing is not death, but human sorrow, which is able to make men long for death.

Give yourself to God when He wants you, and God will give Himself to you when you want Him.—J. Girling.

Once having determined in your conscience that you are sailing under the right colors, nail them to the mast.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—Archbishop Whately.

The soul that wishes for his company shall often hear a gentle, a wounded hand, knocking at the door.—Bishop Thorold.

A mighty fortress is our God
A bulwark never failing;
Our helper, he, amid the flood
Of mortal ills prevailing.

Would you, indeed, have Christ's kingdom advanced? Then let Him be thy king; first give Him thine own heart, and then try to win for Him many more.

Contentment comes neither by culture nor by wishing; it is reconciliation with one's lot, growing out of an inward superiority to our surroundings. —J. K. McLean.

Let us not despond about our experiences, nor debate as to whether we have faith, love, or hope. Let us act upon what we possess, and exercise will increase its growth.

Be not uneasy, discouraged, or out of humor, because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge.—Marcus Aurelius.

Anxiety is the poison of life, the parent of many sins and of more miseries. Why, then, allow it when we know all the future is guided by a Father's hand?—Blair.

It is not rough driving but gentle guiding. Through every ascent, every winding path, every thorny thicket, "He goeth before them." Fear not, the Shepherd cannot lead you wrong.

Empty hours, empty hands, empty companions, empty words and empty hearts draw in evil spirits as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.

I heard a thrush singing its spring song in the dusty streets of London, and we may have that music in our hearts, even when we are going about our day's work and fighting our day's foes. It is possible—hard, I know—but oh, it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright.—Alexander MacLaren.

**CHILD COVERED WITH HIVES**

Tormented Two Months—It Itched and Irritated and Scratching Made It Worse—Little Sufferer in Terrible Plight—Several Treatments of No Avail—But at Last the

**DREADFUL DISEASE IS CURED BY CUTICURA**

"My six year old daughter had the dreadful disease called hives for two months. She became affected by playing with children who had it, although we did not know it. By scratching she caused large sores which were irritating. Her body was a complete sore but it was worse on her arms and back. We employed a physician who left medicine but it did not help her and I tried several remedies but without avail. Seeing the Cuticura Remedies advertised, I thought I would try them. I gave her a hot bath daily with Cuticura Soap and anointed her body with Cuticura Ointment. The first treatment relieved the itching and in a short time the disease disappeared. I recommend the Cuticura Remedies for all skin diseases and give them my greatest praise. Mrs. Geo. L. Fridhoff, R. F. D. 1, Warren, Mich., June 30 and July 13, 1908."

**Boy's Back Raw**

**From Shoulder to Shoulder. Scratched till Blood Ran. Cured by Cuticura.**

"My son's back was raw from shoulder to shoulder and the width of your hand. I really did not think he ever would be cured. He would scratch until the blood would run and he was like a raw piece of meat. I used different kinds of things but each kind made it worse until I read of the Cuticura Remedies, and one cake of Cuticura Soap and one box of Cuticura Ointment cured him like magic. I would not be without it in the house and I have recommended it to all my friends. Mrs. J. D. Maxwell, 6th St., Woodside, Long Island, N. Y., May 21, 1908."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults, consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases

MENEELY BELL COMPANY,
22,24 & 26 RIVER ST. TROY, N.Y. 177 BROADWAY. NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**BELLS.**

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

"The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and most fearless under menace and frowns; whose reliance on truth, on virtue, on God is most unfaltering."

# Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXIII. RICHMOND, VA., NOVEMBER 13, 1909. No. 46



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**

## COLONIAL CHURCHES

IN THE

## ORIGINAL COLONY OF VIRGINIA.

**NEW AND REVISED EDITION.**

Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

**Southern Churchman Co.,**
Richmond, Va.



## IMPORTANT

Many of our correspondents have suppose that because the intended location of the Cross was some distance from our Chicago office our prices would necessarily be high,

**THERFORE, we beg to state that we have arrangements in all parts of the country, whereby it costs no more to erect in one place than another.**

We make a specialty of Celtic Crosses and other monuments of any size desired, and give as conscientious attention to the smallest grave marker as to the largest memorial.

Send for our **"Help in the Selection of a Monument,"** which we send free to those considering the purchase of a memorial stone of any kind.

**CHAS. G. BLAKE & CO.**

**750 Woman's Temple, - CHICAGO, ILL**

## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

**J & R LAMB** 23-25-27 6th Ave., NEW YORK.

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
R. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.


The Jeter Building
**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment $50,000 Plant Ten Years Success
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS L. CO.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK.
Re-opened September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

***National***
**USINESS COLLEGE**
Write to-day for our free prospectus. It tells all about our new building; superb equipment; elegant auditorium; able faculty; and our method of securing position. DO IT NOW.
E. M. COULTER, Box 767, Roanoke, Va.

THE
**American National Bank**
RICHMOND, VA.
Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than FOUR MILLION DOLLARS.
OFFICERS.
OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.
This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**Fauquier Institute**
**For Young Ladies**
WARRENTON, VA.
The 50th session began September 23, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue.
NELLIE V. BUTLER,
Principal, Box 17.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**SHOPPING**
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES Purchasing Agent, 203 West 81st Street, New York City.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | ‡11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM
*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and
SOUTHWEST.
W. B. BEVILL, General Passenger Agent, Roanoke, Va.
C. H. BOSLEY, District Passenger Agent, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., NOVEMBER 13, 1909. No. 46

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY,**
**Room 304 Bank of Richmond Building.**
**Publishers.**
**RICHMOND, VIRGINIA.**

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### OLD TESTAMENT TEACHING.

In the Southern Churchman of October 30, there appeared, by oversight, an article called "Old Testament Teaching." The Southern Churchman does not agree with any view expressed in the aforesaid article, and takes this means of publicly repudiating its teaching.

### A CHURCH SCHOOL FOR GIRLS IN CHARLOTTESVILLE, VIRGINIA.

One of the recognized weaknesses of our Church in the South for years past has been the difficulty of furnishing a first-class education to girls of Church families of moderate or limited means.

Of course, families of large means have always and everywhere been able to provide their daughters with whatever type of education they preferred, from the best and most expensive primary establishments to the highest grade of collegiate instruction; for nowhere does the truth that to them that hath shall be given hold more absolutely than in education. But to the Churchman of very moderate means the circumstances have been far different and the situation far from pleasant or satisfactory. To such families, the question as to the proper education of their girls has often presenfed an insoluble problem, a difficulty too great to be overcome.

The public schools for boys, in the South, have steadily and rapidly improved in value and efficiency, until today it is possible for an earnest and industrious and energetic boy to begin in the lowest grades and continue on all the way through to graduation, in some excellent State University.

But the situation with the girl is entirely different, and even where public school facilities of fair or even exceptional value are offered the girl, very many parents naturally and justly shrink from sending the girls into surroundings to which they subject the boys.

The Church in the South, in more than one Diocese, has recognized these painful conditions and made effort to correct them; and one result has been the establishment of many small and moderate-priced Church schools for girls in various parts of the South. But so far, the supply has been utterly inadequate to the need. Somehow, our people of means, while interested in all sorts and kinds of religious and civic improvement schemes, seem painfully oblivious or indifferent to this great need. The people who have the money do not feel the need, and the people who feel the need are without the money to correct the conditions.

The Diocese of Virginia has felt, acknowledged and discussed this need over and over again; and in fact, have progressed so far in its consideration that the Council has had, for many years, a standing committee to consider and report on this and kindred educational matters. The Council has fully recognized that there is a painful need just at this point, and that the children of the Church have a right to look to the Church for some measure of help and relief in this all-important matter.

With these needs and conditions in mind, the Rev. Harry B. Lee, of Charlottesville, a man full of zeal and energy in all good works, has undertaken, as a labor of love and loyalty to the Church and to his community, to buy a valuable property in Charlottesville, Virginia—a property long successfully identified with education—and to conduct a high grade girls' school on such moderate terms as will put its facilities in reach of men of limited means.

Charlottesville—the well known home of the University of Virginia—is the ideal location for such a school. In the first place, the city is large enough to furnish fifty or sixty day scholars to such a school. In the second place, scores of families come to the city every year and take up temporary residence, in order to educate their sons at the great and widely-known old University; and the place would be doubly attractive, if such families found a first-class school for their girls in the same community, so that the education of both boys and girls could go on coordinately under parental supervision. In the third place, the situation, in the foot-hills of the Blue Ridge Mountains, is most attractive both on the score of beauty, health and enjoyment. In the fourth place, Charlottesville is in an academic and educational atmosphere, and so is naturally helpful towards the purposes and highest ambitions of a school. In the fifth place, it is at the intersection of the two great trunk lines of railroads, the Southern and the Chesapeake and Ohio, and is easily accessible from all parts of the State and country; and the last recommendation that will be mentioned here—though there are many more—it is as cheap a place to live in as any town of its size in Virginia.

In pursuance of his notable and most praiseworthy object, Mr. Lee has gotten an "option" on the former "Rawlings Institute," of Charlottesville, and the owners are very anxious that it shall pass into his hands for educational uses, and not be sold into alien hands, and so entirely diverted from its original purpose. And let us say, in passing, that Rawlings Institute, as a school, failed by reasons that have no bearing whatsoever on the contemplated enterprise.

The property—a very desirable one—can be purchased for sixteen thousand dollars, and for nine thousand dollars more, can be put into capital working order; so that Mr. Lee requires twenty-five thousand dollars to assure the success of his enterprise.

A part of this money, through the agency of a joint stock company to buy and hold the property, he has secured in Charlottesville; for the remainder he is compelled to appeal to the Church in the Diocese and at large. He wants help, and he wants it quickly, and any generous-hearted individuals who wish to help to any extent, can confer great joy by communicating with Rev. H. B. Lee, Charlottesville, Va.

The plan to secure and conduct this school has not only the endorsement and co-operation of the vestry of Christ church, Charlottesville, but largely of the community as well. Dr. Alderman, President of the University of Virginia; Professor Stone, of the same institution; Mr. Marchant, one of the most extensive manufacturers in the community; Judge White, of the Charlottesville Circuit Court, and many other leading men have given their hearty endorsement, and the Charlottesville

Daily Progress, in quite a long editorial of hearty endorsement has, among much else, this to say:

It is much to be deprecated that the female school of this city (the Rawlings Institute) should be discontinued. It would, indeed, be little short of a public calamity. The Rev. H. B. Lee appreciating this fact, when the property was a few weeks since put up for sale stepped forward and undertook to get up a joint stock company to purchase it, and establish a female seminary to be conducted under the auspices of the Episcopal Church. He did not desire primarily to establish an Episcopal school, but simply to see that there should be in Charlottesville a first class school for girls. And while, if he succeeds in his laudable undertaking, it will be a church school, as being under the auspices of the Episcopal Diocese of Virginia, it will not be a sectarian school.

It would seem to be more than a pity—indeed a very serious blunder—in the face of the great and acknowledged need of moderate priced Church schools for girls, to let such an opportunity as this be lost.

But the emergency is very pressing indeed, and if Mr. Lee is to be helped effectually at all, he must be helped promptly.

## BOOK REVIEWS.

**Autobiography of John E. Massey.** Edited by Elizabeth H. Hancock. New York and Washington: The Neale Publishing Co. Price $2.

"Parson Massey"—to use the name by which the subject of this book was known—was, in his day, one of the best-known and at times, best-hated, public men in Virginia. He was, in the course of his career, a schoolmaster, a lawyer, a Baptist preacher, a farmer, and a politician. He held office in Virginia as a member of the House of Delegates, a member of the Senate, Auditor of Public Accounts, Lieutenant-Governor, Superintendent of Public Instruction, and was elected a member of the last Constitutional Convention, but died before it met. He was a "stormy petrel" in politics, and had as many warm friends and as many bitter enemies as any man of his day in the State. He was "The Father of Readjusterism," and a ring-leader and prime mover in one of the bitterest and most relentless upheavals that ever tore a State wide open. It was a notable and memorable epoch in Virginia history and one which thousands and tens of thousands of Virginians recall to this day with varying and conflicting emotions. It had a turning point in Virginia history which, for better or for worse—according to the point of view—has left a mark on the Old Commonwealth for all time to come. It was an era of intense bitterness and of almost inconceivable venom. Character was attacked, motives impugned, and vituperation and acrimony the commonest of political weapons. Those who lived through that era hope and devoutly pray that they may never see another like it. Relations were strained, ties broken, friendships ruptured, deep and impassable lines drawn, and unpardonable things said and done in those campaigns.

In all this upheaval and readjustment, "Parson Massey" might, in all modesty and in absolute truth, say, "Magna pars fui"—for indeed he was a central figure in it all. It was an episode in Virginia history with which every student of that history must acquaint himself.

This book was practically written and compiled by "Parson Massey" himself, and is an authentic account of those movements by a principal actor in them. He tells the story of what many men yet call "Virginia's Disgrace," with the authority of one who was a leader in the "Mahone regime," and whom very many men considered a decidedly abler man than Mahone himself. Whatever one's point of view, or wherever his sympathies, it is a book more than well worth reading by every one interested in Virginia history, because, we repeat, it is authentic history of a turbulent and character-making period, by a chief actor in that history.

**Memorials of St. Paul's Cathedral.** By William MacDonald Sinclair, D. D., Archdeacon of London, Canon of St. Paul's, and Honorary Chaplain to the King. With illustrations by Louis Weirter, R. B. A. Philadelphia: George W. Jacobs & Co.

This book is very much more than its name indicates, and covers far wider ground than simply to give an account of Wren's great masterpiece of architecture. Indeed, as a massive introduction to the specific work in hand, the author goes far back into the very earliest traditional history of the great English Metropolis, and tells of the shadowy and almost legendary past. He begins with "Ancient London," away back in the records of Tacitus and Suetonius—before London was even a name on the map, a mere station on the Roman "Watling street"—when, to quote his own words, "obscurity as deep as one of its modern fogs," brooded over it—and traces its history on down from then till "St. Paul's" becomes a living and lasting fact. Dr. Sinclair is evidently in love with his subject; full of the great history in which he is a present-day actor, and leaves nothing of interest untold in his book.

Indeed, to the American, who has possibly been accustomed to look on the great metropolitan Cathedral as one of the "Sights of London," to be seen in a day and then to pass on, this book will be a revelation indeed. Just to learn how far back in the legendary history of England St. Paul's goes is a lesson in historical perspective; and to the lover of Cathedrals and Cathedral lore, it is pleasing to know that though the present building is modern, its connection with Church History is as old as English Church History itself.

The first great Cathedral on this site was begun in 1086, and finished two hundred years later; and this cathedral was destroyed in the "Great Fire of London" in 1666; that disastrous fire that wiped out of existence so much of historical and religious and literary interest in the old city, and left St. Batholomew the Great the only old church standing in the city limits. One of the most striking and interesting chapters, indeed, in this book, is Dr. Sinclair's vivid account of the "Great Fire of 1666," a piece of almost forgotten history.

Then the author takes up Wren's great work; tells of his difficulties, his opposition, his laborious life, his determination, and the final triumph of his genius. It is one of those painful records that make men sometimes wonder if great genius does not bring its possessor far more pain and sorrow than it ever brings him joy and satisfaction.

Then the author proceeds to give a full history of the Cathedral from Wren's day even down to the great services of the last Lambeth Conference and great Pan-Anglican Congress; a record interwoven with English history in Church and State.

The record of the memorials in St. Paul's will be a surprise indeed to those careless readers and observers who have an idea that all of England's great men are buried in Westminster Abbey, and it may be quite a shock to them to know that this is far from true. In spite of Nelson's famous battle cry, "Victory or Westminster Abbey," all that is mortal of the great sailor—probably England's greatest naval hero—lies in St. Paul's Cathedral. So also with the mortal remains of Napoleon's conqueror, the Victor of Waterloo. Here lies Collingwood, Nelson's great aid and fellow-sailor, and here lie Lord Howe and Lord Cornwallis, of disastrous note on American soil. And by the way, Cornwallis' monument fails to note a certain episode at Yorktown, in Virginia! Here lies Brock, and his inscription does not fail to mention poor General Hull's surrender at Detroit! Here lie Ross, of Revolutionary fame in America; Napier of the "Peninsular War," and poor Pakenham, who met his fate at New Orleans. Here also lie Lord Napier, of Magdala, and Lord Lawrence, both of East Indian fame. Here rests Lord Melbourne, Queen Victoria's first Prime Minister, and Sir Bartle Frere, of the East Indian Mutiny, and Lord Lytton, statesman and poet; and scores of other great sailors, soldiers. statesmen, jurists and men of letters. And here lie Milman, the great scholar; and Liddon, the splendid preacher; and Temple, and Creighton, and Blomfield—noted Bishops and ecclesiastical leaders.

Indeed, these are only a very few of the notable interments which go to make St. Paul's second only to the great Abbey Church of England, as a resting place of Britain's mighty dead; the men who in all walks of life have helped to make her what she is to-day.

Dr. Sinclair has done a fine work in this book, and produced a work which will be valued by every lover of England's great past.

**Ventures Among the Arabs:** in Desert, Tent, and Town. Thirteen Years of Pioneer Missionary Life with the Ishmaelites of Moab, Edom, and Arabia. By Archibald Forder, late of Kerak, Moab. Fourth Thousand. New York: The Gospel Publishing House.

This is the well written account of a missionary of his experiences in the countries of his chosen work, from the time of his first entrance on that work all down through the work and trials of a thirteen years service. Mr. Forder was among the Arabs long enough to become, in many ways of language, living, etc., to be of them; understand them and appreciate them; hence, his book has far greater value, from many points of view, than that of the mere traveller or temporary observer. He had experiences with robbers and brigands and would-be murderers; he was a captive more than once; and more than once he was adrift in the Desert.

His observations of people and customs and conditions with which he came in contact have the freshness and

value of a first-hand observer, and of one familiar with the things of which he writes.

**The Roman Question.** A Collection of Publications with respect to that Question. By Charles Chapman Grafton, S. T. D., Bishop of Fond du Lac. Milwaukee: The Young Churchman Co.

All the papers in this book have appeared in print before, and are doubtless more or less well-known to our readers. Bishop Grafton is one of the ablest controversial writers in this country, in or out of the Church, and is a dangerous antagonist for any man. He is able, clear, well-informed, keeps his temper under all circumstances, and never fails to see any weak point in his antagonist's argument.

If any man suspects him of sympathy with Rome, let that man read this book and he will be more than satisfied. And if any one wants to see Rome's assumptions thoroughly controverted and her claims demolished, let him also get and read this book.

# Church Intelligence.

### CALENDAR.

**November.**

1—All Saints' Day.
7—Twenty-second Sunday after Trinity.
14—Twenty-third Sunday after Trinity.
21—Sunday next before Advent.
28—First Sunday in Advent.
30—St. Andrew's Day.

### Collect for the Twenty-third Sunday After Trinity.

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ our Lord. Amen.

## Foreign.

### The Dean of Westminster on Woman's Work.

The Dean of Westminster has just uttered a decidedly unusual criticism of the Reformation. It was in an address at the mansion House meeting on behalf of the Sisterhood in connection with that flourishing philanthropic organization founded by the famous Wesleyan, the Rev. Hugh Price Hughes, the West London Mission. The Reformation had, he pointed out, by its suppression of the religious houses, cut women off from all religious work except in the home. In the old rough times it was impossible for a woman to do such work except under the shelter of institutions. Never, perhaps, was there so little use made of women's work in connection with the Christian Church, as between them and the middle of the nineteenth century, when the first Anglican sisterhood was started in 1847, and the order of deaconesses was revived by Dr. Tait (then Bishop of London), in 1861. He always felt that the Church of England and the Wesleyan Methodists were especially closely in touch in religious interest and spiritual sympathy. Dr. Armitage Robinson added: Why, if they were so alike, should they have to speak as though they were apart? Why should those blessed women of the West London Mission Sisterhood not have received the benediction of the Bishop of London, as given to the sisters and deaconesses of the Anglican Church?

It is not generally known that the West London Mission Sisterhood is so "unsectarian both in constitution and work" (as Mrs. Hugh Price Hughes described it at the meeting), that it includes members of the Church of England, Presbyterians, Congregationalists, Baptists, and one Quaker in its ranks. "We have never found any difficulty to result from this practical catholicity. The fact is, we are so absolutely taken up with our work to alleviate the needs of human suffering and human sorrow," she declared. And neither difference nor absence of creed debars any poor soul from the Sisterhood's help. The Dean said that his presence at the meeting was due to a personal link with Mrs. Hugh Price Hughes and her late husband.

### Resignation of the Bishop of Norwich.

Very beautiful and very pathetic is the letter in which the Bishop of Norwich announces to the Diocese his determination to resign his See. He speaks of the wrench it is to him to abandon his life's work, "the highest, the most exalted, the happiest of all work—the work of our dear Master," but the sting is removed when it is the will of God, for "to do His will is the prime object of the will of man." Although seventy-five years of age, Bishop Sheepshanks feels quite able to do his work, but his heart does not regain its strength, and there will be a wide measure of agreement that he has taken the right course in determining to resign his office to a younger man. It will be, we doubt not, a strong consolation to him to know that he may count upon the sincere sympathy of the whole Church, and that he will carry with him into his retirement the earnest desire of all that he may experience the blessing of quietness and peace. It would be affectation to pretend that we have been always in agreement with his ecclesiastical policy; but, however sharply we may have differed from it, we have never failed to recognize his deep spirituality of mind and life. He has ruled his Diocese with sympathy, he has sought to be a true father in God, and he has won in a marked degree the affection of his people.

### The Canon of Scripture.

Speaking at the third meeting of the sixty-second annual Conference of the Evangelical Alliance at Caxton Hall, on the Canon of Scripture, Dean Wace pointed out that the discovery achieved by recent research, that the methods used by both the writers of the New and the Old Testaments were identical, i. e., that they made accurate use of already existing documents, and brought the most scrupulous care to their work, under the guidance of the Holy Spirit —was a remarkable testimony in proof of the authenticity of the Old Testament writings. Incidentally he alluded to the solution of the difficulties in that chapter of Genesis which was for so long a complete perplexity to the critics (namely, the 14th), by the discovery that it refers to kings who were actually reigning in Abraham's time, and deals with circumstances strictly in accordance with contemporary Assyrian history. Was it reasonable to suppose that that historically accurate chapter in the heart of the Book of Genesis occurred amongst a collection of unauthentic chapters? "It extends the authenticity of the historicity of the chapters amongst which it is found," asserted the speaker.

### Going Back to His Old Flock.

Dr. Farrar, Bishop of Antigua, is resigning his see, the climate having seriously affected his health, and Bishop Mather, who held it from 1897 to 1904, and retired for the same reason, returns to his old Diocese next month, and will undertake some episcopal duties during the vacancy. This is a singularly courageous resolve, as Dr. Mather's health is far from good. He is nearer seventy than sixty, and the climate of the West Indies has tried him severely already. Is there another instance of a retired Colonial Bishop going back to his old flock and working amongst his people once more?

### A Threatened Danger to St. Paul's.

The plans for the proposed St. Paul's Bridge, which would reach the Middlesex side of the Thames a little to the southeast of the Cathedral, include an electric tramway which would dip downward into a subway at some spot apparently not far from the east end of the Cathedral, and would come to the surface a quarter of a mile or so further north. The subway, with heavy tram-cars descending into it, would prove a serious danger if placed too near the Cathedral; but the Dean and Chapter are doubtless alive to the situation.

### Defects of University Training.

Canon R. L. Ottley, of Christ church, Oxford, speaking from his experience as a tutor and an examining chaplain, has just passed some severe criticism on University training for ordination candidates. Speaking at the meeting of the Society for the Sacred Name, at the Church House, he said he felt that the University system does not adequately discipline character, nor did he think, he was sorry to add, it fostered the spirit of self-sacrifice. He spoke, at any rate, of the University with which he was connected.

## American.

### Another Chapel Destroyed.

Word has come to Archdeacon Steel, of Havana, who is now in Philadelphia, trying to raise funds with which to replace the two chapels on the Isle of Pines, which were destroyed by the late hurricane, that another, at Guaniguanico, at the extreme Western end of Cuba, was destroyed at the same time. This places another most devoted congregation in a homeless condition.

The building was erected a few years ago, through the exertions of this congregation, who are Canadian Churchmen. The loss is very serious, as it is most unlikely that they will be able to rebuild.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Evangelical Educational Society—Convocation of Norristown—Special Service for Students—Bishop Whitaker Calls Attention to the Laymen's Movement and the Week of Prayer. Appeals for the Washington Memorial Church—Mission Services at St. Clement's.**

At the annual meeting of the Evangelical Educational Society, the following officers were re-elected for the ensuing year: President, the Rt. Rev. Ozi W. Whitaker, D. D.; acting vice president, William S. Harvey; general secretary, the Rev. S. Lord Gilberson, treasurer, Alfred Lee. During the past year twenty-three men were aided in their preparation for the sacred ministry; $3,300 was spent in their maintenance. A legacy of $1,500 was added to the permanent fund. The number of applicants asking aid has markedly increased during the past few years and a high standard of scholarship has been maintained.

In the absence of the Rev. Roberts Coles, Dean, the Rev. J. Thompson Cole, presided at the fall meeting of the Convocation of Norristown, which was held in St. Paul's church, Upper Providence. The report of the Rural Missionary was considered and the following resolutions were adopted:

Resolved, That the Missionary Committee be given $250 to defray travelling expenses and stipends of two clergymen to be appointed by the Dean to minister to the Church people in the North Penn and Perkiomen Valleys, and an additional $250 to be used for work in rural communities, at the discretion of the Dean.

Resolved, That the Missionary Committee request the aid of the Woman's Auxiliary in financial and personal cooperation, by the appointment of a committee of the Auxiliary to confer with the Dean upon this important matter of the Convocation's home missionary work.

Upon the latter resolution favorable action was taken by the Woman's Auxiliary. At the missionary meeting in the evening addresses were made by the Rev. W. Herbert Burk, the Rev. J. Thompson Cole, the Rev. Thomas J. Garland and the Rev. Warren R. Yeakel.

An echo meeting of the Providence Convention was held in St. Mary's church, for the West Philadelphia chapters of the Brotherhood of St. Andrew, on Thursday evening, November 4. Addresses were delivered on Impressions of the Convention, by E. H. Bonsall, Jr., Edwin W. A. Pfaff, Edward R. Longsbrith, the Rev. Warren R. Yeakel and the Rev. Robert Johnson.

The Rt. Rev. A. C. A. Hall, D. D., will preach in St. Mary's church, West Philadelphia, at a special service for students on Sunday evening, November 14. A class for the study of Christian Evidences will soon be begun in this church, on Sunday mornings, before the service, under the leadership of Dr. Wm. Romaine Newbold, Professor of Philosophy in the University of Pennsylvania, which will be open to the University students.

Bishop Whitaker has issued Pastorals calling attention to the Convention of the Laymen's Missionary Movement to be held in Philadelphia, November 18 to 21, and also in relation to the Week of Prayer, cordially endorsing the request of the General Board of Missions that thanks be returned to Almighty God for putting it into the hearts of the people to so liberally support the extension of Christ's Kingdom during the past year, with the Prayer that He may lead us to a fuller recognition of the responsibilities of our stewardship in the years to come. He has issued a Thanksgiving Prayer in response to their suggestion, to be used on Sunday, Dec. 5. There was contributed in this Diocese by parishes and individuals, $102,204.09; by the Woman's Auxiliary, $17,302.18, and by the Sunday Schools $36,808.23, making a total given for Missions during the past year of $156,314.50.

The Rev. W. Herbert Burk delivered an illustrated lecture on the Work of the Washington Memorial chapel at Valley Forge, before the Clerical Brotherhood, on Monday morning, November 1, and repeated it in the afternoon before the various branches of the Woman's Auxiliary, making an appeal for the erection of the buildings. At the session of the annual meeting of the Pennsylvania Branch of the Daughters of the American Revolution, on Thursday, November 4, Mr. Burk told of the opportunity which was afforded them of building the Thanksgiving Tower of the Patriots' Hall, which is to be 24 feet spuare and 100 feet high. He said that it would cost $45,000, but he would only ask for $20,000, as there were to be 100 bronze memorial steps up to the tower, each of which would cost $250.

The Church of St. Luke the Beloved Physician, Bustleton, has elected the Rev. S. F. Hotchkin rector emeritus. He was rector of this church for 31 years.

The Rev. J. O. S. Huntington, O. H. C., and the Rev. Harvey Officer, O. H. C., begun a two weeks' mission in St. Clement's church, on Sunday, November 7. There will be a corporate communion of the parish on the last day of the Mission, Sunday, November 21.

The Men's Club of the Church of St. John the Evangelist held an entertainment, on Friday evening, November 5.

On Friday evening, November 12, the St. John's Branch of the Holy Trinity Brotherhood Gymnasium Association will be organized. Mr. Robert Hesser has been appointed the director.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

**Improvements at Church of Holy Communion — St. Clement's Church. Young People's Missionary Conference—Junior Clergy Association. Memorial to Rev. Thomas Gallaudet. Institutions Preparing to Remove from Morningside Avenue.**

The Rev. Dr. Henry Mottet made announcement last Sunday of plans for enlargement and improvement at the Church of the Holy Communion, in the Sixth avenue shopping district. Many churches of other names have quit the region, and Holy Communion might have been compelled to do so did it not possess a rector of Dr. Mottet's push and ability. Instead, it is clear that the historic parish of Dr. Muhlenburg is just at the beginning of its usefulness. An endowment that will provide for all future contingencies that can now be foreseen, an enlarged and improved interior including chancel, a great organ where recitals may be given every night in the week, as is done in some European capitals, a great parish house that can be the centre of life for a vast neighborhood—these are the plans. It is easy to make plans but fortunately, according to the announcements, all of these plans are in the way of being realized within the next few years.

St. Clement's church, in Third street, just south of old Washington Square, has elected the Rev. M. W. Britton as rector, and after he has studied conditions, a decision will be reached concerning the future of the parish. Badly located and with a property that seems to need nothing but to be disposed of, the parish is yet fairly well off financially, and in position to do a good work. It is possible that consolidation may take place with some other parish, that purchase of a denominational church that is for sale may be made, or that the present property will be sold and a new church erected. The present property is worth for business purposes, about $75,000, and the parish has other property worth fully $150,000.

At the Church Missions House for three days last week, a Young People's Missionary Conference was held, attended by leaders in Junior work, especially mission study, to the number of about sixty. Junior leaders were present from Boston and Philadelphia. Speakers included the Rev. Philip M. Rhinelander, who has just been elected vicar of Trinity chapel, in this city, and the Rev. William E. Gardner, just chosen secretary for the First Department.

On election day the annual meeting of the Junior Clergy Association was held at Incarnation chapel. The Rev. Dr. DeW. L. Pelton, of St. James' church, was chosen president, succeeding the Rev. T. F. Turner, who went to Hartford. The Rev. Drs. Grosvenor and Manning were heard in addresses, also the Rev. Mr. Burleson, of the Board.

In St. Ann's chapel of St. Matthew's parish there was unveiled, last Sunday morning, a tablet in memory of the Rev. Dr. Thomas Gallaudet, so long identified with work among deaf mutes. The cost of the tablet was paid wholly by contributions from deaf mutes all over the country. The tablet was placed in the chancel wall, and prayers were said by the Rev. Dr. Chamberlain and the Rev. Mr. Judge. In St. Matthew's church itself two memorial windows have just been placed, one the subject of St. Joseph, the other that of St. Ann.

Even Morningside Heights, where are located the Cathedral, St. Luke's Hospital, Columbia University and many other institutions, is regarded as crowded, and some institutions are preparing to remove from it. New York is ever on the move. Teachers' College ten acres of land on the heights north of Columbia University has purchased or Spuyten Duyvil, and quite near to Christ church, Riverdale, and will remove there within a few years. For the present the land will be used for an athletic field and for location of dormitories for teachers in Columbia whose salaries are not as large as some others, and who feel the pressure of expense of living in upper Manhattan, destined to be one of the most expensive and exclusive sections of any city in the world.

New York was treated to an exhibition of Christian generosity last week such as the world has rarely seen, and one that shows what may be in store. Mr. John S. Kennedy, who came to America from Scotland as a boy, and went into the banking business in New York, or that part of New York banking which meant financing railroads in

the days when continental lines were under construction, died a few days ago, and in his will left $30,000,00 to missions and other Christian activities. He was a Presbyterian, and to the Home and Foreign Boards of his Church he gave $2,500,000 each, besides about $5,000,000 more to other Presbyterian interests. To the American Bible Society he gave $750,000, and so on up to the $30,000,000. It was but the beginning of his gifts, for during his life he erected the beautiful Presbyterian Building in Fifth avenue, which cost about $1,500,000, apart from the site, and the United Charities building in Fourth avenue, opposite the Church Missions House, worth $1,000,000.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Corner Stone Laid for a Church at Fort Thomas—A Clergyman Married a Wife and Could not Come.

On Sunday afternoon, October 24, the corner stone of St. Andrew's church, Fort Thomas, Ky., was laid by the Bishop of Lexington. The missionary in charge of the work there is the Rev. Custis Fletcher, to whose diligent efforts, splendidly sustained by the Church Guild and other members of his flock, this new church is to be attributed. He has been in charge of this mission field, together with Latonia, Erlanger and Ludlow, for a little over two years, meeting with considerable encouragement. "There were present Bishop Burton, Archdeacon Caswall, Rev. Custis Fletcher, Rev. J. M. Magruder, rector of Trinity church, Covington, and Rev. Chaplain Pender, of the United States Army Post, Fort Thomas, who has greatly aided the efforts of the Missionary. The form of service used was that prepared by the late Bishop Nicholson, for the Diocese of Milwaukee, and sanctioned by Bishop Burton. The St. Andrew's choir sang admirably, and their reverential behavior was in keeping with the proper dignity of the proceedings.

Bishop Burton's address upon the laying of the stone, was most appropriate. After giving a short sketch of the history of this new enterprise, he took the stone itself as a test, showing its literal and metaphorical meanings, dwelling upon its universality, its solidity, its permanence, its fitness for foundations and for giving support; but also its great power to cause overthrow and destruction. Thus the stone fitly symbolizes in all its different aspects our Saviour Christ Himself, who is laid the sure foundation; and while we build upon Him as our foundation, let us take heed lest as a stone He "fall upon us and grind us to powder."

There was a good attendance of worshippers, whose interest in this important event, led them willingly to brave the deterring influences of a wet and muddy soil, as it also led them to give of their substance at the offertory.

Fort Thomas is a lovely suburb of —(shall we say Newport, and not rather of Cincinnati?) People doing business in both of those places live there. Many of them are members of the Church, and when church time approaches the street cars to both cities are crowded with worshippers going to church. It was essential to have a church for them on the spot, and their appreciation of it has been shown by their attendance ever since the mission was started.

The ladies of St. Andrew's provided a bountiful collation after the service for those who had been taking part.

We heartily congratulate the Rev. Custis Fletcher on the splendid workers among whom his lot is cast, as well as the flock upon their having such an active young rector.

The absence of the Rev. Charles Clingman, the rector of St. Paul's, Newport, should be accounted for. He was married the previous Thursday, by Bishop Burton, at St. Paul's church, to one of the St. Andrew's young ladies, Miss Core, and they were on their wedding tour in the East. The rector of St. John's, Covington, was engaged at his own church, where Bishop Penick was holding a mission for him.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

### Anniversary Celebration—Northern Convocation.

The congregation of All Saints' church, Talbot county, observed the anniversary of the consecration of their beautiful church, on All Saints' Day. Besides the rector, Rev. W. Y. Beaven, there were present Dean Rich, of Trinity Cathedral, Easton, and the Rev. W. B. Stehl, of St. Paul's, Centreville. Rev. Mr. Stehl was the preacher. The day was most beautiful and warm, and an unusually large congregation attended. After service a lunch was spread in the rectory, of which the whole congregation partook. The occasion was a very enjoyable one.

The Northern Convocation of the Diocese met in North Elk parish, on Tuesday and Wednesday, October 26 and 27, the opening session being held in St. Mary's church, North East, on Tuesday evening. Evening Prayer was said and a sermon preached by the Rev. Edward G. Knight, rector of Emmanuel church, Kensington, Philadelphia, on "A Divine Purpose in Each Individual Life." The subject was forcibly presented, and the Convocation was under obligation to our brother who, in the lack of a full attendance of members at this session, lent his aid on this and on the day following.

The Convocation met on Wednesday morning in St. Mark's chapel, near Perryville. There was celebration of the Holy Communion, with sermon by the Rev. Dr. H. B. Martin, subject: "What is Worth While?" showing impressively the Christian life is "worth the while." After collation, served by the good ladies of St. Mark's, the Convocation met in afternoon session. The subject discussed was "The Church," under the three heads: 1. The Kingdom of God; 2. The Body and Bride of Christ; 3. The Mother of the New Born; presented respectively by the Rev. Mr. Knight, the Rev. M. G. Huff (in charge of Augustine parish), and the Rev. Wm. Schouler.

The closing session was held in St. Mary's church, North East, on the evening of the same day, the topic of discussion being "The Holy Communion; What it is," the Rev. Dr. Martin; "The Food of the Child of God," the Rev. Mr. Huff, and "How to Prepare for it," the Rev. Mr. Schouler.

The thanks of the Convocation are due to the rector, the Rev. Dr. Oliver H. Murphy, and to his people, for the generous hospitality dispensed, and it is hoped that the members of this ancient parish may have reaped some substantial benefit in the line of spiritual blessing from this coming together in the interest of our common work.

The Convocation will meet in the winter, in Chesapeake City.

A message of sympathy and fraternal greeting was sent to the Rev. Samuel Edson, a long-time and honored member of the Convocation.

The unavoidable absence of the Dean, the Rev. William A. Coale, after the opening session, by reason of an imperative call of official duty, was much regretted.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

### Confirmations at St. Stephen's, Oxford, and St. Paul's, Goshen—Funds Needed for New Buildings at Thompson Orphanage.

On the night of Thursday, October 28, a class of fourteen, presented by the rector, Rev. F. H. T. Horsfield, was confirmed by the Bishop of the Diocese, the Rt. Rev. Joseph Blount Cheshire, D. D., at St. Stephen's, Oxford. This was the largest number presented since the building of the new church in 1902. An interested congregation filled the church to its utmost capacity. A helpful sermon was preached by the Rev. Julian E. Ingle, secretary of the Diocese, and former rector of Holy Innocents, Henderson.

On the following Sunday morning the Bishop was at St. Paul's, Goshen. At night he preached at St. Simeon's, (colored), Satterwhite, confirming one, presented by the minister-in-charge, Rev. C. H. Male.

Presented by the President of the Congress the Bishop opened the meeting of the great National Congress of Farmers, at Raleigh, with the invocation of God's blessings upon their deliberations and labors, the vast assembly uniting with him in the Lord's Prayer.

Preparations are being made for the Week of Prayer, and its wide-spread observance is looked forward to with great hopefulness.

The Guild of Holy Innocents, Henderson, continues its excellent and beneficent service, the Chapter of the Thompson Orphanage having just sent the balance of its annual pledge to that most admirable institution. Besides this gift, a band of voluntary workers in a quiet but steady way, is raising funds to assist in the erection of new buildings so greatly needed. Churchmen who have been prospered in material things could make few more praiseworthy donations than to this most estimable, crying cause.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Daughters of the King.

The 29th Convention of the Local Assembly of the Daughters of the King was held at St. John's church, Cuyahoga Falls, Ohio, on Friday and Saturday, October 22 and 23. The Convention was opened on Friday evening with meditation and Evensong, conducted by the Rev. Robert Kell, of St. Stephen's church, East Liverpool, Ohio, and the Rev. Wm. M. Washington, of St. John's. The programme for Saturday commenced with Morning Prayer and Holy Communion. A luncheon and social time preceded the business session in the afternoon. An interesting programme followed, consisting of several excellent papers relative to Daughters' work, and addresses by the Rev. R. M. Church, of St. John's church, Cleveland; Rev. Robert Kell, of East Liverpool, and Rev. Wm. M. Washington, of Cuyahoga Falls, Ohio.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

### Bishop Gibson's Appointments.

November 9 and 10—Washington, D. C., Missionary Conference Third Department.

November 11—Meeting Board of Trustees Virginia Theological Seminary.

November 12—Charlottesville, in Conference with Church Workers.

November 13—Whittle Memorial, Greene county.

November 14—St. John's, Blackwell's Hollow. P. M.—Wyatt's, Bacon Hollow.

November 15—Industrial School.

November 16 and 17—With Rev. J. R. Ellis, St. Stephen's, Rocky Bar, and Grace, Lynnwood.

November 21—Pohick, Fairfax. P. M.—Olivet, Fairfax.

November 25—(Thanksgiving), Richmond.

Nov. 27—Grace, Goochland.

Nov. 28—St. John's, Columbia.

Nov. 29—Sunday School Institute, Richmond.

Nov. 30—Brotherhood of St. Andrew, Christ church, Richmond.

### Bishop Gibson's Visitations.

October 24—Church of Our Saviour, Oatlands, preached, confirmed 5, and baptized infant, granddaughter. P. M.—Church of Our Redeemer, Aldie, preached and confirmed 3.

October 25—Preached in Emmanuel church, Middleburg, and confirmed 1.

October 26, 27 and 28—Woman's Auxiliary meeting, in Berryville.

October 26—Preached and confirmed 6 in Grace church, Berryville.

### The Piedmont Convocation.

The eighty-sixth semi-annual meeting of the Piedmont Convocation was held in Trinity church, Washington, Bromfield parish, Rappahannock county, the Rev. W. N. Tillinghast, rector, October 26-28. At the preliminary service on the evening of October 25, Rev. P. L. B. Cross preached. The Convocation was called to order by the president, the Rev. J. W. Ware, on Tuesday, at 10 A. M., a quorum being present.

At 11 A. M., Morning Prayer was said and the Rev. F. L. Robinson, of Manassas, preached. At the business session in the afternoon, Parochial Reports were called for. The Rev. D. Campell Mayers, of Casanova, reported an interesting class of twenty-two confirmed and a pipe organ installed at Remington; the Rev. P. LeBas Cross, of Slaughter parish, reported a gift of land by the Southern Railway to Emmanuel church, Rapidan; Rev. E. S. Hinks, of Warrenton, flourishing mission work at Meetze, Baldwin Ridge and Bethel; the Rev. F. L. Robinson, a new Sunday School building, to be erected at Manassas; the Rev. W. N. Tillinghast, first confirmation class at Sperryville; the Rev. J. W. Ware, handsome bequest to St. Stephen's, Culpeper; the Rev. E. Meade, D. D., continued restoration of the historic Pohick church; the Rev. S. R. Tyler, flourishing mission work at Purcellville, Loudoun county.

The Rev. D. Campbell Mayers preached at the evening service.

Wednesday, October 27, the Rev. E. S. Hinks conducted the Quiet Hour. The Rev. J. W. Ware preached the Convocation sermon, and celebrated the Holy Communion, assisted by the rector. The Rev. P LeB. Cross read the essay on "The Vocation of the Laity."

At the missionary service, in the evening, the Rev. J. W. Ware spoke on Diocesan Missions, and Rev. E. L. Goodwin, on Convocation and General Missions.

Thursday, October 28.—The Rev. S. Roger Tyler preached at the morning service, and Rev. Dr. E. Meade at the evening service.

Many helpful resolutions were offered. A very happy one appreciative of the efforts of the rector, congregation and choir to entertain and to assist the Convocation in its work. All the sermons and addresses were good. The Rev. E. L. Goodwin's address on Missions will long be remembered. The visiting clergy reported a "good time," and the parish felt itself much helped, blessed, and encouraged by the meeting.

The eighty-seventh semi-annual meeting will be held in the Falls church.

### Hospital in the Mountains Destroyed by Fire.

On Friday evening, October 30, the Cottage Hospital at St. James' Mission, Lydia, Va., was totally destroyed by fire. Fortunately there were no patients in the building at the time.

Awaiting the building of a new school house at Lydia, the parish day school was temporarily held in the large hall in the Hospital building. At the fire all the books, desks and other necessary school material were lost. The school is greatly crippled by this loss. We need funds at once for new books and supplies for the school, and also for drugs and supplies for the Dispensary work of the Mission. Will the friends of our Mountain Work send contributions to me immediately. One hundred dollars is urgently needed. The general loss is partly covered by insurance, but the school supplies were not included, and the need is urgent for them and for medicines for the Dispensary work, which can be carried on at the Mission House.

All contributions will be thankfully received and acknowledged in the columns of the Southern Churchman.

Willis M. Cleveland,
Missionary-in-charge.
Frederick W. Neve,
Archdeacon.

### Sunday School Institute, Piedmont Convocation.

A meeting of the Sunday School Institute of the Piedmont Convocation will be held in Falls church, Va., on Thursday, November 18, from 9:30 A. M., to 4 P. M. The subjects to be discussed are: The Rector and his Relations to the Sunday School; The Lesson; What we shall Study, How it Should be Prepared by the Teacher, and How it Should be Taught; The Primary Department; The Lesson and How it Should be Taught, and Memory Work; Music in the Sunday School; The Superintendent and Sunday School Management. Rectors, superintendents, officers, teachers, and all others in the Convocation interested are cordially invited to be present. Those who expect to attend are requested to notify Mrs. H. Fellowes, East Falls Church, Virginia, so that provision may be made for their entertainment at luncheon. It will greatly embarrass the local committee in charge if this is not done.

John W. Herndon,
Secretary.

### Regret at the Departure of the Rev. Thomas C. Darst from Richmond.

At the meeting of the Richmond Clericus on November 8, the following minute was adopted, relative to the departure of the Rev. Thomas C. Darst from the city:

"The Rev. T. C. Darst, having resigned the secretaryship of the Clericus because of his approaching removal from Richmond to become the rector of St. Paul's church, Newport News, Va., we would place on record our high estimate of his work at St. Mark's church, in this city; our warm appreciation of his relations, as a brother beloved, with us, and our grateful acknowledgment of his faithful and invaluable service as Secretary of the Clericus.

Deeply regretting our loss here, we commend him most cordially to his new field of labor, and pray for God's richest blessings upon him and his work.

J. J. Gravatt,
W. M. Clark,
Committee.

### Consecration of Grace Church, Casanova.

On Sunday, October 31, the Bishop consecrated the new Grace church, at Casanova, the Rev. G. Campbell Mayers, rector. A large congregation was present and the beautiful service much enjoyed. The Instrument of Donation was read by Mrs. G. Thurston Williams, and the Sentence of Consecration by the Rev. Mr. Mayers. The sermon was preached by the Bishop, who also celebrated the Holy Communion, assisted by the rector.

The church, which replaces one destroyed by fire several years ago, is gothic in style, with imposing bell tower in front. It has a seating capacity of about 175.

On the evening of the same day, in the parish house at Casanova Station, the Bishop preached and confirmed two candidates. This building, which has recently been built, is handsome and convenient for its very useful purposes, and is the gift of Mr. Turnbull, of Melrose Castle.

An active campaign has been commenced in the churches of Henrico parish in behalf of the Laymen's Missionary Movement. The sum apportioned to these churches is $14,000, but it is hoped to raise pledges to the amount of $25,000 for Missions. At a meeting of the laymen of Holy Trinity church, Richmond, on the night of November 3, a larger amount was pledged by seven persons than the entire congregation gave for missionary purposes last year. Indeed, the outlook is that the churches of Henrico parish will now double their former contributions to the Missions of the Church.

The Rev. G. M. Tolson, rector of St. Timothy's church, Herndon, has resigned his charge to accept a call to the Diocese of North Carolina.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Death of Archdeacon Lewis Cameron.

Archdeacon Lewis Cameron, rector of the Church of the Holy Communion, South Orange, since 1895, died October 30, after four weeks' severe illness. Complications producing pneumonia and affecting the heart, following pto-

maine poisoning, caused his death. He was a student in Trinity College and took his degree from Columbia; graduating from the General Theological Seminary in 1890, and then serving under Bishop Satterlee, in Calvary church, New York City. He was the successor of Bishop Benjamin Brewster in his parish, which went on vigorously under him as one of the great parishes of the Diocese. He had identified himself in a most striking way to the community, and the suspension of business at the time of his funeral, and the signs of universal grief were most marked. The majority of the clergy of the Diocese, a large number of its officers, a great company of the National Guard and the Masonic Fraternity, neighbors and friends, filled and surrounded the church at the funeral, on November 3, making a scene which one rarely sees, and testifying in a remarkable way the commanding place which a Christian minister can make for himself. A dignified, strong, intelligent, consecrated man has gone out of the Ministry of the Church, to be greatly missed in this Diocese and quite beyond. He had long been a member of the Board of Diocesan Missions and its secretary; he was a diligent and active archdeacon, closely identified in the missionary work of half of the Diocese; he was a deputy to the General Convention at Richmond, and he headed the delegation to the recent Missionary Council at Utica. He was actively interested in and entirely unselfish in everything which pertained to the work of the Diocese, and his loss will be long and keenly felt. By training, education, outlook, purpose and consecration, he was a rare man.

## SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

### A Congregational Minister Accepts a Call to Grace Church, Hutchinson.

The Rev. Clarence S. Sargent, for eight years pastor of Plymouth Congregational church, has resigned his charge and will enter the ministry of the Church, as rector of Grace church, Hutchinson, Diocese of Salina, in succession to the Rev. Paul Talbott, who has resigned to go to a church in Missouri.

This matter has been under consideration for some time by Dr. Sargent, the Bishop and the congregation of Grace church, the vestry of the latter having unanimously called Dr. Sargent to be their rector.

To a newspaper representative, Dr. Sargent said:

"I leave the Congregational Brotherhood after a long period of earnest, prayerful reflection. I have only the kindliest feelings for my many friends in Plymouth church, in the Church everywhere, and for my brethren in the ministry. But I feel there is a vast possibility in the Episcopal vineyard, and at the Hutchinson church in particular. The establishment, the solidarity of its organization, its beautiful services, its wonderful history, all have appealed to me. I have before been honored with a like call from this church, in New England and at Omaha, the latter from the Cathedral church. Old traditions I have now served. I love the Church, but I am still more anxious to do the Lord's work where I feel I can best do it. I have received calls from the Congregational church in other cities in the East, and also from another denomination. But I am convinced now that I am taking the only and rightful step. I go to Hutchinson this morning to confer with the vestry over some minor matters, and I am sure from all I know now that I shall accept."

Dr. Sargent says he thinks the change will be made about December 1.

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### Archdeaconry of Erie.

The triennial Convocation of the Archdeaconry of Erie took place in St. Paul's church, Erie, Wednesday, Nov. 3, together with a conference of the Third Missionary Department, on Thursday, November 4.

The sessions of the Archdeaconry began with the celebration of the Holy Communion, at 7:30 A. M., by the Bishop. At 9:30 the Archdeaconry organized for business. Reports were read, and the Rev. J. M. Roberts, of Emporium, and the Rev. R. S. Radcliffe, of Ridgeway, Archdeacon of Erie, were elected secretaries; Mr. T. W. Shacklett being elected treasurer.

Luncheon was served at 12:30 and at 2:30 an address on the "Division of the Diocese" was delivered by the Rev. Dr. Perry; an essay on "Clerical Leadership" being read by the Rev. W. Strother Jones.

A recess was taken at 5 P. M., and at 7:30 Evening Prayer was said and a sermon preached by the Rev. E. E. Madeira, of Titusville, whose text was: "For me to live is Christ; to die is gain."

On Thursday, November 4, the Holy Communion was again celebrated by the Bishop. At 11 A. M., Morning Prayer was said, and the Rev. Martin Aigner preached from Rev. 12, "I saw a great multitude."

At 3 P. M., after luncheon, there was a conference for women. At 7:30 there was a mass meeting and an address on "The Present Outlook for Missionary Work," with addresses by Bishop Whitehead and the Rev. Thomas J. Garland, Secretary of the Conference.

## LOJISIANA.

Rt. Rev Davis Sessums, D. D., Bishop

### How All Saints' Day is Commemorated in Louisiana—Confirmation at St. Matthew's Church, Houma.

All Saints' Day was celebrated throughout the Diocese. More than any where else we have been this day is kept in Louisiana. People who never go to church to worship will go to the cemetery and place flowers on the graves of their dear departed. Pilgrimages are made from distances, often, that this token of memory may not be omitted. The work of cleaning and straightening up things begins several days before. Passing the cemetery after nightfall, on All Saints' Eve, sometimes one hears subdued voices, and the sweep of a broom, and the dripping of water, all preparatory for the great day. In walking through a beautiful cemetery this year it was very touching to notice the great care and love that had been shown and expressed through flowers, the appropriate incarnations of beautiful and sacred thoughts.

For the second time this year the service of confirmation was held in St. Matthew's church, Houma, on Wednesday, October 13. This is the first time that our own Bishop has been able to visit this parish for two years; and it was a delight to have him again. There were ten confirmed in the church and two were confirmed at home, on account of sickness. This finishes a total of thirty-two that have been confirmed and received into this church this year. Six of those received were Roman Catholics. In the class were two grandfathers and two grandmothers. Not one of the twelve received had been baptized in the Episcopal Church; and, as we said, six had been confirmed in another Church.

The confirmation class received their first Communion at a special service, on the day after confirmation. The Bishop celebrated.

By request of the Bishop, Rev. G. L. Tucker, of St. Matthew's, Houma, conducted the services at Christ Church Cathedral, at eleven o'clock in the morning, on October 17, 24, and 31. He returned to Houma for the night appointments.

Rev. R. R. Claiborne, of Grace church, St. Francisville, will attend the Mission Conference in Montgomery, Ala., which meets Oct. 9 to 11.

Dr. Warner, of Trinity church, New Orleans, will deliver an address at the Sewanee Conference.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Parish House to be Built—Memorials and Improvements Consecrated—Anniversary Dinner to the Rev. J. Clarence Jones.

The Church of the Nativity, the Rev. Andrew Fleming, rector, is one of the newer parishes in the Flatbush section that owes its existence in some measure to the farsightedness of St. Paul's parish, Flatbush. Starting in a small frame chapel in an out of the way street, it was able a few years later to purchase a site at Farragut and Ocean avenues, the last-named one of three great thoroughfares that extend directly from old Brooklyn southward to the ocean. Now the Nativity parish has been able to start upon the erection of a brick and stone parish house that will adjoin a splendid church to be built later. The new structure will be two stories, the lower one seating 300. The church itself will be early English gothic, and will cost about $75,000. The part building now is to cost $20,000.

Grace church on the Heights, the Rev. Dr. C. F. J. Wrigley, rector, consecrated many new memorials and improvements last Sunday morning. Bishop Burgess was present and preached. The memorials are ten columns that replace old wooden ones. They are of grey sandstone. There are also two new memorial doors, and the organ has been wholly rebuilt. There has been much discussion about the failure of churches on the Heights through changes in population. Even old Plymouth church, made famous by Henry Ward Beecher, and located a short distance from Grace church, has talked of removal. No prominent church has, however, departed from the section and indications now are that none will do so.

The men of St. Mary's parish gave a dinner, a surprise, on the tenth anniversary of the rectorship of the Rev. Dr. James Clarence Jones. Bishop Burgess, the Rev. Dr. Jackson, of Flatbush, and others were the speakers. Under the present rector the parish, located in one of the old parts of the borough, has prospered steadily, and the parish has, in diocesan value, grown much. The anniversary dinner was a delightful affair.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

### Bishop Lloyd at Old Lamb's Creek.

On Sunday morning, October 24, Old Lamb's Creek church, in King George, was the scene of Bishop-Coadjutor Lloyd's first ministration since his consecration. It seemed eminently fitting that the newly-made Bishop should first enter upon his office in this newly-reclaimed church. The work of restoring the old building is well under way, the re-roofing having been completed and many improvements finished; but still much remains to be done, and the large congregation that assembled for the occasion sat with the bleak wind blowing on them, through the sashless windows, listening to the Bishop's earnest, eloquent address. Somehow, we forgot to be cold. It was borne in so strongly upon our hearts how here, at last, in this ancient temple that had been but a ruin by the wayside for uncounted years, a class was gathering around the chancel rail for confirmation. Since farther back than some of that group of ten could remember, Lamb's Creek had stood a few paces back from the road, desolate and thrown wide to whatever would enter in—a retreat from sun and rain, a shelter from outside darkness. And many a wayfarer had paid for his lodging with vandalism and sacrilege, as the marred walls mutely testify. But this day, with worship and prayer and holy rite, it had become spiritually and indeed "a refuge from the storm, a shadow from the heat."

A flourishing Sunday School is in progress at Lamb's Creek, with services at regular dates, and besides their pastor, the congregation have had with them at different times the two Bishops and visiting clergymen. In August the Rev. David H. Lewis, of Goochland county, held a most successful mission, and long as it lasted, the people crowded to worship at the services and hear his wonderful sermons. The good done in that short week would be hard to estimate, but the seed sown took root deep down. The Rev. B. T. Turner is the rector of Brunswick parish, in which this old church is situated.

At Lamb's Creek, Bishop Lloyd confirmed ten, one of whom was from the St. Paul's congregation and one from St. John's. That afternoon he preached to a large congregation at St. Paul's church. Early the next morning he administered the rite of confirmation to a candidate unable to appear publicly, and held service at St. John's, at King George Courthouse. In the afternoon he visited Emmanuel church, Port Conway, and from thence proceeded to Westmoreland county.

The people of the four congregations were unanimously pleased with Bishop Lloyd, the appeal of his sturdy Christianity, his winning personality, his tender, heart-searching sermons touching deep. Our prayers and hopes followed him truly when he left us for the other flocks, taking his new, untried way, in which "the great Shepherd and Bishop of our souls" will surely lead him safely.

### Echoes of the Woman's Auxiliary Meeting.

The Virginia Branch of the Woman's Auxiliary held its nineteenth annual meeting at Berryville, Oct. 27-28. The weather and the people vied with each other in making our sojourn with them happy and bright. While the weather was charming the people, by their thoughtfulness for our creature comforts, rendered it a memorable meeting.

The reception at the home of Mrs. Hammond meant much to the old workers—looking into familiar faces; joining glad hands of co-workers; while to the new ones the barriers of formality were cast aside and we all stood on one common platform joined in a common cause.

The Holy Communion, administered on the very threshold of the meeting, was a fitting foundation for the work in hand. With hearts and minds attuned to holy influences should not the Lord's work be carried on happily and well?

The report of the President was brief, breathing out thankfulness for awakening interest and urging activity in all lines—reporting three new organizations.

Reports of all officers showed progress and hopeful spirit for the future. The Juniors especially reported very encouragingly, and Miss Stuart compared them to the trickling stream, having its start at the top of the glacier, and gathering force as it advances until finally it becomes a mighty current.

The amount of business despatched makes of it a work of great importance—the spirituality of the women impressive. The importance of the delegates carrying home not only the points, but if possible, the enthusiasm as well. So much can be learned at such meetings that it is unfortunate that more of our women do not avail themselves of the privilege.

Mrs. Chaffin and Miss Lindley, both of the Church Missions House, of New York, gave us helpful and interesting talks. Also Rev. Roger A. Walke brought us a message from Japan. The presence of these workers and their words of cheer and good news inspired us to go forth into the new year with more enthusiasm and more determination to "do all things through Christ, who strengtheneth us."

The entire staff of officers was re-elected and Mrs. Lloyd, of Alexandria, added as vice president. May they have the prayers and assistance of all auxiliaries, that their efforts may be crowned with success, and that they may go on achieving greater things in the work which has been given into their hands.

The Quiet Hour, in charge of Dr. McKim, of Washington, was most impressive. His subjects: 1. "Christ in our Midst;" 2. "The Face of Christ;" 3. "The Voice of Christ;" 4. "The Offering of our Bodies a Living Sacrifice."

Urging us to take Christ into the midst of our every day life; to keep His shining face always in view; to have ears open to His persuasive voice—and as a result to give our bodies a living sacrifice.

The benign personal appearance of the man; his mild and sympathetic voice; his deliberate, impressive delivery, in connection with the reverent attention of his listeners, seemed to bring a suitable benediction. A sweet and solemn stillness pervaded the entire church, and I am quite sure his silent blessing attended each one as we quietly wended our way home.

And now the last hymn has been sung, the last prayer offered, and for a last time we crossed the threshold of Mrs. Hammond's hospitable home, where we linger over the good-byes, the tender hand clasps, while Berryville, with the cordial hospitality of its women, will ever be held in loving remembrance, as well as the efforts of our faithful president. The presence and counsel of our worthy Bishop, the good wishes of visitors and the concentrated efforts of one and all contributed to the success of this nineteenth Convention. May the blessing and good will follow and guard each one until another year has rolled away and the lasting benefit rest as happily upon our kind friends of Berryville as their loving and thoughtful care will remain ever in our minds.

MARGARET BAKER CULP.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Archdeaconry of Reading—General Clergy Relief Fund—Benediction of Leonard Hall, South Bethlehem.

The activities of the Church throughout the Diocese are increasing as the season advances. On Monday evening, October 25, the archdeaconry of Reading met in the mountain parish of St. James', Drifton. The weather was propitious and the gathering most enjoyable. The sessions began with Evening Prayer, with a large congregation present. The first speaker was Bishop Talbot, who expressed his pleasure at being able to meet with the clergy in Drifton, a parish which had been such a tower of strength to the work of the Diocese, and also his regret that he would be obliged to leave early Tuesday morning for Philadelphia, to attend the funeral of Bishop Hare. Following the Bishop, the Rev. T. T. Butler, of St. Clair, made an address on "Heroism in Missions," and the Rev. L. N. Tucker, of Slatington, on "The Missionary Motive." Archdeacon Thompson reported the work he had done since the last meeting of the Archdeaconry, with especial reference to the missions at Wernersville, and Wyomissing, near Reading, and to the raising of funds for the Board of Missions during the last quarter.

On Tuesday morning the Holy Communion was celebrated at 7:30, by the Archdeacon, assisted by the Rev. James P. Ware, rector of the parish. At 9:30 the business session was held. There was discussions of the Deaf Mute work in the Diocese, for which pledges were received; the work among the Italians, and other matters of importance.

The Rev. Wallace Martin, of Christ church, Reading, read an essay on "The Parish Paper," as an instrument, properly handled, for increasing the attendance at church. A lively discussion followed.

At the afternoon session the Rev. F. H. Danker, of St. John's church, Palmerton, gave an analysis of Dr. Eliot's paper on "The Religion of the Future," adding his own comments upon it. It was a carefully prepared paper, but the writer, possibly because of his having been a Harvard man, did not strongly oppose some of the positions of the writer of "The Religion of the Future." In the discussion which followed, however, the analysis of that teaching was completed and its mistakes and failures more fully shown.

The last session was most inspiring and successful as a missionary evening. After a brief service the rector, in the absence of the Archdeacon, introduced the Rev. John M. Page, rector of St. Luke's church, Lebanon, who spoke on "Individual Responsibility to Missions." This formed a most admirable introduction to the Rev. Dr. I. H. Correll, of Kyoto, Japan, who followed him in a clear and inspiring address

on "Christianity in Japan." He sketched in masterly way, the history of Christian Missions in Japan, from its first introduction into that country, by Francis Xavier and his associates, down to the present, showing the marvellous changes brought about by divine agency, and the present attitude of open-mindedness and willingness to receive the Gospel. In closing, he showed in eloquent way the part the Japanese soldiers took in rescuing the Americans and others in Peking at the time of the Boxer rebellion, and prophesied that the people of the Empire of Japan would also be the leaders in redeeming the people of China from ignorance and heathenism. A large offering was received for the special work, for which Dr. Correll is gathering funds in this country.

The Rev. A. A. Bresee, of Lehighton, expressed in a few words the thanks and pleasure of the members of the Archdeaconry for hospitality received. Archdeaconry adjourned to meet in St. Luke's church. Lebanon, in January, 1910.

An important meeting of the Diocesan committee of the General Clergy Pension Fund was held in South Bethlehem, Wednesday, October 27. There were present the Rev. James P. Ware, chairman; Rev. John M. Page, Lebanon; Mr. A. N. Cleaver, South Bethlehelm; Mr. Eckley B. Coxe, Drifton, and Mr. R. J. Foster, secretary, Scranton. After discussion, it was decided to begin a thorough campaign by the Diocesan Committee, for more effective work than can be done by the secretary of the general committee. Arrangements were made, whereby the secretary of the diocesan committee would put the cause before the clergy and laity of the Diocese in a complete and systematic way. Mr. A. N. Cleaver was elected treasurer of the diocesan committee.

The Rt. Rev. Dr. Weed, Bishop of Florida, preached in St. Mark's church, Mauch Chunk, on Sunday morning, October 31.

The Rev. H. E. A. Durell, rector of St. John's church, East Mauch Chunk, in All Saints' chapel, Lehighton, on Sunday evening, the Eve of All Saints' Day.

On Wednesday, Oct. 29, in the presence of a large concourse of clergymen and laity, Bishop Talbot performed the Benediction of Leonard Hall, the home of the Associated Missions, in South Bethlehem. The Holy Communion was celebrated and at 1:30 a luncheon was served to guests invited to meet Mr. Eckley B. Coxe, of Drifton, the donor of the hall, and Mrs. Horace Brock, of Lebanon, by whom the oratory was furnished. Bishop Hall made an excellent address, after which, attended by his chaplain, the warden, both vested, he led the company through the house, blessing the various rooms and divisions.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

**Convocation of Nashville—Year Book of Christ Church, Nashville—Bequest to the Memphis Cathedral. Death of Mrs. Emma B. Tucker. University of the South—Movements of Clergy.**

The Convocation of Nashville met in Christ church, Tracy City, on October 26-28. The first meeting was held on Tuesday, October 26, at 2 P. M., when the Rev. Dr. Logan, the Dean, conducted an appropriate service, which set the key-note for all the services and meetings which followed.

The officers for the ensuing year were then elected: Rev. Mercer P. Logan, D. D., of Nashville, was unanimously re-elected dean; the Rev. E. J. Batty, of Fairmount School, was elected secretary, and the Rev. John B. Cannon, of Clarksville, was re-elected treasurer.

The topic for discussion, "To What Extent and for What Reason is a Revision of the Prayer Book Desirable?" was declared to be the order of the day.

The Rev. C. S. Ware read an able essay. He was followed by the Rev. E. J. Batty. The discussion was most interesting and was entered into by every one present.

At 7:30 P. M., the Rev. E. A. Bazette-Jones preached the sermon, which was helpful and thoroughly enjoyed by a large congregation.

On Wednesday, at 9 A. M., the devotional meeting was led by the Rev. S. C. Hughson, which served to wake up the best in those who heard him. At 10 o'clock the Holy Communion was celebrated by the dean, assisted by the Rev. S. L. Tyson. The Convocation sermon was preached by the Rev. C. S. Ware, and again Mr. Ware, as he did in his essay, gave the congregation something to think about.

At 2:00 o'clock the Convocation assembled in business session. The dean, chairman of committee on Mission Work of the Convocation, reported that the Bishop of the Diocese had secured the services of an Archdeacon for the Convocation, who would begin his labors on January 1. The committee on Questions reported, and the following question was selected for discussion at the next meeting: "Concerning the Value of Apologetic Preaching." The finance committee reported that the amount promised by Convocation to the Bishop for the salary of the Archdeacon was on hand and ready to be paid whenever needed. The discussion of a practical phase of Church Work, as given in the question, "When is a Parish Efficiently Organized?" claimed the attention of the Convocation, and the discussion was heartily entered into by every member present.

The missionary service at 7:30 P. M., was largely attended and the interest was pronounced. Addresses were made by the Rev. John B. Cannon, the Rev. W. S. Claiborne and the Rev. A. M. Hildebrand, the dean presiding.

At 6:30 A. M., on Thursday, there was a celebration of the Holy Communion by the Rev. E. A. Bazette-Jones, assisted by the Rev. E. J. Batty.

The final service was held in the beautiful Chapel of the Holy Comforter, at Fairmount School, at 11 A. M. Fairmount is in the same parish with Tracy City and about six miles distant. The service was beautiful and the address by the Rev. S. C. Hughson was strong. After the service a delightful luncheon was served by the Misses DuBose, the Principals of the School.

The meeting of the Convocation was remarkably well attended, seventeen members being present, and the services were really messages to the large congregations which assembled.

The weather was perfect, and every thing combined to enhance the Convocation's enjoyment of the gracious hospitality of the people of Tracy City.

All agreed that this meeting of the Convocation was the most successful in its history.

The new Year Book of Christ church, Nashville, the Rev. Henry J. Mikell, rector, has just been issued, and it presents a record of interesting and active work.

The Rev. J. Francis McCloud has been called as the new assistant and has begun his duties. In the rector's address, the need for a rectory, a parish house, and for completing the tower of the church, is emphasized.

During the past year Christ church has contributed for parochial purposes near $12,000; for Diocesan purposes, $1,200, and for General Missions, $825.

The present number of communicants is 808.

By the will of the late R. B. Snowden, one of the largest property holders in Tennessee, St. Mary's Cathedral, Memphis, is left $3,000. This to be used for the erection of a memorial to Mrs. Overton Brinkley, the mother of Mrs. Snowden.

The rector of Trinity church, Clarksville, is conducting services regularly at Grace church, Rossview, eight miles away. The outlook is promising. The Bishop recently visited the mission and confirmed a class of six.

The death of Mrs. Emma B. Tucker, which occurred on October 5, will bring sadness to the hearts of Sewanee men, wherever they are to be found, all over the South. For more than twenty years Mrs. Tucker was identified with Sewanee, and was always a friend to the boys. Her home was ever open to them. She was buried in the little cemetery near the University, and the funeral was attended by the whole community.

With the opening of the new scholastic year at the University for the South, Sewanee, a number of changes appear in the roll of the officers and faculty. Dr. William B. Hall, the acting vice chancellor, is an alumnus of Sewanee, and is widely known in the South. The new Professor of English is Dr. John M. McBryde, formerly professor of English in Sweet Brier College. He is the son of a former president of the Virginia Polytechnic Institute, and a graduate of the University of South Carolina and of Johns Hopkins, having received his Doctor's degree from the latter institution in 1897. He has spent much time traveling abroad, and is in every way fully equipped to do the work expected of him. Dr. Walter Hullihen fills the chair of Greek, made vacant last June by the resignation of Prof. H. W. Jervey. Professor Hullihen is a University of Virginia man, and also holds a Doctor's degree from Johns Hopkins. He is Tennessee vice president of the Classical Association of the Middle West and South, and also President of the Tennessee Philological Association.

In the Sewanee Military Academy Mr. Edgar A. Strong remains headmaster; Captain A. C. Gillen, Commandant of Cadets, and Messrs. G. W. B. Witten, of New York; R. K. Latham, of Albion College; S. B. Maffett, also of Albion; W. G. Slappey, of George Washington University; C. F. Hanff, of Southwestern University, and Isaac Ball, University of the South, are the assistant masters.

The Rev. Grant Knauff, formerly Archdeacon of East Tennessee, and later of the Diocese of Florida, has accepted a call to the rectorship of St. Luke's church, Jackson, which has been without a rector since the resignation of the Rev. Mr. Lee, last spring.

The Rev. Arthur L. Seiter has accepted a call to St. Paul's church, Franklin, and Grace church, Springhill, and soon expects to begin his labors in this field.

## SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

### Church of the Resurrection, Greenwood, Destroyed by Fire.

The Church of the Resurrection, at Greenwood, of which the Rev. O. T. Porcher is rector, was almost entirely destroyed by fire, early on Friday morning, November 5. The loss is about $2,000, with insurance of $1,200. The cause of the fire is unknown, but it was probably caused by defective electric wiring or spontaneous combustion, as the church had been overhauled, the day before, varnish and oil being used. The ladies of the church had just put down a fine new Brussels carpet and made other improvements.

The Greenville Convocation was to meet in the Church on November 30. The fire, however, will not affect the meeting, as Mayor Baker immediately offered the city hall to the church, and services will be held there until the church can be rebuilt. The Convocation will meet there also. The congregation hope to be able to rebuild their church very soon.

## WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

### Confirmations in Southern Maryland. Preparing for the Missionary Council—Resignation of the Rev. Dr. Childs—Churchman's League Meeting.

The Bishop has returned from the Southern Maryland counties of the Diocese, bringing an encouraging report of conditions in the Church.

In All Faith parish, St. Mary's, he confirmed eleven at the parish church, and nine at St. Mary's chapel for colored people. At Christ church, Chaptico, he confirmed eleven, and at All Saints', twelve. These two last-named churches formerly composed King and Queen parish, St. Mary's. At Trinity church, St. Mary's City, where Maryland's first capital and capitol were founded, under the Calverts, twenty-one candidates were presented by the rector; at St. George's church, William and Mary parish, the rector presented twenty-one candidates; and at St. Andrew's church, the rector of the parish, who is also rector of St. George's, presented six.

This ten days' visitation of the Bishop kept him among the warmest-hearted of Marylanders, for whom the Church of their fathers and of their forefathers has a deep and abiding meaning.

On Friday night, November 5, at the call of the Bishop, some 400 laymen assembled at the Bishop's House, to talk with him over Diocesan matters, and also, concerning the Missionary Council to meet this week, in Washington.

An address was delivered by Mr. John W. Wood, the corresponding secretary of the General Board of Missions.

The Rev. J. Horner Deis, rector of St. Michael and All Angels' church, Washington, who, in addition to his parish duties, had engaged to take a position in the National Cathedral School for Boys, has, because of the over-taxing of his strength, been compelled to retire from his parish for a time, and seek restoration in a retreat for the broken-down.

The Rev. Dr. Thomas S. Childs, rector, from its foundation, of All Saints' parish, D. C., has, because of advanced age and physical infirmity, sent his resignation of the parish to the vestry, to take effect in January, 1910. The vestry has chosen as Dr. Childs' successor, a young man, the Rev. H. H. D. Sterrett, the son of the Rev. Dr. Sterrett, of the Epiphany, Washington, clergy staff, and now assistant minister in Trinity church, New Haven, Conn. The venerable pastor of All Saints' becomes rector emeritus, by action of his vestry.

At "The Highlands" Apartment House, Washington, at 8 P. M., Tuesday, November 1, the fall meeting of the Churchman's League was held. The chief speaking attraction of the evening was the Rev. Dr. Pott, president of St. John's University, Shanghai, China, who made the Church's work in that far-away mission of the East a real and instructive question for the hundreds of Churchmen present, who gave him close attention.

The President of the League, Rear-Admiral Endicott, of St. Andrew's church, Washington, is one of the active committee men of the great Laymen's Missionary Convention, to meet in Washington, November 11-14.

W.

## WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

### Activity in Grace Parish, Lyons.

Every department of Church work has opened up remarkably well this fall. Great interest is being manifested along all the various lines of work, the congregations, especially in the evening, having increased most wonderfully. The Sunday School has gained quite a number of new scholars, while the various Guilds are bristling with activity. Through the interest of our rector, a new organization, which is destined to become most popular and will do a good work, has been organized, that is, a secret society for the boys of the parish and village.

A chapter of the Knights of St. Paul has been formed, and already thirty members have been enrolled, and it is expected that shortly the number will be increased to fifty. The ladies of the parish are now arranging for a Kirmess to be given Thanksgiving Day evening, and this event is to be the greatest social occasion of the season. All the society folks of the town are to take part and while it will be a good thing for creating sociability, it will bring a good increase to the funds of the treasury of the Ladies' Guild.

Our rectory is being greatly improved and enhanced in its appearance by the placing of two large windows, the one in the dining room, the other in the library of the same.

A musicale has been arranged by the music committee, to be given at the home of Mrs. D. P. Chamberlain. This is for the purpose of introducing Mrs. C. H. Hamilton, the new organist of the church, and Miss Castleman, the new soprano, both of whom come from Clyde.

Our rector is an exceedingly busy man. Every interest of the church is looked after by him personally; nothing escapes his attention, and because of his activity and enthusiasm the whole congregation are alert and active, and from present prospects it will not be long before Grace parish will rank with the leading parishes of the Diocese.

Mrs. Mary A. Hart, of Saybrook, Conn., celebrated her 93d birthday on October 17. She is the mother of the Rev. Samuel Hart, D. D., Secretary of the General Convention, and of Mrs. Melville K. Bailey, of New York.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Meherrin Parish, Greensville County.

Meherrin parish is a fine field for the upbuilding of a strong church. The county-seat, Emporia, is a progressive town of about 3,000 inhabitants. There is, at Emporia, a church and rectory and about fifty Churchmen, who while loyal to their church, have been without a pastor for more than a year.

In the Northern part of the county is Grace church, at Poplar Mount. Here is a vigorous band of Churchmen, who are the leaven that leavens the whole community. Good congregations attend all the services, and they do their part when demands are made upon them.

A mission has been started at Callaville, where there is an encouraging opportunity for a good work.

The Bishop has assigned the Rev. Mr. McDowell, recently ordained deacon, to this work, and he has entered upon his duties.

The churches in Christiansburg and Radford have combined. They are only ten miles apart, and the minister in charge can go to and fro on the cars. This arrangement makes and ensures a good support to the pastor in charge of the work.

### St. Mark's Church, New Glasgow.

St. Mark's church, New Glasgow, was visited by Rt. Rev. Bishop Tucker, on September 28, when a class of seven was presented for confirmation.

In the last days of October, a Mission was held, the Rev. Frank Mezick, of Nelson parish, preacher. As we have no rector, Mr. Meyick most kindly comes over to help us, from time to time, winning for himself a warm place in the hearts of our people. The Mission services were attended by large and interested congregations. We take pride and pleasure in our church, restored, refurnished. We thank Almighty God for evidences of growth and renewal of spiritual life.

### Central Convocation.

Central Convocation held its fall meeting in St. James' church, Boydton, the Rev. B. D. Tucker, Jr., rector, October 26, 27, 28. The attendance was probably the largest in its history, due to the zeal and good management of the rector, assisted by an able committee of enthusiastic laymen. The members present were Rev. Messrs C. B. Bryan, D. D., R. W. Barnwell, Dudley Boogher, P. M. Boyden, Flournoy Bouldin, G. P. Craighill, M. C. Daughtrey, W. G. McDowell, Reuben Meredith, C. O. Pruden, F. G. Ribble, G. W. Ribble, B. D. Tucker, Jr., V. Wrenn. Bishop Tucker and Rev. Thomas Faulkner, of North Carolina, an old Boydton boy, were welcomed visitors.

Services were held twice each day in the church, the preachers being Rev. Messrs. Reuben Meredith, G. P. Craighill, V. Wrenn, C. O. Pruden, Dudley Boogher and R. W. Barnwell. The congregations at all the services were large and attentive, the music, rendered by a well-trained surpliced choir, sweet and inspiring, the sermons simple, earnest and evangelical. The missionary service was held Tuesday evening. The speaker was Rev. R. W. McRae, who is connected with St. Paul's College, Tokio. He spoke of the work of the Church in Japan, emphasizing especially the work done by St. Paul's College,

its growing popularity, its wide influence and its needs.

Wednesday afternoon the Convocation, in a body, were driven to Christ chapel, a mission point about five miles from Boydton. A service was held, and Rev. C. B. Bryan, D. D., preached to a large congregation. After service the rector invited the congregation to visit the club house of the Mission. This mission has been most successful, and has exerted a wonderful influence over the community in which it is located. The chapel was recently enlarged in order to accommodate the growing congregations. The club house, conducted by the Brotherhood of St. Andrew, is opened over night in each week for the amusement of the men of the neighborhood, and is provided with games, papers, and a fine graphophone.

The business meetings were very satisfactory. The contributions from the churches were liberal and promptly paid, and were sufficient to meet all obligations with something over for special appropriations. The parochial reports were very interesting, and showed a healthy condition of things in all of the parishes. With the exception of the churches at Waverly and Lawrenceville, all the churches in the territory of the Convocation have regular services.

Rev. C. B. Bryan was elected Dean; Rev. Flournoy Bouldin, treasurer, and Rev. F. G. Ribble, secretary.

The Rev. Flournoy Bouldin was chosen essayist, subject: "The Place and Meaning of Confirmation in the Church."

The Church of the Good Shepherd, Memorial, Petersburg, was selected as the place for the spring meeting.

The social side of the Convocation was most delightful. The good people of Boydton vied with each other in hospitality, and courtesies shown the members. The only limit was house and table room, and these were elastic to a remarkable degree.

Wednesday evening a "smoker" was given by the Brotherhood of St. Andrew in the office of Mr. Thomas Goode. Light refreshments and cigars were served, and short talks given by Bishop Tucker, Rev. Mr. Winn, of the Methodist church; Messrs. C. B. Bryan, D. D., P. M. Boyden, and Mr. Faulkner, junior warden of the parish. In its informality and good fellowship, the occasion was one to be long remembered.

The Boydton meeting will mark an era in the history of Central Convocation. The meeting was a success for two reasons: First, because the rector managed it in a business-like way. He gave himself plenty of time to work it up; he appointed good lay committees; and he imparted to his congregation his own enthusiasm and zeal. Second, because so many of the members were present. In every Convocation there are four or five who can be depended upon to attend the meetings, and too often they and they alone attend. The result is that the people are disappointed, and the "faithful few" are discouraged.

### Norfolk Convocation.

The Norfolk Convocation met in Holy Trinity church, Onancock, Tuesday, November 2. Morning Prayer was said at 11 A. M., the Rev. Jefferson R. Taylor being the preacher. There were present the Rev. Messrs. C. E. Woodson, W. G. Pendleton, John C. Cornick, E. W. Cowling and James M. Owens. The business session began at 4 P. M.

Committees were appointed and reports read. The Dean, chairman of the committee on vacant parishes, reported that the Rev. Mr. Lawrence had been secured for Franklin; Mr. McDowell for Emporia, and efforts were being made to secure Mr. H. Harrison for All Saints', Portsmouth.

The Rev. Mr. Pendleton expressed deep regret that no minister had been secured for the work at Cape Charles, and emphasized the fact that we are losing ground at that point because of not having a man there.

Parochial Reports.—The Rev. Jefferson R. Taylor reported that at the recent visitation of the Bishop two persons were presented for confirmation and he has two more whom he hopes to present in the near future.

Mr. Cornick very graciously expressed his gratification at having Convocation meet in his parish. He was able to report a most fortunate acquisition to the property of the splendid new rectory adjoining the church. This is a most dignified and delightful home for the rector of the parish and must go far towards establishing the work of the parish upon a stable basis.

Mr. Pendleton reported that at a recent visitation of the Bishop, he had presented six for confirmation at Christ church, Eastville. At this point he has the delightful experience of having the town almost exclusively for the Church. He consequently enjoys a happy freedom from the petty competition that only too often works against the best results from Christian efforts. Eastville has completed a handsome new rectory, at a cost of about $8,000, and has a debt of only about $2,200 outstanding upon it.

Mr. Cowling reported the work at St. Thomas', Berkley, to be in an encouraging condition. Among other encouraging factors in his work he reported the active co-operation of his vestry in the work of the Sunday School, an increase in his own salary, and the gift to the parish of a lectern costing $600. He also spoke of the successful financial system of St. Thomas', made certain by the aid of a system of lady collectors of pledges made to all purposes.

Mr. Woodson reported that at the last visitation of the Bishop eighteen persons had been confirmed. During the last Church Year the interior of the church had been redecorated; the services of the church had been well attended, and a choir chapter had been successfully organized to help in financing the choir. Mr. Woodson reported that while there was a steady exodus from the community in which St. Peter's is located, at the same time confirmation classes about filled vacancies caused by removals.

Mr. Owens reported the condition of St. Paul's, Norfolk, to be healthy, and its development normal and steady. He reported a parish house in course of construction, and stated that the afternoon services had given way to night services with gratifying results so far.

At 7:30 Evening Prayer was said by the Rev. Mr. Cowling and the Rev. Mr. Owens. The Rev. Mr. Pendleton preached a most helpful and thoughtful sermon. The Dean made the announcements for Convocation.

On Wednesday morning, in the absence of the appointed preacher, Mr. Woodson gave a most earnest address, which was followed by the celebration of the Holy Communion.

The afternoon session was devoted to informal conference, and at night addresses were made on Diocesan and General Missions, by Rev. Messrs. Cowling and Owens.

On Thursday morning the sermon at the closing service was by the Rev. A. C. Thomson, and when the time came for departure, all felt that while the attendance of members had been small, there had been an unusual nearness of brother to brother, and the delightful hospitality of the people of Onancock will long be remembered.

Mrs. Richard Townsend and Mrs. Charles Strong have given a lot to Emmanuel church, Cape Charles, on which the congregation expect to build a rectory, a fund for which has been started. The Church Guild raised $68 by a concert and appropriated $50 additional from its treasury, towards the rectory fund.

The Rev J Cleveland Hall, D. D., rector of the Church of the Epiphany, Danville, Va., has been elected a member of the Standing Committee of the Diocese of Southern Virginia to fill the vacancy caused by the departure of the Rev. William A. Barr, who has accepted the rectorship of Christ Church Cathedral, New Orleans.

(Continued on page 20.)

### Old Time 'Ligion.

The people who are making a business of revising the Bible upside down would obtain a more respectful hearing if their scheme of amendment were less radical and far reaching. One might be disposed to discuss with them the possibility that the days of creation were periods covering extents of time beyond that of twenty-four hours; but scarcely have they been granted polite consideration of that contention than they ask the further and contradictory concession that Methuselah's age was not computed in years consisting of twelve calendar months. Give the inconoclasts an inch and forthwith they snatch an ell without saying so much as "By your leave." Let alone, they would dig up the whole narrative root and branch, consign the Old Testament to the flames as a mass of myths and garbled traditions, and then begin on the New and not be satisfied so long as one line remained between Matthew and Revelation which had not been either expurgated, amended as to text, or its meaning entirely explained away. The men and women of our childhood days were very happy folk in a simple fashion. They feared God mightily and loved Him as much as they dared. They made themselves no artificial problems; took life as their ancestors had done, largely on faith, and accepted Holy Writ from cover to cover without crossing a T or dotting an I. Maybe they were wiser than the children of this restless and inquisitive generation. Certainly they had fewer perplexities and their wrinkles were fewer. To us the world has not seemed quite so cheerful since the "higher criticism" and the "germ theory" gained a hold on the popular mind. The old time religion may have been less intellectual than that of Dr. Eliot and his fellow revisionists but it was certainly more comfortable and less exhaustive of soul and body.—Virginian-Pilot.

It is the life that is lived beyond the gaze of men that determines a man's value at the last. Therefore be watchful. There is an audience always. There are eyes that go to and fro throughout the earth. In the loneliness of the crowd is One who sees, and our glad assurance is—He sees to save.—G. H. Morrison.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

### Presbyters and Bishops.

Mr. Editor: The subject of Presbyters and Bishops was suggested to me by an article which appeared in the Southern Churchman of a recent issue. It is far from my purpose to stir up controversy, but to present such facts bearing upon it as are found in the New Testament. The term Elders is found in the New Testament about twenty times, excluding references to the Jewish system, and to those mentioned in Revelation. The term Bishops occurs about seven times. There is no instance of any church or city having only one elder. In every case the term is plural: "Ordained elders in every church or city." Acts, 14:23; Titus, 1:5. Paul sent for the Ephesian elders. Acts, 20:17. Peter exhorts the elders. 1 Peter, 5:1. The elders were chosen out of the church or city where they held their membership, and the method of choosing was by stretching out the hand (cheirotoneo): "And when they had chosen (cheirotonesantes), then elders in every church, and had prayed with fasting, they commended them to the Lord," etc. Acts, 14:23.

On the other hand we do not find the office of Bishop was in any way conferred. The elders were chosen by vote, and then were solemnly installed into office by prayer and fasting; but it was not so done in the case of a Bishop. Are the two identical?

It has been stated that elder was the Jewish term, and that Bishop was the Gentile term designating the same person and office. Another says that the term elder refers to the person, and that of Bishop to a function of his office (Titus, 1:5-7), would seem to indicate this: "For this cause I left thee in Crete that thou shouldest ordain elders in every city, if any be blameless, for a Bishop must be blameless," etc.

The requirements covering fitness and eligibility to office were the same, as were also their duties. The elder and also the Bishop were to rule, to have the oversight, to teach, to guard against false teachers and doctrines.

It would appear from Acts 20:28 and 1 Peter 5:2, that they were the same. Paul in the course of his address to the elders of Ephesus, said: "Take heed to yourselves and to the flock over which the Holy Ghost hath made you Bishop" (episkopous). Peter says: "The elders, who are among you, I exhort, shepherd the flock of God * * * * taking the Bishopric (episkopountes) thereof."

Peter in the above quotation calls himself an elder, and St. John twice gives himself the same title. 2d and 3d John, 1.

L. R. Combs.

Lancaster, Va.

### The Church Building Fund Commission.

Mr. Editor: In your recent issue, under the caption "Consecration of Grace Church, Okolona, Miss," acknowledgment of financial aid to this church from the American Church Building Fund Commission is inadvertently omitted by your correspondent.

I therefore write to make grateful mention of a gift of $300 from this source, which made possible the completion and recent consecration of this church.

In this connection I may also state that a loan was obtained from the same Fund to assist in the erection of the Church of the Nativity, Macon, Miss., lately completed.

I am glad to make this acknowledgment, not only because it is due, but because it may serve to bring to the attention of your readers the splendid missionary work the American Church Building Fund Commission is accomplishing throughout this land of ours, and also remind them of the opportunity afforded of expressing substantial appreciation of the Commission's work by contributing to the annual offering expected of parishes and missions.

J. Lundy Sykes.

Priest-in-Charge, West, Point, Miss.

### Respectfully Referred.

Mr. Editor: Will you kindly make it clear to some of your readers who would like to know how you would reconcile the statement in your last issue, on page 19, to the effect that Robert Raikes organized the first Sunday School about one hundred years ago—and that on page 8, which states that a Sunday School had been in existence without a break for 165 years. Perhaps the rector of that parish will kindly give us the proofs. If it be a matter of record, it should settle forever the ghost of the Robert Raikes' story. If it depends entirely on oral tradition, I should seriously question it.

The writer of the article in regard to St. Bartholomew's, also alludes to another matter—the old "bricks brought from England"—another matter of "oral tradition," which has been many times disproved by circumstantial evidence. "It is doubtful whether a single house in Maryland was built of imported brick." Such is the deliberate conclusion of William Hand Brown, the Librarian of the Johns Hopkins. King Carter (I need not tell you who he was), could tell you much in regard to this. Records show that he, in 1732, made the bricks for the rebuilding of an old church of 1670, and there is no record that even the bricks of that old church came from England.

William A. Jones, Esq., of the Tidewater region of Virginia, says that he knows of no house in his region which was built of imported bricks.

R. Heber Murphy.

Glyndon, Md.

(The editor of the Southern Churchman will not try to reconcile conflicting statements of its correspondents. Those interested must undertake the task themselves).

### The Word Catholic.

Mr. Editor: I have read with pleasure Mr. England's article, "Use of the word Catholic." We, ministers of the Gospel, should no doubt, as he says, teach our people about the Church, and endeavor to make intelligent Churchmen of them. There are many persons, even in our own communion, who do not associate the idea of Catholicity with our Church; but seem to regard Roman and Catholic as synonymos terms. I can not understand how any one who is acquainted with history can fail to see that our Church is truly Catholic. It is not doubt, the teaching of history that the Episcopal Church is a part of that Church founded by our Saviour through His Apostles, to which was early given the name of Catholic. It was not a new Church in the reign of Henry the 8th, but antedated him by fifteen centuries. Of course, ours is not the only Church in the world that is Catholic; but we believe that of all the branches of the One Catholic Church of Christ, it is the most catholic. It resembles more than does any other ecclesiastical body now in existence that Church to which St. Peter and St. John and St. Paul belonged, and for which they labored. I am very glad that Mr. England has emphasized this historical fact of the catholicity of our Church.

But he will forgive me for saying, that I can not hold with him in one statement he made in the conclusion of his article. I do not think that statement is based upon true history. Is it a fact that the Episcopal Church teaches praying for the dead? Though the Episcopal Church did not begin in the 16th century, yet she did then undergo a thorough reformation. She gradually got rid of innovations which had crept into her Liturgy from time to time, among which was praying for the dead. The Reformers allowed prayers for the dead to remain in the first Prayer Book of King Edward the 6th; but we know that afterwards they deliberately expunged all such prayers from the Liturgy. Such prayers can not now be found in the Communion Service, or in any service in the Prayer Book. In the Prayer for the Church Militant no petition is made to God for any who have gone to the unseen world. We do, indeed, bless God's Holy Name for all His servants departed this life in His faith and fear, and beseech Him to give us grace to follow their good examples; but we do not make to Him any petition for them. The minister says to the people, "Let us pray for the whole state of Christ Militant." The prayer is not for the "Whole Church," but only for a part of the Church. It is for the Church Militant, that part that is fighting on earth against the world, the flesh, and the devil. There is no mistaking these words of the American Prayer Book. But plain as these words are, yet the language of the English Prayer Book is still plainer, if it is possible for language to be plainer. The minister, who uses that Prayer Book, is required to say to his people. "Let us pray for the whole state of Christ's Church Militant here on earth." In offering up this prayer to God, we say, we make our supplications to Him only for ourselves and our brethren who are still living in this world, and not for such as have died in the Lord. The Church, in the Book of Common Prayer, says to us, as it were, "Pray not for those who have died in the Lord, but pray for yourselves. They do not need your

prayers. They are no longer in a world of sin and suffering. Their souls have been washed in the blood of that immaculate Lamb that was slain to take away the sin of the world, and all the defilements they contracted in this miserable and naughty world have been purged and done away, and they have been presented pure and without spot to God. They are in Paradise, in the very presence of Christ. They have been received into the heavenly habitations, where they unceasingly commune with God, and enjoy perpetual rest and felicity." It is because the Church believes that those, who, as to their bodies, have fallen asleep in Christ, do, as to their spirits, enjoy the presence of Christ and the light of God's countenance without sin or suffering, that she introduced into the Burial Service that triumphant song taken from Scripture, "I heard a voice from heaven saying unto me, Write, From henceforth, blessed are the dead, who die in the Lord."

WM. M. BRADDOCK.

Mechanicsville, Md.

### Flies.

Mankind is learning rapidly which of the myriad kinds of living things are friends and which are enemies. Pests that ruin crops are zealously studied and fought by the farmer, but some pests that endanger human life are tolerated because their ravages are not visible to the unscientific eye.

It took brave experiment to discover that the mosquito is a deadly enemy of man, and a long campaign of education was necessary to prove the fact to the public. The rat, being odious and a destroyer of property, was more easily proved to the public to be a disease-bearing scourge. The International Association for the Scientific Destruction of Rats, founded in Denmark, is not a fantastic society, as is attested by the work in San Francisco and other cities against this creeping vehicle of bubonic plague.

The mosquito and the rat have "got to go." And so has the house-fly, which, far from being only a buzzing nuisance, causes thousands of deaths a year. During the Civil War it was found that flies carried gangrene. This early discovery has been explained by the later knowledge of disease-germs.

The fly is attracted to all kinds of filth; his feet are barbed brushes which pick up dirt; and his track across the food we eat is a path of pestilence when seen beneath the microscope. He is the "principal agent in the spread of typhoid." The increase of "summer complaints," intestinal diseases, is not due to hot weather—the human body easily adjusts itself to mere temperature—but largely to the increase of flies from May to August.

The tradition of the relation between filth and disease is sound; and the clean housekeeper has always fought flies with screens and fly-traps.

These old-fashioned defenses are still practical. In addition, the keeper of horses should screen his manure pile, and spray it with creosote or chlorid of lime. To allow flies on food is to run risk of disease; to allow flies to breed in or visit poisonous matter is to endanger one's neighbors.—Youth's Companion.

Whenever Christ is a guest all life is brightened, dull task work is made like angel ministry, friendships are sweetened, burdens are lightened, and commonplace circumstances are transfigured.

# Family Department.

### Help.

My hands have often been weary hands,
Too tired to do their daily task,
And just to fold them forevermore
Has seemed the boon that was best to ask.

My feet have often been weary feet,
Too tired to walk another day,
And I've thought to sit and calmly wait
Was better far than the onward way.

My eyes with tears have been so dim
That I have said, 'I cannot mark
The work I do or the way I take,
For everywhere it is dark—so dark.'

But, oh, thank God, there never has come
The hour that makes the bravest quail;
No matter how weary my feet and hands,
God never has suffered my heart to fail.

So the folded hands take up their work,
And the weary feet pursue their way,
And all is clear when the good heart cries
'Be brave! Tomorrow's another day.'

—Harper's Weekly.

### Sermons From Many Texts.

The world is so intrusive. When the time of bereavement and sorrow comes, there are always so many arrangements to make; friends arrive to offer their sympathy and help; if we are not very careful the whole experience will pass without our having a moment to ourselves, to be alone with our dead, to take the time to ponder over in our hearts all that the trial means for us.

There are things that we have done that are wrong in the past; there are resolves to make for the future; there is the simple lesson of sorrow which should sink deep into our hearts. How can we learn these lessons if we are never alone for a moment's thought! Many people are afraid of being alone with the dead. It seems to me that there is no time when the soul is more open to the deeper thoughts of life and death than when kneeling alone, even without prayer, before the still, silent form, which only a little while before was a living, suffering creature.

Oh, if we only could know positively where the soul has fled! There comes such a deep silence and peace to the pain-racked body. Suffering is past, the breath is stilled forever, and then we do our last offices to the poor, cold form, and lay it away forever.

Meanwhile what has happened to the God-given spirit that has just so mysteriously vanished? God alone knows certainly.

I have heard one story told once in a sermon, which throws light on this question.

Once, years ago, a man had almost died, when his nurses and doctor succeeded in bringing him back to life. When he recovered consciousness to their surprise he was very angry with them, and upbraided them for their officiousness. He told them that when he had apparently died, he felt himself escaping through his head in a body which felt as light as air. For awhile he staid near his weeping relatives, and nurses and watched their working over his unconscious body.

Then he escaped rejoicingly out into the open, but, to his disgust, he felt that something was exerting a power over him which he could not resist, and slowly and reluctantly, he was forced to enter again his worn out, tired body. His new life, he said, had been buoyantly happy and free and he was angry at being dragged back to the old one of suffering and misery.

I believe it was not very long before he actually did die for good and all, and I suppose was glad to go.

I hope this story is true, and that the released spirit, when not overweighted with the sin and sorrow of the earth, wings its way gladly and freely towards the heaven from which it came.

We do not always perceive that even the writing of a note of congratulation or a friendly letter, the fabrication of something intended as offering of affection, or our necessary intercourse with characters which have no congeniality with our own, or hours apparently trifled away in the domestic circle, may be made by us the performance of a most sacred and blessed work; even the carrying out after our feeble measure, of the design of God for the increase of happiness.

That is the key note of it all—the increase of happiness. The cultivation of true happiness is a duty, and unless we are fundamentally happy ourselves, happy in our souls, whatever our outward circumstances may be, we cannot give happiness to those around us, who are often as sensitive to our moods, did we but know it, as the sunflower is sensitive to the influence of the sun.

It is an absolute duty to cultivate this happy spirit especially in a mother. She must have a soul at rest, or she will not have the leisure or thought necessary to care for those around her. Her mind will be absent and pre-occupied, her temper probably irritable. She must ground her soul on a rock of peace from which she can go happily to her various duties, if she wishes to have a cheerful and happy home.

Good books are not companions: they are solitudes in which we lose ourselves, and all our cares.—Bailey.

### Aged Writer of a Famous Hymn.

Everybody knows the beautiful "Thine for ever, God of Love," which was written as a Confirmation hymn by Mrs. Maude, widow of Canon Maude, Vicar of Chirk, and mother of the wife of the Bishop of Liverpool. Mrs. Maude is about to celebrate her ninetieth birthday. She resides at Overton-on-Dee, near Ellesmere. Concerning the hymn "Thine for ever" Mrs. Maude says:—"It was written in 1847 for my class in the girls' Sunday schools of St. Thomas', Newport, Isle of Wight, and published in 1848 at the beginning of a little book called "Twelve Letters on Confirmation" by a Sunday school teacher. There are two omitted stanzas; they are:

Thine for ever in that day
When the world shall pass away;
When the trumpet note shall sound,
And the nations underground

Shall the awful summons hear,
Which proclaims the judgment near.
Thine for ever. 'Neath Thy wings
Hide and save us, King of Kings.

The hymn does not lose any of its strength by the absence of these verses."

It is not "The Lord is partly my portion," nor "The Lord is in my portion," but he himself makes up the sum total of my soul's inheritance. Within the circumference of that circle lies all that we possess or desire.—Spurgeon.

### Bring Forth Thy Sheaves.

Bring forth thy sheaves—not one neglect to bring,
A certain number is appointed to thy lot,
Hence every chance to sloth that thou mayest fling
Will call to mind the trust thou hast forgot.
Yet to the stature of thy power alone
The harvest's Lord expects of thee returns,
But wherein thou art idle, in such zone
Neglected duty for fulfilment yearns,
The Orient beam should charm thee from thy sleep
And on its pathway should thy course proceed,
Ne'er pausing while a single ray doth peep,
The heavenly garner gleaming from some new found deed.
Bring forth thy sheaves before the chiding west
Shall say, "Too late to find the harvest rest."

—Dr. Edward A. Flagg.

### Some Popular Hymns.

My Faith Looks up to Thee," which is the vehicle of such fervent devotion, is a proof of the close kinship of human hearts, and an illustration of Samuel Johnson's saying that "He who would move others must himself be moved."

It was written by Ray Palmer, the celebrated theologian, who says: "I gave form to it with little effort, writing with tender emotion, and ending the last line with tears. It was composed with a deep consciousness of my own needs, and with no thought of writing for another's eyes."

Palmer had just graduated from Yale, and was teaching in a girls' school in New York, and being poor and out of health was working under great difficulties. In 1832, two years afterwards, meeting Lowell Mason in Boston, the latter asked him for a contribution to a church music book which he was compiling, when, remembering his verses, he presented them for examination. Dr. Mason was much impressed, and composing for them the tune "Olivet," declared they would be sung around the world, adding, "You may live long and do many things, but you will be best known to posterity through 'My Faith Looks up to Thee.'"

Lowell Mason was also the author of the popular air, "Mount Vernon," named for Mount Vernon school, Jacob Abbott's Boston institution for girls. It was inspired by the death of one of the pupils, Mason writing for it the words, "Sister, thou wert fair and lovely." He is inseparably associated too with Bishop Heber's famous hymn, "From Greenland's Icy Mountains." The lines took a strong hold of a Savannah lady, who after searching for a tune for them suddenly remembered the musical ability of a young bank clerk named Mason, a native of Massachusetts, but then living in her town. She applied to him, when he dashed off the air, which reverberates through the world, awakening a missionary spirit in many hearts in which it is dormant.

Another hymn which Mason set afloat in America through his tune "Bethany," composed for it in 1856, is "Nearer, My God, to Thee."

It was written by Sarah Flower, a beautiful English girl, whose career upon the stage was cut short by ill health. She afterwards married John Brydges Adams, her early death being caused by her long attendance upon her gifted musical sister, Eliza, who died of a lingering disease. They passed away within two years of each other, Sarah's hymn, to a tune written for it by Eliza, being sung at the funeral of each.

"Shining Shore," known to Gospel workers everywhere, was composed by George F. Root, at Willow Farm, Mass., the home of his parents, where the scattered children gathered every summer from far and wide. Of it he said: "I was at work on some songs one morning when my mother, passing through the room, laid a slip from a religious paper before me saying: "George, I think that would be good for music.' As I looked at the poem beginning, 'My days are gliding swiftly by,' a simple melody sang itself in my mind. I jotted it down and went on with my work. Later, when I took it up to harmonize it, the tune seemed so commonplace that I hesitated, but finally deciding that it might be useful to somebody I completed it. When in after years it was sung in all the churches and Sunday Schools of the land, and in every tongue where missions were established, thus demonstrating that it had the mysterious thing called vitality, I tried to see why it should be so, but in vain."

The words were written by the Rev. David Nelson, of Tennessee who entered the ministry, preaching in that State and Kentucky and finally drifting to Missouri. He had a charming voice which he used with great effect, anticipating the singing evangelist of a later day. Afterwards he became interested in the colonization of the negro and at the close of a meeting asked that all would remain and discuss the subject. Disorder followed and Nelson was driven from his home. After weary wandering he reached the Mississippi river, concealing himself in thick shrubbery at a point where passengers were conveyed to the opposite shore. As he watched them glide over to the landing which "almost he could discover" he took from his pocket some old envelopes, writing upon them the words destined for a career of usefulness whose end is not yet.

No hymn, it is said, has drawn so many souls to the Saviour as "Just as I am." Its author, Charlotte Elliott, reared in the Church of England, was invalided for life when only 32 years of age by an illness. Her physical condition dimmed the eye of faith, and confiding her doubts to Dr. Caesar Milan, who chanced to visit her home, he said to her: "Come to God just as ou are." The words were magical. She acted upon them, and later wrote the hymn which has been instrumental in striking conversions. Miss Elliott was also the author of "My God, My Father, While I Stray," which was sung at the funeral of the Princess Alice at the request of Queen Victoria, and is still a favorite upon such occasions.

Another hymn much used at funerals is "One Sweetly Solemn Thought," written by Phoebe Cary at the New York apartments of the two gifted Cary sisters. The author, then only 18 years old, spent less time on it than upon most of her work, and yet it is by it that she is most widely known. An American was turned from a career of vice by hearing the words hummed by a companion in a California gambling saloon, and entering the ministry did eight years' missionary work in San Francisco.

The Rev. Henry Francis Lyte, author of "Abide with me," suffered for twenty years from consumption, meanwhile ministering to fishermen on the coast of England. In 1847 he was sent by his physician to Italy, and, although scarcely able to stand, had the services and administered the Holy Communion to his weeping flock on the morning before his departure. Burning with zeal, it was a grievous trial to him to abandon his work, and in the afternoon as he sat by the seaside he prayed that he might be spared to accomplish something for the good of mankind. Upon his return he retired to his room, and when he later joined his family he held in his hand the words which have since arisen like incense from thousands of devout hearts.

"I Love to Steal Awhile Away" was written by Phoebe Browne, of Canaan, N. Y., the mother of the first Christian missionary to Japan. Mrs. Browne was the wife of a house painter, and with her four children was living in a small unfinished building, the only completed room of which was occupied by an invalid sister. That she might secure an hour for meditation she formed the habit of stealing out in the twilight, to a quiet road running along the grounds of a wealthy family living near. Here she wandered to and fro, and the servants, thinking she was demented, communicated their fears to their mistress. She was driven accordingly from the grounds, and as she sat by the kitchen fire that evening with her baby on her lap, while the rest of the children were asleep, she seized a pencil and wrote what she called "An Apology to a Lady." The hymn was a special favorite with the late Mrs. Bell, a sister of "Extra" Billie Smith, and for years a prominent figure in Washington, who used to repeat with much feeling:

"I love to muse on mercies past
And future good implore,
And all my cares and sorrows cast
On Him whom I adore."

"Onward, Christian Soldiers," was written to order, the author, the Rev. Sabine Baring-Gould, an English clergyman, saying, "It was written in very simple fashion and without a thought of publication. Whit-Monday being a great day in Yorkshire for school festivities, it was arranged on the anniversary of 1865 that our school should unite with that of a neighboring village, and, wishing them to sing as they marched along I vainly tried to find something suitable for the purpose. At length I resolved to write something myself, the result being "Onward, Christian Soldiers.' It was hurriedly composed and has some faulty rhymes and certainly nothing has so much surprised me as its popularity."

" Stand up, Stand up for Jesus," another processional, was written by the Rev. George Duffield, who assisted in the great Philadelphia revival of 1858, under the auspices of the Young Men's Christian Association. It was led by the Rev. Dudley Tyng, rector of the Church of the Epiphany, who preached a sermon on one of the Sundays which was thought to have been instrumental in converting 1,000 men. The following Wednesday, being in a building in which machinery was operated, his sleeve caught in a wheel and his arm was torn from his body. He lived only a few hours, his dying message to his friends, "Tell them to stand up for Jesus," suggesting to Mr. Duffield the well known hymn.

Between Dr. Muhlenberg's hymn, "I Would not Live Always," and the Rev. Johannes Oertel's picture "The Rock of Ages," several points of resemblance exist. Each appeared first in the album of a young lady, neither was meant for publication, while the originators of each felt a jealous resentment to these favored children of their brains as unsurping an undue share of attention and admiration. The

hymn, written when its author was just past 20 years of age, was said to have been induced by disappointed affection, a statement to which the fact of his never having married gives credence. As he grew older he felt that it was a false representation both of the joys and opportunities of life, and he continued to write new versions in the vain hope of supplanting the first. Dr. William Adams said to him at a luncheon given in his honor, "Your hymn makes you immortal," to which he replied that he hoped to make such changes in it as would bring it nearer the spirit of the Gospel. "Ah, doctor," said Dr. Philip Schaff, who was also of the company, "you may not be able to evangelize it, but you cannot kill it."—Gilberta S. Whittle in the Living Church.

### Giving Ourselves a Fair Chance.

One of the commonest of all spiritual dangers, and one of the most ruinous, is the tendency to lose patience and get discouraged with ourselves. We cannot, it is true, expect too much of ourselves or aim too high, but we can expect too much of ourselves in too short a time, which is a very different thing. How many thousands have been and are daily being wrecked on this rock! They have lost patience with themselves. They have expected to do the work of a year in a day, or of a lifetime in a year. Failing to accomplish the impossible they have lost heart and have given up the contest and allowed themselves to drift. This is the inner history of the vast majority of moral and spiritual failures. They would not take time, or give themselves a fair chance. Comparatively few men, if we really knew the truth, but have made the attempt in some fashion in their day to rise to higher things. In some shape or form there has been a genuine turning to God, the start has been made, the battle has been begun, but the inevitable set back has come and they have lost faith in themselves. They have failed to realize the fact that they must creep before they can stand, and stand before they can walk, and walk before they can run, and moreover that a hundred slips or stumbles do not put them permanently back one inch on their course. The frank and intelligent realization or the ignoring of this fact, so universally true in the affairs of every day life, marks a very vital difference in the spiritual status of men. All men slip, stumble, and fall at times, but some stumble and give up. Others stumble and rise and go on. All men are sometimes overcome, some relinquish the fight, others keep it up to the end and die fighting—and victorious. An old-fashioned proverb, that used to be oftener quoted than it is now, says: "The way to Hell is paved with good intentions." Like almost every proverb that professes to generalize on the deeper questions of human experience and conduct, this proverb is only half true. Far truer is it that the way to Heaven is paved with good intentions, i. e., with good resolutions made and broken and remade. This expression "broken" good resolutions which we have used for convenience sake is, however, a misleading one, and fosters the mistake we would fain correct. The term is suggestive of something that has been rendered utterly useless and worthless. But why so? Is not a "broken resolution" still binding? Has there on the other hand ever been an unbroken resolution? So many men see in a "broken" resolution something only fit to be thrown away, others something to be picked up and repaired and used again. The expression, we are convinced, has done much harm. The resolution has not been "broken." It has only missed fire. We must make up our minds to be content to serve God imperfectly. Such a statement may be objected to as being an incentive to laxity and indifference.

Men, it will be said, need to be continually and urgently reminded of the necessity for ceaseless vigilance and effort, and of never resting content with themselves. And this is perfectly true. Self-dissatisfaction is, however, quite another thing from self-despair. But men need encouragement on the whole, even more than spurring on. It is difficult perhaps to draw the exact line between reasonable encouragement and helpfulness and the inducement to easy-mindedness. Sometimes it may even seem to be a choice of evils, or of risks. If it is a choice of evils between too much encouragement or possible discouragement, we do not hesitate a moment in saying that the infinitely lesser evil is the former. For we are firmly convinced that infinitely more people make moral failures of themselves from lack of encouragement, from foolishly losing patience with themselves, and expecting too much, than from being "let down too easily." We say this, of course, with a full sense of the vital importance of watchfulness and untiring vigilance on the part of everyone seeking higher things. Eternal vigilance, it can never be too often and urgently set forth, is the price of spiritual life and growth. But we are endeavoring to rescue from oblivion and neglect at least an equally important truth and so to restore the true balance of things.

Men need to be impressed with the fact that God does not expect a perfect service, and that any service is better than none. A great deal of harm has been done by insisting upon the principle of "everything or nothing." God is willing to take the little He can get. This truth, we know, is susceptible of abuse, and what truth of our most Holy Faith is there, that is not, but this undeniable fact does not in the slightest degree detract from its surpassing worth and importance, nor diminish by one iota the bounded necessity that exists for bringing it into prominence.

There are men, no doubt, who do "abuse the mercy and longsuffering of God," but where one has done this at least ten have become discouraged and imagined that the little they could do was worth nothing at all. We talk about the consciousness of humanity, and, no doubt, we are often harsh and unjust in our judgments of one another, but it is a curious fact that we are often harder upon ourselves than others are upon us, or we upon others. And all our mistaken ideas about "hyprocisy" and inconsistency, which have deterred so many thousands from making the attempt to live the higher life, are directly due to the obscuring of this truth that an imperfect service



is ten thousand times better than none.

To sum up. It is not that we have too high an idea of what God expects from us, or of what our human nature is finally capable, but that we have exaggerated ideas of what can be accomplished in a given time. Too many of us are trying to put a gallon of water into a pint bottle. We are infinitely harder upon ourselves than Christ is, we won't give ourselves a chance, or time, when we have all the time there is.—Canadian Churchman.

### Blessing Through Temptation.

There is a blessing for the man that endures temptation; he shall receive a crown of life. There is no crown except for him who triumphs in the contest. Strength and endurance come only as the reward of labor; courage is developed only by danger, holiness only in the conflict with sin, and virtue only by resisting temptation. So it happens often that the greatest and the strongest and the holiest come from the very sources that seem most hostile to these virtues. Life is a battle, and he is best prepared for it who has been compelled to fight from his childhood. Is is best on that account to seek temptations for ourselves or our children? By no means. Temptation is sufficiently abundant. Enough can be had without seeking. Temptation is to be shunned, but on'y by lawful means. The hermits were wrong in supposing that they had a right to leave the world to avoid its temptations. What they regarded as a holy life was a sin, for it was treason. Christ's soldier has no right to desert. Besides, in trying to avoid temptation by such unlawful means they ran into greater temptation. The tempter was all the stronger and they were all the weaker on account of the unnatural lives they led.

To make the home a hermitage is wrong. Children were not designed by nature to live the hermit life. They desire companionship and their best companions are other children. Neither should there be any discrimination beyond excluding those that are known to be positively vicious. The child that by false training has been banished from the world and shut up within a small social circle is likely to end by becoming far viler than those he has been taught to despise. Like the ancient hermits, he will find that his wilderness is the very home of Satan.

Life's battle covers all the field, and to run from the enemy is to run to him. The great temptation is the temptation to cowardice. But, after all, this world is still what its Maker pronounced it long ago; it is "very good." And he who takes his place in it and walks through it in love and reverence for God and love and respect for his fellow-men will find that "all things work together for good," even temptation being no exception.

"The Lord heard thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from His sanctuary, and strengthen thee out of Zion." "Remember all thy burnt offerings (or prayers) and grant thee according to thy heart's desire."

"Pray, brethren pray; the Holy Spirit pleads
Within thee all thy daily, hourly needs.
Pray, always pray; amid the world's turmoil
Prayer keeps the heart at rest and nerves for toil.
All earthly things with earth shall fade away;
Prayer grasps eternity; pray, always pray.

# Children's Department.

### The Order of the Smiling Face.

We've formed a new society—
"The Order of the Smiling Face;"
An honored member you may be,
For every one may have a place.

The rules say you must never let
The corners of your mouth droop down.
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show,
For if the angry tears arise
They're very apt to overflow.

If you must practice for an hour,
And if it seem a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile.

The rules are simple, as you see;
Make up your mind to join to-day.
Put on a smile—and you will be
An active member right away.

—St. Nicholas.

### A Scotch Laddie.

While passing out of the Wynd church in Glasgow, Scotland, at the close of an evangelistic service, the writer heard a smothered sob coming from one of the pews near the door. The lights were low, but a boy apparently about ten years of age, but in reality was fourteen, was discovered. His head was bowed upon the back of the seat in front of him and he was weeping.

Touching him, I said: "What is the trouble, my boy?" I expected an appeal for aid, as was often the case. What was my surprise to hear him say with a broad Scotch accent, looking me full in the face:

"My sins, leddy!"

"Your sins," I said.

"Yes, leddy—has nae yon man been telling about them all the night?" referring to the sermon by Major Whittle, whom we were assisting that winter.

"But hear God's Word, which says, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'"

"I ken that fine," showing his training had been in a Christian home, "but my sins are here," striking his breast with his hand.

I took my Bible and opened to John 5:24. "Read this verse for me," I said. He read slowly, with his grimy finger following the lines across the page of my clean, new Bible: "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." He gave me back the Bible in a listless manner, as much as to say: "Well, what of that?" "But," I said, "these are wonderful words. Verily, verily, means truly, truly for all our Lord's words were true. He was speaking to His disciples, but it was meant for us also. Truly, truly, I say unto you, He that heareth My word."

"Have you heard the words?"

"Yes, leddy."

"'And believeth on Him that sent Me'—Who sent Jesus into the world to suffer and die for our sins?"

"God," was his reverent reply.

"'He that heareth My word and believeth on Him that sent Me hath everlasting life.' You have heard the Word, do you believe in God?"

"I do."

"Tell me, then, when do you have everlasting life?"

"When I dee" (die).

"No, my boy; wait, listen. This word 'hath' means now, this present moment. You do not have to wait for death to receive the gift of life everlasting; you have it when you believe and it is yours while you live and when you die, and on and on forever. But let us go on, for here is more of this precious message. 'And shall not come into condemnation (or judgment) for your sins but is passed from death unto life.'"

The anxious look was fading from his face, for he was beginning to grasp the truth. Looking up with a smile, he said: "Tell it again, leddy." So once more we read together the verse, and I explained as before. I had not gone far until smiles were replacing the tears on his face and at the close he quickly said:

"I see it. I believe and I hae noo the everlasting life and my sins are put awa." Then looking around for his Scotch cap, said: "Gie me my bonnet sae I can gang awa and tell my granny."

"Wait a moment," I said. "Shall we not thank God first?" We dropped on our knees, and there in the semi-darkness of the church before I could begin, he prayed in about these words: "I want to thank Thee, Lord, for letting the lady show me the way, for I now believe and my sins are gone, and I have the everlasting life. Amen."

Major Whittle and Mr. Stebbins had joined us in time to hear his prayer, and the Major followed with a brief petition and benediction and my Scotch laddie hastened away "to tell his granny."

The next night as I took my place with the choir back of the pulpit, I saw my laddie again. He was neatly dressed in his Sunday suit. The night before he had come directly from the great iron foundry not far away, where he worked. His face was radiant, not only as the result of a thorough washing, but from the peace within. He had chosen the very front seat and by his side sat the old grandmother, with a white cap, or mutch, as it is called, covering the head and tied under her chin. Over her shoulders was a plaid shawl, probably the "tartan" of her clan, while folded about her neck was a white 'kerchief. A look of holy calm shone from her keen grey eyes, which to me meant answered prayer. Every little while the boy looked up to see if she was enjoying the service. The singing of the Gospel hymns was new to her, for she was from the kirk where psalms only are sung. Her only reply to him was a little pat upon his hand which rested on her lap. At the close of the sermon I went to speak with them. The boy met me and said, "I've brocht granny to ken ye."

The old woman took my hand in both of her hard working ones and with a deep courtesy raised my hand to her lips and kissed it, saying: "The blessings of an old Scotch buddie rest upon ye now and evermore for what ye did for my laddie. He was always a good child since his mother died, but was not converted! now I can dee in peace, for he knows his Lord!"

During the nights that followed ere our mission closed, my laddie was there

on the front seat, usually with another boy with him for me to "show the way."—Mrs. George C. Stebbins, in New York Observer.

### Lullaby.

Beat, little heart, against thy mother's breast;
The day is dying in the glowing west;
Of all life's loves a mother's love is best.
Beat, little heart; sleep, little heart, and rest.

Droop, little head, my arms will hold thee tight,
No angel's head to mother is more bright.
Grow strong and bold to battle for the right.
Droop, little head, nor wake till morning light.

Hush, little lips, don't cry, for mother's here;
Like angels guard, the prayers of mother dear
Shall rise for thee and ever hover near—
Hush, little boy, don't cry, there's naught to fear.

Rev. W. H. T. Squires, in Christian Observer.

### Little I-Don't-Like-You.

"I don't like you! I don't like you!" It was a little bit of a girl who sang out these naughty words and pouted her lips and frowned.

"I don't like you neither, then," said Joe.

"And I don't like you, missy," said Frank.

"Peoples who come visitin' ought to be polite," said Mary Sue.

"I don't like you! I don't like you! I don't like you!" And the little bit of a girl frowned at each of her small cousins.

The little bit of a girl's real name was Anna, and she had just begun to be cross. For a whole week she had been a dear child, so gentle that her Aunt Sophie called her Pussy.

"I don't like you!" She was frowning at Aunt Sophie, and Joe and Frank and Mary Sue felt much ashamed, for Aunt Sophie was a visitor, too.

"I-Don't-Like-You?" questioned Aunt Sophie. "Oh, is that your name? I thought it was Anna!"

Now, the naughty little girl fully had expected Aunt Sophie to say, "Oh, you must like me, Pussy!" She loved to be called Pussy. But when Aunt Sophie gave her another look she cried out again, "I don't like you!"

"If whenever I look at that little nephew he would cry out, 'Joe!' I would know for sure and certain that his name is Joe, which it is. If whenever I look at this little nephew he would scream, 'Frank!' then I would know his name is Frank; and so with Mary Sue. Therefore, sure and certain, we have here Little I-Don't-Like You."

"Is isn't a Christian name, is it?" asked Joe.

"'Cause Christians like people," said Frank.

"She must be an o'd Chinaman," declared Mary Sue.

"Little I-Don't-Like-You," said Aunt Sophie, "didn't I hear you calling your name to a man in the public road? Is it true that you have told it to the cook?"

"I'm afraid she screamed it to the ice man," said Joe.

"Then it is all around the place," said Aunt Sophie. "I am very sorry, for it is not a pretty name; not near as pretty as Pussy."

"I-Don't-Like-You is an old Chinaman, so she is," sobbed the little bit of a girl; "I—I—I'm Pussy now."

Aunt Sophie sat down on the porch steps, opened her arms, called "Pussy," and something fluffy was in them.

"I wish that Joe and Frank and Mary Sue would tell the cook and the ice man, and everybody that I do like peoples," said the little bit of a girl, wiping her eyes.

"'Cause you feel better when you like peoples, don't you?" asked Mary Sue.

Then Joe and Frank, as well as Mary Sue promised to tell the cook and the ice man and everybody what Pussy said, and after that there was never again a little I-Don't-Like-You around disturbing the peace.

### Diamonds and Toads.

Many of us remember reading, in our childhood, an old fairy tale in which a good girl is rewarded by having a diamond fall from her mouth every time she speaks, while her naughty sister is punished by having a toad hop from between her lips every time she opens them.

There are no fairies nowadays to treat good and bad children after this fashion, and yet, when one listens to the talk of young people—those who pay attention to what they have been taught and those who do not—one is reminded sometimes of this old story. Truth is a diamond, and lies of every kind are toads. When young George Washington confessed having cut the cherry tree, we may be sure his father was better pleased than if a diamond as large as the Kohinoor had fallen from his mouth. We all know how hard it is, at times, to speak a true word when a lie would shield us from blame. Who spilled that ink? Who broke that dish? Who left that book out of doors? and a great many other such questions, when they have to be answered with the little "I," will sometimes bring a scolding: when answered with "I do not know," the person who asks them will have nothing more to say about the matter, carrying it to conscience to point out the ugly toad that has hopped out of our mouth, and is now winking at us with one of its evil eyes. And what a variety of such toads there are, some of them more venomous than others, but all as ugly as ugly can be! Lies of malignity—these are the venomous ones mentioned in the Ninth Commandment; lies of vanity; lies of fear; lies of convenience; and so many others that, when one thinks of them and of the careless children who tell them, the ground around us seems to be hopping with toads. The lie of vanity is such a ridiculous looking toad that some people are only too apt to laugh at it instead of regarding it with horror.

When a foolish girl boasts to her school-mates of the fine things she has at home when they are confident she has nothing of the kind, or speaks of prizes she won in another school when they know she is not a prize-winning pupil, they sometimes do not reflect that a lie is a lie even if it is not a slander, and so, for their own amusement, they will draw her out, as they express it, instead of showing her by their manner that they have an aversion to toads in general.

A girl who worked in an office, and was quite old enough to know how offensive the company of toads ought to be to all decent listeners, had a very silly habit of talking about high-priced presents she had received from time to time, and when she once mentioned in particular a sunburst that a princess might wear, her companions were so pressing in their requests for her to bring it to the office and show it to them that she had to invent a number of other lies to excuse her for not bringing what she did not possess.

"Oh, she never slanders anybody," some of the other girls would say with a laugh when older persons spoke of her lying habit, but they would have sought in vain in their Bibles for any text that fails to denounce falsehood in any one of its varieties.—Clara Marshall in the Young Churchman.

### Odd Things About Animals.

Just as men have developed from their savage state into pleasant civilized beings, so naturally dogs and cats and horses and hogs and other domestic animals are very different from the wild things that were caught in the forest and trained to usefulness, but there are some habits inherited from their far-away ancestors which they still retain, and by which they are distinguished one from the other.

We never question, for instance, why a horse runs so swiftly and has such power of endurance, but we must remember that his ancestors had to flee and defend themselves from the wolves—their greatest enemies—and that their rearing and plunging was also a former means of defence if the enemy sprang on their backs. Their neigh was a watchword and call when wild horses went in droves, and some sort of a signal was necessary to keep them from straying.

Sheep, when frightened, always run to an elevation, because their ancestors originally came from the mountains. They always follow a leader, because in the dangerous mountain passes their ancestors had to go in single file.

Hogs grunt because their feeding grounds were thick woods, where they could not see one another, and sound was necessary to keep them together.

Dogs have a way of turning around several times before they lie down. This looks very foolish now, but when they were wild things, centuries ago, they slept in the tall grass and turned around several times to hollow out a bed, and they have never outgrown this habit, but to this late day they will turn around on a rug, just as if it were in the tall grass.

Cats have, perhaps, the most traces of old ancestral habits. Many times they do have a trace of the lion or the tiger very near the surface. Their uncertain temper, their purring and growling, their sudden bounds, their tendency to scratch, all comes from the forest and the jungle.

All these and many more traits can be found, but when we canter across country on our ponies and fatten our respectable hogs for the markets, and make pets of our dogs and cats, we forget how far these traits have traveled, and that when the world was younger its live stock was of a very different order.

### Ants Have Combs.

No creature is more tidy than an ant, who cannot tolerate the presence of dirt on her body. These little creatures actually use a number of real toilet articles in keeping themselves clean. No less an authority than Dr. McCook says their toilet articles consist of coarse and fine-toothed combs, hairbrushes, sponges, and even washes and soap. Their saliva is their liquid soap, and their soft tongues are their sponges. Their combs, however, are the genuine article, and differ from ours mainly in that they are fastened to their legs. The ants have no set time for their toilet operations but stop and clean up whenever they get soiled.—St. Nicholas.

## CHURCH INTELLIGENCE.

(Continued from page 13.)

### WASHINGTON.

**Rt. Rev. Alfred Harding, D.D., Bishop**

**Diocesan Statistics.**

The Journal of the Fourteenth Annual Convention of the Diocese has been distributed. It is a handsome magazine of 152 pages; and the matter it contains will richly repay the reader.

The number of clergy reported is one hundred—the Bishop, ninety-eight presbyters, and one deacon. Clergy received from other Dioceses, 7; clergy transferred, 3; priests ordained, 2; candidates for Holy Orders, 7; postulants, 4; lay readers, 24.

The Diocese has 51 parishes; 4 separate congregations; 60 churches; 32 parochial chapels, and 8 mission chapels. The number of communicants is 19,322, an increase over last year of 941. The number confirmed was 853—less than we had a right to expect, because of our dependence upon the services of Bishops of other Dioceses in our lack of a Diocesan head. There were 1,242 baptisms—170 adults and 1,072 infants. Marriages, 429; burials, 722. The Sunday Schools do not show the strength in numbers that one might expect from our membership, there being 851 teachers, and only 7,954 scholars. The work of the Sunday School Institute, including the new feature of Teachers' Lectures, by the Bishop and the Rev. Dr. McKim, ought to be able, one would think, to bring out numbers of our own children and others who do not attend.

The total of contributions amounts to $316,871.83, divided into general objects, $15,103.70; Diocesan, $21,042,27; Parochial, $280,725.86.

Of the number of clergy reported, four were U. S. Army chaplains; fourteen were non-parochial, or retired, because of age or infirm health, or special work. Since that report, April 28, 1909, one has died and one has taken a parish, the Diocesan Missioner, the Rev. W. J. Denzeloe Thomas, becoming rector of Brookland, D. C., parish. Also, since that report, three of our active clergy have resigned their parishes—two from Charles county, Md., and one from Washington.

The Diocese also has a distressing story to tell of vacant parishes—four in Charles county, one in St. Mary's county, one in Prince George's county, and one in the District of Columbia. But, our Bishop, doubtless, is seeking for good men to fill the vacancies, which compose some of our most desirable parishes for ministers who love their work and are physically equal to the demands upon their strength. Some of these parishes have several hundred communicants, and the churches are generally of brick, and colonial as to age. Several are also handsome specimens of the church-building of the Colonial days, about 1750, or earlier. Many of the parishioners are very poor, and are struggling to make a livelihood; but others are in comfortable circumstances owning and planting farms on the Potomac, the Patuxent, and the Wicomico, that yield richly in return for the labor expended, and are a joy to the appreciative senses. And the people are, generally, church-goers, when carefully looked after by their pastors.

Some of those country congregations, on good Sundays, are really inspirations to those who lovingly serve them as pastors and preachers. W.

## PERSONAL AND NEWS NOTES.

The Rev. L. Foulkes, of Michigan, has accepted a call to Mount Joy, Pa.

A new and enlarged chancel is to be placed in St. Thomas' church, Thomasville, Ga., as a memorial.

The Rev. H. C. Nash has accepted an appointment to Hollidaysburg, Pa., and began his work there Nov. 7.

The Rev. Oscar F. R. Treder, of St. Luke's church, East Hampton, L. I., has been called to St. Paul's church, Fayetteville, Ark.

The Rev. Edward L. Kemp has become rector of the Church of Our Saviour, Baltimore, Md., and will reside at 1639 McElderry street.

All mail matter for Rev. P. Murphy, vicar of Epiphany chapel, should be addressed to him at 2:30 Twelfth street, S. W., Washington, D. C.

The Rev. W. E. Vann, of Kingman, Kan., has accepted a call to St. Paul's parish, Newport, Ark., and will assume his new duties on December 1.

The Rev. W. S. Poynor has entered upon his work as City Missionary in Columbia, S. C., with charge, also, of St. Timothy's and the Mill mission.

The Rev. Edward L. Kemp, until recently assisted minister of Memorial church, Baltimore, has accepted the rectorship of the Church of Our Saviour of that city.

Miss Louisa Smart, a faithful and efficient worker for five years in the Ragged Mountains of Virginia, has gone to Ketchican, Alaska, to work under Bishop Rowe.

The Rev. C. W. Boyd has resigned the rectorship of Christ church, Mt. Pleasant, S. C., and has been called to the Church of Our Saviour, Rock Hill, in the same Diocese.

Ground will be broken for the new Church of the Ascension, in Montgomery, Ala., on Thursday, Nov. 11. Bishop Beckwith, assisted by other clergymen, will conduct the services.

The Rev. Wallace Carnahan has resigned the charge of St. Matthias' church, Summerton, and the mission at Manning, S. C. His present address is 2930 River avenue, San Antonio, Texas.

The Rev. William H. Heigham, rector of Holy Cross church, Baltimore, has been appointed to the charge of the mission at Mt. Winans, Md., at which point he will hold regular Sunday evening services.

After over thirty-one years of service in the Memorial Church of St. Luke the Beloved Physician, Bustleton, Philadelphia, the Rev. S. F. Hotchkin, having resigned the rectorship of the parish, has been elected rector emeritus.

Norwich University, of Northfield, Vt., has conferred the degree of Doctor of Laws upon the Rev. Durlin S. Benedict, LL. D., of Los Angeles, Cal. Dr. Benedict had formerly received the same degree from Morris Brown College, of Atlanta, Georgia.

The Rev. Arthur E. Bruce, until recently rector of St. Luke's, Detroit, Minn., has been appointed assistant at All Saints', Broadway avenue, Winnipeg. Hereafter all communications should be addressed, 78 Colony street, Winnipeg, Canada.

Mr. George F. Dominick, of Christ church, Greenwich, Conn., has offered to give the sum of $39,000 for a new parish house, on the condition that the parish raise, before January next, the $19,000 needed for the completion of the new church, now in process of erection.

The Rev. Dr. W. E. Morgan, who became rector of Trinity church, Granville, N. Y., on Sept. 1, is attempting to reach the thousands of Welsh Churchmen employed in the quarries in the vicinity of his new parish by adding services in Welsh to those regularly held in the church.

The Rev. H. Page Dyer, of Ascension church, Philadelphia, will preach a Mission at St. Mark's church, Hammondton, N. J., Rev. Wm. H. Stone, rector, from November 14 to November 21, inclusive. This will be the first Mission ever held in the parish, and earnest efforts are being made to make it a success.

The Rev. Frank J. Mallett, rector of St. John's church, Sharon, Pa., will conduct special services at Christ Church Cathedral, Lexington, Ky., Nov. 28 to Dec. 7. Mr. Mallett is one of the most efficient clergymen in the Church for the kind of work he has undertaken, and his missions always have proved helpful as much as interesting.

On Sunday, October 31, at the Church of Our Saviour, Mt. Auburn, Cincinnati, the rector, the Rev. E. A. Neville, blessed a handsome silver Communion service, a thank-offering from Mrs. John M. Anderson, of Mt. Auburn. The church has recently been completely equipped with electric lights and is giving many evidences of growth, both material and spiritual.

A nine days' Mission of Help has just been concluded at Trinity church, Washington, Pa., the Rev. Dr. F. J. Mallett, rector of St. John's, Sharon, Pa., being missioner. The usual course of sermons were delivered, the effort being largely confined to the immediate congregation. About one hundred resolutions were made by those benefitted by the Mission, and an interesting feature was the renewal of baptismal vows at the closing service.

### What a Good Start is Good For.

A good start may become a dangerous snare. This is not the fault of the good start, but of the person who, having made it, rests back comfortably on the idea that things will now take care of themselves. Almost any body can make a good start. About one in a hundred holds it. Printers know this by costly experience. They know that the good pressman is not the one who can turn out a faultlessly printed sheet just after the make-ready and the color and the register have been satisfactorily adjusted, but the one from whose work you can pick out at random a sheet after a thousand, or ten thousand, or a hundred thousand, have been run, and find it difficult to say from what part of the run it came. The man who holds out through the entire job, whether it be printing, or preaching, or living life in any other of its searching, testing forms, is yet in the minority. A good start is good for just as long as it lasts—no longer.—Sunday School Times.

# Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.**

## MARRIED.

STUMP—OLD.—On Wednesday, November 3, 1909, at 8 o'clock, P. M., at Christ Church, Norfolk, Va., by the Rev. Francis C. Steinmetz, the rector, MARGARET NASH, the daughter of William W. Old and Alice Herbert, his wife, and JOHN STONE STUMP, Jr., formerly of Maryland.

LAWRENCE—WYATT.—Miss VIRGINIA ELLIGOOD, daughter of Mr. and Mrs. William Wyatt, was married, at 1 o'clock on the afternoon of Wednesday, the 27th of October, 1909, to the Rev. THOMAS NEVITT LAWRENCE, rector of Nottoway Parish, Southampton county, Virginia. The ceremony was performed by the Rev. John Cornick, in the Presbyterian church, Belle Haven, Accomac county, Virginia, the home of the bride.

## DIED.

WATSON.—On the morning of October 30, 1909, in Wilmington, N. C., MARY CATHERINE LORD, widow of the Rt. Rev. A. A. Watson, first Bishop of East Carolina. Funeral services were held on the Feast of All Saints.

"In the Communion of the Catholic Church, in the confidence of a certain faith."

## OBITUARY.

### Mrs. S. C. Rives.

The following resolutions were passed in honor of Mrs. S. C. Rives, by the Woman's Auxiliary of Grace church, Cismont, Va.

Mrs. Rives was elected President of this Branch, when it was first organized in 1891, and was re-elected each succeeding year, until her death, which took place October 7, 1909. She filled the office with efficiency, faithfulness and an absorbing missionary zeal; and by her own tact and gentle sway she wielded an influence and gained a devotion from each member of the Society, which made her wishes a law, as well as pleasure.

When in her declining health she could no longer attend the meetings in person, her unfailing interest and loving, beautiful letters were an inspiration and incentive to higher things and greater liberality.

Whereas, it has pleased God in His divine wisdom to remove Mrs. Rives from our midst, and

Whereas, this Society has lost a beloved President and friend; therefore, be it

Resolved, That these resolutions be entered on the minutes of the Society, and published in the Southern Churchman, and a copy sent to the family.

Signed:

JANE PAGE LEWIS, Vice-President.
MARY S. BOYDEN, Treasurer.
MRS. F. S. LONGFIELD, Secretary.

### Caroline R. Harrison.

Died, at her home, Riverside, Charles City county, Virginia, on July 2, 1909, Mrs. CAROLINE R. HARRISON, widow of the late Wm. M. Harrison, in the 93d year of her age.

A woman of rare mental endowments and cultivation, gentle and considerate, added to great personal charm of manner and beauty rarely seen at her age, rendered her attractive to all who came in contact with her.

She took great interest in Ramabai's work in India, and worked for it almost up to the time of her death, having collected and forwarded more than six hundred dollars ($600) for that Mission, besides other charitable work.

Many troubles, sorrows and trials of her faith and patience came to her; among them almost total loss of sight, all of which she bore with unmurmuring resignation and cheerfulness.

A most tender, unselfish, and devoted mother, life is very desolate without her.

Her children deeply mourn her loss, and earnestly pray, that when it shall please God to call them hence, they may see the loved face once more in that blessed land, where she awaits them.

## OBITUARY.

IN MEMORIAM.

### Whitmel Hill Urquhart.

Died in his home, 105 East Franklin street, Richmond, Virginia, October 20, 1909, WHITMEL HILL URQUHART, after a long and painful illness.

This announcement carried deep sorrow to many hearts, and a blank is left in a large circle of friends it will be difficult to fill.

Of an ancestry equal to the best in this country, and having received every advantage of education, Mr. Urquhart grew up to manhood a most attractive example of Southern youth. He studied Law at the University of Virginia, but never practiced the profession. His early married life was spent in his ancestral home "Warrique," Southampton county, Virginia, in the cultivation of his plantation, and the enjoyment of Southern country life. Here a most generous and gracious hospitality was always extended to friends, relatives, and also the wayfaring man.

As time passed and social conditions were sadly changed, the young planter wisely determined to move to the city for the education of his children. He removed to Richmond in January, 1888, and became identified with her business interests, and was very successful.

But few men are as much beloved as "Whit" Urquhart was, and the beautiful tributes to his character, written and spoken, have been the greatest comfort to his bereaved family and relatives. One friend writes, "but to be appreciated even more than his social charms and uniform kindliness, was the high tone of honor and character that one felt was always present in and about the man. I never knew any one, who impressed me as more honorable; and when it came to generosity in both sentiment and action, he was so spontaneous, and unfailing, it made me feel that I could never equal him."

Mr. Urquhart was for years a member of Grace (Episcopal) church, Richmond, Va., and his pastor and fellow-members mourn the loss of an able adviser, a generous giver and valued friend. In every relation of life he was most exemplary and beloved; and words seem almost powerless to express the loss to those nearest and dearest, to whom, in a way, the light of the home has gone out.

May God comfort and sustain their stricken hearts!

## WANTS.

WANTED—A CHRISTIAN WOMAN OF mature age to teach a parish school in the mountains of Virginia, and aid the rector in parish work. Apply, with references, Mountain, care of Southern Churchman. 13nov-2t

WANTED.—POSITION AS COMPANION to elderly lady or invalid. Would be willing to travel. Good nurse. References. Address Miss D., 302 N. Madison St., Staunton, Va. 30oct-4t

## APPEALS.

### THE SPIRIT OF MISSIONS

in its endeavor to fulfill its trust, the Church, through

### THE BOARD OF MISSIONS,

**as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.**

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 are needed this year to meet the appropriations.

Full particulars can be had from
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Spirit of Missions $1.00 a Year.

### GENERAL CLERGY RELIEF FUND.

**Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.**

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia

### Bishop White Prayer Book Society.

The Annual Meeting of the BISHOP WHITE PRAYER BOOK SOCIETY will be held in St. Peter's church, Third and Pine streets, Philadelphia, on Sunday evening, November 21, at 7:30 o'clock. The sermon will be preached by the Rev. Arthur Rogers, D. D., rector of Holy Trinity church, West Chester.

### Clergymen Needed in Nevada.

The Bishop of Nevada needs two young unmarried clergymen, Priests or Deacons, for work in the District. The stipend for each is nine hundred dollars a year. The field offers splendid opportunities and an invaluable experience for such men if they are really in earnest.

Much may be accomplished in Nevada during the next few years. The richness of the State in mineral deposits is becoming more and more apparent. No young clergyman could find a better opportunity to whet his strength for future usefulness in the service of his Master.

### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.

### Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

### Assistant Wanted.

Wanted to assist in institutional work of large parish, till July 1st, 1910, young unmarried man, Deacon or Postulant for Holy Orders. Terms: $75 per month, with rooms, light and heat.

Ample time for study.

S. E. HUGHES,
25oct 3t. Newport, R. I.

### Clergymen Wanted.

Wanted—We need in the District of Idaho, a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life; and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN,
Boise, Idaho.

### FOR THANKSGIVING AND CHRISTMAS.

### "Beautiful Leaves of Galax from the Land of the Sky.

The undersigned, with gratitude for former patronage, hereby announces his annual sale of GALAX LEAVES, green and bronze, at the following prices, the proceeds for the benefit of his work among the People of the Hill Country in the District of Asheville:

500 Galax Leaves by mail, postpaid, $1.00.
1,000 Galax Leaves by express, not prepaid ..... $1.00.
5 Galax Plants by mail, postpaid, .50.
1 doz. Galax Plants by mail, postpaid, $1.00.

All orders should be sent to

Rev. WILLIAM R. SAVAGE,
Blowing Rock, N. C.

## Experienced Shopper

For Ladies' and Misses' wearing apparel. Also Household Goods—latest novelties. Careful, intelligent selections made. References. Chaperoning.

KATHERINE CAMPBELL.
7 East 15th Street, New York.

# The Household.

### More Fruit Cake Receipts.

A North Carolina housekeeper sends the following fruit cake and pickle receipts, the former in answer to the request of our subscriber, J. P. W.:

Fruit Cake.—Twelve eggs, one pound sugar, one pound flour, one pound butter, one ounce nutmeg, three teaspoonfuls cloves, half pint brandy, four pounds raisins, 2 pounds currants, one pound citron, one teaspoonful soda in hot water.

Another Receipt for Fruit Cake.—One and one-half dozen eggs, one and three-fourths pounds sugar, one and one-half pounds flour, one pound butter, six nutmegs, two tablespoonfuls cinnamon, one teaspoonful mace, one teaspoonful cloves, five pounds raisins, two pounds currants, two pounds citron, one wine glass brandy, one wine glass sherry.

Cucumber Pickle.—Soak the cucumbers until fresh, if they have been in salt, then scald them in alum water for a day. Now, drain that off, and prepare your vinegar as follows:

One-half gallon of vinegar, five onions sliced, three-fourths of a quarter pound box of mustard, two and one-half pounds brown sugar (less will answer), six pods of green and red pepper, three ounces of grated horse radish, one-half ounce ground ginger, one-half ounce turmeric, one-half ounce celery seed, one-half ounce mustard seed, one lemon, sliced.

Put all in a preserving kettle, let it come to a boil and pour over the cucumbers. Fine. Mrs. Jas. G. Staton.

Williamston, N. C.

### The Secret of Training Children.

If home be a little heaven, there will probably be children within it; for it is told of the heavenly Jerusalem that "the streets of the city shall be full of boys and girls playing in the streets thereof." A home from which child-life is deliberately excluded is one in which the inhabitants are engaged in demolishing the foundation upon which the home rests. When the structure tumbles to the ground no one need be surprised—and homes that are not permitted to remain are of little value.

This age has nearly forgotten how to rear children. There is not the slightest necessity for the unmanageable children with whom we are too familiar. Order is heaven's first law, and therefore the law of each little heaven. Where order prevails in the home, child-life develops sweetly, naturally, spontaneously.

The secret of the training of children is to be found in the combination of firmness ad kindness on the part of parents. Discipline that proceeds from a parent's anger is willful assault and battery. The sense of justice is highly developed in the child, almost from infancy, and understands perfectly the distinction between firmness and anger.

The child who first creeps across the room can be taught that some things must not be touched. The mother who removes the low standing vase so that her child will not break it begins to teach the child that might alone is the standard of right. The intelligent mother leads the child to it and firmly impresses upon him: "Baby mustn't touch!" The lesson can be learned better at one year old than at five, better at five than at ten, better at ten than—but it is not learned from the mother at all after that, and the mother who has allowed her child to grow up without learning self-control has piled up the fuel for hell fire within her child.—Living Church.

### Old Tablecloths.

"Old tablecloths," said an economical housewife, may be put to many uses in a large family. If the borders are handsome I hem the longest pieces for bureau covers. Smaller pieces I use as tray clothes or doilies for the baby's plate. The middle of the cloth I cut into napkins, keeping out the poorest portions for dish clothes and holders or for polishing glass."

A red tablecloth that is too faded to be used on the table makes a good crumb cloth. Starch stiff, iron perfectly smooth, taking care to pull the edges straight and even. Pin it to the carpet instead of tacking it, as then it will not be so much trouble to take up. It will keep clean a long time, and even if you can afford a handsome cloth it is convenient to use this when the other is up to be cleaned.—Chicago Tribune.


**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.



Get Better
**Furniture**

**PAY LESS FOR IT!**

**Buy from the Largest and Most Enterprising Furniture House South.**

Buy where you have the best variety to select from.

Buy where car loads arrive almost daily.

Buy where prices are lowest.

Write us for prices.

Visit Us.

—o—

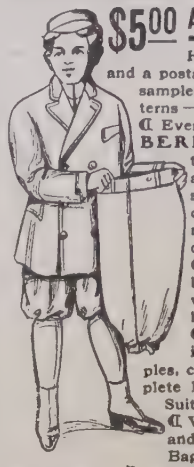
**Sydnor & Hundley, Inc.**

Furniture
for the Home Beautiful.

709-11-13 E. Broad Street,
RICHMOND, VA.



**BERRY'S Strictly All-Wool Combination Suit**



**$5.00 All Sizes, Many Patterns**

Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly **all-wool.** ¶ Everybody who's heard of **BERRY'S** knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, **$3.50** to **$10.** Samples upon request.

**O. H. BERRY & CO.**

The South's Largest Clothiery, Richmond, Va.


He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.


**For HEADACHE—Hicks' CAPUDINE.**

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.



Visit or send
to the
**GIFT SHOP**
of
**Lycett Stationers**
317 N. Charles Street
Baltimore, Md.
Engravers, Booksellers and Importers of Artistic Goods in China, Brass, Leather, Pictures and Frames.



**R. L. Christian & Co.**

816-818 EAST MAIN STREET,
Richmond, Va

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.



Write for
**The Schmidt Quarterly.**

**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

# John L. Williams & Sons

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

# CITY BANK

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital .....$400,000
Surplus and Undivided Profits ..... 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

# COMMONWEALTH BANK

12 North Ninth Street,
RICHMOND, - VIRGINIA.

CAPITAL - - $200,000.00

4 PER CENT ON Savings

# BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

RICHMOND, VIRGINIA.

INCORPORATED 1869.

THE
# VIRGINIA FIRE & MARINE INSURANCE COMPANY

Richmond, Va.

| | |
|---|---|
| Capital .....$ | 250,000.00 |
| Reinsurance Reserve..... | 610,225.20 |
| Reserve for Losses..... | 71,572.73 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.37 |
| Assets .....$ | 1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

# To Young People:

Your earning capacity cannot last forever. Unless you are economical and save some portion of your income when young, you cannot escape the inevitable result of facing old age, dependent upon others—a most uncomfortable situation.

Save something each week, no matter how small, and, together with the compound interest we pay, it will provide a competency for old age.

## Start To-day on the Road to Permanent Prosperity.

One Dollar will start an account.
If living out of town, write for booklet, "HOW TO BANK BY MAIL."

# PLANTER'S NATIONAL BANK

Main and Twelfth Streets,
RICHMOND, VA.

Capital, $300,000 Surplus and Profits, $1,200,000.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

# BANK OF RICHMOND

RICHMOND, VIRGINIA

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

# C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

## C. H. COSBY,

423 West Broad St., RICHMOND, VA.

**ORGANS OF REFINEMENT AND DISTINCTION**

We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the

# HOPE-JONES ORGANS FOR CHURCHES, RESIDENCES, ETC.

which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular C.

HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 UNION SQUARE, New York City

# NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

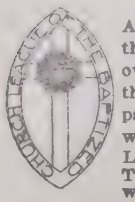
## YOU ARE CORDIALLY INVITED...

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
1921 East Main Street

**Church League of the Baptized**



A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

COX SONS & VINING
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass

**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

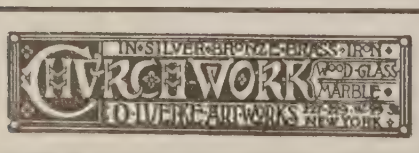
**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**

by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.






Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates Address J., care Southern Churchman, Richmond, Va.

## Thoughts for the Thoughtful.

All who denounce sin do not renounce it.

Our giving hand should hold as much as our receiving.

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

It is as great a sin for a good man to try to conceal his religion as it is for a sinner to try to conceal his sin.

After all, it is not what is around us, but what is in us, not what we hope, but what we are, that makes us really happy.—Geikie.

Economy no more means saving money than spending money. It means spending and saving, whether time or money, or anything else, to the best possible advantage.—John Ruskin.

Conversion is no repairing of the old building, but it takes all down and erects a new structure. The sincere Christian is quite a new fabric—from the foundation to the topstone all new. —Alleine.

Love which lasts is a condition of the mature mind; it is a fine compound of inclination and knowledge, controlled by reason, which makes the object of it, not a thing of haphazard, but a matter of choice.

A whole treasury of truth and a whole heaven of joy are contained in the promise that the Holy Spirit shall help us to pray as we ought for what we need. All the resources of the Godhead are pledged that the answer shall come.

God has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to exert, a likeness to His dear Son for each one to manifest, and then, a place for each one to fill in His holy Temple.—Bishop Hall.

If we distinctly remember that God's government of this world is the establishment of what is called the kingdom of God, we will pray with stronger faith and holier enthusiasm: "Thy will be done on earth as it is done in heaven." The kingdom, the power, and the glory are God's.

A touch of genius and a touch of pruiency in certain writers give them entrance into circles into which they carry poison that affects all that inhale it. Some people who are well-meaning in the main are strangely blind in this matter. Do not look too far away to find them.

In the exclusiveness of friendship lies much of its sacredness, as in the relation of the soul to God. He only completely understands, and therefore is the Friend of friends, and it is the approach to this infallible understanding that makes even a supreme earth friendship the high and holy thing it is.—Ruth Ogden.

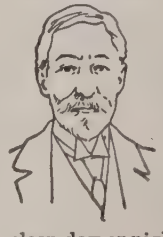
Take life like a man. Take it as though it was—as it is—an earnest, vital, essential affair. Take it just as though you were born to the task of performing a merry part in it—as though the world had waited your coming. Take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be broken-hearted brother.—Charles H. Spurgeon.

**ECZEMA FROM HEAD TO FOOT**

For Six Months his Suffering was Beyond Words—One Mass of Irritation and Itching was Dreadful—Slept Only from Sheer Exhaustion—Almost Out of His Mind—After 24 Hours' Use of Cuticura Slept Like an Infant and Then was

**CURED IN ONE MONTH BY CUTICURA REMEDIES**

"I am seventy-seven years old and one day, some years ago, I fell from a step-ladder, bruising my heel. In a few days I could not walk. I called in a doctor and inside of a week erysipelas set in. The doctor had not cured me of that when I was taken with eczema from head to foot. I was sick for six months and what I suffered tongue could not tell. I could not sleep day or night because of that dreadful itching; when I did sleep it was from sheer exhaustion. I was one mass of irritation; it was even in my scalp. The doctor's medicine seemed to make me worse and I was almost out of my mind. I read of Cuticura and sent my wife to the druggist, who was a member of my lodge of Odd Fellows, for a set of the Cuticura Soap, Cuticura Ointment and Cuticura Resolvent. I used them persistently for twenty-four hours. That night I slept like an infant, the first solid night's sleep I had had for six months. I was not afraid to use plenty of Cuticura Ointment and Cuticura Soap with hot water and in a week's time I was able to put on my clothes again. In a month I was cured. From that day to this I cannot praise the Cuticura Remedies too highly. I may add that I have a very heavy head of hair which I owe to Cuticura. W. Harrison Smith, R.F.D. 2, Mt. Kisco, N. Y., Feb. 3, '08."



A single set of the Cuticura Remedies is often sufficient for the treatment of the most torturing, disfiguring, itching, burning and scaly humors, eczemas, rashes and irritations, with loss of hair, from infancy to age, when all other remedies fail. Guaranteed absolutely pure and may be used from the hour of birth.

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

☞Mailed Free, Cuticura Book on Skin Diseases.



MENEELY BELL COMPANY,
22,24 & 26 RIVER ST., and 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. ☞Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

"Prayer is not an overcoming of God's reluctance, but a taking hold of His willingness."

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by

# Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

VOL. LXXIII. RICHMOND, VA., NOVEMBER 20, 1909. No. 47



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**

## The Analytics of Church Government

—BY THE—

**Rev. Robert Woodward Barnwell.**

**PRICE, POSTPAID, $2.**

A very thorough discussion of the philosophy, antecedents, foundations, facts and bearings involved in the subject.
Not a controversialist's book at all, but written for those who love to study a subject of vital importance.

Gained high praise and very little condemnation in the Reviews.

**The Franklin Press Co.,**

PETERSBURG, VA.

THE

## American National Bank

**RICHMOND, VA.**

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business: accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB 23-25-27 6th Ave., NEW YORK.

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.


The Jeter Building
**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment. $50,000 Plant. Ten Years Success.
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS L. CO.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**Fauquier Institute**
**For Young Ladies**
WARRENTON, VA.
The 50th session began September 23, 1909. Situated in the Piedmont region of Virginia, on Southern R. R., 55 miles from Washington. A limited and thorough home school. Rates $200 upwards. Catalogue.
NELLIE V. BUTLER,
Principal, Box 17.

**COLONIAL CHURCHES**
IN THE
**ORIGINAL COLONY OF VIRGINIA.**
NEW AND REVISED EDITION.
Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.
These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.
They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.
Price by mail, $1.35. Address
**Southern Churchman Co.,**
Richmond, Va.

**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opened September 28th for its thirty-ninth year. Announcement on application.

**National Cathedral School**
For Girls. Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses.
The Bishop of Washington, President Board of Trustees.
Mrs. Barbour Walker, M. A., Prin., Mt. St. Alban, Washington, D. C.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Experienced Shopper**
For Ladies' and Misses' wearing apparel. Also Household Goods—latest novelties. Careful, intelligent selections made. References. Chaperoning.
KATHERINE CAMPBELL,
7 East 15th Street, New York.

**SHOPPING**
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES Purchasing Agent, 203 West 81st Street, New York City.

**BANKING BY MAIL**
is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.
THE
**NATIONAL BANK OF VIRGINIA**
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *5.20 A.M. Byrd St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *5.40 A.M. Main St. Sta. | †8.25 A.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | §11.05 A.M. Elba Station |
| †12.01 P.M. Byrd St. Sta. | *12.15 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | †2.45 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *6.55 P.M. Byrd St. Sta. |
| *5.15 P.M. Main St. Sta. | *9.00 P.M. Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | *10.30 P.M. Main St. Sta. |

ASHLAND ACCOMMODATIONS—WEEKDAYS.
Leave Elba Station—7.30 A.M., 1.45 P.M., 6.30 P.M
Arrive Elba Station—6.40 A.M., 10.40 A.M., 5.30 PM

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station stop at Elba. Time of arrivals and departures not guaranteed. Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., NOVEMBER 20, 1909. No. 47

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

**SOUTHERN CHURCHMAN COMPANY**
Room 304 Bank of Richmond Building.
Publishers.
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

## THE MESSAGE OF DOCTOR HUNTINGTON'S LIFE.

**Portions of a Sermon by Rev. Randolph H. McKim, D. D., LL. D., Rector of Epiphany Church, Washington, D. C.**

My brethren, what is the message of this man's life to us? What are the truths that are most distinctly emphasized and illuminated in the temple of his thought, which he builded for us with so much care? Though "dead, he yet speaketh." What is it, then, that now silent voice has to say to the Church? Its echoes are still sounding in our ears. Let us try to catch and repeat them this morning.

In this attempt we have an unusual advantage in the fact that Dr. Huntington's intellectual life was singularly symmetrical. His mental growth was regular and consistent. There were no "faults" in the strata. As he grew older, his powers expanded, his culture deepened, his outlook broadened, his grasp upon men and things became more masterly, but his development was according to type—it was along the lines which he laid out in his map of life in early manhood. We find no revolutions of opinion; no serious reversals of judgment; no wavering of purpose. The aims with which he started his voyage he held to the end. He sought one harbor. The words with which he closed his "Church Idea" are typical of his steadfast mental consistency:

"Be the waves never so angry, the sky never so dark, the forebodings of disaffected friends never so gloomy, if we are confident that the ship's head is right, our only duty is to

"Still bear up and steer
Right onward."

* * * * * * * * *

Let us consider the mind and thought of this remarkable man along the lines of his famous Quadrilateral:

1. In the first place, What was Dr. Huntington's mind concerning the Holy Scriptures?

I answer, he propounded no theory of inspiration. Least of all did he make any impotent assertion of the absolute inerracy of Holy Scripture. Yet he firmly held to the belief in the inspiration of the Scriptural writers, and in the divine revelation communicated through them, recognizing the divine and the human elements in them, but refusing to define how they co-existed therein. He held it enough to know that "in a sense peculiar and unique, differentiating it from all other books, the Bible is God's word, or message, to us."

To this belief he held firmly throughout his life. Recognizing and defending the right of criticism, he nevertheless did not swerve from the positions enumerated in his first book.

Twenty years later, he affirmed that "nothing had occurred in the intellectual movement of our day to compel a change of attitude on the part of reasonable men towards the Book of Books, heretofore dignified by the title, Word of God," and declared his belief "that the unique character hitherto conceded to the Christian Scriptures is destined to continue to attach to them; that the Bible, substantially as it is, may be counted upon to survive the shock of criticism. He said: We might as well attempt to kill a tree by criticism as hope to make away with the Bible by philosophising on the method and order of its growth." Again, in 1897, he declared his belief that the Bible "is coming out of the fires stronger than ever."

He was ready to concede cheerfully whatever the best critical scholarship might be able to establish regarding the formation of the Scriptures as a historical process, but he was "not changed or shaken in his confidence that as the record of God's revelation of himself, the Bible, substantially as we have it now, will stand to the end of time." "No corrosive known to scholarship can eat away the substance of it."

He was not afraid of the charge that Christianity was "a book religion." He held it "impossible to deny that for better or for worse, the fortunes of Christianity have been knitted to a book. * * * The real downfall of the Bible would mean the breaking up of Christendom."

He was not afraid to say that the "men who wrote the Bible were breathed into by Almighty God in such a way as to give to what they wrote a value wholly unique."

He held that the Bible was without a rival among the religious books of mankind. He pointed to the Ethnic Scriptures and sacred books of the Brahmans, Buddhists, and Confucians, and asserted that to compare the light contained in them with the light that shines from the Bible is to compare twilight with mid-day.

Again, while he recognized the value of tradition, he thought it folly to place it on a level with the Holy Scriptures. On this subject he took direct issue with the Church of Rome.

Let those of our young men who are being swept away by the tide of destructive criticism, or who are disposed to entertain the supposition that the Bible stands in the same category with the Scriptures of the Ethnic religions, take note of the fact that this accomplished scholar, open-eyed as he was to truth from whatever source it might come, familiar with the development of historical criticism in our time, abreast of the scientific knowledge of his day, nevertheless held fast to his faith in the Christian Scriptures as a record of God's revelation to man, and believed that they would emerge from the fiery trial to which they are subjected in our day substantially unchanged and unshaken.

"He, being dead, yet speaketh!" May his wise words be noted and heeded by the Church!

2. In the second place, What was Dr. Huntington's mind in regard to the Christian Creeds?

I answer, he held there were three characteristic features of a universal creed, namely, brevity, definiteness and antiquity.

He held that elaborate theological formulæ, "if insisted on as essential, would be fatal to any hope of Christian unity.

In his earliest book, he said:

"In the Church of the Reconciliation no more should be demanded of the laity on the score of theology than an affirmative answer to the question, 'Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?' and no more should be demanded of the clergy than assent to the same articles of faith as they are more exactly stated and more fully expanded in the Nicene Creed."

In this same essay he makes the suggestion, which he elaborated a few years ago in a brilliant article in the Hibbert Journal, and which he brought forward as a definite proposal in the General Convention of 1907, to relegate the Articles to a place among other similar summaries of theological opinion, removing thereby a serious stumbling block out of the path of those who cannot approve in principle of so large a body of dogmatic statement.

But while he thus held that no more should be exacted from the clergy in the way of doctrinal assent than was exacted 1,500 years ago, namely, subscription to the Apostles' Creed and the Nicene Creed, Dr. Huntington held, also, to the absolute necessity of dogma.

"When the Church renounces the principle of dogma, she will simply be committing suicide."

No more powerful exposure of the emptiness and illusion of undogmatic religion is to be found than appears in the pages of his Bohlen lectures for 1891, nor any more scathing exposure of the impotence of a creedless religion.

In 1870 he wrote:

"Liberalism is a distortion of the Divine idea. A church fiercely intolerant of dogma, while mildly tolerant of sin, is assuredly but a caricature of that clear-walled City built upon a Rock, whose name is Holy."

"The Catholic Church of liberalism

ought rather to be likened to the restless, passionate, tumultuous sea."

He clearly saw that liberalism is based upon the denial of revelation. This view he held to the end.

In the last speech of his life, delivered at the Church Congress in Boston, he said:

"If imperialism would pound us into union, liberalism would vaporize us into it—the result, a cloud."

Thus while William R. Huntington was a zealous apostle of liberty, he was, also, rather 'therefore,' the determined foe of liberalism. Accordingly, he held with profound conviction to the doctrine of the Divinity of Christ as expounded in the Nicene Creed, declaring that:

"Between Arianism and Humanitarianism there is no stopping place, and between Humanitarianism and Christianity there can be no peace."

Undoubtedly he was a broad churchman in the higher sense of that term, but his course in the Crapsey trial clearly showed that in his opinion a clergyman of this Church who denies the Virgin birth, or the Resurrection of Christ, puts himself outside the pale of her Communion. And, as he firmly maintained the integrity of the ancient creeds, he as resolutely opposed those additions to the Creeds which the Church of Pome has sanctioned. He said, in 1870:

"When it has been proved that the Papal supremacy, the worship of the Blessed Virgin, the Invocation of Saints, Transubstantiation, the denial of the Cup to the Laity, Masses for the souls in Purgatory, Indulgences and the Confessional, are matters of no moment, then, but not till then, shall we know that between the Roman and the Anglican positions, there is not much to choose."

His "Conditional Immortality," published in 1878, was a successful attempt to liberate the minds of students of the Bible from the yoke of the dogma of everlasting torment, which had for so long been imposed upon the Church.

Again, I say, this able and devout thinker, "being dead, yet speaketh." Would that his words might sink deep into all of our hearts!

3. Let us next inquire, What was Dr. Huntington's position relative to the Sacraments?

He defined his position clearly in 1870 when he said that "the sacramental element is an integral portion of the Church Idea and cannot be cut away with safety" and when in his four essentials of the Anglican position, he included "the two sacraments ordained by Christ Himself." "Without the sacraments the Church becomes a phantasm, and it is impossible to frame any scheme of reconciliation that shall dispense with these institutes of Christ's appointment." He also took the position in that same wonderful little book, that to exact conformity to one particular devotional formulary of Baptism, as a condition precedent of Church unity, would be as unreasonable as to assert that the validity of the Sacrament was tied to one particular mode of administering it, whether by immersnon, trine immersion, aspersion or affusion.

In both these respects his ideas received the imprimatur of the Assembled Anglican Episcopate at Lambeth, when they adopted as the third point essential to Christian Unity this—

"The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him."

In his interpretation of these words of the Bishops, Dr. Huntington pointed out that, "provided the words and elements by Christ ordained be strictly held to, we ought not to let ourselves be set asunder either by differences of opinion as to the modus operandi of the Sacraments, or by differences of taste as to the ritual administration of them." He held that in a truly Catholic Church we shall have to reconcile ourselves to a very wide range of opinion with respect to the rationale of the Sacraments. "The mystical and the non-mystical souls cannot think about the Holy Communion precisely in the same way, but that is no reason why they may not partake of it together." "It is at least conceivable that, to certain natures, the truth of God and the love of God are brought home by sacramental symbolism with a power which the symbolism of spoken words is unable to exert." The Bishops, he says, "insist that provided men will only use the Sacraments * * * they may, if they will, go on and philosophize about them to their hearts' content." He always maintained that the reunion of Christendom was impossible without large liberty both of doctrine and of ritual in the matter of the Sacraments. But on the other hand he was no less clear in his repudiation of such "eucharistic symbolism" as leads to the adoration of "what is on the altar." There he saw "the real danger line," for there "we come in real peril of idolatry." When we are "invited to worship Christ 'under the 'form' or 'veil' of elements, which, it is acknowledged, are what they look to be, namely, God's gifts and creatures of bread and wine," then we are indeed in danger of idolatry.

He repudiated also the Confessional as the portal to the Holy Communion. The Anglican Church, he said, in 1870, "refuses to fence the Sacrament with the mechanical contrivance of the Confessional, a thing unknown to Apostolical times." As decidedly did he reject "that timid philosophy of history which can see in the Reformation nothing better than a blunder," and he added that "when the leaders of the Anglo-Catholic movement began, some fifty years ago (he was writing in 1891), to dream of carrying England back to the Latin obedience," it was a forlorn hope; for "the Spirit set free at the Reformation" "will never consent to return to quarters no roomier than those from which it broke away."

Yes, William R. Huntington, though he labored for a life time to help on the coming of a true American Catholic Church, stood with Reformers of the Protestant Revolution in all the fundamental principles of their revolt against the yoke of Rome. "He, being dead, yet speaketh." Let the Church take heed to his advice!"

4. We come now to consider, What was Dr. Huntington's position concerning the Episcopate? It was the fourth point in his Quadrilateral, and he thus stated it:

"The Episcopate as the keystone of Governmental unity."

"The Anglican principle," he said, "insists upon governmental unity as an essential condition of oneness in the Church." What shall be the form of government in the Church when Christendom is reunited? That form, he replies, which has history on its side. The secular historian Gibbon (certainly an unbiassed witness), testifies that from and after the year of our Lord 100, "we find the Episcopal government universally established." The Episcopate, therefore, has a strong historical presumption in its favor. For this reason the Bishops at Lambeth and at Chicago in setting forth the principle which might furnish the basis of Church unity, named as the last of the four, "The Historic Episcopate."

Dr. Huntington held firmly to the Episcopate as an indispensable condition of the reunion of Christendom. He believed it a part of the heritage received by the Anglican Church from Apostolic times, which fidelity demands that she would guard and hand down to posterity unimpaired. But he held it as Hooker held it, and that writer said:

"We are not simply without exception to urge a lineal descent of power from the Apostles by continued succession of Bishops in every effectual ordination."

Dr. Huntington did not hold that the grace and blessing of Almighty God were tied to the Episcopate. He did not declare that non-episcopal ministries were invalid. He held with Bishop Harold Browne that the Anglican Church had never made such a pronouncement.

In a speech delivered in Philadelphia some years ago he declared he would sooner cut off his right hand than deny that the Protestant non-Episcopal Churches were blessed of God in their work and were bringing forth the fruits of the spirit. He preached no unchurching dogma of "Apostolical Succession." It was that succession as an historical fact that he pressed upon the attention of his fellow Christians in its important bearing on the problem of the reunion of Christendom. "If," he exclaimed in his last great speech, "we go on insisting that as a condition of unity men shall accept the Episcopate as the sole depository of divine grace, our hope of ever becoming the Church of the Reconciliation will have been blasted."

"The Bishops," he said, did that for which posterity will thank them when they took the Historic Episcopate rather than the Apostolical Succession for the keynote of their appeal."

"He, being dead, yet speaketh." Let the Church he loved and served so well pay good heed to what he says!

---

### Literary Notes.

"Interludes. In a time of Change, Ethical, Social and Theological," is the title of a new book by the Rev. James Morris Whiton, Ph. D., one of the editors of The Outlook. As the title indicates, the book is a re-statement of old positions. Thomas Whittaker, Inc., publishes the American edition.

J. Brierley, of The Christian World, London, has published, through Thomas Whittaker, Inc., New York, a new volume of his famous Religio Philosophic Essays, under the title of "Aspects of the Spiritual." Various former volumes from his pen have placed him in the foremost ranks of writers of this class.

---

"God help us through the common days,
The level stretches, white with dust,
When thought is tired and hands upraise
Their burden feebly, since they must.
In days of slowly fretting care
Then most we need the strength of prayer."

# Church Intelligence.

### CALENDAR.

**November.**

1—All Saints' Day.
7—Twenty-second Sunday after Trinity.
14—Twenty-third Sunday after Trinity.
21—Sunday next before Advent.
28—First Sunday in Advent.
30—St. Andrew's Day.

### Collect for the Sunday Next Before Advent.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

## Foreign.

### Supply of Clergy.

The ordination statistics recently published show that there has been a substantial gain from the recruiting efforts of recent years. In the ecclesiastical year now drawing to a close, there have been 630 admissions to the diaconate. This, as we noted last week, was a decline on last year, but then this year's total and last year's are the two largest figures since 1900. Moreover, the average for the past three years has been 630 as against 590 in the preceding three years. Our number, then, for this year, 630, is well in advance of the years just referred to. We are able, then, to speak of a really important advance, although it happens that, during last year, an advance was made even larger than that of the present year. The fact, therefore, are such as to justify us in speaking of the marked progress which has been made. We have, by God's blessing, arrested the decline which took place in the years 1886 to 1901, and we have, by God's goodness, made some real progress towards higher figures.

And when, in addition to the good numbers this year, we are able to point to the care that has been taken to give the new deacons a long and expensive course of preparation, rather than one which is short and cheap, when we see that the number of graduates is so much larger than in recent years, we have all the more reason for thankfulness. And, there is further ground for rejoicing when it is stated, as it can be stated, by those who have knowledge of what is going on behind the scenes, that the number of deacons this year might have been very much larger than it is had it not been for the great efforts put forth recently to carry out the wishes expressed by Bishops in Convocation—to provide an additional year of study for young graduates, instead of bringing them forward immediately for ordination. Notwithstanding, then, that many men have this year postponed their ordination in order to get additional preparation, and notwithstanding the fact that those who have been ordained, have, in an increasing number of instances, gone through the more expensive course necessary for a degree, we still have a number which is more than forty in advance of the figures 1903-1907.

The progress made may certainly be regarded as an answer to many prayers and the outcome of God's blessing on strenuous efforts put forth, and the generous gifts of many donors. It is of importance to the Church that these prayers and these efforts and these gifts shall be continued and should increase in volume. The very success which has been given is itself a call to renewed earnestness in prayer and more generous effort to seek out and to educate those who are suitable for the ministry.

### The Divorce Commission.

Dr. Johnson on being told once that a certain thing must be very difficult made the characteristic retort: "I would it were impossible." That is the general feeling of Church people in regard to divorce; it is at the very best a painfully necessary evil, and even those who have come to tolerate the existence of the Divorce Court are entirely hostile to Lord Corell's scheme for giving Divorce jurisdiction to county courts. The subject was discussed at the last meeting of the Representative Church Council, and a strong resolution in opposition to these additional courts was unanimously adopted. Churchmen, therefore, have quite made up their minds as to one of the subjects which the Royal Commission upon the law of divorce, which has just been appointed, is to consider. The Commission includes among its members, the Archbishop of York, the Dean of Arches, and Sir William Anson, so that the views of Church people are well represented. There are also two lady members, and a sufficient stiffening of legal experts. The argument for the additional courts is that under the present arrangement divorce is a luxury for the rich. It is urged that if divorce is right it is as right for the poor as for the rich, and yet only the latter can enjoy it, if such a term can be used in connection with such a deplorable subject. One of the contentions in favor of the additional courts is the great number of separation orders that are granted by local police courts. A separation order, say the advocates of the change, produces all the evils of divorce, but none of its assuagements. Couples are allowed to live apart in solitude, and perhaps vice, but they are not allowed to remarry. Why not provide for the means of easily converting separation orders into complete divorce? Probably the most convincing reply to this is that the appetite grows on what it feeds, and increased facilities for divorce would almost inevitably mean increased divorces.

## American.

### PROCEEDINGS OF THE BOARD OF MISSIONS.

The Board of Missions met at the Church Missions House, in New York, on November 9. The death of Bishop Hare was announced, and after suitable expression, the Chairman, Bishop Doane, bade the Board to prayer.

The Rev. Dr. Manning, of New York, and Mr. Samuel F. Houston, of Philadelphia, were elected members of the Board.

The treasurer's report showed receipts to November 1—to the credit of appropriations, $38,091.59.

Letters were at hand from Bishop Rowe, who expects to be in the States this winter. Harry W. Strangman was appointed to work at Tanana, Alaska, and the Rev. Charles W. Peabody has been removed to Fairbanks. There will not be an overlaid mail to Nome during the suspension of navigation, the time being estimated at six weeks from New York. Miss Elizabeth M. Deane, deaconess, has arrived, after vacation, and is to be stationed at St. Barnabas' Mission, China.

Appropriations were made for the Bishop Payne Divinity School, Petersburg, Va., St. Augustine's School, Raleigh, N. C., and the St. Paul Normal and Industrial School, Lawrenceville, Va.

The Board was made glad by the following telegram received from Bishop Partridge: "Convey to the Board the joyous news that the Japanese Government grants license to St. Agnes' School with full religious privileges. First time in the history of Japan Missions. Great triumph for the Church after many years of waiting."

The following ladies were appointed under the Woman's Auxiliary United Offering to fill vacancies: In response to the request of the Bishop of Asheville, Miss L. A. Armstrong, at High Shoals, N. C.; Miss Olive Medford, at Valle Crucis. At the request of the Bishop of Southern Virginia, Miss Blanche Adams, at Keokee, Va. At the request of the Bishop of Florida, Mr. E. L. Georges was employed as teacher in St. Nicholas School, Gainesville.

### THIRD MISSIONARY DEPARTMENT.

#### The Council Meeting in Washington.

The Missionary Council of the Third Department, consisting of the Dioceses of Pennsylvania, Harrisburg, Bethlehem, Pittsburgh, Delaware, Maryland, Easton, Virginia, Southern Virginia, Washington and West Virginia, met in Washington, on November 10.

It was preceded by a reception to the delegates and others, given by the Cathedral Council, on behalf of the Diocese of Washington, at the New Willard Hotel. The occasion was a delightful one. The hospitality shown by the Bishop of Washington and his clergy, and the pleasant social intercourse between friends and co-workers in the great cause of Missions, made the evening a notable one in the history of Church gatherings.

The Council opened on Wednesday, November 10, with Holy Communion and sermon, in Trinity church. The sermon was preached by Bishop Kinsman, of Delaware, his text being Rev. 3:8-11. He dwelt at length on the necessity of the spiritual life, instancing the effectiveness of a life of systematic devotion in one of the great men of the Church. The world will be ever ready and anxious to be saved by the spirit thus manifested.

Apostolical succession is attested by Apostolic success, based upon the earnest life of Christianity. The open door to the higher life will be kept open by faithful observance of so-called little things. The day was the anniversary of the birth of Martin Luther. His life of bravery and earnestness an index to the new Christian spirit.

The Holy Communion was celebrated by the Bishop of Washington, assisted by the Bishop of Harrisburg.

After the service the Council met for business in the parish hall of Trinity church, at noon. Prayers for Missions were said by the Bishop of Washington, previous to which he called attention to the fact that the thought of this custom had first been suggested by Bishop Hare, lately gone to his reward.

The Department Secretary, the Rev. T. J. Garland, read his report, which contained the following interesting

items: His acts during the year include 38 sermons, 18 addresses to Convocations, Church Clubs, etc., 12 to Sunday Schools, 31 conferences conducted and meetings attended; 1,500 letters written. He had travelled over 7,000 miles, and preached or given addresses in 44 parishes to congregations aggregating 15,000.

Conferences of clergy and laity were suggested to increase interest in Missions. Contributions from the Dioceses during the year aggregated $157,632.56 as against $147,662.01 last year. The amount apportioned to the Department was $165,700, and the contributions from parishes and individuals have come within $8,000 of this amount.

The Sunday Schools raised $2,849.83 more than last year, and the Woman's Auxiliary $10,272.93 more; so that the total offerings from all sources from the Third Department, as compared with last year, show an increase of $22,090.31. Three Dioceses paid their apportionment in full—Pennsylvania, Virginia, and West Virginia; and a total record of each Diocese in the Department shows an increase over the previous year.

The Third Department contains 12 per cent. of the population of the United States. The apportionment equals 25 per cent. of the total. The amount appropriated for work among the colored people, Indians and others is $21,790.

Resolutions were adopted looking to the appointment of committees to report on the work among the colored, the rural and foreign populations, and the committees were named by the chair.

The Bishop of Harrisburg called attention to the fact that the day was the anniversary of the election of the present Bishop of Washington and, accordingly, congratulations were extended by a rising vote.

On reassembling after adjournment for lunch, the City of Baltimore was selected as the next place of meeting, in 1911.

Mr. W. H. Singleton presented resolutions in loving memory of the late secretary, Mr. George C. Thomas, which were adopted by a rising vote.

The Council then went into conference, the subject being "Church Extension Outside the Third Missionary Department." The Rev. Dr. Floyd W. Tomkins, of Philadelphia, made the opening address on "How to Gain the Co-operation of the Clergy." There should be some method by which every clergyman should take one or two collections each year for Missions. The Laymen's Missionary Movement was commended as an incentive to the clergy. The clergy should come into contact with all movements in the interest of missions. The necessity of teaching young men who are preparing for the ministry the theory and practice of Missions. If the Bishops would bring the matter before the clergy as intimately as possible, much might be accomplished.

Bishops Peterkin, Lloyd and Tucker; the Rev. Messrs. R. F. Gibson, of Pennsylvania; T. J. Garland, R. C. Jett, R. K. Massie, D. D., F. M. Kirkus, R. A. Mayo, and J. B. Harding made brief addresses in the general discussion. One thought which was much commended was that the clergy could be brought into closer touch, and their interest intensified in missionary meetings and movements, if their people enabled them by supporting them properly in matters temporal. One unnecessarily burdened with private business is unfitted for other work.

The Rev. H. B. Lee closed the discussion. He showed very strikingly that the clergy would co-operate in Missions, when, in their hearts they realized their significance. Then the interest would be great, even to the sacrifice of dear ones to leave home and labor for Him they love in faraway lands.

The subject, "How to gain the Co-operation of the Laity," was opened by Dr. G. A. Aschman, of West Virginia. He advocated the term "Church Extension," instead of "Missions," on account of the prejudice arising from the usual selfish cause. He thought that there should be a Laymen's Church Extension League in every parish.

Mr. S. E. Kramer, of Washington, made some striking remarks, in which he stated that what the laity needed was not to have the subject of dollars, but the principles of Missions presented.

Mr. John B. Minor, of Richmond, thought that education on the subject and personal appeal was needed, instancing the success of the Laymen's Missionary Movement in Richmind, Virginia, by which the contributions for the coming year will double those of the last.

The Rev. R. A. Mayo advocated the circulation of Church literature, such as the Spirit of Missions, on the subject.

Mr. Rosewell Page thought that the presenting of ministers among our young manhood to missions, as had been done by the good and true, had great influence among laymen, in the way of example.

The discussion was closed by Mr. W. W. Robertson, in an address replete with earnestness and wise suggestion.

"Opportunities to Present the Cause of Missions" was the next subject, and the opening speech was made by the Rev. Dr. John J. Lloyd, Archdeacon of Southern Virginia. The whole life of the Christian is the opportunity to present the cause of Missions. The Church is suffering not from opportunities, but for a sufficiency of workers to present them. The earnest expectation of the Spirit waiteth for the manifestation of the Sons of God. That manifestation means meeting opportunities.

Bishop Tucker spoke on the use of the pulpit in presenting the cause of Missions, bringing in the same as natural Christian work, not to be disassociated from every day spiritual life. The clergyman may do much in educating the people concerning the great privilege of having God's workers in the mission field, present the cause from experience.

The Rev. Dr. Kinsolving, of Baltimore, advocated offering petitions for the cause of Missions at the family altar, teaching the children in the Sunday Schools, and called attention to the attractive missionary literature available now. He advocated Missionary study classes.

The closing subject was "What is the Best Way to Raise our Apportionment?" and the first speaker was the Rev. Herbert Scott Smith, of Washington. What will be effective in one parish may not be so in another. Machinery will never raise the apportionment. Place emphasis on the Spirit. Two great foes to mission and other work are apathy in the pulpit and parochialism in the pew. Both are to blame. The clergy should be informed. Going into the pulpit with something to say, not having to say something. Selfishness for home needs, which are not always met by the laity objecting, begets the parochialism in the pew. There must be harmony of thought and action between the two, and God's work will be done through them. The opportunity is a privilege and was never so great as now.

The Rev. W. B. Stehl suggested that instead of the usual sermons the account of the Conference be presented to the congregations next Sunday.

Rev. F. W. Neve spoke of his work as an illustration of causing people to give by telling them that to interest them.

The Rev. Robert F. Gibson closed the discussion. The practice of taking but one offering a year was deprecated. The same business methods should be used to raise money for Missions as for other Church expenses, Missions being an indispensible element in our Christian life. He commended the Ohio plan of appointing a committee to see that the apportionment is met. He thought that this should be done in the parish, and advocated the duplex envelope. No offering had ever been made in his parish without some part of it going to Missions. He offered a resolution suggesting the principle of the Ohio plan for all of the Dioceses.

Resolutions of thanks to the Bishop and Church people for their thoughtful hospitality were heartily adopted.

### The Laymen's Missionary Movement.

A general mass meeting was held in Continental Hall, in the evening. A large crowd assembled and great interest was manifested.

The Council of the Laymen's Missionary Movement, which was to begin on the morrow and for which the building had also been prepared, being decorated with flags of many nations where the Banner of the Cross had been planted, and the number of suggestive texts and sayings which covered the walls in many places, and the intensely earnest expressions on the countenances, as great truths were told, combined with the outbursts of approval when the wise directions were given for carrying out the principles laid down by the great Leader of Men, suggested thoughts of the coming of the Kingdom.

The Bishop of Washington presided and conducted the services in a manner pleasing and impressive, and greeted the large audience in that bright spirit so characteristic of him.

The subject for the evening was "The Evangelization of the World, in this Generation." This was presented in three addresses, each treating of a feature of the general topic. The first was on "The Outlook," and the Rt. Rev. A. S. Lloyd, D. D., was the first speaker. He said that it seemed almost presumptous to consider such a subject in view of man's manifest weakness and his lack of accomplishment in the cause; but with the vision of God's real workers the outlook is clear and not one cloud is on the horizon. No Christian doubts that the world is going to be evangelized at sometime, and if the proposition is to do it in this generation, the words are before us: "I have come that ye may have life, and that ye may have it more abundantly." This is the statement made by the Christ, and we have this as our resource. We have goodness enough in our Church to sweeten the earth, and money enough to send the Gospel far and near. We must believe that our power comes from Christ and not ourselves and all else will be added.

The Rt. Rev. John Gardiner Murray, D. D., Bishop-Coadjutor of Maryland, was the next speaker, his theme being "The Call to the Clergy." If the clergy realize that they are called to the ministry of the Church, and that the Church is universal,. they can grasp the significance of the subject. The Church is our work irrespective of time and place. The apostles, knowing the conditions, were content to accept them. "Ye shall be witnesses both in Jerusalem and in Samaria and in the uttermost parts of the earth." This is our call. The great need in facing and prosecuting this is prayer. All is to be accomplished through prayer, and through the works for which we pray.

Mr. George Wharton Pepper, of Philadelphia, the last speaker, had for his subject, "The Call to the Laity." He said that there were two senses in which the word Laity can be considered. One was that of a useless by-product thrown off in the manufacture of the clergy; the other, the collective term used of men and women with souls to save, called to be saved of our Lord. This is the one to be considered. With such thought comes the sense of responsibility which must be fortified by self-consecration. The privilege of the laity it is to further the great cause by throwing themselves into the work and by becoming co-workers with our Lord. We cannot afford to die until the great work of evangelizing the world is accomplished, as far as we are able to do it. He spoke of the heroic lives of those who are working in the Lord and who have died in the Lord. He warmly commended the Laymen's Missionary Movement, and deprecated any spirit which might be antagonistic to it, and urged watchfulness, prayer and aggressiveness.

## THE DEPARTMENT OF SEWANEE.

### Fourth Annual Council.

In old St. John's church, Montgomery, noted as was St. Paul's church, Richmond, as the Church home of the President of the Southern Confederacy, and in the historic centre of the war clouds of near half a century ago, the Department of Sewanee held its fourth annual council—the opening session being held on Tuesday evening, November 9, 1909. Over a hundred strong, the members of the Council gathered to enjoy the abounding and cordial hospitality of this typical Southern city, and to participate in the rich feast of spiritual things prepared by the appointed speakers from this vast territory, covering eleven Southern Dioceses and two Missionary Jurisdictions, and including in its borders eight of our largest Southern States—an empire in extent and activities and opportunities! In this place and time it was eminently fitting that the first note of a Missionary Council should be one of peace and unity and brotherhood, national in its scope and purpose. In speaking to "What the Church has done and is doing for the nation," the Bishop of South Carolina, in the opening service, identifying the Church in America and the Church in England, placed as our first and most distinctive contribution the open Bible, the cornerstone of our civil and religious liberty, and the part which the English Church has played in the study and translation of the Holy Scriptures, into a language understood of the people. With scholarly accuracy he traced the gradual unfolding of the translation and study of the Scriptures from the time when Caedmon sang his song to the ignorant common people, until the day of the martyr Tyndall, whose splendid labors paved the way for that greatest of all translations of the Bible, the King James Version of 1611. But the close and fundamental connection between Bible study and interpretation and Christian Unity, led the speaker into a discussion of that most profound need to-day in the Church of God, that the scattered members should be one and he claimed that another contribution to the life of the nation was the position of our Church in the matter of Christian Unity. Speaking at length on this subject, he concluded with an earnest appeal, that as, apparently, we are "called of God to be the mediating Church among all the Churches of Christendom, by His grace we may consecrate ourselves anew to this great and glorious mission" and proclaiming that "for his part, if he could be permitted to choose a mission, which, as a Churchman, he would rather prefer than any other, it would be the mission of reconciling and bringing together in one the separated members of the one Body of Christ." It was a note of peace and a cry for unity in God's family that formed a fitting prelude to the succeeding work of the Council.

And this cry for unity and helpfulness and oneness amongst all for whom Christ died, was driven home to our hearts with incisive directness and telling force by the Rev. Dr. Correll, of Japan, who gave a rapid but inspiring resume of the successive steps by which religious freedom has been won in Japan. Dr. Correll's residence in Japan began in 1873, at a time when the teaching of Christianity was prohibited amongst the Japanese people, and has continued unbroken until the present time, and it was not until 1905 that the Emperor in a memorable decree, removed forever all restrictions, and all prohibitory decrees, and himself contributed $5,000 towards the extension of the work of the Christian missionaries amongst the people of his land. Dr. Correll had prefaced his remarks with the statement that he could not return to his work in Japan and to the people whom he loved, until he had raised the remaining $4,000 of $12,000 which he needed for the new work and place to which he was going on his return, and though he made no appeal for money, his statement of needs and conditions was of such character that at a subsequent meeting of the Council, nearly $2,000 was pledged to him as the contribution of this Council towards the work unto which he is sent.

On Wednesday morning, the thought of the Council centred about the Church's work amongst the negroes. The Bishop of Mississippi struggled with the problem of the "Best method of work amongst them." It was a wise, strong, clear, analytic treatment of the negro's character, and race, with a sympathetic review of the negro's uplift and progress for twenty-five years past, and a generous commendation of what has already been accomplished by him, and his possibilities for future development. The Bishop made a strong plea for giving to the negro certain limited powers and functions of leadership, while training him for the higher responsibility of spiritual leadership. In concluding, he said: "Let me say, that if we, of the Council of Sewanee, cannot agree with perfect unanimity upon some large and catholic method of meeting the problem before us, we cannot hope to establish any method at all in the Church of which we are, after all, but a small part. What is needed, above all things else, is the godly man, or men, consecrated for the one great work, and the practical details of an effective and sufficient method will be revealed by the Holy Ghost. Under our present condition the problem is clouded by conflicting interests and by divided forces, which differences of races create. The condition is calling for the consecrated Apostle who shall dedicate his life to the task of knowing his people, of deserving and gaining their confidence, of being their Father in God, and of building them up into a family of the living God. The man can be found just as soon as the Church of God has determined that he must be found. The spirit of service is not dead among us, and the Spirit of the Blessed Master is still alive amongst us, to uphold the splendid Apostleship which we would thus create in his Holy Name."

In telling how far success has been attained in church work among the Negroes, the Bishop of North Carolina dealt largely with statistics, showing the gradual increase of numbers. He pointed out that the growth, while not satisfactory, and not encouraging, is nevertheless worthy of our consideration, and he called special attention to the splendid work done at St. Augustine's, Raleigh; St. Paul's, Lawrenceville, Va., the Payne Divinity School, Petersburg, Va., and at other places, which speak eloquently of work which has been undertaken and possibilities along this line. But he went far beyond that. He pointed out the fact that we had met with no success in enlisting the sympathy of white people, nor touched the hearts of colored people to any great extent; that neither clergy nor laity had done much, at best, to bring them into our communion. "But however we may please ourselves with counting our communicants, and estimating our per cent. of gain, and magnifying the excellence of our people and our small enterprises among them; when we 'lift up our eyes and look on the fields,' which, if not white unto the harvest already, do most urgently demand our labors that they may be prepared for that final reaping; when we look at the great negro race in the South, and ask ourselves 'How far has success been attained in Church work among negroes,' we can hardly avoid being appalled by the inadequacy of our efforts and our success must seem little indeed."

It is impossible in this paper to give any adequate and satisfactory outline of these two strong and vigorous discussions of the nature and character of our work amongst the negroes, and any mere outline will fail to leave any adequate conception of the serious and thoughtful consideration given by these Bishops. But the Council was deeply impressed by the necessity for action—definite and positive—along the lines of helpful organization.

On the afternoon of Wednesday, the discussion of work among factory workers in this department engaged the attention of Council, and the Rev. Henry Phillips, of LaGrange, Ga., spoke eloquently and encouragingly of work now being done, and suggested lines of helpful activity, which had already proven successful, while the Rev. Mr. Cornish, of New Decatur,

Ala., furnished a valuable statistical paper showing the amount and the character of the work now being done amongst the great mass of this still so far-off people.

The discussion of work amongst mountain people, by the Bishop of Lexington, was illuminating, and full of tender sympathy for a people who, in the providence of God, have been cut off by environment, for so many years, from opportunities of advancement and progress, either socially or religiously. With a touch of humor here and there, and yet with a serious appreciation of conditions existing amongst them, Bishop Burton, in strong appeal for greater help, and with keen insight into the needs and wants of a people amongst whom he has labored, pictured the home life and the church life of the Mountain Folk, and declared their readiness and fitness for the very best work the Church can do amongst them, advocating and emphasizing especially the need of evangelistic services and educational advantages, as the two necessary factors in their uplifting. The treatment accorded this subject by Bishop Burton is worthy of larger comment than we can give here, but his sane, thorough discussion of this great topic won for his mountain folks the warmest sympathy and interest.

Perhaps the most telling and effective gathering of the Council was in the interest of the Laymen's Forward Movement, at a banquet held at the New Exchange Hotel, on Wednesday night. More than one hundred representative laymen of Montgomery were present, and listened with intense interest to the claim on laymen to push forward and move forward in the work of God for Man. The Rev. Dr. Warner, of New Orleans, in an address of remarkable force and power, laid bare the fundamental principles which should control the life of every earnest Christian man, and which, when rightly understood, compelled a forward movement. His firm grasp, clear elucidation and logical presentation of his topic called forth the constant warm applause of his hearers. He pointed out that the movement amongst men was universal—that it was not and did not intend to be an organization, but a movement, a power, a force, an aspiration. It was not an appeal for money, but an effort to inspire. That God was looking down upon us, not as Episcopalians, or Methodists, or Baptists, but as His children—and that His Spirit was moving today upon the hearts of men everywhere. There was too much conservatism about missions. The object was to get men to know missions, and that a crisis was before us. His appeal was that each man should make a vow to himself, that God helping him, he would do his part in that thing which gives him a right to call himself a Christian. He prayed that some man may be raised up with the mind of St. Paul, with the fervor of Peter the Hermit, and even with only ordinarily consecration to lead us all unto the heights, to point us to the Father's home, as the home of all His children.

The Rev. R. W. Patton, the Department Secretary, with fervid eloquence, gave expression to the Historical Significance of the Movement, and classed it along with the reformation in importance, while Bishop Woodcock, in crisp, pointed, telling periods, drove home to the hearts and consciences of men the reason why every layman should answer the call. He claimed that men were everywhere awakening to the fact that a broad-footed, broad-backed sturdy man cannot get into heaven on his wife's shoulders. It is God's call to take up thy manhood and go forward! There are only two things to do: Go forward, or desert—there is no other way to go. It was a call to the noblest in man to justify his creation. God is back of it, and He is calling. There is no other place to go but forward, and a manly man scorns to make an apology that what religion he has is in his wife's name! There are three classes of laymen: 1. The men who used to do something; 2. The men who are going to do something; 3. The men who are doing something—and not trying to write their discharge from the army of Jesus Christ, but going into things where they can do something, and stand to something, and effect something.

On Thursday morning, the time was occupied by the Bishops of the Department in a discussion of the needs and opportunities of the field in their several Dioceses. In the afternoon, the thought of Council was turned to prayers for Missions, in an eloquent appeal from the Rev. W. P. Witsell, of Meridian, Miss., calling for deeper consecration and more frequent use of that all-compelling power of prayer. He attributed much of our lukewarmness in spiritual matters to a neglect of this one, all prevailing intercession, the greatest power, next to God, in the universe of men and things.

The Rev. John Mockridge, of Louisville, Ky., in an address of peculiar force and power, analyzed and set forward the urgent need of the study of missions thorough, systematic, continuous, on the part of (1) Pastor, (2) People, if they would make their work effective, and not spasmodic and effervescent. And finally, Major W. W. Screws, of Montgomery, after expressing the grateful thanks of the Church people of Montgomery, that they had been privileged to have the Council meet in their midst, urged that the greatest gift that the layman can make for missions and the cause of Christ, is the gift of himself. It is the one great form of giving that can be utilized to untold and incalculable benefit in the great work of evangelization which is now stirring the energies and hearts of men throughout the world. Given men—real men to any cause, and you have in your hands the key of success. When this is done, then all the other follows. The gift that ends with the parish, means contraction of soul and narrowness of vision. If there is nothing to do and no call beyond the four walls of the church building, the joy and peace of giving finds no place there.

The Council culminated in a great mass meeting in the Old Montgomery Theatre, on Thursday night, when Bishop Woodcock, in his own unique and characteristic way insisted with force and directness, that no missions meant no Christianity; and Bishop Gailor, in strong, balanced, deliberate and convincing logic, pushed home the truth that the great force underlying all missions was the life of Christ—two powerful addresses, as the fitting climax to a great Council. Finally, Bishop Nelson, of Georgia, uniting in one of the various lessons taught by the Council, pressed home, with insistent earnestness, the great responsibility resting upon those unto whom the message of the Council had gone, and upon whom the light had shined.

## Rev. William B. Hall Elected Vice-Chancellor of the University of the South.

The Executive Committee of the Board of Trustees of the University of the South at a meeting held in Montgomery, Ala., on November 10, unanimously elected William Bonnell Hall, M. A., M. D., Vice-Chancellor, to succeed the late Dr. B. Lawton Wiggins. The election gives general satisfaction throughout the South and among the alumni of the University, and the news thereof was received with the heartiest enthusiasm at Sewanee.

Dr. Hall is a native of Alabama, and was born in 1866. He entered the Academic Department of the University in March, 1882, and graduated in August, 1885, taking the degrees of B. S., C. E., and M. A. He left Sewanee to take a course in medicine in the University of Virginia, returning in 1893 to succeed General Kirby Smith in the chairs of Botany and Physics in the Academic Department of the University and to hold an important chair in the Medical Department which was organized that year. In 1896 he was elected Dean of the Academic Department. Private business interests demanded his leaving the University in 1907 and it is not without sacrificing these interests that he now accepts the Vice-Chancellorship. When the illness of Dr. Wiggins in June last, made it necessary for him to relinquish the office of Vice-Chancellor, all eyes were turned toward Dr. Hall as the only one capable of serving as the administrative officer of the University during Dr. Wiggins' leave of absence. Dr. Wiggins' death occurred at the very moment of Dr. Hall's acceptance of his election as Acting Vice-Chancellor, and he has been of inestimable service to the University since that date.

## Churchmen and the Laymen's Missionary Movement.

The members of the committee of one hundred, appointed by the Board of Missions to enlist the co-operation of Churchmen in the national campaign now being carried on under the auspices of the Laymen's Missionary Movement, met in New York for organization on the evening of November 8. Twelve members of the committee were present, representing Chicago, Philadelphia, Detroit, Richmond, Hartford, and Cleveland, as well as New York.

The committee organized by the election of the following officers: Chairman, Admiral Alfred T. Mahan; vice chairmen, Mr. George Gordon King and Mr. D. E. Lyman; secretary, Mr. John W. Wood; treasurer, Mr. Stephen Baker.

An executive committee composed of the following gentlemen was also elected: Mr. George W. Pepper, Dr. William S. Hubbard, Mr. Silas McBee, Dr. William Jay Schieffelin, Mr. F. C. Morehouse, Dr. Matthew D. Mann, Mr. Clinton Rogers Woodruff, Mr. Gifford Pinchot, Mr. E. P. Bailey, Mr. Oliver J. Sands and the officers. To it was referred with power the preparation of a call to the men of the Church to take part in the national missionary campaign, and the preparation of plans to insure the attendance of Church-

men at the conventions now being held, and to conserve the results of such conventions.

Only one of the original twenty-eight members of the committee named by the Board of Missions felt unable to serve. The letters of acceptance indicated a general and keen desire to give personal service to the work of stimulating the laymen of the Church to take a worthy share in what promises to be one of the most important advance movements ever undertaken by the Christian men of America.

From an officer of a large insurance company came this message, "I appreciate the fact that my name has occurred to you and it will give me pleasure to serve on this committee."

The President of an important New York bank wrote, "I have much pleasure in accepting this appointment. I, as you know, am deeply interested in anything bearing upon the missionary activities of our Church, and will be very glad to do all I can to help forward this movement."

The President of the Citizens' Union of New York replied, "I will glauly serve on the Laymen's Committee of One Hundred of our Church."

A mid-Western lawyer, accepting his appointment, wrote, "I am much pleased that the Board of Missions has cordially united in this general movement."

A young man at the head of a large business in Western New York, said: "As I want to do all I can to help this along I have decided to accept the appointment, which I consider a great honor, and shall do all possible to aid in the movement."

A United States Government Official wrote: "You know how heavy the demands of my work are, and how difficult it is for me to find time for other matters. But I want to help if there is any way in which I can be of use."

A mid-Western business man broke an engagement made with a number of business associates to inspect some mining properties in the Northwest in order that he might attend the meeting.

### The Clergymen's Retiring Fund Society.

The Clergyment's Retiring Fund Society's annual meeting was held at the Church Missions House, New York, November 12, the Bishop of Long Island in the chair. The reports of the treasurer and financial secretary brought out the facts that the income of the Society during the past year had amounted to $34,835.77, being in excess of that of the year preceding by $5,472.46. The cost of carrying on the Society's business had been only $2,996.48, or about 8 1-2 per cent. of the income. Annuities to the amount of $17,992.41 had been paid and $14,000 added to the permanent fund, which now stands at $285,402.10.

The loss of members by death was 21, but 29 new members had been added; so that the present membership is 804, including 55 of the Bishops. The percentage upon their contributions paid to annuitants has been maintained at 27 per cent.

The officers were re-elected and are: President, Bishop Burgess; secretary, Hon. J. VanVechten Olcott; treasurer, Elihu Chauncey. The Rev. Dr. Henry Anstice continues as financial secretary, conducting all correspondence and the general affairs of the Society.

### Distress in Mexico.

Bishop Aves, who is now making a visit to the famine district of Central Mexico, writes that his friends in Houston have sent two carloads of corn, though he asked for but one, to relieve in part the great distress of the people whose crops have failed on account of frost. "I have been in receipt of letters," Bishop Aves says, "almost daily telling me of the growing distress. As the next harvest is due a year from next month (December and January, 1910-11) and there will be no work until ploughing time next spring, the problem of how to survive the winter will be most serious. One of my missionaries writes me, 'our poor people have sold all their chickens, on which they depend for a little revenue from eggs, at one-third the normal market price, for money with which to buy a little corn for themselves at three times the usual price.' Consul General Hanna has sent to the people through our missionaries a thousand blankets, which will be very helpful; as he remarked to me, 'If we can't warm them from the inside, we can warm them a little from the outside.' I have arranged to take a pack-train of fifty burros with corn from Nopala to Tlalmimilolpan and Mimipan, ninety miles to the south, where a community of our Indians is in great distress."

## NORTH CAROLINA.

**Rt. Rev. J. B. Cheshire, D. D., Bishop.**

### Bishop Cheshire's Appointments—Convocation of Charlotte.

The following are the Bishop's appointments for November and December:

November 7—A. M., Wadesboro; 14—A. M., Concord; P. M., St. Martin's, Charlotte; 20—A. M., Williamsboro; 21—A. M., Warrenton, Emmanuel; P. M., All Saints; 23—A. M., Gaston; P. M., Roanoke Rapids; 26—P. M., Weldon; 28—Scotland Neck.

December 7—P. M., Hamlet; 8—P. M., Rockingham; 12—A. M., Laurel Hill; P. M., Laurinburg.

The Holy Communion will be administered at all morning services and at every service the offerings of the people will be asked for the work of the Diocese.

In one of his admirable letters to the Clergy and Laity of the Diocese the Bishop reminded them of the action of the Board of Missions in recommending the Second Sunday in Advent, December 5, as a time for special thanksgiving for the increased interest shown by our branch of the Church in the Missionary cause, which is the "vital breath of Christianity." Appointing that day for his own Diocese, he urged its general observance.

The recent meeting of the Convocation of Charlotte at the Church of the Messiah, Mayodan, the Rev. A. R. Berkeley, minister-in-charge, was preceded by a Mission of several days.

At the morning service, on the Sunday before the meeting, Mr. Cyprian Porter Wilcox, for three years Mr. Berkeley's lay-assistant, was made deacon. There were present the Bishop, Archdeacon Osborne, Rev. W. J. Smith, chaplain, and Rev. Mr. Berkeley, who presented the candidate. The Rev. Mr. Wilcox is to continue to assist Mr. Berkeley in this most important field.

Both the Archdeacon and Rev. Mr. Smith addressed the congregation on Sunday night. On Monday night the Rev. S. J. M. Brown preached.

The Convocation proper was called to order on Tuesday afternoon, at 5:30, by the Archdeacon. There were found present nine of the clergy and three lay-delegates. Six of the clergy, arriving later, only two of the whole body failed to respond to their names.

At night the Rev. Francis M. Osborne preached, and the rector presented four candidates for Confirmation.

At 7:30, Wednesday morning, there was the early celebration. After Morning Prayer at 9:30 the Convention was called to order by the Archdeacon.

The Treasurer, Mr. C. E. Frick, in his report stated that while the missionary stipend had been paid to October 1, more than half of the congregation had failed to meet their apportionment for this work. The Sunday Advent Offering showed a gratifying increase of $154.47 against $111.62 last year—Mayodan leading all with the excellent sum of $25. The report closed with a splendid tribute to the faithful and tireless efforts of the Archdeacon, the Rev. Edwin A. Osborne.

The Archdeacon made an able presentation of work done and general conditions of the field. The number of his services and sermons were, perhaps, in excess of any rector of the Convention, there being also baptisms and burials. Much of the money passing into the treasurer's hands was collected by him. Of this he should be relieved by more regular and liberal contributions. Six parishes are self-supporting, nine should be united with other congregations, or receive missionary aid, while there are thirty-four missions. The work on the whole is encouraging, but there is real need for more men, vigorous and active, and the supporting fund should be at least $3,400.

One hundred and fifty dollars was appropriated for the colored work in the Diocese.

The Bishop and Rev. Messrs. Osborne and Guignard spoke strongly upon the need of interest in and support of the Carolina Churchman.

The Rev. Mr. Guignard spoke of the General Laymen's Missionary Movement, whose Convention is to meet in Greensboro, the second week in January, and Mr. Ogilby, of the Brotherhood Week of Prayer beginning November 28.

A committee was appointed to draft resolutions on the death of Rev. F. J. Murdock, D. D., late rector of St. Luke's, Salisbury.

The Rev. Mr. Lay spoke upon the laymen's meeting to be held in February, in the interest of Diocesan Missions.

Resolutions as to the resignation of the Archdeacon were reported, giving as the unanimous thought of the Convocation, its high appreciation of his most valuable, faithful, and most efficient service in the past, requesting at the same time that he not resign, but continue in the work; to which the whole Convocation assented by a rising vote.

During recess a delightful lunch was served in the parish house by the ladies of Mayodan and Madison. The church plant is an admiable one, consisting of a parish house, and a most commodious and attractively arranged Sunday School room.

An interesting paper was read by Mr. Isaac Hardeman, of Charlotte, on "How to run a Church from the Business Standpoint."

The Rev. Francis M. Osborne was re-elected secretary, and Mr. C. E.

Frick, treasurer, of the Convocation. Including the Bishop and Archdeacon, the Rev. Messrs. Ogilby and Berkeley, and Messrs. James Ker, Jr., Isaac Hardeman, and L. S. Holt, Jr., were elected as the Executive Missionary committee. J. L. Sexton was chosen Secretary of the Sunday School Advent Fund.

The time and place of the next meeting were left to the Bishop and Archdeacon. There were resolutions of thanks to Mr. Berkeley and his good people of Mayodan and Madison.

The Convocation closed with the night service. At this the rector presented three more for confirmation; this, with a private confirmation, being eight candidates at this visitation of the Bishop.

After words of commendation by the Bishop, the Rev. Messrs. Mallinckrodt and Lay made earnest addresses on Sunday School work.

At a recent meeting of the subcommittees of the Sunday School Commission of the Diocese, at Raleigh, it was decided to recommend that the schools be graded according to age, subjects for instruction as arranged by the New York Sunday School Commission be adopted, and, for the present, the inter-diocesan leaflets be used as text-books.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. John G. Murray, D. D., Coadjutor

### Episcopal Ring Presented to Bishop Murray—Banquet of the Church-Man's Club—Interesting Addresses. Work to Begin on the Cathedral.

Two unusually interesting gatherings took place in Baltimore, last week. The first of these was the regular monthly meeting of the Clerical Association, made of especial interest by its being the occasion of the presentation from the clergy to Bishop Murray of a handsome Episcopal ring. The Rev. J. Houston Eccleston, D. D., made the presentation speech, which was responded to feelingly by Bishop Murray. The setting of the ring is a particularly beautiful specimen of the goldsmith's art, and the stone is a large, flawless amethyst, bearing in intaglio a mitre and Bishop Murray's monogram. Upon the conclusion of this ceremony the meeting was addressed by the four Archdeacons of the Diocese, each of them telling of the condition of his Archdeaconry.

On Thursday evening there was held in the Hotel Belvedere the annual meeting and banquet of the Churchman's Club of Maryland. To the largest attendance in the history of the club the Rev. John I. Yellott, of Bell Air, Md., spoke on the subject of Church Finances and on the Layman's Missionary Movement; Mr. T. J. C. Williams, of Baltimore, on a general theme, and Bishop Murray on Plans for the Progress of the Church's Work in Maryland, more particularly as these related to the building of the cathedral. He aroused great enthusiasm by his advocacy of the policy of an early start upon the building. If the cathedral were built, he said, the money would not be long in coming. If the cathedral would be a good thing for the next generation, it would be just as good a thing for this generation, and the sooner the plans were consummated, the better it would be.

With each year a more widespread interest in the project is manifested and that which a few years ago seemed visionary seems now more or less of an assured thing.

The bulding committee for the cathedral met last week to put into immediate action plans outlined by the trustees of the church. Work on temporary quarters for the congregation of St. George's and St. Barnabas' churches will begin in a short while. The selection will be made in a few days of six foremost architects of the country, who will be asked to draw up plans for the erection of the entire group of buildings on the cathedral grounds. The building committee is composed of Rev. Dr. Arthur Chilton Powell, chairman, and Messrs. John Glenn, Jr., and Herbert M. Brune.

It has been decided on account of changes in the general project to abandon the plans for a pro-cathedral which were last year accepted by the committee.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Convention of Girls' Friendly Society—A Musical Event—Deaconess L. R. Calloway—Corner-Stone of Parish House Laid—Men's Club Organized—Bequests.

The Girls' Friendly Society in America held a five days' convention in Philadelphia, November 8-12, it being the twenty-third annual council. On Monday afternoon the delegates were welcomed by the president, Miss Mary A. L. Neilson, after the opening session in Holy Trinity parish house. In the evening a service and meditations were held by the Rev. Charles S. Hutchinson, in St. James' church. Three sessions were held daily, in Holy Trinity parish house. On Tuesday there were considered the departments of Literature and Holiday Homes. In the former Miss Isabel Ely Lord read a paper on The Possibilities of Poetry. Miss Eleanor Lewin read a paper on Some Holiday House Problems, which was followed by a discussion on the question How to Secure the Services of Associates at the Holiday House. Questions concerning the various departments were discused on Wednesday, after the visiting members had been taken to Valley Forge in automobiles, as the guests of St. Peter's branch. The afternoon was given up to the reports of the department of Commendation. A paper on the English view of Commendation was read by Miss A. F. Richards, of London, England; Miss Hughes, of Belfast, presented the Irish view. The following officers were elected: President, Miss Mary A. L. Neilson; vice-presidents, Miss Hopkins, Worcester, Mass.; Mrs. S. Lewis, Elizabeth, N. J.; Mrs. H. C. Bollin, Washington, D. C.; Miss Laura Lee Packard, Baltimore, Md.; Miss Sibley, Detroit, Michigan; Miss Spalding, Denver, Col.; Miss H. H. Turner, Knoxville, Tenn.; Mrs. D. E. Castle, San Francisco, Cal.; secretary and treasurer, Miss Eva Alexander, Baltimore. There were meetings of the departments for Candidates, Social Service and Missions, and a meeting of branch secretaries and a conference of associates on Thursday. Bishop Kinsman preached the sermon before the assembled delegates on Thursday evening. The final sessions were held on Friday, after an early celebration of the Holy Communion at St. Clement's church.

The Rev. Julius G. Bierck, who has been for more than sixteen years organist and choirmaster of the Church of the Saviour, will celebrate the event with a public festal service on Wednesday evening, December 1. With this will be combined the seventeenth service of the Guild of American Organists. The choir of the church will be augmented by those of St. Luke's church, Germantown, St. James' church and St. Clement's church, Philadelphia. Mr. Bierck will be assisted by the following distinguished organists: Messrs. George Alex. A. West, William Stansfield, S. Wesley Sears, Russell King Miller and Henry S. Fry. Mr. Bierck has secured Messrs. Mannypenny and William White for regular work of the choir.

The Rev. Arthur Rogers, D. D., will preach the sermon before the Bishop White Prayer Book Society at its annual meeting in St. Peter's church, on Sunday evening, November 21.

Deaconess Laura R. Calloway entered upon her duties in connection with the Memorial Chapel of the Holy Communion, on November 1. She graduated from the Church Training and Deaconess House, Philadelphia, in 1902. On December 7 of that year she was set apart as deaconess by Bishop L. W. Burton. For three years she did pioneer work in the mountains of Kentucky. In January, 1906, she became a member of the staff of the Philadelphia City Mission, where she did splendid work among the poor and distressed. She was born in Montgomery, Ala., and received her early training at a Church school for young ladies at Danville, Kentucky.

On Thursday afternoon the Rev. Edgar Cope, Dean of the Convocation of North Philadelphia, laid the corner-stone of the parish house for St. Augustine's Mission for Colored People. The minister in charge, the Rev. Henry S. McDuffee, read the contents of the box. Addresses were made by the Dean and the Rev. Carl E. Grammer, S. T. D., and the Rev. Henry S. Phillips, D. D.

A men's club has been organized in the Church of the Ascension which held its first regular meeting on Friday evening, November 12, when an entertainment was given to which all the men of the parish were invited. The committee having the matter in charge was Messrs. M. F. Roberts, Edward F. Pugh and P. P. Alburger. On the four Sunday nights of Advent the curate, the Rev. H. Page Dyer, will peach on the Four Last Things.

Caroline J. Wetherill provided by her will that $3,000 be given to All Saints' Sisters of the Poor; $2,000 to St. Clement's Church Endowment Fund, and $200 to the Episcopal Tract Society.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Annual Convention of the Diocese.

The Convention of the New York Diocese was held in Synod Hall on November 10 and 11. Two innovations were had this year. One was a mass meeting on the night before the opening, and the other was the closing of the second day's sessions with a religious service. The latter was conducted by Bishop Hall, of Vermont, and had the effect of keeping almost all of the delegates to the end. Not only so, but the plan gave a spiritual note such as Conventions of the Diocese have not had in years. The mass meeting, held in Carnegie Hall, accomplished two things. It brought the people together. Bishop Greer is anxious that the great jurisdiction under him know itself. The

other was it struck a note of hopefulness.

Six thousand people turned out. They filled the hall and Zion and St. Timothy church, and a thousand or so went home, unable to gain admittance to either place. The Church in New York has never before had anything like it. Bishop Greer said he had asked the Diocese to turn out and he reckoned it had done so. The "Victory of the Faith" was the topic and the speakers Bishop Hall, the Rev. Dr. Slattery and Mr. Pepper, of Philadelphia. Five hundred singers were on the platform.

In other respects the Convention was the greatest ever held in the Diocese. The remarkable characteristics were the large attendance and the work accomplished. There had been, a week previous, some effort to defeat Mr. Francis Lynde Stetson, because of his attitude on Canon 19. It was not an open battle but one veiled under the logic of not honoring both a rector and a layman from the same parish, but to distribute honors more widely. The contest amounted to nothing. Mr. Stetson was re-elected.

Much emphasis was placed by the Convention upon social service. The Commission announced a plan of work and reported progress along it. A resolution was adopted asking the General Convention to make such work a part of its missionary campaign. Emphasis was also placed upon missions in the Diocese. There is need for the latter, since in it a year when the Diocese for the first time met its apportionment of $131,000 for world missions it neglected its home work and permitted some of its Hudson River county missionaries to fall two months behind in their stipends. A greater appeal to laymen to take hold and put system into missions could hardly be imagined, was said several times on the Convention floor.

The big question of the session was relief for Bishop Greer. Last year the Bishop said he wanted to try it alone for one year. This year he said he had tried it, that much he had left undone, that he could not do more than he had done, and he gave his consent in his message to the Convention either to the election of a suffragan, provided the next General Convention passes the new law, or to a division of the Diocese. There was a little sentiment in favor of a division, but the strong appeal for suffragans prevailed. The Bishop said he preferred not to have a coadjutor, but would agree, if the Convention desired. A proposition put forward by some Brooklyn clergy, in letters to the newspapers, looking to one Diocese for the whole city, received no attention. What New York suffers from is bigness, and it has no mind to add Brooklyn. The Convention voted a resolution to the General Convention to the effect that New York hopes it will adopt the suffragan law. The need, it was stated, is not for one suffragan Bishop merely, but for four or five at least. Money can be had to support them and work is overwhelming.

Discussion has been had for some years, and more active since the death of Bishop Potter, about making the Cathedral undertake parish work. Some near-by rectors have opposed it, or are said to have done so, but the Convention voted unanimously to recommend to the trustees that it enter upon such work. Between St. Michael's and St. Mary's are twenty-eight blocks, and on the Heights are all sorts of institutions, besides a population that now numbers many thousands. A committee that looked into the matter stated that the Cathedral ought to enter upon parish work or a parish ought to be established by its side to do it. Bishop Greer is said to favor the step.

A statesmanlike report was made by the Rev. Dr. G. R. Van de Water, on Missionary and other Parish Obligations, and a committee was authorized to take into account all assessments, all apportionments and to serve as a sort of diocesan controller. A committee was also named to consider a better nominating plan and voting plan as well, a great deal of difficulty having been experienced in the latter this year. It was reported that the clergy salary augmentation fund had been successful. The committee was continued, and it was ordered by canon that hereafter no new parish coming into the Convention must pay its rector a salary of less than $1,500 a year, or $1,200 with a rectory. Bishop Greer in his address spoke most feelingly and complimentary of the work of the missionaries in rural parts of the Diocese. A message of greeting was sent to the Conference of Jewish Rabbis in session in this city. To maintain services at the Cathedral after it shall have been opened an endowment fund of $1,000,000 was authorized to be raised.

The City Mission Society, the Seamen's Institute, and other organizations reported extended work and most of them sufficient income. St. Stephen's College reported 53 students, and it would have 100 or more had it room for them. The Rev. Robert B. Kimber was elected secretary of the Convention.

## LONG ISLAND.

**Rt. Rev. F. Burgess, D. D., Bishop.**

### Teaching People to Sing Hymns—St. Bartholomew's Church Debt Paid—Church of the Messiah Consecrated.

Holy Trinity church, the Rev. J. Howard Melish, rector, inaugurated, on the first Sunday evening in November, a popular forum with the double purpose of teaching people to sing hymns and discussing live topics of the day. Regular Church services had been held at 11 and at 4, so that the third service is made of a different character. Singing on the opening night was hearty. The choir was stationed in the front seats not in the stalls, and the speakers were clergy and laymen. Politics, philanthropy and religion were discussed. Something after the pattern of Ascension church, Manhattan, is aimed at—an attempt to reach more men not now in the churches.

St. Bartholomew's parish, the Rev. F. M. Townley, rector, has paid off $12,000 of its mortgage debt, and looks forward soon to the payment of the other $8,000. Plans are now being formulated for extensive improvements, including the putting in of seven new windows. The location is one of great promise, and the parish is in position to meet it.

Bishop Burgess consecrated the Church of the Messiah, the Rev. Dr. St. Clair Hester, rector, on the second Sunday in November, the sermon being preached by the Rev. H. Richards Harris, of Philadelphia, who was the predecessor of Dr. Hester at St. George's church, Brooklyn. In the afternoon the Sunday School had its festival and at night missions were heard from in a sermon by President Pott. of St. John's College, Shanghai. During the rectorship of the Rev. Dr. Charles R. Baker, for many years one of the leading clergy of this Diocese, a splendid plant was built up at the Messiah, together with a large congregation and school. His son-in-law became rector in succession to him, and during his rectorship $30,000 of indebtedness has been paid off and improvements at a further cost of $10,000. It was old home Sunday as well, and with consecration and the return of former members who have removed to other parts of the city and Diocese brought large congregations throughout the day.

Governor Hughes, of New York, has named Harrington Putnam to be Justice of the Supreme Court of the Second Judicial District, to succeed Hon. William J. Gaynor, who resigned to become Mayor of New York. Mr. Putnam has long been a leading layman of the Church in this Diocese, especially in connection with the Church Club and the Diocesan Convention. He has long been a member of the vestry of St. Luke's church, the Rev. Dr. H. C. Swentzel, rector.

## NEWARK.

**Rt. Rev. E. S. Lines, D. D., Bishop.**

### Jersey City Archdeaconry—Fiftieth Anniversary of St. John's, Passaic.

The autumn meeting of the Jersey City Archdeaconry was held at Trinity church, Paterson, on November 11; Archdeacon Jenvey presiding, with an attendance of some twenty-five or thirty of the clergy and a number of lay delegates. Two subjects were discussed in the afternoon, with great interest: "The Call and Training of Clergy;" and "The Relation of the Church to Fraternal Societies, Labor Unions," etc. Rev. Mr. Weikert opened the first discussion; Rev. Mr. Gilpin the second, and nearly all the clergy spoke upon one or both of the subjects. In the evening there was a well-attended missionary meeting, at which Rev. F. W. Kirwan, of Edgewater, and Rev. R. T. Henshaw, of Norwood, spoke of the Diocesan Missionary work in the Northern part of Bergen county. The final address was made by the Bishop, upon the Diocesan Missionary Work, the Apportionment for General Missions: with some reference also to the Missionary Council at Utica.

The fiftieth anniversary of the organization of St. John's parish, Passaic, will be observed on St. Andrew's Day, and in the course of the following week, with historical addresses, reception and special services.

Rev. Dr. Wm. M. Hughes has resigned the rectorship of the Church of the Redeemer, Morristown, feeling the responsibility for the work more than he could longer continue to carry. The strain of the last few years has been severe, but Dr. Hughes is not to be thought of as broken down. While he expects to yield the care of the parish in January, he will occupy the rectory until May 1.

Rev. V. V. Beede, curate of the House of Prayer, Newark, is nearly able to leave St. Barnabas' Hospital, after a course of typhoid fever, but will be obliged to take a rest before he can enter upon his work.

Rev. Henry G. Purchase, curate of St. John's, Jersey City, has so far recovered from typhoid fever as to be able to go to Lakewood for brief rest before entering upon his work.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

### Church Work at Blacksburg.

Good reports are recorded of the work done by the Rev. R. B. Nelson, at Blacksburg, and the surrounding country. Mr. Nelson not only holds services at Christ church, Blacksburg, but he has organized several missions among a class of people who have never been inside a church for years, if at all.

### New Church at Salem.

The Rev. J. Scott Meredith, rector of St. Paul's church, Salem, has at last aroused his people to begin collecting money to build a new church. Over $9,000, it is stated, has been subscribed. It is proposed to erect a building costing about $15,000.

The Rev. Z. S. Farland, rector of All Saints' church, Atlanta, Ga., has been compelled to decline the call given him to the rectorship of St. John's church, Roanoke. The work of his present parish having told so seriously upon his health, his physician advises him to cease from all work and go abroad for the next six months. St. John's, Roanoke, is thus left without a rector. It is a strong and vigorous church, with great possibilities for development.

The Rev. S. C. Smith, of Emmanuel church, Norfolk, has begun holding services at the corner of 17th street and DeBree avenue, Norfolk, where the Rev. Mr. Rabb formerly held services. Mr. Smith is looking forward to the removal of Emmanuel church to a more desirable location, in the neighborhood of 15th street.

St. Matthew's church for colored people, at South Hill, has been completed, and several candidates were confirmed in it by Bishop Randolpn. St. Matthew's is a neat building, and its erection was made possible by the arduous exertions of the Rev. C. L. Simmons, with the active support of Archdeacon Russell.

The contributions of the Woman's Auxiliary of St. John's church, Wytheville, last year, amounted to $65 in cash and a box valued at $30.

The Rev. Dallas Tucker, for a year past, rector of Emmanuel church, Harrisonburg, Va., has been called to Emmanuel church, Bristol, Diocese of Southern Virginia.

## WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

### Bishop Harding's Interest in Missions. Confirmation at the Church of All Saints', Oakley, St. Mary's County, Md.—Clergymen Called to the Diocese—Memorial Windows.

Last Sunday, at the 11 A. M. service, the rector of Trinity church, Washington, told the congregation that he had heard, Saturday evening, on good authority, that twenty-five of Washington and Lee University students had offered themselves for mission work; and that all were Presbyterians! He described the Presbyterian as "a great Missionary Church."

In all of this missionary demonstration, in Washington, Bishop Harding has shown deep interest, not only in our own Church Council, but also in the interdenominational Conventions, taking such part as his duties allowed.

Friday, October 29, Bishop Harding visited All Saints' parish and confirmed twelve candidates. The Church of All Saints' was about made over last year, and now it is a picture of sweetness and beauty. Memorial windows on both sides and in the chancel, the only vacancy left has been filled last week, with a splendid specimen of artistic and finely colored glass, in memory of our late Bishop Satterlee. It was the work of the Emerson Art Glass Co., of Washington, D. C. The Parish Aid Society is to be commended for the great renovation that has taken place. The Rev. Joseph Baker is the rector.

The Rev. T. B. A. Allison, rector of Holy Trinity church, Churchville, Md., has been invited to become assistant to the Rev. C. S. Abbott, Jr., rector of the Church of the Good Shepherd, Washington.

The Rev. Frank P. Willes, rector of Grace church, Elkins, West Va., has been called to the rectorship of Durham parish, Charles county, Md.

A new organ is in course of erection in St. Thomas' church, Washington, the Rev. C. E. Smith, D. D., rector. The instrument will be ready for use on Christmas Day.

The Rev. George W. Atkinson, rector of St. Matthew's church, Sunbury, Pa., has been called to be an assistant in Trinity parish, Washington.

A memorial window to the memory of the parents of W. A. P. Crenshaw, vestryman and treasurer of St. Thomas' church, Washington, has been placed in that church. The window is the first of a course of sixteen. Other memorial windows in the same course have been donated. Mrs. Douglas Forrest, the St. Alban window, in memory of her husband. Mr. T. N. Whitney, the St. Patrick window, in memory of his wife, and Maj. B. F. Rittenhouse uses the St. Hilda window also in memory of his wife.

The Rev. H. H. D. Sterrett, of Trinity church, New Haven, Conn., has been elected rector of Chevy Chase, in place of Rev. Dr. Childs, who has resigned. Mr. Sterrett will begin his rectorship the latter part of January.

The Rev. William Brayshaw, rector of Esther Memorial church, Congress Heights, has moved into the city, his address now being 1836 Fifteenth street, Washington, D. C.

The Rev. J. Homer Deis, rector of the Church of St. Michael and All Angels, has overtaxed his strength, and has been obliged to give up all work and leave the city for a rest.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

### Memorials Placed in Trinity Church, Easton—Celebration of Twenty-fifth Anniversary of Rev. Dr. H. L. Jones' Rectorship.

On All Saints' Day, in Trinity church, Easton, Bishop Talbot dedicated some new memorial chancel furnishings which have recently been placed in the church. With the Bishop at the service were the Rev. Philip M. Kerridge, rector of the parish; Rev. J. P. Cameron, a former rector of the parish, now of Dalton, Mass.; Rev. B. S. Sanderson, of Bethlehem; Rev. Marcus A. Tolman, and Rev. Gilbert H. Sterling, D. D. The entire chancel has been redecorated and beautified, under the direction of Sawyer and Flintoff, New York. The memorials are unusually beautiful and are of Caen stone, except the altar, which is of Italian marble. The reredos is given by Dr. Brentano Clemens, of New York, in memory of Mrs. Minnie Clemens Sistare. The altar is given by Miss Louise Wikoff, in memory of Mrs. Matilda Dunham, for many years a loyal and devoted member of the parish. The credence is given by an anonymous donor, in memory of Mrs. Matilda Dunham and Edward Knight Dunham. The Bishop's chair is given by Messrs. Harold and Maurice Clemens, in memory of Mrs. Sistare. The rector's chair is given by Mrs. T. Warne, in memory of her husband, Mark T. Warne. The piscena is given by Mr. and Mrs. R. H. Stillwell, Mrs. Herbert T. Buckley and Rev. and Mrs. P. M. Kerridge, in memory of Mrs. Matilda Nicholas Dunham.

These chancel additions and improvements, which have greatly added to the appearance of the church, will be followed by further improvements of the church which will make it still more attractive.

An occasion of great interest to the people of Wilkes-Barre, and especially to the parishioners of St. Stephen's church, was the celebration of the thirty-fifth anniversary of the rectorship of the Rev. Dr. Henry L. Jones. There were special services on Sunday, November 7, in commemoration of the anniversary, and on Monday evening the parish building was thronged by the members and parishioners of St. Stephen's church and missions, to do honor to him who has been the successful and beloved rector and friend of thirty-five years. Such anniversaries are somewhat rare in these days, and are all the more deserving of special note. All the clergy of the parish were present with other neighboring clergy and a large number of the local clergy of the denominations of the city of Wilkes-Barre, with whom Dr. Jones has always been on friendly terms. At the psychological moment, Judge Henry A. Fuller, after a brief word of congratulation, presented Dr. Jones, on behalf of parishioners and friends, a yellow bag containing much gold—in fact, a purse of some $2,000. Dr. Jones made a happy response and was followed by Bishop Talbot, who added his felicitations and congratulations to both rector and people.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

### Bishop Lloyd Visits Westmoreland County.

The Rt. Rev. A. S. Lloyd paid his first visit to Cople parish, October 29-31, being the second parish entered on his first Episcopal visitation. This old parish, celebrated as the birth-place of George Washington and Robert E. Lee, was familiar to him in his youth, when his brother, Dr. John J. Lloyd, was the rector. The rector, the Rev. A. P. Gray, having been ill for six months, was fortunately able to return in time to be present at these services.

The Bishop preached at Yeocomico, Hague and Edgewater, most attractive and able sermons, which delighted the congregations present and were heartfelt and instructive. At old Yeocomico church he confirmed a class in sweet and impressive manner. At Hague chapel there was an informal reception, Saturday afternoon, at which he gave an earnest talk to the vestry and Church members. The same afternoon there was an infant baptism of a child of one of the beloved physicians of the parish, at which four generations were present—the great-grandmother holding and becoming godmother for the child.

The new Bishop made a strong impression and everyone seemed delighted to have him. May God bless him and his work, and may his record shine

with his illustrious and godly predecessors.

### Sunday School Institute Organized at Fredericksburg.

Largely attended and most helpful meetings were held on Tuesday and Wednesday, Nov. 9 and 10, in Fredericksburg, in the interest of Sunday Schools, resulting in the organization of the Sunday School Institute of Rappahannock Valley, with officers as follows: President, C. E. Tackett; vice president, John S. Berry; secretary, Miss Nellie McBryde; treasurer, Miss Louise Bleight. These four to constitute an executive committee, and to plan all work by keeping in touch with the entire Sunday School work in Rappahannock Valley.

The meeting was opened on Tuesday morning in St. George's church, by the rector, the Rev. R. J. McBryde, D. D. The Rev. G. Otis Mead, president of the Sunday School Commission, outlined the purpose of the Institute, and Mr. Robert E. Anderson, superintendent of All Saints' Sunday School, Richmond, gave a splendid and instructive address in general outline of Sunday School management. Mr. Anderson is one of the best informed and most efficient Sunday School workers in the entire country.

Fifty teachers and workers attended a conference in the afternoon, and at 7:45 P. M., in the Sunday School room, the Rev. Mr. Mead spoke on "Sunday School Work; its Scope and Importance."

On Wednesday, at 7:30 A. M., the Holy Communion was celebrated, by the Rev. H. H. Barber, rector of Trinity church, and the Rev. G. Otis Mead. At 10:30, the Rev. Thomas Semmes, of Richmond, made an address on "Missions in the Sunday School." He was followed, in an excellent address, by Mr. Charles Aylett Ashby. At 2:30 the Rev. Mr. Semmes spoke interestingly on "Child Study."

A conference was held at 4 P. M., and Mr. Ashby spoke again, on "Church Extension."

The closing service was in Trinity church, the Rev. H. H. Barber, rector, at which the Rev. Mr. Semmes made a helpful and inspiring address, which was listened to with the closest attention. The Rev. Mr. Semmes is an eminently successful worker in Sunday School and general religious education enterprises, having charge of St. Andrew's church, Richmond. Mr. Charles Aylett Ashby, now a student at the Theological Seminary at Alexandria, gave up a lucrative law practice to prepare for the ministry, and made a great success as superintendent of the Sunday School of St. Paul's church, Newport News.

### Grace Church, Bremo Bluff.

Under the forceful preaching and frequent visitations of the rector, the Rev. David Lewis, the work at Grace church, Fluvanna county, is going forward, and shows more strength than for years past. The list of communicants has been increased; five names having been added to the list by confirmation, and four by removal from other churches. The Sunday School is in a flourishing condition, with a good attendance and faithful teachers.

A member of the vestry has recently presented to the church a Communion set of four pieces, and the Ladies' Guild have raised half of the sum needed to paint the church building, which has been done, and the church generally repaired. The same body of unwearied workers are now engaged in raising a fund for other improvements. They deserve much praise for their unselfish and prompt attention to the needs of the parish.

### The Rev. G. Otis Mead.

The Rev. G. O. Mead, rector of Christ church, Richmond, has accepted the appointment to become the Financial Agent and Missioner of the Diocese of Southern Virginia. He has tendered his resignation to the vestry of Christ church, and will enter upon his new duties January 1, 1910.

Mr. Mead is one of the most energetic and successful of the younger clergy of the Church. He is a graduate of the Virginia Theological Seminary, and previous to coming to Richmond, worked acceptably in Fauquier and Halifax counties.

After the death of the Rev. Preston G. Nash, he was called to the rectorship of Christ church, Richmond, and during the eight years of his ministry there his work has been phenomenally successful. He found the Church with between three and four hundred communicants, and leaves it with over six hundred. A large and convenient parish building has been erected, and an extensive institutional work established. Christ church is situated in a section where the work of the Church is greatly needed, and Mr. Mead and his co-workers have been alive to their opportunities, and the great accomplishments have made it an example for others. Mr. Mead has for some years been the President of the Diocesan Sunday School Commission, his schools at Christ church and its chapel, "The Redeemer," being among the most vigorous in the Diocese.

He leaves with the regrets of his many friends and their hearty good wishes for God's blessing upon him in his future field.

### Teacher Training Lectures.

Attention is called to the fact that Dr. John R. Wheat, No. 200 East Main street, Richmond, is the Treasurer of the Virginia Common Prayer Book Society, instead of Mr. G. G. Minor, who resigned some months since.

### Bishop Lloyd's Visit to Richmond.

The Bishop-Coadjutor will preach in St. James' church, Richmond, at the morning service on Thanksgiving Day, and also at the morning service on the fourth Sunday in November, being the First Sunday in Advent. On the last named day, he will also preach at Holy Trinity, Richmond, in the afternoon, and at Grace church at night.

### Success of the Laymen's Missionary Movement.

On Sunday, November 14, there was a meeting of the local representatives of the Laymen's Missionary Movement in Richmond, in the hall of the Central Y. M. C. A. Building. Efforts had been made to increase the annual contributions for Missions in the Richmond churches to $60,000, which is nearly double those of last year. Fifty-five churches out of sixty-nine which reported for action, and representing most if not all of the Protestant bodies in the city, reported pledges aggregating $63,000.

In order to give all the privilege of helping in the great cause, the time limit will be extended until December 1, when the final report will be made. Fourteen Episcopal churches, which were reported as having contributed $8,073.36 last year, pledge for the coming year $12,912.39, or $2.50 per capita. Earnest and helpful speeches were made by Messrs E. C. Massie and James W. Gordon, the subject of the former being, "Is it too much?" and that of the latter, "Fellowship with Him."

### To the Juniors of Virginia.

My Dear Juniors: Mrs. Barton has asked me to write and tell you, especially the out-of-town Juniors, about our pledges which we made in Berryville.

Miss Lindley was with us and told us about the apportionment, and from our Juniors $175 is looked for this year. We were asked for the same last year and paid $216; so you see though we only accepted $175, we hope it will be even more than it was last year.

This year instead of taking one field, as we did Alaska, last year, we are just going to put our money into the hands of the Board and let them use it as they think best. Just as sometimes, at Christmas, some one gives your mother money to spend for you, as she knows what you most want or need.

Then we have promised $100 to Rev. Roger Walke, for St. Paul's College, Tokyo, Japan. Mr. Walke was at the meeting and told us so many interesting things about Japanese boys, and what a power they may become if they are trained in Christian ideals, that we want to give Mr. Walke at least $100 before the first of January. So every one, we hope, will send Mrs. Barton as much as they can by that time.

The Rev. Edmund Lee was with us last year, and we enjoyed hearing from him about the Chinese children in Anking. He had to leave before the fund he was trying to raise was completed, so we want to send him $50 to help finish the work they have undertaken at Anking.

Then Mr. Ellis always has a crowd of children to provide for in the mountains at Christmas, and Mrs. Barton is trying to get some money for that purpose. All the extra money you may be able to send in can be used for the settlement house Mr. Ellis wants to build.

Bishop Gibson appreciated greatly the interest the Juniors took all over the Diocese in the Emergency Fund, so let us do even better this year.

Then we have our United Offering which trains and sends out women into the mission field, and which we hope will some day support many of our own Juniors. This is the last year of the three for this offering before it is given at the General Convention in Cincinnati, next October, so we want to do our best for that.

This sounds like a large amount for Juniors to be asked for, but when we consider our total in money and boxes for last year was over $1,800, we know that if we pull long and hard and all together, and each one does her share, that these pledges I have spoken of will be only a small part of our work when the year is ended.

Affectionately your friend,
FRANCES PEYTON GIBSON.
Assistant Sec'y Junior Auxiliary.

Interest is growing in the Teacher Training Lectures held at All Saints' parish house every Thursday night, from 8:15 to 9:30 o'clock. On November 18 the lecturer was the Rev. John J. Gravatt, D. D., his subject being "The Acts and the Epistles—Apostolic History."

## PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

### The Rev. Dr. Mann's Ministry to Deaf-Mutes.

As means of ministering to Deaf-Mutes and at the same time reaching Church people with information concerning the "Voiceless Ministry," special services were held on the evenings of November 5, 7, 8 and 9, at Butler, Greensburg, Uniontown and Brownsville, with a very interested attendance of "silent folk." To the service at Butler a couple came twenty-five miles. The Rev. Austin W. Mann interpreted Evening Prayer and the sermons for the rectors. There was a celebration of the Holy Communion at St. Margaret's Mission, in the chapel of Trinity church, Pittsburgh, on the morning of Sunday, Nov. 7. A lecture was given on Saturday evening in the parish house, for the benefit of the Home for Aged and Infirm Deaf-Mutes at Doylestown, Pennsylvania.

Bishop Whitaker of Pennsylvania, under date of November 3, writes as follows to the Rev. Austin W. Mann: "I wanted to write to you on receipt of your letter, but have been so constantly occupied that it has had to wait until now. The record of your ministry is full of interest and ought to be a stimulus to all the brethren of the clergy. It is really wonderful that you have accomplished so much. You have the satisfaction of knowing that you have brought the truth home to those who were ignorant of it. It has been your privilege to take a large part in this blessed work; and I pray that your life may long be spared, and that you may be able to labor to the end.

I thank you for sending me the very appropriate Prayer for Christian Unity for the Deaf; and for the accompanying papers, which have been read to me."

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

### Vested Choir for Calvary Church, Utica. Bequest to St. Peter's, Oriskany. Large Confirmation Class at St. Luke's, Utica.

Calvary church, Utica, is at last to have a vested choir, steps being under way to erect a choir room and purchase vestments. Time was, twenty years ago and more, when some members of Grace church, of the same city, were transferred to Calvary on the occasion of the introduction of a vested choir in Grace church, "because," as the spokesman of the group expressed it, "we cannot endure the spectacle of a lot of men and boys coming in, with their shirts outside their pants." The innovation about to be introduced in Calvary church is really no longer an innovation, or a mark of the dividing line between "high" and " low."

St. Peter's church, Oriskany, has received a legacy of $500 from the estate of C. M. Niles. Mr. Niles was a devout member of the parish.

On the evening of All Saints, the anniversary of the rector, Rev. A. L. Byron-Curtiss, of a year at St. Luke's Memorial, Utica, was marked by the confirmation of a class of forty-nine. A majority of the class were children, the rector's daughter being among them. A significant feature of the membership of the class was that all but ten were baptized in the parish, in their infancy, thus showing that a large city parish, as a rule, keeps pace with its administration of baptism in the further work of bringing the subjects to confirmation and first Communion.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Bishop Sessums' Health Entirely Restored—Other News.

The Bishop recently visited Hammond and Amite, and confirmed classes. The Bishop is very busy—and his health is entirely restored.

On the first Sunday in November, the Rev. W. Mercer Green, dean of All Saints' College, Vicksburg, conducted three services in Christ Church Cathedral. Mr. Green reports that the College, in which Louisiana is also interested, is growing rapidly and doing good work.

Rev. W. A. Barr is expected to take up the work as rector of Christ church about the middle of November.

Rev. H. R. Carson, of Monroe, visited New Orleans, the first of the month, in the interest of his work at Rayville, La. He is soliciting funds for the building of St. David's church, at that place, a most important work. Mr. Carson conducted services in St. Paul's church, on the first Sunday in the month.

The Rev. J. H. Spearing, of Shreveport, and the Rev. R. R. Claiborne, of St. Francisville, attended the Missionary Council at Montgomery.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Meeting of Clericus.

The regular monthly meeting of the Clericus of the Archdeaconry of Harrisburg was held on Monday afternoon, November 8, at Saint Stephen's rectory, Harrisburg. Rev. Rollin A. Sawyer was the host. James M. Lamberton, Esq., of Harrisburg, made an address on the Laymen's Missionary Movement and the Week of Prayer to be held in the first week in Advent. About fifteen of the clergy of the Archdeaconry were present. The December meeting is to be held at Yeates Academy, Lancaster, with Rev. Frederic Gardiner.

Rev. Dr. Buxton, of St. Mark's church, Lewistown, has accepted a call to St. John's church, Camden, N. J.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

### Margaret College, Versailles.

Dr. Thomas C. Walton has been obliged to resign the Presidency of Margaret College, Versailles, owing to ill health, which required immediate relief and treatment. He accordingly urged the directors to accept his resignation at once, which they have done with much sorrow at losing one who has worked so hard to bring the College up to the highest possible plane of educational and moral standards. Dr. Walton has gone South to his old home in South Carolina whence he expects to proceed to the sunny regions of Southern Florida for the better establishing of his health.

Bishop Burton has been appointed by the Board of Directors as President, pro tem., and he has appointed Miss Sara R. Langley, the Lady Principal, to have immediate charge, under his direction, of the educational and disciplinary branches of the College, as well as of the household arrangements. An efficient Latin teacher has been added to the faculty, to take all Dr. Walton's classes; and Archdeacon Caswall, of Lexington, resides in the College for the present to attend to the current expenditures and receipts. Meanwhile the Bishop and the board of directors are entering upon the task of providing a new president as soon as may be. The School and College work proceeds under its new arrangements very satisfactorily to its friends and patrons, by the continued diligence of the admirable corps of teachers and the prompt attendance and interest of the pupils.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

### Deaf Mutes Baptized and Confirmed.

Rev. O. J. Whildin, General Missionary to the Deaf of the South, made a successful and pleasant trip through the Diocese of West Virginia a short time ago. In all he traveled one thousand and forty-six miles, held ten services, baptized one infant and one adult, and presented three classes, or a total of twelve deaf-mutes, for confirmation. One of the classes was confirmed in St. Elizabeth's church for Deaf-mutes, Wheeling, and the other two in Trinity church, Parkersburg, and Trinity church, Huntington. Since Rev. Mr. Whildin took charge of the work in West Virginia, a few years ago, he has baptized thirty-three deaf-mutes and their children, and presented forty-three persons to the Bishops for confirmation. The work being done for the deaf-mutes in the Diocese has the hearfelt approval of both Bishop Peterkin and Bishop-Coadjutor Gravatt. It may be interesting to note that Bishop Peterkin laid hands upon twenty-seven and Bishop-Coadjutor Gravatt laid hands upon sixteen of the total number confirmed. There is no record of any deaf-mutes confirmed in the Diocese previous to 1903, in which year Rev. O. J. Whildin took charge. There are a few records, however, of baptisms performed by the late Rev. Job Turner.

## NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

### Memorials in Grace Church, Merchantville, to Bishop Knight and to Mrs. Harold Morse

On Sunday, October 31, there was placed in Grace church, Merchantsville, N. J., the Rev. Harold Morse, rector, a Bishop's chair, in memory of the late Rt. Rev. Edward Jennings Knight, Bishop of Western Colorado. The chair is the gift of the relatives of the Bishop, including in the number the venerable and beloved Bishop of this diocese.

Two other memorials have recently been given, both in memory of Mrs. Harold Morse; one a large brass vase for the retable of Grace church, by the members of her Bible class; and the second a font for the new church at Tsu, Japan, by the members of the Ministering Children's League, of which Mrs. Morse was the first president.

# Family Department.

### God's Will.

I worship Thee, sweet will of God!
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more.

Thou wert the end, the bless'd rule,
Of our Saviour's toils and tears;
Thou wert the passion of His heart,
Those three-and-thirty years.

And He hath breathed into my soul
A special love of Thee,
A love to lose my will in His,
And by that loss be free.

He always wins who sides with God,
To Him no chance is lost;
God's will is sweetest to Him when
It triumphs at His cost.

When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to Thee.

—Faber.

### Indian Summer.

The charm of autumn, at least in her milder moods, is appreciated by every one that has a spark of poetic fire in his soul. In America at least the calm, mild season that almost always follows the autumnal equinox, when summer seems to be returning again, as if she were unwilling to leave her flowers and fruits to the cruel winter, and the light frosts have only served to dress the forests in gold and purple, all normal people feel a desire to forsake house and hearth and to go into the glorious woods and live there as the Indians used to live. For this reason, no doubt, we call the season Indian summer. But Charles Cuthbert Hall, in addressing an audience in India, found another reason for the name. We give his tribute to India and Indian summer as a beautiful piece of rhetoric and suited to the season:

"In that far-off land where my home is, amidst the beauteous valleys and mountain ranges of Northern America, there occurs late in the autumn of eacn year a phenomenon that we cherish as one of the loveliest appearances of nature. The summer has long since passed away; the harvests are all garnered, the autumn is far spent; the frosts have turned the forests into color masses of crimson and russet and gold; the first premonitory blasts of winter have sounded through the groves, heralds of ice and snow; when suddenly, in a few brief days, there comes a great calm in heaven and on earth, a celestial armistice. The wind is hushed; the severity of frost is withdrawn; the sun breathes into the atmosphere fragrance and warmth; hill and vale, forest and river are wrapped together in one mantle of dreamlike stillness. Rugged outlines of nature are softened; the din of cities is forgotten; zest of action gives place to thought; calm and holy sadness reigns amid the beauty. For a few days this unwonted silence and peace of nature continue; then the loud challenge of the winter sounds, and life resumes its conflict, its struggles, its constructive toil. In our country we are wont to call that hush of nature Indian summer. Thus does one of our own writers describe that enchanting yet pathetic season: 'The warm, late days of Indian summer came in, dreamy and calm and still, with just frost enough to crisp the ground of a morning, but with warm traces of benign and sunny hours at noon.' The name 'Indian summer' has poetic reference to the aborigines of America. It is interesting here to remember that those aborigines were erroneously called 'Indians' by the Spanish navigators of the fifteenth century, who, in reaching America, supposed that they had touched the shore of India. I know of nothing in nature that more nobly typifies the spirit of the Oriental consciousness than that phenomenon of the Western year, which, as if by prophetic instinct, we have called Indian summer. That brief period of repose in nature, of dreamlike calm, of antithesis to the stern, cold, eager Western winter, of pathos that is not like grief, but rather like thought which lies too deep for tears, suggests the mental atmosphere which, not for a few brief days, but eternally, spreads over the expanse of Eastern life."—S. M. G., in Nashville Christian Advocate.

### A Few Practical Questions.

If I believe God has placed the Church in the world to elevate, uplift and regenerate mankind, what am I doing about it? Am I making it easier for men to be regenerated? Am I telling men about the Christian Church and her mission in this world?

If I believe the Services of the Church have power to get hold of a man, to uplift a man, yes, and to convert him, what am I doing about it? I am surrounded by men who need such an uplift, who need to be converted. Am I doing anything to bring about in their lives these great changes? To be business-like and definite (remember we are stock-taking) have I within the last year made a single effort to bring any man within the hearing of the Gospel of Jesus Christ as set forth in the Services of the Church, who would not have come had I not tried to bring him? If I have not done even this, surely I cannot really believe in the evangelistic power of the Services of the Church, no matter how often I may affirm in words that I do.

If I believe in Christian Baptism, what am I doing about my belief? I am surrounded by people who are not baptized, but whom I might bring to active membership in Christ's Church through Baptism if I put my belief in action. How many people have I tried to bring to Baptism within the last year?

How is my belief in Confirmation proving itself to be a real belief? Year by year, if not oftener, the announcement goes forth that the Bishop will visit the parish on such a date to administer the rite of Confirmation. Do I immediately begin to seek for those of my acquaintance who should be confirmed? Do I realize that this is the one time in all the year when the Church's net is let down and dragged through the Parish and that it is my business as a fisher of men to see that the haul is a big one? How many, then, have I tried to bring to Confirmation during the past year and how many have I in view for next year?

If I really believe in going to Holy Communion and that it makes such a difference in my life, what is the result in my actions and my influence on others? Do I make a practice of trying to take with me to Holy Communion men I know who greatly need in their troubled lives such spiritual help and power? Especially at the great festivals of the Church when the Church pleads so earnestly with those who have so long neglected her Holy Table, that they come back once more, what do I do to make the invitation of Mother Church more urgent?

It all comes back to the simple question, "Am I working at my religion?" Is my religion practical and business-like or is it visionary, vague and unreal? We feel sure that this simple but business-like suggestion to "Take Stock" if followed out will help many a man to see where he stands and will point out ways in which passive belief will change into aggressive action.—St. Andrew's Cross.

### Stop that Thought.

It was in your mind all day yesterday and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling all happiness out of your heart. Are you going to continue it all day to-day, and by so doing waste more of your life in the foolish, if not insane, habit of tormenting yourself now because some one or some thing made you unhappy in the past?

That thought has no more right in your mind than a hog has in your parlor, or a black snake in your bed room. You may think you can not stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and, while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think of any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful, but which enables you to develop your character and shape your life according to your own choice.

The insane mind acts without any control or direction whatever, and if any part of your mind is entirely beyond your control you are insane just to that extent, so no effort should be too great to put forth, nor sacrifice too great for you to make, that you may gain the full control of your mind. If you are afflicted in this way, take the advice of one who has suffered and can sympathize with you, and resolve that you can and that you will undertake this great work, and keep at it till you accomplish it. If you have a bad case, and have indulged it for a long while, you will not succeed in a day, but after a few months' persistent effort on a well formed plan you will be able to say: "I will not think on that subject now," and dismiss it as easily as Christ did the devil.

When you begin this work, never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you can not do this, have a book near at hand and compel your-

self to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself, turn your back on it and your attention to something else, till you can say to it: "Not at home."—J. M. Holmes, in N. Y. Observer.

For the Southern Churchman.

### Thanksgiving.

Lord, not alone for fields of waving corn,
For yield of mine or shop, for garnered wealth;
Nor yet alone for life, with glowing health,
We bless Thy name, this glad Thanksgiving morn.

From Thee is love—of husband or of wife;
Of child or parent, brother, sister, friend;
And Thine the heavenly love that stooped to send
To earth Thy Son—the Way, the Truth, the Life.

O leave us not unworthy of such love—
As free as we receive let us give ours.
If this we do, Thy Spirit from above
Shall touch to nobler issues all our powers.

And so, in grateful service, all our days,
Forever shall our lives show forth Thy praise.

—George A. King.

### Custom.

"As was His custom Christ went into the synagogue on the Sabbath Day."

What is Custom? It is the habit which we acquire by ceaseless repetition of the same act.

So a customer is one who goes regularly to the same story. So a musician is one who is accustomed to music.

It is not until we acquire the custom that we are proficient in any art or trade.

Religion is a custom. Our Lord's worship was something in which He followed a custom.

There are three things we should note in this matter of custom.

1st. That it is the opposite of impulse. So many people make their worship, their giving, their serving, a matter of mere impulse.

They go to the synagogue, not as their custom is, but when they feel like it.

They give alms, not as their custom is, but as they feel like it.

They govern their whole Christian service by that which they like, not by that habit which they have acquired.

An impulse is a transient thing; a custom is a permanent possession of character.

2nd. Our Lord recognized that which was, as the basis of that which He desired to effect.

So many reformers must destroy that which has gone before in order to build that which they plan.

Our Lord came not to destroy established customs, but to fulfill them. Our Lord had unbounded respect and reverence for that which God had been building in the past.

All art, all science, all religion, must respect the past. No one generation is sufficient for these things. God works from generation to generation.

Custom enters into almost every act of life;—the customs of the ages before, become the foundation of the customs of the present time.

His customs were along the line of ordinary duty.

Character is gradual formation; the result of the endless repetition of the same act.

The best characters are formed, not as the result of spasmodic or heroic resolutions, but as the result of disciplining oneself to repeat the same acts.

You will note this in the cultivated person. It is not that he or she does anything unusual that marks the gentleman or the lady; but quite otherwise; it is rather the happy custom which he or she has of doing little things with the grace which comes of frequent use.

Cultivate the custom of treating God as your Father, ever present with you. Approach Him always with reverence. Give him the honor of public worship, not as a caprice, but as a habit. Be generous as a rule, not as a spasmodic thing. Practice the daily habits of Christian service and be faithful. As the Apostle puts it: "Be constant in season and out of season."

The world needs faithful, persistent customs of reverence, worship and brotherly kindness, and that parish is blest which is composed of those who serve God as to the manner born.—Gethsemane Parish Visitor.

### The Presence of God.

God is never far from each one. There is no greater requirement than a realizing sense of the presence of God with the children of men continually; a sense of His presence not in a general way, but with each individual person. But it seems to us a real living faith in the continual presence of the Lord God is very much lacking not only in the irreligious and godless, but also in professing Christians. They do indeed accept the sentiment of the motto, "Thou, God, seest me," but they regard God as seated upon His throne somewhere far away in the heavens and looking down upon all His creatures in the most distant parts of the universe. They accept the proposition that all men live and move and have their being in God; nevertheless it is to their minds and hearts a distant God in whom their lives are involved. They believe that God is above all, through all and in all, but they conceive of this fact only in a general and vague manner.

What we need to do is to endeavor to realize that God is never far away from each one of us; that He is present with us whether we realize and believe it or not. The Psalmist, with less light and knowledge, but more personal religion than most of us possess, had a clear conception of the divine presence with him when he wrote: "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If I ascend up to heaven, Thou art there; if I make my bed in sheol, thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall Thy hand lead me and Thy right hand shall hold me."

Jesus said: "Lo, I am with you alway, even unto the end of the world." The Lord is present when we eat and drink, when we lie down and rise up, whether at home or abroad, in labor and rest, in business and pleasure. And His presence with us does not depend upon our faith, conviction or opinion. But it is our privilege and duty to live as in His presence; to practice His presence. And nothing will exert a greater influence upon our lives and actions for good than an abiding consciousness of the fact that we are living and acting in the immediate presence of the Lord our God.

The manner in which one bears sudden prosperity is the thermometer of his ability.

### Our Neighbors.

The way of sanctified common sense is not to begin by giving tracts all around, but by showing a little human interest. Before you attempt to convert your neighbors, I would suggest your distributing pocketfuls of sweets to the groups of children as they come home in the afternoon from school. You will soon achieve notoriety! Do this for six months, and you will be able to talk about God to the veriest churl whom every one avoids. But be sure not to distribute sweets as a means of ingratiating yourself; that is mean, and people will soon see through it. Distribute them because you are a noble, happy, God loving nature, and out of that same heart, when the time comes, will pour fountains of water of life.

Do you think that the Good Samaritan did only one memorable deed of mercy? It is not thinkable. That deed, on which the light of heaven has shone, as the dawn on an Alp, for eighteen hundred years, became possible because his life had been crowded with innumerable acts of modest and unobtrusive goodness. He had never been commended, and had hardly been noticed; he did not realize that he was building up the character of the good man, for whom "some one would even dare to die."

Those are our neighbors also whom we are continually meeting in the walks of daily life. The men who travel to the city by the same morning train, and frequently in the same carriage; the working girls who always catch the same train; the guard who travels with the train; the conductor who takes our coppers and punches our ticket; the newspaper man, who as he sees us coming, whips out the paper we always read and hands it to us; the "coachee" on the box of the tallyho; the char-woman who cleans the office; the night watchman who guards the premises; the owner of the store next door; the clerk who frequents the same dining place, and made room the other day for us to get a seat—all these are neighbors, and it is good for us and them if we will unbend a little and exchange comparisons of the weather, the temperature, or the state of the streets.—Rev. F. B. Meyer.

### "Meet for the Master's Use."

When one is thirsty, it matters little whether the water is offered in a common earthen cup or in a golden pitcher. When one is very hungry and you carry him bread, he does not care whether you take it on a silver plate or on a wooden tray. So the grace of Christ may be carried just as well in

There is nothing in life which has the heart of a plain fisherman as in that of a learned rabbi; but the vessel must be clean. Christ will not send the blessing of eternal life to lose men through unholy lives. He will not honor us by putting us in trust with the Gospel if our own hearts are unclean and impure.

Service is a shield to protect us from disobedience or despondency. When the temptation comes to do that which is wrong, an unselfish act of service to another, or the doing of our duty with zeal, will rob the temptation of its power. When hope has fled and all seems dark ahead, service for others or service for God sends a bright ray of light to illumine the darkness. Service has been appointed of God to be a shield. Use it well.

### Right.

Right, we know, is written right,
When we see it written right;
But when we see it written rite
We know it is not written right;
For right, to have it written right,
Should not be written rite nor write,
Nor yet should it be written wright;
But right, for so 'tis written right.

### God's Love is With You.

They who have long served God with care and diligence and yet find their life a hard struggle, with a few bright passages, many disappointments, and never joy such as the penitent at once enters into, naturally feel some soreness that one step should bring a lifelong sinner abreast of them. You may have been striving all your days to be useful, and making great sacrifices to further what you believe to be the cause of God, and yet you cannot point to any success; but suddenly a man converted yesterday takes your place, and all things seem to shape themselves to his hand, and the field that was a heartbreak to you is fertile to him. You have denied yourself every pleasure that you might know the happiness of communion with God and you have not known it, but you see a banquet spread in God's presence for him who has till this hour been delighting in sin. You have had neither the riotous living nor the fatted calf. You have gone among the abandoned and neglected, and striven to enlighten and lift them; you have done violence to your own feelings that you might be helpful to others; and so far as you can see, nothing has come of it. But another man, who has lived irregularly, who has not prepared himself for the work, who is untaught, imprudent, unsatisfactory, has the immediate joy of winning souls to God. Have you not been tempted to say "Verily I have cleansed my heart in vain, and washed my hands in innocency?" All this may be needful to convince you that it is not service that wins God's love; that his love is with you now, and that your acceptance of it will make all that has seemed to you grievous to be light and happy. Take refuge from all failure and disappointment in the words, "Son, I am ever with thee, and all that I have is thine." Learn to find your joy in Him, and you will be unable to think of any reward.—Marcus Dods.

### Show us the Father.

Lord, show us the Father, and it sufficeth us. We have sought for him, as who has not? The stars have told us of his wide-extended, ever-enduring dominion. The sun has shown us his glory. We have seen how he maketh the clouds his chariots, how he rideth upon the wings of the wind. We have seen his beauty in the flowers, and the purity of his righteousness in the dew, when the morning is spread upon the mountains. We have heard his voice in the storm and in the waves of the sea. His love has looked upon us with the eyes of the mother; we have seen his gentleness in the little child. Our wise men have told us of his wisdom; our heroes have shown us something of his greatness. We have seen his glory afar off, but him we have not seen. Does not the desire of all nations rise to thee with one voice? Lord, show us the Father.

Have I been so long time with thee, and yet hast thou not known me? For two thousand years I have walked the earth. Did I not live in my apostles? Did I not die in my martyrs? Did I not rise from the dead with each rising generation? Am I not still on the earth, as I was in ancient times—naked and sick and in prison, but thus all the nearer to those who are willing to minister to me? He that is willing to seek me may still find me, even in the flesh; and he that hath seen me hath seen the Father.

Lord, for many centuries thou hast walked the earth in many a humble disguise; and through thy people, often poor and despised, thou hast manifested thyself to the world. But, Lord, wilt thou not manifest thyself to us as thou dost not unto the world? Is there no mount of vision from which we may see thee as thou art?

If a man loves me, he will keep my words; and my Father will love him, and we will come and make our abode with him.—Nashville Christian Advocate.

Under every condition of life, and in every experience, however sorrowful, there is within us and around us the living, loving Christ, who comes to us with that comfort which heals the broken in heart. "Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every mouldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says, "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My presence shall save thee."

It is not the disclosure of evil that works the ruin; it is the evil itself. Its processes may be slow; it may be hidden; but it is there, and as sure as it is there it will do its deadly work; and it will sooner or later be discovered. There is but one remedy—put it away; renounce it utterly.

The man who keeps trying to do right has the promise of help that can not fail.




"If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of the Lord."
—Rev. William L. Watkinson.

Happiness is not hidden in a vast vault or a philosophy: It is in the free air under the blue sky, in the mountains, on the prairies, by the seashore. Contentment is not attained by possession or position or pursuit about the globe; it comes to those who will but fold their hands and wait.—John C. Van Dyke.

Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Charles Kingsley.

A private citizen ought to live on terms of equality with his fellow citizen, neither cringing nor subservient, nor haughty, nor insolent; he ought to be favorable to measures in the State which leads to peace and quietness, for such we consider to be the character of a virtuous and upright citizen.—Cicero.

"God can give a man peace, when apart from God the man can have no peace. The consciousness of being in right relations with God is in itself strength to a man, and even those who observe can feel that he has more than mere human strength to support him."

If you would lift me, you must be on higher ground. If you would liberate me, you must be free. If you would correct my false view of facts—hold up to me the same facts in the true order of thought.—R. W. Emerson.

Those that hunger for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law for heaven and earth. —E. C. Wickham.

# Children's Department.

### Mother Goose up to Date.

(The Cow That Jumped Over the Moon.)

The old cow won't jump over the moon,
For it's too warm to exert herself so.
But they'll stay on the ground,
In a big air-ship
Whenever she wants to go.

The little dog won't laugh at the fun,
For the sight will be nothing new,
But he'll be right there,
Up in the air,
For she will take him along too.

The dish run away with the spoon,
For how silly that would be;
But they'l stay on the ground,
Till the air-ship comes down,
To hear what there was to see.

### The Ball Game on the King's Birthday.

No one blamed Oscar that he found his confinement to the house tiresome. He bore it with a fair amount of patience till the day came for the great ball game between his school and the nine from Carlton High School. Then he coaxed his father and mother anu petitioned the doctor to let him out for an hour, but his pleadings were all in vain; he must not leave the house. Oscar took the denial in a very bad spirit.

Little Lucia, who was playing around the room, grew frightened at his sharp speeches and took her dolls and herself to some more peaceful corner. At his next outburst of temper his mother, who had come into the room, regarded him very gravely; the book he had hoped might absorb his attention lay unopened. He could think of nothing but ball evidently. As she pondered a sudden thought came to her, and her face cleared.

"Oscar," she said, "would you care to have me tell you the story of a notable ball game, the most important of its season, I believe it was."

Oscar looked up surprised, and returned ungraciously: "You tell of a ball game? Why, you never go to a game, and I know you don't understand it a bit." Then ashamed of his gruffness, he added: "Oh, you might as well tell it. I want something to pass away the time till I get the news which side has won. A last year's game?"

"No," said Mrs. Peters, smiling; "it was in 1763, just after Canada had passed from French into British control. So you see I had no chance to witness the game, even if I had cared to do so, but one of my ancestors was present and left an account of the game, which I read not long ago. I thought at the time you might care to hear of it."

"Where was it played, mother?" inquired the boy with some degree of interest.

"Up at the tip of the Upper Peninsula of Michigan, near the island of Mackinac, but on the mainland. It was then a lovely place, a frontier settlement, or rather fort and trading post in the woods on the banks of the blue waters of the lake. Hundreds of miles of dense forests were back of it. One might travel for months through that land of the northern lakes without seeing a white face. But there were plenty of Indians around the fort."

"What kind of a place was the fort?"

"Like the pictures you have seen of early settlements. A high palisade of logs with strong gates surrounded the houses; these were built around an inner square upon which their doors opened. Outside the palisade were newer houses of the Canadians, who were on such good terms with the Indians they did not fear to be without the gate.

"The day of this game was King George birthday and the garrison was inclined to enjoy some liberty. Of course they were glad of the amusement offered when early in the morning some Ojibwas came to this little lonely Fort Michillimackinac from their camp in the woods nearby and invited the garrison to witness a match game of ball between their tribe and the Sacs who were in the neighborhood, just returned from Wisconsin."

"I'd like to see such a game myself," remarked Oscar, now looking interested. "What did they play? Baseball, football, or some curious old Indian game?"

"The Indians called the game "Baggattaway,'" replied his mother. "I know there was a post at each end of the field for the stations of the rival parties, and each nation was to defend its own post and drive the ball to its enemy."

"That does not sound like much of a game," remarked Oscar, critically.

"I don't pretend to know all the rules," returned Mrs. Peters; "You couldn't expect me to understand a ball game of that date when I am so densely ignorant of the games of today. One thing is sure about this game, there was plenty of running and shouting, and that appears to me a prominent item in the modern game, too. The gates of the fort stood open, the officers and men stood about watching the play. A number of squaws had sauntered in and stood idly about wrapped in their blankets. Of course all the Indians of the neighborhood were present to watch the game. In the midst of a grand rush by the struggling, yelling crowd the ball soared aloft and fell right at the gate. There was a mad rush after it and the furious throng flung themselves within the fort, seized their hatchets and guns from the squaws who had concealed them under their blankets, and the fort was at their mercy. Captain Etherington, the commander, was instantly made a prisoner as he stood easily regarding the game, and but few in the fort escaped the terrible butchery of the savages."

"How about our ancestor? You have not yet told his name, mother."

He was a trader named Henry, who hid among the birch-bark buckets in the garret of a Frenchman. He was discovered and taken prisoner, and witnessed many a scalping and torture, but his own life was saved by the friendship of an Indian, who before this time had shown real kindness for him. There were many hardships before he came back to civilization. One whole winter he spent in the northern forest with his Indian brother hunting the bear and moose. He lived at least till April, 1809, when he was at Montreal. But I doubt if he ever cared very much to witness an Indian game of ball again. That successful game, in connection with the Indian siege of Detroit, put almost all the western posts in their hands. For a little while it seemed that the Indians under the leadership of the able Pontiac, had some chance of keeping at least a portion of their home land from the grasp of the white men. But their uprising was in vain. Oscar, I believe Chester is coming with the news of your game, and I am sure from his looks and the spirits he is in that your school has won. I cannot expect you to give another thought to the ball game played so long ago."

### Mam' Liza and the Snake Doctor.

"Yas, honey; dem snake doctors is moughty plentiful 'bout here ter-day, an' dat's a sho' 'nuff fo'runner ob de vill'inous reptiles. I'll inshore right now dar is er whole passel o' dem slicky, slimy snakes no mo' 'n ten steps erway frum dis berry spot! I'se gwine git erway frum dis place, I is; an' effen you' wants ter fite dem snakes by yo'se'f, why, jist stay erbout hyar er few minutes longer, an' you'll git what yo's lookin fer. Folks ginerally does, whedder hit's trouble or blessings, or varmints or pains."

With this last remark, Mam' Liza lifted her skirts cautiously and hobbled toward her cabin. Johnnie and Annie were almost constantly at the old woman's heels. She usually liked to have them with her; but this afternoon she had something else on her mind, and the children bothered her. A close observer might have seen many ruses she adopted to get them away, but all had failed. When she hit upon the plan of discussing the mysterious snake doctors, however, she was victorious; for she had proceeded only a few steps when both children scampered after her toward the big house on the hill.

Mam' Liza was very fond of the two children. In fact, she had nursed them from their babyhood, and had loved them as dearly as if they had been her own. But to-day Mam' Liza was interested in a lovely bunch of mint down on the bank of the spring branch and several other herbs which grew in profusion close by.

Mam' Liza "sot great store" on her "yearbs" and invented various concoctions from material gathered about the spring branch. She had used her medicine to such an extent that rheumatism and sundry other ailments had taken unto themselves wings and flown —not far, however, for she hadn't seen a day in twenty years that she hadn't doctored for some one of these maladies.

The old negro had petted and patted that mint bed and her other "yearbs" for many moons, and was very suspicious when any one was seen in that vicinity, fearing he might disturb her pets in some way. So she did her best to get the children away when she saw them lingering near her treasured medicine patch.

That night the children were in her cabin, as usual (Annie went to sleep there nearly every night, and had to be carried home to bed), when the small girl was tired of ghost stories and demanded to hear more about the mysterious snake doctors. "Tell' us some more about the snake doctors, Mam' Liza," she said, crawling into the old woman's lap. "What are they, sure enough, honest Injun, cross your heart?"

"Thar's some folks as calls 'em dragon flies," said Mam' Liza; "but I knows 'em as snake doctors, an' snake doctors dey is ter me."

"Do they doctor the snakes?" demanded Johnnie from his low stool in the corner.

"'Deed dey do, honey," announced the old woman, who had all the plantation stories at her tongue's end. "Dey doctors snakes, an' dey feed snakes, an' dey wurruks all de time fer de snakes.

An' effen yo' eber sees er snake doctor flyin' erbout er spring branch, yo' may be sho' dat snakes is nigh erbout summers; fer dey knows who's dey friend —'deed dey does."

"Where do they live, Mam' Liza? and where do they sleep?" asked Annie, whose eyes were almost unable to be longer propped open.

"Dey jist flies an' flies all de time, 'ceptin' whin dey stops ter feed de snakes or doctor 'em. Dey lives on de wing all de time. Dey flies and flies all day an' ergin all night, an' jist keeps er flyin' all dey lifes. Dey ain't got no feet, so course dey can't walk er step. So dey jist keeps on flyin' an' flyin. Wid dey big eyes dey kin see fer miles, an' dey is so dragonlike dat whin dey's hongry dey jist ez lief eat dey own selfs ez anything else. Effen yo' puts de end o' dey body in dey mouf, why, honey, he'll bit hit off an' eat hit."

Johnnie listened with wide-eyed interest as Mam' Liza related the marvelous tales about what the snake doctor could do. Wonderful indeed were the stories that Johnnie heard down at the quarters—queer myths that were truly remarkable and mighty of fact and fable, and which are familiar as the alphabet to the Southern child who was lucky enough to possess a black mammy.

"And what else do they do, Mam' Liza?" he demanded.

"Whin dey ketches er bad boy, dey is so sharp an' so much like er needle dey jist sews up his years tight an' fas', and den he can't hear no mo.' An' dey stings hosses ter deaf. An' dey gits so hungry sometimes dey 'vours dey fambly; dey has sich big, strong jaws an' teef dey jist struntches de life outen any odder fly; an' effen hit happens ter be one of dey own chillun, dey jist go erhead same ez if hit war a enemy."

Johnnie had become rather nervous by this time, especially when he heard that these pretty flies would sew up the ears of bad boys. Various misdeeds bobbed up suddenly in his mind as he moved up closer to the old woman.

"Yas, honey; dey kin cure snakes, an' kin most raise 'em from de daid—'deed dey kin. An' effen yo' sees er daid snake, yo' may be shore hit am not so daid dat de snake doctor can't bring hit ter life again. Den dey kin live in de watter, too. Why, honey, one o' dem snake doctors kin go down ter de bottom o' de crick an' live dar all summer long effen he wants ter. One o' dem green flies kin eat fifty house flies in er hour, an' he kin eat er wasp, an' he kin eat any odder fly fifty times ex big ez he is hisse'f, an' he kin fly jist like er flyin' machine."

Annie was sound asleep when Mam' Liza deposited her in bed at the big house on the hill. But Johnnie was wide awake. To tell the truth, he was awake an hour later, as he could not sleep for seeing visions about snake doctors.

It is needless to add that Mam' Liza had hit upon a happy expedient; and when she wanted Johnnie to be good and not bother a certain treasure she might be interested in, she had only to recall the many agilities of the snake doctor, and the small boy would heed every time.

Old Mam' Liza has long since gone to her reward, and the children are on the shady side of life. But Johnnie and Annie still recall the many kindly acts of this old black ministering angel, as well as the marvelous stories she used to tell to them down in her lowly cabin.—A. W. Dougherty, in Nashville Christian Advocate.

### Staying Up Late.

One evening when my bedtime came
I didn't want to go,
So mother said I might stay up,
For just this once, you know.

And so I stayed and stayed and stayed,
Through all the night, I think,
And never went to bed at all
Nor slept a little wink.

But when at last the sun arose
A-shining warm and red,
I found I had my nighty on
And was sitting up in bed.

—St. Nicholas.

### Jack Horner's Pie.

The children were having an entertainment out in the playhouse, and the very best thing of all was to be Jack Horner with his pie; for the pie was a "really" one. Mildred had made it out of some of the crust-dough that was left from mother's big pie, and had baked it in the oven.

Theo was to be Jack Horner, but as there were only two performers for everything, he had to be several other people, too,—Little Boy Blue, Hiawatha with his bow and arrows, and George Washington chopping down the cherry-tree; but as the players and the audience were to eat up the pie for refreshments after the entertainment was over, Jack Horner came last of all.

Mildred had just come out from behind the curtain, dressed as Red Riding Hood, and the audience (which was mother and the baby) had applauded loudly, when all at once she cried, "Oh! where is my ring?"

She held up her hand, and showed the ring-finger, without the dainty little band of gold that it usually wore. The entertainment was forgotten, and they all began searching for the ring. They hunted in every room where Mildred had been that day, but no trace of it could they find.

They ended up by looking again in the playroom, and when they could not find it, Theo put his arm around Mildred, saying, comfortingly, "Never mind. I'll take the money out of my bank and buy you another one."

Mildred wiped her eyes and tried to smile. "We might sit down and eat Jack Horner's pie," she said, "and maybe if we rest awhile we can think of some other place to look."

Mother cut the pie into four pieces, one for each of them. "Jack Horner may have the first piece, even if he does not say his speech," she said; and when Theo took his first bite he felt something hard.

"I guess it must be the plum," laughed mother, but Theo shouted, "No, it isn't; it's Mildred's ring," and so it was.

So the entertainment had a happy ending, after all, and they were all more certain than ever that Jack Horner's pie was the best thing on the programme.—Louise M. Oglevee in S. S. Times.

Every tragedy in the home circle, every hour of agony through which you pass, every wrong that you must endure in silence—for there is no redress upon this side of the grave—is not purposeless or accidental. It is a great privilege to which you are called—the high prerogative of suffering. Some day we shall see the meaning of it all, and never regret a moment of it.—R. J. Campbell.


**BERRY'S** Strictly All-Wool **Combination Suit**



**$5.00** All Sizes, Many Patterns

Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

**O. H. BERRY & CO.**

The South's Largest Clothiery, Richmond, Va.


### A Polite Boy.

A small boy, whose chief fault was that he would interrupt his elders, had been repeatedly corrected by being told daily that he should say, "At your convenience, mamma, I have something to tell you." His sister, Lisi Cipriani, relates, in "A Tuscan Childhood," the results which ensued from the care with which he followed instructions in one instance.

One day toward the end of the season my mother had taken Ritchie and me to the baths at Leghorn. The baths are built on piers and rotundas into the sea. We have no tide at Leghorn, and these piers are connected by bridges. Before the autumn storms begin the boards are taken away, so that only two long wooden beams and the railings remain.

There was absolutely no danger in walking across these bridges on the beams, as we could have all necessary support from the railings, and it was great fun.

I had crossed one of these bridges quite a distance from where my mother and some friends were sitting. When I started to return I forgot that the boards had been taken away, and walked splash into the sea.

Ritchie, who was standing by me, instead of taking the slightest concern as to what would happen to me, rapidly crossed the bridge and ran to my mother. Taking off his cap, the little fellow stood politely beside her for some time, waiting till she had finished a rather long story she was just telling. Then he said:

"Mamma, at your convenience, I have something to tell you."

"What is it?" said my mother, approvingly, for she appreciated that her efforts were being rewarded.

"Mamma, at your convenience, Lisi has fallen into the water."

"What!" exclaimed my mother, jumping up. "Has any one pulled her out?"

"I don't know," said Ritchie, very politely, "but I did not interrupt your story, and she can swim."—Youth's Companion.

Christ's work is not for the finger tips. It is not a pastime. It is a warfare that demands the grit and grip of all our strength.—S. Chadwick.

## PERSONAL AND NEWS NOTES.

### VIRGINIA.

Next Thursday, November 25, Bishop Lloyd will deliver the regular Institute meeting address.

The Rev. Z. S. Farland, late of Atlanta, Georgia, is at the Johnson-Willis Sanitorium, in Richmond, undergoing treatment.

The Rev. H. B. Lee, rector of Christ church, Charlottesville, was a visitor in Richmond this week, in the interest of the proposed Church School for Girls in his city. On Monday, November 15, he addressed the Clericus on the subject.

**Old Diocesan Journals Wanted.**

The Bishop and Secretary of the Diocese have frequent requests for copies of the old Journals of the Diocese of Virginia, which they are unable to supply. These requests come chiefly from Historical or Diocesan Libraries, whose files are incomplete, and are not only for the old journals, but for those of recent years, of which our stock is exhausted. I beg, therefore, that some of our clergymen and vestrymen and their families will make a search for old Journals which they may not value, and will inform me what numbers they can supply, and I will send to them for such as are needed. Address, Rev. E. L. Goodwin, Secretary, Fairfax, Va.

---

The address of the Rev. E. N. Joyner is changed from Tryon, to Biltmore, N. C.

Archdeacon B. F. Brown resumed his work at the Church of the Holy Cross, Sanford, Florida, on Nov. 7, after two months spent in Maryland.

The Rev. Grant Knauff, sometime Archdeacon of Knoxville, has accepted the rectorship of St. Luke's church, Jackson, Tenn. Address accordingly.

The Ven. A. A. Rickert has returned to Southern Florida, from a visit to the North, and begun his labors at the various Cathedral missions and as Chaplain of the Church Home and Hospital.

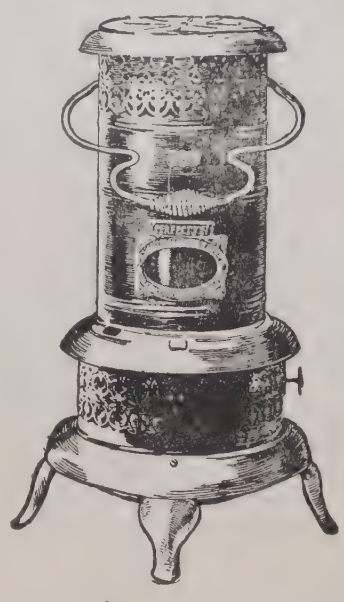
The centennial of the birth of Dr. George Burgess, first Bishop of Maine, was observed at the parish house, Christ church, Gardiner, Me., on October 30, under the auspices of the Maine Historical Society.

At the Convention of the Diocese of New York, just held, the Rev. Robert B. Kimber was elected Secretary of the Diocese. Will the Secretaries of the other Dioceses please note this. His address is 416 Lafayette street, New York City.

The Rev. P. W. Reed is doing general missionary work at Mullan, Murray and Wardner, in the mining region of Northern Idaho. Mr. Reed gave up a charge in Buffalo, N. Y., and generously offered his services to Bishop Funsten for a year, as he desired to give another year of service to the needs of the West.

The central corporate Commission of the Church League of the Baptized, met in Christ church, New York, on Sunday, Nov. 7. Bishop Darlington, the chaplain of the League, was the preacher and the celebrant. At night the Rev. J. J. Wilkins told of the progress of the Clergy Relief Fund. The League has turned over to this Fund, during the past ten months, $3,500.


# From Arctic to Tropics in Ten Minutes



No oil heater has a higher efficiency or greater heating power than the

## PERFECTION Oil Heater

(Equipped with Smokeless Device)

With it you can go from the cold of the Arctic to the warmth of the Tropics in 10 minutes.

The new

## Automatic Smokeless Device

prevents smoking. There is no possible question about it.

This means greater heat-power, a more rapid diffusion of heat and a sure conversion of all the heat-energy in the oil.

In a cold room, light the heater and in 10 minutes you'll have a glowing heat that carries full content.

Turn the wick up as high as it will go—no smoke—no odor.

In everything that appeals to the provident and the fastidious, the Perfection Oil Heater, with its new automatic smokeless device, decisively leads. Finished in Nickel or Japan in various styles.

Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circular to the Nearest Agency of the

**STANDARD OIL COMPANY**
(Incorporated)


The congregation of St. Luke's church, Marianna, Fla., have raised funds for the erection of a new church building. A lot has been purchased. St. Luke's has paid its apportionment in full and recently gave to Diocesan Missions its largest offering in twenty-three years.

The tenth anniversary of the consecration of the Rt. Rev. Arthur L. Williams, as Bishop of Nebraska, was celebrated by a service of thanksgiving in Trinity cathedral, Omaha, on St. Luke's Day, by the opening and benediction of the new Clarkson Memorial Hospital; a banquet by the Church Club, and the celebration of the Holy Communion in all of the city churches, at an early hour. Bishop Morrison, of Iowa, was the preacher at the Cathedral service, he having preached the sermon at Bishop Williams' consecration, ten years ago.

---

Sir John Stainer once said in the course of an address at a gathering of organists: "One Sunday afternoon, during a walk at a seaside place, on turning a corner I heard a number of children singing a tune I had composed. I thought to myself, I want no higher reward than this for my work. I would not exchange it for a monument in Westminster Abbey." In all probability, says the reporter of the incident, the hymn was "There's a friend for little children," sung to the tune "In Memoriam."

**Be on Your Guard.**

There is the danger that whilst we are professing to follow conscience we shall, in spite of that, be following the multitude, and all the greater danger when that multitude consists of men who are honestly desirous of serving God and are bound together by that tie. We have to be on our guard against all such mistakes as these, for they are always possible and always mischievous. There is another danger which is even, it may be said, more serious than the first—there is the danger that we shall lay too much stress upon that which is known only to ourselves and to God. The very existence of such an association becomes, as it were, an eternal conscience and because it is an eternal conscience, it is able to give us the help that it gives. It is because we see on the faces of others the condemnation of anything which we ought to be ashamed of in ourselves that we are able to trample down many temptations and to hold steadily to high lines of conduct.—Frederick Temple, D. D., Lord Bishop of London.

---

You are either a magnet that attracts all things bright, desirable, healthy, and joyous—or one that draws all things disagreeable, gloomy, unhealthy, and destructive.—Dorothy Quigley.


**FOR FEVERISHNESS AND ACHING**

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

For the Southern Churchman.

### A Different Attitude.

Those people who are constantly praising the great love of God and extolling his mercy, saying that He is so gracious that it cannot be possible that He will permit anyone to suffer forever on account of his sins, need to be forcibly reminded that God's attitude towards a persistently rebellious sinner is very different from what it is toward one who, although he often commits sin, is often penitent and begs to be forgiven. We see this truth exemplified in the history of the Israelites and in God's dealings with them. As long as they attempted to comply with God's demands upon them, even though very imperfectly, and frequently committed minor transgressions, God's attitude toward them was that of a forbearing, loving and forgiving character. He was more patient with them than any human father could be with his children. But when the Israelites assumed a very different attitude towards God by their daring perversity, their challenging hostility to and obstinate disobedience of him, then God's attitude to them was also very different.

In the twenty-first chapter of Jeremiah we find a recorded instance of this kind. The Israelites had been for some time in obdurate rebellion against God, and they showed it in various refusals and neglects; then, as a judgment upon them, God used the King of Babylon to advance upon and make war with them. Zedekiah, King of Israel, sent word to a priest, that he might inquire of the Lord concerning the situation. The king wanted God's help just then. Now read: "Then said Jeremiah unto them, Thus shall ye say to Zedekiah. Thus saith the Lord, the God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the King of Babylon and against the Chaldeans which besiege you, without the walls, and I will gather them into the midst of this city. And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath."

It is plainly seen that God's attitude toward the people at that time was widely different from what it was when they were striving to be true to Him. And to-day God's attitude toward perverse sinners is just as threatening as it was toward ancient sinners. He is merciful to those who, though great sinners, are persistent, but He is severe towards the obstinate transgressors. C. H. WETHERBE.

### Tribulation.

The flowers go into the laboratory to yield their perfume, the grapes to be trampled for their juice, the sand in the fire for glass to be formed, so you, beloved, "are chosen in the furnace of affliction." I observe on the beach the sands that are never covered with the tides lie dry and loose, but where they are beaten on by the waves they are moist and compact. The sails of the ship speed it on its way not as swiftly in the day as in the night, for in the day the sun opens the canvas and the humidity of the night closes it and offers a firmer bosom to the wind. This is true of man. Tribulations teach him sympathy with others, and draw him closer to others, and they impel him over the deep.

### Respect for Parents.

If children could realize but a small portion of the anxiety their parents feel on their account they would pay far better respect to the parental wishes. A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents, nor do anything when his parents are absent, that he has reason to believe they would disapprove were they present. The good advice of parents is often engraven on the heart of a child, that after years of care and toil do not efface it; and in the hour of temptation the thought of a parent has been the salvation of a child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted child. A small token of parental affection, borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom, and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or mother is one of the best traits in the character of a son or daughter. "Honor thy father and thy mother, that it may be well with thee, is the first commandment with promise," says the Sacred Book, and happy is the child who acts accordingly.

## Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.**

### WANTS.

WANTED—A MORAL, HONEST AND INdustrious woman, in a family of one, as general help. Will take a woman with child. Good, permanent home with moderate wages to the right party. References given and required. Address Miss Annie E. Upshur, Nassawadox, Northampton county, Virginia. 20nov-2t*

WANTED—A LADY TO TEACH A PARish school in the mountains of Southwest Virginia, and also to conduct Sunday School. Apply to Rev. Charles W. Sydnor, Pocahontas, Virginia. 20nov

WANTED—A CHRISTIAN WOMAN OF mature age to teach a parish school in the mountains of Virginia, and aid the rector in parish work. Apply, with references, Mountain, care of Southern Churchman. 13nov-2t

WANTED.—POSITION AS COMPANION to elderly lady or invalid. Would be willing to travel. Good nurse. References. Address Miss D., 302 N. Madison St., Staunton, Va. 30oct-4t

### FOR THANKSGIVING AND CHRISTMAS.

### "Beautiful Leaves of Galax from the Land of the Sky.

The undersigned, with gratitude for former patronage, hereby announces his annual sale of GALAX LEAVES, green and bronze, at the following prices, the proceeds for the benefit of his work among the People of the Hill Country in the District of Asheville:

500 Galax Leaves by mail, postpaid. $1.00.
1,000 Galax Leaves by express, not prepaid ..... $1.00
5 Galax Plants by mail, postpaid, .50.
1 doz. Galax Plants by mail, postpaid, $1.00

All orders should be sent to
Rev. WILLIAM R. SAVAGE,
Blowing Rock, N. C.

### APPEALS.

More than 1,200 missionaries in the States—bishops, other clergy, teachers, nurses and physicians, besides 230 missionaries abroad and eight hundred of native clergy and other helpers, look to the Church's appointed agent,

**THE BOARD OF MISSIONS**

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

SPIRIT OF MISSIONS $1 A YEAR.

### GENERAL CLERGY RELIEF FUND.

#### Thanksgiving Reminder.

Do you at this time make a Thanksgiving offering for the pension and care of the old and disabled Missionary or his widow and orphans?

We must not neglect the old worker in our eagerness to accomplish. That would be, indeed is, ungrateful and un-Christian. Many are in need: are sick, are discouraged.

May we not all of us have cause for thankfulness at this time by reason of gifts of remembrance.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer.
Church House, 12th and Walnut streets,
Philadelphia.

### COATS OF ARMS.

Coats of Arms copied, enlarged and painted. Order for Christmas now. Prices moderate. Miss HELEN W. DORTCH.
20nov-2t Berryville, Va.

### Clergymen Needed in Nevada.

The Bishop of Nevada needs two young unmarried clergymen, Priests or Deacons, for work in the District. The stipend for each is nine hundred dollars a year. The field offers splendid opportunities and an invaluable experience for such men if they are really in earnest.

Much may be accomplished in Nevada during the next few years. The richness of the State in mineral deposits is becoming more and more apparent. No young clergyman could find a better opportunity to whet his strength for future usefulness in the service of his Master.

### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.

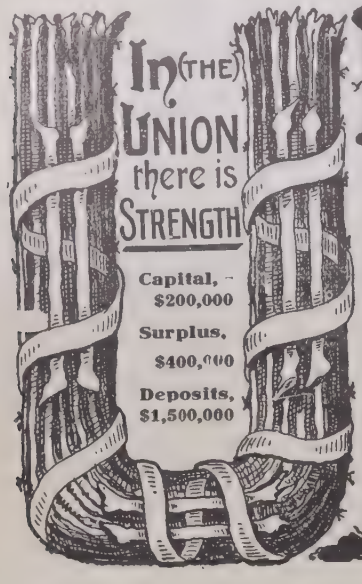
### Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

### Clergymen Wanted.

Wanted—We need in the District of Idaho, a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life; and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN.
Boise, Idaho.




# UNION BANK

STRENGTH AND CONSERVATISM
OUR FOREMOST FEATURES

No other bank in the entire South can better satisfy you as to its absolute solidity than The Union. Its affairs are managed by broad minded business men and its policy is approved of by its growing list of patrons. The Union is the **OLDEST, STRONGEST AND SAFEST SAVINGS BANK** in the entire South, and its facilities meet every modern requirement. On all savings accounts we offer 3% compounded semi-annually. **Let this be your bank in future.**

UNION BANK OF RICHMOND,
**1107 E. Main St., RICHMOND, VA.**

Visit or send
to the
GIFT SHOP
of
LYCETT STATIONERS
317 N. Charles Street
BALTIMORE, MD.
Engravers, Booksellers and Importers of Artistic Goods in China, Brass, Leather, Pictures and Frames.

## R.L.Christian&Co.

**816-818 EAST MAIN STREET.**
**Richmond, Va**

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
**Special attention given to out-of-town orders**
Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
**Mail Orders a Specialty.**

## A Room for Sick Working Girls

"I was sick and ye ministered unto me."

A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

## To Young People:

Your earning capacity cannot last forever. Unless you are economical and save some portion of your income when young, you cannot escape the inevitable result of facing old age, dependent upon others—a most uncomfortable situation.

Save something each week, no matter how small, and, together with the compound interest we pay, it will provide a competency for old age.

**Start To-day on the Road to Permanent Prosperity.**

One Dollar will start an account.
If living out of town, write for booklet, **"HOW TO BANK BY MAIL."**

PLANTER'S NATIONAL BANK
Main and Twelfth Streets,
RICHMOND, VA.
**Capital, $300,000 Surplus and Profits, $1,200,000.**

***Largest Capital and Surplus of any State Bank in the South Atlantic States.***

## BANK OF RICHMOND

**RICHMOND, VIRGINIA**

***Capital and Surplus, - - $1,500,000.00***

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, JR., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**
Deposits by Mail receive prompt attention.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
1921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

MRS. A. J. PYLE, **315 N. Fifth St., RICHMOND, VA.**

# The Household.

### Pumpkin and Pies.

Since the days of the early settlers the ripening of the "colossal oranges of the cornfields," as Oliver Wendell Holmes termed this appetizing article of food, has suggested all manner of rare culinary triumphs, of which the piece de resistance is our native American pumpkin pie; but while it is generally conceded to be "to the manner born" in New England, there is no reason why this gastronomic triumph is to be reserved for any special section or class of housewives. The secret of its preparation may be easily acquired, and certainly no twentieth century chef can improve on our grandmother's recipes, which, if followed carefully, will furnish a morsel pleasing to the most epicurean of tastes. The delicate flavor of the pumpkin is developed only by a long and gentle application of heat, so when preparing it for pies always stew it for three or four hours, then mix it with the other ingredients. To each cupful of pulp add two well-beaten eggs, half a cupful of sugar, a tablespoonful of corn starch dissolved in a cupful of cream, half a teaspoonful each of ginger and cinnamon and a teaspoonful of lemon extract; add a large tablespoonful of melted butter, and fill the paste with this mixture; bake brown in a moderate oven.—The Housekeeper.

### The Hanging of Pictures.

In hanging pictures the guiding principle as to height is the level of the eye, but combined with that are equally important considerations of size, shape, and color, in relation both to wall spaces and to each other. The inclination seems to be to hang pictures too high, giving an impression of being skied.

Too high, too far apart, poorly balanced and forming steps or gables are pitfalls to be avoided. When one's pictures are large and can be hung one in a space, with a thought only for the proper height and lighting, the problem is a comparatively simple one. The eye must rest directly upon it; it must not give the impression of weighing heavily upon the piece of furniture beneath nor must it float off into space above. The shape must harmonize with the shape of the piece of furniture beneath, as well as with the space. That the dark places must be lighted up with light pictures and the dark photographs hung in the high lights can easily be seen.—Harper's Bazar.

A medical authority has recently uttered a warning against the habit of sitting with one knee crossed over the other—a pose which is nowadays almost as common among women as among men. This apparently harmless habit, it seems, is likely to cause sciatica, lameness, chronic numbness, ascending paralysis, cramps, varicose veins, and other evils. The reason is simple: The back of the knee, it is explained, as well as the front of the elbow and wrist, the groin and the armpit, contains nerves and blood vessels which are less adequately protected than in other parts of the body. The space behind the knee contains two large nerves, a large artery, and numerous veins and lymphatic glands. It is the pressure on these nerves and vessels which is apt to give rise to the various troubles against which we are warned.


## INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**

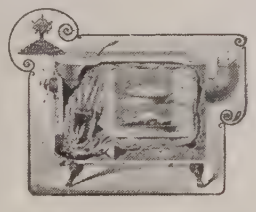
The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.

Our interesting document No. 842 giving full particulars will be sent on request.

**T. A. CARY,**

601 Mutual Assurance Society Building,
Richmond, Virginia.

## C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**

Write for Catalogue.

**C. H. COSBY,**

**423 West Broad St., RICHMOND, VA.**

## John L. Williams & Sons

**BANKERS AND BROKERS.**

Chamber of Commerce, Ninth and Main
(P. O. Box 505).
**RICHMOND, VIRGINIA.**

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.




ESTABLISHED 1877.

## Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

## COMMONWEALTH BANK

**12 North Ninth Street,**
**RICHMOND, - VIRGINIA.**

**CAPITAL - - $200,000.00**

**4 PER CENT ON Savings**

## CITY BANK

**OF RICHMOND.**

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital ..... $400,000
Surplus and Undivided Profits ..... 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |
| Stewart M. Woodward. | |

**Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.**

INCORPORATED 1892.

THE

## VIRGINIA FIRE & MARINE INSURANCE COMPANY

**Richmond, Va.**

| | |
|---|---|
| **Capital** | **$ 250,000.00** |
| **Reinsurance Reserve** | **610,225.20** |
| **Reserve for Losses** | **71,572.72** |
| **State and Municipal Taxes** | **11,208.04** |
| **Net Surplus** | **503,647.37** |
| **Assets** | **$1,446,653.33** |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**Church League of the Baptized**



**A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.**

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***
Ask for Booklet D1.
**AMERICAN SEATING COMPANY,**
**215 Wabash Avenue, Chicago, Ill.**
New York Boston Philadelphia

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
**R. GEISSLER,** 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
**COX SONS & VINING**
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass
**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.
**W. & E. SCHMIDT CO.**
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50, Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

IN SILVER BRONZE BRASS IRON
CHURCH WORK W'D GLASS MARBLE
O. LUETKE ART WORKS 227-229 W. 29 ST. NEW YORK



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates Address J., care Southern Churchman, Richmond, Va.


## Thoughts for the Thoughtful.

Every time the minister goes into the pulpit he has two sermons—the one he has toiled on all the week—the other one God has been toiling on for years. The former is a manuscript, the latter men call personality.

A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

In how small a world that one lives whose sole thought is self, and whose measure of everything is the way in which it affects himself! And the worst of it is that in such a world the horizon contracts more and more as the days go by.

"Let us receive the consecrated elements with all devotion and humility of body and spirit; and do this in honor to It, that It be the first food we eat and the first beverage we drink that day, unless it be in the case of sickness or other great necessity."—Bishop Jeremy Taylor.

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—Professor Drummond.

Many good things are grown where summer is all but perpetual, and many a person in this world passes most of his time in rest and quietness; but when God wants to grow a sturdy oak or a stalwart pine, He plants it in a more rigorous clime, and many a Christian would not be made perfect were it not for suffering.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put in them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited.—Dresser.

The harvest hath its happy call renewed
For gratitude;
And chanted praises rise for garnered grain,
And loaded wain;
All golden peans of the gladdened heart
The plenteous part;
But let my lips, O Lord, breathe
Thanks for all.

God wants to be more to us in time of keen suffering than at any other time of our lives. "May her days of suffering be her best days," prayed one for the pain-racked, disease-stricken wife of a dear friend. A parent's love is never so tender as when a little child clings to it through tears of sorrow, in agony of body or mind. So God's love, unsearchable in its richness at all times, means most to us when we cling close to Him unseeing, in the midst of suffering. The closer we get to His love, and the more we realize our utter dependence upon it, the better our day will be. Let us not rob ourselves of the blessings He longs to send us in these our best days of need. —Sunday School Times.


# FAMILY CURED OF SKIN TROUBLES

## Two Little Girls had Eczema Very Badly—In One Case Child's Hair Came Out and Left Bare Patches—Father's Head Sore from Childhood—In All Three Cases

## CUTICURA MET WITH ITS USUAL SUCCESS

**"I have two little girls who have been troubled very badly with eczema. One of them had it on her lower limbs. I did everything that I could hear of for her, but it did not give in until warm weather when it seemingly subsided. The next winter when it became cold weather the eczema started again and also in her head where it would take the hair out and leave bare patches as large as a quarter of a dollar. At the same time her arms were sore the whole length of them. I took her to a physician and he said that she had two distinct types of eczema. I continued with him for several weeks and the child grew worse all of the time. Her sister's arms were also affected in the same way. My husband came home one day with a box of Cuticura Ointment and a cake of Cuticura Soap. I began using them and also the Cuticura Pills and by the time the second lot was used their skin was soft and smooth as it had not been before for the winter. We keep the Cuticura Soap and Cuticura Ointment constantly by us and when any little roughness or irritation appears on their skin I quickly dispel it with the Cuticura Remedies. My husband has used them with most satisfactory results for a sore head which has troubled him from childhood. Mrs. Charles Baker, Albion, Me., Sept. 21, 1908."**

**Cuticura Ointment is one of the most successful remedies for torturing, disfiguring humors of the skin and scalp, including loss of hair, of infants, children and adults, ever compounded, in proof of which a single anointing with it, preceded by a hot bath with Cuticura Soap, and followed by mild doses of Cuticura Pills, is often sufficient to afford immediate relief in the most distressing forms of itching, burning and scaly humors, eczemas, irritations and inflammations, permit rest and sleep and point to a speedy cure when all else fails.**

Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.
Mailed Free, Cuticura Book on Skin Diseases



MENEELY BELL COMPANY
22, 24 & 26 RIVER ST. AND 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**BELLS.**

Also Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**


You can not dream yourself into a character; you must hammer and forge yourself one.—James A. Froude.


**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., NOVEMBER 27, 1909. No. 48



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

For beautiful illustrated program and further particulars.

IT IS EASIER FOR YOU
TO BUY FURNITURE FROM US
NO MATTER WHERE YOU LIVE.

OWING to ths fact that we carry more furniture of all kinds in stock than 50 to 75 of the average Southern Dealers combined, we make it easier for you to purchase anything for the furnishing of your home.

Our Mail Order System is so complete that you can order from us just as satisfactorily as buying from your grocer around the corner.

Write us for some very interesting prices on the things you will need for your Winter comfort.

**SYDNOR & HUNDLEY, Inc.**

*Furniture for the Home Beautiful*

709-11-13 E. Broad St.,
RICHMOND, VA.

## COLONIAL CHURCHES
IN THE
## ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

**Southern Churchman Co.,**
Richmond, Va.

**Church Art**

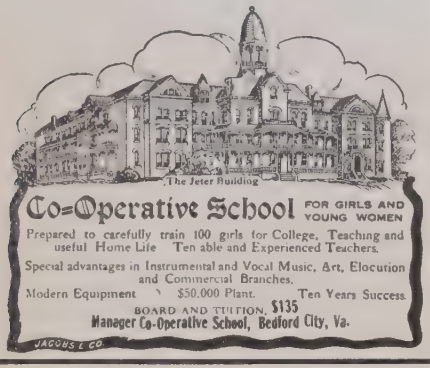
in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB 23-25-27 6th Ave., NEW YORK.

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.




**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 86th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W. Home School for Young Ladies. Catalogue. Mr. and Mrs. BEVERLEY R. MASON, Principals. Miss E. M. CLARK, LL.A., Associate Principal.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

THE
**American National Bank**
RICHMOND, VA.

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than FOUR MILLION DOLLARS.

OFFICERS.
OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK.
Re-opened September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

**National BUSINESS COLLEGE**
Write to-day for our free prospectus. It tells all about our new building; superb equipment; elegant auditorium; able faculty; and our method of securing position. DO IT NOW.
E. M. COULTER, Box 767, Roanoke, Va.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Experienced Shopper**
For Ladies' and Misses' wearing apparel. Also Household Goods—latest novelties. Careful, intelligent selections made. References. Chaperoning.
KATHERINE CAMPBELL,
7 East 15th Street, New York.

**SHOPPING**
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 31st Street, New York City.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *4.35 A.M. Main St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *4.50 A.M. Byrd St. Sta. | *11.35 A.M. Byrd St. Sta. |
| *5.20 A.M. Byrd St. Sta. | *1.10 P.M. Main St. Sta. |
| *5.45 A.M. Main St. Sta. | *2.50 P.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | *7.15 P.M. Byrd St. Sta. |
| *12.01 noon Byrd St. Sta. | *7.35 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *10.35 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *1.10 night Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | |

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 1.30 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.40 A.M., 5.30 P.M. from Ashland.

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station (except trains leaving 4.50 a. m. and arriving 1.10 night) stop at Elba. Time of arrivals and departures not guaranteed Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., NOVEMBER 27, 1909. No. 48

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

## THE WORLD'S MISSIONARY CONFERENCE.

In view of the great World's Missionary Conference to be held in Edinburgh, during the summer of 1910, the following editorial from the London Record will be of profound interest to all friends of Missions:

Particulars are now available of the great Conference on Missions which has long been planned to be held in the summer of next year, 1910. This will not be the first General or Interdenominational Missionary Conference. There was one, on a comparatively small scale, in 1878, and another, a good deal larger, in 1888, both in London; and both owing such success as they achieved to the presence and the eloquence of the American delegates. Then, in 1900, came the far more imposing and important "Ecumenical" Conference at New York, to which many British delegates went over. Other gatherings of the kind have been held several times in India, China, and Japan, but with special reference to the problems of those particular Mission fields. The last of these, at Shanghai, a year and a half ago, received unusual public notice. Meanwhile individual Christian Communions have held Missionary Conferences of their own, the Anglican one in 1894 being the most interesting to ourselves. The Pan-Anglican Congress was quite different. Although it emanated from the Board of Missions, it was not exclusively missionary in character; and the two most popular sections, those on "Social Problems" and "The Ministry," dealt chiefly with problems affecting the Church at home. But the World's Missionary Conference to be held in Edinburgh, in June next year, is different again from all these, in at least one important respect. It is not to be a great aggregate assembly of the rank and file of supporters of Missions. It is to be strictly limited to elected representatives. Probably popular public meetings may be held in connection with it, but the Conference itself is to be one of experts only, for frank discussion rather than for elaborate speech-making. The result may very likely be much more practically useful than on former occasions. And the representation of different Churches and Societies is carefully provided for, so as to give the larger organizations their due predominance. In some cases interdenominational committees or other bodies have comprised equal representation for all Societies, and the (say) two delegates from some small local Mission have had the same voting power as the two from a large and world-wide organization. This mistake is avoided in the plans for the World's Conference.

The basis upon which the membership will be arranged is financial—not ideally the best, certainly, but on the whole fair enough. Each Society having an annual home income of 2,000*l.* can send one delegate; each having an income of 4,000*l.*, two; and one other delegate for every additional 4,000*l.* A Society with a home income of 100,000*l.* would thus be entitled to send twenty-five delegates. Another important feature in the arrangements is the appointment of eight Commissions, of about twenty experts each, to meet beforehand, study the problems allotted to them respectively, and prepare reports for the consideration of the Conference. The eight groups of subjects are thus described: (1) Carrying the Gospel to all the World; (2) The Native Church and its Workers; (3) Education in relation to the Christianization of National Life; (4) The Missionary Message in relation to Non-Christian Religions; (5) The Preparation of Missionaries; (6) The Home Base of Missions; (7) Relation of Missions to Governments; (8) Co-operation and Promotion of Unity. This is a different grouping from any adopted at previous Conferences, and it seems to be admirable from the point of view of grappling with real problems. One of the most important of missionary questions is, indeed, altogether omitted—namely, the ecclesiastical futures of the Native Churches—but this is inevitable in an interdenominational gathering. The scheme is, as might be expected, due to the vigorous initiative of our American brethren; and its working out owes much, we cannot doubt, to the sagacious intellects of Scotsmen, and perhaps also to the systematic thoroughness of Germans. It was outlined, apparently, by a small committee comprising eleven British members, five Americans (who came over on purpose, we believe), and three from the Continent of Europe, which met for a week at Oxford last summer. But we suspect that half a dozen practical men have had all their work cut out since then in filling up the details and arranging the personnel of the Commissions. This last task must have been one of very great difficulty. The full lists are now settled and published, and seem to us to indicate unmistakably the skill of the promoters in securing the due representation of various interests. There are 79 from the United Kingdoms, 56 from the United States and Canada, 19 from the Continent; 154 in all. Our readers will be interested to know what is the representation on these Commissions of our own Church—or, rather, of the Anglican Communion. We are not sure of every name, but apparently there are just 50 members, or almost one-third, from the Anglican Churches of the United Kingdom, Canada, and the States. Considering the predominance of other communions in Scotland and the American Continent, this is a full and fair proportion. No fewer than nine Bishops are on the lists: namely, the Bishops of Birmingham, Southwark, Aberdeen, Ossory; Bishops Hine (late of Zanzibar), Ingham, Montgomery; and the American Bishops of Albany and Massachusetts. Among others are the Dean of Westminster, the Warden of St. Augustine's, the Master of Magdalene, the Rev. Lord W. G. Cecil, the Headmaster of Repton, Canons Bullock-Webster, Cunningham and C. H. Robinson, of the S. P. G.; Prebendary Fox, Mr. Baylis, and Mr. Padfield, of the C. M. S.; Mr. Taylor, of the Bible Society; Mr. Buckland, of the R. T. S.; Mr. Gardner, of the Board of Missions; Mr. Tatlow, of the S. V. M. U.; Mr. Frere, of Mirfield; Mr. Kelly, of Kelham; Mr. William Temple; and three Canadians, Canons O'Meara, Tucker, and Welch. All these are clerics. There may be one or two American clergymen, but we do not identify them. Of Anglican laymen there are Drs. Stock and Lankester; and, from the United States, Admiral Mahan (the great naval writer), and Mr. John W. Wood, of the American Church Missions. There are 10 ladies on the Commission; six of them, we think, of our Communion, including Mrs. Creighton, Mrs. Romanes, and Miss G. A. Gollock. The chairman of the Conference is Lord Balfour, of Burleigh, and the vice chairmen Lord Reay, Sir John Kennaway and Sir Andrew Fraser, and the secretary is Mr. J. H. Oldham, an active member of the Student Movement. Among the members of Commissions not already mentioned is Sir Andrew Wingate; but where are Sir W. Mackworth Young and Sir Charles Elliott?

One remarkable feature of this list will be specially noticed. For the first time in this country High Churchmen have joined a Conference of the kind, and their predominance—if we take the word "High" to include via media men—is notable. Certainly there are less than a third of the Anglicans who at all rank as Evangelicals; and, considering the share of Evangelical Churchmen in missionary work, this is not in due proportion, and is the one weak point in the programme, which we point out with regret. But we are glad indeed that the Church as a whole, at last, will be fairly represented at a great interdenominational gathering. It is quite a new thing. When the General Missionary Conference of 1888 was being arranged, the S. P. G. still observed its old rule of taking no part; and although the Standing Committee

of the S. P. C. K. appointed two delegates, who actually attended the first meeting of the united committee, the Ritualist party suddenly woke up to the enormity thus perpetrated, quietly whipped up their men to the next monthly meeting of members, and carried a resolution withdrawing the delegates. It is a matter of profound satisfaction that Churchmen of all schools are now willing to combine for such a purpose with Presbyterians and Methodists. How three or four of the abovenamed men have allowed themselves thus to be identified with what has been called "Pan-Protestantism," and to join Baptists in a movement which excludes Greeks and Romans, we are at a loss to understand. Perhaps it is another illustration of the influence exercised by the noble and large-hearted sentiments of the Lambeth Encyclical. But it is not our purpose to be critical. We have endeavored, rather, to point out what are the leading features of the programme, and now we have only to wish a hearty God-speed to the World's Missionary Conference of 1910.

### Fifty-First Psalm.

It is impossible to comprehend the power of the Fifty-First Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual power. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart when taken prisoner before his martyrdom at St. Andrew's. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey, upon the fateful day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confession and triumphant paeons on the way to the fires of Smithfield. The words of the Hebrew psalmist were spoken by Sir Thomas More—"who was famous through Europe for eloquence and wisdom"—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows of the highest point of the earth's surface, near Cape Beechy. "Wash me, and I shall be whiter than snow."—Last Days.

### De Profundis.

In a sailless ship on becalmed waters I drifted out into the starless night—drifted until the tide will cast me ashore upon a desolate island. After many days there arose in the darkened sky, the Moon of Bright Nights, with her horns toward the East. When, lo! I saw innumerable islands just like mine; each contained a Crusoe just like me. As I watched, they formed a great continent, which gradually absorbed my island, leaving me with as little individuality as a grain of sand. I was in a world, of a world, with a part to play. Even as the grain of sand had mountains to uplift, the drop of water seas to fill, the little reef-maker continents to bind; so had I my mite to contribute towards God's earth-plan, which was not less significant than that of the grain, the drop, the insect.—Lina Howell Kailey.

## Church Intelligence.

### CALENDAR.

**November.**

1—All Saints' Day.
7—Twenty-second Sunday after Trinity.
14—Twenty-third Sunday after Trinity.
21—Sunday next before Advent.
28—First Sunday in Advent.
30—St. Andrew's Day.

### Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

### Collect for Saint Andrew's Day.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

## Foreign.

### Islington Clerical Meeting.

We are enabled to say that the date of the next Islington Clerical Meeting is fixed for Tuesday, January 11, 1910, and by the kind permission of the trustees, it will again be held in the commodious Conference Hall at Mildmay. The general subject selected for the day will be "The Ministry of the Church of England." The first division, "Its Scriptural Basis," will be dealt with by the Bishop of Durham, who has so often in former years contributed to the success of the gathering. "Its Personal Qualifications" will treat of such points as vocation, capacity and soundness of doctrine, and will be undertaken by the Rev. Prebendary Eardley-Wilmot. The third subdivision is "Its Relation to Church and State," when the Dean of Canterbury will speak on such topics as Canonical Obedience and Ecclesiastical Courts. The Rev. Dr. Dawson Walker, of Durham, will discuss "Its Sources of Supply," and the Rev. C. Lisle Carr, rector of Woolton, Liverpool, "Its Modern Equipment." Some very interesting subjects are reserved for the afternoon session under the division "Its Present Day Problems;" (a) "In the Pastoral Office" (individual dealing, confession, worldly methods), by the Rev. Canon Denton Thompson, rector of Birmingham; (b) "The Position of the Unbeneficed" (uncertainty of tenure, representation, promotion), by the Rev. E. Grose Hodge, rector of Holy Trinity, Marylebone; and (c) "The Development of the Scriptural Life," by the Rev. Prebendary W. E. Burroughs, vicar of St. Andrew's, Plymouth. The above programme gives promise of a day of exceptional interest, and we confidently anticipate that the high-water mark in the attendance which was reached last year, will be even exceeded in January next.

### The Condition of Westminster Abbey.

In a paragraph, we referred last week to the repairs that are in progress at Westminster Abbey and to the perishing condition of the great cloisters. The work of keeping the Abbey in repair is a very onerous and delicate one, and the long line of surveyors of the fabric is a distinguished one indeed. During the last seventy years this matchless church has been in the hands of Mr. Blore, Sir Gilbert Scott, Mr. Pearson, Mr. Michelthwaite, and now Professor Lethaby. Their work has been conducted with the most loving care and skill, and the best thanks of the entire English people are due to them for the efforts, successful on the whole, which they have made to preserve the glorious Abbey church for the delight and instruction of people that are yet unborn.

The loving care and skill expended upon the Abbey now is in remarkable contrast to the neglect of past periods. There have been times in the history of the Abbey when its very existence has been in jeopardy. The first of these occurred about the end of the seventeenth century. Sir Christopher Wren was called in, and the work of restoration was carried out with the utmost zeal and thoroughness, though in many of its details its taste was open to much question. Two more centuries rolled away, and then towards the close of the nineteenth century the same state of things was disclosed. Neglect and bad management during the slack period of the Church's life were no doubt in the main responsible. When the late Dean Bradley arrived upon the scene in the year 1882, he found an income derived largely from agricultural estates steadily dwindling in value, while the condition of many of the great flying buttresses, as well as the North transept, was indescribable. The late Dean himself was wont frequently to describe the North Transept when he first inspected it as presenting almost the appearance of a quarry.

### The Chancellor and Cardiff.

It is not surprising that Mr. Lloyd George has declined the invitation to stand for Cardiff at the coming general election. He has a fairly safe seat in the Carnarvon District, but it by no means follows that he would be returned for Cardiff. There are few towns in the British Isles which are better informed on the question of Disestablishment, of which the Chancellor of the Exchequer is a strong advocate.

The Central Church Committee long ago directed its attention to the commercial capital of South Wales, and established a branch, which is in a highly flourishing condition. No Churchmen are better supporters of the Church than the Welshmen who have been properly informed on the question, and it is certain that Mr. Lloyd George would find at Cardiff an amount of opposition to his Disestablishment views which would try him in the extreme. Persons acquainted with South Wales express confidence that the number of electors opposed to Disestablishment will be much greater than at any previous election.

### Liverpool Cathedral.

Excellent progress is being made at Liverpool with the new Cathedral, which is steadily rising on the banks of the Mersey, and it is believed that one section of it—the Lady Chapel—will be opened next summer. One marked feature of this part of the building will be the beauty of the stained glass, and, appropriately enough, the windows will represent the deeds of good women. The selection of the Biblical and historical names to be commemorated follows conventional lines, but there must have been great difficulty in choosing those of modern times. Yet when we read the names of Louisa Stewart, Josephine Butler, Anne Hinderer, Angela Burdett-Coutts, and Ann Clough, we see at once with what happiness and wisdom the selection has been inspired. Within the last few weeks the crowning touch has been put to Truro Cathedral. But what of more ancient fanes? The much-needed work at Winchester Cathedral has had to be severely curtailed for want of funds, and the Dean of Canterbury has to announce that of the 20,000*l.* needed for putting into a sound state of repair the Mother Church of England, only 5,000*l.* has been received.

### Westminster Abbey Under Repair.

In connection with the subject of church restoration, the case of Westminster Abbey is particularly interesting. No one passing the Abbey can fail to note that the north and west fronts are undergoing such a thorough process of repair and replacement of decayed stone work that it is quite evident that ere long the venerable structure will in those parts be completely recased. Although a large staff of masons are always at work, the task of catching up the decay brought about by the smoke-laden atmosphere seems well-nigh hopeless.

In addition to the north front of the Abbey, of which the old stone-work is all crumbling to dust, the great cloisters are at the present moment in a most critical condition. We understand that every attempt has been made to preserve from decay this matchless portion of the structure. Whether the application of various chemicals to the surface of the stone as carried out during the last few years will have the desired effect, time alone can show The chemical process referred to is what is technically known as grouting. The stone is impenetrated with a preparation which is supposed to arrest decay.

## American.

### The Five Million Clergy Pension Fund.

My Dear Mr. Editor: I am much disturbed to hear that in some unaccountable way, the report has been started that this Commission has raised $70,000 and used $30,000 for office expenses. On the face of it, such an assertion is ridiculous, not only because the Commission is composed of honorable clergymen and laymen, but of men likewise of at least fairly good business capacity. We should not want to ruin our cause by such wanton inefficiency at the outset.

I, therefore, in behalf of the Commission, make emphatic denial At the last meeting of our executive committee, as was reported to the papers, there had been obtained $62,000 in cash and pledges, and from two Dioceses promises of $165,000. $30,000 had been paid over to the Clergy Relief Fund, and there was more money in hand shortly to be thus paid. The report above mentioned must have arisen from the careless reading of the $30,000, which was not for expenses, but was clear gain to the treasury of the Clergy Relief Society.

The salary of our financial representative was provided for by special individual gift, at the very first meeting of the Commission for organization, and does not trench upon the receipts of the Commission for one penny. Whatever expenses we have had are mainly for the printing of circulars and information, which must needs be in large quantities to be distributed throughout the whole United States. Anyone giving consideration to the matter will see that it is incredible that any such sum should be used for such expenses. The standing of our treasurer, Mr. Samuel Mather, of Cleveland, and of our financial representative, the Rev. Dr. Wilkins, makes such rumors the more incredible. But even incredible things can gain wide-spread credence, and thereby do injury even to a noble cause.

COURTLAND T. WHITEHEAD,
President of the Commission.
November 20.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

### Bishop Reese on His Visitations—Services by the Rev. Shirley Hughson.

The Bishop has quite recovered his health and has begun his first visitation of the Diocese. He was at Waycross, on Sunday, November 14, and met the vestry the next morning. November 21 he spent at Darien, and on November 28 he will be at St. Mark's and St. Athanasius' (colored), Brunswick.

The Rev. Shirley Hughson, O. H. C., is conducting a series of services—five days each—in several parishes. November 14-19 he was at St. Mark's, Brunswick, where his face is well known and always especially welcome. There were celebrations of the Holy Communion every morning, an address after Morning Prayer, at 10 o'clock, and a mission sermon at night. From November 21 to 26 he is at St. Paul's, Savannah, where he is also well known, and from November 28 to December 3, he will be in St. Paul's, Augusta. Father Hughson is a very simple, plain, practical, uncontroversial preacher, and his words and personality have a wonderful influence on his hearers.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Enthusiasm Awakened for Missions. Service in Memory of George C. Thomas.

The Churchmen of the Diocese held a conference in the Church House, on Saturday afternoon, which awoke great enthusiasm for Missions and resulted in the continuance of the committee of twenty-five to carry out decisions outlined and to secure, in every parish, permanent organizations. The Bishop was given the privilege to add to the committee such names as he desired, and that it co-operate with the committee appointed at the last Diocesan Convention. The practical resolution was that the Diocese of Pennsylvania assume its proportion of the increase, the amount expected from Philadelphia being at least $45,000. Bishop Whitaker presided.

Addresses were made by Dr. J. Nicholas Mitchell, John W. Wood, Mahlon N. Kline, Edward B. McCarthy and George Wharton Pepper.

At night there was a large congregation in the Church of the Holy Trinity, in connection with the Laymen's Missionary Movement. The addresses referred mainly to Korea, China and South America. The Rev. George Heber Jones spoke of the triumphs of the Gospel in Korea; William T. Ellis, what he termed significant world currents that, had uplifted the world; Robert E. Spear told of what he hed seen recently in South America; the Rev. W. B. Anderson, of the Winning the World by Prayer. The Rev. F. L. H. Pott, D. D., of St. John's College, Shanghai, pleaded for efforts to arouse the Churches on the necessity of the work, then to seek unity of method and aim. Large numbers from the various chapels of the parish crowded to overflowing the Church of the Holy Apostles, at the service in memory of the late Mr. George C. Thomas, on Sunday evening, November 21. All of the clergy of the parish were present, which included the rector, the Rev. Wilson R. Stearly; the Rev. William P. Remington, vicar of the Chapel of the Holy Communion; the Rev. H. McKnight Moore, vicar of the Chapel of the Mediator; the Rev. John R. Logan, minister in charge of the chapel of St. Simon, the Cyrenian, and the Rev. Wm. S. Neill; also the following, who were formerly on the clerical staff of the parish: The Rev. Robert Long and the Rev. Thomas G. Brown. Bishop Thomas, who until his consecration as Bishop of Wyoming was rector, preached the sermon, reviewing Mr. Thomas' life as a financier, philanthrophist, earnest Churchman, Church worker and munificent giver, and urged all to perpetuate his memory by emulating his virtues. Bishop Whitaker pronounced the benediction.

Matriculation Day at the Divinity School in Philadelphia will be December 17. The prize of $50, given by a member of St. Peter's church, for the best reading of the Bible and the services of the Church, will be contested for on December 22.

The annual meeting of the Philadelphia local council of the Brotherhood of St. Andrew will be held in St. Matthew's church, on St. Andrew's Day.

## MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

### Activities in the Diocese.

Plans have been accepted for a brick church at Tupelo, a growing Northeast Mississippi town and an important railway junction. It is hoped that ground will be broken in the near future for the proposed structure. The mission is under the pastoral care of the Rev. Edwin D. Weed, rector of St. John's, Aberdeen.

At Starkville, the seat of the State Agricultural and Mechanical College, in the same section, an accessible building site, occupying a commanding eminence, has been bought and paid for in full. The priest-in-charge, the Rev. J. L. Sykes, and his small band of Church folk in Starkville, are now endeavoring to raise such a nucleus of the building fund as will permit the laying of the foundations in the early spring, hoping to secure the balance required for the walls and roof before the end of the year.

Many of the eight hundred college students are natives of Mississippi counties in which the voice of the Church is never heard.

Want of a church building has hindered the presentation of the Church's claims to the student body, although infrequent services are held in the college chapel by the Bishop, the Archdeacon of North Mississippi and the priest-in-charge.

The building of the church in Starkville will, it is believed, enable the Diocese to lay hold of one of the most splendid missionary opportunities within her borders.

At Brooksville, a thriving town in the fertile prairie belt, the Church people have acquired a desirable building lot and are looking forward to building a church at an early date. This mission is under the oversight of the priest-in-charge at Starkville.

The new Immanuel church at Winona, the Rev. D. T. Johnson, rector, is rapidly nearing completion. The handsome edifice of brick and stone will cost about $15,000, and will more worthily represent the Church in the community than the present modest, frame structure.

## DELAWARE.

Rt. Rev. J. F. Kinsman, D. D., Bishop.

### Meeting of the Wilmington Archdeaconry—A New Parish House—The Bishop's Staff—The Week of Prayer to be Observed.

The Archdeaconry of Wilmington held its fifteenth annual session in Immanuel church, Wilmington, on Wednesday, November 17. It was preceded by a conference of the clergy at Bishopstead, where they were entertained at dinner and afterwards by the Bishop and his family. At eight o'clock there was a short devotional service in the chapel, conducted by the Bishop, who addressed the clergy on some of the problems of their work in sympathetic counsel.

The next morning the Bishop celebrated the Holy Communion in Immanuel church, assisted by the Archdeacon, and the Rev. Mr. Chesley preached the sermon from the text, "I count all things but loss for the excellency of the knowledge of Christ Jesus." It was a strong presentation of the great temptation to-day to forget Christ in our efforts after Church Unity or the Brotherhood of humanity, and the great need for bringing Him into both. In the discussion of Christian Profession vs. Practice, the Rev. John Rigg, of New Castle, and the Rev. H. B. Phelps read carefully prepared papers; and others spoke, until adjournment for luncheon at the rectory. The first afternoon topic was "The way to reach and train the Boy for Christian Service." Mr. G. F. Mason found it in a religious example, atmosphere and instruction. The Rev. Mr. Wells found it in the influence of a Christian father, loving the Church himself, setting a high standard, and cultivating a sense of honor. The Rev. Mr. Holmead would send after him one who loved boys. The Treatment and Reformation of Criminals was discussed by the Hon. V. B. Wolley. He told of C. Lombroso's theory and the guilds of play, and noted the youthfulness of criminals. The Rev. Wm. Laird thought the criminal should be classified, employed, promoted, religiously taught, and when discharged helped.

A missionary service was held in the evening, at which the Rev. Mr. Grantham spoke of the Church's duty to make known to all and offer her privileges. The Rev. Mr. Wells urged for world-wide missions, modern methods, simultaneous care for the home and foreign field, and extensive rather than intensive cultivation, under the law of diminishing returns.

At the Missionary Council of the Third Department, in Washington, the Bishop and all the clerical and one lay-delegate were present; the Rev. Messrs. F. M. Kirkus, C. B. Sparks, C. H. B. Turner and John Rigg, and Mr. J. W. Macklem.

Trinity parish, Wilmington, has completed plans for a handsome parish house and rectory, for which it is now raising the money. Its Men's Club has an enrollment of 130 members, meeting monthly. The two congregations had their joint service November 7, the Bishop preaching. The Rev. Levin T. Insley, of the Diocese of Easton, has accepted the curacy in this parish. The Rev. H. A. Henry, a former rector, was heartily welcomed here on a recent brief visit by rector and congregation.

With the entrance on his work of the Rev. Mr. Insley, the Bishop will have on his staff of twenty-two active clerical workers in Delaware, six of the Alumni of the Theological Seminary of Virginia. They are from the classes of the years 1878, 1882, 1893, 1897, 1906, 1908.

The Rev. Chas. T. Whittemore has been called to the rectorship of St. Michael's, Wilmington. He was for 20 years rector of All Saints', Ashmont, Mass.

The Week of Prayer will be observed by the Brotherhood of St. Andrew by a special attendance of its members in each parish at the Holy Communion, on November 28; a business session and a religious service the night of November 30, in St. Andrew's, Wilmington, and a Corporate Communion at Bishopstead on the morning of the Second Sunday in Advent.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Rector Preaches His First Sermon. Other Items of Interest.

Dr. W. A. Barr, the new rector of Christ Church Cathedral, conducted his first service in the church on the second Sunday in November. The church was filled to overflowing with a congregation that represented the Church in the whole city.

After the service, Bishop Sessums made an address of welcome, and introduced Dr. Barr to the congregation. After the benediction, numbers of people pressed forward to give a personal welcome to the new minister.

The text of Dr. Barr's sermon was from Exodus, 3d chapter, 11th verse. The Bishop pledged loyal support from himself and the congregation.

A reception will soon be held, under the direction of Bishop Sessums, in honor of Dr. Barr and Mrs. Barr, the date to be fixed by the guests themselves.

The Bishop has lately visited Opelousas, Washington, St. Joseph and Newelton.

Rev. J. DeQ. Donehoo has recently resigned his charge in Louisiana and accepted work in Dallas, Texas. He was rector of the Church of the Epiphany, Opelousas. He is author of the book entitled "The Apocryphal and Legendery Life of Christ."

Rev. Mr. Bourne, who had charge of the work at Morganza and New Roads, has moved from this Diocese into Mississippi.

The outlook at the Church in Hammond is encouraging. During the last council year thirty-five persons were confirmed. Choir stalls have been presented to the church. The windows in the church have been repainted, and a Waterman memorial window has recently been placed.

The Sunday School gave nineteen dollars to the Board of Missions in New York last year, and about the same to the children's outing in New Orleans. The different guilds and societies are doing faithful work, and likewise the Brotherhood of St. Andrew.

Since the cyclone the outlook at Amite has not been encouraging. The church was destroyed. Only $500 has been collected for the new building. Monthly services have been kept up, with a celebration of the Holy Communion on a Monday morning. Since the destruction of the church by the cyclone, services have been held in the courthouse, and in the Presbyterian Church. The rector of the churches at Hammond and Amite, is the Rev. J. W. Bleker.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### A Faithful Organist Retires After a Service of Over a Quarter of a Century.

DeWitt C. Garretson, until recently organist at Trinity church, Pottsville, Pa., has been engaged as organist of Grace church, Utica. This marks the retirement of J. Francis Day, who for over a quarter of a century has presided at the organ of Grace church and conducted all the rehearsals of the choir during that period. Mr. Day's retirement deserves more than passing notice. In 1883, a young business man of the community, but well trained in music, Mr. Day took charge of the music of the parish, and introduced a vested choir of men and boys. He set up a high standard at the start, which has not been departed from in the twenty-five years that are past. While Mr. Day has advanced in business, being at present secretary of the Utica Trust and Deposit Company, of which Vice President Sherman is the head, he has kept the choir of Grace church up to a high standard of efficiency. On the occasion of his twenty-

fifth anniversary as organist and choir master, he expressed his desire to be relieved of his duties. The vestry presented him with a loving cup and begged his continuance, but he was firm. Mr. Garretson's selection is the result. It can be well said of Mr. Day, that he represented an exceptional type of an American organist. A man of the world of business, he sought and found his rest and recreation in the music of the sanctuary. On the occasion of his twenty-fifth anniversary, Rev. J. H. Egar, D. D., paid this tribute to his zeal and efficiency in church music: "To Mr. Day, more than to anyone else, the choirs of the Diocese owe their churchly music and reverent behavior."

## OHIO.

**Rt. Rev. W. A. Leonard, D. D., Bishop.**

### Deaf-Mute Mission Work.

In the evening of Saturday, November 13, the Rev. Mr. Mann held a service at Christ church, Dayton. At the close there was a social, with refreshments, in the parish house. The refreshments were served by ladies of the parish. On Sunday morning, at 10:45, a combined service was conducted by the Rev. Messrs. Whitmore, Owen and Mann. The attendance of deaf-mutes was large.

In the evening, a similar service was held at St. James' church, Piqua, with attendance of silent folk from Bradford, Troy, Sidney and other near places. The number exceeded thirty. And many hearing people were present. The Rev. Mr. Mann interpreted for the Rev. Mr. Allison. Service over, the silent missionary met his brethren in the parish house, for a brief conference.

From Piqua, Mr. Mann proceeded North and held services at Toledo and Detroit. At the latter place the celebration of the fiftieth anniversary of St. John's parish was in progress. In the parish, Ephphatha mission has had its home since 1874, the year in which, as lay reader, Mr. Mann held the initial service.

## MISSOURI.

**Rt. Rev. D. S. Tuttle, D. D., Bishop.**

### St. Louis Church Club Lectures.

The Church Club of St. Louis will have, for the season of 1909-10 a course of four lectures on "The Church of To-day; its Life and Work."

These lectures will be as follows:

1. "The Church of God—What is It?" by the Very Rev. Carroll M. Davis, Dean of the Cathedral, St. Louis, at the new Church of the Ascension, Wednesday evening, November 24.

2. "The Church in the Diocese," by Bishop Griswold, of Salina, at St. John's church, in January.

3. "The Church in the World," by Bishop Lloyd of Virginia, on March 9, 1910.

4. "The Church in the Parish," by the Rev. W. O. Waters, D. D., rector of Grace church, Chicago, on May 26, 1910.

## MARYLAND.

**Rt. Rev. Wm. Paret, D. D., Bishop.**
**Rt. Rev. John G. Murray, D. D., Coadjutor.**

### Archdeaconry of Cumberland—Success of the Laymen's Movement in Maryland — 100th Anniversary of St. John's, Harve de Grace—Ordination. Portrait of Bishop Paret.

At the fall meeting of the Archdeaconry of Cumberland, held in Emmanuel church, Cumberland, from November 15 to 17, the sermon was delivered by the Rev. Charles E. Shaw, and the missionary conference was presided over by the Rev. Thomas J. Garland, Secretary of the Third Missionary Department. Other speakers at the various meetings were the Rev. Messrs. Thomas G. Hill, Charles L. Atwater and J. Poyntz Tyler, Archdeacon of Cumberland. Messrs. Henry Trail, of Frederick, and J. Clarence Lane, of Hagerstown, spoke for the laity.

Of course the one absorbing topic of interest in religious matters in Maryland during the past week has been the meeting of the Baltimore Convention of the Laymen's Missionary Movement, on Tuesday, Wednesday and Thursday If one may judge by the enthusiasm of the meetings, a success in stirring up the people to greater effort was achieved here equal to that which has been reported from the cities where the earlier meetings were held. On Tuesday evening 1,500 men gathered in one end of the Fifth Regiment Armory, to dine and listen to addresses of welcome by Mr. Joshua Levering, chairman of the co-operating committee; the Governor of Maryland and the Mayor of Baltimore. Further addresses explaining the aims and scope of the movement were made by the Hon. H. B. F. Macfarland of Washington; Lieutenant-Colonel E. W. Halford, U. S. A., (retired), and Mr. J. Campbell White, General Secretary.

The Churchmen represented on the co-operating committee were Dr. Howard A. Kelly, Messrs. Edward Guest Gibson, William F. Cochran, Jr., and Thomas D. Penniman. The Church was represented at the meetings by a fairly large number of delegates and by a constant and full attendance of prominent clergymen. Among those who made the addresses at the various meetings were the following Churchmen: The Rev. F. L. H. Pott, president of St. John's College, Shanghai; Mr. William Jay Schieffelin, of New York; Mr. Silas McBee, Editor "The Churchman," New York; and Mr. John W. Wood, of the Board of Missions.

Dr. Howard A Kelly presided over one of the sessions. Without disparaging any of them, it may be of interest to note that one of the two most powerful and telling addresses made in the Convention was that of Mr. McBee, on "The Law of The Family of God." The other was the closing address of the last session on Thursday night, "The Ownership and Lordship of Jesus Christ," delivered by Mr. George Sherwood Eddy, the Y. M. C. A. representative from India. Wherever Mr Eddy has spoken his words have moved his audience profoundly, and in Baltimore his address was received with the same enthusiasm as in the other places. It was fitting that the climax of the meeting should have been this deeply spiritual, earnest and convincing portrayal of the needs of those without the Gospel, and of the glory of bearing it to them

Other speakers, covering the subject from every standpoint, were Dr. A. P. Parker, of Shanghai; Dr. J. C. McNaughton, of Smyrna; Dr. T. B. Ray, of Richmond, Va.; Mr. David McConaughy, of New York; Mr. Edward B. Sturges, of Scranton, Pa.; Mr. S. Earl Taylor, Mr. J. Campbell White, Dr. Homer C. Stuntz, the Rev. R. E. Chambers, of China; the Rev. W. B. Anderson, of India; Dr. C. E. Tebbetts, of Richmond, Ind.; and at the meeting for women the Rev. J. C. Robbins, of the Philippines, and Dr. J. W. McKean, of Siam.

There were two results of the meeting—a material and a spiritual. Of the first the evidence was that instead of $74,603, the laymen of Baltimore pledge themselves to give to foreign missions next year $128,000, and from the enthusiasm shown there seemed a possibility that this amount would be increased Of the spiritual effect of the meetings, there were no obvious evidences, but there was in the air an earnest intensity which means an awakening. It showed itself in men's faces.

The one hundredth anniversary of St. John's parish, Havre de Grace, was celebrated Saturday, November 19.

The first service of the day was a memorial eucharist, at 8 o'clock, with Bishop Murray as celebrant, assisted by the Rev. Dr. Henry B. Martin, of Chestertown, who was for sixteen years rector of the parish. The anniversary sermon was preached at 10:30 by the Bishop Coadjutor.

The procession, composed of the Bishop Coadjutor, the rector, the Rev. Walter G. Haupt, and seven visiting clergymen, preceded by a vested choir, marched from the parish house to the church, singing a processional.

After the services a luncheon was served by the ladies of the parish, followed by a reception to the Bishop Coadjutor. All of the Harford county clergy were present but two, who were detained.

The present rector, the Rev. Walter G. Haupt, went there four months ago from St. Barnabas' church, Philadelphia. Under his rectorship a number of improvements have been made in the church, a vested choir of 20 voices has been added and the following memorials have been given. A handsome processional cross, by Ellen Whitaker; Trinity lights, by Mrs. Joanna Vosbury, and brass vases, by Mrs. John H. Huggins.

On Sunday, the 21st, Mr. Wesley David Adams was admitted to the diaconate by Bishop Murray. The ordination service was held in the morning in Memorial church, Baltimore. The candidate was presented by the Rev. William M. Dame, D. D., and the sermon was preached by the Rev. Percy Foster Hall, of Catonsville, Md. Mr. Adams will return to serve his diaconate at the stations where he has been for some months as lay reader—Clear Spring, Indian Spring and Williamsport, in Allegany county. The work at the ancient town of Williamsport, on the Potomac, (a city where it was once intended to locate the national capital) is new, having been started by Mr. Adams within the past few months.

The Rev. Paul F. Hoffman, who was last winter and spring curate at Grace church, Baltimore, has been re-elected to that position and will enter upon his duties December 1. Mr. Hoffman will have charge of Grace church, during the long leave of absence which has been granted to the rector, the Rev. A. C. Powell, D. D. Dr. Powell will leave, January 29, for five months in Europe and the Holy Land.

A splendid portrait in oil of Bishop Paret has recently been completed by

Mr. Thomas C. Corner. The painting has been permanently hung in the Maryland Diocesan Library, 1106 Madison avenue, Baltimore, where it may be reviewed daily from ten until four o'clock. The artist has succeeded in making a wonderful likeness and both he and the Diocese are to be congratulated, the one upon his skill and the other upon the possession of a really masterful piece of work. A number of the clergy and laity of Maryland unite in presenting the portrait to the Diocese.

Bishop Murray visited St. George's church, Perryman, on Sunday, Nov. 21, and confirmed fourteen candidates, presented by the rector, the Rev. Wythe L. Kinsolving. St. George's was founded in 1673, and has had a continuous parochial life of more than two centuries.

## BETHLEHEM.

**Rt. Rev. Ethelbert Talbot, D. D., Bishop.**

### Dedication of the Bishop Coleman Memorial Parish House at Sayre, Pa.

On a great stone slab in the tower over the main entrance of the building is the following inscription:

"Parish House of the Church of The Redeemer. Erected in loving memory of the Right Reverend Leighton Coleman, S. T. D., LL. D."

Mrs. Mary Packer Cummings, of St. Mark's parish, Mauch Chunk, a devoted friend of the late Bishop of Delaware, has built and presented to the Diocese and parish at Sayre a most substantial, handsome and completely equipped parish house, in "loving memory" of her good friend. Sayre is a town made practically by the family of the late Judge Packer, Mrs. Cummings' father, who built the great Lehigh Valley Railroad, and contains large shops of that railway system. The parish at Sayre was founded by Bishop Coleman before he was made Bishop, and the beautiful church there was built under his direction by one or more members of the Packer family of Mauch Chunk. It seemed most fitting that a memorial of the late Bishop should be built there.

This beautiful parish house adjoins the rectory, next to the splendid property of the Packer Hospital, facing on Wilbur avenue. The building is of blue stone, trimmed with Indiana lime stone, with two stories, tower and high basement, of English 16th century Gothic architecture, and was designed by Watson & Huckle, architects, of Philadelphia. A very great deal of credit for the beauty and completeness of the building and its furnishings belongs to the Rev. Herbert L. Hannah, rector of the Church of the Redeemer, who has given study to every detail of the work, which is a marvel of good taste and completeness in every particular. It is said to be the most complete building of the kind in the country and its plan is, in brief, as follows:

The basement provides on the south side a room for the Printers' Guild, where practical instruction is given and work done, and the parish paper issued; a gymnasium with apparatus of the usual kind; a locker room, with 200 lockers, shower baths, steam rooms, and the rector's room. On the North side a conversation room for men, a game room, and coal and boiler rooms, etc. The main floor is divided by a corridor running through the centre of the building, on the south of which lies a suite of rooms for the Women's Guilds, with cloak rooms, closets, etc. These rooms may be used separately or together. At the end of the corridor is a large and fully equipped kitchen, supplied with dishes, glass and silver, and a cooking table for a cooking school. On the north side of the corridor are a chapel, library and rector's office, all of which may be thrown into one room. On the second floor is the assembly room or auditorium, with ample stage or platform, and gallery, with seating capacity of about six hundred. This room is beautifully lighted and may be used for Sunday School or for evening public meetings, entertainments, etc. In the tower is an arsenal providing military equipment of guns, swords, etc., for a boys' brigade of 200 members. There are also provided two living rooms, with bath, for a deaconess or gymnasium director.

The interior finish is in harmony throughout the building, of sand-finished plaster work, and the woodwork is chestnut, stained in colors of old English oak.

Given in memory of one who was truly a "Friend of Man," it is designed to be used by the people of Sayre for the physical, mental and spiritual uplift of all.

The house was dedicated by Bishop Talbot on Wednesday, November 10, with a simple service of prayer. The building was presented to the parish and Diocese by Mr. D. J. Pearsall, who spoke for Miss Mary Packer Cummings, the donor. He spoke of Bishop Coleman's connection with the parishes at Sayre, and Mauch Chunk, and of the hopes of the donor for the future use of the building, which she also has partially endowed.

The Rev. H. L. Hannah, rector, received the building for the vestry and people, expressing the great gratitude all felt in receiving so great and splendid a gift.

The Bishop of the Diocese expressed his gratification and thankfulness, and hoped that the people of the community of the cities of Sayre, Athens and Waverly, New York, might all use and enjoy the opportunities afforded by the memorial house without regard to their denominational connections for the common good.

All the clergy of St. Mark's parish, Mauch Chunk, and nearly all the vestrymen were present, and many neighboring clergymen from the Dioceses in New York State.

A bountiful luncheon was served to about a hundred guests, in the parish house, and the building was thrown open to the public for inspection during the afternoon and evening.



**Bishop Coleman Memorial Parish House and Rectory of Church of the Redeemer, Sayre, Pa.**

## SOUTHERN VIRGINIA.

**Rt. Rev. A. M. Randolph, D. D., Bishop.**
**Rt. Rev. B. D. Tucker, D. D., Coadjutor.**

### Re-Consecration of St. Mark's, Montvale—Brotherhood Assembly Organized—Confirmations.

An interesting event occurred on Tuesday, Nov. 16, at Montvale, Bedford county—the consecration of St. Mark's church. St. Mark's has been in a dilapidated state—all vitality, apparently, having gone from what was left of the Episcopal constituency. For six years the church was practically closed, with only occasional services. At last the Rev. Archer Boogher, of Roanoke, began to hold monthly services in the church. He soon gathered a good congregation, and collected money to put the building in a permanent state of preservation. The people responded liberally, and the efforts of pastor and people were successful, resulting in the re-consecration of the church. There were present, besides Bishop Randolph, the Rev. Messrs. T. C. Page, of Bedford City; Meredith, of Salem, and Boogher, of Roanoke. The church was well filled, and the music by the choir of Christ church, Roanoke, added much to the beautiful and impressive service.

An excellent address was made by the Rev. Mr. Page, his theme being "Worship." He emphasized such essential elements as Humility, Reverence and Service, as beautifully symbolized in the Prophet's vision of the Scriptures, as recorded in Isaiah 6:2.

Bishop Randolph also made a beautiful address. One candidate was presented for confirmation.

Recently a branch of the Brotherhood was organized, with Robert M. Hughes, Sr., president of the execu-

tive committee; Mr. Turner, vice president; Wm. B. Newton, treasurer, and Mr. Burges, secretary.

At Bedford City Bishop Randolph confirmed six candidates, presented by the Rev. Mr. Page. The Bishop also confirmed one at St. Thomas'.

**The Indian Mission in Amherst County.**

Bishop Tucker, on November 7, visited St. Paul's, the church for the Indian people in Amherst county. He preached to a large congregation, and confirmed five. A good offering was taken for Diocesan Missions.

The Rev. Mr. Matthews, the missioner, held a series of services in September, and made a deep impression upon the people. The Rev. W. E. Rollins, chaplain of Sweet Brier College, holds occasional services at St. Paul's, until the vacancy in Lexington parish shall be filled. There has been no rector in this parish since the Rev. A. P. Gray resigned to accept a call to Cople parish, Westmoreland county.

Miss Spencer, a gifted and trained teacher, is principal of the school, and Miss Packard gives most of her time to the general work of the mission. The two live in a temporary mission home, near the church and the school.

The Rev. R. Wyndham Brown, of Grace church, Canton, New York, has accepted a call to the rectorship of Calvary church, Front Royal, and has entered upon his duties. Front Royal has been vacant for some months, the last rector having been the Rev. T. Carter Page, who resigned to accept a call to Bedford City, Virginia.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**News of the Diocese.**

Bishop Hall addressed the students of the University of Pennsylvania, in Houston Hall on Sunday, November 14, on "the Choice of One's Life Work." He urged the men not to drift but to take all into consideration and then follow that word for which they were best fitted. In the evening he preached in St. Mary's church.

The congregation of the Memorial Church of the Holy Comforter were loath to part with their curate, the Rev. Reginald F. Moody, who returned to his native land, England, by the steamer Kaiser Wilhelm II, on November 23, where, with his mother, he will make his home. The boys and young men presented him with a handsome gold cross for his watch guard, and the congregation gave him a beautifully embroidered white stole. Mr. Moody, in turn, gave the parish a new white festal dossal, as a remembrance of his work there. The Rev. G. Wharton McMullin, who was curate of the church from October, 1896, to September, 1898, has been appointed in Mr. Moody's place and will enter upon his duties on Advent Sunday.

The fourteenth annual meeting of the Philadelphia Local Assembly of the Daughters of the King, was held in Grace church chapel, on Tuesday, November 16. The opening prayers were said by the vicar, the Rev. William J. Cox. Mrs. C. H. Arndt presided. The secretaries of the various chapters presented their reports, which showed encouraging results. Mrs. C. H. Arndt was re-elected president; Mr. S. T. Holden, vice president; Mrs. J. Wood, Jr., secretary. Supper was served in the school room. The evening service was said by the Rev. H. Richard Harris, the Rev. C. H. Arndt and the vicar. The sermon was preached by the Rev. Robert Johnson.

The Advent offerings of the Sunday Schools of the Diocese will, by the action of the Sunday School Association, be given to the work of St. Augustine's mission for colored people. These Ad- up to this time, amounted to $35,464.46. up to this time, amount to $35,464.46. In the circular calling the attention of the Sunday Schools to this offering, it is also pointed out that December 5, the Second Sunday in Advent, is Bible Sunday. There is given many interesting facts about the Bible.

On Tuesday, November 16, the corporation of the Church Training and Deaconess House held its annual meeting in the Church House, Bishop Whitaker presiding. Reports were read. The Board of Council was elected, consisting of Messrs. R. Francis Wood, Charles C. Harrison, Wharton Sinkler, M. D., Ewing L. Miller and Arthur E. Newbold, with the Bishop and warden members ex-officio. Mr. Miller was elected secretary and Mr. Newbold, treasurer. The Rev. J. DeWolf Perry, D. D., was reappointed warden, and deaconess Caroline H. Sanford, House Mother, who congratulated her upon having passed the examinations which entitle her to receive the degree of "Student of Theology" from the Archbishop of Canterbury, she being the first woman in America to receive this degree. Bishop Whitaker addressed the meeting, showing how encouraging was the work and the high standard of the students.

There will be special preachers every day during the Week of Prayer in Old St. Paul's church, where there is daily prayers for Missions throughout the year, with a sermon every Friday, besides the Lenten and Advent services, under the auspices of the Brotherhood of St. Andrew. The preachers for the Week of Prayer are: the Rev. Floyd W. Tomkins, S. T. D.; the Rev. H. M. Medary; the Rev. Robert Johnson, the Rev. C. C. Pierce, D. D.; the Rev. Wilson R. Stearly and the Rev. Edwin S. Carson.

A meeting in the interest of the work among the colored people of the South was held in the Parish House of the Church of the Holy Trinity, on Thursday evening, November 18, Mr. George Wharton Pepper, presiding. Bishop Greer, Archdeacon Russell, of Laurenceville, Virginia, and the Rev. Samuel H. Bishop spoke in its behalf.

The men of the parish of the Holy Apostles held their annual supper in the Cooper Battalion Hall on Thursday evening, November 18, the rector, the Rev. Wilson R. Stearly being the toast-master. Sheldon Potter, Esq., spoke on the Relation of Men of the Church to Public Office; the Rev. J. B. Harding, on an Old Use for the New Man; Mr. Edward J. Cottell, who had been his close friend for forty years, spoke on the Life of the late George C. Thomas. Mr. Francis A. Lewis also made an address. While one of the addresses was being made, Bishop Thomas, who was formerly the rector, came in and being recognized, he was greeted with a cheer. He made an address on his work in Wyoming, and congratulated the parish upon having the Rev. Wilson R. Stearly as its rector.

On the same evening the men of the Church of the Incarnation, 100 in number, held their sixth annual banquet. The after dinner speakers were Bishops Jaggar and Thomas, the Rev. J. B. Harding, Mr. E. J. Swartz and Mr. D. L. Anderson. During the evening greetings were sent to the Laymen's Missionary Conference. On November 14, the offerings toward the liquidation of the debt of the parish were over $1,000.

Bishop Whitaker offered prayers at the banquet of the Laymen's Missionary Movement, on Thursday evening, November 18. Mr. E. H. Bonsall presided and made a brief address, outlining the purpose of the movement. Mr. Silas McBee, editor of The Churchman, contended that as Christ gave His life for man, it was but poor return that man should give his service to the Master's work and pointed out that the ideal giving was that of the widow who gave her mite with love of service.

On Sunday evening, November 21, the Italian Church of L'Emmanuello celebrated the twenty-seventh anniversary of its founding. The minister-in-charge, the Rev. Thomas E. Della Croppa, was the celebrant of the Holy Communion, and the preacher at the morning service. In the evening the Rev. Herman L. Duhring, D. D., preached, reviewing the organizing of the mission and its history since. It was also the twentieth anniversary of the Italian League.

After a brief service in the Church of the Holy Trinity, conducted by the rector, the Rev. Floyd W. Tomkins, S. T. D., Mr. George Wharton Pepper, who presided, made the address of welcome on Friday evening, November 19, when the church was crowded with those attending the Laymen's Missionary Movement. Addresses were made by the Rev. Homer C. Stuntz, D. D., on the achievements of religious effort in heathen lands; George Sherwood Eddy, of India, and the Rev. F. W. Bible, of China.

The Pennsylvania Branch of the Woman's Auxiliary held its annual missionary meeting in the Church of the Holy Trinity, on Friday, November 19. Bishop Thomas was the celebrant at the Holy Communion. The Rev. Floyd W. Tomkins, S. T. D., presided at the meeting and made a brief address of welcome. Bishop Thomas spoke of the work of Bishop Hare and others who were powers in the Church who had passed away during the last year, and gave an outline of his new field and asked for men. Dr. Tomkins stated this branch had given $76,186.29 in money, and $23,756.23 in boxes; a total of nearly $100,000 during the past year. At noon in the Parish House, Miss Emery spoke of the various phases of mission work which she had seen in her tour around the world.

At the business meeting the chairmen of the various committees spoke of their plans for the coming year. The statement from the treasurer of the United Offering showed that the contributions to date were $18,697.87, or $3,393.86 more than the corresponding period of 1907.

In the afternoon addresses were made by the Rev. Francis L. H. Pott, D. D., of St. John's college, Shanghai, China; the Rev. Samuel H. Bishop and the Rt. Rev. Dr. Frederick F. Johnson, of South Dakota.

## KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

### Interesting Events in the Diocese.

The new church at Anchorage was dedicated Sunday, October 10, with most interesting services. Bishops Woodcocke, Francis and Burton made addresses.

The council which met at Montgomery, Ala., had from the Diocese of Kentucky, as clerical delegates, the Rev. John K. Mason, of Louisville; D. C. Wright, of Paducah; John Mockridge and J. E. Johnston, of Louisville.

Tuesday night, October 26, the Rev. William H. Mockridge gave an interesting lecture on Japan, at the Girls' Friendly of Christ Church Cathedral.

A Sunday School Institute will be held in Louisville, beginning January, 1910, and continuing throughout the month. Great things are expected from the meetings and lectures which will be held in the Cathedral Sunday School room. The Rev. Wm. W. Smith, whose ability as an educator is widely known, will be the lecturer for the month.

The summer earnings of the Auxiliary at the Church of the Advent, amounted to $112.22. The Intermediate Auxiliary of Advent and the Church at St. Thomas' Mission, are uniting with the Woman's Auxiliary in making up a box to be sent to a missionary in the South.

The "Juniors" of Advent are preparing Christmas presents—work done by hand—for the children of Valle Crucis, North Carolina, and also studying missions. They gave a missionary play October 28, which was both instructive and entertaining.

At Christ church, Elizabethtown, of which Rev. Arthur Gorter has charge, the Woman's Guild has been giving a series of silver teas; they have been very successful, financially. Mr. Gorter has commenced a course of sermons on the history of the church.

At the Church of the Epiphany, of which Rev. Wm. H. Mockridge, is the rector, a new furnace has been put in, adding greatly to the comfort of the congregation.

The new addition to St. Stephen's has been completed and changes made which greatly improve the appearance of the interior, as well as giving more room.

A special meeting preparatory to the week of prayer, to be held from Nov. 28 to Dec. 5, took place in Calvary church, Friday evening, Nov. 5, Three addresses were made, all urging the necessity of more earnest prayer. Mr. George Frank Shelby, of Denver, Western traveling secretary of the Brotherhood, spoke from wide experience and ably told of the prayer-life that is so helpful to men. J. G. Minnigerode, Jr., gave an account of the Brotherhood Convention, recently held and what stress was there laid upon the subject of prayer. Bishop Woodcock closed with a stirring talk on, "Prayer and Faith."

Dr. Angeline Myers, of Shanghai, China, addressed the Woman's Auxiliary at St. Andrew's church, in October. Her descriptions of life and work in China were vivid word pictures which were intensely interesting. Dr. Myers is one of the missionaries whom the united offering of the Auxiliary keeps in the mission field.

November 21, will be held in Macauley's Theater, the yearly missionary mass meeting. The principal address will be given by the Rt. Rev. John Newton McCormick, D. D., of Western Michigan. Bishop Woodcock will preside and it is expected that the meeting will result in much permanent good by proving an inspiration to more earnest and effective missionary work.

The men's banquet, following the mas meeting, will be held at the Seelbach Hotel, the evening of Nov. 22. As it is all originated by and under the auspices of the Laymen's League, every endeavor is being made to have both mass meeting and banquet a grand success.

October 29, St. Andrew's Branch of the Girls' Friendly Society, had with them all their sister branches, and spent a hallowe'en evening of rare pleasure. The receiving branch were adorned with witch-caps and badges. The room was artistically decorated; jack-o-lanterns were seen here and there amid the rustling cornstalks.

The Woman's Bible Class of Christ Church Cathedral Sunday School is being taught by sister Ladviska. It is a splendid class; heretofore under the care of Mr. Cary Peter, but he being compelled to give up the work for various reasons, it was necessary to procure another leader and none more capable could have been found than sister Ladviska.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Work on St. George's Church—The Rev. Appleton Grannis' Talks to Workmen—Memorial to the Morris Family—Trinity Chimes—Other Interesting Diocesan Notes.

The rector of St. George's church, the Rev. Hugh Birckhead, writing in his Year Book just issued, expresses the opinion that the only right thing for famous St. George's to do is to carry on an evangelistic propaganda throughout the entire year. He feels that there has been a slackening of pace, a letting up on the insistence for personal religion, and that for this reason fewer men than ought to come actually get within the hearing of the Gospel. He feels that St. George's reaches too few people, although its congregations on Sundays usually run from 3,000 to 4,000, and its communicant list exceeds 5,000. His clergy staff is now selected with the view, in part, of evangelistic work both in the pulpit and in visits. In 1911 it will have been one hundred years since the parish was founded. Celebrations of the event are to be held and the Rev. Dr. Henry Anstice, secretary of the House of Deputies of the General Convention, is writing a history. The father of Dr. Anstice was a St. George's vestryman. Income of the parish last year reached $110,000.

A year ago St. George's started a class for tuberculosis people, and enrolled in it during the year 74 members. A very attractive room has been fitted up, and in order that patients may feel more at home and endure the fatigue of coming out better, tea and sandwiches are served. The work is local, not general for the city, and it is personal, much of the treatment being done in the patients' homes. Unique features are the provision of camps, one for women for the day in the upper floor of the Deaconess House, and the other for men at night on the roof of the Trade School. The men work during the day and sleep in the camp, getting twelve hours' treatment without giving up employment. Results of the year's work amply justify the class, it is said.

The Rev. Appleton Grannis, on Manhattan's west side, goes once a week at noon into shops and talks to working men while they rest after luncheon. Somewhat fearful at first of the outcome, the rector of Holy Apostles' parish finds the work delightful, with an attendance far beyond expectation. The whole service lasts fifteen minutes, with an address of eight minutes. The singing is hearty, for some of the men, unable to sing, whistle the tune, with charming effect. In one factory those who attend number 75 to 100, and in another from 200 to 300.

St. Ann's church, Bronx, the Rev. C. C. Harriman, rector, is one of the old parishes of New York, even if it is located in the Bronx. It was the parish church of the Morris family, and a new Morris memorial window has just been put in. According to the annual statement the Morris endowment now amounts to $44,600. A fair has just been held that brought in $1,500.

The chimes of Trinity church, in lower Broadway, are being overhauled. One bell is to be recast, and a ringing device is to be put in that will enable the chimer to give expression to his tunes as he might do on organ or piano. During Advent noon hour services are to be held at both Trinity and St. Paul's chapel. Down on the lower end of the island, fronting almost on the North river, is a large Syrian colony, with warehouses dealing in goods that come from Turkey and Persia, the people living in the upper parts of the buildings. Many of those people are beginning to attend Trinity, and to send their children to its schools. It is likely that services may be established for them in their own tongue. Some of them are Greek and some Roman Catholics.

St. John's Guild, which maintains a floating hospital or barge and a regular hospital, both for sick babies in hot weather, will appeal at once for $225,000 with which to erect a main building for its hospital on Staten Island. The Guild has now an endowment of $110,000. The number of babies and mothers cared for last year was 39,000.

St. Simeon's church, Bronx, just admitted to union with the Convention of the Diocese, the Rev. Ralph J. Walker, rector, was started by some laymen just ten years ago. The place was a carriage house. It comes into the Convention at the end of a decade, self-supporting, paying its rector $1,200 a year and a handsome rectory, and having property worth $71,000 with a mortgage debt of $14,000. Even $7,000 of this is owing to Trinity parish and no interest is paid upon it. The number of communicants is 143 and Sunday School pupils 125.

There will come to the Church of the Holy Apostles, the Rev. Appleton Grannis, rector, as temporary assistant, the Rev. Dr. Henry K. Denlinger, until November 21, the pastor of one of the largest Presbyterian churches in Newark. He has been accepted by Bishop Greer as a candidate for Holy Orders. He is a graduate of Princeton University and of Princeton Seminary, and a very successful preacher and pastor.

The situation in Harlem, upper Manhattan, has become acute owing to the rapid changes in population from Christian to Jew. The change has long been going on, but about September 1, it took the form almost of an exodus. One congregation lost six officers within a week, by removal. The changes affect vitally St. Andrew's church, the Rev. Dr. Van de Water, and in less degree, although with ominous warnings,

the Redeemer, Holy Trinity and All Souls. Even St. Edward the Martyr, in lower Harlem, is affected to some extent.

The Rev. William W. Mix, formerly of the Diocese of Long Island, has succeeded the Rev. Dr. J. B. Blanchet, in the rectorate of All Saints' church, Mariner's Harbor, Staten Island. The new rector will occupy the new rectory recently purchased on the site of the proposed new church and parish house.

The Rev. David Bowen, for the past two years in charge of the Church of the Holy Comforter, Ettingville, Staten Island, has been given charge, also, of Trinity church, New Dorp, vacant since last January, by the resignation of the former rector, the Rev. Wood Stewart, who has taken work in the Diocese of Olympia.

St. Luke's church, Rossville, Staten Island, has just opened, formally, a new and commodious parish house, built under the direction and inspiration of the rector, the Rev. Dr. Charles J. Adams.

The Rev. A. R. Mansfield, superintending chaplain of the N. Y. Seaman's Church Institute, has declined the election to the chaplaincy of Sailor's Snug Harbor, Staten Island, one of the largest and wealthiest institutions of its class in the world. The former chaplain, the Rev. Arthur O. Sloan, has retired on a life pension, and taken up his residence in Richmond Hill, Long Island.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Annual Meeting of Diocesan Club. Woman's Auxiliary in Annual Session—Sixth Anniversary of Bishop's Consecration—Memorial Service to Archdeacon Cameron.**

The annual meeting of the Newark Diocesan Club was held on Monday evening, November 15, at East Orange. The treasurer reported a membership of 214, and a good balance in the treasury. Thinking rotation in office desirable, Mr. Hamilton W. Mabie, who has been president, declined re-election and Mr. W. Fellows Morgan was chosen president; Mr. Edward O. Stanley and Mr. Charles A. Grummon, vice presidents; Mr. Wm. McClellan, secretary; and Mr. Decatur M. Sawyer, treasurer. The Club enters on its third year auspiciously; there has not been a poorly attended nor an uninteresting meeting. In order that a large membership may be built up, the annual dues are kept at $3, which amount covers all expenses, including refreshments at the quarterly meetings, and everything, unless a special annual dinner be held. At the annual meeting, the subject presented was, "The Pulpit and the Pew, a Better Understanding." Rev. H. C. Robbins, Rev. Elliot White, Col. Edwin A. Stevens, Dr. W. K. Newton, were the appointed speakers, and other men spoke briefly.

The annual meeting of the Woman's Auxiliary was held at St. Luke's, Montclair, on November 17, with an attendance of more than four hundred women. The Bishop made an address at the service of the Holy Communion. The missionary speakers were: Rev. Dr. Pott, of Shanghai; Bishop Thomas, of Wyoming; Mrs. Gilman, of the Mission of Changsha, China, daughter of Rev. F. B. Carter, rector of St. Luke's, Montclair, and Miss Julia C. Emery, of the Mission House. The meeting was full of life and spirit and one of the best which the Auxiliary ever held. No Diocese has a more useful Auxiliary than the Diocese of Newark.

The Bishop of Newark observed the Sixth Anniversary of his consecration on Nov. 18, at St. Barnabas' church, Newark, as in former years, by inviting the clergy of the Diocese to a Conference. Nearly 90 of the clergy were present. After the service of the Holy Communion, the Bishop opened the subject of the day by speaking of certain movements in the world's life which the Church must make account of in her work and teaching, viz.: "The Democratic Movement," "Relaxation as regards Dogmatic Teaching," "Modernism," "Christian Unity." Other subjects of Diocesan interest were presented in a less formal way. After luncheon, at which all were the guests of the rector, Rev. S. H. Granberry and the ladies of the parish, the conference was resumed in the parish house and about twenty-five of the clergy spoke briefly upon the subjects which had been presented by the Bishop. It is not unlikely that definite action in some forms of Church activity may come out of the Conference.

Rev. Thomas A. Hyde, sometime curate at St. Paul's, Paterson, has accepted the call to St. Mary's, Jersey City, entering upon his duties at Advent.

The memorial service for Archdeacon Lewis Cameron, is planned for the afternoon of Sunday, Dec. 5th, probably at 3:30 o'clock, in the Church of the Holy Communion, South Orange, to which all friends are invited. One of the last things in which the Archdeacon was interested was the provision of a play-ground, which the boys and girls of South Orange could have for their own and use freely. The project is being pressed with the thought of calling it "Cameron Field," that it may remain a memorial of a faithful minister of Christ and a real public servant.

## WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

**Church Building Needed—Two Clergymen Married—Sheltering Arms Hospital—Death of Mrs. Morris' Mother. All the Delegates Composing the Third Missionary District Present at Council—This Diocese One of Three Dioceses Which Paid in Full Her Apportionment for Missions.**

There are some twenty points in the Diocese where the Church has such foothold that she ought to be represented by a church building, but where the congregations unaided are unable to build for themselves. Bishop Peterkin has caused to be proposed the plan of a very simple skeleton building, suitable for beginning worship in, which can be erected for about $500, and at such places where the congregation will undertake the construction he agrees to furnish two-fifths of the necessary money It is hoped, under the stimulus of the Bishop's guidance and help, that at least twenty such churches will be built in the next year or two. The cost named does not include a finished interior nor any of the furnishings. These, it is supposed, the energy inspired into the congregation by the initial undertaking, will readily soon procure.

Two of our youngest clergy have, within the last few weeks, further prepared themselves for efficient service in their pastorate, by taking to themselves help-meets. Rev. E. P. Dandridge has taken his bride, who was Miss Mary Lloyd, daughter of the Bishop-Coadjutor of Virginia, to Greenbrier parish, and Rev. James Davis Gibson, who was married in Christ church, Alexandria, Va., to Miss Mary Leadbeater, Nov. 3, is establishing their home in the cosy little rectory of Christ church, Wellsburg, W. Va. They were given a cordial public reception by the congregation on the evening of November 17.

The Thanksgiving season has called to mind again the work of our Sheltering Arms Hospital which has for twenty years enlisted the interest and help of our people, not only because it is a foundation by our Bishop, but because it has demonstrated its right to be, by its wonderfully useful work, and its propriety to be our almoner by the wise use made of the money put into its treasury. Report was recently made of the extent of the last year's work. An expanding work means a growing need of means, and so its generous helpers in time past will continue their gifts and many increase them; and many new helpers be found in a progressing church to bear share in maintaining its greatest charity. In addition to money gifts, there are specially needed at this time sheets suitable for hospital beds and other such articles.

Rev. Francis P. Willes has been transferred from Elkins to take charge of St. Matthias', Grafton, and its associate missions.

The sympathies of our people have been with Rev. Dr. and Mrs. Scollay Moore, in the long and distressing illness and at last, death of Mrs. Morris' mother, Mrs. Isaacs, who for a number of years has made her home at Trinity rectory, Parkersburg, where she quietly fell asleep after a long, useful, unselfish and pious life of 90 years. Her sons took her to Richmond, the home of most of her life, where she was interred.

We understand the Rev. Mr. Bourne, from the South, has come into West Virginia, expecting to take charge of the work at Elkins, but whether he has been formally given such charges is not known to your correspondent.

West Virginia and Pittsburg had the distinction of being the two Dioceses of those composing the Third Missionary District, having their representatives all present at the Council in Washington, Nov. 10. Having two Bishops to Pittsburg's one, gave West Virginia the largest representation. She had the further distinction of being one of three Dioceses which had met in full the amount she was asked to pay for Missions. The other two were Virginia and Pennsylvania. In addition to meeting the amount apportioned, West Virginia, by organizing the Missionary League, paid into the treasury over $800 more than her apportionment. It is rather remarkable that the secretary of the department should have overlooked mention of this League of West Virginia, in his report to the Council. It was the most significant and concrete fact in the life of the department during the year. Worthy of mention because of its demonstration of a reserve force in the Diocese which can be drawn up by a leader of enthusiasm in times when special help is needed. J. S. G.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

### Sunday School Institute, Piedmont Convocation.

This institute met in old Falls church, on Thursday, November 18, with fifty-one teachers and officers present, besides a number of visitors. Rev. G. Otis Mead, rector of Christ church, Richmond, spoke on "The Rector and His Relations to the Sunday School," and especially recommended for frequent reading the nine reasons given in Dr. Hodges' "Sunday School Teaching."

"The Lesson: What should be Studied; How it should be prepared, and How it should be taught" was the topic treated by Rev George H. McGrew, D. D., rector of Grace church, Silver Spring, Md.

Rev. C. S. Abbott, Jr., rector of the Church of the Good Shepherd, Washington, spoke of "Music in the Sunday School" as being a preparation for that in the church. He said that the fact should be impressed on the child's mind that he is singing to God the praises of God, and that it should be with joyful hearts.

After a sumptuous luncheon served by the ladies of the parish, Mrs Edna Phelps Hastings, of the Church of the Good Shepherd, Washington, D. C., gave a most interesting talk on "The Primary Department: The Lesson, and how it should be Taught; Memory Work."

Mr W. O. Roome, Jr., Superintendent of St. Andrew's Sunday School, Washington, D. C., spoke on "The Superintendent and Sunday School Management." He advocated the selection, after most careful consideration, of a lay worker, as did the other laymen present, while the clergy with one mind recommended the rector.

Mrs. Foxwell spoke on Bible class teaching and made an appeal for the India mission. Mr. Bain, State Superintendent of the Virginia Sunday School Association, called attention to the Convention of Sunday School workers the world over, to be held in Washington, in May , 1910, and invited the Institute to send a delegate. This invitation was cordially accepted, and the President, Rev. W. H. Burkhardt, of St. James church, Leesburg, was elected delegate, and Mr. John W. Herndon, of Christ church, Alexandria, alternate.

Rev. E. L. Goodwin submitted a statement of the Sunday Schools in the Convocation, as follows: 44 schools, with 326 teachers and officers and 2,294 scholars; of this number, 10 schools with 162 teachers and officers and 1,120 scholars were in the six larger cities and towns; while the remainder, 34 schools with 164 teachers and officers and 1,174 scholars, were in the smaller communities He made a strong appeal for work in the "four teacher, twenty-two scholar" schools.

At the evening session, Rev. G. Otis Mead, of Richmond, made a splendid appeal for workers, for interest, and for support by the congregation, and he thought that every activity should be made subservient to the "Sunday School, the most important factor in Church Work." The need is for consecrated workers, for new life, and where can it be obtained but from the communicants of the Church?

Mr. Mead is a forceful speaker, with indomitable energy, an indefatigable worker; deeply interested in Sunday School work and filled with enthusiasm for the advancement of the Master's cause, which. linked with his charming personality, makes him a most welcome guest in any community. There is only one regret, and that is, that he leaves the Diocese of Virginia January 1, 1910, to take up the work of Church Extension in the Diocese of Southern Virginia. But what is Virginia's loss becomes Southern Virginia's gain, and while he will be sorely missed the Southern Diocese is to be congratulated, and Virginia is proud that one of her sons should be thought worthy of this responsible position, and feels assured that he "will make good," and that they will never regret the call. J. W. H.

### Richmond Convocation.

The fall meeting of the Richmond Convocation was held in the Church of St. James the Less, Ashland, Rev. John F. Coleman, rector, November 16-18. It was prefaced by a service on the evening before, at which the preacher was the Rev. David Lewis, of Goochland.

Services were held each day, the preachers being the Rev. Messrs. J. T. Downman, D. D., L. D. Vaughan, (Convocation preacher), William B. Lee, and William M. Clark.

On Wednesday (Convocation Day) the Holy Communion was celebrated by the Dean, Rev. William M. Clark.

On Tuesday evening, November 16, there was a meeting in the interest of Sunday Schools, under the auspices of the Diocesan Sunday School Commission, at which interesting and suggestive addresses were made by the Rev. G. O. Mead, President of the Commission, and the Rev. R. W. Forsyth.

On Wednesday afternoon, the regular essay was read by the Rev. Frank Ridout, on the subject of "How Can the Pastoral Relation Best be Restored?" It was both able and helpful, and the debate which followed was participated in by the Rev. Messrs. Lee, Forsyth, Coleman, Morris and Gravatt. At a general and well attended missionary meeting, in the evening of the same day, the Rev. John J. Gravatt, D. D., presided and addresses were made by the Rev. Messrs. P. A. Arthur, John Moncure, D. D., and R. W. Forsyth, on Convocational, Diocesan and Foreign Missions, respectively.

On Thursday morning, November 18, there was a very impressive service for admitting the members of the newly-organized chapter of the Daughters of the King. Business meetings were held every day. and the reports of the work in the several fields, as given, showed an unusual volume of work done even in this aggressive portion of the Diocese.

The following officers were chosen for the coming year: Dean, the Rev. William Meade Clark; secretary, the Rev. David Lewis; treasurer, the Rev. E. E. Osgood.

Resolutions of regret and expressive of good wishes were adopted on the departure from the Convocation of the Rev. Messrs. Thomas C. Darst and G. O. Mead. The Convocation was an eminently successful one in every respect. The great kindness and charming hospitality of the rector and people of the Church of St. James the Less, will long be remembered by all, and the deeply spiritual tone pervading the services and meetings were most helpful. The following clergy were in attendance: Rev. Messrs. Clark, Gravatt, Downman, Arthur, Morris, Mead, Lewis, Burks, Lee, Vaughan, Forsyth, Osgood, Ridout, Coleman and Moncure.

### Lectures on Missions.

As valuable auxiliaries to the Laymen's Missionary Conference, just closed, in Richmond, courses of illustrated lectures are being delivered at Monumental and St. Paul's churches. The lecturer is Mr. Cameron Johnson, for seventeen years identified in the mission fields in Asia. The series comprises China, Japan, Korea, India and Palestine. The views shown represent a wide experience in work and travel, thousands of miles having heen traversed. The lectures began on November 17, and will be conducted in the lecture room of Monumental church every Wednesday evening, and of St. Paul's on Friday evenings, for the next five weeks.

### Rev. T. C. Darst's Successor at St. Mark's, Richmond.

**The Rev. S. Roger Tayler, rector of St. Paul's church, Hamilton, Loudoun county, has accepted a call to the rectorship of St. Mark's church, Richmond, in succession to the Rev. Thomas C. Darst, who resigned, a few weeks ago, to go to St. Paul's, Newport News, Va.**

**Mr. Tyler is one of the very aggressive and successful of the younger clergy of the Church. He was educated at Randolph-Macon College and the Virginia Theological Seminary, graduating from the latter institution about five years ago. After his ordination to the diaconate he became the assistant to the Rev. Wm. B. Lee, in Ware and Abingdon parishes, in Gloucester. After doing very acceptable work in this field for a year, he was called to his present parish. Mr. Tyler will take charge of St. Mark's the middle of December.**

The services in St. Mark's church, Richmond, will, for the present, be in charge of the city clergy. On Sunday, November 21, the Rev. John Moncure officiated at morning service, and the Rev. Wm. M. Clark, in the evening. Dr. Moncure will have charge of the morning services for the next three weeks.

The next lecture of the Henrico County Church Sunday School Teachers' Training Course will be delivered on Thursday evening, November 29, by Bishop Lloyd, at the regular meeting of the Institute. Thursday last being Thanksgiving Day, there was no lecture on that evening.

Miss Selina Tarpley Williams died at the home of her brother, Mr. Henry Allen Williams, in Berryville, Va., on Wednesday, Nov. 17, at the advanced age of 83 years. Miss Williams, until a year or two past, was a well-known contributor to the Southern Churchman and other newspapers, under the pen name of Tarpley Star. Besides her brother, one sister, Mrs. Dortch, of Berryville, survives her.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Corner Stone Laid—Trinity Church, Chambersburg.

On Sunday, November 14, Bishop Darlington assisted at the laying of the corner stone of the Macedonian Bulgarian church (orthodox), of the "Annunciation of the Virgin Mary," in Steelton, Pa. He was accompanied by Mr. J. P. Braselman, Gilbert Darlington and Frederick Oldnow, lay readers from Harrisburg. All were robed and in the procession with Rev. Mr.

Theophilarte, of Granite City, Ill., who is to have charge of the new congregation. The address of the occasion was made by Bishop Darlington, in which he spoke of the similarity between the Episcopal and the Orthodox churches. He said that he has found that these people had come to this country with the intention of becoming Americanized and naturalized, and that they deserved the help of all good citizens. He congratulated the congregation on being the first in the State and the second in the country.

Trinity church, Chambersburg, has recently celebrated the fact of its independence of the Board of Missions. In view of this signal event in its history special services were held. Because of the conditions that thus far have obtained, Trinity church has been from its inception under the care of the Board of Missions of the various Dioceses in which it has found itself. It has looked forward with hope and longing for the glad day which has now come. In connection with this event certain items of history of the parish may be interesting. There appear to be no records of the first services held in the place. It is believed that they were held by Bishop Potter, of Pennsylvania. In 1854, there was a church in Mont Alto, not many miles away, where Bishop Potter, late Bishop of New York, served for a time as lay reader, and the probability is that services were held in Chambersburg from that place. Regular services were begun in Chambersburg by Rev. W. S. Heaton, November 7, 1858. On December 20, of the same year, five gentlemen met and organized an Episcopal mission in the town. One of them, Mr. Charles Taylor, suggested the name "Trinity" church. At that time the territory covered by the minister in charge entailed holding services in Chambersburg, Mont Alto, Petersburg, Adams county and Caledonia Furnace.

The first baptism in this mission was that of Mrs. J. K. Reid, wife of Dr. Reid, one of the organizers of the Mission. She was also the first to be confirmed there, Bishop Samuel Bowman visiting Chambersburg for the purpose, on Sunday, July 17, 1859.

During the time of Mr. Heaton's ministry, John Brown, of Harper's Ferry fame, had his headquarters in Chambersburg, was a regular attendant on the services of the mission, and frequently took up the offerings. It is also worth mentioning that his chief man, Lieut. Cook, was captured in the yard of Mr. Heaton's home, in Mont Alto, when trying to escape.

Mr. Heaton was succeeded in 1860 by Rev. Charles Fisher, who remained until the fall of 1864. During this time General Couch and his staff frequently attended the services, and, it is said, was accustomed to hold lay services in the absence of the rector. When the town was burned in the raid from the South, which culminated in the battle of Gettysburg, the building in which the services were held was destroyed and the services were discontinued. In April, 1868, the mission was reopened by Rev. W. G. Hawkins, the Masonic Temple having been secured for that purpose. A movement was at once begun to provide the congregation with a permanent home. A site for a church was selected by a committee composed of the rector, Judge John Armstrong and Mr. C. H. Taylor. A house with adjoining grounds was secured for a rectory, and on Wednesday, July 6, 1870, the corner stone of the church was laid by Dr. M. A. DeW. Howe, of Philadelphia, who was afterwards made Bishop of Central Pennsylvania. The completed church was consecrated by Rt. Rev. William Bacon Stevens, of Pennsylvania.

The succession of ministers since the resignation of Mr. Hawkins, is as follows: Dr. J. C. McCabe, 1873-1875; H. C. Swentzel, 1875-1881; Geo. C. Hall, 1881-1884; V. H. Berghaus, 1884-1891; J. A. Farrar, 1891-1893; J. B. Mead, 1893-1898; E. V. Collins, 1898-1909; Rev. E. A. Race, 1909.

On the evening of the day following the day of the celebration, a reception was held in the Sunday School room of the church. This was spoken of as being the largest parish gathering held in the place in twenty years. Hon. D. W. Howe made a short address, in which he reviewed the work of the church in the past and predicted larger things for the future.

Rev. G. W. Atkinson, late rector of St. Matthew's, Sunbury, has become assistant at Trinity church, Washington, D. C. His address is 226 Indiana avenue.

Rev. John Costello, of St. Mary's, Waynesboro, has been appointed to Bedford and Everett. He is to begin his new work. November 23.

## WASHINGTON

Rt Rev. Alfred Harding, D.D., Bishop

### Washington Clericus—Men's Association at Epiphany Church—Diocesan Sunday School Institute.

On Tuesday afternoon, November 16, the Washington Clericus met at the residence of the Rev. Dr. McKim. The essayist was the Rev. George F. Dudley, rector of St. Stephen's church, Washington. The paper was entitled "The Priest in the Parish and in the Diocese," and suggested the importance of his co-operation in works outside his own parish. Parochialism is the cause of many failures, even in the Church's works, prevents the cultivation of "brotherly kindness," and promotes unseemly jealousy.

The following resolution, based upon a resolution suggested by the Bishop of Washington at the Laymen's meeting at his house, on November 13, and passed by that body:

"Resolved, That it is the sense of this meeting (of the Clericus), that a group of men from each parish be gathered together within the next ten days, to guarantee that our Apportionment for this year for Domestic and Foreign Missions be increased from eleven thousand to twenty thousand dollars."

The action of that laymen's assembly, at the Bishop's House, pledging the Diocese for $20,000, was reported by Rear-Admiral Endicott, at the mass meeting in the New National Theatre, on Sunday, November 14, when the great demonstration for missions occurred.

At 3:30 P. M., November 22, Bishop Harding addressed the Junior Brotherhood of St. Andrew, in St. Paul's church, Washington.

On every other Saturday, in the Bishop's House, the Bishop of Washington delivers lectures to his candidates for Holy Orders who attend the Virginia Theological Seminary.

The Cathedral School for Boys now has fifty-one youths in attendance. Interest in this school seems to be growing, and there is every reason to believe that it will soon become the important institution which its noble founder, Mrs. Lane-Johnston, hoped and expected it to be.

The Rev. Frank P. Willes, rector of Grace church, Elkins, West Virginia, has declined the call to Durham parish, Charles county, Maryland. Mr. Willes is the son of a clergyman who was rector of a Maryland parish for many years, and was, himself, rector of St. Thomas' parish, Prince George's county, for several years.

At the annual meeting of the St. Andrew's Brotherhood chapters of the District of Columbia, to occur on Tuesday evening, November 30, in St. John's church, Washington, the preacher will be the Rt. Rev. Frederick J. Kinsman, D. D., Bishop of Delaware.

Returns from Donation Day and Hospital Sunday, for the benefit of our Eye, Ear and Throat Hospital, show a shortage, as compared with last year, of more than four hundred dollars, but additional returns from several important parishes, still to be heard from, may make the result even better than that of last year.

Epiphany church, Washington, has started another organization, added to its many activities, in the form of a Men's Association, whose leading object is to emphasize, for laymen, their responsibility in the high duty and exalted privilege of assisting the ministers of Jesus Christ in the building-up of the Divine Kingdom of their Lord and Saviour. This Association will meet on the first Thursday of each month, for which notices will be sent to all men in the parish, inviting them to attend, whether members of the parish or not. And any Christian man may become a member of the same footing with all others without pledge of any kind, and without payment of any dues.

The Rev. Dr. Sterrett, assistant minister in Epiphany parish, Washington, started with Mrs. Sterrett, on Thursday of last week, to visit their son, Mr. William D. Sterrett, Chief Forester of the Province of Bataan, Philippine Islands, whose home is in Manila at this time. En route to the East, Dr. and Mrs. Sterrett will visit another son, Lieutenant Robert Sterrett, of the 9th United States Cavalry, now stationed at Fort Russell, Wyoming. Another son of Dr. and Mrs. Sterrett, the Rev. H. H. D. Sterrett, of New Haven, Conn., has recently been chosen rector of All Saints' church, Chevy Chase, D. C., in succession to the Rev. Dr. Childs, rector emeritus.

On the first, second and third Wednesday nights of Advent, the Rev. J. Henning Nelms, rector of Ascension church, Washington, will have a mission study class at his church, and will himself be its instructor.

The rector of St. John's church, Georgetown, D. C., has added Deaconess White, late of Oklahoma, to the working staff of his parish. This ancient female Order is growing in the esteem of the Church, and does much that neither deacon nor priest can do.

The November meeting of the Diocesan Sunday School Institute took place, on Tuesday, November 16, at 7:30 P. M., at Epiphany church. The first topic was, "One Way of Teaching Missions in Sunday School," treated by the Rev. Edward S. Dunlap, curate of St. John's church, Washington. The second subject, "The Character and Study of the Bible," was treated by Mr. E. L. Temple, superintendent of St. Stephen's Sunday School, Washington, and a scholarly student of the Bible.

It has been planned to have one paper on Missions, at each monthly Institute meeting of the coming winter, with the second subject, "Junior Teaching." W.

# Family Department.

## "Bread Corn is Bruised."

Bread corn is bruised that it may be life-giving.
The crushing stone
Must grind it first, ere it be food for living,
Itself alone.
Snow-white the meal, but not till bruised and broken
The golden grain;
And thus, hereby, a parable is spoken
Of loss and gain.

Not pearls, nor sparkling stones with radiance clearest,
Are crushed and bruised;
No gems in monarchs diadem the drearest,
For food are used.
That only which has ministry thus vital,
Is torn and ground,
And afterward, the measureless requital
In this is found.

Life, health and growth, and power for highest daring,
Renewed and fed,
Are debtors to the corn, its life-germ sharing
In wholesome bread.
Take meed of joy, nor shrink from blow and brusing,
O broken heart,
In feeding those whom God will soon be using
You have a part.

—Julia H. Johnston in The Interior.

## The Rebellion of Jane.

A littl sallow-faced girl from a mining settlement in the far West, Jane Doddridge, did not attract very favorable notice from her classmates when first she appeared at college.

Jane was overdressed for one thing, and her rich clothing did not fit her well, nor had it been selected with much taste.

She was sensitive, proud and shy, and she had been accustomed to rule in her father's house; so the combination of diffidence and arrogance in her bearing piqued and amused girls who had grown up in a more healthful environment. With her mixture of bashfulness and independence, and her chaotic notions of appropriate deportment she was a trial to teachers and classmates.

If they could have known, all of them, from pretty Marjorie Sinclair, the popular class president, to Jessie Evelyn, the class beauty, how Jane longed for friendship, the girls would have been kinder.

The faculty, too, would have had more consideration for her if a backward glimpse had been given them of Jane seated on the knee of a swarthy miner in the light of a blazing pine-knot, learning to read from an old Webster's spelling-book. She had picked up writing and arithmetic at Weaver's Falls, and snatched at her education by fits and starts through a motherless childhood.

Finally a man, gray-haired and old, but with a young heart, had drifted into her neighborhood.

Her father and the stranger became comrades, and the stranger, an Oxford graduate, fallen upon evil days, had taken a fancy to the little Jane and taught her with enthusiasm.

Latin, Greek, mathematics, science—Mr. Melancthon had drilled her in them by turns, and she had passed the entrance examinations triumphantly as the result of his pains and her own cleverness.

When it was time for her to go to college Mr. Melancthon had selected an institution of wide fame in an Eastern State. Orders had been sent by mail for Jane's wardrobe, and her father had given her an allowance which exceeded that of most of her companions.

So Jane had come East with high hopes and much curiosity, for she had never been with girls or young people of her own age, and was as ignorant concerning them as if she had spent her previous life in another world.

Finding herself on the mere edge of everything, and knowing that she was held aloof by an intangible barrier which she could not cross, Jane threw herself into study, and did her best to gain all that the lectures could give her.

"There she goes. 'Poler Jane,'" said a gay little freshman one afternoon, as Jane, books in hand, crossed the campus. "Isn't it funny," added the same girl, "that all her gowns are silk? Fancy coming to college with only silk gowns, and not even a rainy day skirt!"

The girl did not mean to be overheard, but voices carry far in still air, Jane did hear, and her dark cheek burned crimson.

"I'll not send for a rainy-day skirt to please them," she said subbornly. "The hateful creature! I don't know why I stay here when I might go back to Weaver's and do as I like, and ride my pony and have my dogs again."

The thought of the dogs tugged at Jane's heart. Her two great St. Bernards, brothers, exactly alike, must be grieving for their mistress and marveling what had become of her! Jane wished she could bury her hot face in Scott's tawny fur or wind her arms around Anthony's neck.

And her clothes! Jane had the first realization that had ever been hers of the true moral support there is in being dressed for the part you represent.

Tears blinded her eyes as she went on to her room down the long corridor—an end room that looked over a wide sweep of sunny greensward, with magnificent elms casting shadows across its velvet surface. She gazed across the lawn, homesick for a bare, straggling village, where the frame houses were startlingly new; where the wooden hotel, with its yellow paint and big piazzas, flaunted its ugliness near the railway station; where coal breakers loomed black in the distance, and a dear, shaggy, unkempt father would hold her to his heart and call her his darling little maid.

"Poler Jane" indeed! Her resentment grew fiercer every second. She tore her exercise in two, and threw the pieces into a corner. Then, still furiously angry with circumstance, she took her dresses from the hooks, one by one, and looked them over—the green brocade with gold flowers; the lavender Irish poplin, stiff enough to stand alone; the red cashmere; the white muslin, and the good black silk on which Mr. Melancthon had insisted.

Not one of her frocks, not even the over elaborate white muslin, looked fitting for a girl, and taught by her brief association with other girls, Jane Doddridge knew it. At Weaver's the clothes had appeared to her inexperience fine enough for a princess! Here they were fit only for a masquerade.

Her cheeks flamed hotly. She was acutely miserable. At the bottom of the trunk, discarded in imagination as unfit for college, but brought with her because she had had good times in it, was a plain little gown of simple blue serge, the skirt of the skimpiest, the waist without ornament, without a bit of style, but comfortable and unobtrusive.

Jane bundled the rest of her wardrobe out of sight and went to vespers in the blue serge. There was a new assertiveness in her manner, and mixed with it a new shrinking; but the former was predominant. Jane meant to conquer a place for herself or retire from the contest.

The evening mail brought her a thick letter from Mr. Melancthon.

She had not intended to let the heartache creep into her messages home, but heartache had a subtle way of revealing its presence. Her friend and mentor wrote, exhorting her to be valiant, to have a soul above pinpricks, to prepare herself to fill a sphere in the world wider than the one at Weaver's.

"I am an old, grizzled fellow, little Jane," he wrote. "I have had my chance and lost it, but yours lies before you. Without a liberal education you cannot do much good in the world, and there isn't any use in living unless one can do good."

Mr. Melancthon's words so cheered Jane that she went rather shamefacedly to her room, picked up her grammars and lexicons and replaced them on her shelves, rewrote her torn exercise, and went to bed with a determination to be equal to her duties.

But she did not touch her gowns, which she now thought hideous. They remained a huddled heap on her closet floor, and she wore her blue serge to breakfast. With that and her golf cape, and a little toque on her head, Jane looked very like the other girls. She looked childishly appealing in the simple dress.

But another disagreeable experience awaited her.

When, that morning, she recited in Virgil, her translation was so exact, so nicely critical and so unusual in finish, that the teacher in charge of the class surveyed her pupil with suspicion. She gave her passage after passage. Jane readily construed and demonstrated, and showed a mastery of the subject in hand.

Such perfection irritated the teacher, who was young and not very well that day. Indiscreetly, with an impulsive severity that she later regretted, the teacher exclaimed, in the hearing of the whole class:

"Miss Doddridge, are you sure you have prepared this recitation without a 'crib?' 'Cribs' are prohibited."

There was a murmur of disapproval in the class. For the first time class feeling was with Jane. Girls are quick to recognize and quick to be indignant at injustice.

But Jane, at bay, knew nothing of this sympathy with her. She turned very white, then the blood rushed in a red tide to her cheeks. The accusation had touched her in a tender spot.

She, brought up among men from babyhood, taught to ride straight, to look people in the eyes and to speak the truth, charged with a dishonorable subterfuge in open class, stigmatized as a cheat!

Jane could endure much, but this was the last straw. She suddenly stood up in her place. She looked an inch taller, as she spoke in a clear, low voice.

"Miss Ridgeway, I have never used a crib in my life. I know my Virgil. I shall not recite to you again. I shall leave college and go back to Weaver's, where people are decent!" and she

marched out of the room with head erect, leaving consternation behind her.

Miss Ridgeway reported the case to the dean.

"She cannot be permitted to leave college in this cavalier way," said the complainant. "It is absurd. Her people should be told of her behavior, and she should be disciplined."

Dean Archer raised her hand, as if to check the flow of counsel.

"I fear," she answered, gently, "that Miss Doddridge has been misunderstood. It is not quite fair to make such an imputation as you did unless you are certain of your facts beyond a reasonable doubt. And then, Miss Ridgeway, never make it in class. I am sorry that an issue has been forced in this girl's case. Jane Doddridge is as independent as if she were a reigning sovereign, and she needs the cultivation our college can give her."

But seeing a look of distress in Miss Ridgeway's countenance, she added: "Don't be too anxious. If you are convinced of your mistake you will of course desire to apologize to Miss Doddridge before the class, and they will love you for your fairness. If she has been a culprit she will own up—but she has not been. I've been studying Jane. I was once a little ill-dressed, homesick student myself."

It was hard to believe that of a dean, a woman so impressive and so genuine that successive classes of college girls—of all girls most critical—did her the sincere homage of considering her their ideal.

The dean sent for Jane. Jane calmly declined to go to the dean.

Message and answer were transmitted by the Mercury of the corridor, a shining black boy who had done errands there for fifteen years, and would be a boy if he did them for fifteen more.

"She's done cried herself sick, Miss Archer," he said, confidentially, as he repeated the "Please excuse me. I'm going home."

Then the dean looked about for another errand-bearer. She captured Marjorie Sinclair.

"Whether you like or dislike Jane Doddridge, my dear, you simply must bring your classmate to my room. I must straighten out this tangle, and you must help me with both hands.

"No, I won't discuss Miss Ridgeway, Our present business is with Jane Doddridge."

So there was a little, low tap at Jane's door and in walked Majorie, quite at a loss how to proceed. But the instant she saw Jane's set jaw and swollen eyes, and observed the signs of headlong packing, she knew what to do. She was not president of her class and the only child of a most tactful mother for nothing. "Oh, you poor, poor child!" she said, and put her arms around Jane. "We've been horrid to you, perfectly hateful, and now Miss Ridgeway's capped it by her meanness! But oh, you can't get out of college this way, child!"

"Nobody can keep me without my consent," said Jane, as firm as a rock.

"But nobody can go, dear, without Dean Archer's consent. Now drop this for a moment, bathe your eyes and come with me to Dean Archer. I'll stand by you."

"I'm not afraid of ten deans," said Jane, "and I won't go!"

Nevertheless, after a little persuasion, she went. Marjorie accompanied her into the presence, but somehow melted away before the dean began to talk with Jane.

There was no fault-finding, no word of disapprobation, but the dean asked the student about her text-books and her work, and gave her a very close examination. At the end she said:

"My child, you are beyond your class. You could easily do the work of the sophomore year. Where were you prepared?"

"At home, on the ranch, or in the miners' cabins, or on the prairie," said Jane Doddridge.

"Well," said Dean Archer, "you are not to leave college, Jane. You will remain and do us credit. I shall see that you receive a very ample apology, and that you are set right."

Jane stayed on at college. She refused to let Miss Ridgeway humiliate herself in public. She refused to let anything be said about her interview with the dean.

In a few days she was quietly transferred to the next class, and her wardrobe was revolutionized.

Marjorie Sinclair helped her about this. Her rich raiment was laid aside for college dramatics, and as the girls learned to know her, they found her a charming comrade, worth their friendship. And Scott and Anthony, the dogs at Weaver's Falls, are still watching for her, and wondering where she is.—Margaret E. Sangster in The Westminster.

### The Way to Get Good.

The attention of the writer was just now called to the case of a person who had left one of our parish churches to become a member of another congregation because there seemed to be there more of what was called uplift and spiritual help, more warmth and Christian kindness, than in the parish church which was left. It is hard of course to excuse a parish in which these things are wanting, but may it not be a reason for staying in the parish and trying to develop these characteristics rather than for going away and leaving the parish poorer thereby? While the clergy largely determine the spiritual power and tone of their parishes, the lay people have also very much to do. The spiritual tone of the parish church, its ability to uplift and help its members depends in good measure upon the spirit of the people.

It would be much better if people, instead of being critical or discontented or running away, would bring into the parish life their own spiritual gift. Many of our people could change the whole tone of the parish life for good if only they would bring into it more kindness, helpfulness and courtesy. There is little to say for those who stand outside and criticise the church without coming in to help make it better.

It is hard to do much for those who are thinking mainly of what they can get out of the Church in the way of uplift and inspiration and spiritual help, while thinking little of what they can bring into the Church for the help of others. If people will take the other position and say that they will try to make the Church life mean brotherhood and kindness and spiritual help to others, they will find the blessing themselves. So their Church will become to them what they wish it to be. Until they forget themselves and think of being helpful to others in their parish, they will not find the uplift and spiritual warmth which they desire.—The Newark Churchman.

### A Hymn of Trust.

O Love Divine, that stoops to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, Thou art near!

—Oliver Wendell Holmes.

### Religion and Religionism.

"The difference between the Christian and the religionist is the difference between the artist and the mechanic. The artist loves his work for its own sake. To labor at it is a law of his being, the outward expression of a passion that absorbs, dominates and transforms the whole man, and which somehow and somewhere must find a vent. The mechanic loves his work for what it is. He may come to love it dearly and to follow it even with enthusiasm, but a searching analysis of motives will reveal the fact, that at bottom it is something apart from his innermost self, something artificial, and acquired, and pursued for personal, or to put it perhaps rather harshly, for selfish ends. Or it is the difference between the patriot and the politician, between the man who loves his country and the man who loves his party.

"Now there is an imminent and ever present danger of everyone of us as Churchmen putting religionism before Christianity, of becoming mechanics or "machinists" rather than artists. Not that "machinery" is not absolutely necessary to the work of the Church of God. "Order is Heaven's first law," and organization has, we know, directly divine sanction. "But everything in its order." "Order" and organization are good servants but bad masters, and Christianity is no more expressed by, or stops at them, than coining stops at the manufacture of the die, or warfare at the creation of the canon's mould, or the production of cloth at the setting up of the loom. This, we know, is both a hackneyed and delicate question.

"The principle we would fain enforce has been asserted and has been perverted and caricatured a thousand times, and in a thousand ways. Still it is eternally and fundamentally true and must be reckoned with. Are we Christians or mere religionists; in our work for God, the Church, and humanity are we artists or mechanics, patriots or politicians?—The Church News.

### Man's Measure.

The anvil must be struck before it sounds; the shuttle threaded before it weaves, and man must labor if man would live. Earth adds nothing to the buried talent and Elijah the Tishbite was the only son of Adam ever fed by ravens. But the arena of achievement is open to all who have the courage to spring into it. And we are apt to find therein the wreath to fit our brow—laurel, bay, oak, or the fillet of the slave!—Lina Howell Railey.

Hours are golden links, God's token
Reaching heaven, but one by one,
Take them, lest the chain be broken
Ere the pilgrimage be done.

—A. A. Proctor.

### Work On.

Tired! Well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scatter'd by the breeze?
Come! rouse thee, work while it is called to-day!
Coward, arise—go forth upon the way!

Lonely! And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive and fall—
To blend another life into its own;
Work may be done in loneliness—work on!

Dark! Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, and what of that?
Did'st fancy life one summer holiday
With lessons none to learn and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned—learn it then patiently.

No help! Nay; 'tis not so,
Though human help be far, God is nigh,
Who feeds the ravens, hears his children cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

### What is it to Hate One's Life?

Just what did Jesus mean when he said his followers must hate their lives? We are not to despise our life. Sometimes we hear discouraged and despairing men say, "My life is of no value. I cannot be of any use. I never can do anything worth while. I may as well die." Jesus did not mean that we are to hate our life in this way. God never made a life that needs to be useless.

To hate one's life is to give it up gladly in the service of others. An English medical journal recently reported that Dr. Waddell was attending a poor woman's child in diphtheria, when the operation of tracheotomy was necessary. The instant clearing of the tube became a matter of life and death, and at the risk of his own life, the doctor sucked the tube free of the diphtheritic membrane. The child recovered, but the doctor contracted the disease. He hated his life; that is, he thought it not too valuable to sacrifice in the doing of his duty as a physician. The records of every day are full of incident in which, in hospitals, in homes, on railway trains, in mines, and in all kinds of service, men and women are illustrating this lesson.

It is easy enough to think of this law in a larger way, as a theory. Now and then there comes an opportunity also to illustrate it in a great way, as some nurse does it, as some doctor does it, as a mother does it, as an engineer on a railway train does it. But how are we going to live this life in the common experiences of every day? The keynote of the lesson is self-denial, which is not merely doing without meat in Lent, giving up some customary indulgence for a few weeks, sacrificing a few things you do not care much for to get a little money for the missionary collection. Hating one's life means, among other things, stooping down and considering the needs of little children and the loneliness of old people. It means thinking of persons whom no one else is likely to think of or to care for; being patient with disagreeable people, even cranky people, and kind to them; going far out of your way to be obliging to one who perhaps would not go an inch out of his way to do a good turn for you; not noticing slights, inattentions, offensive things or even slurs; striving to be Christlike to the person who treats you ungraciously; saying particularly kind things of the person who has been saying unkind things of you.

One of the magazines recently told the story of the way a young man gave himself. He was poor, but he had a great desire to get an education and to become a lawyer. He saved money enough by hard work and close economy to carry him through college in a plain way. In his first year he made a friend, a fellow-student, a young man, brilliant, and noble as well, who also had all the money he needed. The two were roommates, and became close personal friends in spite of their difference in position. During the first summer vacation, the father of the well-to-do boy died, leaving his son no money, however, to continue his course. This son wrote to his friend, telling him he could not return to college, and that he must abandon his dream of obtaining an education and go to work. The friend answered about in this way: "You have fine capacity, and will make a useful man if you have education. I have found out that I would make only a fourth-rate lawyer at best. It will be far better for you to be educated than for me. I have money enough saved to carry one person through college. You must take my money and complete your course. I enclose a draft for the amount. I will drop out of sight altogether and lose myself. Do not try to find me—it will be of no use. Do not refuse the money—you never can return it to me."

That was self-denial of the noblest kind. "Impracticable," says some one. No; it is not impracticable, at least not in spirit. You do not begin to know how many chances you will have every day of hating your own life in this world, abandoning things pleasant and agreeable, to help some other one upward. In the home life the chance comes every hour; the chance of giving up your own way to make another happier; of keeping gentle and sweet instead of becoming irritated and provoked; of speaking the soft answer instead of a cutting one; of taking the heavy end of some burden, that a frailer one may not be crushed; of giving cheer to one who is discouraged, thus saving him from despair.

There are opportunities every day of dropping yourself out and putting another in the way of receiving a favor which otherwise would have been yours, of laying self on the cross and nailing it there, and showing love instead. There is an almost infinite field of opportunities for hating your own life, denying yourself, sacrificing your own feelings, impulses, desires, preferences, to make life easier, happier, more joyous and more worth while to others.

There is another sphere of opportunities for living out the doctrine of the cross in every day life. "Do justice and judgment," runs the Bible teaching. Do you ever think how grievously some of us fail to be just to others? We are unreasonable, exacting, unfair, partial in our judgments. We criticize others unmercifully. We commend very few people; we condemn almost every one for something. What unchristly judges of the acts of others we are! Then do you ever think how little of real forgiveness there is among us, even among Christian people? We talk much about forgiveness, and we pray it every time we say the Lord's Prayer—"Forgive us our debts, as we forgive our debtors"—but how much of it do we practice?

No doubt it is hard to forgive one who has treated us unjustly, unkindly, meanly. But this is part of our lesson. Not to forgive is to love your own life, and that is to lose it. To forgive is to hate your own life, not insisting on having your own way, or demanding your rights; but to bear the wrong, the insult, the injustice, to return good for evil, to turn the other cheek when one cheek is already smarting with the smiting. What a good world we Christians could make of this old earth if we would only get the law of the cross into our lives! What heart-burnings we would cure! What hurts of love we would heal! It is easy not to deny ourselves, but just to let the old unregenerate self rule our spirit and then go on with our bitter jealousles, believing evil of others, judging others.

We may think a little, too, of the outcome. "He that loveth his life loseth it." If we love self, we shall lose all. If we hate our life, we shall keep it. The life given up and devoted to God and duty, sacrificed in doing good, coming to nothing, perhaps, before men, shall grow into eternal blessedness, shall rise into nobleness, beauty, splendor of life, in the heavenly glory. A man said recently, "I have worked all my life, but have never got ahead, have never gathered any money. There has always been some human need waiting when I had begun to accumulate a little, and I had to use my savings to give help." That man has made a great deal of money, but he has little in hand. He has hated his own life and has given all to help others. Yet he has not been losing—he has been keeping his life for eternity.—S. S. Times.

---

Dr. Bonar once said that everything before the true believers is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory"; the city we are to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty"; our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

---

Some people get closer to God by getting closer to their fellowmen. They do not believe that God is up above the clouds, nor that He is shut in by all the doors and windows of all churches. They think that whosoever wants to find God will find Him quickest where He has set His image and breathed His breath, in the midst of the great family of His human children.—Dean Hodges.

---

I wonder why it is we are not all kinder than we are? How much the world needs it! How easily it is done! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth."—Professor Drummond.

---

"He who has suffered most has perhaps the most power to sympathize; not simply to pity or console, but to go right out of self and to get right into another; to see life with his eyes, to feel as he feels."

# Children's Department.

### Pretty is that Pretty Does.

The spider wears a plain brown dress,
And she is a steady spinner;
To see her quiet as a mouse,
Going about her silver house,
You would never, never, never guess,
The way she gets her dinner.

She looks as if no thought of ill,
In all her life had stirred her,
But while she moves with careless tread,
And while she spins her silken thread,
She is planning, planning, planning still,
The way to do some murder.

My child, who reads this simple lay,
With eyes down-dropp'd and tender,
Remember the old proverb says
That pretty is that pretty does,
And that worth does not go or stay
For poverty or splendor.

'Tis not the house, not the dress,
That makes the saint or sinner;
To see the spider sit and spin,
Shut with her web of silver in,
You would never, never, never guess
The way she gets her dinner.

—The Lutheran.

### A Happy Rescue.

Norman, Billy and Lloyd were playing "express." Norman sat on the high seat of his big cart, and Lloyd and Billy were his horses.

"Get up! get up!" he cried, flourishing his whip.

Only one of the horses obeyed. Lloyd was watching something across the street.

Prince, Norman's new puppy, had run out of the yard, and was jumping upon two little girls who were greatly frightened. The elder girl started to run, but the little one fell and began to cry.

"Prince! Prince!" called Lloyd, "come here!"

"Oh, let Prince alone!" cried Norman. "He won't hurt them. They're sillies to be afraid."

But Lloyd was already trying to slip the harness over his head, that he might go to the rescue of the children.

Norman held the reins tight, however, and played his whip about Lloyd's shoulders.

"Oh, don't!" pleaded Lloyd. "They're scared almost to death!" He called to the girls, "Don't be afraid! He won't hurt you!" Then he freed himself, and ran across.

The younger child was screaming, while the other was trying to put herself between the dog and her little sister.

Lloyd soon coaxed Prince away, meantime striving to quiet the children's fears.

"He is only a puppy, and he wants to play—that's all. He wont bite anybody. He just loves little bits of girls—like your sister. He is only two months old."

"Is he your dog?" asked the eldest girl.

"Oh, no! But we are friends; aren't we, Prince? He belongs to Norman Stockder. I live across the street—in that house," pointing to a red cottage.

"Thank you ever so much," smiled the girl. "He ran after us yesterday, and we were so scared; but I sha'n't be afraid again."

Lloyd returned to play, with Prince capering around him, and the girls walked off down the street, stopping occasionally to look back.

"If you run away again, I won't let you be my horse," said Norman crossly.

"All right," laughed Lloyd, slipping into the harness. He knew that his friend's anger wouldn't last long, and Norman was never quite so cross as he seemed.

A few days afterward, the boys were going home from school together, when a big automobile whizzed past them.

"Wouldn't you like to ride that way?" cried Norman.

"Guess I would," answered Billy.

Lloyd said nothing. He was watching the car. It was turning around on the brow of the hill just beyond—now it was coming slowly back. As it drew near, he recognized two of its occupants—the two little girls that had been so frightened by Prince. The car stopped by the sidewalk.

"Will you come for a ride?" asked the elder girl, nodding shyly to Lloyd.

Would he! It didn't take him long to run home and ask mamma, and then hop in. The car started. He seemed to be flying through the air! How delightful it was!

"Papa's going to take us up to Hartford, to bring mamma home—she's up there visiting," explained the girl, "and we thought maybe you'd like to go too."

To Hartford! As far as that? "Why can we get home to-night?" gasped Lloyd.

"Oh, yes!" laughed the girl. "It won't take more than an hour or two."

Then Lloyd settled down to solid enjoyment, and what a two hours the next were! Up in Hartford he was treated to sandwiches and ice-cream, besides nuts and bananas; and Papa and Mamma Starr thanked him very pleasantly for having been so kind to their little girls.

"I'd have called Prince off, if I'd known they were Major Starr's children," said Norman, when Lloyd told him about the ride.

"I didn't know," answered Lloyd, innocently.—Emma C. Dowd, in S. S. Times.

### The Old Army Overcoat.

But, mother, I just know things will be better soon!" Benny hopefully insisted, patting his mother's head, bowed and trying to coax a smile to her sad face. "Surely, I ought to look on the bright side, when I have a boy like you," his mother said, drawing Bennie into a loving embrace. "But, it is a long, long time since father went away!" "Yes, mother; but winter is over now; spring is here, and just as soon as he can possibly come, father will be home!" "I know it," Mrs. Merton said, wiping her eyes, and beginning to look more cheerfully. "I'll stop worrying and be brave again, son." And she stirred up the fire in the stove and set about preparing their dinner. The Merton's ranch was an open stretch of land extending back to the mountains; the cabin was close to the foothills. Their first summer in the West had been prosperous; but in the fall, Mr. Merton had taken his flocks further south, and, not knowing the country well, had been overtaken by the winter storms. He was unable to return until roads and trails should clear of melting snow in the spring. There was plenty of food and fuel; but the weeks and months loitered very slowly in the cabin on the ranch; for, after the first letter which told of his misfortune, no other mail could reach the little home. Free delivery had not been begun; and even if it had, the roads were blocked by snowdrifts. There was nothing to be done but to bear the separation and loneliness as bravely as possible. In summer, the plain, with its back-ground of ranges and peaks rising one above another away off into the hazy distance, was beautiful. But in winter, when the wide, lonely prairie lay silent under a flat bed of snow, even the mountains lost their friendly, protecting look, and seemed bleak, and far, far away. No travelers passed that way; and the roads were so bad that even the tiny prairie village was quite cut off. Every day Bennie wrapped himself in an old army overcoat of his grandfather's, and ran out through the drifts to the great two-story barn, built against the foothills for protection, and looking in winter like a huge mound of snow. By climbing the steep ladder to the loft, Bennie could look through the little diamond-shaped window, away out over the prairie. But the loneliness was never broken. And whenever he fancied he saw a moving object, it turned out to be but an eddy or snow blown about by the gusts. But the boy's courage never failed. Day by day he comforted his mother and tried to keep back her fears. His firm faith cheered her when days seemed darkest. He kept her from despair. One day after dinner Bennie ran out as usual, and climbed to the dusty window in the barn. Across the distant plain, now clear from snow and beginning to show a faint green through the brown, he saw a swiftly moving object. He lingered a moment, that he might make no mistake; then back to the cabin he flew in a whirl of excitement and delight. "Oh, mother, he's coming! He's coming!" Bennie cried. "There's a buggy coming; and I'm just as sure as I can be that it's father!" Hand in hand, Mrs. Merton and Bennie went hurrying across the fragrant plain to meet the coming buggy; and in the clear air they soon made out two men, who were waving and eagerly calling. "It is father!" cried Bennie. "And, oh, mother, it's Uncle Jim with him!" Then, oh, the explanations and greetings, and the sobs of thankfulness that welcomed the travellers! How much father had to tell: of his success in selling his sheep; of sending for Uncle Jim to come and share the ranch life with them; and of hopes for the new year now to begin with renewed faith and courage, and with money for many needed improvements. "And how thankful I am to find my dear ones safe," Mr. Merton repeated again and again. "God's care has been over us, in spite of our separation; He has kept us all, and brought us safely together. And now we're going to be happy once more!" The old army overcoat hung beside the kitchen door; and as they stood around the glowing fire in the stove, Mrs. Merton told of Bennie's courage and faithfulness, and of his wrapping himself in the coat and going every day to watch for his father. "My brave little man!" Mr. Merton said. "You're worthy to wear that overcoat—the old army coat that my father wore. He was a brave soldier, son; and I'm proud to know that his grandson is just as brave!" And Bennie hid his face in the old army coat, happy and glad that he was counted worthy of his grandfather-hero.—Alice Miller Weeks, in the Young Churchman.

For the Southern Churchman.

### Little Lips.

Little lips should softly say
Little prayers, at break o' day;
Little prayers, on little wings,
Ever reach the King of kings.

Little lips should whisper low,
When shall fade the sunset-glow,
Little prayers that God can hear,
As He bends a loving ear.

When your little lips would pray,
Think, dear child, of what they say;
Little prayers are wishes true
Coming from the heart of you.

—Helen Elizabeth Coolidge.

### Little Black Solomon.

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Dr. Bell was down in the hall talking with her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill boxes. She wondered if he would have anything for her to-day.

The door opened, and in came Dr. Bell, a puffed-out paper held carefully in one hand. "You never could guess what I've brought you," he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow that you ever saw.

"O-o-o"—cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly, so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"Oh, I shall just love him—I know I shall!" Claire exclaimed, delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Dr. Bell said: "Oh, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome; and by the time Claire was quite well, her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away with if he chose. But Solomon did not choose. Occasionally he would be gone for hours, but he was sure to come back at dusk and rap on the window with his long bill. On being admitted, he would utter a joyful "Caw! caw!"

Once Claire looked out into the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail out on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon, and he paid them frequent visits; but whenever he was not wanted, all they had to do was to say, "Go home," and he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heard his familiar "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were rumpled and his tail was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come.—Baltimore Christian Advocate.




### The Games of the Leaves.

Have you ever watched the leaves that have fallen on the ground in the fall play catcher? One special little red oak caught my attention one day, and while I was watching it lying so quietly in the sunshine, by swept a wind; and I suppose it made the little oak leaf feel good, for it slapped a pretty yellow maple in the face and then darted away! Off went Yellow Maple after it. They blew and blew, and turned somersaults in the air, then swooped down to the ground.

I could just see Red Oak shaking with laughter; then up and off he blew again, and Yellow Maple right after him, then ahead of him.

"Ha! ha!" laughed Yellow Maple "you got stuck did you?"

Then I saw Red Oak was caught between two small rocks. Poor Red Oak fluttered and fluttered, and tried his best to get loose, for now all the other leaves had joined the game, and he was missing the fun.

How they did jump and fly and skip, then fairly roll on the ground, like little hoops, and Red Oak with them now, after much work on his part to get away from the rocks.

"It feels good to get off the tree, after being on all summer, doesn't it?" said Yellow Maple, after they had stopped and were resting in a little heap.

"How did you manage to get off, Red Oak?" asked a black walnut leaf. "I thought you oak leaves prided yourselves on staying on the tree all winter."

"We do," said Red Oak, stoutly. "Don't you see all my brothers and sisters up there?"

"But you aren't there," insisted Black Walnut.

"Oh, well, I was like you; I grew tired, and wanted a change. It's hard on a leaf to stay on all summer in the hot sun, and never have a game or any fun." And Red Oak heaved a sigh.

Here they were interrupted by a big, big voice, and Red Oak grew redder, for it was the big oak tree speaking.

"Fun, indeed! Tiresome to stay on a tree all summer!" scornfully spoke Big Tree.

"Why, a leaf is not of much consequence," said Red Oak.

Big Oak looked down at him and said witheringly: "Some are not, I know!" and Yellow Maple giggled.

"Why, what is a tree for, and what would it look like on a hot summer day, if all the leaves took a vacation and left the poor tree bare? What would the birds do for shelter, and how would the little children play, with no shady green trees to play under?

"Have you leaves thought what an ugly world this would be, without the beautiful trees? And the wind could make no music without the leaves to play on. Why, every single leaf has its place and its work to do," added Big Tree, impressively.

"Have your games now, Red Oak," he said, kindly. "You are off and can't get back with your brothers, and by the time they are ready for their play you will be doing other work—"

"What work?" interrupted Black Walnut.

"Why the rains will come and bury you leaves by spring, down in the earth, and there in your new home you make the earth rich—rich so the grass and the flowers will grow, and so more little trees will come to shade the world."—Helen B. Bell, in Baptist Boys and Girls.

Do not yield to the temptation that your future must be pretty much what your past has been—the redeeming Creator waits to make all things new. —Dr. W. L. Watkinson.

### Broadface and Longface.

Down the street comes Mr. Broadface,
Smiling like the summer sun;
Bows and nods to all around him,—
Greets the boys with eyes of fun.
E'en the dogs seem glad to see him,—
Wag their tails in canine glee,
All the air is full of sunshine
When is passing Mr. B.

Right behind comes Mr. Longface,
Looking like a thunder-cloud;
Greets no one unless to grumble;
Gets no smile from all the crowd,—
People call him proud and selfish,—
Say, "He must live in a cell,"
And the air grows chilly, gloomy,
While is passing Mr. L.

Mr. B., so kind and loving; Mr. L., with cares oppressed,—
I can tell without much trouble which of them we all like best.

—Donald A. Fraser, in St. Nicholas.

### How He Was Bound.

"I wish I were as free as you are," said Morris to Earl. The two young college chums were having a confidential chat one evening. One of them was kept at college under certain very strict conditions. His father would support him there only as he observed the required regulations as to class standing, expenses, athletics and other matters. The other student had money in his own right, and was under no outside restriction. It seemed to Morris that Earl had the most perfect liberty imaginable. "You can do exactly as you please," he said, with a shade of discontent in his tone, and a great deal of envy.

"Well," said Earl, in reply to all this, "I am free only in a way, you must remember. I am bound, too, as truly as you are, and as strongly, every bit."

"I don't see how," grumbled Morris, sceptically.

"You know," said Earl, seriously, and a little sadly, "that my father is gone, and that my mother leaves to me the control of my own money; but my father bore an honored name, and wished his son to uphold it. My mother trusts me utterly. Morris, I am honor-bound to do right, and to make the very best of myself while I am here, and always, I am not free to please myself. It seems to me that there cannot be a stronger bond than to be honor-bound. I should hate myself if I broke through that; and that wouldn't be comfortable, you know, since I have to live with myself always."

Morris looked up quickly. "I hadn't thought of things in that way before!" he exclaimed. "Why, as to that, Earl, I'm honor bound, too."

"I think you are," said the chum, quietly.—The Friend.

### Unique Postage Stamps.

Japan is the only country which has given recognition to the floral kingdom in the issues of its postage stamps. Trees have been portrayed upon stamps by many countries, especially those situated in the tropics, but it is only upon the stamps of Japan that a flower appears.

The chrysanthemum, the national flower of Japan, is given a conspicuous place upon all the postage stamps issued by the government, and upon many of the denominations it occupies the central portion of the stamp.

From 1857 to 1866, a conspicuous feature of all the postage stamps of Newfoundland was a bouquet of thistle blossoms within the center of a delicately engraved background. This issue of stamps was exceedingly popular with greedy collectors and is known as the "thistle issue."

### Red Ears of Corn.

"Red ears" are one of the vagaries of the cornfield and always seem to interest because of their strange appearance and still more strange appearing. Two years ago a row of corn was planted with grains from a solid red ear between rows made up of a long list of white varieties, and in no instance was there any red color marked upon any grains in the many white sorts alongside, and contrariwise no white grains could be detected upon the red ears then produced. It was also observed that many of the stalks from the red grains produced white ears with colorless grains and husks. If there is a law underlying the production of red ears it is not understood by the writer. —B. D. Halstead, in Exchange.

### The Troublesome Woodpecker.

The woodpecker family is in disgrace. These birds have forsaken their instinctive propensity to build their homes in the dead trunks or limbs of trees, and have chosen instead to transfer their habitations to telephone, telegraph and electric light poles. Apparently there is no particular reason for such a change; but undoubtedly the pole, stripped of its bark, must offer better inducements as a home or the birds would have kept to the trees.

The depredations of the woodpecker are attracting considerable attention among those who are compelled to use large quantities of wooden poles. Scarcely any portion of the country is exempt; but the activities have been most marked in the South, Southwest, and Central West. Cedar poles appear to be given the preference. The holes which the birds make are often two or three inches in diameter and four to five inches deep, and are drilled at any height from the ground. Such an amount of wood excavated from a stick of timber which is carrying a heavy load of wires naturally weakens the strength of the lines and offers less resistance to a heavy storm or to the crushing weight of wires and crossbars deeply incrusted with snow and sleet.

If would not be difficult to exterminate these birds; but such a course is undesirable because they are among the most beneficial forms of bird life native to this country and destroy great numbers of insects which otherwise would seriously damage forests and food crops. The Forest Service has been appealed to, but the only information the government has been able to obtain was from a casual inspection of treated and untreated pole lines in the State of Louisiana. There it was found that poles which had been impregnated with creosote oil were not attacked by the birds, whereas the ordinary poles under the same conditions were severely injured.

A traction company in Southern Indiana adopted a novel scheme for checking the ravages of the woodpecker by filling the holes in the wood with stones. This remedy, however, was a failure because the birds simply drilled around the stones and made the conditions worse thain ever.—Harper's Weekly.

Thank God that every stroke of faithful work that you do is not tied for its effectiveness and permanence to the chances of your unstable character. Where could we get courage to do anything were it so tied? It must be a power of great inspiration to us all that, however we may go wrong, God will not fail to keep alive any good which we have ever done.—Phillips Brooks.

BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

### The Heart of a Friend.

"Broken friendship," says a writer in an exchange, "like china, may be repaired, but the break will always show." And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has come the beauty and power of such friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be easily mended, and the jarring note mars the harmony of the whole glorious symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back!—The Pilgrim.

One way to rejoice always is to pray always; to give thanks for little things. No one beginning the day by thanking God for the light that breaks into the bed chamber, and for the fresh morning air, and for eight hours of rest, and for water to wash in, and keeping that up, will go down to breakfast doleful and discouraged. Spirit-filled people are always sunny people. Every groan and sigh and complaint and doubt and unfaithfulness is an ice blanket to the spirit of rejoicing.

One of the main uses of sorrow is to teach us to alleviate that of others, after we have, by discipline, extracted the sweet from its bitterness.

## PERSONAL AND NEWS NOTES.

The Rev. A. G. A. Buxton, Ph. D., of St. Mark's, Lewistown, Pa., has accepted a call to St. John's church, Camden, N. J.

The address of the Rev. G. Croft Williams has been changed from Queenstown, Md., to 1018 Telfair street, Augusta, Ga.

The Rev. L. M. Idleman, recently of the Pro-Cathedral, Los Angeles, Cal., has taken charge of the Church of St. Matthias, Whittier.

The Rev. George W. Atkinson, Jr., has just been elected assistant of Trinity church, Washington, D. C., and has accepted his election.

The Rev. Paul R. Talbot, of Grace church, Hutchinson, Kan., has accepted the call of the vestry of Grace church, Jefferson City, Mo.

The Church people of Holtville, Cal., who have been worshipping in the public library building, have organized a mission, to be known as St. Andrew's.

The address of the Rev. Erasmus J. H. Van Deerlin, is changed from 645 W. Fifteenth street, Los Angeles, Cal., to 1330 West Thirty-eighth Place, Los Angeles.

The address of the Rev. S. J. French, Secretary of the Diocese of Georgia, is changed, after December 1, from Waycross, to 2006 Norwich street, Brunswick, Ga.

The Church of the Good Shepherd, Columbia, S. C., is without a rector, but services have been held by the Rev. Walter Mitchell, rector of the Porter Military Academy, and other clergymen.

Bishop Woodcock of Kentucky was the chief speaker at a meeting of men in the Church of the Good Shepherd, Jacksonville, Fla., when a Men's Auxiliary, composed of laymen of the city, was organized.

A new organ in All Saints' church, Montecito, Cal., was consecrated by Bishop Johnston, and used for the first time on October 31. It is the gift of Mrs. William Kohl, of San Francisco, and is a memorial to her daughter.

A window in memory of William Betts Williams was recently unveiled and blessed in St. Paul's church, Newburgh, N. Y. The window was designed and built by Geissler, and is a representation of Christ blessing little children.

A monument in memory of the late rector, the Rev. G. Brinley Morgan, D. D., recently placed in front of Christ church, New Haven, Conn., was dedicated on Sunday, Nov. 14. The monument is a handsome shaft surmounted by a cross.

A handsome rose window, in medieval style, is being made in London for St. James' church, Pasadena, Cal. It contains forty-one compartments the centre one representing the Madonna, surrounded by adoring angels. It is hoped the window will be in place and be unveiled by the Bishop on November 28. The congregation of St. James' is now self-supporting, and its work is progressing actively under the rectorship of the Rev. Frederick Henstridge.

The Rev. S. S. Powell, rector of St. Jude's church, Brunswick, Ga., has accepted a call to the Church of the Holy Trinity, Bellefontaine, Ohio, and entered upon his new duties. Mr. Powell has charge, also, of St. Mary's church, Marysville, Ohio.

The seventy-fifth anniversary of Christ church, Westerly, R. I., was celebrated by a special service, on Sunday evening, October 31. An historical sermon was preached by the rector, the Rev. W. F. Williams. Thirteen of the vestrymen have served for twenty-five years and three for fifty years.

A committee has been appointed by the Plainfield (N. J.), Clericus, to memorialize the Diocesan Convention, that in view of the fact that living expenses have advanced greatly in the past few years, the salaries of rectors who are married be not less than $1,400 and a rectory, and for unmarried rectors not less than $1,200.

The chancel of St. Thomas' church, Thomasville, Ga., is to be entirely rebuilt and refurnished. The work will be a memorial to Mrs. Salome M. Jones, for many years a summer resident of the parish, and will be the gift of her son, Mr. C. M. Chapin, and of her sister, Mrs. J. C. Morse.

The Rev. G. DeWitt Dowling has accepted the call to the Deanship of Gethsemane Cathedral, Fargo, North Dakota. Mr. Dowling has been, for the past six years rector of Trinity church, Davenport, Iowa. During the past four years he has filled the office of Dean of the Cedar Rapids' Deanery, Diocese of Iowa. He will enter upon his new work in Fargo the Second Sunday in December.

The Bishop of Tennessee has appointed the Rev. Thomas D. Windiate Archdeacon, with headquarters at Nashville, Tenn., and the latter has tendered his resignation as rector of St. Paul's church, Fayetteville, Ark., and the same has been accepted, to take effect the last of December. The item to the effect that Rev. O. F. R. Treder had been called to Fayetteville, Ark., was a mistake, no rector having yet been called.

### PENNSYLVANIA.

The will of Mrs. Amanda E. Howard, recently probated in the courts of Lycoming county, makes bequests, among others, as follows: To All Saints' Memorial church, Williamsport, $3,000; to Trinity church, $5,000; to Domestic and Foreign Missions, $5,000; to General Clergy Relief, $3,000. The residuary estate is to be used in part for the construction of a parish house for Trinity church, Williamsport. Definite bequests are made amounting to $31,000. The estate is valued at $75,000.

Spirituality is a mighty power to lift, enlarge and enlighten the lives of others. We may not be able to solve all their problems for them, nor to direct them in every course of conduct, but we set an example of spirituality before them, that will lead them to seek the divine light and guidance and help.

The God of yesterday who took care of you then, will be also the God of to-morrow. Therefore be not anxious about to-morrow; face your future with courage; be joyous in the thought that God will be with you, and go forward without anxiety.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

### The Proposed Church School for Girls at Charlottesville.

Mr. Editor: Most cordial thanks for your strong editorial in reference to the proposed Church School for girls, which we hope to establish here. Will you kindly allow me to say that to purchase this property will require $16,000; and to properly equip, that is repair and refurnish, $9,000 additional is needed. Of this sum I have secured $11,335.

To buy the land, over three acres, and put up the buildings, such as are on it, would cost over $30,000, I am sure. It is furnished, but most of the furniture is old and must be replaced. The school has accommodation for eighty boarding pupils.

Your editorial has already brought several responses, and substantial contributions. As you say, "I need help, and need it quick."

A returned missionary who has several daughters to educate said to me, "I do hope you will succeed; for those of us in the foreign field are deeply concerned as to how we can educate our children."

It will be the endeavor of the management to educate the daughters of our missionaries, our clergy and our laity at the lowest possible cost. The enterprise is endorsed by our Bishop and by a great many clergymen and laymen. I have received liberal contributions from Churchmen in West Virginia and Maryland. I want the clergy and laity to come to my help. They should aid me in carrying out this plan. As a fitting "Birthday Gift" to the dear Old Diocese, when the Council assembles in Richmond, on the 18th of May next, "to commemorate the one hundred and twenty-fifth anniversary of the meeting of the Convention of the Church in Virginia, and the organization of the Diocese," we want to present her "a first-class school for girls." I want all my brethren of the clergy and the members of the Church generally to share with me this blessed privilege.

H. B. Lee,
Rector Christ Church.
Charlottesville, Va., November 19.

### Clergymen Wanted.

Wanted—We need in the District of Idaho a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life; and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN.
Boise, Idaho.

### Martha or Mary?

I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet—to serve Him! Oh, divine employ!
To minister and give the Master joy!
To bathe in coolest springs His weary feet
And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best
To which He calls me, be it toil or rest.
To labor for Him in life's busy stir,
Or seek His feet a silent worshipper.

So let Him choose for us. We are not strong
To make the choice. Perhaps we should go wrong,
Mistaking zeal for service—sinful sloth
For loving worship, and so fail of both.

Hath any wronged thee? Be bravely revenged. Slight it, and the work is begun; forgive it, 'tis finished. He is below himself that is not above an injury.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.

### Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

### FOR THANKSGIVING AND CHRISTMAS.

### "Beautiful Leaves of Galax from the Land of the Sky.

The undersigned, with gratitude for former patronage, hereby announces his annual sale of GALAX LEAVES, green and bronze, at the following prices, the proceeds for the benefit of his work among the People of the Hill Country in the District of Asheville:

500 Galax Leaves by mail, postpaid. $1.00.
1,000 Galax Leaves by express, not prepaid ..... $1.00.
5 Galax Plants by mail, postpaid, .50.
1 doz. Galax Plants by mail, postpaid, $1.00
All orders should be sent to
Rev. WILLIAM R. SAVAGE,
Blowing Rock, N. C

## The Patterson School

### "An Industrial and Agricultural School for White Boys."

Yadkin Valley, Caldwell County, North Carolina.
(Missionary District of Asheville.)

Appeals for help in discharging the Church's obligations to the Southern Mountaineers. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day. $100 pays one boy's tuition and board.

**Make one of these Items a memorial!**

Our needs are Your Opportunities.
THE REV. MALCOLM S. TAYLOR,
Headmaster

### DIED.

SKINNER.—Entered into the rest of Paradise, Nov. 2, 1909, at her home in Marietta, Ga., Miss CORNELIA SKINNER, daughter of the late Josiah Collins and Charlotte Darrach Skinner, of Edenton, N. C., aged 81 years and 9 months.

Blessed are the pure in heart, for they shall see God.

MASON.—Entered into rest and peace, on October 8, 1909, MARION GREGORY, youngest son of John P. and M. C. Mason, aged 3 years and 22 days.

ROBERTSON.—Sunday evening, November 21, 1909, at the residence of her son, Henry F. Robertson, 1842 California Avenue, Washington, D. C., MARTHA FAIRFAX, widow of Thomas Bolling Robertson, in the eighty-fourth year of her age. Interment in Fauquier county, Va.

### OBITUARY.

### Whitmel Hill Urquhart.

MEMORIAL.

The vestry of Grace Episcopal church, with a sense of personal bereavement, records the death of WHITMEL HILL URQUHART, at his residence, No. 105 East Franklin street, in the city of Richmond, on the night of October 21, 1909.

The son of Whitmel Hill Urquhart and Florence Elizabeth Norfleet, whose ancestral home was "Warrique," in Southampton county, Virginia, he was born in Salem, North Carolina, August 10, 1856, during the temporary residence of his parents in that city.

John Urquhart, of Scotch descent, one of his lineal ancestors, was a member of the Constitutional Convention held in Virginia; in 1829-'30, in which many men of renown took part; and later, his grandfather, James B. Urquhart, a planter, was member of the General Assembly of Virginia; while an uncle, Charles Fox Urquhart, Major C. S. A., gave up his life for his country and the Southern cause, in the fierce battle of Sharpsburg.

Our friend was educated at Hanover Academy and the University of Virginia, and left the latter institution with the degree of B. L., in 1877. There he met Miss Ira Anna Jordan, of Rockbridge county, who visited friends and relatives near Charlottesville; and, being united in marriage on November 7, 1877, they lived at "Warrique" in health and happiness for twelve years.

Shortly after leaving the University the friends of Mr. Urquhart desired to make him county judge, but he declined the honor, preferring the life of a planter to that of a lawyer. In 1889 he removed with his family to Richmond and began the manufacture of fertilizers and chemicals, with Mr. S. Dabney Crenshaw, under the style of the Atlantic-Virginia Fertilizer Company, which after some years of prosperity and enlargement was finally merged into the Virginia-Carolina Chemical Company. Mr. Urquhart became one of the division managers of this great corporation, and was subsequently made manager of its Virginia manufacturing division. He was thus prominently identified with the business world, and his social qualities drew to him many friends. In addition to these he is survived by his widow, by three children—Lily Urquhart, the wife of Edmund Osborne McCabe, Whitmel H. Urquhart, Jr., and Frances R. Urquhart, and by one grandchild, Lily Urquhart McCabe, born a short time before his death.

Bright and cheerful in disposition, his playful wit and kindly humor enlivened every company and lent to his person a charm that attracted all who knew him. He was a prince of good fellows, but under a gay exterior his deep religious interest guided his life with a steady purpose, and he was never ashamed to acknowledge his allegiance to the Cross. For years he was a consistent member of this church, beloved by the whole congregation, and being elected to the vestry on June 19, 1894, he served almost continuously in that capacity with fidelity and ability until his last illness, endearing himself to all his fellows.

Therefore, Be it Resolved, That in the death of Whitmel Hill Urquhart, this church has lost one of its most highly valued members; and that, while bowing to the wisdom of our Heavenly Father, who doth not willingly afflict nor grieve the children of men, we mourn our loss, and tender to his stricken family our deepest sympathy.

And it is ordered that this memorial be spread upon the records of the vestry, that a copy thereof be certified by the Registrar to the family of our brother, and that it be also published in the Southern Churchman.

GRACE EPISCOPAL CHURCH VESTRY.

### APPEALS.

### For the Missionary Work in Eastern Tennessee.

We want this to be an appeal to the readers of The Southern Churchman, who may be interested in the missionary work of Eastern Tennessee. We have a little church here in Morristown, and very few communicants. While we are weak, we have a splendid opportunity now to do aggressive work. The Archdeacon visits this point once a month, and is anxious to build up this work and make it self-supporting as soon as possible. The work of the Sunday School is most encouraging. We are planning for a Christmas Festival for the children, many of whom are from poor families. Donations for this Festival will be gladly received by the writer. We expect to have our Festival on Christmas Eve, in All Saints' church, Morristown, Tenn. We are making a special effort to reach the neglected poor and illiterate. The Bishop recently visited the mission, confirming four candidates. He was pleased with the kind of work we are doing in this field.

Any donation for this cause will be most gratefully received and acknowledged through Southern Churchman.

"In His Name,"
MRS. ANNE R. FINCH-FRAYSER,
Convocational Nurse and Missionary.

As Archdeacon, I endorse this appeal.
EDW. S. DOAN,
Archdeacon of the Knoxville Convocation.

$75,000

invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

**THE BOARD OF MISSIONS,**

as the Church's agent, now holds general and special Trust Funds amounting to $2,473,074.59.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

SPIRIT OF MISSIONS $1 A YEAR.

### GENERAL CLERGY RELIEF FUND.

### Thanksgiving Reminder.

Do you at this time make a Thanksgiving offering for the pension and care of the old and disabled Missionary or his widow and orphans?

We must not neglect the old worker in our eagerness to accomplish. That would be, indeed is, ungrateful and un-Christian. Many are in need; are sick, are discouraged.

May we not all of us have cause for thankfulness at this time by reason of gifts of remembrance.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### WANTS.

WANTED—REFINED YOUNG LADY wants position as companion, mother's helper or assist with housekeeping; willing to be generally useful in refined home. References exchanged. Miss M. Beall, Roland Park, Baltimore, Md. 1t*

WANTED—A MORAL, HONEST AND INdustrious woman, in a family of one, as general help. Will take a woman with child. Good, permanent home with moderate wages to the right party. References given and required. Address Miss Annie E. Upshur, Nassawadox, Northampton county, Virginia. 20nov-2t*

WANTED—A LADY TO TEACH A PARish school in the mountains of Southwest Virginia, and also to conduct Sunday School. Apply to Rev. Charles W. Sydnor, Pocahontas, Virginia. 20nov

### COATS OF ARMS.

Coats of Arms copied, enlarged and painted. Order for Christmas now. Prices moderate. Miss HELEN W. DORTCH,
20nov-2t Berryville, Va.

# The Household.

## A VIRGINIA HOUSEWIFE'S RECEIPTS.

### Lemon Preserves.

(Sometimes known as Pumpkin Chips).

Halve and squeeze two dozen lemons. Put away the juice, and boil the skins until soft. Scrape them with a spoon or sharp knife until nothing but their skin is left. Cut this into little bits, and add to your pumpkin.

While they are boiling, cut up, peel and cut into small thin slices, not thicker than paper, from eight to ten pounds of pumpkin. Take three-fourths of a pound of sugar to each pound of these, and put in a preserving kettle. Add the juice of the lemon and boil until the sugar is well melted, stirring constantly to keep it from sticking to the pan.

Now put in the pumpkin and the cut up lemons as soon as they are ready. When both are very tender and transparent, take them out in a bowl, and boil the syrup down until it thickens. Return the fruit, boil again and put in jars.

### Cabbage Pickle.

This pickle has the advantage, besides being good, of being easily and quickly made, and is ready to be used as soon as made.

Make a brine strong enough to hold an egg and boil it. When cold strain it and throw in it the cabbage, which you have previously cut up into small pieces. Let this stand from four days to a week, as convenient. Take out of the brine and squeeze well, throwing it into a pan of clear, cold water. Now put into your preserving kettle and boil in fresh water for an hour. Take out and drain thoroughly.

But before you do this boil together one gallon of vinegar (or as much as will cover your cabbage), adding in the gallon one-half cup of mustard rubbed smooth with a little vinegar; the same of allspice; two tablespoonfuls each of whole black pepper and white mustard seed; a pound of sugar, (or more if the vinegar is very strong), a large teaspoonful turmeric mixed with the mustard to give color, six large pieces of mace, a teaspoonful cayenne pepper (if you like it), and one-half cup celery seed.

Boil for an hour, put into a jar and see that the cabbage is well covered by the vinegar. J. P. W.

### Banishing Mice.

All houses are more or less overrun with mice, and, as the tiny creatures are capable of doing a great deal of mischief, it is only natural that the careful housewife should try and get rid of them.

A simple and ingenious plan consists of standing a small tub of water on a chair almost on a level with the pantry or cupboard shelf the mice most frequent, and then sprinkling the water thickly with oats.

The oats float on the water, and impart such an appearance of solidity to the surface that the unsuspecting mice, having a liking for oats, venture upon it at once, and, of course, are drowned.—Boston Herald.

**Hicks' CAPUDINE Cures Sick Headache** Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—It's liquid—effects immediately. Sold by druggists.

**ORGANS OF REFINEMENT AND DISTINCTION**

We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the

**HOPE-JONES ORGANS** FOR CHURCHES, RESIDENCES, ETC.

which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular C.

HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 UNION SQUARE, New York City

**C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.**



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

**C. H. COSBY,**

**423 West Broad St., RICHMOND, VA.**

**To Young People:**

Your earning capacity cannot last forever. Unless you are economical and save some portion of your income when young, you cannot escape the inevitable result of facing old age, dependent upon others—a most uncomfortable situation.

Save something each week, no matter how small, and, together with the compound interest we pay, it will provide a competency for old age.

**Start To-day on the Road to Permanent Prosperity.**

One Dollar will start an account.

If living out of town, write for booklet, "HOW TO BANK BY MAIL."

**PLANTER'S NATIONAL BANK**

Main and Twelfth Streets,

RICHMOND, VA.

**Capital, $300,000 Surplus and Profits, $1,200,000.**

***Largest Capital and Surplus of any State Bank in the South Atlantic States.***

**BANK OF RICHMOND**

**RICHMOND, VIRGINIA**

***Capital and Surplus, - - $1,500,000.00***

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

E. E. MACOMBER, President. THE NOWLAN CO.
E. L. WINSTON, Sec. and Treas. 1921 East Main Street.

**NOW IS THE TIME.**

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

### "For Idle Hands to Do."

The idling habit is a menace to the boys of both country and city. Every wise mother must be on her guard against it for her sons. The grocery store furnishes only too easy a lure for village boys and hundreds of idlers frequet the public squares of the great cities.

There is no accounting for the seeming leisure of the army of grown-up loafers. Most of them are able-bodied, although some are anemic or badly nourished. But the sad truth probably is that a doting mother began the useless career of each of them, and that a hard-working wife continues the indulgence.

It is not easy for a mother to invent occupations for her little son. The daughter may early be taught the use of broom, duster and needle. Then the doll is an unfailing and exacting taskmistress. She always needs new clothes. But work for boyish hands and feet is less abundant. The supply of family errands is small. The coal hod has supplanted the woodpile. In the end the boy sees through the devices of trumped-up work, and runs away from it.

Happy the mother who discovers in her boy some taste or talent. The passion of the carpenter for tools, of the draftsman for pencil and paper, or of the gardener for growing things, ought to be hailed as a safeguard against the loafing disease. If no occupation of the usual boyish sort can be contrived, the boy may better be put to breadmaking or sweeping than given over to idleness. There is scarcely a boy to whom a paint pot and brushes will not appeal, and the fence and blinds will bear fresh coats of paint at frequent intervals.

Every device is worth considering if it will erect one new barrier against the loafer's habit—the destroyer of every manly virtue, from industry to self-respect.—Youth's Companion.

---

But, we must not exercise our liberty which is in Christ in a selfish way simply for our own gratification. We must think of others, remembering that our Lord did not live to please Himself, but denied self to save others. The highest liberty is the liberty to do as we please, with the privilege of pleasing to yet forego our own pleasure for the good of others. The noblest temperance advocate is he who can drink without hurt to himself, but will not, lest he hurt another.

---

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

---

Other things may be seized by might or purchased with money, but knowledge is to be gained only by study.—Johnson.

**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

**R. L. Christian & Co.**

816-818 EAST MAIN STREET,
Richmond, Va.

**Leading Fancy Grocers**

Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders.
Catalogue mailed on application.

Write for
**The Schmidt Quarterly.**
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

**COMMONWEALTH BANK**
12 North Ninth Street,
RICHMOND, - VIRGINIA.
CAPITAL - - $200,000.00
4 PER CENT ON Savings

**CITY BANK**
OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital ..... $400,000
Surplus and Undivided Profits ..... 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

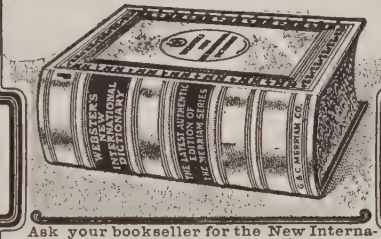
INCORPORATED 1892.
THE
**VIRGINIA FIRE & MARINE INSURANCE COMPANY**
Richmond, Va.

| | |
|---|---|
| Capital ..... | $ 250,000.00 |
| Reinsurance Reserve..... | 610,225.26 |
| Reserve for Losses..... | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus ..... | 503,647.27 |
| Assets ..... | $1,446,653.29 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

Visit or send
to the
**GIFT SHOP**
of
**Lycett Stationers**
317 N. Charles Street
BALTIMORE, MD.
Engravers, Booksellers and Importers of Artistic Goods in China, Brass, Leather, Pictures and Frames.

New from Cover to Cover
**WEBSTER'S NEW INTERNATIONAL DICTIONARY**
JUST ISSUED. Ed. in Chief, Dr. W. T. Harris, former U. S. Com. of Education. ▱ The Webster Tradition Developed by Modern Scientific Lexicography. ▱ Key to Literature of Seven Centuries. ▱ General Information Practically Doubled.
2700 PAGES. 6000 ILLUSTRATIONS.
400,000 WORDS AND PHRASES.
Unquestionably the choicest holiday offering of the season.
GET THE BEST in SCHOLARSHIP, CONVENIENCE, AUTHORITY, UTILITY.




Ask your bookseller for the New International or write for Specimen Pages to
G. & C. MERRIAM CO., Publishers, Springfield, Mass.
You will do us a favor to mention this magazine.

**John L. Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

**BANKING BY MAIL**
is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.
THE
**NATIONAL BANK OF VIRGINIA**
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.*

Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass
**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

IN SILVER BRONZE BRASS IRON
CHURCH WORK W'D GLASS MARBLE
O'CONNOR ART WORKS 27 29 W 23 ST NEW YORK



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**
Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## Thoughts for the Thoughtful.

Whatever else is dark, it must be right to follow Christ.

Do what God calls you to do, and you are a success.—Talmage.

To co-operate with God is to defeat all the conspiracies of men.

Cheerfulness or joyousness is the heaven under which everything but poison thrives.—Richter.

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color, and value from that.—Lowell.

Don't talk to anyone about yourself if you can help it—your aches and pains, your works, your feelings. Try to attain the habit or thinking what is spent upon self as the necessary compliance with infirmity.

A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

As Beethoven in his sonatas uses chords which seem to be inharmonious that the following harmony may produce a more beautiful effect, so the Almighty uses storm and whirlwind to purify the atmosphere and emphasize the peace that follows.

We believe that by every surge and swell of life, social, political, industrial, God's purpose moves to fulfilment, and that by every swinging cycle of evolution or revolution mankind makes progress onward and upward forever.—Charles W. Casson.

Times of temptation are times of earnest prayer. At such time we may not only plead but even demand his help. He made himself a Saviour and Captain of salvation. It is his business to deliver and it is our business to ask freely and assuredly for his power.

The way of escape is never by retreat, but by going through to the bitter end in faith and obedience. God has no pleasure in those who weaken and draw back. They lose the grace that is supplied and they fail to gain the victory that is the rich reward of faithful struggle.

Whatever you wish, that you are; for such is the force of will joined to the Divine that whatever we wish to be, seriously and with a true intention, we become. No one ardently wishes to be patient, modest, or liberal, who does not become what he wishes.—Samuel Smiles.

Gethsemane and Calvary bind the hearts of men to Christ more than the sunny days of popularity about the Sea of Galilee. They who are to conquer the hearts of men must suffer much. As Rothe puts it, men are God's commoners, but sufferers his nobles.—Alfred Tennyson.

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—Fenelon.

**MILLIONS**

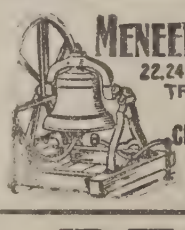



**OF WOMEN**

**Regard Cuticura Soap and Cuticura Ointment as unrivaled for Preserving, Purifying and Beautifying the Skin, Scalp, Hair and Hands, for Sanative, Antiseptic Cleansing and for the Nursery.**

Sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; India, E. K. Paul, Calcutta; China, Hong Kong Drug Co.; Japan, Maruya, Ltd., Tokio; Russia, Ferrein, Moscow; So. Africa, Lennon, Ltd., Cape Town, etc.; U.S.A., Potter Drug & Chem. Corp., Sole Props., Boston.

Post Free, Cuticura Booklet on the Skin



MENEELY BELL COMPANY
22-24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**BELLS.**

Fine Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

It is no man's business whether he has genius or not, work he must, whatever he is, but quietly and steadily, and the natural and unforced results of such work will always be the best things that God meant him to do and will be his best.

# Southern Churchman

1835 DOMINUS FRUSTRA ISIN

VOL. LXXIII. RICHMOND, VA., DECEMBER 4, 1909. No. 49



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**

THE
## American National Bank
**RICHMOND, VA.**

—o—

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## The Analytics of Church Government

—BY THE—

**Rev. Robert Woodward Barnwell.**

**PRICE, POSTPAID, $2.**

A very thorough discussion of the philosophy, antecedents, foundations, facts and bearings involved in the subject.

Not a controversialist's book at all, but written for those who love to study a subject of vital importance.

Gained high praise and very little condemnation in the Reviews.

## The Franklin Press Co.,
PETERSBURG, VA.

## Church Art

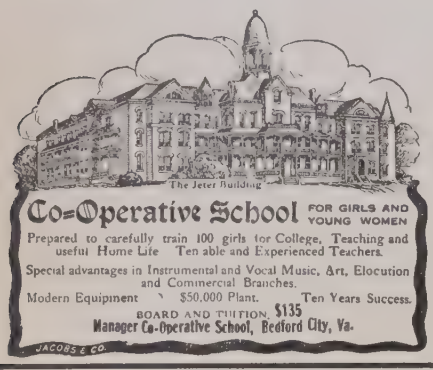
in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB **23-25-27 6th Ave., NEW YORK.**

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**

For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.




**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life. Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment. $50,000 Plant. Ten Years Success.
BOARD AND TUITION, $135
Manager Co-Operative School, Bedford City, Va.
JACOBS & CO.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL.A., Associate Principal.

**The Patterson School**
"An Industrial and Agricultural School for White Boys."
Yadkin Valley, Caldwell County, North Carolina.
(Missionary District of Asheville.)
Appeals for help in discharging the Church's obligations to the Southern Mountaineers. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day. $100 pays one boy's tuition and board.
**Make one of these Items a memorial!**
Our needs are Your Opportunities.
THE REV. MALCOLM S. TAYLOR,
Headmaster.

**ST. AGNES SCHOOL**
FOR GIRLS. ALBANY, N. Y.
Re-opened September 28th for its thirty-ninth year. Announcement on application.

**COLONIAL CHURCHES**
IN THE
**ORIGINAL COLONY OF VIRGINIA.**
NEW AND REVISED EDITION.
Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.
These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.
They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.
Price by mail, $1.35. Address
**Southern Churchman Co.,**
Richmond, Va.

**National Cathedral School**
For Girls. Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses.
The Bishop of Washington, President Board of Trustees.
Mrs. Barbour Walker, M. A., Prin., Mt. St. Alban, Washington, D. C.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**John L. Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

ESTABLISHED 1877.
**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.
An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

**A Room for Sick Working Girls**
"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM,
Retreat for the Sick, Richmond, Va.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *4.35 A.M. Main St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *4.50 A.M. Byrd St. Sta. | *11.35 A.M. Byrd St. Sta. |
| *5.20 A.M. Byrd St. Sta. | *1.10 P.M. Main St. Sta. |
| *5.45 A.M. Main St. Sta. | *2.50 P.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | *7.15 P.M. Byrd St. Sta. |
| *12.01 noon Byrd St. Sta. | *7.35 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *10.35 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *1.10 night Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | |

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 1.30 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.40 A.M., 5.30 P.M. from Ashland.
*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station (except trains leaving 4.50 a. m. and arriving 1.10 night) stop at Elba. Time of arrivals and departures not guaranteed Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., DECEMBER 4, 1909. No. 49

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwards on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of thi paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

## LOCAL OPTION AND THE UNIVERSITY OF VIRGINIA.

Not very long since the City of Charlottesville, Virginia, by popular election, decided to issue no more licenses for saloons; a decision which was the occasion of profound and wide-spread satisfaction to the friends of the University of Virginia.

This decision, according to very general testimony, has had a most beneficial effect in many ways, and men who were not in favor of the Anti-Saloon Movement in the town originally, have come to an entirely different opinion, because of visible good effects.

Now, by petition, the town is brought face to face with another consideration of the question, and a Local Option election is to be held on December 7.

The Southern Churchman feels no hesitancy in expressing a very emphatic opinion and earnest hope in this case, because the question is far more than a local one; in fact, far more even than a mere matter of State interest.

The University of Virginia enjoys a patronage from all parts of this country, and has as students representatives from every section. These students are at the very most susceptible period of life, and very many of them are, for the first time in their lives, removed from all the ties and restraints of home life and surroundings. It is far more than unfair that young men of this immature age should be freely subjected to wanton, useless and degrading temptation, when it is perfectly easy and feasible to remove such temptation. And the University itself and its friends in the community ought to realize that the reintroduction of the saloon will work serious harm to the institution. Thoughtful and conscientious parents and guardians know the dangers proceeding from such evil and contaminating surroundings, and no academic theories and discussions will reconcile them to allowing those under their care to be deliberately thrust into wanton and needless danger.

The danger of dissipation was an old and oft-repeated charge against the University, and now that one malignant form of this danger has been eliminated from the community, it is most highly desirable that such elimination continue.

In the first election the Southern Churchman expressed the earnest hope that the saloon would be eliminated from the community, and now it equally hopes that the good work so well begun will be allowed to continue.

And if by any evil chance, the saloon should, by popular vote, be brought back into the vicinity of the University, we most earnestly hope that the Legislature will, by State law, undertake to protect the moral interests of the great institution, whose best welfare lies close to the hearts of all good citizens of the State.

It would be an unspeakable sin and outrage if the young men of the State and country, in the most plastic and impressionable period of their lives should be left a prey to men who would ruin them body and soul, for the sake of a few paltry, miserable, dirty dollars; and the State owes it to its own dignity and self-respect to see that the youth committed to the care of its own greatest educational institution have all the care and protection that can be accorded them.

Our State papers are justly calling for protection from the bodily dangers of foot-ball: are not the souls of our young men worth at least as much as their bodies? And is not a defiled soul more to be lamented than a broken body?

## 'VIRGINIA'S ATTITUDE TOWARDS SLAVERY AND SECESSION."

The Southern Churchman departs very far from its usual custom—in order to give editorial notice and commendation to a book sent to its Review Department. And the solitary reason for this departure is the importance and value of the work referred to.

Far and away, the saddest and most disastrous episode in the entire history of this land was our awful War of Secession, and no apparent material good which has followed or can follow that dreadful calamity can ever compensate, even in a small or partial way, for the waste of blood and sacrifice of lives which it involved.

But if men are to forget and forgive that awful period, it must be because they mentally understand and appreciate the motives which moved men in those days.

The most valuable contribution that has ever been made towards the understanding of an important phase—indeed the most important phase—of that struggle, has just been made by the Honorable Beverley B. Munford, in his work, "Virginia's Attitude towards Slavery and Secession." In this book, Mr. Munford has done a work which entitles him to the lasting gratitude of all future generations, of Virginians.

Did Virginia help to bring on this awful cataclysm in order to perpetuate human slavery? "To the Law and the Testimony," is Mr. Munford's appeal, and he proves his case beyond a peradventure.

First—as to Secession—he proves conclusively that Virginia was against it and had no desire for it, and took no part in it, until absolutely convinced that, contrary to Law and Constitution, the Government at Washington intended to coerce the "Cotton States" in a right guaranteed to them by the Constitution of the common country. And then, bitterly regretful, the Old Commonwealth was constrained to stand by the right at any cost to herself.

But it is on the question of Slavery that Mr. Munford's book is positively illuminating. He accepts no "traditions" and allows no legendary evidence, but lawyer-like, produces his documentary evidence in each case. He calls the roll of Virginia's notables and leaders, from Colonial days down to the War of Secession, and shows unmistakably their attitude towards the "peculiar institution:" their horror of it, and their earnest desire to relieve their State from its incubus. Washington, Jefferson, John Marshall, Madison, Mon-

roe, John Randolph, the Lees, and dozens and dozens of lesser lights, are quoted, and all to the same effect. He shows clearly that slave-holding was a doomed proposition in Virginia, before the War of Secession, and its end bound to come. Some of his figures will be surprising to the average uninformed reader. For instance, in 1860, Virginia had a population of 1,047,299 white persons. Of these only 52,128 were slave-holders. Further, one-third of this number owned only one or two slaves, half of them owned not over four slaves, and only one hundred and fourteen persons in the State owned as many as one hundred slaves! Do these figures argue a war for the perpetuation of slavery? Yet, there are the figures of the United States Census!

But more curious still are the facts as to the Confederate leaders. Mr. Munford instances seven of the most conspicuous of them, and shows these facts: Robert E. Lee owned no slaves, having emancipated all he ever owned long before the War; Joseph E. Johnston never owned a slave; A. P. Hill never owned a slave, and like Lee and Johnston, was opposed on principle to the institution; J. E. B. Stuart owned two slaves, and sold one for cruelty and set the other fee; Fitzhugh Lee never owned a slave; "Stonewall" Jackson never owned but two slaves, and he set one free and the other positively refused to accept liberty; Matthew F. Maury never owned but one slave, and she remained and died in his family years after the close of the War.

This hardly looks as if these great men "fought for the perpetuation of slavery!"

As to the soldiers in the ranks: Doctor Hunter McGuire—"Stonewall" Jackson's Surgeon-in-Chief—testifies: "The Stonewall Brigade of the Army of Northern Virginia was a fighting organization. I knew every man in it, for I belonged to it for a long time; and I know that I am in proper bounds when I assert, that there was not one soldier in thirty who owned or ever expected to own a slave!" Major Robert Stiles gives identically like testimony as to the Richmond Howitzers.

But it is impossible to continue to specify.

Mr. Munford's book is positively illuminating, and ought to be read by every American who is interested in the history of his country at its most critical period, and who wishes to know the sentiments and principles of the Southern people who took part in Secession and the consequent war.

## LITERARY NOTE.

"The Church Catechism in Anecdote" is the title of one of the new Thomas Whittaker, Inc., publications, for this Autumn. The compiler is the Rev. L. M. Dalton. The book is designed to be specially useful to Sunday School teachers.

## CHRISTMAS CARDS, CALENDARS AND BOOKLETS.

For those who are looking for Christmas cards, calendars, booklets and Christmas reminders of all sorts and kinds, the list of E. P. Dutton & Co., of New York, can be most confidently recommended. The would-be-purchaser who can not find entire satisfaction in this collection is simply beyond satisfying. The price covers every possible combination and style of purse, from five cents to two dollars and a half; and the variety of subject and artistic treatment is simply bewildering. There are diaries, calendars, booklets, postcards, wall-cards, cards for evelopes, double cards and single cards, and almost every conceivable style of make. The subjects range from the Psalms—a beautiful selection of illuminated Psalms at thirty-five cents each—to Keats and Tennyson and other latter-day poets; and their fitness covers every period from the tot just learning to memorize, to the maturest years. For instance, "The Little Tot's Library" is a set of six little books containing the stories that have delighted children for generations—such as Jack and the Bean Stalk, Cinderella, Little Red Ridinghood, and so on. There is a large variety of beautiful illuminated calendars—real works of art—ranging in price from fifty cents to two dollars and a half.

In fact, any one wishes a Christmas reminder for a friend, in the way of booklet, calendar, or card, can find satisfaction in the list of E. P. Dutton & Co., New York.

## DECEMBER MAGAZINES.

**The Century.**—The December Century is a magazine of promise and fulfilment—promise of notable artistic and literary features in the first paper of "The Holy Land" series, by Robert Hichens and Jules Guerin, in the beginning of Helena Modjeska's Memoirs, and in the second instalment of May Sinclair's "The Creators: A Comedy"—in color reproductions of Guerin's marvelous paintings of "The Temple of Bacchus, Baalbec," and "The Columns of the Sun,. Baalbec," and of two notable paintings by American artists, Mrs. J. Francis Murphy's "Eleanor" and Ernest L. Blumenschein's portrait of Mr. and Mrs. Ellis Parker Butler and child.

There is to be a series of these "Holy Land" sketches—the material gathered on a special trip made by author and artist for this purpose. "Baalbec, the Town of the Sun"—Baalbec of exquisite beauty, of stupendous remains—is the subject of the first alluring paper, giving promise of Mr. Hichens's and Mr. Guerin's best work.

One of the greatest geniuses of the modern stage, and one of the most admired and beloved women of our time, was Helena Modjeska. Her memoirs mean one of the most important and fascinating records of this decade, if not of the age. Their publication is a notable event; and these first chapters, in their freshness, their charm, their live interest, promise hours of rare pleasure.

**St. Nicholas.**—A feature which readers have learned to expect in recent Christmas numbers of St. Nicholas is a ballad from the pen of Eva L. Ogden, who possesses the gift of making these charming stories in rhyme both amusing and poetic. "The Legend of Piddinghoe," which appears in this Christmas number, will doubtless be ranked as one of the best of this author's welcome contributions, and her admirers will be interested to know that it was woven about this interesting item from the London Globe.

"Of other curious beliefs and traditions in which the magpie plays an unwilling part, surely that which still prevails at Piddinghoe, a small Sussex village near Newhaven, is the most curious. Here, according to Mr. E. V. Lucas, a local sarcasm credits the people of the place with shoeing their magpies. One would like to learn the origin of so strange a tradition. The gray-headed jackdaw, whose white-rimmed eyes and quaint expression tell you at once that he is something of a humorist, can hardly compare with the magpie in appreciating a joke. The latter not only sees them, but makes them himself—generally at the expense of one of his human acquaintances. What, for instance, can it have been but a ready appreciation of humor which prompted a Hampshire magpie of the writer's acquaintance to steal the cook's wooden butter print one afternoon, under her very eyes, and return it to her more than a year later just in the same way that he had taken it?"

**Scribner's**—The Christmas number of Scribner's Magazine contains a wealth of pictures, many of them in color, a special Christmas frontispiece and colored cover, seven short stories filled with the Christmas spirit and articles on subjects of wide general interest, with poems of unusual beauty.

But with all these special Christmas features the main interest of the number is in Theodore Roosevelt's third article on his African experiences. This one is entitled "On Safari. Rhinos and Giraffes."

One of the gems of the number is an unpublished poem by Robert Louis Stevenson, addressed to H. C. Bunner.

The short stories are: "How Christmas Came Into England," by James A. B. Scherer—the story of replacing the Druid ideal with the Christian. "The Messengers," by Richard Harding Davis—the story of a strange signal halfway round the world. "A Cure by Aeroplane," by Frederick Palmer, introducing Danbury Dodd, Master Aviator. "The McDermott Twins," by Bradley Gilman, telling how some very poor people kept Christmas. "The Clown and the Columbine," by Molly Elliot Seawell—a pathetic love story. "The Carrolls' Formal Garden," by Jesse Lynch Williams—another amusing episode in the life of this family. "A Christmas of Christmases," by Nelson Lloyd, which narrates the conversion of a hopeless bachelor.

The poem, "The Moods," by George T. Marsh accompanying the pictures in color by N. C. Wyeth, expresses beautifully the four seasons as Mr. Wyeth interprets them in Indian life.

"The Saints," by Eleonora Kinnicutt, is a popular presentation of the good deeds and the wonderful self-sacrifice that illuminated the lives of certain real people who were afterwards made saints.

"Some Women Etchers" are described by Frank Weitenkampf, and many examples are given from the Print Department of the New York Public Library.

### PAMPHLETS RECEIVED.

From the Rev. W. T. Cavell, Secretary, Journal of the Sixty-sixth Annual Council of the Diocese of Florida.

From the Rev. Arthur S. Johns, Secretary, Journal of the Fourteenth Annual Convention of the Diocese of Washington.

From the Rev. R. R. Claiborne, St. Francisville, La., Journal of the Seventy-first Council of the Diocese of Louisiana.

From the Rev. Charles E. Farrar, Secretary, Journal of the Thirty-fifth Convention of the District of Sacramento.

From the Rev. James S. Russell, Proceedings of the Twenty-fifth Annual Conference of Church Workers Among Colored People.

## Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

### "The Whole Church."

Mr. Editor: I thank my brother Braddock for his kind words of commendation concerning the use of the word Catholic. My letter primarily was to call the attention of my brethren in the Church to the misuse of the word when the Roman Catholic Church is called "The Catholic Church." My brother takes exception to the part of my letter which he terms "prayers for the dead." Now, reference to my letter will show that I said nothing about praying for the dead. Our Lord says: "I am the Resurrection and the Life—he who lives and believes in Me shall never die." I do not believe in praying for the dead body, but for the living soul. Why should we not remember our dear ones in our prayers? It is a hard theology that would bid us bear the body to the grave, but no prayer may escape the lip to the Father for the one we love. You would take from me what gives the greatest comfort and pleasure. Chained to the horrible thought that the destiny of every one is fixed at the moment that we call death, many are compelled to make God's Providences the point at which His love vanishes. The waves have quenched it; the lightning has blasted it; the earthquake has swallowed it. But not so, do I think. I believe that "the Lord is good to all and His tender mercies are over all His works. (Ps. cxlv:9).

The love of God will surely follow the poor drowned sailor, the suffocated miner, and millions who by disaster have been prematurely swept from out the earth-life into the spirit-life. Does the Bible say anything concerning the preaching of the Gospel in the unseen life? Yes, St. Peter says: "Christ also hath even suffered for sins, the just for the unjust—having been put to death in the flesh but quickened in the spirit—went and preached unto the spirits in prison (Greek, "in keeping"), who once were disobedient." 1 Peter 3:18.

Again in 1 Peter 4:6, "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Space forbids all the quotations that might be given to prove an intermediate state after death. All life is a growth, and would any one pretend to say that a murderer, who professed repentance and faith in the Saviour becomes a great saint at once and enters the immediate presence of the Father in the highest heaven. St. Paul says, in 2 Cor. 12:2-4, "that he was caught up to the third heaven and heard unspeakable words, which it is not lawful for a man to utter." This would seem to indicate that the Spirit must progress through different spheres and that nothing but that which is absolutely pure, holy and lovely, can see the Beatific Vision of Light in the presence of the Father, the Son, the Holy Spirit and the holy angels.

I utterly repudiate the Roman doctrine of "Purgatory." I mentioned casually in my letter, that in the communion office we pray for the whole Church, that "all Thy whole Church may obtain remission of our sins and all other benefits of His passion." The Church on earth is a very small part of the Church. Let us notice briefly a few prayers in the Prayer Book. In the Litany: "Remember not our offences, nor the offences of our forefathers." Again, "That it may please Thee to have mercy upon all men." In the Visitation Office at the point of departure: "That it (2:6, the soul), may be precious in Thy sight. Wash it we pray Thee in the blood of that Immaculate Lamb * * that whatsoever defilments it may have contracted * * being purged and done away, etc."

The spirit of the whole prayer shows it is intended for the soul just released from the bondage of the body. In 1552 the words "Militant here in faith" were added to the prayer "for the whole state of Christ's Church." In 1662, it was at first proposed to return to the old name, but the closing sentence commemorating the faithful departed, was inserted. In the Burial Office we say: "And we beseech Thee, that we with all those who are departed in the true faith of Thy Holy Name may have our perfect consummation and bliss both in body and soul." If the English language means anything it means we are remembering our dear ones in our prayers, and the analogy is drawn between joy and felicity and perfect consummation and bliss. God is both just and loving, but much of the theology that has been preached would make Him a harsh tyrant. No earthly father with any sense of love and justice would cast off a child forever, as some would have us believe God is going to judge His children, because of some apparent mistranslation of the New Testament. This is not a question of High, Low or Broad Church, but it is a question of misrepresenting the character of God. No wonder many refuse to accept the theology that has been taught by some. We are informed that the departed were remembered in the prayers of the Jewish Church, and yet we have no word of condemnation from our Lord. They were also remembered in the Litany in the early Christian Church.

Speaking of Onesiphorus, in 2 Tim. 1:18, St. Paul says: "The Lord grant that he may find mercy at the hands of the Lord on 'that Day.' He had unquestionably passed into the spirit world. Is it not about time that the prejudice against the Roman Catholic Church were put aside and questions considered on their own merits and in a common-sense way?

May I add that I am not fond of controversy and what I have said is in the spirit of love and fraternity.

HOWARD G. ENGLAND.

Washington, D. C., Nov. 18, 1909.

### Whither Are We Drifting?

Mr. Editor: The following is taken from a recent issue of The Daily State Gazette:

"The Devil wins a prize at a Church Masque."—A masquerade party was held in the basement of All Saints' Protestant Episcopal church. A prize was offered for the most pleasing costume. It was awarded to a woman who impersonated the devil! The rector in his presentation speech said: 'I am delighted to present the first prize to one who gets a good many prizes, the devil.' Witches' caves for children and fortune-telling for the grown-ups were features. Little Geisha girls of Japan tripped with short steps, clowns flirted in the march with angels, angels made love to ghosts and devils, devils embraced ballet girls, and ballet girls made eyes at the rector!"

Mr. Editor, whither are we drifting?

L. R. COMBS.

### Learn to Govern Your Troubles.

No matter how your heart aches, learn to greet everybody with a smile, with a sweet, cheerful expression. If you cannot get rid of your troubles, do not parade them, do not peddle them out. The people you are tempted to load with your own may have all they can bear of their own.

I once knew a woman who got into such a habit of telling her troubles to everybody that she could not restrain herself even when people went to her for sympathy in sorrow. Her own aches and pains, her own losses and sorrows, took precedence of everything else. No matter what others might be suffering, they must stop and listen to her tale of woe. She never allowed an opportunity to tell somebody of her troubles to pass unimproved. This became such a confirmed habit with her that when she got old, even people who felt kindly toward her avoided her.

A perfect contrast to this woman is a very sweet, charming old lady whose life has been full of trouble but who has a way of covering it up so that one who did not know of her circumstances would never dream that she had any troubles. She knows how to hide her aches and pains, to conceal the thorn that is pricking her, and to keep unpleasant things to herself.

It is a great thing to learn to hide our aches and pains, to keep to ourselves unpleasant things—things which would project disagreeable, discouraging pictures into the minds of others.—Success,

---

If you wish to know God and to know your duty, and to glorify God and to enjoy him forever, strive to be holy. Make it the rule of your life to do what is right, not in your own strength, but by faith in Christ; not in any boastfulness, but in humble humility, with repentance, knowing that God dwells in the high and holy place; with him, also, that is of a contrite heart. "Canst thou by searching find out God?" "Without holiness no man shall see the Lord." "Blessed are the pure in heart: for they shall see God."—Sermons for Silent Sabbaths.

# Church Intelligence.

### CALENDAR.

**December.**

1—Wednesday.
5—Second Sunday in Advent.
12—Third Sunday in Advent.
19—Fourth Sunday in Advent.
21—St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
Sunday after Christmas.
27—St. John the Evangelist.
28—Holy Innocents.

**Collect for Second Sunday in Advent.**

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

## Foreign.

**"The Gates of Eden."**

Some months ago the Patriarch of Syria, whose headquarters are in Mesopotamia, drew attention to the Turkish Government's scheme of reviving the fertility of the Tigris-Euphrates delta. That wonderful region, the ancient Mesopotamia, now lying waste, was in ancient times the cradle of mighty empires. Remains of the irrigation works, which go back to the time of Nimrod, still exist, and these are to be made use of and greatly developed by Sir William Willcocks and the able staff who achieved such remarkable engineering results in Egypt. The scheme was explained to a distinguished company, under the auspices of the Geographical Society in the theatre, Burlington-gardens, the other evening. The area to be dealt with includes the spot where Jewish tradition placed "the Gates of Eden," and the plan is to divert the excess waters of the Euphrates into the river Pison, and thus obviate floods, and provide the means of irrigation where such is needed. The delta of the two rivers has an area of some 12,000,000 acres, of which about 9,000,000 are desert, and 2,500,000 freshwater swamp. Without the aid of reservoirs, it would be possible by means of scientific irrigation to count upon some 6,000,000 acres of winter crops—wheat, barley, and beans—and 3,000,000 acres of summer crops—cotton, Indian corn and rice. A railway from Bagdad to Beirut will provide the means of transporting this produce to the world's markets, and Mesopotamia may become not only the most prosperous province of the Turkish Empire, but, indeed, an Empire in itself. The new regime is carrying out the great scheme, but we believe it was projected by the deposed and discredited Sultan Abdul Hamid.

**The Congo.**

It is not often that the internal affairs of a foreign country justify any interference by any other State, but the present administration of the Congo goes a long way towards justifying an exception. The Archbishops of both our Southern and Northern Provinces have felt it incumbent upon them to express their destestation of present methods, and we are glad to find that the clergy everywhere are supporting them. At the Leeds Ruridecanal meeting on Monday, held under the presidency of Dr. Bickersteth, the Vicar of Leeds, a resolution demanding the abolition of the forced labor of the natives was unanimously carried. The Prime Minister, who spoke in excellent tone on the matter at the Lord Mayor's banquet, was able to make some reassuring statements. He spoke of the latest declaration by the Belgian Government as opening "a prospect more open, more hopeful than any which has hitherto been offered to us." The speech indicated that the Government fully recognize the obligations which rest upon us in connection with the matter. If a tithe of the stories which reach England as to the treatment of the natives in the Congo be true, the conditions ought not to be tolerated for a day. Mr. Asquith seems to believe that the present attitude of Belgium guarantees that the future of the natives in the Congo will be free from the evils of the past. It will be the duty of the Government to see that this expectation is carried out.

**The World Missionary Conference and Home Workers.**

No one who has made a serious study of the scope and plan of the World Missionary Conference, which meets in Edinburgh in June of next year, can doubt that the event may mark an epoch in Foreign Missionary work. It would obviously be unwise to attempt to anticipate the results of the long and exhaustive inquiries being conducted by the eight Commissions the Conference, but there is every reason to expect that these inquiries will lead to a sounder constructive policy, and will shed much fresh light on administrative problems. But if the Conference is to achieve any lasting good—if it is to be not an end, but a beginning—it must result in a deepened sense of responsibility on the part of the home Church. The Church must feel the call of the present amazing opportunity, and be aroused to a true sense of its world-wide mission. Accordingly a series of parallel meetings are being planned for workers at the home base. These meetings will not be an overflow Conference; their purpose is fundamentally different. In the Assembly Hall there will meet the official delegates of the various missionary societies to discuss problems of policy and administration, while in the Synod Hall the subject will be viewed from the standpoint of those who are workers for the missionary cause at home.

**The Bright Side of Things.**

The Bishop of London has always been a thoroughgoing optimist, and his habit of "looking on the bright side of things" largely accounts for his popularity and his remarkable influence with all classes. Speaking on Saturday afternoon at the opening of a Church Hall in connection with St. Alphege, Edmonton, he impressed upon the workers the duty of "joy in service." There is no doubt that in our crowded parishes, where "monotony" seems to be stamped on the miles of "villas" all built after the same pattern, the lesson needs to be enforced. The same evening the Bishop was called upon to lay the foundation stone of the Church of St. Martin, Edmonton, by the aid of candle-light, so that he was again able to demonstrate his optimism!

**The Archbishop of York's Vision.**

The Archbishop of York, speaking at Hull on Monday, said he had a vision. It was that there should be a comradeship between Churchmen in every parish, every man feeling it his duty to be on brotherly terms with his fellow-communicants, and he appealed to his audience to "turn the vision into a reality." No man has done more than the Archbishop to create a great Church brotherhood, and the hope of the realization of his vision lies with the Church Men's Society.

## American.

**The Rev. Dr. Wilkins' Work for the Clergy Relief Fund.**

The Rev. Dr. J. J. Wilkins, financial representative of the General Clergy Pension Fund Commission, has been in New York and vicinity for a fortnight, and has spoken in St. Mary's, Tuxedo, the Incarnation, St. Luke's, St. George's, the Holy Communion and other churches, with much acceptance. Indeed, it is said that his presentation of the clergy pension plan of the Church, so closely in line with similar funds recently made operative by some great railroad system and just discussed in the National Civic Federation Conference, has aroused enthusiasm in every instance. At St. George's, last Sunday, Dr. Wilkins announced a gift of $50,000. In a talk with Dr. Wilkins, concerning the work in hand, he pointed out that owing to delays in starting, only about fourteen months have thus far been expended upon the plans. Within that time organization has been effected in sixty-seven Dioceses and Missionary Districts, so that work is going on independently of his own efforts. Following each Sunday morning presentation by Dr. Wilkins, an average of more than $1,000 has come in by check, so that there has now been secured $80,000 in cash and $210,000 in pledges, all of the latter good. As fast as cash is received it is turned over in $10,000 instalments to the treasurer of the General Clergy Relief, and by him put into a special account, which becomes an automatic pension fund, immediately available. Thus far comparatively small gifts only have been sought. It has been the aim to show that the Church as a whole is in sympathy with the undertaking. Usually, it is believed by the representative, large gifts are first sought. Such plan is not criticized, but for this movement it was felt to be wise to reverse the order and begin with small givers. Especially has it been felt that the men to be first asked are the clergy, since it is a pension fund for them, or for some of them. Appeal has been made to the entire five thousand. So far a little more than 700 have responded. These 700 are not, by any means, those clergy who receive liberal incomes, but are mainly men stationed in the West. Of course there are exceptions. Some of the well known clergy of the Church have responded, of course. The late Rev. Dr. Huntington, of New York, was among the first to do so. Five groups have been formed, called the Eastern, with Bishop McVickar as president and Judge Stines, of Providence, as secretary-treasurer. Other groups and officers are: Pittsburgh, Bishop Whitehead and Mr. William A. Cornelius, McKeesport; Western, Bishop Johnson, of Los Angeles and Mr. A. DuPont Parker, Denver; Chicago, Bishop Leonard and Mr. Samuel Mather, Cleveland, and Southern, Bishop Burton and Judge

Henry H. Ingersoll, Knoxville. In most of the groups laymen of prominence form additional members of committees. The Commission is absolutely certain of ultimate success in raising the whole $5,000,000, but sets no date when it can be completed. It expects to report progress next October, at Cincinnati. It finds an encouraging point in its argument, the fact that the entire expenses of the general campaign are provided, so that all gifts go direct to the Fund without impairment.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### Death of a Prominent Churchman. Fiftieth Anniversary of St. Timothy's Church—Two Churches Combine. The Week of Prayer Observances. Advent Services. Thanksgiving Dinners to the Poor.

Mr. Mahlon N. Kline, Churchman, philanthrophist and business man, died suddenly in the Church of the Saviour, almost immediately after he had entered it to attend a meeting of the parish chapter of the Brotherhood of St. Andrew, on Saturday evening, November 27. He had come from his home in Germantown to arrange for the services of the Week of Prayer in that church. Mr. Kline was born near Berne, Bucks county, Pennsylvania, February 6, 1846. His early education was that of a farmer's son, supplemented by two years in a private school in Reading, Pa., and six months in a Philadelphia public school. Early in 1865 he became a clerk in a drug house, and rose step by step until he was at the head of the house of Smith, Kline, French Co. He was very prominent in the drug business of the United States, being connected with the National and local associations. He was a leader in the battles for civic righteousness, both on the platform and in private. While so actively engaged in business and civil affairs, he was none the less earnest in Church affairs, being a member of the General Council of the Brotherhood of St. Andrew, as well as of the executive Committee of the Philadelphia Local Assembly. It was largely through him that the car barn services were started and kept up. He was active in reform work as a manager of the Galilee Mission, the Franklin Home, and in other fields, and most earnest in arranging the Lenten noon day services in old St. Paul's church, St. Stephen's church, and the Garrick Theatre. He was the accounting warden, director of the chapter of the Brotherhood of St. Andrew and the superintendent of the Sunday School of the Church of the Saviour. He was prominent in the Church Club of Philadelphia. His charities were large and but little known outside of those who were the recipients of his bounty. The Church in this Diocese and at large has lost in his death one of its brightest sons, whose presence will be greatly missed. He is survived by a wife, one son and two daughters.

St. Timothy's church, Roxborough, observed the fiftieth anniversary of the founding of its Sunday School on Sunday, November 28. It was on that date, in 1859, that Mr. and Mrs. John Rodney King and their colored manservant, William Henry James, gathered forty children in the lodge gate house of Mr. King's estate. The increase was rapid, and before the end of the year, the Roxborough Poor House was rented. St. Timothy's church was built 1861-2, having been an outgrowth of St. David's church, Manayunk. The first rector, the Rev. J. Leighton McKim, Mrs. King and William Henry James are still living. Mr. McKim was succeeded by the Rev. Samuel Hall, he by the Rev. Wm. Augustus White. In 1875 the Rev. Robert Dennison became rector and continued until his death in 1907. The present rector is the Rev. James B. Halsey. The anniversary was observed by a week of prayer and thanksgiving, with special preachers and anniversaries of the guilds.

The vestry of the Church of the Messiah has transferred to that of the Church of the Evangelists their property at the corner of Broad and Federal streets. The Rev. C. W. Robinson, rector of the Church of the Evangelists, will have charge of both churches. The first services since the combination were held on Sunday, November 21. It is announced that Mr. Robinson's purpose is not to add ritual, but to save souls. It was Mr. Robinson who, when the Rev. Wm. McGarvey, D. D., and others verted to Rome, took charge of St. Elisabeth's church and held the congregation together.

The Church Club held its monthly club night on Monday evening, November 22, when the Rev. Francis L. H. Pott, D. D., was the speaker. His subject was "Christian Education in the Orient."

The Rev. Arthur Rogers, D. D., preached the 75th annual sermon before the Bishop White Prayer Book Society, in St. Peter's church, on Sunday evening, November 21.

A missionary meeting was held at the house of Miss Coles, on Monday evening, November 22, when Bishop Thomas spoke of the work in the District of Wyoming.

The Week of Prayer was observed in many of the churches. In some there was a daily service at noon, with an appropriate address. At Christ church the preachers were the Rev. Emory S. Towson, the Rev. Arthur Rogers, D. D., the Rev. J. Thompson Cole, the Rev. Harrison B. Wright, the Rev. F. A. D. Launt, D. D., D. C. L., and the Rev. Louis C. Washburn, S. T. D. In St. Mark's church there were mission services for the parish, beginning on Sunday night, the Rev. Harvey Officer being the preacher. On Monday there was a Day of Intercession, with celebrations of the Holy Communion at 7 and 7:45; matins, 9; address and intercessions, 10; Penitential Office, address and intercessions, 11; Litany, address and intercessions, 12 M. There were continual intercessions until 5 P. M. There were intercessions and addresses daily at noon during the Week of Prayer.

The Advent preachers in Old St. Paul's church, after the Week of Prayer, are the Rev. J. Clayton Mitchell, December 8; the Rev. Joseph Sherlock, December 10; the Rev. Henry L. Phillips, D. D., December 15; the Rev. John E. Hill, December 17; the Rev. Lewis C. Washburn, S. T. D., December 22; the Rev. Herman L. Duhring, D. D., December 24. In St. Stephen's church there will be daily service with sermon at 12:30 each day, during the Advent season.

At the weekly series of lectures on Social Problems, being held in the Church House, Miss Lillian Brandt, of New York, spoke on Wednesday, November 24, on the Cause of Poverty, and gave a detailed list of the causes which led to dependency, and said that distress cannot be permanently relieved except by removal of the causes of distress.

The City Mission, on the day before Thanksgiving, renewed the practice which it has followed for several years, and gave substantial Thanksgiving dinners to some 200 families. In each well-filled basket there was a chicken, a can of corn, coffee, sugar, rice, potatoes, onions, butter, and oranges for the little ones. Each case was carefully looked into by a member of the staff.

On Thanksgiving Day there was a bright service at the Home for Consumptives, Chestnut Hill, by the chaplain, the Rev. T. William Davidson, who made a practical address. A bountiful turkey dinner was served, and ice cream and cake were given later.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### All Saints' Mission, Mobile.

On Sunday, Nov. 7, after morning service, a meeting of the congregation of All Saints' church, Mobile, was held, when steps were taken to make the church an independent parish, subject to the action of the Diocesan Council next May. Nine vestrymen were elected, representing the best business, professional and social interests of the city. They are W. W. Fitts, Henry Tonsmeire, W. H. Kelly, Jr., H. W. Hood, W. L. Screven, J. W. Somerville, J. L. Taylor, E. C. Beach and Louis Donald.

When the present rector, the Rev. Wyatt H. Brown, took charge of the mission, on May 9, 1909, there were 26 communicants on the roll; now the number is 157. The Sunday School, of which Mr. W. H. Kelly, Jr., is superintendent, has 125 names on its roll. The church building, holding only 216, is too small and movable pews have to be brought in at each service to accommodate the growing congregation. The location is the best in the city, and this, with the blessing of God's Spirit, has made an unchecked progress possible.

## ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

### Ministrations to be Given to Life-Savers.

The Rev. William R. Savage, of Valle Crucis Mission, will relinquish that work early in 1910. His services have been so useful and satisfactory that Bishop Horner is not inclined to accept his resignation. Mr. Savage's intention is to work under Bishop Strange among the coast people of the Diocese of East Carolina, visiting some of the Life-Saving stations on the coast of Southern Virginia, by permission of the ecclesiastical authority of that Diocese—a work to which Mr. Savage is devoted and for which he is well qualified by similar experience while in charge of East Lynnhaven parish, Princess Anne county, Va. Perhaps no men are more cut off from religious privileges or attention than the life-savers along our sea coasts, and it is gratifying to know that to some of them, at least, the ministrations of the Church will be given.

The Rev. Jno. C. Seagle, also of the Valle Crucis Mission, has been called to St. Paul's church, East Chester, N. Y.

## IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

**Clerical Changes—How the Week of Prayer was Observed in St. John's Church, Dubuque—General Observance of St. Andrew's Day.**

A number of changes are being made in the Diocese among the clergy. The Rev. G. Dewitt Dowling, for a number of years rector of Trinity church, Davenport, has resigned to accept a call to the Deanship of the Cathedral at Fargo, N. D.; Rev. Charles J. Shutt, for nine years past rector of St. James' church, Independence, has resigned to accept the rectorship of St. Luke's church, Des Moines, a most promising field, and one which promises, under the energetic direction of Mr. Shutt, to be one of the foremost in the Diocese. Mr. Shutt leaves Independence with the keen regret of his people there; but it is a satisfaction to know that he is still to remain in the Diocese and to fulfill his duties as Secretary. Rev. William T. Jackson, Ph. D., rector of Trinity church, Emmetsburg, has resigned to accept the appointment as priest-in-charge of St. Michael's and All Angels' church, Mt. Pleasant. Dr. Jackson is a member of the Standing Committee, and it is a satisfaction to know that he does not sever his ties to the Diocese.

The Week of Prayer will be more largely observed this year in the Diocese than it was last, many of the parishes having made arrangements for daily services during the week. At St. John's church, Dubuque, Rev. John C. Sage, rector, besides the daily services in the church, a celebration of the Holy Eucharist each morning and other services at various periods of the week, there were two meetings for prayer, to which the several congregations of Christian people in Dubuque have been invited. These great prayer meetings took place on Monday and Tuesday of the week, and were participated in by the ministers of the several congregations, who lead the devotions of the people, following the suggested topics for prayer. These services were held outside of the church proper, and had no connection with Canon Nineteen, but it has been felt by Dean Sage and the people of the parish as well as the Christians of various names in the city that this bringing together of Christians for common prayer has developed a larger desire for the unity of all those who call themselves followers of Christ.

A Brotherhood Day was observed in Des Moines, on St. Andrew's Day, for the benefit of the Brotherhood of St. Andrew in the central part of the State. The Iowa State Assembly is dividing the State into sections, so that meetings can be held in different parts of the State, to which the Brotherhood men in neighboring towns or some laymen in such towns where there are no chapters of the Brotherhood can attend and receive some enthusiasm and inspiration which would result in their starting Chapters, or at least taking up lines of Brotherhood work in their own towns. The programme at Des Moines includes a celebration of the Holy Communion at St. Mark's church, East Des Moines, at eight A. M.; service with sermon by Dean Beecher, of Omaha, at St. Paul's church, at ten A. M.; a business conference at St. Paul's church, at two P. M., and at half past six P. M., a banquet, at which addresses were made by the Attorney General of the State, Mr. Byers; General Lincoln, of Ames, and others.

## WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

**Thanksgiving Service—Church Activity at the Church of the Nativity. Church Fair—Dr. Grenfell, the Labrador Missionary, Speaks in Washington.**

On Thanksgiving Day, Bishop Harding officiated in St. Michael and All Angels' church, Washington, in place of the rector, the Rev. J. Homer Deis, who is absent, recuperating from the ill effects of excessive labor in his ministry in that parish of only one year.

The Rev. Mr. Graham, rector of Port Tobacco parish, Charles county, Maryland, will, on December first, assume the charge, as rector of Holy Trinity church, Baltimore, of which the Rev. Dr. J. J. Sams, many years its beloved rector, is now rector emeritus.

The Chapel of the Nativity, the Rev. Enoch Magruder in charge, in Southeast Washington, is found to have been very wisely located. Although only three years in actual working existence, and but little more than one year in its present form, it has grown in influence, and the diligent pastor is rapidly gathering in members, through baptism and confirmation, and his communicant list registers 120 members. This chapel had the pleasure of a sermon by Bishop Harding, on Sunday night last.

St. Andrew's church, Washington, the Rev. George Calvert Carter, rector, is all astir in preparations, under its pastor's leadership, for a four days' fair, this week, November 30, and December 1, 2 and 3, to meet the interest due on its large construction debt. This burden has been, and still is, heavy, but is being gradually reduced by the diligent management of the rector and vestry. Mr. Carter has had charge of St. Andrew's since the resignation, six years ago, of the lamented Perry, who served the parish for twenty-three years, and died after a short ministry, at Natchez, Mississippi.

Dr. Wilfred T. Grenfell, the wonderful Medical Missionary of the Labrador coast, has recently again favored many Washington people with some account of his work among the fisher folk of that cold region of the far Northeast Atlantic Ocean country. He made several addresses here during the great Laymen's Missionary Convention, three weeks ago; and, from Washington, made his way to Chicago, where, on Lake Michigan's wintry shore, he wedded a young woman of like mind with his own, Miss Anna McClanahan, who enthusiastically enters with him upon his winter's campaign, already waiting their guiding hands.

Just such another man our Church has in the person of Bishop Rowe, of Alaska, who could not be induced to leave that Arctic country for more agreeable climes in Colorado, although called by the Church.

The American Grenfell Society, or Association, the Doctor stated, does religious work (through him, of course), in Labrador, not only through Church channels, but also by lending assistance in commerce and medicine, and the very important feature of teaching and showing the struggling natives how to help themselves—always the truest charity. That Association contributes, thus, fifty thousand dollars a year! What "a great matter" one blaze of Christian fire has kindled among the ices and snows and winter storms of Labrador! W.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

**Large Confirmation Class.**

On the First Sunday in Advent, November 28, Bishop Gibson visited St. John's church, Columbia, Fluvanna county, and confirmed a class of nineteen, presented by the rector, the Rev. Martin Johnson. This is the largest class confirmed in this church in many years.

**Bishop Lloyd's Appointments.**

December 1-4, University of Virginia. 5—Christ church, Charlottesville. 12—St. George's and Trinity, Fredericksburg. 13—Grace church, Caroline, and St. Peter's, Port Royal. 14—Vauters, Essex. 15—St. Matthew's, Essex. 16—St. John's, Tappahannock. 17—St. Paul's and Grace, Essex. 18—Walkerton, King and Queen. 19—St. David's, King William, and Emmanuel, King and Queen. 20—St. Luke's, Essex. 21—Christ church, Middlesex, and Chapel, Urbanna.

**Sunday School Institute.**

The meeting of the Church Sunday School Institute of Henrico county, which was held in the parish building of All Saints' church, Richmond, on November 29, was one of the most successful in the history of the organization.

A large congregation was in attendance, nearly every church in the parish being well represented by teachers and officers of their schools. The number of those present not identified with active Sunday School work was also great.

The meeting was presided over by Mr. Frank D. Beveridge, president of the Institute, and the opening services were conducted by the Rev. John J. Gravatt, D. D.

The address was delivered by Bishop Lloyd, and was marked by great strength and spirituality. The responsibility and privilege of training the young mind into ways of Godliness was clearly presented, and shown to be the work for God's true servants, such labor forming the ground work of the character which will constitute the righteous citizenship of the future.

The closing services were conducted by Bishop Gibson.

**Diocesan Sunday School Commission.**

The Diocesan Sunday School Commission met in the Episcopal Rooms, Richmond, on November 30. Much important business was transacted. Reports from the several standing committees were made, and the work of the Commission during the year, it was felt, will be productive of much good.

The president, Rev. G. O. Mead, tendered his resignation, having accepted a call to work in another Diocese.

Resolutions expressive of the loss sustained by his removal, calling attention to his effective work and his deep interest in the Sunday School work, were adopted by a rising vote.

Similar resolutions were adopted in reference to the departure of the Rev. Thomas C. Darst, also a member of the Commission.

The Rev. Thomas Semmes was unanimously nominated to fill the vacancy in the presidency, and the Rev. John Moncure was chosen as chairman of the Committee on Missions and Corporate Effort, in place of the Rev. Mr. Darst.

There was some discussion in reference to the new Canon, which has been introduced in the Diocesan Council, by which it is hoped that the cause of Sunday Schools will be greatly helped.

### Annual Meeting of the Brotherhood of St. Andrew.

The annual service of the Richmond Assembly of the Brotherhood of St. Andrew was held in Christ church, that city, on November 30, (St. Andrew's Day). The occasion was one of unusual interest. The attendance of men was very large. Fifteen clergy were present. In addition to good representations from the chapters, both in Richmond and Henrico county, many others came to swell the crowd. The services were in charge of Bishop Gibson, assisted by the clergy present. The sermon was preached by Bishop Lloyd, his text being taken from St. John 1:4, "The life was the light of men."

His characteristically earnest and striking presentation of the strength and beauty of man's character as being the reflex of that of his Divine Master, and the position of power which through Christ man is designed to fill, accentuated the feelings of responsibility and privilege, and was most helpful to all present.

The Corporate Communion presented the usual impressive sight of crowds of men coming forward to renew their expression of fidelity to the cause of Christ in His Sacrament.

Bishop Gibson celebrated the Communion, assisted by Bishop Lloyd and other clergy.

The Rev. S. Roger Tyler, who has accepted the rectorship of St. Mark's church, Richmond, will enter upon his new duties on December 12.

## SOUTHERN VIRGINIA.

**Rt. Rev. A. M. Randolph, D. D., Bishop.**
**Rt. Rev. B. D. Tucker, D. D., Coadjutor.**

### St. Paul's Church, Newport News.

Bishop Randolph visited St. Paul's church, Newport News, on Sunday morning, April 28, and preached an impressive sermon to a large congregation. In the course of his sermon he referred to the Rev. Mr. Darst, who has recently become the rector of St. Paul's, congratulating the congregation upon securing his services, and urging the people to give him a warm welcome and hearty co-operation in all that may be attempted in the way of endeavoring to extend Christ's Kingdom. The Bishop spoke encouragingly of the great opportunity that confronts Mr. Darst, and the congregation, it is not doubted, will prosper under his leadership.

Mr. Darst will hold his first service as rector of St. Paul's on Sunday morning, December 5.

### The New St. Andrew's Chapel, Victoria.

The congregation of St. Andrew's chapel, in the new town of Victoria, Lunenburg county, had much to be thankful for on Thanksgiving Day. Besides gifts of money for the building and equipment of the chapel, including $500 from the Church Extension Fund, Mrs. John Newport Greene, of Norfolk, gave a solid oak communion table, as a memorial to the late Judge Conway Whittle Sams, of Baltimore. Miss Bessie Marsden, of Norfolk, a solid oak chancel chair and lecturn; Mrs. Frank W. Hughes, of Norfolk, an organ and alms basins, and the Massachusetts Altar Society, Boston, a communion service. The ground upon which the building stands is the gift of the Tidewater Improvement Company. Bishop Tucker sent money for a stove and has shown great interest in the chapel; and the Rev. Girard W. Phelps, rector of the parish, has given morning service each first and third Sunday of the month, "without money and without price."

The chapel is not completed inside, and the congregation needs about $125 for the purpose. Their numbers are few, the work important, and therefore they would be glad to have outside assistance. Contributions may be sent to Mr. F. F. Bingham, Secretary, Victoria, Va.

The Rev. Luke M. White, rector of Pulaski parish, Pulaski City, has assumed the duties of rector of Grace church, Radford, where he will preach every Sunday.

The Rev. Dallas Tucker, rector of Heber parish, Bedford City, has accepted the call to Goodson parish, Bristol, in succession to the Rev. T. S. Russell.

The Rev. Robert W. Barnwell, rector of St. Paul's church, Petersburg, will conduct services in St. John's church, Portsmouth, during the Week of Prayer. Services on the first four evenings of the week were also arranged to be held in St. Paul's, St. Peter's, St. Luke's and Ascension churches, Norfolk.

## HARRISBURG.

**Rt. Rev. J. H. Darlington, D. D., Bishop.**

### Success of the Laymen's Movement. Week of Prayer—Memorial Given to St. Paul's, Harrisburg.

The Convention of the Laymen's Missionary Movement that was held in Harrisburg, November 22, 23, and 24, was formally opened on the evening of the first day. A banquet was given at the Chestnut Street Hall, which was attended by nine hundred men. The galleries were well filled, making an attendance of over one thousand men.

When opportunity arrived, Mr. James W. Lamberton, a Churchman, who was president of the occasion, made a brief speech of welcome and called upon Bishop Darlington to offer prayer. One of the speakers was John W. Wood, who spoke on the subject "The Missionary Boards and the Laymen's Missionary Movement." At the conclusion of Mr. Wood's address, Mr. Lamberton read a telegram of greeting from 800 men of the Scranton Convention, and announced that the Convention at Harrisburg would send back greetings from 1,000 men to the Scranton Convention.

Mr. J. Campbell White then spoke. Subsequent meetings were held in the auditorium of Grace Methodist church. Churchmen were in evidence both on the platform and in the audience.

The Convention was made up of representatives from twenty counties in the south central part of the State. In this region there are 333,982 communicants of the various Christian organizations. Last year these gave for congregational expenses of all kinds, $2,398,641.46; for missionary and educational work in America, $440,830.46; for Foreign Missions, $153,744.74—or an average of forty-six cents per communicant. The average for Churchmen was thirty-eight cents per communicant.

Three sessions were held each day, addresses of absorbing interest were made, and at every session the large auditorium was filled with men. In the afternoon of the last day of the session meetings were held in different places of the various organizations represented, to ascertain what each would try to raise in the next year for Foreign Missions. The representatives of the Episcopal Church met in St. Paul's church. In the evening reports from these meetings were presented, when it appeared that the Church proposed to increase its offerings for Foreign Missions 60 per cent.; one denomination proposed to increase 65 per cent.; two 62 per cent.; the rest, 60 per cent.

Services in observance of the Inter-Brotherhood Week of Prayer were held in Zion Lutheran church, in Harrisburg, at noon each day. Mr. James M. Lamberton, of St. Stephen's church, was chairman of the local committee, and Mr. William Geist Newbold, of St. Andrew's, was a member. Bishop Darlington was the speaker at the first service and Rev. J. M. Mills, of St. Paul's, was the speaker at a later service.

During the Week of Prayer, services were held daily in St. Paul's church, consisting of Evening Prayer and sermon each evening, except Friday, and a celebration of the Holy Communion on Tuesday and Thursday.

As a memorial to his sister, the late Winifred Irene Mumma, Mr. Benjamin Meyers Mumma has presented a prie dieu to St. Paul's church, Harrisburg.

## PENNSYLVANIA.

**Rt. Rev. Ozi W. Whitaker, D. D., Bishop.**
**Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.**

### Mission Services at St. Clement's Church, Philadelphia.

A two week's Mission, conducted by the Rev. J. O. S. Huntington, O. H. C., and the Rev. Harvey Officer, O. H. C., made the month of November a time long to be remembered in St. Clement's church, Philadelphia. Large congregations were in attendance at all the services. There were celebrations of the Holy Communion every morning at 6:30, 7, 7:30 and 9:30 o'clock. The Rev. Mr. Officer conducted a Bible class at 10 o'clock, at which the attendance was especially large and the interest well sustained. At noon there were intercessions in St. John's chapel. The Rev. Mr. Huntington conducted a service for women at 3 o'clock. At 4 both of the clergy conducted a mission for children. The mission services at 8 o'clock were memorable, the large church being often crowded. Special services were held on the Sunday afternoons for the children, who, on the last day of the mission, received a blessing at the altar, and a medal as a memorial of the mission.

On Sunday, November 21, at 7 A. M., all who had attended the mission made a corporate communion. As a final act, at the close of the evening service, the congregation arose and renewed their baptismal vows. On the festal day of the parish, November 23, there were early celebrations of the Holy Communion. The midday services were rich with many lights, flowers and banners. Gounod's Mass of the Sacred Heart of Jesus was rendered by the organ, choir and members of the Philadelphia orchestra. The Bishop of Delaware preached the sermon. The procession of the Guilds was on Friday night, November 26.

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

### Services on Thanksgiving Day—Programme for the Week of Prayer.

Thanksgiving Day was observed with worship in the churches throughout the Diocese. In many places there was a union service with all the Protestant churches, such as was held in Baton Rouge. The general offering appointed for the day was for the benefit of the Fund for Infirm Clergy and their Widows and Orphans. In Grace church, St. Francisville, there was an exception. The custom has always been to take this offering for the Orphans' Home in New Orleans, and this was done. A large quantity of vegetables was shipped. This offering was stacked about the chancel. It is usual to have a large cotton bale for this purpose also, but the boll weevil caused that plan to be an absolute failure.

The service in Christ church, New Orleans, was especially beautiful. The rector, Mr. Barr, preached from the text: "In everything give thanks, for this is the will of God in Christ Jesus concerning you." The church was handsomely decorated for the occasion, with flowers and evergreens, fruits and vegetables. These offerings were for the benefit of the Children's Home.

Last Sunday Mr. B. F. Finney, traveling secretary of the Brotherhood of St. Andrew, addressed the men at the evening service in St. Andrew's church. In Mt. Olivet church, Algiers, Mr. Finney addressed the Sunday School, and at the morning service spoke to the men of the church.

Bishop Sessums and the special committee from the New Orleans Brotherhoods have arranged the following programme for the Week of Prayer. A preparatory service on Saturday night in Grace church. Annual Corporate Communion Sunday, Nov. 28, at 7:30 A. M., and Holy Communion on December 5, 7:30 A. M., at Grace church. Evening service daily for the week in St. George's church, at 8 P. M. On Saturday the fourth service will be held in Mt. Olivet church. Addresses at evening services will not exceed twenty minutes. The subjects for prayer and meditation will be according to the outline made by the leaflet committee of the Brotherhood of St. Andrew. On the first day, Sunday, Nov. 28, Dr. Warner will speak on the "Idea of Prayer." On Monday Mr. Edbrooke will make the address. Bishop Sessums will speak on Tuesday, from the subject: "Prayer and the Will of God." On Wednesday Mr. Slack will have the subject, "Prayer in Christ's Name." Thursday, Mr. LaMothe, "Prayer and Work;" Friday, Dr. Barr, "Prayer and Sacrifice." Mr. Foster, on Saturday, "Prayer and the Road to Unity." On Sunday Mr. Holly will speak on "Prayer and Thanksgiving."

The annual meeting of the Brotherhood in New Orleans took place on Friday, Nov. 27, at eight o'clock, at St. Paul's church. Officers were elected for the ensuing year, reports were made, etc. Mr. B. F. Finney addressed the Brotherhood.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop

### Handsome Thanksgiving Offering at Holy Trinity Church, Harlem—Tenth Anniversary of All Souls' Church, Harlem—Week of Prayer Services. Washington Irving Anniversary. Students' Missionary Society at St. Stephen's College.

Thanksgiving was a happy day for Holy Trinity church, Harlem, the Rev. Dr. H. P. Nichols, rector. Twenty years ago the church and parish buildings were erected, one of the finest plants in New York. But there was a debt of $225,000. Many thought that even New York could not stand for such a burden. The amount was, however, reduced to $150,000 ten years ago, when the Rev. Dr. Nichols came from Minneapolis to be the rector. Slowly since then the sum has been reduced until it stood this fall at $35,000. A few of the parishioners, keeping their actions quite secret from the rector and congregation, gave the money, paid off the mortgage, and put the troublesome document on the offertory plate on Thanksgiving morning. Not until a few minutes before the service had they told the rector. Of course there was a change of text of the sermon, and general rejoicing everywhere. Those who did it said they wanted to make a thank offering, and they also wanted to show that conditions are not as bad in Harlem, through changes of population, as some people have been led to paint them. The Rev. Dr. Nichols has not only done good work in Harlem in the ten years, but he has steadily grown in value and service to the Diocese and the city.

All Souls' church, also in Harlem, the Rev. G. S. Pratt, rector, has just celebrated its tenth anniversary. Bishop Greer was one of the preachers. The parish was formerly the Archangel. It went to pieces and its property was sold. A few brave people tried again, renting a hall and getting St. Michael's parish to assist them by the loan o the man who afterwards became their rector. Situated in a part of Harlem where streets are caverns and apartments resemble those of the cliff dwellers, buildings have been constructed that are adapted to the peculiar needs of social service as well as religious. Success was assured in six years after the second venture, but consolidation with it of Dr. Heber Newton's church property—there was little congregation to unite—paid off debts and secured an endowment fund. The location of All Souls' is in lower Harlem, almost under the walls of the Cathedral, but so separated by the heights which make the Cathedral site, and by property and social conditions, that it is quite out of the Cathedral parish.

The Week of Prayer services began in New York with Dean Hodges speaking at St. Thomas' church on the afternoon of Advent Sunday, on the subject of "Young Men and Holy Orders." He spoke also at St. Paul's chapel on the same subject at noon on Monday. There were also daily noon hour services in Trinity church, and in the Church of the Holy Communion. A unique feature of the week services, in addition to prayers for many forms of work and New York's part in them, were leaflets giving brief information on the subjects prayed for, not only general, but New York's record. For example, at St. Thomas' church, to the congregation to whom Dean Hodges spoke on the subject of men for the Church's ministry, there was given a leaflet which told, first, of conditions in clergy supply in the whole Church.

The increase in the number of the Church's clergy in the last ten years has been only 523, or barely half a hundred a year. In 1899 there were seventy clergy to each 1,000 communicants. In 1909 there were only six to each 1,000 communicants.

Losses by deaths and depositions are steady, and grow with the growth of the number of clergy. The deaths now average about 125 a year. Depositions during the last few years have been large. Last year the number reached 41.

The theological seminaries must graduate, or we must get from some source, men to make good these losses and to provide for the annual growth of the Church. This growth is steady at 2 to 4 per cent. a year. At the present rate, the total will pass the 1,000,000 mark in 1912.

There are needed 300 new clergy a year to make good the losses by death and deposition, and provide the six to each 1,000 communicant growth. The seminaries do not graduate that number by at least 100, possibly by 150. Year by year the supply of ordained men diminishes relatively.

During the last ten years New York City and Diocese sent to all of the ber going to the General Seminary theological seminaries of the Church 113 men. That was only a little more than eleven a year. The highest numfrom New York in any one year of the decade was eleven and the lowest two. The total to the General Seminary from New York was eighty, an average of eight a year.

New York city and Diocese sent, during the same decade, fourteen men to the Episcopal Theological School at Cambridge, twelve to Nashotah House, three to Virginia Seminary, three to Seabury Divinity School, and one to Berkeley Divinity School. Here was a total of thirty-three men.

A contribution of eleven men a year for Holy Orders in the Church is not a large contribution for a communicant list of 85,000!

Poughkeepsie, always a musical city, has a unique church organization, with home at Christ church, but made up of singers from most of the choirs of the city, numbering in all about one hundred and fifty. The organization has been given in Christ church, on a subscription basis, a number of oratorios, attaining a musical success that is excellent and securing an attendance limited only by the size of the very large church. It has just given "Israel in the Wilderness," and has in preparation six others of first grade, from musical standard, to be given this winter and next fall.

Christ church, Tarrytown, observed on Advent Sunday, a Washington Irving anniversary, with an address by Mr. Hamilton W. Mabie, who was reared in Tarrytown and belonged in Christ church Sunday School while Mr. Irving was there, was vestryman and delegate to the Diocesan Convention. He gave a delightful address, of course, with many local references, and there were present some members of the Irving family, still residing in Tarrytown. While Irving was for many years closely identified with Christ parish, and active in New York Diocese as a Churchman, he lies buried in Sleepy Hollow yard, which is under control of the Reformed Church.

The Students' Missionary Society of St. Stephen's College, begins its work for the year with very bright prospects. More men are taking an active interest than ever before, more tnan thirty men being at present on our rolls. We are glad to state that a number of men who are not intending to study for the ministry are taking an active part in the work. An interesting series of debates and lectures has been outlined as the work of the Society during the winter months. Every Wednesday night a Missionary Litany is said by one of the students and this service is well attended. By these means the Missionary Society is making itself a helpful factor in the life of the students.

## DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

### Church Club Dinner—Report of the Girls' Friendly—Sunday Night Sermons at St. Andrew's.

The Church Club of Delaware, at its forty-fourth semi-annual dinner, entertained the Judiciary of the State, among its other guests. Included in the number were Chancellor Charles M. Curtis, Chief Justice James Pennewill, Judge William H. Boyce, Victor B. Wolley and Daniel O. Hastings. After the dinner, at which the usual appetizing menu was enjoyed, the President, Mr. Laussat R. Rogers, introduced the Bishop, who began the consideration of the topic of the evening, "The Church and the Law." In describing their relations he urged that as the judges stood for the whole State, so should the Church Club think and work for the interests of the Church in the whole State. The Chief Justice followed him, speaking as an optimist, yet thought that grave problems were before the Church and the law, and the purity of the first and respect for the second must be maintained. Mr. George Zabriskie, of New York, gave a brief history of the growth of law, and reviewed what was now being done by both Church and Law. Judge Hastings showed the need of Law and its enforcement, and the help of conscience and religious principle in this. The Rev. Dr. Pott, of St. John's College, Shanghai, China, told of the work there, and urged the need for immediate further efforts for our Church work in that land. The committee on work reported a plan and suggestions for three standing committees on city missions, diocesan work and sociability, and these were appointed. The Bishop, Archdeacon Hall and the Rev. Messrs. A. E. Clay, Charles B. Dubell, H. A. Grantham, Kensey J. Hammond, F. M. Kirkus, William H. Laird, H. B. Phelps, John Rigg and Hubert W. Wells were the clerical guests, among the ninety-one men who sat at dinner. Songs were sung during the evening, and with the singing of "Auld Lang Syne," all adjourned.

The December meeting of the Clerical Brotherhood will be held in St. Andrew's, Wilmington, the Rev. H. W. Wells as host.

The Girls' Friendly, of Delaware, held the 19th annual meeting of the Central Council in St. Andrew's, Wilmington, recently. The report showed 25 working associates, 89 members, 75 probationers, 110 candidates, 10 married branch helpers—a total of 321. Twenty-one girls have been confirmed. Twenty-five dollars was given to parochial objects, and seventy to missions in boxes and money. After a supper, enjoyed by all, there was evening service in the church, when the Bishop preached.

The Rev. Charles B. Sparks, of St. Luke's, Seaford, has accepted the curacy in Tuxedo parish, New York, with residence and centre of work at Sloatsburg.

St. Andrew's, Wilmington, is now issuing "The Parish Chronicle," a modest but very useful monthly news leaflet. The rector announces Advent Sunday night sermons, which should attract interest beyond parish bounds, on "The Worker: (1) Remedial Poverty; (2) Health; (3) His Work; (4) Friendship; (5) The Future. The Men's Club of this parish last month entertained and heard a most practical address on "Child Labor," from Secretary A. J. McKelway, of the National Committee.

The Bishop preached in St. Mark's and St. Michael's, Washington, D. C., on the First Sunday in Advent, and went on the following day to the Theological Seminary of Virginia, to deliver the Reinicker Lectures.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Corner Stone Laid—Tenth Anniversery of St. Philip's Church.

The corner stone of the new Nativity church, South Flatbush, the Rev. Andrew Fleming, rector, was laid by Bishop Burgess, on the afternoon of Advent Sunday. It was a beautiful late autumn day and the number of persons present was large.

The Rev. A. J. Watson, rector of St. John's church, Huntington, will become assistant at St. Luke's church, Brooklyn, the Rev. Dr. H. C. Swetzel, rector.

The Rev. Dr. H. O. Ladd, who recently resigned as rector of Grace church, Jamaica, has sailed for England, where he will spend the coming year.

St. Philip's church, the Rev. J. H. Sattig, rector, celebrated its tenth anniversary last week and opened an enlarged parish building. Its location is Dyker Heights, well down on the water front of the lower bay. The work has been built up almost entirely through the efforts of Mr. Sattig, who has been its only rector.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Death of the Rev. Dr. John Brainard.

Rev. John Brainard, D. D., for forty-seven years rector of St. Peter's church, Auburn, departed this life on the evening of Thanksgiving Day, November 25, with a sheaf well filled of service to his parish and to the Diocese of Central New York since its foundation. Dr. Brainard was called to the rectorship of St. Peter's in 1863. Thus for forty-three years he was the beloved rector of practically a generation of people connected with the parish. He was associated with others in dividing the old Diocese of Western New York, and the election of the first Bishop of Central New York, the late Bishop Huntington. Since the foundation of the Diocese, up to four years ago, he was a member of the standing committee, and for many years the president. He also served for many years as deputy to the General Convention. Because of the infirmities of age, five years ago, Dr. Brainard practically retired from active work as rector, turning it over to his assistant, the Rev. Norton B. Houser. Since then he has lived quietly in the old mansion next to the church, which constituted the rectory, where Bishop Hobart died and where Bishop Delancey slept the night before his consecration. The funeral was held from the parish church at 3 o'clock on Saturday, November 27, Bishop Olmsted, Rev. John R. Harding, D. D., president of the standing committee, Rev. W. DeLancey Wilson, D. D., and other of the clergy assisting. Interment was in Hartford, Conn.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

### The New Church Home in Richmond Blessed.

On Wednesday, November 24, there was a service of blessing in the new Protestant Episcopal Home, at Grove avenue and Rowland streets, Richmond. A very short time has elapsed since the building on Fourth street was superseded by the beautiful and commodious edifice, which is now the abiding place for the ladies of the Church, who will spend the remainder of their lives within its walls, and the service was in a sense its formal opening, and dedicated to Almighty God.



RICHMOND P. E. CHURCH HOME,
Grove Avenue and Vine Street.

The interior was beautifully decorated with flowers, palms, etc., and the air of comfort which pervaded everything, and of contentment on all faces, was most pleasant to behold. A representative congregation of Church people was present, including members of the boards or managers and trustees. The services, which were of a sweet and suggestive character, befitting the occasion, were conducted by Bishop Gibson, who made an address, as did Bishop Lloyd, both addresses being most comforting to the dwellers at the Home and helpful to all of the visitors.

The Home is one of the most handsome structures in the city, and one of the most useful Church institutions in the South.

### The Week of Prayer.

The Week of Prayer is being observed by the laymen of Richmond. This year it is inter-denominational in character. The services are held in the lecture room of St. Paul's church, at 12 o'clock, and continue half an hour. On Monday, November 29, they were in charge of the Episcopal laymen; Tuesday, the Baptists; Wednesday, the Methodists; Thursday, the Presbyterians; Friday, the Lutherans, and Saturday, the Disciples. The meetings have been most helpful, and the fact that they represent the devotions of all bodies of Protestant Christians is one of the many encouraging signs of the times which point to Christian Unity.

## BOISE.

Rev. J. B. Funsten, D. D., Bishop.

### Bishop Funsten Appeals for Aid to St. Luke's Hospital, Boise.

St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least $5,000 for this. In addition to have $3,000 within the next few weeks for the construction of new churches in Idaho, and during the next year $4,000, to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to Bishop Funsten, Boise, Idaho.

## NEW MEXICO.

Rt. Rev. J. M. Kendrick, D. D., Bishop.

### Ordained to the Priesthood.

At the Church of the Good Shepherd, Silver City, New Mexico, November 4, 1909, the Rev. Leonidas Ward Smith was advanced to the priesthood by the Bishop of New Mexico and Arizona. The Rev. William E. Warren, rector of St. John's church, Albuquerque, N. M., who is one of the examining chaplains of the District, presented the candidate, preached the sermon and joined in the laying on of hands.

## PERSONAL AND NEWS NOTES.

The Rev. F. Beckerman has become the rector of Christ church, Springfield, Mo.

The address of the Rev. John McGill, D. D., is changed from The Plains, Va., to Woodstock, Va.

The Rev. W. S. Poyner, formerly of Dothan, Ala., has entered upon his work as city missionary in Columbia, S. C.

Mr. W. S. Douglas, lay reader in charge of Holy Trinity church, St. Joseph, Mo., is preparing for Holy Orders.

The Rev. J. M. Hamilton has resigned the rectorship of St. John's church, Covington, Ky., to become effective February 1.

The Church people of Maryville, Mo., lately celebrated the 45th anniversary of the first services of the Episcopal Church in their town.

The Rev. N. B. Fuller, because of age and ill-health, has resigned the charge of Trinity parish, Miami, Florida, to take effect January 1, 1910.

The Rev. Robert Bagnall, of the Bishop Payne Divinity School, Petersburg, Va., has removed to Spartanburg, S. C., his address there being 395 S. Liberty street.

The Rev. Charles T. Whittemore has been called to the rectorship of St. Michael's, Wilmington, Del. He was for twenty years rector of All Saints', Ashmont, Masss.

The Rev. Charles W. Sydnor, of Tazewell parish, Pocahontas, Va., has been called to be assistant to the Rev. William B. Allen, of St. Katherine's parish, Pensacola, Fla.

Five young men, connected with St. Philip's parish, Cambridge, Mass., of which the Rev. Dr. Gushee is rector, have, within the past year, become candidates for Holy Orders.

The Brotherhood of St. Andrew has arranged a College Conference for the discussion of Christian work in colleges and universities, to be held at Ames, Iowa, December 5-7.

The Rev. Dr. W. K. Marshall has resigned the rectorship of Christ church, Bowling Green, Ky., to take effect in December, and has accepted a call to Holy Trinity parish, Sykesville, Md.

The Rev. Ernest Dray, rector of St. Clement's church, St. Paul, has accepted appointment by Bishop Thomas as Archdeacon of Wyoming, and will begin his new duties early in the new year.

A branch of the Woman's Auxiliary, numbering forty members, has been organized in St. Katherine's parish, Pensacola, Fla.; also a Junior Auxiliary, under the leadership of Miss Augusta Oering.

The Rev. R. C. Jeter, rector of Grace church, Anderson, S. C., has accepted the call to become rector of St. Thaddeus's church, Aiken, in the same diocese. He will probably enter upon his new work about the first of December.

Miss Wallis, of Maryland, has accepted a position as woman-worker in the pro-cathedral parish, Grand Rapids, Western Michigan. Miss Wallis is a graduate nurse and has had experience as a parish worker in New York and Washington.

The Rev. Calbraith B. Perry, D. D., rector of St. Luke's church, Cambridge, N. Y., will take his vacation, in January next, in Southern Florida, and hopes to participate in the celebration of the anniversary of Bishop Gray's consecration.

Rev. T. B. A. Allison, rector of Holy Trinity church, Churchville, Md., has declined the call to be assistant at the Church of the Good Shepherd, Coadjutor-Bishop Murray having asked Mr. Allison to become rector of the Maryland Diocese parish.

The Rev. A. DeR. Meares, of Biltmore, N. C., is raising money to build a church at Black Mountain, N. C. He has bought four lots in the town for $400, and when he collects $365 more, work will begin. It is hoped to have the building ready for use next summer, but no debts will be incurred in its erection.

The Sunday School Institute of Atlanta met in St. Paul's cathedral, Atlanta, on November 18. The Rev. R. H. Edwards made an address on "The Ideal Sunday School;" the Rev. Russell K. Smith, on "The Teacher's Responsibility," and Bishop Nelson spoke on "The Teacher's Encouragement of Private Devotion in the Pupil."

The Rev. H. Page Dyer, of Ascension church, Philadelphia, lately finished preaching a mission at St. Mark's church, Hammonton, N. J., the Rev. Wm. F. Stone, rector. So thorough had been the preparation and so successful was the Mission, that both the rector and mission priest spent nearly the whole of the last two days in the church, kneeling with souls. It was the first Mission ever held in the parish.

A pulpit in memory of the late Rt. Rev. M. N. Gilbert, D. D., Bishop-Coadjutor of Minnesota, has been placed in St. Paul's church, Winona. It is the gift of Mr. and Mrs. A. B. Youmans.

The Rev. Oliver J. Whildin, General Missionary to the Deaf of the South, has resumed his visitations to his numerous stations. During the past three weeks he held services for the deaf in Richmond, Norfolk, Hagerstown, Cumberland, Frederick, Washington, Baltimore and other places. All the services were largely attended by his deaf-mute people, many of them coming miles to the services. During the month of December he hopes to be able to make a trip to the far South. He will be present and take part in the exercises celebrating the opening of the new school for the deaf in St. Augustine, Fla., and also address the pupils in several other schools for the deaf.

Patmos Castle, No. 1, of the Royal Order of St. Maximus, in connection with the Church of St. John the Divine, Syracuse, N. Y., observed the second anniversary of the founding of the order on St. Maximus' Day, November 27. At 10 o'clock the Holy Communion was celebrated, and a sermon preached by the Sovereign Prelate, Rev. Ivan M. Merlinjones, D. D., tracing the history of St. Maximus and the founding of the order. The object of the order is to teach the Catholic faith as received through the Anglican Communion. One of the charter members of the order is now a student at Nashotah, and four, at least, more are on their way there, who are already useful as lay readers. The motto of the order is "Duty," exemplified by teaching, praying and working.

The Bishop of Washington has received an exceedingly beautiful spectoral cross under exceptionally interesting circumstances. The donor of the cross is a church woman whose children the Bishop had baptized when he was rector of St. Paul's parish. Before his consecration as Bishop, she told her rector that she would give him such a cross. Shortly afterward she left for Constantinople, and owing to the troublous times there she was unable at once to fulfill her promise. But just as soon as she could do so she had a number of beautiful amethysts gathered together by an Armenian expert—seventeen of them in all, quite perfect and rare—and under her own supervision the cross was made and then forwarded to the Bishop, who has since received it safely.

If you will believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life, in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterward, and you will arrive at little indeed; and in the course of years, when you come to look back, and if you have not done what you have heard from your advisers (and among many counsellors there is wisdom), you will bitterly repent it when it is too late.

Christ's men have no weapons to wield but the sounding out from them, as from a trumpet, of the word of the Lord, and the light of a Christian life shining through earthen vessels.

As men move toward higher living they move toward wider, lowlier service.

For Southern Churchman.

### Baby Dear.

Baby Dear, lie peacefully
Against thy mother's breast,
Lie still and snug, cosy and warm,
And have a peaceful rest.

Baby Dear, lie restfully
Upon thy mother's lap,
Lie still and snug, cosy and warm,
And have a restful nap.

Baby Dear, lie quietly
Within thy cradle deep,
Lie still and snug, cosy and warm,
And have a quiet sleep.

Baby Dear, sleep sweetly,
Watched o'er by mother dear,
Lie snug and warm, free from harm,
Guarded by angels near.

—W. R. Savage.

Blowing Rock, N. C.

### A Jail-ward Flower.

In the very heart of one of our great Southern cities, where, as in every heart, only good and pleasant things should be, there stands, alas, a great, gloomy, stone building, with barred windows, and heavy iron doors, which one need scarcely ask to be told, is the sad, but needful, city jail.

And here, within this fortress waring ever with sin and crime, two brave, and faithful women pass their days as matrons in charge of the hapless female prisoners, ever on duty, day and night, that when a wretched woman, or girl, is brought, be she ever so degraded, or despairing, she may at least feel that she is not wholly without a friend to whom she may look for just and humane treatment.

To her own pleasant home, on the outskirts of the city, one of these good women goes back and forth in the alternations of rest and labor, and very grateful it is to leave the sin-charged atmosphere of the prison for her fair, sweet garden of glowing flowers and fragrant herbs. And as she walked, one day, among them, the Flowers said softly:

"How blest is our mission, making the world ever brighter, and fairer. Is there not something that we can do, even in the great, gloomy jail?" And quickly their friend responded, "Who knows; who knows; at least we can try!"

So when the day came again for absence from the Ward over which she watched, she gathered its inmates, and cheerily said: "Girls, I have an offer to make. When I return, I will bring with me a big cluster of lovely flowers. And every girl who feels that she has made a good record during my absence, shall take her choice, and have a flower for her own. I shall hope to see a blossom in every hand."

And true to her word, when the Matron returned, a great posy of glowing blossoms came with bright faces, and fragrant breath into the ward, and one by one, now here, now there, a prisoner came forward to claim the promised gift, while some, with sullen face, and down-cast eyes, sat gloomily apart.

"Now will you listen to a message from the flowers," said the Matron, placing the remainder in a vase on the table amid the motley group. "As they can not speak for themselves, they would have me ask, may they not come to you truly as friends, to be with you, here, when other friends seem far away? And if so, girls, I wish to ask, will you not treat them as friends, and while in your midst, surely you will not let them hear any bad language, nor see any rough, rude behavior? The flowers, you know, are pure in heart; therefore, God loves them, and they look ever into His face, as only the pure in heart may do. Yet—have you ever thought whence the flowers come? Out of the depths of the miry earth. And often, the very fairest, and sweetest, are those that come from the blackest soil. Won't you let them bring a message to you? If out of the dark earth such fair things can come, so from the blackest, most sin-soiled heart, clean thoughts, kind words, and good deeds can spring. This, in fact, is one of the lessons that God meant us to learn from His children, the flowers."

Among the hardened listeners was one, a friendless colored girl waiting, under a heavy bond, to appear before the grand jury in answer to a charge which would doubtless send her, later, to the yet more dreaded Penitentiary. She was of those who sat apart, and never claimed a flower for good behavior.

"Why do you not take one, Ethel?" asked the watchful Matron; "I hear nothing reported against you when I am away."

"No," was the answer, "but I can not take a flower. I would like to talk with you alone."

Leading her apart, the Matron heard her story. "In the ward, there," she said, with a nod toward her companions, "is a girl who, as you know, was arrested with me, and accused of the same crime. She is innocent; and I am the only one who can prove it. I hate her, and so at first I did not care. But I have thought, and thought, of what you have told us of the flowers—that out of the blackest hearts good deeds can come. I want you to take me before the judge of the city court, and let me tell him that I know that other girl is not guilty. Then she can go home, though I must stay."

An hour later she stood in the great court-room, and undaunted by the many gathered there, clearly, and unfalteringly, she told the story, clearing her companion accused.

"My girl," said the judge, you have done a good and noble deed. What has led you to do it?"

"The flowers," she answered, simply. "The Matron told us that as they come from the blackened mud, and soil, so good deeds could come from the blackest heart. I felt the good deed stirring in mine, and I could not rest until I came to let it out."

As she turned away there were tears in eyes that did not often feel their moisture. Let us hope that good seed fell likewise in other darkened hearts that day, to bloom, as in that prison ward, bearing blossoms as fair and pure.—L. R. R., in the Young Churchman.

### Trust God.

The great lesson of Hebrews is that the things which God gives are always better than the things which he gave, and that what he gives will be surpassed by what he will give. The Old Dispensation served its end. It did not accomplish what God had desired, for the great majority of those trained under it rejected the Messiah for which it had been designed to prepare them. But it had made some ready for the Messiah, and it had prepared the words and the ideas in which the Messiah could bring his truth home to human hearts. But it was never intended to be final, and when its end had been served God gave the better things.

Why do we not learn from such lessons to trust God? We persist in looking back for golden ages or in repining over what we once had but have lost. But nothing that God can give is inferior. It is an improvement on all that he has given, and the best is yet to be, the end for which all the beginings have prepared. We need fear nothing.

"And so beside the silent sea
I wait the muffled oar:
No harm from him can come to me
On ocean or on shore.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

The Epistle to the Hebrew shows us how some of the Hebrew Christians tried to win their fellow-Hebrews to the Saviour. They loved them and longed for their acceptance of Jesus. They recognized what was good and true in their common inheritance, but they were clear and fearless in pointing out what was inadequate and transitory and even vain. The blood of bulls and goats could never take away sin. Christ could. All that was true in what had been was only the foreshadowing of him, and he was its fulfilment. How foolish and wrong then for man to reject the complete for the sake of the partial, the truth for the sake of that which was true but in part.

Each Bible book can teach us some new thought of God, and each book in the New Testament some new thought of Christ. This book shows us his divine glory; but in ways which reveal also the full beauty of his humanity and bring him near to us, even into our very struggles. He was tempted as we are. He prayed with strong crying and was heard, just as we pray and are heard. Christ knew it all. He went from us with "eyelids that had known the touch of tears."

We learn in a vivid way from this Epistle the true secret of the great characters of the old time. The central principle of their being was faith in God. They went out on untried errands seeing him. They sought for a city eternal, and shrank not from following the vision of it through bloody death. They were the advance guard of the army.

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train."

We learn that they are witnessing our lives, and are witnessing to our lives. They see what we are doing and they show us what we ought to be doing. Under their appeal to be heroic and true, and under the stimulus of their scrutiny of our valor and fidelity, we ought to run a race without shame and wage a conflict without shirking.

In the midst of all that changes, one order giving way to another and the thing that is good to the better, we learn from the Epistle that Jesus Christ does not change. He is the same yesterday, to-day and forever! That is a great comfort and stay. We learn to know him better and to love him more. The change is in us, not in him. That is a blessed consolation. We need never cease changing. There will always be room for change for the better. Christ will never change. He is always perfect love and goodness.—S. S. Times.

The man who stands on his dignity always strands himself on a desert island.

# Family Department.

### The Touch of a Vanished Hand.

We sigh for the touch of a vanished hand—
The hand of a friend most dear,
Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert
That weeps o'er the silent urn?
For the love that lives is our hand alert
To make some sweet return?

Do we answer back in a fretful tone,
When life's duties press us sore?
Is our praise as full as if they were gone,
And could hear our praise no more?

As the days go by, are our hands more swift
For a trifle beyond their share,
Than to grasp—for a kindly, helpful lift—
The burden some one must bear?

We sigh for the touch of a vanished hand,
And we think ourselves sincere;
But what of the friends that about us stand,
And the touch of the hand that's here?

—John Troland, in Youth's Companion.

### The Bow in the Cloud.

Think, again, of the cloud of trouble, "Man is born to trouble," says the old Book, "as the sparks fly upward." Sorrow, temptation, sickness, loss—these are some of the troubles that meet us in the course of life's journey, and there is no one who has experienced them who does not know how dark and drear they make the day. Here, for instance, is a man into whose sky the cloud of difficulty and disappointment and thwarted purposes has come. But God sets his bow even in that cloud. Samuel Rutherford was transported from his beloved Anwoth into exile in Aberdeen. It was a sore trouble to him. But this is how he wrote from his exile to the parishioners from whom he had been snatched: "Why should I draw back when God driveth his furrow through my soul? He purposeth a crop." He had seen the rainbow, and all of us may see it. Here it is: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Here, for instance, is a man into whose sky the dark and heavy cloud of sore temptation has sailed. He finds himself in some Pergamum or other 'where Satan's seat is.' It is a ceaseless and grim fight with him from day to day for honor and life. But that cloud also has its bow. Here it is: God will not suffer you to be tempted above that ye are able to bear, but will with the temptation open up a way of escape. Here, again, is a man into whose sky the cloud of bereavement and loss has come. And what a cloud this is—the blackest, gloomiest cloud of all. But in this blackest cloud of all God sets his bow, so that desolate and bereaved men and women, though they have sorrowed, have not sorrowed as those that had no hope. I knew a father bereaved of an only daughter. It was a crushing sorrow, and for some weeks he was conscious of nothing but the clouds. But one Easter Sunday morning, through something the preacher said, he felt the 'power of the world to come.' It came upon him like a new revelation that his little daughter was not dead. "He that believeth on me," the preacher had read, "shall never die." And at that he lifted up his head and his heart. He sorrowed still, but his sorrow was shot through by a blessed hope. He had seen God's bow of promise in his cloud. And it is there for every bereaved heart to see. God's love shining upon the cloud of death has transmuted it from a gloom to a glory. "To die," says the apostle, "is gain." Whatever be the cloud—trouble, temptation, sickness, death—it has its bow. If we see nothing but the cloud, life is bound to be fretful, broken, anxious. But we shall be able to rejoice in tribulation and to sing songs at midnight, if only, arching our cloud of disappointment or sickness or loss, as the case may be, we see the bow which tells of God's unfailing love and care.

Think, once again, of the cloud of fear. "We shall all appear before the judgment seat of Christ," said Paul, "that each may receive the things done in the body, according to what he hath done, whether it be good or bad." "According to what he hath done!" The words strike fear to our souls, for we have all done things we ought not to have done, and left undone the things we ought to have done. All the sunshine fades out of our day, and we experience something of the blackness and darkness and tempest of Sinai as we listen to that word, "according to what he hath done." For if the Lord should mark iniqnity, which of us should stand? But Paul's austere sentence is not a complete picture of the Judgment. I turn to John for the touch that completes the picture. Paul leaves me shuddering before the great white throne. John gives me boldness in the Day of Judgment. Here is the touch that John adds: "And there was a rainbow round about the throne." The great white throne does not stand for truth merely; in it mercy and truth are met together. It does not stand for bare and sheer righteousness; in it righteousness and peace have kissed each other. "There is a rainbow round about the throne." And at sight of it our fears vanish. Our Judge is also our pitiful and loving Redeemer. He will blot out as a thick cloud our transgressions and as a cloud our sins, and, remembering our feeble love for himself, our poor and unworthy attempts at service, he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"I do set my bow in the cloud"—in every cloud. "All things work together for good to them that love God," said Paul. He had seen the bow. "God! Thou art Love! I build my faith on that!" said Browning. He had seen the bow. Have we seen it? To see it is the secret of a quiet and restful heart.—Rev. J. D. Jones in the Christian World.

### God's People.

God has special ownership in some people. "The Lord's portion is His inheritance." Put side by side with those other words of the Old Testament, "All souls are mine," or the utterance of the one hundredth Psalm rightly translated: "It is He that hath made us, and to Him we belong." There is a right of absolute and utter ownership and possession inherent in the very relation of Creator and creature; so that the being made is wholly and altogether at the disposal and is the property of Him that makes him.

But is that enough for God's heart? Is that worth calling ownership at all? An arbitrary tryant in an unconstitutional kingdom, or a slave owner, may have the most absolute right of property over his subject or his slave; may have the right of entire disposal of all his industry, of the profit of all his labor; may be able to do anything that he likes with him; may have the power of life and death. But such ownership is only of the husk and case of a man; the man himself may be free, and may smile at the claim of possession. "They may 'own' the body, and after that have no more that they can do." That kind of authority and ownership, absolute and utter, to the point of death, may satisfy a tyrant or a slave driver; it does not satisfy the loving heart of God. It is not real possession at all. In what sense did Nero own Paul when he shut him up in prison and cut off his head? Does the slave owner own of his life, and who dare not do anything the man whom he whips within an inch thing without his permission? Does God, in any sense that corresponds with the longing of infinite love, own the men that reluctantly obey Him and are simply, as it were, tools in His hands? He covets and longs for a deeper relationship and tenderer ties.

The one thing whereby God reckons that He possesses a man at all is when His love falls upon that man's heart and soaks into it, and when there springs up in the heart a corresponding emotion and affection. The men who welcome the Divine love that goes through the whole world seeking such to worship it and to trust it and to become its own, and who therefore lovingly yield to the loving Divine will and take it for their law—these are the men whom He regards as His "portion" and "the lot of His inheritance." So that "God is mine" and "I am God's," are two ends of one truth. "I possess Him" and "I am possessed by Him," are but the statement of one fact expressed from two points of view. In the one case you look upon it from above; in the other case you look upon it from beneath. All the sweet commerce of mutual surrender and possession which makes the joy of our hearts in friendship and in domestic life, we have the right to lift up into this loftier region and find it in the last teaching of what makes the special bond of mutual possession between God and man.—Alexander Maclaren.

### The Hopefulness of Opposition.

When a thing is particularly hard to do, it is likely to be particularly well worth doing. This is worth remembering the next time that difficulty and opposition stare us in the face. Easy things are within the reach of any one; they offer neither inducement nor challenge to people of power. The prizes of life are protected by difficulty. Therefore obstacle, to a strong man, simply spells inducement. Paul knew that the spiritual prizes of the kingdom were not easily come at, but that the devil's workers were sure to be between such prizes and the Lord's workers. He counted the presence and opposition of the devil as a special invitation. So he wrote, concerning his reasons for wishing to remain in Ephesus, "For a great door and effectual is opened unto me, and there are many adversaries." "The line of least resistance" does not appeal to souls of Paul's kind. The line of greatest resistance is the line that often leads to the richest end.—Sunday School Times.

### December.

There are snowdrifts by the wayside,
There is writing on the pane,
Where Jack Frost has left a message
About Winter come again;

There's that tingling in the blood and
There are sleighbells in the air,
There is coasting down the hills, and
Slipping, sliding, ov'rywhere!

There's a stocking by the chimney hung
On Xmas eve because
There's a chance you'll have a visit
from
Our old friend Santa Claus.

There's a bright star in the Heavens
that
Proclaimed a wondrous birth,
When the Chosen Child of Childreen
Brought his Christmas day to
earth.

There are mistletoe and holly in the
Woods to deck the hall,
Here's the Christmas spirit wishing
Merry Christmas to you all!

### A Man and His Faith.

The two most conspicuous features of the narrative of Paul's voyage as presented are the extraordinary accuracy of the writer of this narrative in matters nautical and the extremely convincing and simple details of the part taken by the Apostle. Luke continuously says "we" throughout the story, and Professor Ramsay has suggested the explanation that Luke went along as the servant of Paul. It is probable that on no other terms would he have been allowed to attend Paul, a prisoner of the Roman Empire, whose expenses on the trip were defrayed by the soldiers. It was customary at that time for a man of the standing which Paul was supposed to have to be allowed two slaves as personal attendants. Whether this is a correct guess on the part of the distinguished author or not, it is at least a most interesting one.

Paul and Luke were both quite familiar with the problems of navigation on the Mediterranean Sea. Luke was probably a native of Macedonia, and Paul had gone back and forth between Palestine and Macedonia several times. Both were acquainted with the ordinary rules of wind and weather. As Paul had often sailed on all kinds of ships, no doubt he was very well acquainted also with the probable capacity of any kind of vessel. He did not hesitate, therefore, to advise plainly that they should winter in a safe harbor in Crete. The ship's master was, however, very confident and perhaps lacked experience in the treacherous weather which autumn brings to the Mediterranean, especially in the form of violent winds from the mountains of Asia Minor. The centurion, too, no doubt wished to get forward. He lived in a time which originated the saying that "all roads lead to Rome." At least there was no other place so interesting and so attractive to the Roman soldier.

For his part, Luke goes into all the various details of the management of the ship and what happened to them in the long and stormy drifting before the gale in a manner which the closest students have found to be absolutely consonant with the nautical practices of that time. Indeed, the particulars given by Luke have come to be looked upon as a sort of authoritative log book of a sailing vessel of that period. They are corroborated by minor details given by others, but perhaps no other single author of the time is so full in his specifications and so correct in his use of Greek terms.

The extreme discomfort of the vessel, which was lashed by the waves and tossed so as to make cooking impossible, must have presented to Paul a somewhat bedraggled audience when he at last stood up and began to exhort them to eat. There is something heartening in the cheerful religion which in a time like that—of darkness and of storms, of fasting and of fears, of mortal anxiety by day and by night—enables a man to bear up on his own strength the worn and hopeless spirits of his fellows and to speak calmly, even brightly, of that God whose he is and whom he serves. A great alienist not long since, when consulted as to whether religion is not the cause of a great dial of insanity, replied very promptly that he had known one or two cases of people who had lost their minds on account of religion, but that he was distinctly of the opinion that the number of cases was almost incalculable in which people had been prevented from losing their reason by their religion. That was a most pertinent and effective rejoinder. Nothing stays and steadies the human mind better than a grasp on the great consciousness of God. If religion is of the genuine sort, if it is religion in deed and in truth, it is good for all occasions and all the issues of life. Nevertheless, it is even better for the great crises when the tragedies of life come home to our spirits, when all that is earthly slips and there is no other anchor to hold. Then it is that the hope which is an anchor to the soul both sure and steadfast and reaches to that which is within the veil is good for the uses of humanity.

It seems almost a preposterous use of a means to an end for an angel to visit Paul in order that the people on shipboard might be persuaded to eat, yet an angel might very conceivably have been in less useful service than that. After all, these homely bodies of ours are very necessary for whatever we purpose doing. We must take care of them. They must be warmed and clothed and fed and made ready for service. There was some hard swimming and a chilly night of rain to be faced by the people on that vessel, and they would need food. After the visit of the angel and with the food which they took as a consequence, after Paul had so cheerily smiled and blessed it, they were able, every one of them, to get away safe to land, so that not a single man was lost.—Nashville Christian Advocate.

---

There are Christians—men, women and children—who live with the vision of their Master always before them. They know he sees them, they believe they see him. At any rate they propose to live as if he were indeed always present. With others it is a case of "out of sight out of mind." For such persons at certain times Christ appears not to exist. That helps to explain Peter's defection. Instead of keeping as close to Christ as he could, a position where it would hardly have been possible to deny his Master, he followed the Lord, as the Record informs us, "afar off"—so far off that his promise to die with Christ was entirely obliterated.

---

The great truths of God's Word are like flowers that bloom along the mountain's unward track. Plucking them and enjoying their fragrance we forget that the way is long and rough and steep that leads to the summit.

### Visions of Youth.

Youth is the sowing time. The young men of this generation gather the seeds of the past and plant them for the future harvest. One expects to reap but little, while another looks for large fruitage. With the same field of opportunity, and taking seed from the same granary of the past, two young men plant with altogether different expectations. The fire of enthusiasm burns in the bosom of one, and large plans are laid in the interests of mankind and for advancing the Kingdom of God. In the other, there is at most a lackluster glow with no characteristics of intense earnestness. We shall speak here of him whose spirit burns in youth with eager desire to be an effectual worker, building what is well-pleasing to his God.

In the visions of youth, life is colored with brighter hues than it wears in later years. The eye of foresight, not used to the parnorama which spreads before it, does not properly interpret the coloring which falls within the intoxicated vision; but exaggerated the beauties and spreads them out so as to hide the inharmonies which really exist. This is natural and it leads to no real loss. At most there is only a momentary disappointment to the true spirit who never knows discouragement.

The vision of noble youth has also a broad outlook. The Kingdom of God holds vast opportunity for service. Aspiration conceives a great work to be done on the broad arena of activity. In moments of exaltation plans are laid which stir into new zeal the less vivid hours of the every day. An ideal grows up large and noble with the possibilities of a useful life. The vision of youth is too magnificent to be told, sometimes too magnificent to be contemplated without carrying one again into a new transport of enthusiasm.

In later life men frequently narrow this broad outlook to the dimensions of common conception and close their eyes to the flower-land of service which lies beyond. It is sad. Such a man is to be pitied. He is ashamed of the ideals of youth, because contact with the lower in life has wrought its deterioration upon his character. The spirit of the man, which might have stood superior to all these things, has been deadened by the world's coldness, when the world ought to have been warmed into a new glow in the bosom of his enthusiasm.

Men are needed who are not afraid of the ideals of youth—ideals of character, of strength, of service—men who are willing to have the fire within burn as brightly in age as in boyhood. Let a man be not afraid to gather his harvest from the broadest fields ever planted in the sowing time. The ideal, the purpose, ought to enlarge—enlarge through working them out in the actual affairs of life. Wordsworth has rightly described the Happy Warrior as

> The generous Spirit, who, when brought
> Among the tasks of real life, hath wrought
> Upon the plan which pleased his boyish thought:
> Whose high endeavors are inward light
> That makes the path before him always bright:
> Who, not content that former worth stand fast,
> Looks forward, persevering to the last,
> From well to better, daily self-surpast.

—R D. Carmichael in Christian Observer.

---

We are so constituted that we cannot fully enjoy ourselves, or anything else, unless some one we love enjoys it with us. Even if we are alone, we store up our enjoyment in hope of sharing it hereafter with those we love.—Lubbock.

### Folded Hands.

I toil no more—my day is done;
How much I wrought I may not know;
I watch the low descending sun,
And see the night approaching, slow.
My day's work is as it must stand,
For labor's joy no more is mine;
The tools drop from my nerveless hand,
My dim eyes see no mark or line.

I little thought to leave it so—
Unfinished, to the plan untrue;
Another day I thought to know,
When I might change or start anew.
With weary hands I now must see
Another's skill my task complete;
The gift of use is gone from me—
The gift that makes all life seem sweet.

The pleasant labor of the day,
The following hours of welcome rest—
These from my life have passed away,
No longer has it aim or quest;
I sit and wait—and all the hours
The happy past before me stands;
With dimming eyes and failing powers.
I live the life of folded hands.

—British Weekly.

### Do Not Let Down The Standard.

Is there not danger of losing sight of the fact that the chief business of the Church has to do with the spiritual development of people? It has other business, of course. But this business should be kept in the foreground. For out of the successful doing of this business comes the extension of the Kingdom and the establishment of men and women and children in righteousness.

When the Church gives its strength chiefly to anything but the spiritual development of folks, it is sure to lose its grip upon them. Crowds will come to a show in a church—sometimes; but the crowds will not be satisfied with a show. There is nothing much in husks to sustain life. Souls need more than shows to strengthen them against sin, and to inspire them to righteousness.

The services of the Lord's house should be interesting and attractive. And that means not the Sunday services of worship alone; it means all the features that center in the Church, for all that the Church does should be projected and executed with the idea of service as the controling motive. But a service that is interesting and attractive need not degenerate into a mere entertainment. If it does it loses at once all its value as an agency in and for spiritual development.

Some churches think that they are under obligation to make their services entertaining—for the sake of the young people. The motive is good; but the method is bad. But it goes in the direction of peril; and it is almost sure to defeat the good purpose of those in charge. Young people are attracted by that which furnishes interesting entertainment; but it is seldom that they are held and won for the Church and the Kingdom by entertainment alone. There must be something substantial, serious and really worth while offered to them if they are to be captured for Christ and the Church.

On this point President Woodrow Wilson of Princeton University has this timely suggestion to offer: "When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done them, but I think it would be a good deal franker not to allure them. I think it would be a great deal better to simply let them understand that that is the place where life is dispensed, and if they want life they must come to that place."

The better plan is to appeal to the highest always. That method may not get the crowd; but it will fasten the attention, grip the heart, give substance to character, and inspire the life. Mix solids with fluids. There should be substance as well as shadow. The thing that gives reality to the white caps of the sea is the swelling billow. —Epworth Herald.

### Lost Everything but Cheerfulness.

No matter what else you may accomplish in life, or however rich you may become, if you do not keep sweet, if you allow yourself to sour, to become a pessimist, your life will be unproductive, and you will be a comparative failure.

Resolve that whatever comes, or does not come to you, whether you succeed in your particular undertaking or fail, whether you make money or lose it, you will keep sweet, cheerful, hopeful, helpful, optimistic.

Everywhere we see pessimistic, doleful people going through the world—people who have ruined their capacity for enjoyment because they allowed their losses, their sorrows, their fears, their failures, to take all the sweetness out of their lives.

It does not matter so very much, after all, whether you make a fortune or not; but it does matter very much whether or not you keep sweet, have a clean record, and live a balanced life.

Some of the greatest men in all history were total failures as money makers, but they were notable successes in nobility and balance of character, cleanliness of life, mental poise, stability of purpose, and sweetness of disposition.

I know a man whose life has been filled with disappointments and failures, losses and sorrows unspeakable, yet he is one of the sweetest, serenest, most hopeful souls I have ever met. His troubles and sorrows seem to have ripened and beautified his character. His sufferings have been the fire which has burned out all the dross and left only the pure gold.

He is now an old man, with practically nothing of this world's goods left; but he has a monument of love and admiration in the hearts of all who know him. He has never parted with that cheerful smile, nor that sweet tempered, serene expression which bids defiance to trouble. He has never lost his beautiful mental poise, which has steadied him through all his years of suffering and losses.

After a long life of hard work and desperate struggle, he has no home of his own. His family are all gone, his prosperity gone, his property gone, but he never has a complaint or a tale of woe. On the contrary, he always has a kindly word and smile, and a warm, sympathetic hand-grasp for every one he knows. He seldom refers to his troubles, and always sees the silver lining to every cloud. No bitterness rankles in his soul, for he early learned the secret of the salient power of love and sympathy. He early resolved that, whatever came to him in life, he would not allow himself to get sour, despondent, or discouraged.

What a rebuke is this man's optimistic view of life to those who are always finding fault and complaining of their lot? He has lost all his property; he cannot get a permanent position on acount of his age, and if he were taken sick would likely be obliged to go about with a vinegary countenance peddling pessimism and discontent. People who do this are not producers. They are not creators of values. Pessimism is always a destroyer, a handicap; never a creator.

Every day you go over a new road. Scatter your encouragement, your good cheer, your smiles, your flowers as you go along. You will never go over the same road again. You cannot afford to leave stumbling blocks and discouragements to hinder others' progress.—Orison Swett Marden in Success Magazine.

### Learning Through Experience.

We believe that the lessons learned by successful explorers can be turned to great advantage in the wise prosecution of missions. Natural adaptation is the physical requisite, unselfish devotion the spiritual. The day of mere impulse and superficial preparation is passing and the absolute need of applying the principles of selection and training that prevail in business life to the needs of the mission field is becoming more strikingly apparent. One can well understand the mental attitude of the clear-headed, well-informed Japanese towards the well intended but ineffective efforts made to convert them to the Christian Faith by men whom they are convinced are their inferiors in intellect, information, knowledge of their language, customs, modes of thought, however irreproachable the private lives of their would-be teachers might be. No sane Christian could for a moment suppose that the extension of the Church is entrusted only to the intellectual and highly cultivated. But we should never forget that though some of our Lord's first disciples were humble fishermen, yet the great Apostle of the Gentiles was a man of the keenest intellect, widest learning, as well as of indomitable energy and inexhaustible enthusiasm. If we choose, let us refer to the record of one of the most remarkable Christian movements of all time, the Laymen's Movement, and ask who are the leading spirits in this world-wide extension of the Christain faith. Are they not men of calibre, men not only of great force of character and power of speech, but who most happily combine mental and spiritual culture with deep knowledge of human nature and a broad and tolerant sympathy with all classes and conditions of men? We must raise the standard of missionary efficiency if we wish to attain the best results from missionary enterprise.

Let us remember that each day is ordered by Almighty love, and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.—Krummacher.

# Children's Department.

### The House of Too Much Trouble.

In the House of Too Much Trouble,
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy,
But it was always too much bother,
Too much dirt, and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a House of Too Much Trouble
Things must be precise and trim;
In a House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order,
And kept quiet all the day.
He had never had companions,
He had never owned a pet;
In the House of Too Much Trouble,
It is trim and quiet yet.

Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face;
In the House of Too Much Trouble,
He is silent and at rest,
In the House of Too Much Trouble,
With a lily on his breast.

—Albert Bigelow Paine.

### The Choosing of Friends.

Nothing is more important to young people than the choice of friends. Many a boy's life starts in a course of dishonor the day he chooses as his companion a boy who is not clean, pure, true. Many a girl begins a career which leads at length to evil and ends in shame and sorrow the day she accepts a friendship which is not worthy. On the other hand, many a life which grows into nobleness, worth, beauty and usefulness started on its upward career the day a holy, inspiring, heart-enriching friendship began.

The choosing of friends begins at an early age. It is important, first of all, to have a high standard. Young people may begin early to exercise a choice. One suggestion is that they settle it positively that only companions of worthy life and character be accepted. Whatever is not good should not be admitted into life. If such a standard is definitely fixed and faithfully adhered to the battle is more than half fought.

Another suggestion is that they pray every morning that God may direct them in their choice of associations and companionships for that day. Emerson has a fine word about this. He says, "My friends have come to me unsought; the great God gave them to me." If older people will write down the names of the five or ten friends who have been the most to them, who have had the most to do with the making and shaping of their lives, and will recall how these friends first came into their lives, they will find how true this is of all. Did they go about looking for friends, find them, and then consciously choose them? Rather, did not the great God give these friends to them?

It would be well if younger people could get this secret into their hearts at the beginning, and look to God for direction in this matter. There is no wisdom so safe as God's in selecting friends. We do not know whether the person who seeks to be our friend is the one we really need or not; whether his influence over us would be for good or for harm. For example, in choosing for marriage, the young people do not surely know that the one who offers love would make them truly happy, that their lives would blend in complete union, that their marriage would prove happy. They greatly need divine guidance.

It is evident that there are at least some mistaken marriages. Without saying more than this, may be not at least conclude that if there was always sincere prayer that God would choose, and then submission to His will, there would be fewer ill-mated marriages, fewer regrets and disasters and fewer tragedies afterwards? There is a saying that marriages are made in heaven. This can scarcely be affirmed of all. Perhaps the reason more marriages are not made in heaven is that heaven is not appealed to, prayer is not really made to heaven in their behalf. Young people should pray continually that God would choose their friends and arrange their friendships, bringing to them those He would select for them. This is the only safe way in any friendship, and the closer and more sacred the friendship is, the more important is it that we follow this course. Certainly no marriage engagement should ever be made without the seeking of God's approval upon it.

Another suggestion is that the young people should exercise Christian common sense in choosing their friends. They know very well that there are certain persons who would not make safe friends for them. When a young man who drinks offers himself in marriage to a girl, she knows that she can accept him as her lover, and then as her husband, only at a fearful risk. When a boy begins to like another boy who swears, lies and talks indecently, and is inclined to choose this boy as his comrade or friend, there is always a silent voice in his breast that warns him against it. He knows that this boy is not fit to be his friend, and that if he takes him into this close relation his own life will almost certainly be dragged down to moral ruin. Any boy of twelve or fifteen knows when he should not take another boy to be his friend. His conscience puts up a red flag which he ought to heed. Any girl who has been brought up in a Christian home under pure and refined influences knows when this or that person who offers friendship is really not fit to be her friend and when she should reject the offer.

Young people, therefore, should exercise good sense and refuse to take into their lives as intimate associates any who they are sure will prove unsafe or hurtful friends. If they will always do this courageously and unalterably they will save themselves from many perils of unfit friendships.

Some one may say: "Yes, but I have already made my mistake. I have taken into my life a friendship which is blighting my happiness and leading me to ruin." It is hard to break off such companionship now when it has been formed, for it is fascinating and attractive. But what will be the end if it is not broken off? A little rabbit was caught in a hunter's trap. One foot was held fast in the steel jaws. What did the rabbit do? It gnawed off the leg with its own teeth and escaped with three feet rather than keep all its feet and be killed. That is what any boy should do when he finds himself fast in some bad companionship. He would better escape hurt or maimed with only one hand or one foot than stay in the snare and perish utterly.

No subject is of greater importance than this to young people. Take for your close friends only those with whom you can kneel in prayer, and at holy communion, those only whom you will want beside your bed when you are dying, and who will surely meet you for reunion and immortal friendship on the other side.—Forward.

### One of His Jewels.

"O mamma, the girls are all going to wear jewelry! Nelly May says her papa is going to buy her a new set of garnets, and Annie Brown has her lovely turquoise ring and pin. Hatty Marston has a pearly-white cross, and all the rest have corals or jets or pearls or something. I don't believe there's another girl in school that hasn't at least a ring. Even Alice Horton has a plain gold band that used to be her mother's. She can't wear much, to be sure, because her mother's just died; but I haven't as much as she. I'm afraid I shall feel ashamed to stand out on the platform, before everybody, and look so plain and bare, with only a white dress on."

Margaret had just come from school, where all was in preparation for the exhibition which would soon take place. The girls had been talking over their dresses, and she had felt that it was hard to be so poor. She knew her mother was sewing, sewing from morning till night, and denying herself many things that she needed, that the hardly earned money might help Margaret to get her schooling. She knew that it had been by severe pinching that the pretty white dress had been bought, and that her mother's eyes had often ached when she sat up long after midnight to make it up.

Yet all these things only made it seem harder still, and Margaret wondered why her life was so different from that of others. In fact, she often made herself quite miserable with the thought that everybody else had more things to make them happy than she. She had sometimes said so to her mother, who had told her that she was mistaken. "We are poor, it is true," she would say; "but the rich are not always happy. If we work harder than many, that is far better than to be idle. And, after all, Margaret, God knows just what is best for us. If we love Him, we may be sure that we shall not lack anything that would be good for us."

This afternoon, however, her mother did not reply, as Margaret rushed into their cosy little sitting-room. She only looked sad and grieved; and soon Margaret came and took a seat beside her, saying: "I'm sorry I trouble you so, mamma. I know we can't afford it, and I'll try not to want it."

Her mamma rewarded her with a bright, loving smile, and then said: "Did I ever tell you why I named you Margaret? The name means a pearl. When God gave you to me, I felt that He had given me a jewel to take care of for Him. So I named you Margaret, to keep me always in mind of this. And, darling, I long to have you number yourself among his jewels now."

Margaret know what her mother meant, for only the day before her Sunday School teacher had explained the text used as a motto for the paper which had been distributed in the class —"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." She knew that her mother wished her to be a Christian, and so be one of the jewels in the Saviour's

crown. "How shall I know if I am one of His jewels, mamma?" asked Margaret.

"You would try to honor him. The jewels in His crown will add lustre, beauty and glory to it, and so contribute to do him honor. And one way in which you could honor him would be to have a patient, uncomplaining spirit, even though we have not as many pleasant things in life as some others have."

"I do want to, mamma," answered Margaret, "and sometimes I think I do love Jesus a little."

"I hope you do darling. But give Him your whole heart and He will help you to meet all the trials which will come to you in life, both small and great."

Margaret went up to her own little room and told the dear Saviour all about it, and that she wished to please and honor Him. When the day for the exhibition came she had asked Him to help her specially; and He surely did, for Margaret's face was so sweet and beaming that no one noticed whether she had any jewelry or not. But the minister who was present, leaned over and whispered to his wife: "I think Margaret must be one of the Saviour's jewels; there is such a peaceful light shining in her face, which used to look so fretful.

### Papa's Mistake.

Papa distinctly said the other day,
That in the night, when I'm asleep so sound,
The earth kept turning over all the time,
And every morning it's been half-way round.

I thought how grand to see this big, round world
Go turning past this window in the hall,
And here I'm up at four o'clock to watch,
And there is nothing going by at all!

I thought that deserts, palm trees and giraffes
Might just be passing by the time I came;
And now instead of all those lovely things,
Here's this old yellow rose bush just the same!

—The Century.

### A Child's Bequest.

Some years ago a clergyman was speaking at a missionary meeting, and he there noticed a man with a little girl about five years old in his arms. The little thing seemed to listen with as much interest as anybody else in the room. Shortly after this he was asked to visit a child who was sick. He went to her, and found it was the little one he had noticed at the missionary meeting. She was very ill, but she smiled when he came to her bedside. He talked to her, and found that God had made her His own child, and that though she was so young, yet she had learned to love Him; she was very quiet and very happy. A little while later she died.

After the funeral her father came to the clergyman with tears rolling down his cheeks, and took a little box out of his pocket and gave it to him, telling him that when they were going home after the missionary meeting she was talking about all she had heard, and reminded him that the gentleman had said, that "everybody might do something," and she wanted him to buy her a missionary-box. She begged so hard that he went into a toy-shop and bought her one. This delighted her, but her father had more than this to do, for the next day she wanted something to put into it: he told her he was too poor; however, he promised her, if she was a good girl, he would give her a half-penny a week to put into her box. "And so, sir," said the poor father, "I got the box when she was gone, for she used to keep it always near her. It is just thirty-four weeks since the meeting, and she had a half-penny every Saturday night since, so I think you will find exactly seventeen pence in the box." They counted it, but instead of seventeen there was eighteen pence half-penny.

The father was quite puzzled, and went away much distressed, for he could not tell how his little girl had got the other three half-pence. A day or two after he came back quite satisfied; he had found out that a kind lady who came to see her had given her three half-pence to buy an orange to cool her poor parched mouth. The dear little girl first looked at the money, and then at her little box which was close to her bed, and then again at the money; but though her lips were burning with fever she loved Jesus better than herself, and the three half-pence were put into her box; and this was the reason that, when it was opened, instead of seventeen pence, her father found eighteen pence half-penny.

How many little girls are there that love their Lord as this little girl did? What a lesson she teaches her little sisters! Her happiness was bound up in her Saviour, and she was able to prove her love for Him who had done so much for her young soul. This little story teaches us all, too, that nothing is too small to be dedicated to God. The widow's mite thrown into the treasury was accepted as a rich offering to God, and so, we doubt not, was this little girl's halfpence. There is no effort so feeble, no offering so small, no gift so poor, that Jesus will not accept it; and the earnest desire to do something for Him will, in itself, bring down a blessing far greater than we could imagine or expect.

---

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of the ship; a bridle bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, a frown are little things, but powerful for good or evil.




### That Book.

"Toss me that book," said Frank to his little sister.

"It isn't a book," quickly answered little May. "It is the Bible, and it isn't to be tossed."

That was a plea of reverence for the elder brother to learn. Frank's Latin grammar, the stories and histories on the center table, even that illustrated edition of Longfellow's poems—all these were books according to the little maiden's idea. But the big volume out of which papa read in the morning, the one with gilt edge and flexible covers that mamma carried to Sunday School, were not books; they were Bibles.

Was this not a sweet reverence of the Word of God, dear children? The Bible is not a common book; it is the Book of books. When we receive little presents from our friends we value them in proportion as we love the givers. So should we value the Bible, God's present to us, so highly, that, no matter how simple and plain the covers that contain it, we shall always be exceedingly careful of it, and never permit it to serve an ignoble purpose.—Our Messenger.

### Return of the Birds.

Many kinds of birds at the beginning of winter emigrate to other countries; some in search of a milder climate, and others to find secure retreats and warm shelter in caves, holes and retired places. These birds return to us when the gentle mildness of the spring advances; it soon awakens the swallows, and a secret instinct brings back the others which had traversed the seas to far distant countries.

Their return is generally in such order, that those which went away the latest are the first to return. Many have already appeared. In a few weeks the skies will be gladdened with the joyful songs of these choristers, and the valleys will resound with their swelling notes.

"The stork in the heavens knoweth her appointed time; and the turtle and the crane, and the swallow, observe the time of their coming."—Jer. 8:17.

### Be Kind.

Be kind, dear children. The world will bless
The heart that delights to relieve distress—
The hand that is ready to offer aid
The child or animal made afraid.
Be kind.

Be kind, dear children. The heart grows strong
That shuns to be partner with any wrong;
The noblest men that the earth has known
Have lived not unto themselves alone.
Be kind.

Be kind, dear children, and you shall see
Eyes look into yours so gratefully,
Though lips speak not, there is language yet,
And the heart of a brute will not forget.
Be kind.

Be kind, dear children, for God hath said—
The words in his holy Book you read—
The merciful mercy shall obtain,
If you would his loving favor gain.
Be kind.

### An Original Fable.

As life wears on, one often fails to see the benefits which are the outcome of present drudgery. This fable shows that labor, though sometimes weary and monotonous, has its ultimate reward.

"Put the young horse in the plough," said the farmer; and very much pleased he was to be in a team with Dobbin and the gray mare. It was a long field, and gaily he walked across it, his nose upon Dobbin's haunches, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" said the young horse, rather surprised; but Dobbin had gone to sleep, for he could plough as well asleep as awake.

"What are we going back for?" he asked, turning around to the old gray mare.

"Keep on," said the gray mare, "or we shall never get to the bottom, and you'll have the whip at your heels."

"Very odd indeed," said the young horse, who thought he had had enough of it, and he was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, again turned and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and fell asleep again, as he began to calculate how long it would take to plough it.

"How long will this go on?" he asked, turning to the gray mare.

"Keep up, I tell you," she said, "or you'll have me on your heels."

When the top came, and another turn, and the bottom, and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continually.

"Well," he said, when the gears were taken off, "If this is your ploughing, I hope I shall have no more of it." But his hopes were vain; for many days he ploughed, till he got—not reconciled to it—but tired of complaining of the weary, monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats, "I say, Dobbin, this is better than ploughing. Do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It's enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious," said the young horse.

"Then please remember, if there were no ploughing, there would be no oats."—Our Dumb Animals.

### Blind Animals.

Most boys and girls are familiar with the saying, "blind as a mole," but, like many other popular sayings, it is incorrect. The English mole has eyes, though they are small ones, indeed, it does not need to see much, its life being nearly all passed underground. In America there is a water mole with eyes so tiny that it is difficult to put a human hair into the opening. Still, in Southern Europe, there is a species of mole which does not have so much as a suggestion of eyes.

When we come to the reptile family, we discover another mistake, for the blindworm, a familiar British snake, is not blind, but has quick and clear sight. Snakes which are nearly or totally blind are, however, found in caverns, and these find their prey—chiefly small insects—by the sense of touch. Fish, also, exist which have never seen the light of day, and one species, found on the coasts of Great Britain, lives as a parasite upon larger fish, clinging to them by its suckers.

Many people suppose that most caterpillars are blind, their eyes not being noticeable; but, nevertheless, they possess these organs—usually three of them, set in a triangle. We generally find that even those dwelling in the heart of a tree have eyes. Many varieties of beetle, however, are quite blind, and so are multitudes of tropical ants—the "driver" ant, which is one of the most active of his kind among men.

### A Fearless Forbearing Bishop.

During the Bishop Selwyn commemoration in the Diocese of Lichfield, an anecdote was told of his fearlessness. In 1855 the government sent him to Taranaki to stop a native war. The chief claimed that his cousin (the enemy) wished to sell land which belonged to both, and he had warned him that if he crossed a line drawn on the ground he would shoot him. His cousin did cross the line, and was killed. "What do you say to that?" said the chief. The Bishop replied firmly, "As a minister of God, I say it is murder." The chief looked round on his followers, lying on the ground with rifles pointed at the Bishop, and said, "What shall I do?" He expected the answer, "Kill him," but instead of that they cried out, "The Bishop is right." Surprised, the chief walked away.

Bishop Selwyn was once talking to a lad who had been rebellious; the latter flew into a passion and struck the Bishop in the face, a very unusual thing for a Melenesian to do, even in those days. The Bishop would not trust himself to speak, but went away. The boy was punished for his offence, and afterwards refused to be baptized. Years afterward a missionary working many miles away was sent for by a sick man. It turned out to be the lad now grown up—who had struck the Bishop. He expressed a wish to be baptized. "Call me John Selwyn, because he taught me what Christ was like that day I struck him."—Church-Times.


BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here's a picture of the suit and a postal request will bring you samples of the five different patterns—all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital ..... $400,000
Surplus and Undivided Profits ..... 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

R. L. Christian & Co.
816-818 EAST MAIN STREET,
Richmond, Va
Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders.
Catalogue mailed on application.

Three Magazines For the Price of One.

An Offer Never Before Made

In order to introduce The Living Age to readers who are not now familiar with it, the publishers will make a present to every new subscriber who remits the subscription price, Six Dollars, direct to The Living Age Co., 6 Beacon St., Boston, of one year's subscription to McClure's Magazine, and one year's subscription to The Bibelot. The combined subscription value of the three magazines is Eight Dollars and Twenty-five Cents.

This offer applies only to new subscribers to The Living Age, but includes both old and new subscribers to the other two magazines. The three magazines may be sent to different addresses.

THE LIVING AGE

is a 64-page weekly magazine, which has been published for more than 65 years. It reprints, unchanged and unabridged, in attractive form, all that is best and most worth reading in a long list of English periodicals: Essays; literary, art and musical criticism; travel and descriptive articles; poetry, fiction, and best of all, the freshest discussions of International Affairs and World Politics by the most brilliant writers in England.

THE LIVING AGE CO. BEACON ST. BOSTON

# The Household.

### From a New Jersey Housekeeper.

Beauregard Eggs—It is a very good and a very pretty dish for a supper or lunch. Hard boil as many eggs as you have people to eat them, starting them in cold water. When well boiled, separate the yolks and whites carefully. Chop up the whites quite fine. Make a thick white sauce, and pour over the whites, after mashing them on a platter. Mash up the yolks very fine and sprinkle over the top. This is a white and gold dish. N. B.—To make the sauce, put milk in a pan to heat. Make a paste with a tablespoonful of flour and some cold water. Stir until there are no lumps. Add this to the milk and season with a little salt and some butter. Cook until quite thick.

Dear Southern Churchman: Will you let me make a friendly suggestion about your published recipes, of which the above is a sample? They will do well enough as hints for those who are already good cooks, as so many Virginia housekeepers are known to be, but are much too indefinite to be of use to a beginner. How much milk, how much butter, how much seasoning? The method advocated for cream sauce is the one surest to produce lumps, and is known in French kitchens as "American sauce," and thought little of.

When the French cook makes a cream sauce of these standard proportions, varying them to suit the dish to be dressed: one cup of milk, two teaspoonfuls butter (level), two teaspoonfuls flour (level), one-fourth teaspoonful salt, pinch of white pepper—he melts the butter in a saucepan and when it bubbles up puts in the flour, stirring constantly, and allowing the flour to cook well in the hot butter. To this the milk is added slowly.

For a few minutes the mixture looks thick and oily, but gradually becomes the soft, creamy substance desired; the seasoning being added last.

This method should be followed for all cream soups—really milk soups—thinning the sauce by adding juice of clams or oysters; or celery or potatoes add to the thickness, by using more milk.

A cream soup when served should be of the consistency of thin cream, not thick like a sauce.

Many people have difficulty in making cream tomato soup, which will not curdle. It can be done and here is the secret:

Use the principle of cream sauce, but reverse the order of ingredients. Melt the butter; into it stir the flour, then add the strained tomato—which has cooked before straining, fifteen minutes—with an onion and bits of celery and bay leag cut up in it. Stir hot butter and tomato, while cooking over a hot fire for five minutes; then add slowly the cold milk, the salt and pepper. Serve or put in a double boiler, if it has to stand before serving. The recipe for this soup calls for 1 quart canned tomatoes, or five or six ripe ones, 1 onion, 2 stalks celery, 2 bay leaves, 4 level tablespoonsful butter, 4 level tablespoonsful flour, 1 pint of milk, ½ teaspoonful salt, pepper. If the tomatoes are very acid, add one teaspoonful sugar.

Please ask one of the Southern housekeepers among your readers to send a recipe for corn-bread, one for batter-bread and one for corn cakes to

NEW JERSEY HOUSEKEEPER.


# WORLD'S MISSIONARY CONVENTION AND PASSION PLAY.

MINISTERS, Laymen and others contemplating attending the World's Missionary Convention at Edinburg and Passion Play at Ober Ammergau, May and June, 1910, should secure their reservations now, in order to get the best and cheapest accommodations. Travel abroad next year will be the heaviest in years; some ships already booked full and have large waiting list.

Sailing Lists and Rate Sheets are now ready and will be furnished on application to "Mr. Bowman," the Official Passenger Representative for all Steamship Lines for territory South of Washington. Phone Madison 5154, or write **S. H. BOWMAN,** Passenger Agent, 708 E. Main Street, RICHMOND, VA.


### The Bath as an Exercise.

The strong, if not advanced in years, may safely take a plunge cold bath in the morning, and by toweling vigorously can secure a reaction. Others cannot, but there is a way to make the bath a means of exercise. The first act is to submerge the bath towel in cold water, and, immediately withdrawing it, squeeze out of it every drop of water; next, to rub the whole surface of the skin, from head to foot, with this wet but not watery towel. This rubbing may take two or three minutes and involve more than one hundred motions. The next step is to soak the towel in the water and squeeze the greater part of the water out. Then with this the body is washed and the effete cells and any foreign matter loosened by the first rubbing are removed. Then, having wrung the towel, it is immersed in clean water and then used for washing purposes until the time comes to rub dry. This may be chiefly done with the hands and finished with a soft or hard towel, according to the season. If one is in a hurry, this bath can be taken in five minutes, and two quarts of water are sufficient, or even one quart, economized, for the action.—Dr. J. M. Buckley.

### Faith.

What is faith? Let us arrive at our definition by way of contrast. Faith, hope and love—the apostle associates them together. Wherein are they distinguishable? Hope sees possibilities; faith turns possibilities into actualities; love is the resultant disposition. Hope takes us to the fountain; faith drinks; love distributes. Hope visualizes; faith actualizes; love vitalizes.

What is the difference between faith and belief? Belief is mental; faith adds the volitional. Belief is a thing of the study; faith is a thing of the street. Belief is knowledge of the map; faith goes on the voyage. You can have belief without the element of will. You cannot have faith without will.

Faith is reasonable dealing with reasonable things. Faith is in the domain of religion what experiment is in the domain of matter. It is personal trust. You cannot experiment with the doctrines of the Christian religion without experimenting with Christ. Faith is an act of the will, a personal surrender to the love of Christ. We are justified by faith, rather we are "re-adjustified" by faith—put right with God.—Rev. J. H. Jowett.

The first prayer of the soul in darkness is, "Lord, give me light." The answer fully comes only when the Spirit teaches that soul the Christian prayer, "Lord, make me a light-giver."—Nathaniel Glover.

Unless you put out your water jars when it rains, you will catch no water; if you do not watch for God's coming to help you, God's watching to be gracious will be of no good at all to you.

Every praying Christian will find that there is no Gethsemane without its angel.—Binney.


**FOR FEVERISHNESS AND ACHING** Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.


### Overhauling Trinity's Chimes.

The Meneely Bell Company, of Troy, N. Y., are overhauling the chimes of Trinity church, New York City. One of the bells will be recast and a new ringing device will be installed, consisting of a key-board lettered with the musical notes of the ten bells in the chime. Trinity's chimes are the oldest set of bells in New York, ten in number, the largest of which weighs 3,000 pounds.


### Clergymen Wanted.

Wanted—We need in the District of Idaho, a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life; and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN,
Boise, Idaho

### MONEY AT LOW RATES.

Notice to Everybody Wanting Money, $5 to $100, low rates. We have formed a Mutual Department for people outside of Richmond. First come the first to be served. Established 1886. Send addressed stamped envelope.

COMMERCIAL GUARANTEE CO.,
Richmond, Va.
Special Investment Department.

### Clergyman Wanted.

The services of an *unmarried* priest, Prayer-Book Churchman, are desired on the staff of the Associate Mission in this large city, midway between New York and Philadelphia, where we reside together in an especially constructed building, comfortable and home-like. A strong esprit de corps prevails. We go from here over the Diocese, each man has a definite field. The harvest is ripe, the life ideal, the country very healthful, the stipend ample. Absolute confidence.

REV. H. A. LINWOOD SADTLER, Head.
307 Hamilton Ave., Trenton, N. J.

You are invited to visit the

GIFT SHOP

OF

Lycett Stationers

317 N. Charles St., Baltimore, Md.

And inspect a unique line of goods in CHINA, GLASS, LEATHER, BRASS, BOOKS, MIRRORS, PICTURES, FRAMES, XMAS CARDS and CALENDARS, STAMPED STATIONERY, engraved VISITING CARDS and the largest assortment of Prayer Books and Hymnals in the city, from 20 cents up.

# Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.**

## ACKNOWLEDGMENTS.

### One of the Leper Missionaries.

Mr. Samuel Higginbottom, professor in a college in Allahabad, India, and also the Superintendent of the Leper Asylum near that city, spent some days in Richmond during the late Laymen's Convention here. He addressed several large ccongregations, and produced an intense impression wherever he spoke by his simple, vivid account of the horrible, filthy asylum in the jungle, into which the lepers of Allahabad had been collected, filled as it was, with loathsome, decaying human beings and infested by deadly snakes and other poisonous vermin; and the transformation of this den of horrors into a wholesome, sanitary, cleanly shelter through his labors and the money furnished by our International Leper Mission. Not only has he built a fine healthful asylum in which the wretchedness of lepers' lives is as much mitigated as possible, but also a house for their untainted children, and a chapel for their worship. He and Mrs. Higginbottom give constant attention to their unfortunate charges, and their labor is entirely gratuitous. This work, together with his duties as a professor in three difficult chairs in his college necessitated a vacation which he used to spread the knowledge of the Leper's needs.

Contributions to Leper Mission since July 1st, 1909:

| | |
|---|---|
| Already acknowledged | $2,882 31 |
| Union Missionary meeting, Clarksburg, W. Va. | 12 00 |
| "V. C.," Kentucky | 4 00 |
| Norfolk, Support of Leper in India. | 25 00 |
| Miss Lena Stribling | 1 00 |
| Miss M. R. Chrisman, W. Va. | 1 00 |
| Miss Martha Logan, S. C. | 2 50 |
| Miss Berta Jeffery | 1 00 |
| Ladies' Aid, Grace, Richmond. | 5 00 |
| Untainted child, memory of Henry Fields Archer | 20 00 |
| Preserved Fruits, Woman's Auxiliary, St. George's, Fredericksburg, Va. | 4 50 |
| Miss M. V. Bowen | 1 00 |
| Mrs. C. A. Gilham | 5 00 |
| Miss L. J. Marshall | 2 00 |
| H. M. | 1 00 |
| C. L. M. | 1 00 |
| Anonymous | 5 00 |
| Miss Lucy Wallace | 5 00 |
| Mrs. L. F. Baker | 20 00 |
| Mrs. R. B. Green | 30 00 |
| Crenshaw Briggs, aged five. | 06 |
| Mrs. L. M. Van Doren | 2 00 |
| Given at Nov. Mission. | 15 00 |
| | $3,045 37 |

The list below is for Mr. Higginbottom:

| | |
|---|---|
| Given to Mr. Higginbottom at St. Paul's, Sunday night | $ 78 90 |
| Pledged by a Y. M. C. A. | 25 00 |
| At Young Woman's C. A. | 32 70 |
| Mr. Eugene Massie | 5 00 |
| At Woman's Missionary meeting. | 5 20 |
| Miss Nannie Minor | 20 00 |
| Mr. Wallace Moncure | 5 00 |
| Mrs. Herbert Funsten | 5 00 |
| Mr. and Mrs. Jordan | 5 00 |
| Mrs. R. S. Archer and Misses Archer | 10 00 |
| Miss Mattie Jones | 1 00 |
| Mrs. Wm. Deas | 1 00 |
| Miss Lucy Munford | 5 00 |
| Given me at St. Paul's. | 8 50 |
| Mrs. Imogene Wilhoyt | 5 00 |
| Miss Renie Bargamin | 1 00 |
| Member of St. Paul's Richmond. | 100 00 |
| Mrs. T. Crawford Redd | 5 00 |
| Mr. Francis Cautine | 10 00 |
| A. L., V. F., I. | 1 00 |
| Mr. Wm. R. Robins | 5 00 |
| From St. Paul's, Richmond. | 10 00 |
| St. Paul's Mission Chapel. | 5 00 |
| | $ 349 30 |
| Total | $3,394 67 |

Mrs. LANDON R. MASON,
President Richmond Branch and Acting Treasurer.


### Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.


## DIED.

HOLLAND.—Entered into the rest of Paradise, on Saturday, November 15, 1909, at Forest Glen, Montgomery county, Maryland, CHARLOTTE HESTER DUNLIN HOLLAND, (nee Parkinson), the beloved wife of Thomas John Holland. Born in Sydney, Cape Breton Island, on Good Friday, 1846, the greater part of her life was spent in Montgomery county, where, in Communion with the Church of God, she richly exemplified the Christian graces of meekness, fidelity, and charity. Her end was peace.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

## OBITUARY.

### Evelyn Bridges Walke.

Entered into rest, Wednesday, November 17, EVELYN BRIDGES WALKE, wife of Selden Walke, of Richmond, Virginia.

When, in the good Providence of God, a young, beautiful and noble life is cut off when seemingly most necessary to others, we can only trust in God's love and wisdom and goodness, and bow to the will which makes no mistakes.

So only can feel those who knew and loved Mrs. Walke. As a friend, a daughter, a wife, a mother, she was not only greatly loved, but seemed absolutely necessary to those who leaned on her. An active participant in society, an earnest worker in her church, and a cultivated and gifted musician, she had a large circle of friends, and all of her friends were friends indeed. Gentle, kindly, considerate, thoughtful, and of strong affections, the better she was known the more she was loved. A communicant from her early youth, she had commended her profession by her life, and as God had given her a beautiful voice she gladly gave it to His praises in the worship of her church. She made friends so easily and kept them so steadfast that few of her age left a larger circle to mourn for her. But of all her near and dear ones, the husband and two little motherless babes—too young to know their own irreparable loss—have the profoundest sympathy of friends everywhere.

Untouched by taint of time or world, it may be said of her as of one of God's saints of old: She "walked with God and was not, for God took her."

"Let those who loved her best of all
Say, not a tear must o'er her fall,
For so he gives is loved one rest."

Those of us who are but friends can only stand aside and pray that the God of Mercy and Goodness, who never acts but in love, may smooth the pathway and strengthen the faith and comfort the hearts of "those who loved her best of all."

### Isabella (Locke) Taylor.

MEMORIAL.

It is with keen sorrow that we report the death of Mrs. ISABELLA (LOCKE) TAYLOR, at her residence near Oak Grove, Westmoreland county, Va., Sunday night, October 24, 1909.

Miss Isabella Nelson Locke, daughter of Rev. Thomas and Mrs. Lucy Nelson Locke, was born November 19, 1842, in Lunenburg county, Va., baptized by Rev. Churchill Gibson, and confirmed at St. Peter's, Oak Grove, Va., at the age of sixteen by Bishop Meade. On February 20, 1867, she was married, at Oak Grove, by her father, to Mr. John Taylor, a prominent citizen of Westmoreland county, and had made her home here ever since. She leaves five children, one son and four daughters; her husband, four sisters and four brothers, who will sadly miss their dear one, till called to meet her above.

She was for many years organist at St Peter's, Oak Grove, and Secretary of the Woman's Auxiliary, from which she only recently resigned, in consequence of failing health.

Therefore do we, her many friends, hereby voice our sense of loss, and tender to the bereaved family our deepest sympathy in their sorrow.

(Rev.) R. R. PHELPS.
Rector Washington Parish, Va.


### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.


## APPEALS.

### For the Missionary Work in Eastern Tennessee.

We want this to be an appeal to the readers of The Southern Churchman, who may be interested in the missionary work of Eastern Tennessee. We have a little church here in Morristown, and very few communicants. While we are weak, we have a splendid opportunity now to do aggressive work. The Archdeacon visits this point once a month, and is anxious to build up this work and make it self-supporting as soon as possible. The work of the Sunday School is most encouraging. We are planning for a Christmas Festival for the children, many of whom are from poor families. Donations for this Festival will be gladly received by the writer. We expect to have our Festival on Christmas Eve, in All Saints' church, Morristown, Tenn. We are making a special effort to reach the neglected poor and illiterate. The Bishop recently visited the mission, confirming four candidates. He was pleased with the kind of work we are doing in this field.

Any donation for this cause will be most gratefully received and acknowledged through Southern Churchman.

"In His Name,"
MRS. ANNE R. FINCH-FRAYSER,
Convocational Nurse and Missionary.

As Archdeacon, I endorse this appeal.
EDW. S. DOAN,
Archdeacon of the Knoxville Convocation.

Gifts for Missions are Trust Funds
They are carefully administered by
**THE BOARD OF MISSIONS**
as the authorized agent of the whole Church.

Last year the cost of administering and collecting, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Address
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Spirit of Missions, $1.00 a Year.

## GENERAL CLERGY RELIEF FUND.

### Thanksgiving Reminder.

Do you at this time make a Thanksgiving offering for the pension and care of the old and disabled Missionary or his widow and orphans?

We must not neglect the old worker in our eagerness to accomplish. That would be, indeed is, ungrateful and un-Christian. Many are in need: are sick, are discouraged.

May we not all of us have cause for thankfulness at this time by reason of gifts of remembrance.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.


## WANTS.

WANTED—A LADY OF MIDDLE-AGE, who is somewhat deaf, but otherwise companionable, would give her services for half of each day in some light employment, for a comfortable home and a small remuneration, in Maryland or Upper Virginia. Engagement from January 1st. Address "Secretary," care Southern Churchman. 1t

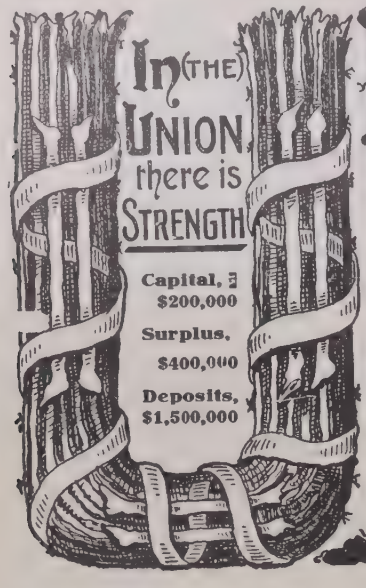
WANTED—POSITION AS HOUSEKEEPER for widower by married lady where husband can raise poultry on shares. Best references. Address No. 81, Southern Churchman office. 1t*

WANTED—IMMEDIATELY—COMPETENT woman, who understands the making of pickles and jellies, as forewoman in an establishment employing six other girls. Address, with references, Mrs. John D. Follett, Berwyn, Pa. 4dec-3t

WANTED—LADY WILL LOOK AFTER some one's home, in or near Richmond. Address 80, care Southern Churchman. 1t

### Address of Heirs Wanted.

WANTED—ADDRESS OF HEIRS OF Thomas Seaboldt, deceased, by HOWARD SEABOLDT, Lehighton, Pa. 4dec-2t




# UNION BANK

## The Practical Part of Saving.

Systematic saving is the kind that leads to prosperity—to independence later on in life. This bank is growing steadily and its patron list includes young and old, business firms, corporations and institutions of the largest kind.

If you are seeking a bank that will give every help then "The Union" serves the problem for this is the **OLDEST, STRONGEST AND SAFEST SAVINGS BANK** in the entire South.

On Savings Accounte we pay 3% compounded twice a year.

Out-of-the-city accounts especially invited.

UNION BANK OF RICHMOND,

**1107 E. Main St., RICHMOND, VA.**

## BANKING BY MAIL

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE

NATIONAL BANK OF VIRGINIA

Eleventh and Main Streets,

**RICHMOND, VIRGINIA.**

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

**Mail Orders a Specialty.**

INCORPORATED 1882.

THE

## VIRGINIA FIRE & MARINE INSURANCE COMPANY

**Richmond, Va.**

| | |
|---|---|
| **Capital** | **$ 250,000.00** |
| **Reinsurance Reserve** | **610,225.20** |
| **Reserve for Losses** | **71,572.72** |
| **State and Municipal Taxes** | **11,208.04** |
| **Net Surplus** | **505,647.37** |
| **Assets** | **$1,446,653.33** |

W. H. PALMER, President,
E. B. ADDISON, Vice-President.
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

## C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**

Write for Catalogue.

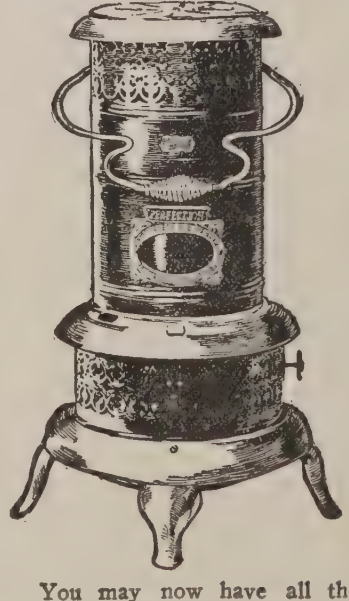
C. H. COSBY,

**423 West Broad St., RICHMOND, VA.**

# Smokeless

Until science discovered a way to construct the Automatic Smokeless Device, and make it completely dependable, all oil heaters had one common great fault—smoke.

With the advent of the Automatic Smokeless Device, and its practical application to the



## PERFECTION Oil Heater

**(Equipped with Smokeless Device)**

the smoke problem was successfully solved.

The Perfection Oil Heater is the only heater equipped with this

### Automatic Smokeless Device

which insures a steady, full-glowing heat, with the wick turned up as high as it will go, without a shred of smoke. Reverse the motion, turn the wick down—there's no odor.

The smokeless device automatically locks and prevents the upward movement of the wick beyond the proper exposure. That is the secret. This splendid result gives leadership to the Perfection.

You may now have all the heat you want—when you want it—and where you want it—without the annoyance of smoke or odor.

Brass font holds 4 quarts of oil, which permits a glowing heat for 9 hours. Brass wick tube—damper top—cool handle. Cleaned in a minute.

The Perfection is beautifully finished in Nickel or Japan.

Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circulas to the Nearest Agency of the

**STANDARD OIL COMPANY**

**(Incorporated)**

## Experienced Shopper

For Ladies' and Misses' wearing apparel. Also Household Goods—latest novelties. Careful, intelligent selections made. References. Chaperoning.

KATHERINE CAMPBELL,
7 East 15th Street, New York.

## SHOPPING
BY AN EXPERT BUYER.

Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

## HOUSEHOLD LUBRICANT

When things around the home need oiling—use Household Lubricant. You'll be sure then of perfect lubrication. It's an oil that's compounded especially to meet all requirements found in the average household. Never rancid. Never rusts, corrodes or gums.

For typewriter, bicycle, revolver, wheel barrow, clock, hinge, tools, sewing machine, gun, grindstone, carpet sweeper, baby carriage, etc.




For Everything That Needs Oil

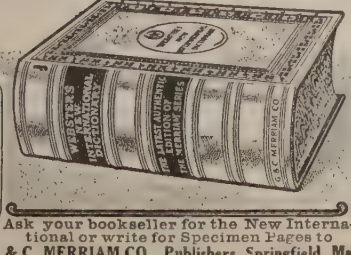
In 4 oz. and 8 oz. Cans

## New from Cover to Cover
## WEBSTER'S NEW INTERNATIONAL DICTIONARY

JUST ISSUED. Ed. in Chief, Dr. W. T. Harris, former U. S. Com. of Education. ⌀ The Webster Tradition Developed by Modern Scientific Lexicography. ⌀ Key to Literature of Seven Centuries. ⌀ General Information Practically Doubled.

2700 PAGES. 6000 ILLUSTRATIONS. 400,000 WORDS AND PHRASES. Unquestionably the choicest holiday offering of the season.

GET THE BEST in SCHOLARSHIP, CONVENIENCE, AUTHORITY, UTILITY.



Ask your bookseller for the New International or write for Specimen Pages to G. & C. MERRIAM CO., Publishers, Springfield, Mass. You will do us a favor to mention this magazine.

## INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**

The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.

Our interesting document No. 842 giving full particulars will be sent on request.

## T. A. CARY,

601 Mutual Assurance Society Building,
Richmond, Virginia.

*Largest Capital and Surplus of any State Bank in the South Atlantic States.*

## BANK OF RICHMOND

**RICHMOND, VIRGINIA**

*Capital and Surplus, - - $1,500,000.00*

JOHN SKELTON WILLIAMS, President.
FREDERICK E. NOLTING, First Vice-President.
L. D. CRENSHAW, Jr., Trust Officer. H. A. WILLIAMS, Assistant Cashier.
T. K. SANDS, Vice-President and Cashier.

**Interest at 3 per cent. allowed in Savings Department.**

Deposits by Mail receive prompt attention.

## YOU ARE CORDIALLY INVITED . . .

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.

THE NOWLAN CO.
1921 East Main Street.

## NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

**FOR THANKSGIVING AND CHRISTMAS.**

**"Beautiful Leaves of Galax from the Land of the Sky.**

The undersigned, with gratitude for former patronage, hereby announces his annual sale of GALAX LEAVES, green and bronze, at the following prices, the proceeds for the benefit of his work among the People of the Hill Country in the District of Asheville:

500 Galax Leaves by mail, postpaid, $1.00.
1,000 Galax Leaves by express, not prepaid ..... $1.00.
5 Galax Plants by mail, postpaid, .50.
1 doz. Galax Plants by mail, postpaid, $1.00.

All orders should be sent to
Rev. WILLIAM R. SAVAGE,
Blowing Rock, N. C.

Mysterious love, uncertain treasure,
Hast thou more of pain or pleasure!

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug Stores.


Fear not! If there were an ant at the door of thy granary asking for help, it would not ruin thee to give him a grain of thy wheat, and thou art nothing but a tiny insect at the door of his all-sufficiency.—Spurgeon.


## Hooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

**ROCHE'S Herbal Embrocation**

will also be found very efficacious in cases of

**BRONCHITIS, LUMBAGO and RHEUMATISM**

W. EDWARDS & SONS, 25 Queen Victoria St., London, Eng.
All druggists or E. FOUGERA & CO., 90 Beekman St., N.Y.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.** Ask for Booklet D1.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass
**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
CHURCH WORK
O. IVETKE ART WORKS 227-229 W. 29th St. NEW YORK



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## Thoughts for the Thoughtful.

Service is the secret of sovereignty.

There is no greatness with graciousness.

An example unheeded becomes an accusation.

There is no loving others without living for others.

When love bends down it is never conscious of stooping.

No life is going to God unless it has time to lead and lift men.

Love, give love, ask only love and leave the rest.—Browning.

His likeness in your living is the proof of your love for him.

The love that goes down to the bottom goes on to the end.

Humility is the power to see self and others in the light of heaven.

He who loves aright, without doubt believes and hopes aright.—St. Augustine.

The lowliest things that love can do are by the very doing made most glorious.

No prayer takes hold of God until it first takes hold of the man.—Horace Bushnell.

Who would not choose to be loved better, rather than to be more esteemed?—Dryden.

There is both pathos and power in prayer. It softens asperities, it soothes sorrows, it gives strength to the soul.

While God's will is our law, we are but a kind of noble slave; when his will is our will, we are free children.—George Macdonald.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

Faith is the gift that saves mankind; hope is the gift that cheers mankind; and love is the gift that makes mankind.—Roman World.

Be not angry that you can not make others as you wish them to be, since you cannot make yourself as you wish to be.—Thomas a Kempis.

A piece of iron is magnetic so long as it is side by side with a permanent magnet. So one should be close to Christ to be filled with love.

There are two things which we need never economize, love and thought; since the generous use of each but increases its fountain.—Margaret Fuller.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

Christ comes only to the want of the soul. We shall know him, love him, feel his saving power, the glory and the blessedness of his birth in our souls, only when we heartily desire him.

Don't you think we should have better results in our churches if we could bring home to our children that in childhood they were given to God?—Rev. John Grimshaw.

**BABY'S PITIFUL CASE OF ECZEMA**

Summer Rash Became a Dreadful Itching Humor—Big Blisters Formed and Skin Grew as Hard and Rough as Bark—Scratched and Tore Flesh till Blood Ran.

ALMOST MAGIC CURE BY CUTICURA REMEDIES

"Our son, two years old, was very much afflicted with a breaking out or what looked to be a summer rash. I applied the usual remedies, such as washing with soda water and powdering with boric acid. Finally, after he suffered with the trouble several weeks I took him to the doctor. He said it was merely a rash that was quit prevalent, and that I was giving the right treatment and that I should just continue it and the baby would soon be all right. But instead of getting better it was getting worse. The rash ran together and made large blisters. The little fellow didn't want to do anything but scratch and we had to wrap his hands up to keep him from it as he would tear the flesh open till the blood would run. The itching was intense, causing loss of appetite and flesh. When it seemed to hurt him most the skin on his back became hard and rough like the bark of a tree so that rubbing or brushing would not break it. He was so feverish that I thought it a bad case of eczema. He could not wear any clothes but a little nightgown with the sleeves just fastened at the top of the shoulder. He suffered intensely for about three months. But I found a remedy in Cuticura Soap for bathing and Cuticura Ointment with which I anointed the sore places. This kept the rash from spreading and in less than a week the result was almost magical. That was more than two years ago and there has not been the slightest symptom of it since he was cured. I am never very long without Cuticura Soap as my family knows the value of it and don't like a substitute. J. W. Lauck, Yukon, Okla., Aug. 28 and Sept. 17, '08."

Millions of women throughout the world use Cuticura Soap and Ointment for eczemas, rashes, itchings, irritations, inflammations, chafings, pimples, blackheads, dandruff, dry, thin and falling hair, sanative, antiseptic cleansing, and for all the purposes of the toilet, bath and nursery.

Cuticura Remedies are sold throughout the world. Potter Drug & Chem. Corp., Sole Props., 135 Columbus Ave., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST. TROY, N.Y. And 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

He who would keep his heart pure and holy must plant a sentinel at every avenue by which sin may find access there, guarding against none more than the little sins, as they are called.—Thomas Guthrie.

# Southern Churchman

Vol. LXXIII. RICHMOND, VA., DECEMBER 11, 1909. No. 50



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**



**IN ORDERING A GOWN OR A SUIT**

the buyer is careful to select a maker who is thoroughly competent. How much more important it is that in selecting the maker of a Monument, which is to be perpetual, the selection be of one thoroughly competent in the knowledge of good lines, proportions, styles and details.

The making of correct Monuments has been our life study, and we erect them in all parts of the country [distance being no obstacle] at mutually satisfactory prices.

**Celtic Crosses and Other Churchly Monuments a Specialty.**

**Send for a Free Booklet About Monuments.**

CHAS. G. BLAKE & CO.

**750 Woman's Temple, - CHICAGO, ILL**

**IT IS EASIER FOR YOU TO BUY FURNITURE FROM US NO MATTER WHERE YOU LIVE.**

OWING to ths fact that we carry more furniture of all kinds in stock than 50 to 75 of the average Southern Dealers combined, we make it easier for you to purchase anything for the furnishing of your home.

Our Mail Order System is so complete that you can order from us just as satisfactorily as buying from your grocer around the corner.

Write us for some very interesting prices on the things you will need for your Winter comfort.

**SYDNOR & HUNDLEY, Inc.**

*Furniture for the Home Beautiful*

**709-11-13 E. Broad St.,**
RICHMOND, VA.

**Church Art**

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

**23-25-27 6th Ave., NEW YORK.**

**NATIONAL CATHEDRAL SCHOOL FOR BOYS.** A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.


The Jeter Building
**Co-Operative School** FOR GIRLS AND YOUNG WOMEN
Prepared to carefully train 100 girls for College, Teaching and useful Home Life Ten able and Experienced Teachers.
Special advantages in Instrumental and Vocal Music, Art, Elocution and Commercial Branches.
Modern Equipment. $50,000 Plant. Ten Years Success.
BOARD AND TUITION $135
Manager Co-Operative School, Bedford City, Va.
JACOBS & CO.

**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL.A., Associate Principal.

**The Patterson School**
"An Industrial and Agricultural School for White Boys."
Yadkin Valley, Caldwell County, North Carolina.
(Missionary District of Asheville.)
Appeals for help in discharging the Church's obligations to the Southern Mountaineers. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day. $100 pays one boy's tuition and board.
**Make one of these Items a memorial!**
Our needs are Your Opportunities.
THE REV. MALCOLM S. TAYLOR,
Headmaster.

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK.
Re-opened September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

**COLONIAL CHURCHES**
IN THE
**ORIGINAL COLONY OF VIRGINIA.**
NEW AND REVISED EDITION.
Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.
These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.
They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.
Price by mail, $1.35. Address
**Southern Churchman Co.,**
Richmond, Va.

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862.
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**Hooping-Cough CROUP**
The Celebrated Effectual Cure without Internal Medicine
**ROCHE'S**
**Herbal Embrocation**
will also be found very efficacious in cases of
**BRONCHITIS, LUMBAGO and RHEUMATISM**
W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
All druggists or E. FOUGERA & CO., 90 Beekman St., N.Y.

Write for
**The Schmidt Quarterly.**
**HERMANN SCHMIDT**
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

**Geo. A. Hundley,**
THE PURE FOOD STORE
Specialty: GENUINE SMITHFIELD HAMS
GEO. McD. BLAKE, Manager

**Richmond, Fredericksb'g & Potomac R. R.**
*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *4.35 A.M. Main St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *4.50 A.M. Byrd St. Sta. | *11.35 A.M. Byrd St. Sta. |
| *5.20 A.M. Byrd St. Sta. | *1.10 P.M. Main St. Sta. |
| *5.45 A.M. Main St. Sta. | *2.50 P.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | *7.15 P.M. Byrd St. Sta. |
| *12.01 noon Byrd St. Sta. | *7.35 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *10.35 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *1.10 night Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | |

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 1.30 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.40 A.M., 5.30 P.M. from Ashland.
*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station (except trains leaving 4.50 a. m. and arriving 1.10 night) stop at Elba. Time of arrivals and departures not guaranteed Read the signs.

**N. & W. R'Y.**
ONLY ALL-RAIL LINE TO NORFOLK.
Quickest and Best Service.
PULLMAN PARLOR CARS.
The New and Best Line
to all Points
WEST, NORTHWEST and SOUTHWEST.
W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., DECEMBER 11, 1909. No. 50

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### MEN FOR THE MINISTRY.

A perennial subject for discussion in Church assemblies, religious papers, and ecclesiastical gatherings of all kinds is "The Supply of Men for the Ministry;" the inadequacy of that supply, and how to increase it. There seems to be an idea that the failure in numbers is the chief trouble, and the emphasis is constantly laid on this phase of the subject.

But is not this a mistaken view and a false emphasis? Is not the real trouble rather one of quality than of quantity? Given absolutely the right type of men; men who by character, word and life would stand absolutely four-square for the best, and only the best, in all things, it is more than probable that the other phase of the question, that of quantity, would correct itself. The best men in the world desire to go into occupations where only the best are needed and where none but the best can meet the demands laid on them. This is the reason why the quality of Army and Navy men always improves in time of war. In time of peace almost any man can meet the demands, but in time of war only picked men can fulfill the obligations laid on them. Hence, war brings the best men into the calling that in such a contingency demands only the best men.

So with the ministry. Times of great stress in the Church's life have always called out an abundance of the best men.

As the necessary qualifications rise, the type of man offering for service has risen; and as the type of men has risen higher, the supply of such men has increased. The best men, in all ranks and walks of life desire to serve where only the best can meet the demands.

This is why the words of the earnest and far-seeing Bishop of Vermont are of value to all the Church, and ought to be prayerfully pondered by all in authority. He lays the emphasis in the right place, namely, on quality—and not on quantity—calls primarily for character and not for numbers; because he knows human nature well enough to understand that the best always calls for and attracts the best.

In an address on "What Kind of Men are Needed for the Ministry," he says:

Let me mention six qualifications:—

1. First we want Men. Preaching in the Church he served, shortly after his death, I said about one of the two or three clergymen to whom, as a young man certainly, I owed most, that to me he always seemed preeminently first a man, secondly a gentleman, and thirdly a clergyman. This I am sure is the true order and the right development. The priesthood is not to be a substitute for manhood, but its crown and flower. There should be nothing effeminate about a clergyman—nothing feminine except a delicacy of conscience; we want manly men to represent the Son of Man, to gain the respect of their fellows and show them true sympathy. And we want, from whatever social ranks they come, gentlemen, uniting strength with consideration, courage with self control.

2. We want Religious men. They are to be spiritual guides, to lead in prayer, to be examples in life. Pattern Christians St. Paul calls them, not examples to believers but sample believers, patterns of what all Christians should become in language and conduct (the outward expressions of life), in faith and love (its ruling principles), in purity (its consecrating grace). I Timothy 4:12.

We do not want men of whom it would be said (as alas! I have heard it said), Of course no one would think of turning to him for personal help however excellent his services may be in church. We want men who will speak to others out of their own experience, leading others along paths they are themselves treading, pointing others to means of help the value of which they have themselves proved, warning them against dangers the reality of which they themselves know. See what St. Paul says about our being able to comfort those who are in any trouble through the comfort which we have ourselves received from God. (2 Cor. 1:3-7) and how St. John speaks of declaring to others what we have ourselves seen and heard. (I John 1:1-4.)

3. We do not expect mature saints, but men of Growing Experience, who will place themselves by the side of those to whom they minister as fellow suppliants, fellow penitents, fellow strugglers; who because they themselves suffer in temptation and trial are able to succour others that are tempted: (Heb. 2:18). Men not angels are ministers of the Gospel. We do not want men pretending to have attained the ideal, nor in any way posing as saints, but men who setting before them the highest ideal, and, striving earnestly to rise up to it, are conscious of their manifold shortcomings, and humbly acknowledge them. The twelve Apostles were chosen not because they were perfect, but that they might gradually be raised above their obvious imperfections. Timothy, whom St. Paul dearly loved and whom he placed in a position of responsible authority, needed to be warned against cowardice, and against youthful lusts. 2 Tim. 1:6-8; 2:22; 4:5.

4. We need Intelligent men, not simply aesthetes given to ecclesiastical functions, but prophets, who in study and prayer and through their own personal experience will become qualified to speak in God's name, and declare His truth as it has been realized and appropriated by themselves.

Such men will expect to see things more clearly as their own spiritual life advances. They will be ready to face difficulties in order that they may help others. They will speak not only in the tongue of their country, but in the language of their age.

5. We need Loyal men, who recognize that a revelation has been made by Jesus Christ of the great truths of religion, that we are not simply on a voyage of discovery. Such men will check and balance their own thoughts and opinions by the general consent of the Christian Church. "He that hath an ear, let him hear what the Spirit saith unto the Churches." They will distinguish between the great truths and facts of the Creed, and the varying explanations or theories about them which have obtained at different times. They will recognize that teaching and acting in the Church's name they are bound to conform to the Church's rules and to their promises of obedience. For many things they will throw the responsibility where it belongs, on the body in whose name they minister.

6. We want above all Self-Sacrificing men, such as are ready at any rate, to step down and not up in the social scale on entering the ministry; who will not expect to marry earlier, or live easier, or provide better for their families, than if they were engaged in some secular employment. The priesthood stands for sacrifice, the placing of ourselves, what we have and what we are, at the service of our brethren for

Christ's sake. This, as one of the great teachers of our day has said, is the purpose of the Christian ministry—"the consecration of life to the service of men in their moral and spiritual interests." With this ideal before us we shall seek to be our best, that we may give our best. For this we may surely ask for some of the best of our young men in school and college. God has a right to the best—the best gifts, the most truly and thoroughly developed and cultivated. And the work demands the best. May the response be as in the description of the Psalm (CX.), which (according to the best translation) pictures the people offering themselves willingly in the day of the muster of the great Leader. They gather round his standard, volunteering for his service. Clad in priestly robes they consecrate themselves to fight the battle of God and of the right. "Thou hast thy youth as dew from the womb of the morning"—the young warriors gather round their leader numerous and glistering like dew drops in the early morning.

To this classification or qualification the Southern Churchman would venture to add just one more:

Genuine Men: Men who show by every act and word of life that they mean just what they say and profess. There is nothing that the world detects quicker than unreality—when a man fails to "ring true" in any place he occupies or profession he makes; and there is no more subtle temptation to the ministry than that of unreality. It is so easy to drop into the conventional and to say and do the "proper thing" just because it is the proper thing and not because it reflects a conviction; and the world sees the unfortunate substitution so quickly, and then discounts promptly all else that is said and done. The genuine man will only say and do the real, genuine thing, and then under all circumstances he will "ring true." It's the difference between pure gold, and cheap alloy or counterfeit. And such a man will not only be a power in himself, but he will commend the work he is doing to others of like mind and nature, and as always, the best will influence and attract the best.

If, then, the Church would—for a while completely change its emphasis and lay the stress—not on "more men for the ministry," but on "better men for the ministry"—emphasize quality—and not quantity—in all probability the whole question would be settled and the entire difficulty removed.

It was certainly the Apostolic method, and has always been the method at the seasons of the greatest triumphs in the Church; and the Southern Churchman believes it is supremely the method for this day and generation.

---

It is only when the inner life of communion with Christ sets the pace, and the outward life keeps step with that, that the progress of either is wholesome.—Alexander Maclaren.

---

Our world must grow by love's slow conquest.—E. Arnold.

## MAGAZINES FOR DECEMBER.

**The American Review of Reviews.**—The principal features of the December number are an appreciation of Jane Addams, "Chicago's first citizen," by Dr. Graham Taylor, followed by a review of the useful career of Mrs. Barnett, who for twenty years or more has occupied a place in English social reform not unlike that held by Miss Addams in this country; briefer character studies of the late Richard Watson Gilder, by John H. Finley, and M. Briand, the French Socialist Premier, by Andre Tridon; a suggestive discussion by President Nicholas Murray Butler of the problem, "How to Civilize New York;" a vigorous article by Dr. Albert Shaw on "College Reform—and Football," with a statement of the effects of football reform at Columbia University; an illustrated account of "Commercial Manchuria," by Edward C. Parker; and an interesting exposition of the subject of "vertical transportation," which is an important phase of the revolution in metropolitan architecture that is marked by the dominance of the skyscraper. There is also a brief account of "Roadtown," a new method of house construction, and a paper on civil-service retirement, giving the details of a savings-annuity plan embodied in a bill before Congress.

In the editorial department, "The Progress of the World," the Standard Oil decision, the sugar scandals, the woman suffrage agitation, the North Pole question, and the Rockefeller hookworm commission are among the topics treated. There is an enlarged book department, devoted chiefly to publications of the current holiday season, and the departments of "Cartoons" and "Finance and Business" are alive with matters of timely interest.

## Child-Faith.

In a Southern hospital recently a little girl was about to undergo a dangerous operation. When she mounted the table and was about to be etherized, the doctor said: "Before we can make you well we must put you to sleep." "O, then, if you are going to put me to sleep," she replied sweetly, "I must say my prayers first." And getting down on her knees and folding her hands she repeated the prayer taught her by her mother: "Now I lay me down to sleep." There were some moist eyes, for deep chords were touched, and the surgeon himself said afterward: "I prayed that night for the first time in thirty years." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," (Matt. 18:3).

## Patience.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot: who were most cheerful and patient in shipwreck and starvation and defeat—all of these things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest and the bravest, too.—Kingsley.

## The Bible.

It furnishes us, when rightly interpreted, a laboratory note-book of the experiences of the greatest experts in religion the world has known. The nearer we can come to the hearts of the men whose inmost experiences are here writ down, the greater will be the benefit accruing to us. We see them fighting unflinchingly the battle of faith against enemies as real and powerful as any that ever confront us, and with weapons no better and no worse than those available to us. We realize our oneness with them in the struggle that was, that is, and that ever shall be. We are emboldened by their triumphs and fortified by their example, so that we renew our own contest with an access of courage and strength.—Biblical World.

## "A Do-Without Box."

"Many of us when on holidays are often tempted to purchase trifles—maybe of dress, china, or bric-a-brac—which afterwards we find to be of small use. I have found it a good plan to think twice, and to put the money aside into what I call my "Do-Without Box.' This is a kind of institution I and a few friends began a year or two ago. We found that we so often wasted small sums of money on small purchases which were not of much account that we decided to keep a box, and instead of spending the money, we put it in here, and toward the middle of summer had sufficient cash to send a poor seamstress to the seaside for a fortnight."

## We Can Wait.

"Bishop," asked Carlyle of the late Bishop Wilberforce, "have you a creed?"

"Yes, the older I grow, the firmer becomes that creed under my feet. There is only one thing that staggers me."

"What is that?" asked Carlyle.

"The slow progress that creed makes in the world."

After a brief pause Carlyle replied: "Ah, but if you have a creed you can afford to wait."

---

The underlying principle of all Christian giving is the Apostolic admonition, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," the tithe or offering for the support of the Church. There has been no change in this principle because it continues to meet with the favor of all really Christian and well meaning people. But it does not simply mean "When you go to church put something on the plate." It rather encourages the disposition to have constantly in mind the needs of the Church, and to respond as generously as the prosperity with which God has prospered us permits, to the ever growing demands of the work, and to seek its largest welfare from week to week.

---

Religion is life inspired by heavenly love; and life is something fresh and cheerful and vigorous. To forget self, to keep the heart bouyant with the thought of God, and to pour forth this continual influx of spiritual health heavenward in praise and earthward in streams of blessing—this is the essence of human, saintly, and angelic joy; the genuine Christ-life, the one life of the saved, on earth or in heaven.—Lucy Larcom.

# Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

### "Eternal Vigilance is the Price of Liberty."

Mr. Editor: At the last General Convention the Protestant Episcopal Church, in a liberal—if you please, a truly Catholic, spirit toward our fellow Christians of other names, adopted the so-called "open pulpit" canon; in reality, only a short, official step away from a tightly closed pulpit. The Southern Churchman, if I rightly recall, indorsed this action of the Church. Now, what is the Southern Churchman, what are the friends of fraternal relations with our brethren of other branches of the Churstian Church, doing to make sure this stand?

Our Church has spoken, but many of her children (in the spirit of Mark 9:38), are working night and day to undo this act, to withdraw this proffered hand of fraternal greeting to our fellow gleaners—our co-laborers for the Master, even though it is true that they "follow not us." In an advertising circular of the "American Catholic," it is announced that certain forthcoming articles (one by a Bishop of our Church), "will be written specially for the education of the laity in the principles of the Church, in view of the coming General Convention, and thus will constitute a defense against the attacks (?) of the promoters of the 'Open Pulpit,' while the note struck throughout will be 'clearness, simplicity and abundant charity.' It is hoped that the clergy who sympathize with the stand taken by the American Catholic, will see that as many as possible of the lay representatives at the Diocesan and General Conventions, as well as the laymen in their parishes who elect these representatives, may have an opportunity of reading these articles."

Here we see an organized, systematic effort to undo what the Church has just done, the while, Ahab like, charging the supporters of her action with "attacking" and "troubling Israel." The stoutest oaken pile, supporting a great pier or wharf, is at last eaten away unless preservatives are used against the ravages of the tiny insect that steadily, day by day, eats out the heart of the oak. It behooves the Southern Churchman, and the supporters generally, of our Church in her late official action, to meet organization with organization, to counter system with system, if they would hold what they have gained, and not have to do their work over again. In this connection it would not be inapplicable to refer to our Master's solemn admonition, "And what I say unto you I say unto all, Watch."

The same conditions and the same moral apply to the question of the proposed change in our Church's official name. The dissatisfied ones chose their own time to press their attack on this proposition, and were defeated. (This was the more surprising, and proportionately encouraging, in that it was, largely, a victory of unorganized volunteers against trained regulars). But they are not content with the Church's emphatic answer. If we would preserve the historic name of our historic Church, we must gird up our loins for a further fight. The Protestant Episcopal Church of England (thus solemnly styled by the Parliament of England), centuries ago, became thoroughly Protestant in order to remain truly Catholic, and her Protestant Episcopal daughter in America must stand vigilant to guard her sacred heritage, to protest (witness) against those who would have her unwrite her history of the past four centuries, and stultify herself in the act.

What action is being taken to meet the steady and persistent propaganda against her on these points?

LLOYD T. EVERETT.

Lemmon, S. Dakota.

For the Southern Churchman.

### A Friend of God.

It is said of Abraham that he was "a friend of God." This is regarded by many people as a high badge of honor, and as being very complimentary to that patriarch. But there were many others in Old Testament times who were friends of God as truly and thoroughly as Abraham was. And Christ told His disciples that they were His friends. If they were His friends, they were also God's friends. Now, what is involved in one's being a friend of God? Very much indeed. One thing is evident, and that is, a real friend of God will have the fullest confidence in Him. He will accept, without question, all that God has said. He will implicitly rely upon all of those statements in the Bible which came from God, it matters not how strongly they may be expressed, nor how unreasonable they may appear to one to be. True faith in God involves faith in all of His declarations. The two things are inseparable. It is an utter absurdity for one to say that he has positive faith in God as a person, yet does not believe certain sayings of His. No true friend of God will assume such an attitude. Nor is one a true friend of God if he denies the divine inspiration of the Bible, and therefore its divine authority. This is the logic of fact, and there is no real escape from it. And yet there are professed friends of God who emphatically deny the divine and distinct inspiration of the Bible. They also deny the records of many of the most prominent miracles. This denial means a rejection of the authority of the Bible. Some of these deniers are teachers in theological schools, and they get very angry when they are told that they are skeptics, and even infidels. They are hotly offended if they are called enemies, of God; but such they are; let them rage! A genuine friend of God is a whole-hearted believer in the Bible, and therefore in all that God has declared in that volume. He accepts no friendship which, while professing to honor His person, dishonors His Word and despises His authority. Are you God's loyal friend?

C. H. WETHERBE.

# Church Intelligence.

### CALENDAR.

**December.**

1—Wednesday.
5—Second Sunday in Advent.
12—Third Sunday in Advent.
19—Fourth Sunday in Advent.
21—St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
Sunday after Christmas.
27—St. John the Evangelist.
28—Holy Innocents.

**Collect for Third Sunday in Advent.**

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

## Foreign.

### The Bishop of Liverpool's Call to Act Imperially.

The Bishop of Liverpool, in the course of his address at his Diocesan Conference on Tuesday, said: "We, as Churchmen, should strive to think and act imperially and not parochially, and should have high ideals and great aims. One effect of the building of our Cathedral will be, I trust, to widen and to heighten our Church outlook. Already upwards of £300,000 has been promised or paid toward the erection of the glorious building which is gradually rising on St. James' Mount, and the opening of whose memorial chapel is now fast approaching. Yet no Diocesan agency, so far as I know, has been starved. The scheme has not escaped criticism, and it is not afraid of it. But most certainly the poor have not suffered, but have benefited by the outlay. Our slum parishes are no worse off. No subscription has been withdrawn from our charitable institutions, but the sense of what is due from us to God as a Diocese has been greatly enlarged, strengthened, and uplifted. A famous missionary used to say, 'Attempt great things for God, and expect great things from God.' In the past Liverpool Churchmen have been in some danger of mistaking timidity for caution, and lack of faith for humility. We have built in too many cases poor and insignificant churches and schools. We have planted them in the back streets. We have been satisfied with poor results. We have been guided more by the needs of a congregation than by those of a parish. We have forgotten that we are not only one Christian body among many, but that we are the National Church. We thankfully acknowledge the magnificent work for God done by other communities of Christians, but we are responsible, in God's sight, for the spiritual care of the English people. The building of the Cathedral has, I hope, changed our perspective and helped us to realize our responsibilities. We must be national, not congregational."

### Episcopal Advice to the Clergy.

The Ripon Diocesan Conference was opened on Tuesday at Leeds. The Bishop of Ripon in his address, referred to the need for the division of the Diocese.

One aspect of clerical life, proceeded the Bishop, was too often overlooked. The apostle said, "Give attention to reading." Modern clerical life for the average Vicar, as well as to the average Bishop, left little time for study. The result was that sermons became threadbare and jejune, opinions were formed in haste, and held to with a tenacity in the inverse ratio to the consideration and study bestowed upon them. They were the rash products of views provided by partisan newspapers and paltry periodicals, and there grew up first a reluctance to face the truth and facts, and then a sturdy and ignorant determination not to do so. The idol of the heart, the favorite review, was exalted as an oracle; the wearied mind found it easy to follow the line of least resistance, and the logical faculty lost its position, if it ever had one, in the mental equipment.

Referring to the attack on the Church in Wales, the Bishop, while advising the use of the platform rather than the pulpit for the defence of the Church, said it would be a monstrous proposition to lay down the rule that the assailant might attack wherever and however he pleased in places of worship and in public halls, in sermons and in speeches, while those who were assailed, and who deemed themselves trustees of a sacred inheritance, were to be debarred from their right of defence. "It cannot be our duty," he declared, "to be silent when a strong and determined body of men is knocking at the gate, and demanding our surrender of the city for whose safety we shall be held responsible by posterity."

### Responsibility for the Congo.

It is a matter of congratulation that such general sympathy and support has been given to the speech of the Archbishop of Canterbury at the great Congo meeting in the Albert Hall. The Primate in clear terms spoke of the responsibility resting upon the Government and people of this country with regard to Congo administration, and then declared, "The hideous outrages which have been recorded with quiet and unfaltering persistence are ghastly beyond all words." He had already said, "A great wrong has been done and is now being done to a helpless race in a vast area of the earth; we are ourselves in part responsible for the past, and if that wrong be allowed to continue, by whomsoever carried on, we shall be answerable to God and man for its continuance." Some of the leaders of British Nonconformity were present to join in the protest, and general recognition was made of the onus which is upon the British nation, both by its share in the creation of the Congo State, and the part it took in the Berlin Conference of 1885. Notwithstanding the scheme of reform put forward by Belgium, it is doubtful, as the Archbishop pointed out, whether its authors fully realize how bad the old system has been. It is to be hoped that those responsible for the Congo will now see that the civilized world will no longer wait patiently for reform. Churchmen will be thankful that the head of the Anglican community has taken such an active part in ending a great wickedness.

### London Church Choir Festival.

St. Paul's Cathedral was packed from end to end and from side to side for the beautiful musical service celebrating the thirty-sixth Annual Festival of the London Church Choir Association. Every ticket for the seats under the dome reserved for visitors from the various parishes represented in the huge massed choir was appropriated weeks before the date. About 800 choristers took part in the rendering of the music. Originally tickets had been issued to 1,140; but a certain number are always weeded out in the process of preliminary practices. For the rule is, that only those who regularly attend such practices may be included in the ranks of the mighty choir on the night of the Festival itself.

The music was very finely rendered, and the service was a very real and beautiful success. Dr. H. Walford Davies, of the Temple church, to whose enthusiasm it is so largely due, that ordinary choirs are able to render such music effectively, was the conductor, whilst Dr. G. F. Huntley, from St. Peter's, Eaton-square, presided at the organ. The music included an old anthem by Boyce, "Turn Thee unto me, O Lord," revived for the occasion; an old pastoral hymn by the same composer; a new sevenfold Amen, which was most effective, and two processional hymns, entirely new both as regards words and composition.

The Bishop of Oxford preached a happily-expressed sermon upon that familiar cry of the Psalmist, "O come, let us sing unto the Lord."

## American.

### Society for the Increase of the Ministry.

The 53d report of the Society for the Increase of the Ministry, which was read at the annual meeting in Christ church parish house, Hartford, Conn., November 9, showed that the offerings by parishes and individuals during the year were $1,919.84; the income from investments being $5,444.62.

While there are other agencies engaged in giving aid to students who without sufficient private means, are striving to meet the cost of college and seminary preparation, the Society for the Increase of the Ministry aims to serve every diocese and jurisdiction, and is free from selfish or temporary motives, serving no special school of thought. It does, however, insist upon certain standards of character and scholarship. The report adds:

"It may be deplored and even resented by some good people that help to students should ever be needed. There are those within as well as without the Church who hold that no such help should be given, but we live in an imperfect world; things are not adjusted to our pleasing, and the Church has to reckon with stubborn facts and practical conditions. The problem is, how to recruit the ministry, and above all to ensure a careful selection of men, and sufficient training with the necessary cost of such training."

The Society, last year, gave aid to 48 scholars, who pursued their studies at various church colleges and theological seminaries.

Bishop Brewster of Connecticut is President of the Society.

### The Board of Missions on the Assassination of Prince Ito.

When news of the assassination of Prince Ito reached New York, the secretaries of the Church Missions House cabled the Bishop of Tokyo requesting him to assure the Imperial Government of the sincere sympathy of the Board of Missions in the great loss sustained by it. The Bishop immediately presented in person the following letter:

"To His Excellency, Count Komura,
Minister of Foreign Affairs of Japan,

Your Excellency: The Board of Missions of the American Episcopal Church request me by cable to convey to Your Excellency the expression of their profound sympathy with the Imperial Government of Japan, in the loss it has sustained by the death of Prince Ito.

With deep respect, I am, yours sincerely, JOHN MCKIM, Bishop.

Count Komura verbally expressed his great appreciation of the action of the Board and later sent to the Bishop this formal acknowledgment:

Dear Sir: In acknowledging the receipt of a copy of the message of condolence on the death of Prince Ito, which you have delivered at this office on behalf of the Board of Missions of the American Episcopal Church, I beg to express my best thanks to you and through you to your Board for the sympathy which you have conveyed to us.

Very truly yours,
JUTARO KOMURA.

To Right Reverend John McKim, D. D., Tokyo."

The message to the Imperial Government and Count Komura's reply have been published by the leading newspapers, both Japanese and foreign. Bishop McKim reports that such an expression of Christian sympathy is especially welcome and appreciated by Japanese leaders at this time, as a rumor has been circulated that the assassin was was a Korean Christian. There seems to be no sufficient ground for this statement. It was confidently asserted that he was a member of the Roman Church. The Roman Archbishop of Tokyo immediately communicated with Bishop Mutel, of Korea, asking for a categorical reply to the inquiry as to whether the assassin was a Roman Christian. Bishop Mutel wired, "No, positively no."

Even before the receipt of the cable from New York, Bishop McKim had left his card at Prince Ito's residence, and as chairman of the General Synod of the Nippon Sei Ko Kwai, had sent an official letter of condolence to the Prince's family.

## LOUISIANA.

**Rt. Rev Davis Sessums, D. D., Bishop.**

### Week of Prayer—Stirring up the Brotherhood.

On the first Sunday in Advent Dr. Warner began his series of addresses on the subject of the rational idea of God, Revelation and the Bible. The address was delivered in the chapel of Trinity church, New Orleans, as the church is not yet completed. It was a very profound study of the subject. He said: "We exercise the highest trait of will if we seek a cause. I seek a cause of my personality; and personality can only be satisfied by the answer

to the question 'Whence am I? Who am I? Whither do I go?'"

On the second Sunday in Advent, Dr. Warner will lecture on "Distorted Ideas of God."

The Week of Prayer is being observed in all the churches. At the annual meeting of the New Orleans chapters, Bishop Sessums addressed the men. Mr. Finney, the travelling secretary, spent a week among the Brotherhood men in the city. He brought them new inspiration and new suggestions. He is full of zeal for the work and knowledge concerning it. If a chapter is discouraged and in bad shape, we cannot imagine a better thing to do to restore it than to have a visit from Mr. Finney.

On the first Sunday in Advent, Mr. Finney visited St. Francisville. At the first service of the Week of Prayer, five o'clock in the evening, Mr. Finney made a short address. After service was over, he and the Brotherhood held a conference for about an hour and a half. His enthusiasm is contagious. It was much regretted that he could not remain all week and take part in the daily services in Grace church.

In Grace church, the week was begun with an early celebration on Sunday. The morning service had been selected as a special day for baptisms. There were seven children baptized.

In St. Matthew's church, Houma, the Week of Prayer will be observed, beginning with December 5. The Rev. G. C. Tucker, of Mobile, will conduct a mission that week.

On the first Sunday in November Rev. Gardiner L. Tucker, of St. Matthew's church, preached in the evening in the Presbyterian church of Houma, by special invitation, on the subject of Church Unity. The text was: "There shall be one fold and one Shepherd."

The Rev. Raymond De Ovies, of St. Andrew's church, Birmingham, visited St. James' church, Baton Rouge, on November 28, and preached both morning and night. The people of Baton Rouge are anxious that Mr. DeOvies should take charge of the parish.

Rev. Percy Jones, formerly of Port Gibson, Miss., has taken charge of the work in Crowley and Lafayette, La.

## LONG ISLAND.

**Rt. Rev. F. Burgess, D. D., Bishop.**

### Interesting Missionary Exhibits.

A remarkable exhibit, gathered and made by the Woman's Auxiliary, was shown in St. Ann's parish house last week. As a part of it is to be shown elsewhere, a description of it is worth giving. It is not a mere collection of curios, but an ethnological showing such as one sees at world's fairs or in the Government collections at Washington.

These exhibits have been collected by members of the Women's Auxiliary in their travels, and loaned by missionaries, and none of them is for sale. Many of them are literally priceless, and represent the discriminating selection of years. Several life-sized figures of mandarins and Filipinos are placed about the hall, and almost startle the visitor at first glance. Their costumes are accurate to the last detail, and members of the committee are close at hand to explain the symbolism of the ornaments or the indications of rank worn by the wearers.

The negro is not forgotten, and the exhibit devoted to the intellectual and industrial progress of his race is one that arrests attention. A list of 1,200 patents granted by the government to negroes shows the inventiveness of the race, while books and musical compositions show their attainments along intellectual lines. The industrial exhibit from some of the Southern schools is interesting. Above the exhibit two very valuable paintings by Tanner, the negro artist, who now resides in Paris, indicate the heights to which the negro may attain in the realm of art.

The Chinese exhibit, which contains cute little idols, one of them 2,000 years old, would win recognition at a world's fair. The Japanese exhibit occupies one end of the hall, and is distinguished by a wistaria bower, which reproduces a scene of outdoor life in Nippon. A section of a house interior is shown, with the little "kamidama," or shelf of the gods, the shrine of the worshippers in the household. A Buddhist temple is reproduced with marvelous incense burners and a deep-toned temple bell.

One of the most interesting things shown is an original "edict board," such as was in place at every crossroads in Japan until 1872. The Japanese characters on the weatherbeaten board are translated below, and show that the board carried a prohibition of any observance of the Christian religion throughout the Island Kingdom on pain of decapitation. Other exhibits show the progress of the Christian schools in Japan at the present day.

Indian, Alaskan, Mexican and Filipino booths are all equally interesting and instructive. The purpose of the exhibit is entirely educational and it is educational in the highest degree.

Addresses were made each day and evening, by prominent clergy and missionaries. Better arguments for missions than this exhibit gives could not be devised.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

### Promising Church Work in Fairfax County.

A new work has been organized at Farlee, Fairfax county, six miles from Falls Church, and about the same distance from Washington, D. C. It begins with a communicant list of between fifty and seventy-five. Through the influence of the Church at this point, a population of at least twenty-five hundred people can be reached, and there is little doubt that within five years, the number will be doubled. Services are being held in a hall, with excellent congregations.

Strong efforts are being made to build a church. The people are doing all that they can, and an encouraging sum has been subscribed as a basis. More money is needed, however, and the Rev. W. Edward Callender, rector of Falls church, who is in charge of the work, is making indefatigable efforts to raise the needed sum.

There is no more worthy object in connection with Church extension in the Diocese, and it is earnestly hoped that its attainment may be an object of but a short time. Contributions may be sent to the Rev. W. E. Callender, Falls Church, Va.

### Rev. E. B. Burwell's Work in Stafford County.

The Rev. E. B. Burwell, rector of Overwharton parish, Stafford county, has received a call to the rectorship of Meade parish, Fauquier county, with charges of Trinity church, Upperville, and the missions at Atoka and Trappe. Mr. Burwell has been in his present charge for more than eight years, and his work has been excellent. During his incumbency a convenient and commodious parish hall has been built, and a parish school has been organized, which has been in operation for several years, and has been a blessing in the community.

Clifton church, which is situated at an important point, has been remodeled and beautified. A new church is partially built at Rock Hill, in the western section of the county, where the outlook for the Church is bright.

Old Aquia, the parish church, is in a flourishing condition, and the communicant list of the parish is greater than in many years. In addition to the points named, Mr. Burwell has ministered to the colored church near Wide Water (built during his rectorship), and the missions at Arkendale.

Meade parish, Fauquier, is one of the most important in the diocese, situated in the Piedmont section, in a thickly settled region. It has been vacant since the resignation of the Rev. John C. Ambler, to take work in the Church Missions in Japan. Mr. Burwell has not yet decided to accept the call.

### Death of an Aged Clergyman.

The Rev. Dabney C. T. Davis died at his home at Charleston, W. Va., on Dec. 6. He was one of the oldest and most esteemed of the Virginia clergy. Mr. Davis was a Virginian and spent all of his life in his native State. He was an alumnus of the Virginia Theological Seminary, and his first charge was that of rector of St. Paul's church, Albemarle county, in 1855. He served in like capacity at Emmanuel, Greenwood, Trinity church, St. Anns, Buck Mountain church, Frederickville Greenwood, Trinity church, St. Ann's, parish, Essex county, and Beckford parish, Shenandoah county. Some years ago, on account of the infirmities of age, he retired from the active service and has lived at Charlottesville ever since. He was a man whose deep piety and sweetness of disposition were known and appreciated by the many among whom he worked, and elsewhere, and one whose usefulness will live after him in the hearts and lives of God's people.

### The Rev. Frank Stringfellow.

The Rev. Frank Stringfellow, rector of Genito and St. James', Southam parishes, Diocese of Southern Virginia, has accepted a call to Green Spring parish, Louisa county. The parish was part of the work, lately ministered to by the rector of Grace church, Albemarle county, but is now a separate field, with encouraging prospects.

The Rev. Mr. Stringfellow is well known in Virginia, and his work has for years been of the most successful and aggressive character. He will be a valuable addition to the clerical force in the Diocese.

### Confirmations at Lewiston.

On Sunday, December 5, the Bishop visited St. John's church, Lewiston, and confirmed a class of seven, presented by the rector, the Rev. Morris S. Eagle. Mr. Eagle had conducted a parish mission for a week preceding the visitation, and the confirmations were part of the results of the same.

### Christ Church, Richmond.

On Sunday, December 5, the congregation of Christ church, Richmond, celebrated the eighth anniversary of the rectorship of the Rev. G. Otis Mead. Since Mr. Mead took charge of the work, there have been 631 baptisms, 416 persons confirmed, 97 marriages and 250 burials. When he became rector, in December, 1901, there were 248 communicants on the roll; the present number is 605. The number of services, including those held on week days, aggregate 2,590. Total contributions for parish support, $25,000, and for improvements on church and rectory, $8,000. A parish house has been erected at an expense of $18,000.

## SOUTH CAROLINA.

**Rt. Rev. W. A. Guerry, D. D., Bishop.**

### The Laymen's Movement—Help Needed for the Church at Greenwood—Greenwood Convocation—Woman's Auxiliary—Mission Services by the Rev. J. R. Matthews.

Much interest is being aroused in the Diocese concerning the meeting of the Laymen's Missionary Movement, to be held in Columbia January 17. Bishop Guerry, in an announcement, urges his clergy to give full information to their congregations with regard to the importance of the Movement and what it has done and is doing in other Dioceses and other Churches besides our own. He is relying upon the clergy of the Diocese to see that each parish and mission is represented by at least two laymen.

The Bishop invites the laymen to meet on Tuesday and Wednesday, January 18 and 19, to consider matters pertaining especially to the work of the Church in the Diocese, and their obligations to missions at home and abroad. At night they are expected to join in the general gatherings of the Laymen's Movement. South Carolina, it is not doubted, will do her duty.

The Rev. O. T. Porcher, the faithful and devoted missionary at Greenwood, is appealing for aid to rebuild the Church of the Resurrection, at that place, which was destroyed by fire on November 4. The little church had been renovated shortly before the fire, through the exertions of the ladies of the congregation, and they as well as their pastor, would be greatly encouraged by aid in helping them to restore their place of worship.

The new church for St. Bartholomew's Mission, Hartsville, is nearing completion, and it is hoped to have the Christmas Day services in it.

A new pipe organ is to be installed in the Church of the Good Shepherd, Yorkville, the Rev. J. O. Babin, rector.

The 95th meeting of Greenville Convocation was held at Greenwood, November 30, to December 3. The parish church having recently been destroyed by fire, the Methodist congregation kindly tendered the use of their church for all services and sessions.

The subject for discussion on the first day was "The Sunday School as the Nursery of the Church;" leader, the Rev. T. Tracy Walsh, of Yorkvile.

On Wednesday there was introduced a new feature. The entire day was devoted to the work of the Woman's Auxiliary. There were delegates from nearly every branch in the district. The diocesan president, Mrs. A. R. Heyward, was present, but the meeting was presided over by Mrs. W. C. Lindsay, of Spartanburg. The day was most profitably spent in listening to papers and discussing topics of help to the work.

As a fitting climax came the missionary service at night, and a splendid address by the Bishop.

It was resolved that there be organized a district Convocation of the Auxiliary, to meet always with the Greenville Convocation, of clergy and laity.

The regular programme for Thursday was as follows: "Lay Workers," Men, H. C. Tillman and A. T. Holmes; "Women," Rev. W. H. K. Pendleton; "Lay Services," Rev. L. E. Hubbard; "Church Militant, Organized, Progressive and Aggressive," Very Rev. A. R. Mitchell, Dean of Convocation; "Convocation:" "Church Interest In," Mr. T. P. Hayne, of Greenville; Mr. H. V. R. Scrader; "Attendance At," Hon. W. W. Johnson and Mr. H. P. Boggs; "Spirit Of," Rev. C. H. Jordan; "A Mission for Every Church and in Every Community," Rev. E. B. Andrews and Rev. C. P. Parker.

Friday, December 3.—Evening Prayer and sermon by Very Rev. A. R. Mitchell, Dean of Convocation.

The Rev. Mr. Matthews recently held very helpful missions at Barnwell and Allendale. Both of these congregations are under the care of Rev. A. E. Evison.

The committee on the Division of the Diocese held a meeting at Columbia, on November 17, and voted that it was "desirable" to divide the Diocese. At the next meeting the "feasibility" will be considered.

The Rev. J. W. Sparks, of Beaufort, has accepted a call to be rector of Christ church, Mt. Pleasant.

## SOUTHERN VIRGINIA.

**Rt. Rev. A. M. Randolph, D. D., Bishop**
**Rt. Rev. B. D. Tucker, D. D., Coadjutor**

### Visitations by Bishop Randolph.

On Sunday morning, at the Church of the Good Shepherd, Forest Hill, Bishop Randolph preached and confirmed seven candidates, presented by the minister-in-charge, the Rev. M. C. Daughtrey. One of the candidates was from the Bon Air mission.

Bishop Randolph also preached at Meade Memorial church, Manchester, on Sunday night, and confirmed seven candidates presented by the rector, the Rev. Benjamin Dennis.

On Saturday morning, December 11, in the Church of the Good Shepherd, Forest Hill, Bishop Randolph will advance to the priesthood the Rev. M. C. Daughtry, for eighteen months past deacon in charge of that church and of the mission work at Bon Air. The ordination sermon will be preached by the Rev. W. M. Clark, rector of St. James' church, Richmond.

### Lynnhaven Parish, Princess Anne County.

Thanksgiving services were held in Eastern Shore chapel, Princess Anne county, on Sunday, November 28. The chancel was beautifully decorated with vegetables, fruits and flowers—tokens of love to our Heavenly Father for the many blessings received during the year past.

The church is without a rector, but Sunday morning services have been held for us regularly by Mr. Redmond Alfriend, a lay reader, of Norfolk. The Rev. James M. Owens, of St. Paul's, Norfolk, has also given us services and the Rev. E. P. Miner, of St. Luke's, Norfolk, has administered the Holy Communion. The utmost harmony prevails in this little church, where beautiful lessons were taught and lived by the late Thurman Hoggard, who said, "It is my blessed privilege to give to the dear Lord's work."

### Thanksgiving Day at Emmanuel Church, Covington.

Thanksgiving Day was well observed in Emmanuel church, Covington. The sermon by the rector, the Rev. George Floyd Rogers, was a demonstration of the fact that "he who giveth to the poor lendeth to the Lord."

The church was decorated with the fruits of the season, which were later distributed to the needy. The contributions amounted to about $35. The hymns sung were appropriate to the occasion and inspired a feeling of thankfulness for the many blessings we have received. The organist was Mrs. W. E. Allen.

Steps have been taken towards the organization of a Laymen's Missionary Club.

Two miles west of the town a chapel is in course of construction, which will give a place of worship to a section now without a church. When completed the chapel will be used as a parish school for the neighboring children.

### Church Work in Isle of Wight County.

The Rev. Francis R. Lee is doing excellent work as rector of Newport parish. He has a history class of eighteen men, who are much interested and will, in time, be a valuable addition to the life and activity of the parish. Altogether, the work in this parish is in a most healthy and vigorous condition. The people are attached to their rector and heartily co-operate with him in all of his efforts.

Christmas will witness the unveiling of a beautiful window in the chancel of the church—a memorial to beloved ones who sleep in Christ.

The basement of the church is being enlarged and fitted up as a Sunday School and lecture room. When completed it will be a useful addition to the equipment of the church.

The mission work undertaken by Mr. Lee, at Rescue, is steadily growing. At least 150 men are in attendance when he holds services. He hopes to build a chapel there.

Old St. Luke's church, it is hoped, will be put in repair. A concrete floor, among other things, is needed, the cost of which will be seven or eight hundred dollars.

### The Week of Prayer.

The Week of Prayer was observed in the churches of Norfolk and Portsmouth. Visiting preachers spoke at these services. The Rev. Dr. Reverdy Estill, of Hampton, was the preacher at St. Paul's, Monday night; the Rev. Claudius F. Smith, of Elizabeth City, N. C., at St. Peter's church, Tuesday night; the Rev. Dr. Talbot, of Washington, at St. Luke's, Wednesday night; the Rev. Wm. Meade Clark, of Richmond, at Ascension church, on Thursday; the Rev. R. W. Barnwell, of Petersburg, at St. John's, Portsmouth, on Friday night.

The Rev. Thomas C. Darst entered upon his duties as rector of St. Paul's church, Newport News, on Sunday, December 5. A large congregation greeted him, at both morning and evening services. The congregation is to be congratulated upon securing his valuable services.

## WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

**Paintings Presented to the Cathedral. The Bishop's Guild—Service in the New St. Monica's Chapel—Mrs. Romanes in Washington—The Late Mahlon N. Kline—Resignation of the Rev. Wm. Brayshaw—Church Fairs. Rectory to be Built for Takoma Parish—Epiphany Chapel—Bishop Harding's Lectures on Church History.**

The Cathedral Chapter, at its annual meeting on December 2, formally accepted from the Rev. Johannes A. Oertel, D. D., several of his own paintings. Dr. Oertel is known as the "Artist Priest," and is the author-painter of the long-celebrated picture, "Clinging to the Cross." He is a German by birth, but has lived in this country since early manhood. Although a presbyter of the Diocese of Tennessee, Dr. Oertel makes his home, in the evening of a long life, at Vienna, Virginia.

The Bishop's Guild, one of our most useful and efficient diocesan organizations, composed of females, met at the Bishop's House, on December 2, one hundred and seventy-five being present. The meeting was enthusiastic and many new members were enrolled.

Miss Mabel Boardman, of Washington, the able executive of the National Red Cross Society, has invited the Prisoners' Aid Department of Washington to hold its next meeting at her home, on P street, N. W.

St. Paul's parish, Prince George's county, Maryland, after being vacant for several months, has the pleasant possibility of securing a rector, having called the Rev. Louis L. Williams, rector of the Church of the Messiah, Gongales, West Texas, to become its pastor.

The congregation of St. Monica's colored mission chapel, South Washington, moved into the hall of the new chapel, last week, and on Saturday at eleven A. M., had an informal service. The chapel itself is nearly finished, but the furniture has not arrived.

During this week the Bishop of Washington will have as his guest Mrs. Romanes, a well-known English woman-lecturer, and widow of a distinguished English man of science, J. G. Romanes. Coming to this country at the request of our Bishops, Mrs. Romanes is in demand as a lecturer on subjects concerning England's historic Church, from which our own Protestant Episcopal Church is lineally descended. On Wednesday afternoon, December 8, she will deliver an address to the pupils of the National Cathedral School for Girls; on Thursday afternoon, December 9, she will lecture before the Woman's Auxiliary, and on Friday morning, December 10, she will give a talk to the boys of the National Cathedral School. The Bishop has received a number of requests for evening addresses by Mrs. Romanes.

In St. John's church, Washington, on Tuesday evening, November 30, the St. Andrew's Brotherhood of Washington met in annual assembly, and elected the executive committee for the ensuing year. The committee will meet this week for the choice of officers.

In the death of Mr. Mahlon N. Kline, its second vice president, the National organization of St. Andrew's Brotherhood has met a serious loss. While attending service in the Church of the Saviour, Philadelphia, on Saturday evening, November 27, Mr. Kline suddenly passed away from the Church militant to the Church triumphant.

Bishop Kinsman of Delaware is one of the special Advent preachers at the Chapel of the Good Shepherd, Washington, the Rev. C. S. Abbott, Jr., priest-in-charge.

The Rev. William Brayshaw, rector of Congress Heights parish, D. C., has resigned and gone with his wife to Florida for the winter. Both have been seriously ill, in the past year, and hope to reap lasting benefit from several months stay in and about Pensacola, on the extreme West coast of Florida. But, Mr. Brayshaw will not be idle; for he will take mission work under Bishop Weed, during his sojourn there.

The four days fair, last week, at St. Andrew's church, Washington, the Rev. George Calvert Carter, rector, netted twenty-four hundred dollars for the church debt and interest fund.

St. Stephen's church, North 14th street, Rev. George F. Dudley, rector, netted one thousand dollars, last week, at its fair. This church also suffers from a large building debt, and is only half-a-church; but, after securing a few more thousands, the rector and vestry propose to finish the auditorium, which, when done, will seat eight hundred people.

The Rev. Wm. Tayloe Snyder, rector, and his people of the Church of the Incarnation, Washington, also held a successful fair, on two days of last week.

And, on Tuesday of last week, December 1, Trinity church, Takoma Park, D. C., held a bazaar, offering stores of beautiful Christmas things and a delicious dinner, from which the Guild netted nearly three hundred dollars. This suburban parish, which, since its rector's resignation in June, 1908, has been served by Virginia Theological Seminary students, and Holy Communion celebrated by clergymen, once a month, has broken ground on its large and choice lots alongside the church for the rectory, and its people are at work providing for the coming of a rector. It has in hand more than two thousand dollars, and other sums are pledged; so that the rectory question seems settled, and a home for the pastor will be ready in the near future.

While Epiphany Mission chapel, Washington, suffered a serious loss in the resignation of the Rev. Mr. Jones, gone to Williamsburg, Virginia, it is blessed, evidently, in the ministry of the present vicar, the Rev. Mr. Murphy, who came to it from Idaho.

Advent is well on, in Washington, congregations are large, and the workers are busy, clergymen, laymen and women.

The Bishop of Washington preached in Old Falls Church, Va., on Sunday morning, November 28.

On Tuesday evening, November 31, the Bishop preached in Epiphany Mission chapel, Washington, that being the first of the evenings of the Week of Prayer for B. S. A.

On Wednesday evening, at Epiphany church, Washington, Bishop Harding delivered the first of his lecture series on the Prayer Book, to the Teachers' Training School of the Diocesan Sunday School Institute. These lectures should receive wide-spread attention; since the history and meaning of much of the Prayer Book are little known, even among our own Church people.

W

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

**St. Paul's, Harrisburg, to be Removed to a Better Location—Corner Stone Laid for Calvary Church, Camp Hill.**

At a meeting of the vestry of St. Paul's church, Harrisburg, held on Wednesday evening, December 3, it was decided to move St. Paul's to some location in the northwestern part of the city. The location has not yet been chosen, though a number of sites are under consideration. This removal seems to be made necessary by the fact that in the course of time the majority of the membership has removed from the vicinity of the church. St. Paul's, in common with a number of downtown congregations, has suffered in this way. The proposed new location is in a rapidly-growing part of the city.

The corner stone of the new Calvary church, Camp Hill, was laid on Sunday afternoon, December 5, by the Bishop of the Diocese. The exercises began with the hymn, "Onward, Christian Soldiers," after which the Bishop offered prayer. As a part of the service, the Bishop was formally asked to lay the stone, by Mr. E. W. Harvey, a member of the building committee. After the stone was laid addresses were made by Archdeacon McMillan and the Bishop. Music for the occasion was furnished by the combined choirs of St. Luke's, Mechanicsburg, and Calvary, Camp Hill. Miss Myers sang a solo, after which the benediction was pronounced by the Bishop.

The stone, donated by Mr. I. D. Dickson, is of white marble, and a handsome piece of workmanship. Its inscription is a large raised cross, and the date 1909. The metallic box that was placed in the stone contains a Bible, a Prayer Book, some coins, and copies of the local newspapers.

The new chapel is being built of blue limestone and will be trimmed with white sandstone. When completed it will make a most substantial and beautiful building. The plans were made by the Rev. Ward Winters Reese, of St. Andrew's, Harrisburg. Its seating capacity is to be about 100, the estimated cost is $2,000.

## CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

**Faithful Churchmen in a Hurricane.**

The recent tornado which destroyed the chapel at Guaniguanico, Cuba, ruined also the homes of most of the people. Many of the people were severely injured; men, women and little children were out in the driving rain and wind all night, and there was a great property loss; but when they wrote Archdeacon Steel about the storm they only said, "The chapel was destroyed in the storm; what shall we do about the next service?" There was not a word about their own sufferings and loss. Their only thought seemed to be regarding the loss of the chapel.

These people are Canadian Churchmen, and have been wonderfully faithful to the Church. One of them is a Brotherhood man, and it was largely, if not chiefly through his efforts that the chapel was originally built and the services begun. They cannot rebuild unassisted.

W. W. STEEL.

## TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

**Bishop Gray in Nashville—Tennessee's Delegates to the Missionary Conference—Marriage of a Cleryman—The New Vice-Chancellor at Sewanee. Diocesan Endowment Fund—Week of Prayer.**

The Bishop of Southern Florida was a recent visitor to Nashville—his old home—and on November 7, was the preacher at the Church of the Advent in that city. For many years he was the rector of this parish and was given a cordial reception by his friends there.

The Diocese of Tennessee was represented at the great missionary meeting at Montgomery, Alabama, on Nov. 9, 10 and 11, by the Bishop and the following clergy: The Rev. Dr. Whitaker, of Knoxville; the Rev. Messrs. H. J. Mikell, of Nashville; A. R. Gray, of Sewanee; John B. Cannon, of Clarksville, and R. W. Rhames, of Memphis.

Mrs. John Shortridge, of Memphis, president of the Woman's Auxiliary in the Diocese of Tennessee, visited the branches in Nashville, Clarksville and Rossview, the third week in November, and aroused much interest in the work. She made a special appeal in behalf of the United Offering to be presented at the meeting of the General Convention in Cincinnati, in October, 1910.

A marriage of much interest in the Diocese of Tennessee was that of the Rev. J. M. Northrop, rector of the Church of St. Mary Magdalene, in Fayetteville, and Miss Judith East Carter, the daughter of Judge and Mrs. N. P. Carter of the same place. The wedding took place on the morning of Nov. 10. Mr. Northrop was formerly the rector of St. Paul's church, Macon, Georgia, Diocese of Atlanta, but came to Fayetteville about a year ago, where he has made many friends and met with much success in his work.

The election of William B. Hall, M. D., as the new vice-chancellor of the University of the South, at Sewanee, by the executive board, at their recent meeting at Montgomery, Ala., has met with the cordial and enthusiastic approval of the entire student body, as well as the alumni of the University throughout the South. Dr. Hall is an Alabamian, and an alumnus of Sewanee, and has, perhaps, as many friends among the supporters of Sewanee as any one who has ever been connected with the institution.

The Commission on the Endowment of the Episcopate, as authorized by the last Convention of the Diocese which met in Memphis in May, and composed of the Rev. H. J. Mikell, of Nashville; the Rev. M. P. Logan, D. D., of Nashville; the Rev. John B. Cannon, of Clarksville; and Messrs. C. S. Martin, A. H. Robinson and E. M. Fisher, of Nashville, organized, on November 23, by electing Rev. Mr. Mikell chairman; Rev. Mr. Cannon, secretary, and Mr. A. H. Robinson, treasurer. The object of the Commission is to raise a fund of one hundred thousand dollars, throughout the Diocese, for the endowment of the Episcopate—the present amount of the endowment (which is less than ten thousand dollars), and the Episcopal residence in Memphis becoming the nucleus of the fund. It was decided to appoint an agent for each of the three Convocations in the Diocese, to solicit the funds and it is hoped they may soon be selected and the work begun.

The Week of Prayer, beginning November 28, and ending December 5, is being observed by all the parishes in Nashville. All of the clergy are cooperating, and the Brotherhood of St. Andrew is rendering valuable assistance.

The Rev. Henry D. Phillips, of St. Mark's church La Grange, Georgia, and in charge of the settlement work among the mill people in the same town, has been spending the month of November with his family and with friends at Sewanee.

## MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

**Consent Refused to Sale of St. Mark's Church, St. Louis, to Christian Scientists—Handsome Improvements to Christ Church Cathedral—St. James' Loses Its Congregation—Church Club Meeting—the Week of Prayer.**

The Rev. S. A. Arthur, rector of St. Mark's church, St. Louis, has resigned. The parish has been running down for some time and the parishioners have finally disbanded. An attempt to raise money by renting the church building to the Christian Scientists, a year ago, alienated many supporters of the parish, and since that time the congregation has gradually decreased.

St. Mark's church was sold last week to the Christian Scientists by the vestry, but an indignant protest was made by the leading clergy and laymen. At a meeting held at the Church of the Ascension, a petition signed by twenty men was drawn up and sent to the Standing Committee. Last Monday the Standing Committee unanimously refused to consent to the sale. St. Mark's church was built as a memorial to the late Bishop Robertson, of Missouri. The property may be acquired by the congregation of Trinity parish, the Rev. J. B. Coxe, rector.

Christ Church Cathedral has received the sum of $35,000, to be expended upon an altar and reredos. A reproduction in Caen stone of the altar of Exeter Cathedral is now being made. A further sum of $31,000 has been raised to complete the towers of the cathedral and to clean the exterior.

St. James' church has lost practically its entire congregation by an invasion of negroes. This week the rectory was sold to a negro undertaker. The church is a beautiful stone building—a memorial. Should the Rev. Dr. Lynch resign the parish of the Redeemer—as he is thinking of doing—the Rev. E. Duckworth, rector of St. James', may take the remnant of his flock with him and become rector of the vacant parish. Several attempts to amalgamate St. James' with some other parish, have failed for various reasons.

The first meeting of the Church Club of St. Louis, was held last week at the Church of the Ascension. Over seventy were present. The Rev. Carroll M. Davis read a strong paper on the Church: What is It?"

The Week of Prayer has opened most auspiciously. There are mid day services at the Cathedral, and a devotional meeting in one of the larger churches every evening. The Bishop of the Diocese attended the first service at the Church of the Ascension.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

**Home of the Good Shepherd—Church Deaconess House—Topics for Meetings of Clerical Brotherhood—Address to the J. O. U. A. M.—Brotherhood of St. Andrew—Memorial Service to Bishop Hare—Burial of the Late Mahlon N. Kline.**

The thirty-sixth annual report of the Home and Hospital of the Good Shepherd, Rosemont, emphasized the fact that with a crowded house with forty-one inmates, there were no serious cases of illness during the past year. The property is kept in good condition. Deaconess Nutter is at the head. Every thing is done for the benefit of the little ones. During the past year thirteen were dismissed well. Many applicants might be saved from disabling malformations easily answerable to treatment, who have to be refused from lack of room.

The faculty and managers of the Church Training and Deaconess House have been invited to meet Mrs. Romanes, on the occasion of her visit on December 13, when it is expected she will make an address.

The Bishop's throne for the Cathedral of St. John the Divine has been placed in the great court of the Drexel Institute, with the consent of the architects, Messrs. Heins and La Farge, and Mr. John Barber, in whose workshop in Philadelphia it and the splendid carved choir stalls were wrought. They are all masterpieces of design and of the carving and wood workers' art. They are made of rich quartered oak and elaborately carved.

The topic committee of the Clerical Brotherhood has given great care to the selection of topics and speakers for the Monday morning meetings as the following will show: December 13, Authority for Marriage Dispensation in the Roman Church, by the Rev. A. G. Mortimer, D. D.; December 20, The Religion of Modern Thinkers, Professor Edgar A. Singer, University of Pennsylvania; January 10, the Wickedness of Sickness, Judson Deland, M. D., Professor of Clinical Medicine, Medico-Chirurgical College, Philadelphia; January 17, the History of the Human Brain, Edward Anthony Spitzka, M. D., Professor of General Anatomy, Jefferson College; January 24, Psycotherapy, D. J. McCarthy, M. D., Professor of Medical Jurisprudence in the University of Pennsylvania; January 31, Church Unity, Bishop Talbot; February 14, the New Anti-Mortality Movement, Joseph S. Neff, M. D., Director of the Department of Public Health and Charities; February 21, Modern Methods of Child-Saving, Mr. Fred S. Hall, Secretary of the Pennsylvania Child Labor Association; February 28, the Sale of Helpless Womanhood, O. Edward Janney, M. D., chairman National Vigilance Committee for the Suppression of the White Slave Traffic; March 14, A. L. Smith, Balliol, Professor in Oxford University; April 11, Instruments of Precision in their Relation to the Use of Alcohol, Matthew Woods, M. D., Member of the Society for the Study of Alcohol and other Narcotics; April 18, the Morals of Housing, Mr. Gustavus A. Weber, secretary of the Philadelphia Housing Commission; April 25, The Lighthouse Settlement Work, Mr. R. R. P. Bradford, founder; May 9, Scientific Relief:

Why, When, Where and How to Give, Mr. Porter E. Lee, general secretary Philadelphia Society for Organizing Charity; May 16, The Consumers' League (Sweat Shops, the White List, Working Age, Living Wage, the Care of Working Girls, etc.), Mr. John R. Howard, Jr., former president Consumers' League, Buffalo; May 23, the Court that Prevents Criminals, the Hon Judge F. Amedee Bregy, Judge of the Quarter Sessions Court, Philadelphia; May 30, The Character Development League, Martin G. Brumbaugh, Ph. D., superintendent of Public Schools, Philadelphia; June 13, the Practical Workings of the Immigration Laws at the Port of Philadelphia, John J. L. Rodgers, U. S. Commissioner of Immigrants.

The Clergy Missionary Association holds its meetings on the first Monday of each month. The Mondays not named will be days upon which adjournment is had.

The eighth issue of the valuable Church Club Bulletin has been reached. It is a calendar of the leading events to happen in the Diocese and notices auxiliaries to the Church work in the Diocese. It should hang framed in the vestibule of every church or parish house.

The Rev. T. William Davidson, secretary, has issued a neat folder, giving the names and addresses of the members and officers of the Board of Missions of the Diocese of Pennsylvania, the times of the meetings of the Board, the secretaries and treasurers of the convocations and a schedule of the meetings of the convocations.

On the eve of his eighty-fourth birthday, Sunday, November 28, the Rev. Thomas J. Taylor preached before the Junior Order of United American Mechanics in the Presbyterian church, at Toughkenamon, which is three and a-half miles from Kennett Square, where he has been rector of the Church of the Advent for over eight years.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew held its annual meeting in St. Matthew's church, on Tuesday, November 30. The Rev. Wilson R. Stearly made an address on the Joy of Service for others in Christ's Name. A minute was adopted on the late Mahlon N. Kline, Mr. E. H. Bonsall was thanked for his five years service as president. The following officers were elected: Chaplain, the Rev. Wm. P. Remington; president, Edmund B. McCarthy; vice president, John Wilkinson, Jr., M. D.; treasurer, Ewing L. Miller. Junior Department, John Wilkinson, Jr., M. D.; vice president, John K. Shryock; secretary, James H. Collins.

Bishop Whitaker presided, and said the closing prayer and pronounced the benediction at a memorial service in St. James' church, for the late Bishop Hare, on Friday afternoon, December 3. The rector, the Rev. W. C. Richardson, S. T. D., said the prayers. The Rev. J. Andrews Harris, S. T. D., spoke of the early days of his life; Mr. Herbert Welsh of his middle life and what he had done for the Indians; the Rt. Rev. Frederick F. Johnson, D. D., of his last years.

The burial service for the late Mahlon N. Kline was held in the Church of the Saviour on the afternoon of St. Andrew's Day, when the large church was crowded. The opening sentences were said by Bishop Whitaker; the choir chanted the Psalms; the Rev, J. DeWolf Perry, D. D., read the Lesson; Bishop Darlington said the Creed and Bishop Jaggar the prayers. The interment was in the church yard of Old St. David's church, Radnor.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

### Large Advent Meeting of Woman's Auxiliary—Sociological Conference. Cathedral Services to be Held in Various Tongues—Week of Prayer.

The largest Advent meeting of the Woman's Auxiliary yet held with a far larger representation of the rural branches, took place in St. Bartholomew's church, on St. Andrew's Day. A reason for the large attendance was the very convenient location, showing in another form the wisdom of St. Bartholomew's vestry in voting to remain where they are. Bishop Greer, Bishop Burgess, Bishop Johnson and Bishop Thomas were the speakers, with President Pott, of Shanghai. The sermon was preached by the Rev. Dr. F. W. Crowder, of Staten Island. It was voted to hold a joint meeting of all committees in Synod Hall, on March 7, instead of separate meetings as heretofore, the aim being to show the power of numbers, and also to give a more collective idea of the work than has been possible with separate meetings on different dates.

A Sociological Conference, in which several Churchmen took part, was held last week. There were present fully two hundred experts, and conclusions reached included the following: 1. That it is wise to urge official missionary agencies of the various religious bodies hereafter to include in their work special efforts to touch and help social problems in America. 2. That laws making employers liable for injuries to employees under certain circumstances, and compelling them to stand some part of the losses resulting from injuries should be favored. 3. That churches ought to interest themselves more largely than they do in the prevention of child labor. 4. That outdoor services in summer and theatre services in winter ought to be held as widely as possible, since there are thousands of men and women, especially men, who will not enter a church because it is a church.

Around the sanctuary of the Cathedral of St. John the Divine, as may be remembered, there are to be a series of chapels dedicated to certain rites, typical of the many tongues that are spoken in New York. It has been talked that services in some of these languages might be held. Two of the chapels are already completed, and will be opened next Easter, when the crossing is ready for use. A third has just been given, and it is to be a memorial of the late Bishop Potter. It had been the purpose of the second Mrs. Potter, who was a Clark, to give such chapel, but before she had put her wishes into effect her death came. Her sons now carry out her wishes. The cost of each chapel is about $100,000.

Meetings arranged in the city and Diocese of New York, in connection with the Week of Prayer, were more largely attended and attracted deeper interest than expected. Two hundred persons, almost all men, attended the daily service in St. Paul's chapel, in lower Broadway, and one hundred in the Church of the Holy Communion, in Sixth avenue. St. Thomas' church was filled on the afternoon of the first Sunday and the crypt of the Cathedral on that of the second one. Week night services, held in five different places, were productive in three of them in launching what may come to be permanent work. Topics on which addresses were given, and prayers said for, included the Sunday Schools and the Social Service work, young men and Holy Orders, missions in the Diocese and in all the world, and peoples of foreign birth now resident in New York. Speakers included Dean Hodges, of Cambridge; the Rev. Drs. Stires and Nichols, Canon Harrower, Warden Rodgers, the Rev. George Alexander Strong and the Rev. Philip Cook. An especially strong address on "The Call to Laymen," was given by Bishop Thomas of Wyoming. A feature of the presentation of the topics was the distribution of leaflets, giving in each case information concerning the subject presented. The week, with its seventeen services, was a part of the educational work which centres at Christ church, the Rev. George Alexander Strong, rector.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. John G. Murray, D. D., Coadjutor.

### New Clergymen in the Diocese—Aiding Closed Churches.

The Rev. William K. Marshall, of Bowling Green, Kentucky, has accepted the rectorship of Holy Trinity parish, Sykesville.

The Rev. John J. Clopton, of Weston, West Virginia, has been appointed missionary-in-charge of St. Matthew's church, Sparrow's Point, Baltimore county, a post recently vacated by the Rev. Lewis Beeman Browne.

The Rev. W. J. Page, of Decatur, Ga., has accepted an appointment to the two missionary stations of Curtis Bay and Glenburnie, Anne Arundel county. The latter place has hitherto been under the charge of the rector of Westminster parish, but it is believed that by combining it with the nearby station of Curtis Bay and placing both in charge of a single missionary, better results will accrue.

During the past week the Bishop's Guild of Maryland has held one of the most successful of its luncheons and sales. The proceeds from this and other sources is devoted yearly to the Bishop's use in his work among the closed churches of the Diocese.

The Sunday School Teachers' Institute has recently sent to each rector a request that he co-operate with them in furthering the use by his teachers of the graded reading course on the Bible, Prayer Book and Church, which they have prepared and widely circulated. The list of books is a model of conciseness, cheap in price, and at the same time comprehensive.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### Notice of Deposition.

This is to give notice that on Thursday, December 2, 1909, in Grace church, Anniston, Alabama, in the presence of Rev. J. G. Glass and Rev. J. H. Blacklock, presbyters, and in accordance with Canon 31, I deposed from the Ministry of the Church Alexander Crawford, priest, he having in writing renounced the Communion and Ministry of this Church.

C. M. Beckwith,
Bishop of Alabama.

## BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

**Sunday School Institute—Bishop Talbot interested in the Laymen's Missionary Movement.**

The first of the sectional or local institutes of the winter which are being arranged by the Diocesan Sunday School Commission, was held on Thursday, December 2, in Trinity church, Bethlehem, the Rev. B. S. Sanderson, rector.

The Rev. P. M. Kerridge, rector of Trinity church, Easton, presided at the afternoon session when the following subjects were treated: "How to Teach Missions in the Sunday School," by the Rev. A. A. Bresee, vicar of All Saints' chapel, Lehighton. Mr. Bresee recommended a course on Missions to be taught as a special lesson, once a month, or by a regular course of fifteen lessons every two years or so, as outlined by the admirable Manual, "The Kingdom Growing," by the Rev. Lester Bradner, published by the New York Diocesan Commission.

The Rev. W. H. Burk, rector of All Saints' church, Norristown, Diocese of Pennsylvania, gave a most interesting address on "The Graded Sunday School, Experiences and Suggestions." He told of twelve years work in his school and was compelled to answer a flood of questions about it. He testified that it meant a great deal of work, required competent teachers, but that it secured wonderful results in bringing the scholars to confirmation, a point in which, no doubt, many Sunday Schools are deplorably weak.

During the intermission between the afternoon and evening sessions, supper was served to the guests in Trinity parish house, by the teachers of the Sunday School.

The Rev. M. A. Tolman presided at the evening session, when the Rev. H. W. Diller, a member of the Commission, spoke on "Teacher Training: Experiences and Commission Recommendations."

The Committee on Teacher Training of the Sunday School Commission, has recently suggested several books on this important subject. Mr. Diller gave the reasons for these recommendations.. He was followed by Bishop Talbot, who reported on the work which the General Convention is doing through its Commission, of which he (Bishop Talbot), is the chairman.

This Commission is making a thorough study of the situation and is working out a system of study, manuals, etc., which may be recommended to the Church by authority.

The closing address of the evening was made by the Rev. W. H. Burk, on "The Lantern in the Sunday School." Mr. Burk uses the lantern in his Sunday School every Sunday, to teach the subject for the day, or some special topic, as for example "Missions," in Advent or Lent. He used a lantern to show the pictures he had prepared for "Bible Sunday" in his own Sunday School. It was a revelation of what can be done by one who is willing to work for the Sunday School. This was considered a very helpful session of the Institute and there were teachers present from the neighboring towns, though not nearly as many as were expected.

The Bishop of the Diocese has been exceedingly occupied of late, especially in the meetings of the "Laymen's Missionary Movement." He was in attendance and one of the speakers at the great meeting in Scranton a few weeks ago, and again last week at Reading. He was one of the speakers at the banquet in Reading, when over eight hundred men were present, and at other meetings during the next two days. The Bishop says that the men seem to desire leadership and are ready to use the Bishops, though they do not accept them. The prominent Churchmen throughout the Diocese are doing what they can to help in this great uprising, and it is a matter of surprise and gratitude that a way has been found for at least a little harmony and united effort among Christian men of every name.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

**Fiftieth Anniversary of St. John's Parish, Passaic—Ordination—Confirmations by Bishop Lines—Meeting of Sunday Schools.**

St. Andrew's Day brought the 50th anniversary of the founding of St. John's parish, Passaic. The observance included the historical sermon on Sunday, by the rector, the Rev. W. G. Bentley, and in the morning of St. Andrew's Day, the Rev. Hugh D. Wilson, Jr., in charge of St. George's Mission, Passaic, St. Peter's, Clifton, and St. Stephen's, Delawanna, was advanced to the priesthood by the Bishop of the Diocese. He was presented by Rev. W. G. Bentley, and the sermon was preached by Rev. Dr. Robbins, Dean of the General Seminary. On the evening of November 30, a reception was held with large attendance of parishioners and friends.

Other special services marked the week; messages were received from former rectors and parishioners, and a brief history of the parish was prepared for the anniversary. It is intended to mark the fiftieth year by a well ordered effort to clear away the debt of $13,000, in the coming year. There is a parochial chapel at Garfield, in special charge of the curate, the Rev. W. V. Filkins.

The good custom of calling back the Sunday Schools of all the Oranges, to the Mother Church, St. Mark's, West Orange, on the afternoon of the First Sunday in Advent, was followed this year with a larger attendance than ever before, and a large number of the rectors of the parishes were also present. The Bishop made a brief address, the principal address being made by Rev. Dr. Pott, of St. John's College, Shanghai. Rev. Joseph H. Smith, the senior presbyter of the Diocese, was present. It was the eve of his 91st birthday and in answer to the good wishes of the congregation of children and young people he said a few words, expressing the hope that among the boys some would be found to enter the ministry. Rev. Mr. Smith was confirmed by Bishop White, and so two lives cover the complete organized life of the Church in this country. On the morning of the same Sunday, the Bishop confirmed thirteen persons at St. Mark's church, and in the evening eleven persons at All Saints', Orange Valley, where in 1903, on the same Sunday, the Bishop began his confirmations in the Diocese.

Christ church, Georgetown, D. C., has just inaugurated a special series of missionary meetings to be held on the third Thursday of each month, at 7:30 P. M., in the parish church.

## PERSONAL AND NEWS NOTES.

The Rev. Paul F. Hoffman has accepted the curacy of Grace church, Baltimore, Md.

The Bishop White Prayer Book Society, of Philadelphia, last year distributed 12,000 Prayer Books and the same number of Hymnals.

The Rev. William E. Williamson, formerly of Lake Village, Ark., has entered upon his duties as rector of the Church of the Ascension, Auburn, R. I.

The Rev. W. G. McCready, rector of Trinity church, Asheville, N. C., has under consideration, it is stated, a call to St. Paul's church, Brooklyn, N. Y.

The Rev. Clement G. Bradley was formally instituted as rector of Trinity church, Scotland Neck, N. C., on Advent Sunday, the Bishop of North Carolina officiating.

The Rev. Eugene Sebastian Pearce, of the Diocese of Maryland, has been called to the curacy of St. Paul's church, Albany, N. Y. He will begin his new work on January 1.

A Thanksgiving dinner was served in the new parish house of Christ church, Raleigh, N. C., to 200 people connected with the work at St. Saviour's chapel, a work of the parish.

The Rev. William F. Rice, of Grace church, Buncombe county, N. C., was painfully injured by being thrown out of his buggy, his horse having been frightened by an automobile.

The Rev. J. J. Clopton, rector of St. Paul's church, Weston, W. Va., has resigned and will take charge of St. Matthew's church, Sparrow's Point, Md., to which place his mail should be addressed, after Jan. 1.

Bishop Sessums, at a recent visitation to St. Matthew's church, Houma, La., confirmed a class of six persons, presented by the rector, the Rev. G. L. Tucker. At the same time he received into the Church six persons, formerly members of the Roman Catholic Communion.

The Rev. H. W. Robinson, rector of the Good Shepherd, Terrell, Texas, for several years, has resigned. He will go to the Diocese of Maryland the first of January. During his incumbency the parish has built a handsome new church and shown great activity in good works.

Holy Trinity church, Manistee, Western Michigan, was injured by fire, on Nov. 22, the loss being about $5,000, only one-half of which is covered by insurance. This disaster is a serious blow to a struggling congregation which was beginning a healthy growth, after many trials and discouragements. The Rev. Charles Donahoo is the rector.

The Rev. Henderson Judd, writing under date of November 27, informs the Rev. Austin W. Mann that Bishop Johnson has authorized the use of the Prayer for Christian Unity for Deaf-Mutes in the Diocese of Los Angeles. The Bishop realizes, as all well-informed people do, that deaf-mutes are all too few for divisions, and that one Church can well care for them in spiritual things and save them from the evils that trouble a divided Christendom. Those now engaged in drawing dividing lines among this handful of scattered people are doing what will be hard to undo in the future, when the evils of division shall be keenly felt.




Tiffany Studios, N. Y.



# Memorials in Trinity Church, Staunton, Va.

The interior of Trinity church, Staunton, Va., has recently been enriched by two memorials of more than usual interest. The first is a beautiful window, which was designed and executed in Tiffany favrile glass, by the Tiffany Studios of New York. The window has for its subject, "St. Luke," and shows the physician standing in a field of lilies, while the background of hills and sky is most attractive. The color scheme of the window is gold and brown. As a memorial by the congregation to a former warden and vestryman who was also a physician, it is most appropriate. At the base of the window is the dedicatory inscription and text, which adds greatly to the meaning of the window:

A MEMORIAL BY THE CONGREGATION TO
1830 B. M. ATKINSON, M. D., 1908
FOR 42 YEARS VESTRYMAN OR SENIOR
WARDEN OF THIS CHURCH.
THE BELOVED PHYSICIAN.—Col. 4:14.

The other memorial, which is also from the Tiffany Studios, is in the form of a handsome bronze tablet, with opalescent mosaic border, containing the following inscription:

IN LOVING MEMORY OF
M. CELESTINE HANSON
and
ANN LOUISA SHEFFEY,
1897.
WE GIVE THEE HEARTY THANKS
FOR THE GOOD EXAMPLES OF
THOSE THY SERVANTS WHO HAVING
FINISHED THEIR COURSE IN FAITH
DO NOW REST FROM THEIR LABORS.

The sisters who are the subjects of this memorial conducted a school in Staunton which was attended by two successive generations; and two of their scholars, Mrs. Oliver J. Woodhull, of San Antonio, Texas, and Mrs. Richard H. Catlett, of Staunton, Va., have sought in this way to offer a permanent testimony to the beautiful Christian life of their former teachers and an expression of gratitude for the influences which Mrs. Hanson and Miss Sheffey have exerted over them.



# Family Department.

### The Home-Coming.

We must get home, for we have been away
So long it seems forever and a day!
And O, so very homesick we have grown,
The laughter of the world is like a moan
In our tired hearing, and its songs as vain;
We must get home! we must get home again!

We must get home. It hurts so, staying here
Where fond hearts must be wept out tear by tear;
And where to wear wet lashes means, at best,
When most our lack, least our hope of rest,
When most our need of joy, the more our pain;
We must get home! we must get home again!

We must get home. All is so quiet there—
The touch of loving hands on brow and hair;
Dim rooms, wherein the sunshine is made mild;
The lost love of the mother and the child
Restored in restful lullabies of rain;
We must get home! we must get home again!

We must get home, where, as we nod and drowse,
Time humors us and tiptoes through the house
And loves us best when sleeping baby-wise,
With dreams, not tear drops, brimming our clinched eyes—
Pure dreams that know not taint nor earthly stain;
We must get home! we must get home again!

We must get home, and, unremembering there
All gain of all ambitions otherwhere,
Rest—from the feverish victory, and the crown
Of conquest whose waste glory weighs us down.
Fame's fairest gifts we toss back with disdain;
We must get home! we must get home again!

—James Whitcomb Riley.

### Advent Meditation.

O that Thou wouldest rend the Heavens and come down!—Is. 64:1.

Those whose religious life has been trained to move in the current of the Church Year will welcome with joy the Advent Season as it swings open its gates once more and bids us enter another year of grace. The low-water mark of Christian interest and devotion which the Church reaches every summer, and the earnest effort on the part of pastors to bring back to normal conditions the life of their congregations, make this blessed season all the more acceptable. What is the dominant note that Advent strikes? What does it appeal to in the Church's heart? What response does it awaken? What is it that prepares the Church for the message that it brings?

Without endeavoring to answer these questions singly or in their order, we will call attention to a few of the elements that enter into the Advent consciousness of the believer. The first is the element of dissatisfaction—dissatisfaction with the whole earthly order of things. This grows out of a realization that the World has nothing to offer in the way of satisfying joy, that it is not a friend to grace, and that it blocks the way at every point to the better life and the everlasting joy. Under the sense of sin and suffering of which the Apostle speaks when he says, "The whole creation groaneth and travaileth in pain together until now," the Christian feels the pressure of a burden from which he can in no wise set himself free. The world lies before him bound in fetters and in chains, and he himself is a captive and a slave. The discords of life reach his ears from every side and all seems vanity and vexation of spirit. Under this sense the weeping Jeremiah sent forth his lamentations, and the other prophets poured out their cup of mingled sorrow and hope. Dissatisfaction lies at the basis of every advancement in the kingdom of God. It is present in our Advent expectation.

The second and dominating element is longing—longing for redemption from the ills that encompass us and bear us down. It is the "Sehnsucht" of the prophets that gives their messages much of their charm and power. The Old Testament would be a meaningless book were this longing for redemption to be eliminated from it. It forms the warp and woof of its history and its prophecy. Isaiah and the Psalms voice it with an eloquence and power that is as irresistible as it is divine. Oh, that I might lay aside the chains that bind me and breathe the true liberty of the sons of God!—that is the longing of every heart that has trusted the world and found it to be a liar. Even heathenism is filled with pitiable stories of this longing for redemption.

The third and crowning element is heavenly expectation. A looking upward for a redemption which the world can not offer. This finds most beautiful and powerful expression in Isaiah's outburst of longing and expectation: "O that Thou wouldest rend the Heavens and come down!" Long enough have the windows of heaven been closed and the people disappointed in the hope of welcoming their Messiah. Break through the walls that separate man from Thee and come down. What a bold, majestic appeal to the King who rules above! Not until God shall have ceased to speak to man in visions and dreams and shadows, through the imagery of prophets, and shall have come down in the likeness of sinful flesh, will the redemption, for which the world is sighing, be achieved.

From Isaiah's day to this—how marvellous the change! We may now sing in that matchless hymn of Paul Gerhardt, "Oh how shall I receive Thee? How greet Thee, Lord, aright?" Or in that triumphant outburst of Advent longing as expressed in Neale's great hymn, "O come, O come, Emmanuel!" We dwell no longer in the realm of vision and shadow, but in the noonday of prophecy turned into fact. Every Advent season we may open our windows toward Jerusalem and wave our palm branches to welcome the coming King. Thou, O Lord, hast heard the long cry of the world's great need and distress. Thou hast rent the heavens and come down. Welcome, thrice welcome! Thou Redeemer of mankind!—The Lutheran.

---

The first principle of Christianity is to forget one's self. When Wilberforce was straining every energy to get his bill for the emancipation of slaves passed, a lady once said to him, "Mr. Wilberforce, I'm afraid you are so busy about those slaves that you are neglecting your own soul." "True madam," he said; "I had quite forgotten I have one." That remark contains one of the deepest truths of Christianity.—Henry Drummond.

---

The love of God, which is the supreme element in a human soul, strengthens every natural bond of affection, intensifies every lawful passion.

### History of a Ruined Life.

Some weeks before his death, Joseph Jefferson, the greatest of American actors, made an address to the 800 convicts at the State prison in Boston. It was an impressive scene when Mr. Jefferson stood before his audience. The men were silent and attentive, while the actor seemed visibly affected. In his address, which was remarkably interesting, he told of a little experience he had while traveling in Australia. He said:

"I had left what I call my 'home station,' and was making an excursion in the 'blue gum' forest. I had galloped about twenty miles. Dismounting from the horse, I sat down to take a lunch. A large flock of cockatoees, those beautiful white parrots with yellow crests, came circling around and alighted on the trees overhead. I was watching the curious maneuvers of these birds as they were chattering and hopping about among the limbs, when they stopped suddenly, as if alarmed. Something was evidently approaching, of which they were in dread. They set up an awful scream, and with a tremendous flutter spread their wings and flew away.

"Just at that moment a large black collie dog came bounding out of the bushes, and suddenly stopped in front of me. For a moment I was startled. The dog paused, eyed me keenly; then, coming slowly up, walked around me, and at last approached and licked my hand, which I had held out to him. He then ran away.

"I had never seen a dog act in so singular a manner, and was wondering what it could mean, when a sharp, joyful bark warned me that he was returning, and, sure enough, he had come back, wagging his tail, and followed by the gaunt figure of a man, thinly clad, barefooted, and with a wide-brimmed, frayed straw hat on his head. He was fifty years of age, and, as he removed his hat and made me a well-mannered, dignified bow, I could see that though he was, undoubtedly, a shepherd, he had once been a gentleman.

"As he stood bareheaded before me, the wind blew his long, thin, sandy hair about his brow, and he regarded me with a strange, far off look in his eyes. I met several shepherds after this, and noticed the same strained expression. They live so much alone—sometimes even three or four months without seeing a human being—that they form this habit of looking over the plains, hoping that they may catch sight of some one to relieve the awful monotony of their lives.

"The man sat down quickly beside me and ate sparingly and rather mechanically of the lunch, always sharing his morsel with Jack, his dog. I took out a flask of whiskey, and, pouring out some of it into a cup, offered my guest a drink. His eyes beamed with a longing look as he saw the liquor, and turning on me a strange, frightened look, said: "No; none of that. Put it away, please. I don't like the sight of it."

"It now dawned upon me that my friend was a reformed drunkard who had come out to this lonely part of the world to avoid temptation. I had heard that there were many such in Australia, and that the shepherd's life was chosen as being the most isolated one that could be found.

"I rose to take my departure, when he said: 'You won't go tonight, will you? It's too late. I wish you would stay in my hut tonight. It's so long

since I have seen a human face, over three months. A man only comes once in a great while to bring provisions, and that is all we see of humanity from one year's end to the other. Do stay tonight, won't you?'

"'I'd like to oblige you,' I replied, 'but they will be uneasy about me at the home station.'

"'But are you sure you know the way? You might get lost.'

"'Oh, no,' I replied.

"The poor fellow nung his head and looked the picture of despair.

"'How far is it to the hut?' I asked.

"'Only a mile, I assure you.' I agreed to go to it; so he started off at a good pace, fearing I might change my mind, I suppose. The dog ran ahead barking, and I followed on horseback. We soon came upon his hut. It was built of mud, sticks and straw, with the hard earth for a floor. The shepherd prepared a cup of tea—the usual beverage of the bush.

"The sun had gone down behind the low horizon with the same effect that it does at sea. As we sat outside upon a couple of rude blocks of wood, drinking our refreshing tea, the moon rose up, shedding its soft light over this mysterious scene; there was no sound but the distant tinkle of a sheep's bell, and the cracking of the little fire that was boiling the tea. The smoke went up straight and silently into the still air. The loneliness was bad enough with two men; what must it have been with one?

"Here was a man who, to judge by his manner and speech, must have been tenderly reared and highly educated, and one, too, who had practised the busy calling of the law, yet in a few years of isolation the bright mind had become faded, and the human look of the face changed almost to the blank expression of a sheep.

"I questioned him about his past life. It seems he had been educated at Eton, then became a fast youth in London, where he studied for the law, and in a short time arose to be a successful barrister. He married early, and had one child, a daughter, born to him. After two years of wedded life he lost his wife and child. Despairingly he took to drink, and, being weak and desperate, went down hill and lost his position.

"That, once lost in London, is seldom regained. There is no escape for him, and as his friends shun him he falls in deeper disgrace.

"This was the trouble that had beset the shepherd, who, having a sensitive and perhaps weak mind, succumbed to the pressure that surrounded him, and after a time, with a broken spirit, he left England and went to the colonies. He practiced law in Melbourne for some time successfully, but the old habit came back on him, and, as he could not resist temptation, he buried himself in that sheep station.

"This was the story he told me, and there was no doubt of its truth.

"It was now getting late, and the shepherd insisted on my taking his couch—an old canvas cot, with a plain gray blanket spread upon it. So, as I was tired, I accepted the offer, and lay down for a night's rest. My companion stretched his tall figure on the grass outside. Jack lay between us.

"The strangeness of the scene, together with the strong tea, seemed to banish sleep from me, and I must have been lying there for an hour, with my eyes closed, but quite awake, when presently I heard something stirring. Opening my eyes I saw the shepherd sitting up in the doorway with his head resting on his hand. He seemed uneasy, and began restlessly to pass up and down in front of the hut. The dog remained still, but I felt that he was awake and watching his master, as he walked nervously backward and forward in the moonlight.

"Presently the shepherd stopped in front of the hut and came with a hesitating and irresolute step toward the door. He entered slowly, and, stooping down upon his hands and knees, crawled stealthily to the chair on which my coat was hanging. He put his hand in the breast pocket and drew forth the flask of liquor. And now he seemed bewildered, as if some strange emotion had seized upon him, and then fell upon his knees as if in prayer.

"Suddenly he seemed to rise, and, instead of drinking the liquid, placed the flask untouched back in the pocket of the coat. Then, stretching himself on the floor, with an apparent air of comfort and satisfaction, he went off to sleep.

"The whole proceedings so haunted me that it was broad daylight before I closed my eyes. When I awoke the sun was high in the heavens. My host had prepared breakfast. After our meal he spoke freely of the night's proceedings to me. I told him I had seen all that had taken place.

"'I thought it might be so,' he said. 'The old craving came upon me, so strong, too, but if I ever prayed for strength it was then. Well, at that moment there was a hand laid on my head, a calmness came over me that I had not felt for years, and when I returned the flask to your pocket I knew then, as I know now, that another drop of liquor will never pass my lips. It is all over now, thank Heaven, and I can leave this lonely place and return to the world again with safety.'"

### Best Evidence of Christianity.

Many books have been written in defence of Christianity; but the dust has gathered on most of them. Long arguments and eloquent sermons have been made and preached to convince men of the truth of Christianity; but the impression made by most of these has been temporary. There are two arguments in favor of Christianity which no sincere soul can resist; one is the life of Christ as it is mirrored in the Gospels, and the other is the life of the Christian which is the reflection of the life of Christ. "I must leave you," said an infidel to the Christ-like Fenelon, "for if I stay with you much longer I will be a Christian." In the devout Fenelon, that infidel saw an argument in favor of Christianity which compelled belief in its truth. It was the South African explorer Stanley who said that his association with Dr. Livingstone compelled him to be a Christian. And so it has ever been. The life of Christ is mirrored in the Christian. Men see it, admire it, and feel its power. The godly father, the saintly mother will go a great deal further to make saintly sons and daughters than eloquent sermons. After all, it is not so much the sermons men hear as the sermons they see that brings them to the feet of Jesus.—The Lutheran.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.

### The Unknown Hymn.

When they had sung an hymn, they went unto
The Mount of Olives"—ah, if we but knew
The secret of that unknown hymn, which came
Between Christ's feast of love, His cross of shame!
What was the song that in that upper room
Rose full and sweet within the gathering gloom?
Could we but know, what comfort it would be
When we, too, tread toward our Gethsemane,
When friends betray even in the hour of trust,
When wrong and hatred crush us to the dust,
When all our way is darkness, and we go
Toward Calvary with bleeding feet and slow!

Nay—if we knew it, could we, would we, sing!
We, who lament at each small chastening,
We, who so seldom and so feedly raise,
Even in joyful hours, a song of praise?
When (tshrdletaincmfwyphrdlu shrdlu' und
How should so brave, so high a triumph-song
To our unworthy lips and lives belong?
It is the Victor's hymn, who to the grave
Could walk in strength a mocking world to save.
Not for our lips so glorious a strain;
Before Christ's cross its secret must remain.

—Priscilla Leonard.

### Santa Claus Day, or Christmas?

A little Sunday School girl objected strenuously to being taught a Christmas hymn in which the religious thought was prominent, on the ground that Christmas "isn't Sunday-time, but just fun." She "liked songs about jingle-bells, and such things on Santa Claus Day!"

The child phrased exactly the modern childish appreciation of Christmas, and her mental attitude is not to be wondered at. Haven't we brought the children up to think so? Haven't we made it a gift-day and a day of jollity, almost to the exclusion of any tenderer or more sacred sentiment? Have we not, in a word, been chiefly honoring Santa Claus instead of the Christ?

We are not of those who decry the pretty make-believe of Christmas stockings, and it seems to us that the lighted tree with its gift-laden boughs has a lovely symbolism; but let us put first things first and show the children how to live out the Christmas spirit.. Trees and stockings, indeed, the more the merrier; but make them incidental and beautifully illustrative, a legitimate outflowering of the tender meaning and purpose of the day. To do any other way is to debase it.

"Well, how shall we change it?" ask a chorus of impatient voices. "It is so easy to find fault, so hard to show a better way. How will you do it?"

Call it Christ's Day, not Santa Claus' Day.

Keep the Child in the midst. In the great Madonna pictures, it is the eyes of the child that hold you, not any details or accessories of the painting. It is Christ's day, not Santa Claus day. Suppose we were to call Thanksgiving Day, "Turkey Day," or Independence Day "Firecracker Day." It is not a very good illustration, after all, because that is practically what, in their unsentimental hearts, our young Americans are doing. Still, when we come to say it out loud, or print it in black and white, we see the absurdity of it. We need to revive and keep alive the good old meanings. Teach, in regard to Christmas, the spirit of adoration and worship. The Magi fell down before the young Child and opened their treasures. It is Jesus' birthday—a very simple, lovely way to speak of it to little children. It is the superintendent's

business to inspect all Christmas programmes and exercises with this thought in mind. Not only let nothing be admitted which is inconsistent with this idea, but keep it prominent—the joyous theme, whatever the variations. Let the matter be frankly talked out in teachers' meeting, if necessary, till a public sentiment is created which shall gain the support and co-operation of all the teachers.

A Christmas concert or exercise should simply be some picturesque and impressive way of doing this. Children need a historical background for all their thought of Christmas.

"You know about the Christmas Star, children?" asked a new teacher in the primary room, by way of leading up to some recapitulation of the story. Instantly hands were flung aloft.

"Yessum! It's what you stick up top of the Christmas tree!"

No more then that. The shiny gilt-covered star meant a "decoration," like the tinsel ropes and dangling balls and strings of popcorn. Not that they had never heard the story of the Wisemen, but the emphasis was somewhere else. There are many and ingenious ways of attractively, as well as instructively, bringing out the Scripture account of Christmas. By Bible verses, pictures, tableaux, recitations and song service reiterate the facts and deepen the impression.

This is not difficult to do with unspoiled children. Good-will is in the air for everybody, love and joy and gladness are inseparable from the very name and thought of it; but the special beauty and blessing of it must always belong to the poor and forlorn and unfriended, and to the little and helpless and dependent ones—the blessed children. Anybody who would take any of the joy and delight out of Christmas-keeping for them would blot out the sunshine and stop the birds' singing. But the joy of Christmas is giving. What business have we to shut the little ones out of the "more blessedness?" In most homes the greatest delight of all is not the loaded tree that shines and bends for one bounteous hour, but the week of secret preparation that came before, wherein mysterious labors went on behind closed doors unquestioned, and small outlays of saved-up money were unaccounted for.

Now carry this spirit into the Sunday School. Invite the children into the preparations. Let it be their Christmas, too. Give them a chance here, to "help Santa Claus." They do not need any elaborate explanation of the phrase. Children are not so simple as they look. Let teachers follow the example of a teacher whom we knew who instituted a Christmas Club in which for weeks beforehand she met her scholars to help them prepare their Christmas gifts. They remembered in their gifts the poor and sick, some lonely and old people belonging to the church, and some children belonging to a hospital for crippled children.

Some such rules, if followed, would help to change the character of many a Christmas celebration. There will be a gain even in freshness and variety. These answers to the question "How?" are purposely made not so definite and explicit as to be inelastic. With the principle in mind, any superintendent or teacher can easily invent and manage the concrete details. The main thing is to go back to the principles, if in any degree we have forgotten them.—Anna Burnham Bryant, in Sunday School Times.

### Restless Heart, Be Still.

Dear restless heart, be still; don't fret and worry so;
God hath a thousand ways His love and help to show.
Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still; for peace is God's own smile;
His love can every wrong and sorrow reconcile;
Just love, and love and love and calmly wait awhile.

Dear restless heart, be brave; don't moan and sorrow so;
He hath a meaning kind in chilly winds that blow;
Just hope, and hope, and hope, until you braver grow.

Dear restless heart, be still; don't struggle to be free;
God's life is in your life, to Him you may not flee;
Just pray, and pray, and pray, till you have faith to see.

—Edith Willis Linn.

### What Happened at Grandma's.

When father and mother decided to go back East to eat Thanksgiving dinner with grandma, Rob and Roberta, the twins, were wild with delight.

All their nine years had been passed in southern California, and no happier, healthier children could be found anywhere in the world; but they could not help feeling that something had been left out of their lives—something great and wonderful—and that their good times could never be compared to the ones father and mother used to have back in Maine.

The "winter stories" were what they both clamored for when father or mother chanced to be in a story-telling mood. Stories of skating and coasting, of snow forts and ice-storms were more wonderful to them than any fairy-tale. Ice—yes they had seen it, of course; the iceman left a square piece every day through the summer; and snow—well, they had seen snow, too; but it was forty miles away, on Old Baldy, and could not be touched or handled or packed into glorious snowballs.

Father and mother, on the journey East, often said to each other, when Rob and Roberta were not listening, that they hoped, oh, how they did hope, that there would not be a bit of snow until the morning after their arrival in the way-down-East village where they had both grown up! How delightful it would be, said mother, if the twins should wake up in a world of glistening, gleaming white! How their eyes would shine! Father laughed, and said perhaps it would happen so. He hoped so, too, for the youngsters would surely be surprised.

And that was just the way it happened. They reached the little town after dark, and grandpa was at the train to meet them. He packed them away in the old surrey, and "giddaped" to old Nell. He kept looking back at the muffled little figure tucked in between father and mother on the back seat, and down at the one cuddled up within the warm circle of his arm.

But both of them were sound asleep, and even when the surrey joggled down into the worst kind of a "thank-you-ma'am," their slumbers were not disturbed.

All at once mother caught her breath in a happy gasp. "Oh, I'm so glad!" she whispered. "Did you feel that?" She lifted her face, and the soft, feathery flakes of snow fell upon it. She was as eager as Rob or Roberta would have been. "Only think, father," she said, "Fred and I haven't seen a flake of snow for eleven years! Oh, how delightful it is!"

Grandpa looked back and laughed. "Well, I guess you're likely to see plenty by morning," he said. "It's our first snow, and by the looks of the sky there's going to be a plenty. There's been a ring around the moon for three nights running now, and I guess we'll have sleighing for Thanksgiving."

In the light and warmth of grandma's big kitchen, the twins rubbed their eyes open and submitted to the hugs and kisses that grandma and Aunt Mary seemed to think they must have, and after their bowls of bread and milk, were soon tucked away in bed, with never a thought of the things going on outside.

In the morning when Rob and Roberta awoke, they ran to the windows and looked out. They wanted to see the old well mother had told them so much about, and the old barn and the long hill; but what—what—what—had happened?

The whole world was white, or, so white, and soft, fluffy things were all the time dropping down out of the sky! The twins looked at each other, and then, taking hold of hands, ran away into father and mother's room, next to theirs.

"Mother! Father! Wake up! Get up, quick! Something's happened to the world!"

It was Rob's voice, and Roberta, her round face a little pale with excitement, climbed upon the bed. Father and mother sat up and looked out. Then mother laughed happily. "Oh," she said, "it's just as we hoped! Why, you dear little Californians, don't you know what's happened? A snow-storm, and, oh, such a lovely one!"

In half an hour they were all out in it—father, mother, Rob, and Roberta—while grandma and grandpa and Aunt Mary looked and laughed from the kitchen window.

"I do declare!" said grandma, as she took off her glasses and wiped them. "They have a snow man started already! My, my, it does seem queer to think they haven't seen a bit of snow in all these years."

When Aunt Mary called them in to breakfast, they could hardly eat their cakes, because they had to look so often out of the window.—Harriet Crocker Leroy, in Youth's Companion.

### When the Clock Stopped.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour, at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another; working men and women noted the time and lingered a little longer in the sunshine, and all were half an hour late because one small clock had stopped. Never had these people known how much they had depended upon that clock till it had led them astray.

Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.—The Seattle Churchman.

Let there be no thought of what you can do for God, but all thought of what God can do through you.—Meyer.

The believer who has the witness in himself will bear his testimony as naturally as a lighted lamp will shine.

# Children's Department.

### The Little Girl Upstairs.

We didn't have "apartments" then—
We used to call them flats; and ours
Was simply known as Number Ten—
Not "Ayrwood Arms," or "Wyndham Towers."
Our childish hearts were never bent
On dances, teas, and like affairs,
But every afternoon I went
To see the Little Girl Upstairs.

Two long, dark flights and then her door—
A magic door it was to me.
Oh, I was five and she was four!
A rainbow world, an opal sea
Were ours to rove. What ports we made!
What dragons slew in horrid lairs!
What treasure, grandly won, I laid
Before the Little Girl Upstairs!

Her hair—I think her hair was brown,
Her eyes—I'm sure her eyes were gray;
They had a trick of looking down.
Her little mouth through all our play
Was gravely sweet, yet often came
A smile to curve it, unawares.
Her name—her name? Ah, yes; her name
Was just "The Little Girl Upstairs."

Up other flights I clamber still;
Through other doors I take my way;
In other games I've played my fill,
And right well worth is all the play,
But when I've done with prose and rhyme,
With earthly battles, joys and cares,
May some good angel help me climb
To meet the Little Girl Upstairs.

—Woman's Home Companion.

### Two Little Travelers.

What I am going to tell you happened on a sleeping car in the Middle West, and, excepting names, personal and geographical, it is literally true. The names and places are of little interest, I feel sure that no harm will be done by using fictitious ones.

In the Middle West, therefore, I returned one morning to my own particular section of the sleeper, after a delicious breakfast, to find two small travelers, aged six and eight, seated at a private table of their own. With infinite content they were feasting on oranges, sandwiches, pickles and cookies.

On learning from the porter that they were traveling alone, I at once availed myself of a traveler's privilege and made overtures to acquaintance. Within three minutes we were chatting like old friends.

"Who put up that nice breakfast?" I asked.

"Hannah," they answered togother.

"Didn't your mamma put it up?"

"She's dead," answered the older one—not sadly, for she was too young to know the pity of it, but half-mysteriously, as one who vaguely understood of what she spoke.

"Who put you on the cars?" I asked.

"Papa did. We're going to see grandma and stay for two months, and feed the chickens every morning."

The dear grandmother! I inwardly rejoiced that they were to enjoy this degree of maternal care, "once removed," though it was.

"Here's an orange a man gave me," said Helen, the older one. "Isn't it big. I guess I'll save it and give it to grandma. She's big, too."

"What will your papa do without his little girls—and what will Hannah do?" I asked.

"Oh, Hannah's gone to Arizona to see her sister. She's going to sleep in a chair car!" she added proudly, as if the honor of sleeping in a chair car was not often conferred.

"Papa just hates to get up in the morning," said Helen. "Hannah has to call him about three times. "Oh," she continued, "Is your name Miss Hawkins? Because you look like her. She took care of Daisy when she had diphtheria. She was lovely. Her teeth were just like yours."

"And she could take out her under ones," chimed in Daisy, eager to have a finger in this conversational pie.

"But mine won't come out," I stoutly asserted.

"Let me see," said the incredulous Daisy.

I promptly gave one or two sharp pulls to my "under teeth" to assure Daisy, beyond the shadow of a doubt, that they were not detachable.

"Grandmas are so nice," presently answered Helen. "I've got two."

"I haven't even one," I answered.

This pitful condition appealed so forcibly to her that she presently said: "I'll tell you what I'll do. I'll go shares with you on mine!" (Bless the generous, childish heart. "I'll go shares with you on both," she continued, with the beaming smile of one who has finally settled a troublesome problem.

"Are we 'most to Gordon?" she presently asked.

"No," I answered; "we won't be there for two hours yet. But let us count all the cows and horses and white houses with green blinds that we pass. A cow counts one, a horse two, and a white house with green blinds counts five. Twenty-five is the game."

The novelty of this exciting pastime banished all longing for a whole hour.

"Are we 'most to Gordon?" queried Daisy; "for we must pack our satchel if we are." So the little satchel was brought to me, and two tiny night dresses were carefully refolded and replaced. Two little tooth brushes and two little combs were also stowed away safely. Next a miniature purse containing a trunk check and a key was carefully inspected and replaced in Helen's pocket.

"Are we near Gordon now?" asked Daisy, with a shade of weariness in her fresh young voice.

"Only a few minutes more," I answered, "and then you'll be with your grandma. Tomorrow morning you can feed the chickens."

"I hate to leave you," said little Daisy, winding her arms around my neck.

"So do I," chimed in the older sister. "Come to grandma's with us!"

"I must go home to my own dear mother," I answered, "but don't forget me and I'll not forget you, and some day—who knows—we may meet again."

We were approaching Gordon. I carefully washed the little faces and hands, and smoothed the pretty hair, so that they might look sweet and fresh when they reached their journey's end.

"What if grandma wasn't there to meet us!" exclaimed prudent little Helen.

"She will certainly be there," I assured her.

And when the train reached the station I was on the platform with the children. No need to ask which was "grandma." The face of a bright, buxom woman of perhaps fifty broke into the happiest of smiles at the sight of my dear little fellow-travelers. And into her careful hands I resigned them, hoping that some guiding hand might carefully and wisely direct the lives of the two dear children who had brightened a whole forenoon for me on a long journey across the continent.

### Eating His Way.

Freddie despised the multiplication table. It made you ache all over to say your tables. And you couldn't remember.

Mamma got up and went out of the room. When she came back, she had a glass jar of tiny colored candies. She was opening it, and pouring out a splendid heap on the table cloth.

"Now," said she, brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly.

"Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it!"

"Oh!"

It was the most splendid way to learn your tables. Freddie went to work with a will, and when the teacher (that is, mamma) said, "School's out," he had learned five tables. He didn't eat it till after school.

One day the next-door twin's teacher was making their mother a call. Freddie was making one on the next-door twins.

"Don't you go to school, little boy?" the teacher asked him.

"Oh, yes'm," politely.

"Oh, you do? Well, I presume you think the multiplication table is perfectly dreadful, too?" she asked, smilingly.

"Oh, no'm!" eagerly. "I'm very fond of mine!"

"Indeed! How far along are you?"

"I've only eaten as far as seven times seven yet," said Freddie. And he went home, wondering why the next-door twins' teacher had opened her eyes so wide.—Youth's Companion.

### How the Garden Was Spoiled.

"Shut the gate Roger."

"Yes, mother;" and Roger swung his bundle of books over his shoulder and ran down the garden walk whistling, "Bonnie Dundee."

An hour later mother came again to the front of the house, and, looking out of the parlor window, what do you think she saw? A flock of sheep wandering about her pretty garden feasting on the geraniums, and other summer plants with which the beds had been filled a day or two before!

"Oh, dear," cried poor mother. "Here, Sallie, come quickly, and help me to drive these creatures out!"

Sallie came at once, and running down to the gate, met the man who had charge of the flock. He had left the sheep on the roadside while he called in at Farmer Ratcliff's with a letter from his master.

"They kept me waiting for the answer, and I suppose the poor beasts strayed on; but, excuse me, ma'am, you should keep your gate shut."

Roger was much astonished when he came home to see all the trim beds trampled over, and the gay flowers broken and destroyed.

"Whatever has happened, mother?" he cried.

"Somebody left the gate open," said mother, "and a flock of sheep came in."

Oh, how sorry Roger felt! He knew the latch of the gate had not caught when he closed it after him: but what did it matter? It would be such a bother to turn back. And now the cottage garden was laid waste all through his carelessness. Was not that a pity?

### A Song to My Love.

By Johnny Jump Up.

Little Pinkie Poppy's the girl for me,
She's very petite; about one foot three;
She makes her veils of dragon-flies' wings,
For needles she uses bumble bees' stings;
She lives in a garden with little red ants,
She laughs when she sees the tiny things dance.
A wee little frog in the garden pool
Is the teacher to whom she goes to school.
Her money is made of mosquitoes' bills,
And the songs she sings are humming birds' trills.
From a small buttercup she drinks her tea,
And she rings a blue-bell for you and me
To come to her table and drink with her
The milk which she draws from the milk-weed's burr.
Her butler's a beetle all black and gold;
Her fiddler's a cricket not yet grown old,
Her dresses are colors of rainbow hues,
And a lady-slipper makes Pinkie's shoes.

### The Strategy of Great Grandma.

"Well," said Great Grandma, breathlessly, "go on."

"Let me see,' began Lisbeth, thinking a little.

Lisbeth was a little slender girl of fourteen or fifteen, with thick braids of auburn hair and thoughtful brown eyes. She was very fond of Great Grandma, Great Grandma was very fond of her. She was telling Great Grandma just now about the missionary from India she had heard at the church the day before. The generations that lay between the two did not interfere in the least with their affection. The slender little girl went to see the white-haired, bent old lady every day, telling her all her plans and what she had been doing. Great Grandma did the same. Even her daughter, gray-haired and portly now, or her grand-daughter, pretty, plump Mrs. Abbott, were not the comfort and delight to her that Lisbeth was.

All at once Lisbeth exclaimed enthusiastically, "Why, Great Grandma, this is the very prettiest quilt you ever made. What pattern is it?"

"It's a grape vine pattern," returned Great Grandma a trifle absently. "Yes, it is pretty, but go on. What did the missionary look like?"

"She was pretty," said Lisbeth, enthusiastically. "She had gray eyes and her complexion was a little tanned, for it's awful hot over in India, and she's been there fourteen years; but she had the sweetest smile and the loveliest teeth, and she was dressed just like the women dress over there, to show us. Red waist and skirt, a kind of drapery fastened on her head, moccasins on her feet, beads and tinsel around her neck and on her arms"—

"Poor heathen!" exclaimed Great Grandma, compassionately.

"She said, too," went on Lisbeth, "that it only takes three cents a day to feed a person in India, and that ten cents will do, oh, such a lot. She said she had awful hard work to get money to come over here, because all she earned she put in her mission school, but some kind lady who knew how she felt about it gave her the money for her passage. She said she knew that American people were good and generous, and that if we knew about starving India we would help. And then she went on to tell about it. Oh! Great Grandma, it was awful, the things they do over there, and they think it is all right, and the only thing that will stop it is Christianity. Those little Hindu wives of ten and twelve are so pitiable, and if they happen to be widows, why every one looks upon them as "accursed," and they are made terrible slaves of. She says sometimes they will find at the gates of the mission school a poor little wife, so beaten and abused she can not stand, left there by a cruel husband or mother or mother-in-law to die. And the missionaries take her and heal her."

"It's a grand work," said Great Grandma, thoughtfully. "I've always wanted to do something for missions."

"Lisbeth," she said suddenly, "what would you think if I gave this quilt to missions? When people know it was made by an old women of ninety-four, don't you think some one would buy it?"

"I am sure of it," replied Lisbeth, promptly.

"Well, now, what I want you to do is to take it over to the mission circle right after school. It meets this afternoon at Mrs. Grant's. Don't you tell your mother or your grandma a word about it. It's just between you and me. I want the circle to sell it, and every cent it brings shall go to the missionary."

Lisbeth took the quilt up in all the glory of its innumerable stitches so beautifully executed, its crimson grapes, its green leaves.

"It's awful pretty, Great Grandma," she said again, "but won't Mother care? I heard her say she was to have this quilt."

"I never said so," replied Great Grandma, quickly. "If she thinks she's going to get it, I expect your Grandma told her. This is going to be set aside as Samuel was, to the Lord. I've never done the good I wanted to, and it would be a sight of comfort to me to feel that before I fold my hands in my last sleep, I did something 'pleasing unto him.' "

"Then I think you ought to do it," returned Lisbeth, promptly. "Right after school I'll come after the quilt."

Great Grandma lived with her daughter, Mrs. Abigail Humphreys. Mrs. Abigail was past sixty herself, but like Moses of old, her eyes was not dimmed, nor her natural force abated. She still ruled over her household with the same capable hand she had manifested in her younger days. She had a great faculty of getting work out of everybody, and Great Grandma at ninety-four was not permitted to eat the bread of idleness, even if she had wanted to, which she didn't. But she did get a little weary of Abigail's planning for the spare hours. It was "Mother, patch this, darn this, or fix that," all the time.

Just then Mrs. Abigail came in.

"Why, Mother," she exclaimed, "your quilt is done, I see! It is by far the prettiest one you ever made. I am glad Dora is to have it. How pleased she will be!"

But Great Grandma did not reply. She was industriously clipping off the loose threads, and in a minute or two her daughter went away.

True to her word, promptly after school Lisbeth called for the quilt. Mrs. Abigail was out, but Great Grandma was sitting in her rocking chair waiting. "I've got it all ready, Lisbeth," she said joyously. "Now you take it over to the circle just as fast as you can. You give it to the president yourself, and tell her I said I wanted them to sell it and give what it brings to missions. It won't probably be a great deal, but it's all I've got that I can give."

Lisbeth obeyed. She burst into the circle then in session with the large bundle.

"Great Grandma has sent you a quilt," she began, "and she wants you to sell it and give the money to missions. She says she always wanted to do something more than she has done and she thought she would give you this. I told her what the missionary over at the church said and she wanted to hear every word. She made me tell some of it over again."

A sweet-faced lady sitting next the president smiled at the eager, brown-eyed girl.

"How old is your Great Grandma?" she asked.

"Ninety-four," said Lisbeth.

"Ninety-four and she is able still to do such beautiful work! I call that quilt wonderful."

The strange lady had taken up the quilt and was studying it. The circle had all gathered around it, too. Lisbeth looked at the strange lady admiringly. She looked so sweet and state-



ly and good. All at once the lady spoke.

"I'll give fifty dollars for this quilt," she said quietly. "It is a most exquisite piece of hand work. I have a room at home that I keep all such treasures in —and you say she is ninety-four?"

A few minutes later Lisbeth burst into Great Grandma's room.

"It's gone, Great Grandma," she said breathlessly. "A rich lady visiting the Parkers took it and she gave, oh, Great Grandma, what do you think? she gave —fifty dollars. She said it was just wonderful you could do such beautiful work at ninety-four. And the circle is so pleased. Just as soon as she bought it the ladies all took out their pocket-books and raised ten dollars more; some of 'em cried, too. And they're going to send it right over to India."

"Praise the Lord!" said Great Grandma, reverently.

At that moment Mrs. Abigail opened the door. "Mother," she began, "I want to get the quilt. Dora has come for it."

Lisbeth flushed half-guiltly, but Great Grandma looked up quite calm and with a new dignity.

"The quilt is sold, Abigail," she answered.

"Sold!" gasped Mrs. Abigail, "that beautiful quilt?"

"Yes, daughter, sold."

"A lady visiting the Parkers bought it for fifty dollars, and I've given the money to the circle for missions. Abigail, I've worked faithful for you and yours for over sixty years. It was time I did something for the Lord, and somehow he laid it on my heart to do this. It's been a real hardship for me not to have done more in my lifetime, but at the close of ninety-four years, surely I have a right to do as I think best with my own."

Mrs. Abigail looked at the little shrunken figure, at the thin, snowy hair. Her mother's sun was almost set, soon it would rise in an eternal morning. The tears rushed to her eyes. Much to Lisbeth's surprise, she went over and knelt by Great Grandma's chair.

"Mother, forgive me," she said, with a new humility. "Forgive my inconsiderateness and selfishness. Of course you have a right to do as you please with your own." And when Mrs. Abigail said a thing she meant it.

Lisbeth vanished quietly. Outside in the hall she gave a relieved sigh. "My!" she whispered happily. "I thought Grandma would make an awful fuss, but she didn't. I guess the Lord touched her heart, the same as he did mine when Great Grandma asked me to carry that quilt over to the circle. I couldn't refuse. I'm glad I did it. I'd be glad if the whole family blamed me for my part in it—yes, I would. But they ain't a-goin' to say a word, not a word!"—The Congregationalist.

### The "Just Before Christmas" Scholar.

There are boys who suddenly manifest a desire to attend the Sunday School a short time before Christmas. Hope of earthly reward runs high in their youthful breasts. But how many of us stop to realize that the scholar who enters the school from a low motive is just the scholar who is most in need of the helpful influence of the school?

I recall the experience of a teacher in my own Sunday School with whom I was talking on this very topic one day when we were riding home together after attending an all-day convention.

"About the first of last December," she said, "a boy in my class appeared one Sunday with two new boys whom he proudly announced as new scholars he had secured. They were boys of about fourteen years of age. After welcoming them, I said to one of them.'

" 'Just why do you want to become a member of the school and this class?'

"He seemed a little perplexed, and then blushed with a sense of conscious guilt that was encouraging because it proved that he was not so very hardened and was impressionable. Then he said frankly:

" 'Because it's most Christmas time and Bert here he says all the fellows gets ice cream and cake and a present at Christmas time.'

"Bert looked aghast at his honest confession, but I did not manifest any surprise nor indignation.

" 'Oh, yes!' I said cheerfully, 'we do that and we give the boys just the pleasantest time possible when Christmas comes and at other times in the year. We would love to have you stay and have a good time with us.'

" 'Even if I do quit a-coming right after Christmas?" he asked.

" 'Yes, even if you do desert us right after Christmas,' I said. 'But I do not for a moment believe that you will do that. You don't look like that kind of a boy. You look perfectly honest, and you know that wouldn't be quite honest. Do you think that it would?' "He grinned and said:

" 'I guess it would be sort o' sneakin'."

" 'Really, it looks that way to me, boys; and whatever you two boys may be I don't believe that you are sneaks,' I said. Then I added, 'Wouldn't you like to stay in the class right along and be a real help to it? Just take off your coats, in a figurative way, and pitch in and help us out in any way yon can. Get some other boys to come in, you know, and help us to make this the banner class of the school. We can find plenty for you to do if you are willing.'

"Well, I gained the confidence and, I am vain enough to think, the liking of those boys, and I think that the new light in which they saw things before I was through with them made them a little ashamed of the low motive with which they had come into the school. I paid them special attention all through that session, and they looked almost dazed when I told them that I wanted them to go home with me to supper. I made them become fairly obsessed with the idea that I had entire confidence in them, and they did not drop out after Christmas. All of which strengthens my conviction that the scholar who comes into the Sunday School just before Christmas in the hope of personal gain in the way of ice cream and cake and a gift of some sort can be induced to remain from a far higher motive."

In striking contrast to the tactfulness and kindliness of this teacher was the method of a young man teacher, who once told me that any boy who came into his class, a Sunday or two before Christmas, got a "cold welcome," and he gave the regular members of the class to understand that he should be pretty suspicious of any boy who joined the class in December. Of the two methods I know right well the one most of us would think it best to choose.—J. L. Harbour, in S. S. Times.

A passion for the novel and a relish for the Bible seldom if ever go together. The opium eater's diet is no more morbid.

BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.
The South's Largest Clothiery, Richmond, Va.

### A Little Mother.

This morning I was riding down in the horse-cars, and a poor ragged Italian woman entered, a baby in her arms, and two other children following close behind. The girl was a mite of a thing, prematurely grave, serious, pretty, and she led a boy old enough to toddle. She lifted him carefully up to the seat (she who should have been lifted herself), took his hat, smoothed his damp curly hair, and tucked his head down on her shoulder, a shoulder that had begun its life-work full early, poor tot! The boy was a feeble, frail, ill-nourished, dirty young urchin, who fell asleep as soon as his head touched her arm. His child-nurse, having made him comfortable, gave a sigh of relief, and looked up and down the car with a radiant smile of content. Presto, change! All the magnates and clerks had been watching her over their newspapers, and in one instant she had captured the car. I saw tears in many eyes, and might have seen more had not my own been full. There was apparently no reason for the gay, winsome, enchanting smile that curved the red mouth, brought two dimples into the brown cheeks, and sunny gleams into two dark eyes. True, she was riding instead of walking, and her charge was sleeping instead of waking and wailing; but these surely were trifling matters on which to base such rare content. Yet there it was shining in her face as she met a dozen pair of eyes, and saw in each of them love for her sweet motherly little self, and love for the "eternal womanly" of which she was the visible expression. There was a general exodus at Brett street, and every man furtively slipped a piece of silver into the child's lap as he left the car; each, I think, trying to hide his action from the others.—Kate Douglas Wiggin.

### Sleepy Time.

Good-night, little baby,
I've counted your toes,
I've kissed all your fingers,
And rumpled your nose.
Good-night, little baby,
My arms are the bed,
My heart is the pillow,
My love is the spread.

—Anita Fitch, in the Century.

**For HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

## PERSONAL AND NEWS NOTES.

Rev. H. Allen Griffith, chaplain of the Soldiers' Home, and also vicar of St. Matthew's chapel, in Christ church (Navy Yard) parish, has gone away from Washington for a few weeks' rest. The Rev. J. A. Aspinwall and Rev. Canon Austin have been helping at the Soldiers' Home in the absence of the chaplain.

Bishop Tucker, of Southern Virginia, made a strong address on Diocesan Missions, before the Churchman's Club of Memphis, at its semi-annual dinner in the parish house of Calvary church, Memphis, Tenn., on November 18. The Bishop's address resulted in the appointment of a committee of the Club to raise each year $1,500 as a "Churchman's purse for Diocesan Missions."

On Sunday, November 7, in Calvary church, Fletcher, N. C., Bishop Horner ordained to the priesthood the Rev. John C. Seagle. The sermon was preached by the rector of the church, the Rev. James Joyner. The Rev. A. B. Livermore and the Rev. Alfred H. Stubbs assisted in the service. The Rev. Mr. Seagle has been an active and efficient worker at Valle Crucis mission, but has accepted an invitation to St. Paul's church, East Chester, Diocese of New York.

### When Dr. Drake Came to Tea.

Dr. Drake was the clergyman. Charlie heard him preach on Sunday, but had never seen him during the week. When Charlie's mother said that Dr. Drake was coming to tea, Charlie was almost frightened. He wondered what a great man like Dr. Drake would think of a little boy in a blue sailor suit.

At last Charlie had an idea! He would make a present for Dr. Drake, and then perhaps he would speak pleasantly to him. Charlie thought that a "penny-penny-poppy-show" was the prettiest thing he knew how to make, so he made one of those.

He found two pieces of glass just alike, and put pretty bits of autumn leaves and flowers between them, then he tied the two pieces of glass together with string. It took him all the morning to make it. When it was finished he hid it in the toy-box under the Noah's ark.

When Dr. Drake arrived, Charlie shook hands with him politely. While they were at the table Charlie behaved nicely and did not say a word. He only looked at Dr. Drake.

After supper Charlie ran upstairs, took the "penny-penny-poppy-show" from under the Noah's ark in the toy-box and ran quickly downstairs again. When no one was talking he laid it in Dr. Drake's hand, saying, "I made it for you."

It scared little Charlie very much to do this and he wondered what Dr. Drake would say. But the next thing Charlie knew he was snugged in a pair of big, strong arms and was telling Dr. Drake exactly how he made the "penny-penny-poppy-show." Then Dr. Drake told him a fine story about a large black bear.

Dr. Drake seemed to know all about little boys in blue sailor suits, and they had a very nice time together.—Shepherd's Arms.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

## ACKNOWLEDGMENTS.

### Offerings for Deaf-Mute Work.

The Rev. O. J. Whildin, General Missionary to the Deaf-Mutes of the South, gratefully acknowledges the receipt of the following offerings and contributions in response to his Ephphatha Appeal issued for the Twelfth Sunday after Trinity:

| | |
|---|---|
| St. Luke's, Marianna, Fla. | $ 4 70 |
| Mrs. M. McZ., Wheeling, W. Va. | 5 00 |
| The Misses L., Paducah, Ky. | 1 00 |
| Miss H., Charleston, S. C. | 2 00 |
| Miss S., Norfolk, Va. | 1 00 |
| Mrs. R. E. W., Madison, Va. | 1 00 |
| Bishop Brown, Arkansas | 2 00 |
| Mr. E. P. P., Alexandria | 5 00 |
| Miss E. M. H., Wheeling, W. Va. | 5 00 |
| Mrs. P. C. B. and Mrs. J. P. B., Richmond, Va. | 12 50 |
| Mrs. K. C. P., Willington, S. C. | 2 00 |
| St. John's, Wilmington, through Mrs. J. T. J. | 2 00 |
| St. Ann's, New Martinsville, W. Va. | 5 25 |
| Mrs. M. McZ., Wheeling, W. Va. | 2 00 |
| Chapel of St. Mary the Virgin, Charlotte, N. C. | 1 16 |
| Rev. W. S. B., Sewanee, Tenn. | 2 00 |
| Rev. G. W. E., Union, W. Va. | 7 02 |
| Mrs. M. A. LaR., Edisto Island, S. C. | 5 00 |
| Mrs. C. B. F. | 1 00 |
| The Misses M C. and E. C. M. | 4 00 |
| Miss W. T. DeS. | 1 50 |
| Emmanuel, Henrico county, Va. | 38 20 |
| Epiphany, Danville, Va. | 10 00 |
| Mr. H. T. G., Southern Pines, N. C. | 1 40 |
| Mrs. T. C. W., Clover, Va. | 2 00 |
| Rev. T. J. B., Birmingham, Ala. | 3 45 |
| Miss D. M., Kinston, N. C. | 1 00 |
| Mrs. W. F. L., San Juan, P. R. | 1 00 |
| St. James', Hickory, N. C. | 1 00 |
| Ascension, Hickory, N. C. | 2 25 |
| Mrs. H. H. B., Beaufort, S. C. | 1 00 |
| Miss L. M., Hume, Va. | 2 00 |
| St. John's, Tuscumbia, through Rev. A. J. H. | 2 41 |
| Trinity, Florence, through Rev. A. J. H. | 4 52 |
| Rev. J. W. F., Marianna, Fla. | 4 52 |
| Christ Church, Bluefield, W. Va. | 4 46 |
| St. Martin's, Charlotte, N. C. | 2 60 |
| Rev. J. W. F., Marianna, Fla. | 1 50 |
| Canon De Vries, Washington, (spc'l) | 125 00 |
| Good Shepherd, Parkersburg, W. Va. | 20 00 |
| St. Luke's, Charleston, S. C. | 4 50 |

The Missionary begs to assure these friends of the Silent Work that their offerings have been very, very helpful. The needs of the work are constant. There should be no falling off in the offerings. Further receipts will be acknowledged from time to time.

OLIVER J. WHILDIN,
General Missionary.

### The Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during November:

| | |
|---|---|
| Trinity, Victoria, Texas | $ 5 71 |
| St. Luke's, Norfolk | 43 27 |
| Groveton, Seminary Mission | 2 93 |
| Howardsville, Seminary Mission | 1 15 |
| Bailey's, Seminary Mission | 1 00 |
| St. Paul's, Culpeper | 2 00 |
| Rev. J. B. Walker | 10 00 |
| All Saints', Portsmouth | 2 46 |
| William W. Old | 50 00 |
| St. John's, Portsmouth | 10 84 |
| St. Paul's, Alexandria | 11 87 |

P. P. PHILLIPS, Treasurer.
Alexandria, Va., Nov. 30, 1909.

You are invited to visit the
GIFT SHOP
OF
Lycett Stationers
317 N. Charles St., Baltimore, Md.
Largest assortment of Episcopal PRAYER BOOKS and HYMNALS in sets and separate, from 20 cents up. Church Cards, Calendars and Almanacs a specialty.

## DIED.

KLASE.—WILLIAM NEWTON KLASE, M. D., aged 52 years, for many years a devoted member of Calvary Episcopal church, Montgomery, West Virginia, died at his home on Friday, November 26.
"Blessed are the dead who die in the Lord."

DYE.—Entered into rest, in Atlanta, Ga., November 9th, 1909, at the home of her grandson, Francis D. Sloan, JANIE I. DYE, widow of the late James M. Dye, of Augusta, Ga., mother of the Rev Walter R. Dye, of Lincolnton, N. C., and Miss Mary E. Dye, of Waynesboro, Ga.

CHANDLER.—Entered into life eternal, at Bethlehem, Pa., on October 18, 1909, Mrs. MARION CHANDLER, beloved wife of Major Libert Chandler, of Salem, Va.
"Blessed are the pure in heart, for they shall see God."

PERKINS.—On the first day of December, 1909, at Vale Perkins, on Lake Memphremagog, Province of Quebec, MARIETTE NILES PERKINS, wife of David G. Perkins, in her eightieth year. Mrs. Perkins was sister of the Bishop of New Hampshire.

## OBITUARY.

### In Memory of the Rt. Rev. H. C. Potter, D. D., LL. D., D. C. L.

Minutes adopted by the Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virgina.

In the death of the Rt. Rev. HENRY CODMAN POTTER, D. D. LL. D., D. C. L., this Seminary has lost one of its oldest and most devoted friends. Under all the pressure of the duties of his great metropolitan Episcopate he never lost his interest in the Alma Mater who had trained him for the ministry.

In the last years of his life his mind and heart seemed to turn with peculiar tenderness to this Seminary Hill.

At the meetings of our Alumni, at the General Convention and in Philadelpha and New York, he was almost always present and took a leading part. His addresses on those occasions will long be remembered, not only for their wit and humor, but for the strong affection they evinced for the Seminary.

But his love for this Institution did not evaporate in eloquent words. It crystallized in active efforts for its welfare. The beautiful choir and chancel, added to our chapel by his munificent gift, will be a perpetual memorial of his devotion to his Alma Mater.

We desire to place on record this expression of our appreciation and gratitude, and we offer to his children, who survive him, our sincere sympathy. We also claim the privilege of sharing with his Diocese in honoring his memory.

Attest:
S. SCOLLAY MOORE. Secretary.

### Mrs. Ethel Smith Sheppe.

Mrs. Ethel Smith Sheppe, wife of George B. Sheppe, and daughter of James W. Smith and Annie Bell Smith, passed to the rest of Paradise on November 10th, at the age of thirty-two years.

Mrs. Sheppe was a native of Bedford City, Virginia, and it was here she married George B. Sheppe. About three years ago they moved to Staunton, Virginia, where her husband was engaged in the drug business, and where they made many warm friends.

Mrs. Sheppe contracted a severe case of grip from which she never entirely recovered. Later a serious illness resulted, and when she had sufficiently rallied she was taken to her home in Bedford City. This change did not accomplish for her all that had been hoped, and her devoted and tender husband took her to La Junta, Colorado. All possible care and skill were bestowed upon her, but without avail.

Mrs. Sheppe was a woman of great sweetness of character, a devout Christian, being a communicant of Emmanuel church, Staunton, Virginia, and a loving wife, daughter, sister and friend.

Those whom she has left to mourn her have the warmest sympathy of a host of friends whose prayers will be offered for their support and comfort.

The interement was in Longwood Cemetery, Bedford City, on Sunday, November 14th. The services were conducted by the Rev. T. C. Page, assisted by Bishop A. M. Randolph.

### Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

## APPEALS.

### Christmas Notice.

### GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices; (as indeed we must or omit or reduce pensions) but we are acknowledging and receipting and banking and booking and placing at interest the monies received with much personal and helpful and systematic correspondence, with thousands of contributors (in most cases of small amounts); but best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgements such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it for the expenses of administration are paid by the royalties on the Hymnal.

Offerngs and legacies can be designated: "Current Pension;" "Automatic Pension at 64;" Permanent Fund;" "Special Cases."

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

### For St. Paul's Church (colored), Gordonsville, Va.

Dear Friends:—I am asking aid for St. Paul's P. E. Church, (colored), Gordonsville, Va. This church is situated in the center of Gordonsville, among the colored people, where it has done good work. But the work at this time is greatly retarded for the want of a new chapel to replace the old, and a home for the minister. This can be accomplished with about $2,000. The people here generally are doing all in their power to help themselves, but our congregation is small and we find it as much as we can do to meet our current expenses, and any assistance from our friends will be most gratefully received. The effort being put forth by our faithful few show that they are anxious to continue to perpetuate the great influence of the Church in this town, where such influence is much needed; and I pray God that we will soon be relieved of the great burden of worshipping in an uncomfortable building, and that we may secure a home for our minister, so that we may turn our entire mind to the work of extending God's Kingdom throughout the community. Hoping our worthy cause may receive the attention of our friends, and all those who have been blessed with the great gift of God, I remain yours faithfully,

S. ALONZO MORGAN,
Deacon in charge of St. Paul's Church, Gordonsville, Va.

I cordially endorse the above appeal, ROBT. A. GIBSON, Bishop if the Diocese of Virginia.

I heartily commend the foregoing. The good work which Mr. Morgan is doing will be greatly expedited by the assistance which he asks. JOHN MONCURE, Archdeacon Colored Work Diocese of Virginia.

Money may be sent to Dr. John Moncure, 102 N. Monroe Street, Richmond, Va., or S. Alonzo Morgan, Box 126, Gordonsville, Va.

GIFTS OR BEQUESTS
for Domestic Missions, for Foreign Missions or for General Missions, intrusted to the Church's agent,
**THE BOARD OF MISSIONS,**
for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1 a year.

## WANTS.

WANTED.—A LADY TO TEACH MUSIC to a young girl during the coming winter, in return for board and lodging in a rened family in Florida. About twenty music scholars in the neighorhood who are now without a teacher. Address, E. S. Evans, Box 89, Richmond, Va.

WANTED—IMMEDIATELY—COMPETENT woman, who understands the making of pickles and jellies, as forewoman in an establishment employing six other girls. Address, with references, Mrs. John D. Follett, Berwyn, Pa. 4dec-3t

### Beauty Inside a Church.

Since the beginning of church worship in any land, the presence of beautiful works of art and the architectural grandeur of the church itself has materially assisted devotional exercises, and an organ which gives an impression of refinement and churchly dignity pays its part.

Hope-Jones organs have been chosen in old world church centers, where the judges are so discriminating, and their instruments are preferred in America, where people are able to afford the best.

The manufacturers, Hope-Jones Organ Co., Elmira, N. Y., claim for their organs that for every thousand dollars spent they will show greater volume and delicacy of tone than any other instrument. Church authorities and others interested in church organs would do well to write to the manufacturers for their interesting literature on the subject of church organs.

As a rule people can find time for anything they want to. Thousands and hundreds of people who cannot find time to perform their religious duties can find time, and plenty of it, for everything else. Time for feasting, and flirting, and dancing, and novel reading, and dressing, and play going, and fiddling, and fishing, and holidaying, and smoking, and party giving, and a hundred other harmless and unnecessary things. If you can't find time for religion, make time.—Church Messenger.

### MONEY AT LOW RATES.

Notice to Everybody Wanting Money, $5 to $100, low rates. We have formed a Mutual Department for people outside of Richmond. First come the first to be served. Established 1886. Send addressed stamped envelope.

COMMERCIAL GUARANTEE CO.,
Richmond, Va.
Special Investment Department.

### Address of Heirs Wanted.

WANTED—ADDRESS OF HEIRS OF Thomas Seaboldt, deceased, by HOWARD SEABOLDT, Lehighton, Pa. 4dec-2t

### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

The confidence felt by farmers and gardeners in Ferry's Seeds to-day would have been impossible to feel in any seeds two score of years ago. We have made a science of seed growing.

FERRY'S SEEDS

always do exactly what you expect of them. For sale everywhere. FERRY'S 1910 SEED ANNUAL Free on request.

D. M. FERRY & CO., Detroit, Mich.

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.

If Not Convenient
to come in and see us,
Write
and we will be pleased to
Answer Any Questions
Concerning Banking.

Interest Allowed on Savings Deposits.

Bank of Richmond
Ninth and Main Streets,
RICHMOND, VA.

Capital and Surplus,
$1,500,000

### Church Calendar for 1910

**Contains Advent 1909 and Advent 1910**



**No. 396, 15 Cents.**

The cover has a handsome colored reproduction of a Florentine Madonna. Eight page inset containing Lessons for Sundays and Holy Days, tied with red cord. Size, 5½x4¾ inches. Order through your Bookseller or from HILLS & HAFELY CO.
27 E. 22d St., New York

SHOPPING
BY AN EXPERT BUYER.

**Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.**

**ESTABLISHED 1877.**

### Retreat for the Sick

**319 N. 12th Street, Richmond, Va.**

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

### Clergymen Wanted.

Wanted—We need in the District of Idaho, a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life; and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN,
Boise, Idaho.

### "The Communion of Saints."

In the Creed the Catholic Church is offered for the acceptance of our faith as the first-fruits of the Holy Ghost—"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints." If it were only a visible organization with an earthly ministry and a congregation of human beings, no matter how vast, with magnificent buildings and much pomp and circumstance of ritual and worship witnessing palpably to its greatness, we should not expect to find the acknowledgment of it made an article of belief, for the senses would take cognizance of it as an accredited fact. It is because it is infinitely more than the eye can see or the ear receive, because from its divine origin and the indwelling of the Holy Ghost it contains a supernatural element which transcends the grasp of every earthly sense; it is for this that it calls for the exercise of our faith.

If we compare the whole Church to one long army on its march towards heaven, we can partially realize how a veritable union can and does exist between its various parts. Its members all serve under one Captain; are bound to Him by the one baptismal vow; all wear the same uniform—the white robe of His righteousness; all carry the same standard—the cross; all pursue the same aim—the conquest of sin; all are animated by the same hope of reward—the crown of life.

### A Word of Commendation.

Nothing lifts people up better than a word of hearty commendation. It is an easy way to brighten the world around us, yet it is so unusual as to attract special attention when it is done. A man wrote to a friend who had sent him a word of sincere appreciation for work well done: "Your letter is thoroughly characteristic of you in that it has a bright and encouraging word to say. You have special gifts in this direction, and I know you exercise them far and wide." But why "special gifts?" They ought not to be "special," but universal; and as for "gifts," the ability to speak a word of deserved commendation is certainly not a "gift" granted to a few and withheld from the many. It looks more like simple, ordinary decency to do so. Yet it is one of the secrets of winning men to Christ. He Himself set the example; we are failing Him if we do not follow.

### The Making of the Perfect Man.

"That we may present every man perfect in Christ Jesus." That is the ideal. How are we going to bring it about?

1. By preaching Christ. "Whom we preach." To leave Jesus out is like trying to make a garden and leaving out the sun.

2. By educating the moral sense. "Warning every man"—disciplining the conscience. We can measure our increase in moral sense by our discernment of trifles.

3. By the consecration of sacrificial labor. "Whereunto I also labor, striving according to his working, which worketh in me mightily." We must labor to the point of weariness. To tell of the blood I must give my blood. No one preaches unless he gives blood. "He that drinketh my blood hath blood to give, hath life to give. "Be thou faithful unto death"—unto death now—"and I will crown thee" now with life.—Rev. J. H. Jowett.


# WORLD'S MISSIONARY CONVENTION
AND
# PASSION PLAY.

MINISTERS, Laymen and others contemplating attending the World's Missionary Convention at Edinburg and Passion Play at Ober Ammergau, May and June, 1910, should secure their reservations now, in order to get the best and cheapest accommodations. Travel abroad next year will be the heaviest in years; some ships already booked full and have large waiting list.

Sailing Lists and Rate Sheets are now ready and will be furnished on application to "Mr. Bowman," the Official Passenger Representative for all Steamship Lines forr teritory South of Washington. Phone Madison 5154, or write **S. H. BOWMAN,** Passenger Agent, 708 E. Main Street, RICHMOND, VA.

THE
# American National Bank
**RICHMOND, VA.**

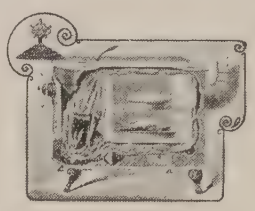
Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

# C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

## C. H. COSBY,
**423 West Broad St., RICHMOND, VA.**

**ORGANS OF REFINEMENT AND DISTINCTION**

We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the

## HOPE-JONES ORGANS FOR CHURCHES, RESIDENCES, ETC.

which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular C.

**HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 UNION SQUARE, New York City**

**YOU ARE CORDIALLY INVITED . . .**

To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.

R. E. MACOMBER, President.
E. L. WINSTON, Sec. and Treas.

**THE NOWLAN CO.**
921 East Main Street

# NOW IS THE TIME.

Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.

**Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.**

# The Household.

## RECEIPTS OF A VIRGINIA HOUSEWIFE.

### Perfection Fruit Cake.

Editor Southern Churchman: This receipt is the result of researches among the receipt books of good housewives in Virginia and the Carolinas, and even in England, and contains the best hints from them all:

Ingredients—Twelve eggs, one and one-half pounds sugar; one pound sifted flour; one and one-half pounds butter; three pounds raisins; two pounds currants; one pound citron; one pound dried figs, cut up fine; one pound blanched and chopped almonds; two tablespoonsful mixed cinnamon and cloves; one grated nutmeg; one lemon, grated, and its juice; a little bit finely-cut orange peel (or not as you choose); one tumbler of brandy.

Wash the butter in clear water thoroughly, to get rid of salt, creaming it with the hand. When white, add the flour by degrees until it is all in. Next separate the eggs, putting the yolks into a large bowl, beat thoroughly, adding sugar by degrees. Pour this over the butter and sugar and beat again.

Now put in all your seasoning, except the brandy. Lastly beat the whites very stiff and stir them in. Now put in your brandy.

Before beginning to make the cake, of course you have floured all the fruit, cutting up the raisins (always after they have been floured), and the citron, blanching the almonds and cutting up the figs into fine little bits.

When all are ready, mix thoroughly together. Add them to your cake last and beat again thoroughly.

Take two large baking pans, two small ones and some patty pans. Grease all thoroughly with lard. Cover their sides and bottoms with white paper, and grease again. Now pour in the mixture, leaving enough space at the top for the cake to swell. Put in a medium oven, and cook with a slow fire, for at least two hours for the large cakes. The little ones you must watch and take out when done. Cover the tops of the cake after they are set, to keep from burning, and bake very slowly.

### Imitation Plum Pudding.

Ingredients—Three eggs; one pint bread crumbs, one kitchen spoonful butter; one tablespoonful each cinnamon and nutmeg; one-half cup black molasses; juice of one lemon; one-half pound raisins, floured and cut up fine; enough milk just to wet the bread crumbs slightly; one-half cup of brandy.

Beat up the eggs very light, adding the sugar and butter; mix in the bread crumbs; add the seasoning and lastly the fruit.

Boil either in a greased cloth or mold for about two hours.

This is quickly made, and can hardly be told from real plum pudding. A bit of citron or candied orange peel, of course, will improve it, if you happen to have them. Serve with a hard or hot sauce. J. P. W.

### Beef a la Mode.

A la mode beef is usually prepared from the round. It differs only from a braised beef or an ordinary pot roast in that it is highly spiced and larded with vegetables and pork, and seasoned with herbs. The French call this process of larding meat with vegetables "daubing." Sometimes, to make the meat very tender, it is rubbed with vinegar, or, better still, with lemon juice, sprinkled with a little parsley, a bay leaf, and a bit of thyme, seasoned with salt and pepper, and left to stand for twelve hours. Two small onions and two carrots are sufficient for three pounds of lean meat. Make holes in the meat with a knife and thrust in the vegetables. Either lard the beef or lay two slices of salt pork in the bottom of the pot, and let the meat brown with this pork. Add a little chopped parsley, a bay leaf, and a sprig of thyme. Barely cover the meat with stock or with water, after browning it in the pot for a few minutes, and let it simmer very slowly for two hours, treating it exactly like a pot roast. Sometimes other spices are added, but these are no improvement on the flavor.—London Farm and Home.

### The Power of the Gospel.

Take away the Gospel and what a mockery is human philosophy. I once met a thoughtful scholar who told me that for years he had read every book which assailed the religion of Jesus Christ. He said he could have become an infidel if it had not been for three things. "First, I am a man. I am going somewhere. I have read all that can tell me. There is not one solitary ray of light upon all the darkness. They shall not take away the only guide and leave me stone blind. Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned on an unseen arm as a child goes to sleep on the breast of a mother. I know that was not a dream. Thirdly," he said with tears in his eyes, "I have three motherless daughters. They have no protection but myself. I would rather kill them than leave them in this sinful world if you should blot out from it all the teachings of the Gospel."—Bishop Whipple.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

A good disposition is more to be prized than jewels of gold or silver. It is more precious than sapphires, and all the riches of the mighty are not to be compared to it.

**Church Organs**

Latest Improved Methods.
Highest Grade Only.
Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

INCORPORATED 1865.

THE
**VIRGINIA FIRE & MARINE INSURANCE COMPANY**
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,203.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**BANKING BY MAIL**

is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.

THE
**NATIONAL BANK OF VIRGINIA**
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

**CITY BANK**
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital ..... $400,000
Surplus and Undivided Profits ..... 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

**R. L. Christian & Co.**
816-818 EAST MAIN STREET,
Richmond, Va
**Leading Fancy Grocers**
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders.
Catalogue mailed on application.

**John L Williams & Sons**
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.* Ask for Booklet DI.

AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia

CHURCH FURNITURE
STAINED GLASS
R. GEISSLER, 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.
CLOTHING for CLERGYMEN
COX SONS & VINING
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass
**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.
W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

**Memorial Windows**
MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .
CHARLES F. HOGEMAN
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

IN SILVER BRONZE BRASS IRON
CHURCH WORK WOOD GLASS MARBLE
O. LUITKE, ART WORKS 227-229 W. 29 St. NEW YORK



Church Chime Peal **BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**
Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## Thoughts for the Thoughtful.

Often it takes some tide of grief to lift us to our best.

Often it takes some tide of grief to lift us to our best.

If your works have run a little slowly of late, now is a good time to wind them up.

It is with words as with sunbeams, the more they are condensed, the deeper they burn.—Southey.

No man says "there is no God" but he whose interest it is there should be none.—St. Augustine.

If I had but two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul.—The Koran.

The Word of God is living, and it grows in proportion to the number who receive its life and illustrate its teachings.

To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues.—Locke.

The fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living.—Edward S. Martin.

God's blessings are a mighty reservoir; if we would have our souls irrigated from on high we must raise the sluice gates of prayer and let the blessings in.

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color, and value from that.—Lowell.

Every time the minister goes into the pulpit he has two sermons—the one he has toiled on all the week—the other one God has been toiling on for years. The former is a manuscript, the latter men call personality.

The common problem—yours, mine, every one's—is not to fancy what were fair in life, provided it could be, but finding first what may be, then find how to make it fair up to our means—a very different thing.—Robert Browning.

Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong, we grow and wax weak; and at last some crisis shows what we have become.—Canon Westcott.

"Get wisdom; forsake her not and she shall preserve thee: Love her and she shall keep thee." Indeed, we must love her. It is not enough to know wisdom's ways, one must love her and her ways to be blest. "No profit goes, where there's no pleasure taken."

You might as well send your neighbor to the photographer's to sit for your picture, or to the tailor to be measured for your clothes, because you admire his looks, as to take for your pattern of life men who are themselves, but not you.

Let not old age be despondent. The sunset is often more beautiful than the sunrise. It should not be forgotten that God's day, in the dawn of time, began in the evening. It may be the same with God's dear sons and daughters—Evening and Morning, day one.—United Presbyterian.

**TORE HIS SKIN OFF IN SHREDS**

Itching was Intense—Humor Spread from Hands to Body—Work Interrupted and Sleep Often Impossible—Disease Resisted Treatment

**BUT CUTICURA CURED HIM IN THREE WEEKS**

"My trouble commenced about two years ago and consisted, at first, of an eruption of small pustules on my hands. These spread later to other parts of my body, and the itching at times was intense, so much so that I literally tore the skin off in shreds in seeking relief. The awful itching interfered with my work considerably, and also kept me awake nights. I tried several doctors and used a number of different ointments and lotions but received practically no benefit. Finally I settled down to the use of Cuticura Soap, Cuticura Ointment and Cuticura Resolvent Pills, with the result that in a few days all itching had ceased and in about three weeks' time all traces of my eruption had disappeared. I have had no trouble of this kind since. H. A. Krutskoff, 5714 Wabash Ave., Chicago, Ill., November 18 and 28, 1907."



**SKIN HEALTH**

**Effected by Cuticura Soap, Ointment and Resolvent.**

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled head; the facial disfigurement, as in acne and ringworm; the awful suffering of infants, and anxiety of worn-out parents, as in tetter, or salt rheum — all demand a remedy of extraordinary virtues to successfully cope with them. That Cuticura Soap, Ointment and Resolvent (liquid or pills) are such stands proven by unquestioned testimonials.

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.



MENEELY BELL COMPANY,
22,24&26 RIVER ST., TROY, N.Y. 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

If capital and labor would kneel together at the Master's feet, for He loves them both, the Master would say unto them—A new commandment I give unto you, that ye love one another.—Rev. Stephen Burrow.

# Southern Churchman

1835 — DOMINUS FRUSTRA NISI

VOL. LXXIII. RICHMOND, VA., DECEMBER 18, 1909. No. 51



## The Sixth "Cruise of the Arabic"

**Leaves New York January 20, 1910**

Seventy-three days for $400 and upwards, including all necessary expenses for shore excursions, guides, drives, etc., etc.

**The Winter in Palestine and Egypt**

Visiting Madeira
Spain, Gibraltar, Algiers
Malta, Athens, Constantinople
Smyrna, Beyrout, Haifa, Jaffa, Jerusalem
Alexandria, Cairo and the Nile, Palermo, Naples
Rome, Riviera, etc.

**"Ask MR. BOWMAN," 708 Main Street, Richmond, Va.**

**For beautiful illustrated program and further particulars.**

## The Analytics of Church Government

—BY THE—

**Rev. Robert Woodward Barnwell.**

**PRICE, POSTPAID, $2.**

A very thorough discussion of the philosophy, antecedents, foundations, facts and bearings involved in the subject.

Not a controversialist's book at all, but written for those who love to study a subject of vital importance.

Gained high praise and very little condemnation in the Reviews.

## The Franklin Press Co.,

PETERSBURG, VA.

THE

## American National Bank

**RICHMOND, VA.**

Capital . . . . . $400,000
Surplus and Profits . . . . . 200,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President. WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-Pres. O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier.

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Church Art

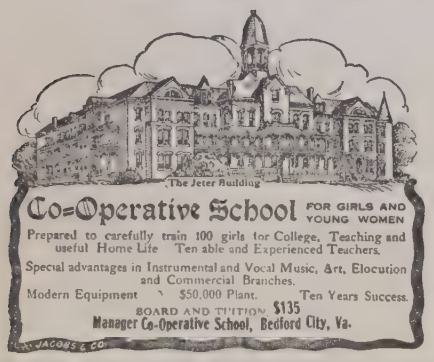
in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

23-25-27 6th Ave., NEW YORK.

**NATIONAL CATHEDRAL SCHOOL FOR BOYS.** A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
**For the Feeble-Minded and Epileptic.**
**Established 1893.**
**For terms and information, address,**
**MISS M. GUNDRY,**
**Falls Church, Fairfax Co., Va.**




**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains.* Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building. New Gymnasium and model Infirmary. 66th Session. Travel School abroad. Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL.A., Associate Principal.

**The Patterson School**
**"An Industrial and Agricultural School for White Boys."**
Yadkin Valley, Caldwell County, North Carolina.
(Missionary District of Asheville.)
Appeals for help in discharging the Church's obligations to the Southern Mountaineers. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day. $100 pays one boy's tuition and board.
**Make one of these Items a memorial!**
Our needs are Your Opportunities.
THE REV. MALCOLM S. TAYLOR,
Headmaster.

**ST. AGNES SCHOOL**
**FOR GIRLS. ALBANY, N. Y.**
Re-opened September 28th for its thirty-ninth year. Announcement on application.

**INCOME INSURANCE**
has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.
Money left with the Northwestern Mutual Life Insurance Company, to be returned as an annual, semi-annual, quarterly or monthly income, **IS SAFE.**
The Company has an unblemished record of 52 years—present assets over two hundred and fifty million dollars.
Our interesting document No. 842 giving full particulars will be sent on request.

**T. A. CARY,**
601 MUTUAL ASSURANCE SOCIETY BUILDING,
Richmond, Virginia.

**A Suggestion for a Christmas Present**

**COLONIAL CHURCHES**
**IN THE**
**ORIGINAL COLONY OF VIRGINIA.**
**NEW AND REVISED EDITION.**
Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.
These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claiming Colonial ancestry, much family history being interwoven with the sketches.
They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.
Price by mail, $1.35. Address
**Southern Churchman Co.,**
Richmond, Va.

**BRISTOL SCHOOL.** An Episcopal School for Girls.
Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street, Washington, D. C.

**National Cathedral School**
For Girls. Fireproof Building. Park of 40 acres. Unrivalled advantages in music and art. Certificate admits to College. Special Courses.
The Bishop of Washington, President Board of Trustees.
Mrs. Barbour Walker, M. A., Prin., Mt. St. Alban, Washington, D. C.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**SHOPPING**
BY AN EXPERT BUYER.
Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. High-est references. MISS VIRGINIA JONES Purchasing Agent, 203 West 81st Street, New York City

You are invited to visit the
**GIFT SHOP**
OF
**Lycett Stationers**
317 N. Charles St., Baltimore, Md.
Largest assortment of Episcopal PRAYER BOOKS and HYMNALS in sets and separate, from 20 cents up. Church Cards, Calendars and Almanacs a specialty.

**A Room for Sick Working Girls**
"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM.
Retreat for the Sick, Richmond, Va.

The confidence felt by farmers and gardeners in Ferry's Seeds to-day would have been impossible to feel in any seeds two score of years ago. We have made a science of seed growing.
**FERRY'S SEEDS**
always do exactly what you expect of them. For sale everywhere. FERRY'S 1910 SEED ANNUAL Free on request.
D. M. FERRY & CO., Detroit, Mich.

**Positions for Organists and Choirmasters.**
Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., DECEMBER 18, 1909. No. 51

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 804 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### ADVENT AND MISSIONS.

If there is any work in the world that ought to be paramount in the minds of Churchmen in the Advent season, it is the distinctive missionary work for which it is set. And, possibly more distinctively than any other form of missionary work, that which is ordinarily called Foreign Missionary Work, ought to make its strongest appeal at this time.

The teaching concerning our Lord, in the Advent Season, so far as the past is concerned, is that of preparation for the Nativity, the Manifestation of God in the Flesh; that the impelling love of the All Father towards His wandering and lost children, constrained Him to the uttermost sacrifice of giving His Only Son to bring them back from the darkness into the light. It is the very highest manifestation conceivable, if one may be bold enough to use such a phrase, of the missionary spirit: God sending His Chosen and Divine Missionary into a helpless and heathen world, to preach to them the Gospel of redemption from sin and all its attendant consequences.

And just because this is the Advent teaching concerning Our Lord as to the past, so it determines the Advent teaching as to the present and future. As the God of all the Church "sent," so must His Church send; as He sent His chosen and best beloved, so must His Church send her choicest and best beloved; and as He spared no love, devotion and self-sacrifice, so must His Church spare none of the same spirit. And further, as His Son was willing and gladly sent, and spared no devotion in the cause to which He was sent, so the chosen of His Church must with equal willingness and gladness, go their way into the darkness of the world and preach the glad tidings. But so far as to the Church and her missionaries whom she has sent; but what of us, the great body of her children, who remain at home? What is the Advent Lesson to us, and where lies our duty? Just simply this, part and parcel of the same duty: to stand in our appointed places and sustain the Church and her missionaries in the work to which she and they have set their hands. These men who are laboring on the outer lines of the Church's work, have not gone on their own self-selected way, of their own personal choosing. If we believe any of the things that we are accustomed so glibly to say, then we believe this: that the men have been called of God through the channel of His Church, and sent by the power of God under the orders of His Church, and therefore they are His chosen ambassadors to proclaim His own appointed message to those who sit in darkness and in the shadow of death. By our own profession, this is our Creed. How do we live that Creed; how interpret it by action into the language of every-day life? There is but one way and that so simple and practical as to seem axiomatic. The only way really to interpret a Creed is by living it; putting it into practice in our conduct. And as the Church's Creed is fundamentally and essentially missionary, the only possible real interpretation is through missionary work. One working, preaching, teaching missionary, out in the unconverted world by order of the Church, and heartily sustained by the Church, is worth, as an interpretation of our Creed—scores and scores of musty and unread volumes on miscalled "Creed interpretation." The living missionary, gladly sustained by an active and liberal Church, is the kind of Epistle that will be known and read of all men, and that will be a living witness of the Living God, not only to the heathen world, but by reactionary power, to even a greater extent a living witness to the Church here at home.

This, then, is the present-day Advent message to the Church: that if she would be ready for Our Blessed Lord's Second Coming she must make ready His way in the world and prepare the world as well as herself for His coming; and this work of preparation, for want of a better name, we call the Church's Missionary Work. And this is the work that of all others ought to make the strongest appeal to the Christian intellect and Christian love in this glorious Advent Season.

### A MANIFEST INJUSTICE.

Speaking of the Advent Season and the Church's Mission in connection with that season, affords opportunity also to speak of what has always seemed to the Southern Churchman a manifest injustice and grievous hardship in the operation of the Church's missionary work, and that is, the treatment by the Church of her foreign missionaries, when they are at home on their miscalled vacations.

The Southern Churchman uses the term "miscalled vacation," designedly and deliberately, because many—nay, nearly all of these men—have to do, if not harder yet more unpleasant work during these supposed vacations than when they are at work in their own fields.

It is a shame on the Church, a crying shame, that when men, who have been separated from their homes and kindred for years and engaged in doing onerous pioneer work under foreign circumstances and surroundings, return for a hard-earned rest and recuperation, they should promptly be put to work at home to do what the home Church is too lazy or indifferent to do.

Surely, when these men have done the work for which they are called and sent, it is as little as the home Church can do in return, not only to give, but to raise the money necessary to sustain their work.

Yet, what is the picture that we see year after year? Just this: earnest, devoted, God-fearing men, having given years to hard work in utterly alien lands and at home for a short rest, put promptly "on the road" like so many drummers, and sent up and down the length and breadth of this country to try to stir up sluggish and indifferent congregations to give the money to sustain the work that their own representative Board of Missions has ordered and instituted. Is there an

organization anywhere save the Church of God that would do business in such a way? It is not only a gross and crying injustice to the missionaries, but if the Church could only see it so, it is utterly bad business and waste of good resources for itself. When these men, who are experts in their own line, fitted for special work at cost of much time and expense, ought to be resting and recuperating and preparing for better work, they are worn out and broken down and unfitted for their specialty by doing what men at home ought to be better capable of doing.

Is "worn out and broken down" strong language? This writer has the honor of being rector of a church in which as many missionary speakers appear as in any church in the entire South, and time after time he has sat in his chancel and become so absorbed in watching the worn and tired and half-sick face and weary figure of the missionary that he has half lost sight or sound of what he was saying: the pitiful message of tired voice and weary face was so much more pathetic than any words! And three times he has been told bluntly that the missionary was looking forward, with pleasure to the end of his "vacation" (heaven pity the inventor of the misused word), and to the heavy burden of home travel and work, and thinking of a return to his missionary field as a positive rest! And is there not more than a solitary case of a missionary actually breaking down under the strain of home travel and money-raising, and having to take a "rest" from his vacation!

Brethren, ought these things so to be? Have we no bowels of mercy or compassion for these our brethren who are our representatives on the "firing-line" of the Christian Church? It would seem a plain fact that if the Church at home and its representative Board of Missions are good for anything and amount to anything, they might at least do the advertising and soliciting and raise the money, and leave the missionaries free to do, with all their powers, the work to which the Church has called and sent them.

What is all the organization and machinery of the Board of Missions for, anyway? Just to give orders and to supervise? Or see that the men who offer themselves are not only sent, but sustained after they are sent? The present conditions, to any one who will carefully investigate, are absolutely intolerable in their unfairness and injustice, and without meaning for a moment to reflect on any man or body of men, the Southern Churchman feels in duty bound to enter its solemn protest against their continuance.

The Lord of Sabaoth, under the Old Dispensation, gave not a day of rest to man, but one year of rest in seven even to the land God's chosen people dwelt in.

Is the Church of the Living God, the Bride of Christ, less merciful than the Church of the Old Dispensation? Is this our presentation to the world of the character of the loving and merciful Christ?

Surely the trouble is just from thoughtlessness, and not from lack of love to and consideration for the pioneers of our religious work.

## LITERARY NOTES.

Thomas Whittaker, Inc., has published this month a Report of the Speeches and Papers of The Church Congress, which was held in Boston in May, 1909. This session of the Church Congress is specially interesting on account of the discussion of the Emmanuel Movement, by some of its accredited representatives, and by its consideration of the topic of Church Unity in the debate of which the Rev. Dr. Huntington, late rector of Grace church, contributed a very remarkable address.

The same firm has also published this week, "How to Understand the Words of Christ," by the Rev. Alford A. Butler, D. D., former Warden of Seabury Divinity School. The book is put forward as a practical handbook for teachers and Bible students, and has grown out of the author's many years' work among men.

## PAMPHLETS RECEIVED.

From the Rev. Russell K. Smith, Journal of the First Annual Convention of the Diocese of Atlanta.

From the Rev. George L. Crockett, Secretary, Journal of the Sixteenth Annual Council of the Diocese of Texas.

## "There Shall be no More Sea."

By Nancy Byrd Turner.

To John on Patmos sounded endlessly
Long hour by hour, in waking and in dreams,
One dreary song with two eternal themes—
The ebbing, flowing Sea.

Brooding, he saw the summoned waters beat
Oceanward, outward; and, when dark was past,
The slow tide laboring in as though to cast
The red dawn at his feet.

By day, by night, one cry without avail;
Seaweed and foam and mirrored moon and star,
But never, rocking inward from afar,
The shadow of a sail.

So when his Vision smote him suddenly,
And Heaven spake to him in wondrous story,
He wrote across the record of its glory—
"And there was no more sea."

There shall be no more sea for us, my soul,
When the last chafing limitation slips
Our spirits' freedom, and we watch unroll
Our bright Apocalypse.

No prison isle, no vigil on the shore,
No little measured word by night and day;
No bounds and barriers; forevermore
These shall have passed away.

Dawn will not be, nor darkness gather late,
Nor wave sound sadly by the jasper wall;
The city hath foundations, and the gate
Shall not be shut at all.

The highways beautiful that saints hae trod
Swiftly our glad unhindered feet shall go;
And we shall sing the songs that angels know,
Tireless before our God.

So will our message ring to earth: "O ye,
Weary, who watch the unrelenting tidve
Setting again toward Patmos' lonely side—
There shall be no more sea!

## Our Church in Brazil.

On the 10th of October of this year the eleventh annual Council of the Brazilian Episcopal Church was held in Pelotas, the city in which the Rev. John G. Meem has lived and worked during the whole of his missionary career.

The sessions of this Council attracted the attention and warm interest of the whole town of Pelotas—a city of between forty thousand and fifty thousand inhabitants. The congregations attending the public services were unusually large and representative of the best people, and the preaching was of a high order. The local papers give detailed accounts of all the services and sessions, and show a most surprising sympathy with the work of our Church. From all accounts conservative Pelotas has been stirred religiously as never before in its history.

The crowning event of all was the consecration of the beautiful Church of the Redeemer, just completed and opened for public worship. The building is enthusiastically praised by the press. It is said to be a work of art of which all Pelotas is proud. The church is of gothic style, with a lofty and graceful tower. It has ample room to accommodate large congregations. The materials of which it is built are all native to Rio Grande—the only objects made abroad being the sweet-toned bell, which comes from England; the fine symbolic windows, which were painted and prepared in New York. The church has been built largely by the people—the little band of convert Church people in Pelotas. Generous gifts came from the United States, and these added to the sums saved up by the people through years of devoted effort, made possible the splendid church. The architect was Mr. Meem himself, whose years of wise and patient work are beginning now to bear fruit.

Dr. Wm. Cabell Brown preached the sermon of consecration before a great congregation of rejoicing Church people and of interested sympathizers. Bishop Kinsolving duly set aside the edifice to the perpetual worship of the Triune God. From all accounts this service, entirely new to the people of Pelotas, produced a great impression upon the whole community.

The Council's routine of business seems to have been done in entire subordination to the spiritual business of the great occasion. The people were ready to hear the Gospel, and so night by night, the grand new church was filled to overflowing with attentive congregations. Our bright and devoted young Brazilians, the Rev. Messrs. A. V. Cabral, J. Mozart de Mello, J. B. daCunha, and Lindau Ferreira—all of them the sons in the faith of our devoted missionaries—gave on successive nights earnest messages to their own people. The writers in the daily papers, usually very little in sympathy with our Church, expressed themselves as proud of their young compatriots.

Reports of the various churches show that the Brazilian Church has now twenty clergy (all native except the Bishop and four missionaries); 1,119 communicants; 938 children are enrolled in Sunday Schools; 192 persons were confirmed during the year, and .18 children were baptized. Contributions amounted to between $8,000 and $9,000. There are thirty-five places where services are held, and with this church building just finished in Pelotas, we have seven churches built and paid for; of which four, those in Santa Maria, Porto Alegre, Pelotas, and Rio Grande, are large and handsome buildings.

Those who have prayed and worked for the Church in Brazil, who have given generously to its support, should surely

give thanks for the manifest signs of spiritual life in our daughter Church. Especially, the friends who have followed with gifts and intercessions the noble work of Mr. Meem, will rejoice with him at this time.

I doubt not that many will write to him and express their gratification at this great step onward for the Pelotas church.

A distinguished literary man of Pelotas writes over his signature in the daily paper a warm appreciation of the Church and her work. I must try to translate a part of what he says:

"Now at last, as the glorious fruitage of long and laborious scattering of the blessed seed of truth, the Evangelical Episcopal Church has reared in the heart of this proud city, so rich in traditions, an imperishable monument, a holy temple, as the expression of her strong and living faith.

"As a Christian and as a Brazilian I rejoice with a high and holy joy as I contemplate this grand temple, with its gigantic tower pointing upward silently yet eloquently to God, ever teaching us thus tacitly and solemnly the edifying lesson of disentanglement from earth's fleeting cares, of heavenly aspirations after sublimer and nobler ideals of life.

"May this beautiful church, bathed now in the soft dews of evening; glistening new in the diamond light of the starry skies, have the blessings of God descended upon it from on high, as sweetly as the dew and as tenderly as that light; and may it stand forever, a prevailing factor in the moral progress and in the religious edification of this whole city of Pelotas.

"Under its arched roof, let multitudes gather as in pristine apostolic days. Let them come athirst for those words of comfort and love, of peace and good will, of meekness and concord, which every poor sinner may hear from Him who knew no sin; from Him who is for all the Way, the Truth, and the Life."

JAMES W. MORRIS.

Richmond, Va., December 7, 1909.

### Conscience.

The Bishop of St. Asaph said recently at his diocesan conference some words on conscience which reminds us of St. Paul's noble defence of his life before Felix, Acts 24:16. Referring to the proposed plundering of the Welsh Church by the present Government, he remarked, "There is a power which, at the alarm of danger, will rally to the defense of the Mother Church of the British Isles. That power is the conscience of the British people." They love justice and will not readily allow the diversion of religious endowments to secular uses, when they are altogether unequal to the needs for which they were provided, and are being faithfully used. It is a fine sight to find a Bishop appealing to conscience as the strongest safe-guard of the Welsh Church, which is in peril of being despoiled. Some of our readers may remember Bishop Jeremy Taylor's noble words on conscience. "Conscience is a clock, which in one man strikes aloud and gives warning; in another the hand points silently to the figure, but strikes not. Meantime, hours pass away and death hastens, and after death comes judgment." To this mighty power, which when aroused is irresistible in its onward march, Welsh Churchmen fearlessly appeal, and it will yet be seen that the voice of God is as powerful still as when the Psalmist wrote the 29th Psalm.—Canadian Churchman.

## Church Intelligence.

### CALENDAR.

#### December.

1—Wednesday.
5—Second Sunday in Advent.
12—Third Sunday in Advent.
19—Fourth Sunday in Advent.
21—St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
Sunday after Christmas.
27—St. John the Evangelist.
28—Holy Innocents.

### Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

### Collect for St. Thomas' Day.

Almighty and everlasting God, who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honor and glory now and forever more. Amen.

## Foreign.

### Consecration of Four Bishops.

Four Bishops—three missionary Bishops and a Bishop-Suffragan of Derby—were consecrated on Tuesday in Westminster Abbey. Surely no more appropriate date could be selected for such a service than St. Andrew's Day, which has now become inseparably associated with the extension of the missionary work of the Church. There was a large congregation. The Archbishop of Canterbury officiated, being assisted by the Bishops of London, Birmingham, Lichfield, Liverpool, Southwell, Stafford, and Jarrow, and Bishops Montgomery, Evington, Fyson and Corfe.

The Bishops consecrated were the Rev. Walter Andrews, D. D., as Bishop in Hokkaido; the Ven. William Banister, D. D., as Bishop in Kwang-si and Hu-nan; the Rev. Arthur Lee, D. D., as Bishop in Kiu-shiu; and the Rev. Charles Thomas Abraham, D. D., as Bishop-Suffragan of Derby.

The Dean of Westminster preached a striking sermon based on Heb. 11:8: "He went out, not knowing whither he went." The text was peculiarly appropriate at the consecration of four Bishops. Dr. Armitage Robinson is an enthusiastic supporter of Foreign Missions. "The mission-field," he said, "offers to the Church at home the opportunity of an adventurous faith." The Dean praised the work of the Student Christian Movement, which he has personally observed. "I have myself attended one of their summer camps, and met there what are called extreme High Churchmen and extreme Low Churchmen, Methodists, Baptists, Congregationalists, and others, all eager for an intelligent grasp of Christian truth, an intelligent method of dealing with practical problems, and a more complete dedication of their lives to the service of Christ."

### The Bishop of Wakefield and a Gift of £90,000.

The Bishop of Wakefield on Tuesday presided over a meeting on behalf of his Diocesan Fund. In referring to the late Mr. E. Sanderson's request for certain Church purposes, he said the general idea was that the Bishop had done what he liked with that money. That was not so. The estate had not yet been wound up; but the amount would possibly be about £90,000. Of that sum £60,000 was specially set aside by Mr. Sanderson in order to provide canonries for the Cathedral. That had been done, but he (the Bishop) had not done it without advice. He summoned seven of the leading laymen and the two archdeacons to meet him, and it was entirely on their advice that every single arrangement had been made, the amount of the canonries fixed, and every detail of the Trust Fund carried out. That £60,000 had gone, but the income was providing the stipends of very useful persons. With regard to the remaining £30,000, a strong committee representative of all parts of the Diocese had met, and had allocated the whole of the amount to central objects of a special kind. The Sanderson money, therefore, was not available for everybody's pet parochial scheme. The interest of it was available, and would be, he hoped, for ever, to support and stimulate all their parochial efforts.

### The Queen's Birthday.

For more than forty-six years Queen Alexandra has been a resident among us, and from the bleak spring day in 1863, when she landed at Gravesend and was wildly welcomed—"Sea-king's daughter from over the sea"—by an enthusiastic and crowded London, she has been dear to the hearts of Englishmen. The congratulations and endearing messages received by her Majesty on her sixty-fifth birthday on Wednesday from her personal friends were but indicative of the feelings of affection in which she is held by the whole British nation. The Queen's personal beauty and charm, her active interest in all social and philanthropic movements, and her gracious deportment on all state occasions, are not the only qualities which make her beloved. It is because we know that her influence has always been for good, that, Queen though she be, she has the woman's loving and motherly heart, that we all regard her with respectful affection. It were presumptuous to speak too much of personal matters, but it is no secret that Queen Alexandra has been in close communication with some of our most respected Church leaders. Her correspondence with Canon Fleming, the fact that she received, Sunday by Sunday, the manuscript of the sermons preached by Dean Vaughan in the Temple, and her active sympathy with the work of the Church Army and of the Salvation Army, are eloquent of matters upon which we need not say more. The Empire at large will ever pray that Heaven's richest blessings may fall upon Her Majesty.

### Jubilee of Missions in Japan.

This year marks the Jubilee of Protestant Missions in Japan. Great Britain was mainly instrumental in opening the door for the Gospel to enter Japan, and the American Churches were foremost in carrying it in. When Lord Elgin's treaty of 1858 came into operation the following year, the Rev. John Liggins, of the American Episcopal Church, landed at Nagasaki on May 2. He was followed a month later by the Rev. C. M. Williams, of the same Church, who was consecrated Bishop for China and Japan in 1866. In 1869, just after the wonderful revolution which restored power to the Mikado, the first C. M. S. missionaries, the Rev. George Ensor and Mrs. Ensor, landed at Nagasaki. Three years later Mr. Ensor was invalided home, but now, after an interval of thirty-seven years, he is again in Japan, bent on giving his latter days to the work there. In 1887 the Nippon Sei-ko-Kwai (the "Holy Catholic Church of Japan)" was organized, and now, where after thirteen years of sowing and watering there were but ten converts who had received baptism from English and American missionaries, there are six Dioceses of the Anglican Communion, with a General Synod, at the last meeting of which there were but twelve foreigners among its seventy-two members.

### Ministers and Population.

A correspondent has been greatly perplexed. Some one has told him that while there are in China many millions who have never heard the Gospel, there is in England and Wales one ordained minister to every 1,000 of the population. He cannot make out how this can be, as in the town in which he lives, with a population of 120,000 there are only forty clergymen, and he doubts whether, if Nonconformists were included, the one per thousand would be made up. It certainly would not, and no doubt the comparative scarcity of clergy in great centres of population represents one of the great Church problems of the day. But taking the country all through, thinly populated rural as well as thickly populated town parishes, the proportion would come out at about the figure stated. There are about 22,000 Church of England ordained ministers, about 7,000 regular Non-conformist ministers, and then Roman Catholics have to be added. That is over 30,000 ministers to a population of about 34,000,000.

### The Bishop of Bristol's Birthday.

Dr. George Forrest Browne, Bishop of Bristol, will be seventy-six years old to-morrow. He was born two years after the fearful Bristol riots, in which Bishop Gray's place on College Green was burned down, and he was three years old when, by a great act of folly, the see was in 1836 annexed to Gloucester. He has lived long enough to become the first Bishop of the revived see, to which he was appointed in the "Diamond Jubilee" year, 1897. After twelve years of vigorous work, including the building of a new palace, he, although within four years of fourscore, has the activity of a man of forty, and travels like a young man up and down his Diocese.

## American.

### The Christian Social Union.

The executive committee of the Christian Social Union met in the Church House, Philadelphia, on December 6, and arranged for the delivery of a number of sermons setting forth the objects and principles of the Christian Social Union in the following churches: St. Clement's; St. Simeon's, Holy Trinity, West Chester, Christ church, Germantown; St. Mary's, West Philadelphia; Ascension, The Saviour, Jenkintown; St. Timothy's, Roxborough; St. John's, Norristown; Prince of Peace Chapel, St. George's, Grace chapel, West Philadelphia; The Resurrection, Holy Comforter, 19th and Wharton streets; St. Andrew's, West Philadelphia; St. Paul's, Doylestown; L'Emanuelle, Holy Trinity, Holy Apostles, St. Peter's, and St. Philip's, West Philadelphia.

The annual meeting will be held in Trinity church, Trenton, N. J.

### Clergymen's Retiring Fund Society.

The permanent fund of the Clergymen's Retiring Fund Society is now beyond the $300,000 mark. Within the last ten days the Rev. Dr. Anstice, financial secretary, has received a gift of $5,000 for the fund, in the name of the Church of St. Edward the Martyr, New York City, as well as the legacies of over $10,000 from the estate of the late Rev. Thomas E. Pattison, of Baltimore. Mr. Pattison, who was a zealous member of the Society, left a specific legacy of $1,000 and further made the Society the residuary legatee under his will; so that the Society has received from his estate $10,600. These substantial increases of the fund are gratifying indeed and may well stimulate members of the Society to do what they can to increase its membership, its influence, and its ability to promote the interests of the old clergy.

## NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

**Bishop Cheshire Approves the Laymen's Movement—Confirmations by Bishop Cheshire—Mission Services by Archdeacons Hughes and Osborne. Thanksgiving Service at Holy Innocents, Henderson.**

In an open letter to the clergy and laity of the Diocese, the Bishop has urged upon them the duty, privilege, pleasure and helpfulness of attendance upon the meeting of the Laymen's Missionary Movement to be held in Greensboro, on January 12, 13 and 14.

"The purpose of this conference," says he, "is simply to put before Christian people—Christian lay people of every name—the duty, the opportunity and the privilege of increased efforts for the spread of Christianity at home and abroad. It raises no money, it asks for nothing, it has no treasury, and it exploits no financial scheme. Its only expense is for the incidental matters of printing, hall hire, lights, etc., at its meetings. It has no selfish or sectarian or sectional purpose. It simply seeks to put the fact of the situation with reference to Christian Missions before all the importance of the meeting, and persuade, and encourage them—each man in his own place, and in fulfillment of his own obligations—to put his hand to the work and do his duty."

In response to the request of the Convocation of Raleigh, the Bishop appointed a Committee of the following of the clergy and laity to urge upon all the importance of the meeting and to secure as large an attendance as possible: The Rev. I. McK. Pittenger, D. D., Raleigh; Col. Fred. A. Olds, Raleigh; Mr. Wm. L. London, Pittsboro; Mr. Dorian H. Blair, Greensboro.

At his recent visitation at the Church of the Good Shepherd, Ridgeway, Rev. Francis Joyner, rector, the Bishop confirmed two persons and administered the Holy Communion.

At All Saints,' Concord, two also were confirmed, and at night he visited and preached at St. Martin's chapel, Charlotte.

Archdeacon Hughes has just held a series of services at The Gulf, Chatham county. Excellent congregations were in attendance and real interest was aroused and manifested. Archdeacon Osborne also served at Rockingham and Hamlet. These are two missions of more than usual importance and promise, and he has arranged for their ministration by Rev. Mr. Eubanks. He has also provided for services at Laurinburg, by the Rev. S. C. Thompson. The attractive little church here was the gift of Mr. Mark Morgan, a wealthy manufacturer of Laurel Hill, N. C.

A splendid congregation was in attendance at the Thanksgiving service at Holy Innocents, Henderson. Loving and grateful hands had most beautifully adorned the Father's House with the fruits of the earth, the music was full-toned and uplifting, and a more than unusual offering evinced the tender sympathy of those present for those in especial need, it being devoted to the Thompson Orphanage.

The Week of Prayer was observed as far as possible, and the congregations, notwithstanding many unfavorable conditions, were in the main good.

## GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

**The Rev. Shirley Hughson's Mission in Brunswick—Litany Desk Given to St. Paul's Augusta—Confirmation at St. Athanasius', Brunswick—Gift to a Rector—Greeks Attending Church Services.**

Church Bells, published in the ancient parish of Augusta, has this to say about the mission recently conducted there by the Rev. Shirley Hughson:

"We are filled with a devout sense of thankfulness to Almighty God for the great spiritual uplift and blessing which has come to our people through the services of the week just passed, and the preaching of Father Hughson. The character of the man, his vows, his life, his work, his intense but natural spirituality, would alone have been a power for good. But added to these, his simple, clear and earnest presentation of Gospel teaching and its application to the spiritual life went straight home to the hearts of all who were privileged to hear him. And we pray that this good seed may have fallen on good ground, and may spring up and bear fruit an hundred fold."

The services above referred to were held in the Church of the Good Shepherd in the evenings, and in St. Paul's church at noon, each day.

St. Paul's has been presented with a beautiful Litany desk to add to its many memorials. In exquisite design and costliness it is not behind the other gifts. It was designed by Mr. Daniel Harrington, who visited the church and studied its plan and architecture, that the desk might be in harmony with the church and with other memorials.

It was made by Tiffany, of natural walnut, enriched with mosaics. The silver plate which bears the inscription was made from some old family plate of the donor. It is a memorial of the late Dr. H. W. De Saussure Ford, and is given by his daughter, Mrs. G. S. Baker, of Columbia, S. C. The desk stands upon the brass tablet in the floor of the middle alley, which covers the grave of Dr. Ford's uncle, Rev. E. E. Ford, D. D., who was for thirty years rector of the parish.

The Bishop recently visited St. Athanasius church, Brunswick, (colored) and confirmed a class of twelve.

The Rev. S. J. French, who has just removed from Waycross to St. Jude's, Brunswick, was presented with a substantial purse of gold pieces, and with other tokens of regard by the good people whom he leaves.

A distinctive feature of the services at St. Mark's, Brunswick, is the large number of Greeks who regularly attend the church, and who have been placed by their own priest who lives in Savannah, under the care of the rector, Rev. R. E. Bokyin. They number about sixty men, some of whom have families.

## LOJISIANA.

Rt Rev Davis Sessums, D. D., Bishop.

### New Parish House Opened—Auxiliary Work.

The parish house (the Howcott Memorial), of Trinity church New Orleans, was formally opened on the evening of Dec. 4. Brief exercises were held in the hall, and many people came to inspect it. The rector of Trinity has made arrangements with the Mission Board to get slides for three illustrated lectures on the mission fields. They will be presented as follows: December 17, Alaska; January 7, the Philippines; February 20, China. These lectures will be given in the parish hall, and will be open to the public.

The regular services of the congregation are again being held in the chapel, as the hall in the parish house was found to be too small. The church is still undergoing repairs.

The Woman's Missionary Society of Trinity will send a box, Christmas, to the Mountain Mission School, near Balsam, N. C. Misses Portner, in charge of this school, were former members of Trinity church.

The Junior Auxiliary of the Diocese is preparing boxes for the missions in different parts of the country. Grace church branch of the Juniors has just packed and sent from St. Francisville a nice box, in fulfilment of promises by the State officers.

The Junior Chapter of the Brotherhood of Grace church have planned a chapter house. It is to cost not less than $15,000, and it is to have meeting room, reading room, swimming pool, bowling alleys, with such other additions as may be suitable and convenient.

The State Board of Health of Louisiana has been gathering statistics in regard to divorce in Louisiana. It reports that there have been 533 divorces granted and 61 separations in the year 1908. This is a pretty bad showing for a State that is predominantly Roman Catholic, and always has been so, when they claim to teach the sanctity of the marriage relation.

For the last ten days the morning papers of New Orleans have contained each day a sermon by one of the local priests on the subject of the Immaculate Conception of the Virgin Mary. The whole thing seemed forced and a powerful drawing upon the imagination. We would call their argument weak, but there was no clear argument given for the dogma. There were many beautiful words; and there seemed to be a great fear that God could not become immaculately incarnate unless there should have been an immaculate virgin to receive Him. But the same argument would seem to lead on back to the mother of Mary, the grandmother, and so on for a thousand generations.

## EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

### St. Stephen's Parish, Goldsboro.

The congregation of St. Stephen's church, Goldsboro, met on December 7, and elected a vestry, heard reports of the various Societies and Guilds of the parish, and the report of the Treasurer. These reports were for the purpose of giving the congregation full and intelligent knowledge of what is being done by the several organizations in the parish; to stimulate interest in the work and activities and to bring each into a more sympathetic relationship to the whole. The reports were helpful and encouraging.

The report of the rector, the Rev. J. Gilmer Buskie, for the eleven months of his administration, showed that he had officiated at or taken part in 188 services; presented for confirmation, 19; baptisms, 8; weddings, 1; burials, 4; private administrations of the Holy Eucharist, 10; visitations, 600. Active communicants, 135.

Gifts and Memorials.—A set of Eucharistic lights, ewer and font top; seven memorial windows, Prayer Books and Hymnals; framed photographs of several Bishops of the Diocese, for the parish house.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Cleveland Convocation.

A meeting of the Cleveland Convocation was held in St. Peter's church, Lakewood, the Rev. W. Rex Attwood, rector, Dec. 7 and 8. The Bishop, with thirty-three of the clergy, were present. The Rev. S. N. Watson, D. D., preached the sermon at the opening service.

Officers were elected as follows: The Rev. A. L. Frazer, Dean; the Rev. Robert Kell, secretary and treasurer.

Action was taken seeking to obtain State legislation recognizing the Constitution and Canons of the Protestant Episcopal Church in the United States of America.

Dean DuMoulin gave an excellent address on "The Faith once delivered to the Church." "The Liberty of Expression of Opinion in the Church," was thoroughly treated in a paper by the Rev. A. W. Higby. "The Relation of the Roman Church to the other Christian Bodies," was the subject of an excellent paper by the Rev. Thos. J. Bensley. The Rev. Geo. I. Foster described "The Relation to other Christian Bodies of the Protestant Denominations."

Prayers for Missions and Unity were said at noon.

Both luncheon and supper were served by the ladies of the parish in the basement of the church.

"Methods for procuring Support for the Parish," was the subject of a paper by the Rev. R. J. Freeborn. Mrs. C. S. Bates spoke enthusiastically on the work of the Woman's Auxiliary. "The Brotherhood of St. Andrew," was the topic assigned to the Rev. J. R. Stalker.

After evensong addresses on Religion and Health were made: Faith Cure, by the Rev. R. W. Bagnall; Mind Cure, by the Rev. G. F. Patterson; and Soul Cure, by the Rev. W. A. Thompson.

The next meeting will be held in St. Ann's in the Field, Perry.

## SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

### New Missions at Crystal River and at Dunellon.

On the First Sunday in Advent the Bishop made his visitation to Grace parish, Ocala. He was at Grace church in the morning and at St. James' church (colored mission) in the evening. On Monday he and the rector made a visit to Crystal River, with a view to starting a mission there. They found seven communicants. The Bishop has made one or two visits to Dunellon during the past summer and now regular services are to be carried on at both these places. This will make five missions in the surrounding towns outside of Ocala, besides St. James' in Ocala, where a colored deacon is stationed. In order to give these places week day services once a month, it will be necessary for the rector of Grace church to travel over twenty-five hundred miles a year, as they lie at the four points of the compass.

The Rev. Mr. Roche, who has recently taken charge of St. Barnabas', Deland, and its neighboring missions, has been seriously ill for two or three weeks. He is better now.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### Memorial Service for Archdeacon Cameron—Meeting in the Interest of Negro Schools.

On the afternoon of the Second Sunday in Advent a memorial service for Archdeacon Lewis Cameron was held in the Church of the Holy Communion, South Orange. The Bishop had charge of the service and was assisted by Rev. Dr. Blanchard and Rev. Mr. Van Ingen. Addresses were made by persons who have been long associated with Archdeacon Cameron, and they had been asked to speak upon different phases of his life and work. Archdeacon Jenvey spoke of his Personality; Rev. Edwin A. White of his Relation to the General Convention and General Missionary work of the Church; Rev. Dr. Bennitt spoke of his relation to Diocesan Missionary work, but prefaced his remarks with very feeling reference to his association in his ministry in Brooklyn with Mr. Cameron, when the decision to enter the ministry was made; Rev. C. T. Walkley spoke of Mr. Cameron's relation and association to the work of the Church in the Oranges and his thought of him as a neighbor. The last address was made by the senior warden of the parish, Mr. Wm. F. Allen, who spoke of Mr. Cameron's life and work in the parish. It is not unlikely that the addresses wil be published, as all have been carefully preserved.

On the afternoon of Dec. 6, a meeting of the Orange parishes in the Guild for the Assistance of the Schools of the Church Institute for Negro Education was held in St. Mark's, West Orange. Archdeacon Russell was the chief

speaker, and with him was the Superintendent of Agriculture of St. Paul's School, Lawrenceville. The addresses were full of interest and information. A quartet from the school sang several plantation songs. It is hoped that the example of the Orange parishes may be followed throughout the Church, and that there may be Guilds formed to help our own Church schools after the example of the Hampton circles. Our people seem to be much more deeply interested in other forms of colored school education than those of our own Church, which would seem to have the first claim upon them.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

### Proposed Fund for St. Paul's College, Tokyo.

In this day of missionary endeavor, when the hearts of God's people are stirred by the sense of the great needs and wonderful opportunities for the spread of the Gospel in heathen lands, there is no more important movement than one which has been recently inaugurated in Philadelphia, but which is intended to influence the entire American Church, to raise the sum of two hundred thousand dollars as an endowment for St. Paul's College, Tokyo, Japan.

This is one of the most important of the Church institutions in a wide field. Its work has been great and comprehensive, and its prospects, with its excellent instructors and equipments, are boundless as regards accomplishment in the cause of Jesus Christ.

Its president is the Rev. H. St. George Tucker, a Virginian, the son of the Bishop Coadjutor of the Southern Diocese.

The effort to raise the much needed sum is to culminate in an offering of every Diocese, on January 25, the Feast of the Conversion of St. Paul. Bishop Gibson has appointed the Rev. Dr. H. H. McIlhaney, of Charlottesville, as special agent for the fund in this Diocese.

A touching and helpful incident is to be related in reference to this movement. In one of our rural parishes the little son of the rector has for some time been accumulating his small savings in a bank, which will open when it shall contain ten dollars in dimes. The amount has been very nearly realized, and Christmas, with its attractions in the way of toys and candies, affords an opportunity for having an unusually happy time with such a sum in the hands of a child. The Laymen's Missionary Movement has made a deep impression in the community, and this little one, too, has seen the blessings to be derived from helping in his Lord's cause. Without suggestion from older minds, he told his father, a few days ago, that when his bank shall be filled, he wished to give all of the money to the poor heathen, that they may learn more about Jesus. This sum will be among the first contributions in the Diocese to the St. Paul's College fund.

May it not be said in reference to the ability of other Christians to help in this blessed work, "A little child shall lead them?"

### Bishop Lloyd in Fredericksburg.

On the Third Sunday in Advent, Dec. 12, Bishop Lloyd visited St. George's church, Fredericksburg, and preached and confirmed a class of ten, presented by the rector, the Rev. R. J. McBryde, D. D. In the evening of the same day, at Trinity church, he preached and confirmed four, presented by the rector, the Rev. H. H. Barber.

During the vacancy in the rectorship of St. Anne's parish, Albemarle county, a monthly service will be given the church at Scottsville, by the Rev. John S. Hansbrough, of Orange Court House.

The Rev. S. Roger Tyler preached his first sermon as rector of St. Mark's, Richmond, on Sunday, December 12.

On Sunday, December 12, the Bishop visited the Church of the Incarnation, Mineral, and confirmed a class of eight candidates, seven of whom were men, presented by the rector, the Rev. M. S. Eagle.

The Rt. Rev. S. T. Partridge, D. D., Bishop of Kyoto, Japan, was a visitor in Richmond, Va., last week, and the guest of Mr. Joseph Preston Carson.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

### Ordination of the Rev. M. C. Daughtry.

The Rev. Mills Colgate Daughtrey was ordained priest in the Church of the Good Shepherd, Forest Hill, Va., on Saturday, December 11, by Bishop Randolph. Morning Prayer was said by the Rev. Messrs. Robert W. Barnwell and Edward P. Miner.

The sermon was preached by the Rev. Wm. Meade Clark, his text being taken from Philippians 1:21, "For me to live is Christ." It was a strong presentation of the necessity of recognizing Christ in all departments of life as the "one influence needful" for the success which culminates in salvation. The particular application of this thought to the work of the ministry was specially striking.

The candidate was presented by the Rev. C. Braxton Bryan, D. D., of Grace church, Petersburg.

The Holy Communion was celebrated by the Bishop, assisted by the Rev. Mr. Clark. Other clergy in the chancel were the Rev. Messrs. Forsyth, Mason, Osgood, Dickinson, Meade, Arthur and Moncure.

A large congregation was present, many friends from Richmond, Manchester and elsewhere swelling the crowd.

The Rev. Mr. Daughtry is from Suffolk, Va. He is a graduate of the Virginia Theological Seminary, of the class of 1908, and has done a good work at Forest Hill during the year or more of his incumbency. Among his acts has been the presentation of twenty-nine candidates for confirmation.

The work at Forest Hill is a new one and Mr. Daughtry is its first rector. The new and beautiful church, tastefully furnished, with its faithful and growing membership, are among the encouraging features of the work, which will brighten the life of the new rector.

### Mission Services in Halifax County.

Recently the Rev. John R. Matthews held two successful missions in Halifax county, one for the Rev. G. P. Craighill, in South Boston, and the other for the Rev. Flournoy Bouldin, in Antrim parish. Both of these missions resulted in great good.

### The Fund for Clergymen's Widows and Orphans.

The Committee on the Fund for Widows and Orphans of Deceased Clergy call attention of clergy and laity to the recommendation of the Council of the Diocese that the collections in the churches on Christmas Day be devoted to this fund.

The interest on the permanent fund together with the offerings of the churches in the Diocese has been barely sufficient to allow to the beneficiaries of the fund the small income of $300 a year. During the past year, by the death of most worthy clergymen, there have been added two beneficiaries, and consequently the demands upon the fund have been increased. The cost of living is so great that $300 seems a pittance, and yet the committee cannot allow this except by liberal contributions to the Fund.

It is to be hoped that especial attention will be given to this matter, which is not an ordinary charity, but a duty the Church owes to her faithful ministers whose lives were spent for Christ and His Church.

Contributions should be sent to Major R. C. Taylor, Treasurer, 243 Freemason street, Norfolk, Va.

### The New Church at Basic City.

The church in Basic City, begun in December, 1904, by a few faithful workers, whose earnest efforts were supplemented by aid from friends, has not been entirely completed. It is built of brick, has a metal shingle roof and will seat from 125 to 150 people. Money is needed to put down flooring, plaster and furnish it, when it will be ready for occupancy. The congregation will appreciate any help that can be given them to complete the building, the entire cost of which will be about $2,000. Contributions may be sent to Treasurer Episcopal Church, Basic City, Va.

### Church Extension Committee.

The Church Extension Committee met in Petersburg, on Dec. 8, and appropriated $500 to the work to be begun at Jarratt's, Sussex county, and $200 to the work at South Hill, Halifax county. Much satisfaction is felt at the acquisition of the Rev. G. Otis Mead, formerly rector of Christ church, Richmond, Va., as a special agent for the prosecution of the work of the Committee.

The chancel chair and lecturn recently placed in the new St. Andrew's chapel, Victoria, were given by the Second Circle of the Woman's Auxiliary of St. Paul's church, Norfolk.

## MINNESOTA.

Rt. Rev. C. F. Edsall, D. D., Bishop.

### Winona Deanery.

A successful meeting of the Winona Deanery, the Rev. C. H. Plummer, D. D., Dean, was held on November 30 and December 1, at St. Paul's parish, Winona, the Rev. Edward W. Borncamp, rector.

A district meeting of the Woman's Auxiliary of the Deanery was held conjointly with this session. The women's meeting was held on the afternoon of November 30, in the handsome parish hall of St. Paul's church, and was addressed by Miss Katherine Sleppy, of St. Clement's church, St. Paul.

Miss Sleppy made a spiritual and sympathetic address. The attendance was

good. It was the first district Woman's Auxiliary meeting that has been attempted, and all felt it to be a helpful plan.

The meeting of the Deanery began with a service the same evening, at which the sermon was preached by the Rev. T. R. Thurston, rector of St. Paul's, Minneapolis, and formerly rector of St. Paul's, Winona.

The following morning Holy Communion was celebrated by Dean Plummer, with a devotional address by Rev. C. L. Bates, rector of St. Mark's, Lake City. A business session of the Deanery followed, at which the district was canvassed for missionary opportunities, and a motion was passed whereby it is hoped to secure a representation of laymen at the Deanery meetings. In the afternoon there was a report on the Missionary Conference, at Sioux Falls, S. D., by the Rev. A. E. Knickerbocker, rector of Christ church, Red Wing, and book reviews by the Rev. C. H. Plummer, D. D., of Lake City, and the Rev. C. L. Bates, rector of St. Mark's, Lake City. The session closed with evening service, at which some of the clergy made brief addresses and a paper was read by a pioneer layman of Red Wing, Charles N. Hewitt, M. D.

The Diocesan Board of Missions held a largely attended meeting on November 29, at the Northwestern National Bank, Minneapolis. The financial situation seemed very well in hand; the reports from the field were encouraging.

One hard working and able missionary with a large family was granted a bonus of $50 and his stipend materially increased.

## WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

**Tragic Death of a Devoted Churchwoman—Benevolent Work for Prisoners—Jewelry Bequeathed for a Communion Service—Canons of the Cathedral Chosen—Class for Mission Study—Addresses by Mrs. Romanes. Junior Auxiliary Addressed by the Bishop—Altar and Window Dedicated—Death of the Rev. Dr. Oertel.**

The friends of the family of the late Conway Robinson, of the District of Columbia, were greatly shocked, on Friday, December 10, at the news of the sudden and tragical death of the eldest of the three sisters, Miss Elizabeth Marshall Robinson, at their lovely home near the National Soldiers' Home.

In the performance of some simple domestic duty, she stepped out of her room on the second floor on to the back-porch, from which workmen, in making repairs, had temporarily removed the railing around it, and, losing her balance, fell off, and fractured her skull, causing injuries from which she died a short while later in the day.

Miss Robinson was a devoted member of Rock Creek church; an earnest Christian in faith and life, and her sudden and unexpected passing away was no hurrying to her end, but only her heavenly Father's providential way of taking her home.

Miss Robinson was the daughter of the late Conway Robinson, and his wife, Mary Susan Selden, a daughter of Virginia's eminent jurist and statesman, Benjamin Watkins Leigh. She is survived by two sisters and two brothers, Leigh and Conway Robinson, both members of the Washington bar.

The Church's triumphant Burial Office was read over the revered remains of this Christian lady in St. James' church, Richmond, Va., by the rector, the Rev. William M. Clark, on Monday, Dec. 13, and the interment took place beside her parents, in Richmond's beautiful resting-place of the dead, Hollywood cemetery.

On Thursday evening, December 9, the Prisoners' Aid Department met at the home of Miss Mabel Boardman, in Washington. This Department, while local as to its headquarters, it is national, even world-wide, in the scope of its blessed activity.

The meeting was presided over by the Bishop of Washington, who also warmed the assembly up by an address. Brief talks were also given by Commissioner Macfarland, D. C.; Judges Kimball and Mullowny, of the Washington police courts; the Rev. R. P. Williams, vice president; the Rev. J. A. Aspinwall, Mr. W. H. Singleton, and the Department's unique agent, Mr. Charles Massie.

Three thousand dollars will be needed for the ensuing year's work. Five hundred dollars were contributed at this meeting.

The report of the Department's operations, under Mr. Massie, during the last ten years, showed that thirty-two thousand "first offenders," of various grades, before the Police Court, have been helped by the Society. Besides other forms of assistance, $51,000 have been paid for these unfortunates; and the great fact is also stated, that, of this large sum paid by the agent, $47,000 have been returned!

In her will recently probated in Washington, Miss Clara B. Baldwin, of Washington, left her jewelry and silver to the National Cathedral Foundation, to be manufactured into a Communion service for the Cathedral. The income of her estate goes to her brother, Mr. William D. Baldwin, senior warden of Epiphany parish, Washington, during his lifetime, and thereafter, the estate itself goes to the Home for Incurables, one of Washington's noblest charities, to be known as the "Mary F. Cooper Fund," in memory of Miss Baldwin's sister of that name. Mr. Nathaniel Wilson, a member of the vestry of Epiphany parish, is appointed executor of the will.

At the annual meeting of the Chapter of the National Cathedral the Rev. Richard P. Williams, rector of Trinity parish, Washington, and Archdeacon, and the Rev. Roland Cotton Smith, D. D., rector of St. John's church, Washington, were elected Canons of the Cathedral. These two added to the three already acting, the Rev. Drs. McKim, Devries, and Bratenahl, the Cathedral's "firing line" should be equal to almost any demand or emergency!

But, the general "firing line" of the Diocese has just been by so much weakened by the withdrawal of the Rev. William H. Morrison, assistant minister of St. Paul's church, Washington, who, because of his wife's delicate health, has resigned, and removed to Florida for service. However, Washington's loss is Florida's gain, as Mr. Morrison's removal is a cause of much regret at St. Paul's.

In Christ church, Georgetown, the Rev. James H. W. Blake, rector, a class to study missions meets every Wednesday, at 4 P. M., and has been in active existence for a year or more.

Every Sunday night, also, Mr. Blake has a missionary service, at 8 o'clock, except in summer time. Last Sunday evening, Bishop Harding was the preacher; and, next Sunday evening, the Rev. Prof. Massie, of the Virginia Theological Seminary, will preach.

Mrs. Romanes, the noted English writer and lecturer, mentioned in my last week's letter, accompanied by Miss Helen Watkins, daughter of Archdeacon Watkins, of England, was the guest of the Bishop of Washington, last week, and up to Monday of this week. She gave addresses at the National Cathedral School for Girls, to the Woman's Auxiliary, in St. John's church, Washington, and, in Ascension church, to the people generally, on Wednesday night. From Washington, Mrs. Romanes went East, to lecture.

On Saturday afternoon, December 11, the Junior Auxiliary of the Diocese met at the Bishop's House, and was addressed by our very busy Bishop.

At the eleven o'clock A. M. service, in St. Margaret's church, Washington, Sunday, Dec. 12, Bishop Harding preached, and also dedicated that church's new altar. This "Holy Table," and "The Lord's Table," of the Prayer Book rubrics, generally called altar, was the gift of a communicant, whose name is not given, at the cost of $2,000.

On next Sunday, December 19, at the same hour, a rich chancel window, costing $4,000, made by Tiffany, of New York, and presented by the same liberal-handed, unknown member, will be unveiled and dedicated.

The altar, of J. and R. Lamb's fine workmanship, is of pure white marble, appropriately carved, while its panels and shafts of Sienna marbles are veined in gold and silver. The window is thought to be one of the best of its kind in Washington.

Scarcely had the last week's number of the Southern Churchman gone forth with its notice of the venerable "Artist Priest's" munificent gift of his paintings to the Washington Cathedral, when the papers informed us that the venerable spirit of Johannes Oertel, D. D., had passed away from earth to Paradise! After a long life of eighty-seven years, he sleeps well! W.

## LEXINGTON.

Rt. Rev. L. W. Burton, D. D, Bishop.

**Dr. Mallet's Mission in Lexington.**

The Rev. Frank J. Mallett, Ph. D., rector of St. John's church, Sharon, Pa., closed a successful mission at Christ Church Cathedral, on Tuesday night, Dec. 7, The services were heard with marked attention and were characterized by deep spiritual power, and Dr. Mallett's sermons prove him to be a man of thought and enthusiasm. The unanimous verdict of the parishioners of Christ Church Cathedral is that he has positively stirred the parish from top to bottom to its great good. Some of the fruits of his labors are manifested in the scores of requests for prayers that have been sent up to him from high and low, rich and poor. An unusually large number of persons have signed pledge cards which affirmed their renewal of faith in Christ and determination to serve Him more faithfully. It is believed that the Mission will result in many additions to the Church.

The Mission lasted ten days. The prevailing note was optimism and manliness, as expressed in the Christian's life.

The four months' leave of absence granted by the vestry of the Church of the Ascension, Atlantic City, N. J., to Rev. J. H. Townsend, rector, begins Jan. 1, 1910, instead of Oct. 1, 1909, as originally planned; the parish church by their ratification, being left in charge of the vicar, the Rev. Dr. Charles Martin Niles, to whom all correspondence should be addressed while the rector is abroad.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

**Galilee Mission Officers Elected—Valley Forge Commemoration—Report of Treasurer of Christmas Fund. Celebration of a Long Rectorship at Gloria Dei Church—Memorial Rood Screen—Christian Social Union. Large Confirmation Class—Calvary Church, Conshohocken—Improvements at Old Christ Church—Lenten Mite Boxes—Musical Service.**

At the annual meeting of the Galilee Mission held Monday, December 6, the following officers were elected and a committee appointed to prepare an appropriate minute on the late Mr. Mahlon N. Kline, who was president up to his death: President, the Rev. Llewellyn N. Caley; vice president, Franklin D. Oliver; secretary, Edmund B. McCarthy; treasurer, E. H. Bonsall; superintendent, the Rev. J. J. D. Hall.

The Pennsylvania Society of Sons of the Revolution held their twenty-first Church service to commemorate the beginning of the Encampment of the American Army at Valley Forge in 1777, in old Christ church, Philadelphia, on Sunday afternoon, December 19. The service was in charge of the Rev. G. Woolsey Hodge. The Rev. Lewis Cope Washburn, S. T. D., rector of Christ church, preached the sermon.

The treasurer of the Christmas Fund has sent out its annual report to the clergy and parishes. The total receipts from all sources was $11,072.56. Eleven clergymen and the widows and orphans of 30 clergymen received $12,-787.50; office expenses, $18.47—leaving a deficit of $1,733.41. They have promised to give during the coming year $13,050. The income from investments should be $4,757.90, leaving $8,-292.10 which they ask from the churches by their Christmas offerings.

When the clergy are changing so often it is most worthy to note that the Rev. Snyder B. Simes celebrated the forty-first anniversary of his becoming the rector of Gloria Dei, old Swedes' church, on Sunday, December 12. Of the nearly 300 clergy in the Diocese, the Rev. J. Andrews Harris, S. T. D., alone can claim a longer continuous rectorship. Mr. Simes was born in Philadelphia. He received his early training in Philadelphia, Bethlehem and Princeton, and was graduated from the Divinity School in Philadelphia, 1865. He served under the Rev. Richard Newton, D. D., at the Church of the Epiphany for three years and then went to Gloria Dei, his only parish. By his labors the old parish, founded 1677, has been placed on a substantial basis, having securely invested an endowment fund of $100,000. There are large congregations at every service. His work has been specially successful spiritually. The Sunday Schools and Bible classes are flourishing, and their Lenten and Easter offerings have for years been exceeded only by the Sunday School of the Church of the Holy Apostles. This Sunday has for years been observed with thanksgiving, as marking the happy relation between the rector and his people.

There has just been finished the handsome rood screen of Grace church, Mt. Airy, which is a memorial to Anna Maria Bayard, by her nephew. It is of elaborately carved Caen stone, 15 feet high to the beam and 23 feet to the top of the cross. It is of English Gothic architecture, richly embellished with numerous symbols. On each side of the member upon which rests the cross, there are six shields. Above the main arch there is an ancient emblem of the Trinity. Under the figures of the four Evangelists there are carved their emblems. The screen was designed by Herbert J. Wetherill, architect and wrought by E. Maene, who also carved and erected the altar and reredos, which Mr. Wetherill designed about a year and a half ago. They are in memory of Mr. and Mrs. Henry M. Dunn, and were presented by their children.

Through its executive committee, the Christian Social Union of Philadelphia has accepted an invitation from the New Jersey Commission on Social Service at Trenton, New Jersey, to be held before Lent, 1910, when there will be a conference of some fourteen or fifteen existing Diocesan commissions on Social Service, with a view of closer co-operation.

On Sunday evening, December 5, Bishop Jaggar confirmed the largest class in the history of St. John's church, Norristown—fifty-six in number. There were more adults than children. There was a man of 81 and a woman of 76. It included a number of prominent men of the town.

The Rev. Charles Fiske has been called to and accepted the rectorship of St. Michael's church, Baltimore.

On Sunday, December 5, the Rev. A. H. Bradshaw completed the third year as rector of Calvary church, Conshohocken. During this time the congregation has increased one-half. There were three large classes presented for confirmation, 48,53,43. Many clubs and guilds have been organized. Improvements have been made in the church, rectory and parish house. A parish life has been developed and the parish house made a social centre.

The burning of part of the spire of old Christ church, about a year and a half since, brought out most strongly the need of extra care for the venerable building. The city condemned buildings to the west and opened American street. Now the purpose of the vestry is to remove the present parish house entirely, so that the Church will be connected with no structure whatever, and to erect across American street, in the rear, a most complete parish house of brick and white marble, to conform with the architecture of the church, and be covered with a copper roof. Mr. Ralph E. White has prepared plans for a three story and basement structure about 50 by 125 feet, which will be one of the most complete in the country, and so arranged as to gather into and minister to the vast numbers who are living near by in a neighborhood from which almost all other churches have removed. It will afford an opportunity to remove the present heaters and have steam generated for heating the church at a safe distance. In the basement there will be a toilet room, bowling alley, manual training, janitor's and boiler rooms. The first floor will have a number of rooms devoted to the activities of the parish, such as men's and boys' clubs, day nursery, noonday rest for girls, the Woman's Auxiliary and Girl's Friendly. There will be the rector's room and a reception room with toilets. On the second floor there will be the main Sunday School room, with side rooms and library in the rear, with the room for the infant department. On the third floor there will be a large gymnasium, rooms for the parish workers, lockers, shower baths and toilet. A spacious fire tower runs from the ground to the upper floor.

Bishop Whitaker has written a personal letter to the rector, the Rev. Louis C. Washburn, S. T. D., giving his hearty approval of the work. Some $35,000 is in hand and promised toward the erection of the building, which, with the properties purchased for the site, will cost about $100,000—a sum greatly above the ability of the congregation; hence the committee in charge are appealing for outside assistance, which should be liberally answered to meet the need of what has become a live parish, and to preserve so sacred an edifice.

The Rev. Herman L. Duhring, D. D., announces that the Lenten mite-boxes for the Diocese of Pennsylvania will be ready for distribution after January 1. He requests the rectors and superintendents to notify him early as to the number desired.

A musical service marking the sixteenth anniversary of the connection of the Rev. Julius G. Bieck, assistant minister, organist and choirmaster, with the Church of the Saviour, was held in that church, on Wednesday evening, December 8, in connection with the twenty-first service of the Pennsylvania Chapter of American Guild of Organists. The large choir of the church was augmented by the choirs of St. Luke's church, Germantown, St. James' church, and St. Clement's church, Philadelphia.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop

**Consolidation of Lay Efforts—Holy Trinity, Harlem, to be Consecrated on New Year's Day—Successful Work Among Italians—Addresses on Young Men and Holy Orders—Service in Memory of Bishop Hare—Co-operation with the Laymen's Movement.**

The committee of clergy and laymen, formed some months ago to co-ordinate the volunteer efforts of men of the Diocese, has now been permanently styled the Bishop's Club. It had charge of the recent Bishop's meeting, which was one of the greatest successes of its kind ever held in New York. At a meeting at Bishop Greer's house, on December 10, it was decided to have another Bishop's meeting next year, and the same committees of the Club were continued. In the Club are represented the Church Club of New York, the Bronx Church Club, the Federations of parish Men's Clubs of Manhattan and Richmond, the Seabury Society of New York, the Brotherhood of St. Andrew and the Junior Clergy Missionary Association; so that through this central club the Bishop is able to command the entire volunteer force of men of the Diocese.

Holy Trinity church, Harlem, the Rev. Dr. H. P. Nichols, rector, is to be consecrated by Bishop Greer on New Year's day, the debt of $35,000 having been fully paid in the offertory on Thanksgiving Day. Bishop MacVickar of Rhode Island, who was the first rector of the parish, will preach the sermon, and there will follow a reception, with addresses. Two other rectors, both Southern men by birth, are expected to attend. They are the Rev. Dr. I. Newton Stanger, of Philadelphia, who was rector when the present edifice was built, and the Rev. Dr. Randolph H. McKim, of Washington.

Calvary church, the Rev. Dr. J. Lewis Parks, rector, started some months ago a work among Italians, and it has been remarkably successful. The Rev. Oreste Salcini came from the Church of Rome and was formally re-

ceived by Bishop Greer. He is now on Calvary parish staff and in charge of the Italian work. There are Sunday School, men's club, boys' club, evening English classes and kindergarten, and Sunday services are held in Holy Cross Chapel morning and afternoon.

For three years the Rev. Dr. W. M. Grosvenor has had at the Church of the Incarnation, on the third Sunday in Advent, sermons by deans of theological seminaries, the purpose being to emphasize the subject of young men and Holy Orders, and strengthen its appeal. Dean Robbins preached two years ago, Dean Hart last year, and last Sunday Dean Hodges, of Cambridge. In the afternoon, at a service for children, the Dean spoke and there attended some of the children from Epiphany, Heavenly Rest and Calvary parishes and from Incarnation Chapel.

On Sunday, January 9, there is to be held at the Incarnation a service in memory of the late Bishop Hare, of South Dakota, at which addresses will be made by Bishop Greer, and Bishop Johnson. A committee has been named to secure, if possible, $50,000, with which to endow All Saints' School at Sioux Falls, started by Bishop Hare to educate daughters of missionaries and army officers. Not a few of the women who have much strengthened the work of the Church in the Missionary District were educated as young women at this school.

Bishop Harding of Washington and Bishop Thomas of Wyoming have accepted places on the Council of Advice of the Church Laymen's Union; the other three members of the Council being Bishop Talbot of Bethlehem, Bishop Anderson of Chicago, and Bishop Woodcock of Kentucky. The Union is a federation of Church extension societies of laymen in twelve different cities. It is co-operating with the Laymen's Missionary Movement, but is itself wholly within the Church, and aims to bring together the volunteer laymen of the Church into a common plan of work, the plan in question not to favor this or that cause, but to encourage laymen to help their rectors in parishes, the Archdeacons for Church extension, and their Bishops, to see that the Dioceses meet their apportionments to world missions. In short, the whole extension plea and plan, not a part of it. The Laymen's Missionary Leagues of Pittsburgh, Buffalo and Louisville, and the Seabury Societies of New York, Erie, Springfield and some other cities, all with records of much work accomplished, are parts of the federation.

## CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

### Rev. J. J. Burd's Twentieth Year as Rector—Meeting of St. Philip Society.

The month of December this year marks the Rev. J. J. Burd's twentieth year as rector of the Church of the Holy Cross, Utica. His brethren of the Utica Clerical Union, embracing in its membership all the clergy living in and near Utica, remembered the occasion at their regular monthly meeting, on Dec. 6. The Rev. Mr. Burd read an excellent paper on "Protestantism," after which thirty of the members adjourned to Hotel Martin where luncheon was served, the Rev. Mr. Burd still being ignorant of the affair being in his honor. Bishop Olmsted presided and at the proper time Rev. E. H. Coley, of Calvary church, Utica, offered congratulatory resolutions. They were seconded in remarks made by Rev. John Harding, D. D., of Trinity parish, Utica, and the Rev. A. R. Byron-Custiss, of St. Luke's, Utica. The fact that the Rev. Mr. Burd is a native of Ireland and had read a paper of Protestantism that day were brought up by both seconders, creating much merriment. The Bishop then presented to Mr. Burd one hundred dollars in gold, made up by the contributions of the brethren. The recipient's response was both serious and witty. The whole incident was a wonderful tribute to the solidarity of the clergy of Utica and vicinity, without regard to churchmanship.

The St. Philip Society of Syracuse, N. Y., held its second annual meeting in the Church of St. John the Divine, Thursday evening, December 9, with Mr. Joseph H. Osborne in the chair. The report of the past two years brought interesting results to view. The society has maintained a school of instructions for lay readers and other Church workers, with a monthly lecture by well known clergy, including the Bishop of the Diocese.

The following officers were elected for the ensuing year: President, Mr. Joseph H. Osborne; Vice-president, Dr. Frederick Hooker; secretary, Rev. Ivan M. Merlinjones, D. D., and treasurer, Mr. Paul P. Halbig, with Messrs. Arthur A. Crook, Ford W. Sparrow and Albert E. Stone, on executive committee.

A committee was appointed to make the necessary arrangements for the semi-annual public missionary meeting to be held in February. An effort will be made to send a delegation to the Laymen's Missionary League of Pittsburg next February.

A resolution was adopted informing the Bishop that the society was ready to supply lay readers and other Church workers, and asking him to open places in and around Syracuse where no service of the Church was now conducted.

St. Philip Society works on strictly Church lines.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop
Rt. Rev. John G. Murray, D. D., Coadjutor

### Ground Broken for the Cathedral of St. Barnabas and St. George—Union of St. Peter's and St. Bartholomew's Discussed—Mission at St. Anne's Chapel, Annapolis—Clerical Changes.

On Thursday, Dec. 9, on the Cathedral grounds, there gathered for the purpose of breaking ground for the first building, the united congregations of St. Barnabas and St. George, the trustees of the Cathedral Foundation and the Standing Committee of the Diocese. The service consisted of hymns, the Creed, special prayers prepared for the occasion by Bishop Murray; two addresses and the actual breaking of the ground by the Rev. Thomas Atkinson, rector of the Church of St. Barnabas and St. George.

In his address, Bishop Murray referred to this as the second cathedral foundation which had been made under the fostering care of Bishop Paret, the other being the Washington Cathedral. He then spoke of the great service which had been rendered in the present case of the pioneer work of two men; the Rev. Thomas Atkinson and the Rev. Edwin Barnes Niver, the latter of whom then followed him with an address most suitable to the occasion. The building which will be first erected will be used for the present, as the church building of St. Barnabas and St. George; afterwards in the complete group, it will be the Synod Hall. It is proposed to finish the basement at once, so that services may be held in it at an early date. The seating capacity will be 500 persons, and the dimensions will be 70 by 50 feet. The walls will be concrete incased in granite.

There has been considerable discussion provoked in Baltimore by the publication in the newspapers of a story of a proposed sale of the property of St. Peter's church, and the consolidation of its congregation with that of St. Bartholomew's, on the corner of North and Madison Avenues. Those concerned have refused to affirm or deny the truth of the story, and it is generally believed that even if true the announcement is premature. St. Peter's, founded in 1802, is the second oldest Episcopal Church in Baltimore; consequently anything which concerns its future is sure to cause widespread interest throughout the Diocese.

The Rev. Scott Kidder, rector of Severn parish, during the week of Nov. 28 to Dec. 4, held a well-attended and successful mission in St. Anne's chapel, Annapolis, Md.

The Rev. David May, rector of St. Peter's church, Lonaconing, Alleghany county, will soon take charge of the chapel of the Holy Evangelist, Canton, Baltimore. For the present the services will be conducted at Lonaconing, by Mr. Louis H. Ewald, lay reader, who, when formerly in charge of this church, maintained its services with a high degree of efficiency.

The Rev. Eugene S. Pearce, of Linganore parish, Frederick county, has resigned his charge to become assistant minister of St. Paul's church, Albany. He goes to his new work Jan. 1.

The Rev. Edward Trail Helfenstein, rector of St. John's church, Howard county, has declined the call extended to him by the vestry of All Saints' parish, Frederick, Md.

The Rev. Charles Fiske, rector of St. John's church, Morristown, Pa., has been called to the rectorship of the Church of St. Michael and All Angels, Baltimore, made vacant by the elevation to the episcopate of its former rector, the R. Rev. John Gardner Murray, D. D. Mr. Fiske has made no announcement of his intentions in regard to the call.

Bishop Murray visited Cumberland, on Sunday, Dec. 12, where he celebrated the Holy Communion and confirmed a large class, at the morning service, in Emmanuel church, the Rev. W. C. Hicks, rector. In the evening he preached at Holy Cross church, South Cumberland, and confirmed another large class, presented by the rector, the Rev. George C. Shaw.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

### Mission in St. John's Church, Lancaster—Candidate for Holy Orders.

Uniting with the Bishop of the Diocese and the rector of the parish, the Rev. G. I. Browne, the vestry of St. John's church, Lancaster, has decided to extend an invitation to the Rev. Percy B. Webber, of Boston, Mass., to hold a parish or teaching mission in St. John's church. This mission is proposed to be held in Advent, 1910.

At the meeting of the Standing Committee of the Diocese, held in St. Stephen's rectory, Harrisburg, Messrs. Francis Tuck, Ph. D., Frank James Lee and Walter Overs were recommended to the Bishop as candidates for Holy Orders.

## ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

### New Church to be Built at Eufaula.

On Saturday evening, Dec. 11, after Evening Prayer in St. James' church, Eufaula, said by the new rector, the Rev. T. H. Johnston, a congregational meeting was held to discuss the completion of the new church, which is now about waiting the roof. It was determined to begin work at the earliest moment with what money there is on hand and could be further secured by private subscription and then to ask the Bishop to permit the committee to borrow a sum sufficient to complete the building.

One hundred and forty dollars in addition to a sum already on hand was subscribed by members of the vestry. Other subscriptions are expected to be secured among the parishioners.

## DEATH OF REV. J. A. OERTEL, D. D.

### The "Artist-Priest."

The Rev. Johannes A. Oertel, well-known as the "Artist-Priest," died at the residence of his son, Mr. J. F. Oertel, in Vienna, Va., on Thursday, Dec. 9.

Dr. Oertel's health was rapidly failing, but his death was accelerated, doubtless, by the shock from a fall the day before, which fractured his hip.

The funeral took place at the Church of the Holy Comforter, Vienna, on Saturday afternoon, Dec. 11, the Rev. Edward L. Goodwin, rector of Truro parish, officiating. The interment was made beside the grave of his wife, in the cemetery near Vienna.



THE REV. JOHANNES A. OERTEL,
The "Artist Priest."

The services were very simple, only the village people and a few friends from Washington being present; but all realized that a good man and a holy had gone from us to the better life, which he had long awaited with glad anticipations.

Dr. Oertel is survived by two sons, Mr. J. F. Oertel, of Washington, and Dr. Eugene Oertel, of Georgia.

Dr. Oertel was born in Germany in 1823, and at thirteen years old, was placed with a Nuremberg divine to be educated as a missionary. Discovering his talent for art, however, he urged its development. His childish efforts were submitted to a master, and much impressed by them he gave him instruction both in steel engraving and painting, with that direction towards Christian art, the advancement of which had been the chief aim of his life.

In 1848 he came to America, settling in Newark, N. J., where he taught in two institutions, adding to his income by engraving bank notes, with occasional work in wood carving. Meanwhile he endeavored to perfect himself in animal painting, meeting with great success, his pictures commanding good prices and ready sales at the Art Union of New York, while some were bought by New Orleans dealers.

His production of his world-famous picture, "The Rock of Ages," illustrates Emerson's theory that "we do our best thing easiest." It was hastily sketched, in 1866, in the album of a Rhode Island girl, the artist later transferring it to canvas. Photographs were made of it, Dr. Oertel closing with an offer from Mr. James, a Providence dealer, to become their sole publisher, and the run on them, at $5 each, being such that he could not meet the demand. The painting was exhibited in New York, and bought by a Brooklyn merchant for $100. Reserving the copyright, Dr. Oertel painted a replica from which chromo lithographs were made in Paris, and phenomenal as was the sale of the picture in America, it was greater abroad, travellers declaring it to have penetrated wherever art is known.

Two years after the appearance of the first photograph, Mr. James had realized $75,000 as his share of the proceeds. Dr. Oertel's receipts in royalties were also handsome. Assured of a support—having unaided prepared himself for the Episcopal ministry, and been ordained deacon in 1867 by Bishop Clark—he accepted an invitation in 1869 from Bishop Atkinson, to take charge of a church in Lenoir county, North Carolina. For it he built, without assistance, a pipe organ, carving for it a handsome altar and reredos. While here he was ordained to the priesthood by Bishop Atkinson, and was later rector of the church in Morganton, in the same State. But, although often serving as assistant, as in St. Paul's church, Glencove, Long Island; and St. Mary's, in Harford county, Maryland, these were the only two churches of which he ever had entire charge.

While in North Carolina an unauthorized copy of the Rock of Ages was gotten out by a New York photographer, and Dr. Oertel sought legal protection, the suit costing him $2,000. Scarcely had it been decided in his favor when a Chicago artist made a similar design, evading the law by the introduction of a ship in the background. This threw the copyright open. The market was flooded with pictures, and The Rock of Ages as a source of revenue to the artist, ceased to exist.

Many examples of his subsequent work enrich American churches. Washington has much of it in the Church of the Incarnation; St. Stephen's, Mount Pleasant; St. John's, Georgetown, and St. Mary's Roman Catholic Church. In New York there are three of his paintings in the Church of the Heavenly Rest. St. Louis has another, as has the church at Jackson, Tennessee, and Dayton, Ohio. In the chapel at Sewanee, used by the theological students, there are beautiful paintings by him of the Twelve Apostles, six ranged on either side of the Crucified Lord, with the inscription: "But we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to them which are called (both Jews and Greeks), the power of God and the wisdom of God; "while the Cathedral at Quincy, Illinois, is richly adorned with his work.



THE "ROCK OF AGES."
Dr. Oertel's Well-Known Painting.

To the University at Sewanee, Dr. Oertel presented twelve pictures. One of these, "The Shadow of the Rock," placed there in 1877, has been an inspiration to thousands of men scattered throughout the Union; while for another, "The Dispensation and the Promise," a colossal canvas containing all of Old Testament history, Dr. Oertel refused an offer of $10,000 from the National University of the M. E. Church, in Washington, to be paid in annual installments.

Dr. Oertel recently presented to the are recruited. Let these old churches National Cathedral, Washington, several of his paintings, which were formally accepted by the Cathedral Chapter. This was, probably, the last of many gifts of his religious pictures to churches.

### Death of the Rev. R. J. Keeling, D. D.

The Rev. R. J. Keeling, D. D., a well known clergyman, died in New York City on Dec. 9, aged 81 years. Dr. Keeling was a native of Norfolk, Va. His early education was received at the Naval Academy, at Annapolis, but instead of entering the navy he took up the study of theology, becoming a student at the Theological Seminary in Virginia, from which he graduated with distinction in 1858. He was ordained deacon by Bishop Meade in 1858, and priest by Bishop Lee in 1859. His first charge was St. Thomas' church, Newark, Del., from 1858 to 1863; from thence he went to Christ church, Rock Spring, Harford county,

Md., where he remained a year; and in 1864 he became rector of Trinity church, Washington, until 1867, when he was called to Trinity church, Chicago. He remained there a short time and accepted a call to St. Stephen's church, Harrisburg, Pa., the charge o which he held until 1889. His last charge was St. Mark's, Aberdeen, South Dakota, which he resigned in 1896, since which time he has been on the retired list. Dr. Keeling was an eloquent and pleasing speaker, and had many warm friends. His wife was Miss Elizabeth Bond Polk, whom he married the year of his ordination. She died sixteen years later. His surviving children are the Rev. Stewart P. Keeling, rector of St. Peter's church, Germantown, Pa.; Mr. R. Keeling, of New York; and Mrs. Stilson Hutchings, of Washington.

## PERSONAL AND NEWS NOTES.

The address of the Rev. Alford A. Butler, D. D., is changed to 365 Eureka Street, Redlands, Cal.

The Rev. C. T. Whittemore, of Williamstown, Mass., has declined the call to St. Michael's, Wilmington, Del.

The Rev. Dr. Joseph Carey celebrated the thirty-sixth anniversary of his rectorship at Bethesda church, Saratoga, N. Y., on Sunday, Nov. 28.

The Rev. Norman F. Marshall, of Colorado, Tex., has been appointed to the charge of St. Mark's mission, Pecos, Texas, District of New Mexico.

The Rev. Thomas L. Trott, of Durham, N. C., has been called to the rectorship of Grace church, Anderson, S. C., to succeed the Rev. R. C. Jeter.

The Rev. W. H. Morrison, assistant at St. Paul's church, Washington, has resigned and will spend the winter at Green Cove Springs, Fla., where he will have charge of St. Mary's church.

The 125th anniversary of Trinity parish, Branford, Conn., was celebrated on Nov. 28. Bishop Brewster preached the anniversary sermon and confirmed a class of twenty-six persons.

The Rev. and Mrs. Charles E. Betticher will reside in Dresden, Germany, during the winter, where Mr. Betticher will be associated with the Rev. Mr. Butterworth in the work of the American Church until Easter.

The Rev. David Curran has accepted the call to become chaplain of St. Mary's College, Dallas, and commenced his new duties on the Second Sunday in Advent. All communications may be addressed to 1007 San Jacinto Street, Dallas, Texas.

The Ven. Walton W. Battershall, D. D., Archdeacon of Albany, celebrated the thirty-fifth anniversary of his rectorship of St. Peter's church, Albany, N. Y., on Sunday, November 28. A large congregation listened to an excellent sermon.

The congregation of St. James' church, Detroit, Mich., have voted to disband and unite with Trinity church. The latter, built as a Reformed Episcopal church, is in a prominent location, and seriously interferes with St. James.' The rector of Trinity is the Rev. W. W. Wilson. It is understood that the Rev. S. W. Frisbie, rector of St. James', will be associated with the Rev. Mr. Wilson, in charge of the united congregations.

A Litany desk of brass and a service book have been presented to Zion church, Greene, N. Y., the Rev. Percy T. Alton, rector, by the Russell family, in memory of Mr. William F. Russell, for over fifty years a devout communicant of the parish.

Friends of the Rev. Geo. McClelland Fiske, D. D., rector of St. Stephen's church, Providence, R. I., presented to him on Dec. 2, a travelling bag of walrus leather, completely furnished with toilet articles, as a memento of his twenty-fifth anniversary of his rectorship of St. Stephen's.

The Rev. John Kershaw, D. D., rector of St. Michael's, Charleston, S. C., has been granted a vacation of three months in order that he may have a much needed rest. He will spend part of the time in Walterboro, S. C. During his absence the Rev. Walter Mitchell, of the Porter Academy, will officiate.

The address of the Rev. Frank Stringfellow is changed from Powhatan, Va., to Lindsay, Va. Mr. Stringfellow has resigned the charge of Genito parish, Diocese of Southern Virginia, and will take charge, on Jan. 1, of Grace church, Albemarle county, Diocese of Virginia.

The Rev. Henry Thomas, rector of Pinkney Memorial church, Hyattsville, Md., has organized a flourishing Sunday School in the town of Mount Rainier, in his parish. The meetings are held in the town hall. Mr. Joseph T. K. Plant being the superintendent.

A memorial window in memory of the Rev. Daniel Henshaw, D. D., was unveiled in All Saints' church, Providence, R. I., on Nov. 28. The rector the Rev. Arthur M. Aucock, in his sermon, gave a sketch of the life of Dr. Henshaw, who was born in 1822, and died in Thomasville, Ga., Dec. 10, 1908.

The fiftieth anniversary of the ordination of the Rev. John D. Easter, rector-emeritus of Trinity church, Redlands, Cal., was duly celebrated, on Nov. 30. Bishop Johnson of Los Angeles, made an appropriate address. At a reception in the evening a loving cup was presented to Mr. Easter, "as a token of the great love and high esteem of the citizens of Redlands."

A handsome memorial window is to be placed in Grace church, Hammond, La., by the family of the late Malzar Waterman, Susan S. Waterman (his wife) and Catherine Waterman Stewart (their daughter). Mr. Waterman went to Hammond from Boston, Mass., in quest of health, in 1865, and started the first Sunday School, reading the Church service and leading in the music. He remained as its superintendent until his death. After his death his wife and three daughters continued the good work, Mrs. Mertie Waterman Cate taking charge of the services, aided by her sisters and others. The result is that Grace church stands as a memorial to her earnest and pious efforts.

It is in this life alone we can learn lessons of patience and self-denial, for there are no sick beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George Macdonald.

He is a poor soldier who will not take the oath of allegiance. Christ calls both to confession and to service.

For the Southern Churchman.

### In Different Conditions.

One's attitude toward God and the Bible is apt to be affected by the varying conditions in which he may be placed. The conditions cannot change either God or His truths, commands or promises; but one may have different views of God and truth, according to the different conditions in which he lives and acts. When one's condition is agreeable to him, it is comparatively easy for him to believe that all things work together for his good. It is then that he freely and fully rejoices in the gracious providences of God. It is then that he readily accepts all of God's promises, and wonders that anyone should doubt them. But when this person is in a condition of awful distress, and is overwhelmed with darkness and despair, it is much more difficult for him to believe that all things are working in his favor. He then wonders as to whether God is so very near to him as he was when he was flushed with health, and his affairs were in a beaming state.

Canon James Fleming, of England, says: "Ah! it is easy enough in the time of prosperity to say, "Thy will be done." Easy, when the cup runneth over, to say, "I will put my trust in God." Easy, while the sword still lies sleeping in the scabbard, to say, "Though He slay me, yet will I trust in Him." But to say this when the thunder is rolling across our sky; to say this when the pitiless storm is desolating our home; to say this when the glittering sword is bare, and its point is quivering at our heart—here is the "patience and faith of saints." What a difference there is between those two conditions in personal experience! How much easier it is for one to be happy and contented when he is in robust health, and his affairs are in a prosperous state, than it is when his heart is full of sorrow and his possessions are slipping away from him! It is harder for him to say, "Let God's will be done in me and by me," during the hours of agony and temporal losses, than it to say those words when all things seem to be in his favor. Yet God is still near to the trusting sufferer. He has not become any different from what He always was. He is still true to the child of His love. He does give grace according to the condition that the Christian is in. C. H. WETHERBE.

### From Servants to Sons.

We begin God's service because He calls us to it; we end by loving the service for its own sake. And this is an advanced stage of the Divine life. It implies a greater likeness to God, who doth that which is good, not from any outward obligation, but from the free and unalterable propensity of His eternal nature toward that which is good. We thus cease to be servants, and grow into the life and liberty of sons. Our obedience to God has brought us in happy advance towards His presence. We have been doing the will of the Father, and the consequence is that our own will has become identified with His. Inclination and duty now go hand in hand. The sense of bondage has disappeared, and a sweet sense of free choice has come in its place. We have learned what it is to be holy as God is holy. By serving Him we have found our fruit unto holiness.

# Family Department.

### Draw Near With Faith.

"Draw near with faith, and take this holy Sacrament to your comfort."—Prayer Book.

Draw near with faith. A loving Saviour stands
With tender, yearning heart and outstretched hands.
Veiling His awful power, He deigns to crave,
Ready to hear, to pity, and to save.

Draw near with faith. Leave every doubt behind;
Distrust Him not, who is so true and kind,
Draw near, and see thy causeless fears grow less;
He greets with love, He only waits to bless.

Draw near with faith—unworthy though thou art,
What doth He ask of thee but trusting heart?
He stands not here to call the righteous home,—
He calls the sinner. As a sinner, come.

Come with repentance, earnest, deep, and true,
With love for Him to whom all love is due,
Forgiving as thou art by God forgiven.
At peace with men, with conscience, and with Heaven.

Draw near with faith. Bring every grief and care—
The burden that thy Saviour longs to bear,
Strong is His arm, and true His faithful heart,—
Find here the power He only can impart.

Draw near with faith. His presence thou wilt need
Along the heavenly course thy soul to speed,
Trials and pains await thee on thy way,
Strengthen thy soul at His own board to-day.

Draw near with faith. Oh. can that voice of love
One cold and stubborn spirit fail to move?
Turn not away:—the call to-day may be
The last thou canst reject—the last for thee.

—F. H. Marr.

### The Guided Life.

The guided life is first of all the life that recognizes the fact that all existence is moderated and controlled by a higher Plan, which, being personalized, is called Providence. The guidance which this planned existence assumes and provides is not the thoughtless, purposeless direction of a fate, but the wakeful, watchful control of a personal Father. Predestination is robbed of its terrors—at least for the righteous—when it is seen to be the will of a loving God actualizing itself in the lives of His dear children, for their best good. We can be content to "rest in the Lord" and "wait patiently for Him," when it is such a Lord as we love and who loves us. God's plan is best for our careers, whether on earth or in heaven.

The guided life is the Bible-honoring-life. The plan which we have mentioned is disclosed, at any rate, in its grand outlines, in the Word of God, originally spoken, but now written, and interpreted by His Spirit. No discussions or worse disputes as to "higher criticism" can rob us of a Bible that is a Bible, a book of many men which is yet throughout consistent in being the Book of the one God. This book contains the true plan for the life of man. It tells in brief the story of man's origin, it points out the way to a paradise to be regained, it warns of moral dangers to be encountered meanwhile, and it lures to heaven by the exhibition of the manifold mercies of God partially realized here and now, but all of which are to be foretastes of still better things to come.

The guided life is also the life that is filled with the spirit of prayer. It pays, in the best sense, to pray—and, indeed, there is no real profit at all in the life that never prays. Through prayer we actualize in our own experience the blessings promised in the Bible, which would otherwise remain to us but a name. Prayer is the means by which the Bible, which opens the path to glory, is opened to us. If the Word of God is a lamp unto our feet, the prayer of faith lights the candle in the Biblical lantern. Prayer for guidance in particular is a daily necessity of man. If any man lack wisdom, let him—do what? Run to and fro, and consult other men as uninformed and weak as himself? Pore over book after book, from Solomon to G. K. Chesterton or Bernard Shaw? Set up as an astrologer and bring portents from Mars, or give seances for pay? No, none of these things; but, if any man lack wisdom, let him ask of God, that is pray for light. And to such a man God gives liberally of His directing and supporting grace.

The guided life, finally, is the only successful and the only safe life for a man to lead. Even when it comes to the riches of this world we believe that the man who, on setting out in business, takes God into partnership, and who over his ledger prays, "Keep me and this book honest!" will in the long run, though he may experience vicissitudes, attain greater prosperity than at least the average man who never prays, and who perhaps at length never pays. Be this as it may, it is certain that the Christian believer who depends upon his Maker for the direction of his life in all its departments, will escape many troubles, annoyances, losses (both of health and wealth) and entangling alliances, not to speak of moral temptations, which are likely well nigh to overwhelm the prayerless man. The godly may serve God for naught, but it is not naught that they get. The Lord deals handsomely with those who trust Him every step of the way. When we lean to our own understanding, we find affairs becoming complicated and distressful, and even our apparent prosperity is turned to gall, but when we let God be our plan-maker the wrinkles come out and the tangles of circumstances are resolved, while a deep peace, which the world can neither give nor take away, pervades our being.—N. Y. Observer.

### Living in Christ.

There is no richer portion in Scripture than the Epistle to the Ephesians, except the last talks of Jesus with the disciples and his great prayer as recorded in the 13th to 17th chapters of the Gospel of John. Those were the deepest and tenderest of our Lord's own words. This Epistle contains the deepest and tenderest of the words of Paul.

We learn here first of all where the Christian life is to be lived. It is in Christ. The letter is addressed not to the Ephesian Christians only, but to all "the faithful in Christ Jesus." The blessing of God upon all such is found in his gifts to them in Christ. They are chosen in Him before the world began. In Him they have redemption and forgiveness. In Him they are all gathered together. In Him they have believed and trusted. In Him they have boldness and access with confidence. Make a list of all the times when the preposition "in" is used with regard to Christ and you will see how noble and earnest was Paul's conception of our relation to Him. It is in Him that we are to live and therefore we can have nothing in our lives that we cannot have in them in Christ. What cannot be in Him cannot be in us who are in Him.

We see accordingly also how great our privileges as Christians are. Christians are blessed with all spiritual blessings in heavenly places in Christ. They do not need to ask for such blessings. They have them. They have the greatest of all treasures that can come to men, and they have them according to the riches of God's grace (1:7). They have an inheritance in Christ. They are to have the riches of the glory of Christ's inheritance in them and the greatness of His power, which was mighty enough to overcome death. They dwell in the rich mercy and love of God who has done what He has for them in order to show the exceeding riches of his love in his kindness towards them. They have what Paul was privileged to preach, even the unsearchable riches of Christ. If Christians are dry and lean and poor it is their own fault. God has provided everything for them if they will have it. It is all with Christ.

We learn from the Epistle the greatest of all truths, the truth of unity. We learn the unity of the family. Husbands and wives are to be one, even as Christ and His church are one. Children and parents are all one in the Lord. We learn the unity of the church. It is like one body, each member being part of each other member. The far off ones and the near by ones are united in Christ. We learn also the unity of humanity. Men are to be true because they are members one of another as men, and all falsehood is anarchy and contradiction. And the end of all things is unity, when we shall have all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man. All family quarrels and dissensions, all racial prejdices, all national selfishness is inconsistent with the lessons of Ephesians. When brothers and sisters quarrel, they are doing what they would not be doing if they had learned these lessons.

And we see also that deep thinking about the secret things of God does not make a soul weak and unpractical. This is the Epistle which ends with the fine description of the Christian's armor. The man of prayer was also a warrior.—S. S. Times.

### Keeping the Nation's Time.

A few minutes before twelve o'clock noon every day in the year, says a Washington correspondent, a young man walks into a certain room of the main building of the Naval Observatory, which is set up on a hill in the northwestern part of the District of Columbia. He glances at the various clocks in the room and then goes over to a table which is covered with electric apparatus.

He watches the clocks to his left closely and waits for the hands to reach five minutes of twelve. As the second hand approaches the 60 on the dial he prepares to shift a switch. The clock is so finely adjusted that when the second hand points to 60 it exactly marks the beginning of a new minute.

As it touches the 60 the switches are thrown on. That starts a signal that goes out instantaneously over 900,000 miles of telegraph lines. In Washing

ton, New York, Buffalo, Cleveland, Newport, Baltimore, Newport News, Norfolk, Savannah, New Orleans, Key West, Galveston, Chicago and elsewhere the time balls go up on their poles. People know that it is five minutes before noon, Washington time.

The clock which keeps the time in the observatory ticks on. With each tick there is a contact of electric points. A circuit is closed and an instrument on the table similar in appearance to a telegraph sounder ticks away loudly.

It goes on to the twenty-ninth second, then skips one tick, then resumes its steady sounding until the last five seconds, then there is another gap. These gaps are for the purpose of giving listeners at other ends of the great system of wires a chance to know what part of the minute the clock is on. So it goes up to the last minute.

At the twenty-ninth second there is again the skipping of one second. Finally the clock gets around to the fiftieth second. Then the circuit remains open for ten seconds. There is silence all along the telegraph wires. At the other end, where there are time balls or merely train operators, the long pause indicates that noon is almost there. The second hand makes on towards 60, and finally reaches the mark. Then there is another click; in about a second the sounder is down, and that tells hundreds of thousands of people that it is noon in Washington that the Naval Observatory says so, and the Naval Observatory is now one of the best time-keeping institutions in the United States.

---

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be the strongest. It is possible to be careful about the mouth and yet to allow the eye wide and perilous liberty. Alas! we can practice wickedness in silence. The eye can be enjoying a very harvest of evil whilst the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. * * * We may be watching at the very gate, or we may suppose that only certain gates are to be closed, and that others may be left open without danger. It is not the front door only that needs to be attended to, but the gate at the back or the little window in some obscure part of the house. When the enemy comes as a house-breaker, he does not seek for the strongest part of the castle, but for the very weakest parts.—Joseph Parker.

---

Every once in a while I hear someone growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive! I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there—that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—Jacob Riis.

---

Perhaps the greatest hero is the man who does his best and signally fails, yet is not embittered by his failure. A life here in which you fail of every end you seek, yet which disciplines you for a better life, is assuredly not a failure.

### Our Father's Care.

The fields are reaped, the fruits are stored,
The air is crisp and keen,
And plenty heaps the humblest board,
Our rolling seas between.
There's joy for old and young to-day,
And comfort everywhere,
For all along the pilgrim way
We're in our Father's care.

Our Father sent the sun and rain,
And made the strong winds blow,
On lifted hill and level plain
And in the valley low.
Our Father heard His children call,
And listened to their prayer,
And safe from ill were one and all
In that dear Father's care.

Perhaps we miss some silver notes
From out our household song;
But sweet and full the echo floats
From where the ransomed throng.
Perhaps an angel crossed the sill
And left a shadow there.
But that was by our Father's will
And of our Father's care.

For if the fields of earth are green,
So are the fields above,
Where evermore the tranquil scene
Is bathed in heavenly love.
Not closer is that blessed life
Than ours, for here or there,
In that full peace, in this hot strife,
We're in our Father's care.

So, fear not, little flock,
To whom is always given,
Sure-founded on the age-long Rock,
The matchless peace of heaven.
Lift up your eyes, be glad, be strong,
The whole wide sky is fair,
And evermore be this your song,
"We're in our Father's care."

---

### The Lost Art of Worship.

Worship is one of the lost arts. With the many gains made by this age and generation, there have been accompanying losses, and among the most serious of these is the loss of the spirit of worship. The spirit of worship is distinct from the act of righteousness. Men are not less sensitive to the appeal to do what is right; but the desire to live in conscious communion with God is not so evident. We are inclined nowadays to separate the act from the motive which inspired it. We have our Church societies and our settlement workers and our manifold agencies for helping and uplifting mankind, but somehow we have separated these agencies from the motive which originated them. Stress is laid on the necessity of action, that something must be done for God and our fellow-creatures: we forget that doing is only the result of being. The act of righteousness is thus separated from the spirit of righteousness.

The Christianity of to-day is inspired as never before with the spirit of altruism. Men are seeking earnestly to interpret and make real the second great commandment: "Thou shalt love thy neighbor as thyself." Within the past century colleges, hospitals, schools, homes, settlements, and the modern institutional church have sprung up and bear witness to the strength of the desire to obey Christ's law of love.

This is all as it should be. There is the danger, however, of thinking that service to God can be entirely expressed in this service to man. In the laudable effort to obey the second commandment, the existence of the first is being overlooked. It seems to be necessary at this time to insist that man's whole duty is not fulfilled when he has ministered to the needs of his brother man. Worship and work must go together, they cannot be lawfully separated; service to man is only part of our service to God. In order to live righteously one must live worshipfully. Doing is the result of being.

It is the loss or neglect of this truth which we deplore, and which inclines us to believe that the spirit of worship is no longer one of the treasured possessions of Christian people. Emphasis needs to be laid on the first and great commandment in this age of bustle and activity. It is true that our Lord "went about doing good," that He laid especial and particular stress on the necessity of showing one's love to God by loving one's brother, but He did not teach this was the sum and substance of man's duty. Certainly He did not show it by His example. He was always seeking for time to commune with His Father, and when there was no time in the day He would take the quiet hours of the night. He did not set about to institute reforms and plan for the immediate temporal relief of His suffering nation. He was rather more concerned in giving men an ideal of righteousness which should be a transforming power in their lives. There was an utter absence of that haste to accomplish results which is the marked characteristic of this age. To be conscious of the Presence of God in the world was more important for Him than to explain the presence of evil. He taught men their duty by making God a reality. Worship always preceded work.—Living Church.

---

### In Praise of Those Who Toil.

Two men I honor, and no third. First, the toil-worn Craftsman that with earth-made implement laboriously conquers the Earth and makes her man's. Venerable to me is the hard Hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable, too, is the rugged face, all weather-tanned, besoiled, with its rude intelligence; for it is the face of a man living manlike. O, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly-entreated Brother! For us was thy back so bent, for us was thy straight limbs and fingers deformed; thou wert our Conscript, on whom the lot fell, and fighting our battles wert so marred. For in thee, too, lay a god-created Form, but it was not to be unfolded, encrusted must it stand with the thick adhesions and defacements of Labor; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

A second man I honor, and still more highly: Him who is seen toiling for the spiritually indispensable; not daily bread, but the Bread of Life. Is not he, too, in his duty; endeavoring towards inward Harmony; revealing this, by act or by word through all his outward endeavors, be they high or low? Highest of all, when his outward and inward endeavor are one: when we can name him Artist; not earthly Craftsman only, but inspired Thinker, who with heaven-made implement conquers heaven for us! If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality?—These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither it listeth.—"Sartor Resartus."

---

The human heart needs fellowship more than anything else—fellowship which is elevated and enduring, stronger and purer than itself, and centered in that which death cannot change. All its springs are in God. Without Him life is a failure and all beyond is blank.—H. van Dyke.

### Oh, Doubting Heart!

Where are the swallows fled?
Frozen and dead
Perchance upon some bleak and stormy shore.
Oh, doubting heart!
Far over the purple seas
They wait in sunny ease,
The balmy Southern breeze
To bring them to their Northern homes once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
Oh, doubting heart!
They only sleep below
The soft white ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun has hid its rays
These many days;
Will dreary, sodden hours ne'er leave the earth?
Oh, doubting heart!
The stormy clouds on high
Veil the same sunny sky
That soon, for Spring is nigh
Shall wake the Summer into golden mirth.

Fair hope is dead, and light
Is quenched in night;
What sounds can break the silence of despair?
Oh, doubting heart!
The sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.

—Adelaide Anne Proctor.

### The Christmas Tide.

All the way along the centuries we find here and there the story of people who have gone on a pilgrimage to a goal that they have seen in vision and longed to behold with their actual eyes. There were pilgrimages in the dawn of history. In the ancient times when men travelled slowly, and months were necessary to accomplish what we now consider the affair of a few days, there were those who started with their wives and little children, their flocks and their herds, leaving places familiar for places unknown. It was not therefore strange that before Christ was born in Bethlehem thoughtful students in a distant land, men in whose souls had stirred the desire for God, should observe a portent in the sky and follow it in a long and strenuous pilgrimage. They could not tell whether the pilgrimage should end in a palace or a hut. To this they were indifferent. What they sought was a prince whom they might worship, and when their quest brought them to a stable wherein was a new-born Babe lying in a manger they gladly offered their gifts, their gold, frankicense and myrrh. The star in the East had guided them well.

We are told nothing on the sacred page about the homeward journey, but we may think, if we choose, of the caravan's stately progress, of its marches by day and its rests by night until the Wise Men with their wonderful story again sat in their own tent doors and talked with the folk they had left behind. They would never again be the same that they had been before their pilgrimage. The blessing that came to them when they knelt before the Babe in the Manger would abide with them the remainder of their lives, for none can see the Christ and worship Him in childlike humility and after that be satisfied with the mere pomps and vanities of this transitory world.

Old friends and neighbors and the dear ones around them would find them gentler, stronger, more sympathetic, more courteous than ever they had been, and would sometimes say "there must have been something very beautiful that came to pass for Caspar, Melchior and Balthasar when they were gone from us that long and weary time, when the Star led them to the Land of Judea."

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.
With the eye of a spirit I look on that shore
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Robert Murray McCheyne, whose saintly life and consecrated words are fragrant still, visited the Holy Land in company with his friend, Andrew Bonar, before it had known the touch of the modern hotel and heard the roar of the modern railway train. Among the poems he wrote while he lingered in Judea is one that I learned in my childhood:

"How pleasant to me thy deep blue wave,
O Sea of Galilee,
For the glorious One Who came to save
Hath often stood by thee."

We cannot open a hymn book without finding among its treasures some exquisite thought expressed in exquisite verse with the central motive the Incarnation. Palestine occupies only a small space on the globe, and the Province of Judea is insignificant on the map, yet no other spot on the wide earth has been the starting point for so much heroism and for changes so vast as this same little land of Judea. Here in the fullness of time Christ was born; here from age to age devout hearts have made pilgrimages; here in the year nineteen hundred and nine, when we are tempted to think that the world is material and the age sordid and men selfish and avaricious, we are contradicted by the gladness and grace of the festive hour. The Star still shines in the sky, the magnet that draws pilgrims from every shore is a stable. Lowliest of the lowly, poorest of the poor, the world's Redeemer stooped from the highest heaven and began His earthly life in a shed where the cattle were near Him and the only bed that could be made for His rest was a bed of straw.—Margaret E. Sangster, in Christian Messenger.

### What Advent Stands For.

What truth of truths does the season of Advent stand for? Primarily for future retribution, and the final victory of truth. The keynote of the Advent is judgment. "Everyone of us," says the Apostle, "must give an account of himself to God." The consequences of every action, great or small, at least what we call great or small, must be expiated in the person of each individual doer. No action ever falls to the ground or stops with the doer, it sets in motion a circular chain of cause and effect which infallibly ends where it began. Thus, while it is true that a man determines his own actions, it is equally true that he is determined by his own actions. Some actions we know bring swift and sudden retribution, and expiation, others, the great majority, are slower in their reactive course. They pass beyond our immediate environment, beyond memory's ken, for a time they are lost, swallowed up in the infinite; apparently, they have exhausted and extinguished themselves, so we fondly imagine. But, they are following their ordained and appointed path. They are taking a wider sweep, making a more extended circle than others, whose effects have been immediate and unmistakeable. That is all. In their appointed time they come home, and the long delayed, long forgotten day of reckoning comes, and we have "to answer for the deeds done in the body," now on this side and again on that side of the Great Divide.

Strangely enough in this scientific age, when the potency and supremacy of law is everywhere recognized, this law of retribution has been largely eliminated from current theology. Its reassertion and enforcement is very generally and urgently needed, and the Advent season supplies an opportunity which should be periodically utilized. Retribution is the very backbone of the sense of responsibility. If we have nothing to answer for or "respond" to, we can have no responsibility in the real meaning of the term. It ceases to have any force or point.

Advent, then, stands for this most solemn and momentous fact, that all men must reap to the last grain as they have sowed, and that there is no getting away from the consequences of our deeds. Again it stands for the final victory of right and truth. All evil will finally work itself out and exhaust itself. Right and truth is positive and absolute; evil, negative and relative. It is like heat and so-called "cold." The gradual progress of the Kingdom of God must have its final consummation. The day must come when the victory will be won, when the sunlight and warmth will penetrate the last recess and the darkness and cold will be forever banished. "Truth is mighty and will, (and must) prevail." It is only a question of time, like the coming of the noontide. A sun, unequal to the task of lighting the world would be a failure. So a cause that would not finally bear down all opposition and conquer the world could not be divine. This is inseparable from the higher conception of Christianity.

If the function of Christianity is only to keep the light of truth burning, or to preserve the cause of righteousness from total extinction, if it is not the final and overwhelming triumph of truth, and right, then, with all reverence be it said, Christ lived and died in vain. Other than He had kept alive the cause in the ages that went before. God has never been without His witnesses. But it was reserved for the Captain of our Salvation to gather together the forces of righteousness and to start them on the road to final and universal victory. And this has its individual application as well off-setting and counterbalancing the former truth of future retribution. The Advent brings its stern and solemn reminder, and yet it is a season of optimism and irrepressible hope. It illustrates the "severity and goodness of God."—Canadian Churchman.

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting. —Shakespeare.

**FOR FEVERISHNESS AND ACHING**
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

# Children's Department.

## Oh, Dear! What Can the Matter Be?

His name it is Benjamin Bennington Brooks—
A sweet little fellow to judge by his looks.
With his pretty red cheeks and his soft yellow curls,
He might be the gentlest of nice little girls;
But looks are deceiving, I'm sure you'll agree,
And something's the matter with Benjamin B.!

No, that's not a lion—that terrible roar;
It's Benjamin B., lying flat on the floor
And kicking his heels till the people below
Will be thinking we're having some kind of a show,
And may come to the door any minute, to see
What can be the matter with Benjamin B.!

His woolly white lamb it is woolly no more,
But there's wool, and to spare, on the nursery floor,
He has kicked at the pony and broken his stall,
And out of the window he's pitched his new ball,
And he's hammered his valiant tin soldiers to bits,
And frightened the kitten half out of her wits.

And grandmother's shocked at the noise that she hears,
And nurse is distracted, and mother in tears,
Has 'phoned for the doctor, "for surely," says she,
"Something dreadful's the matter with Benjamin B.!

We hope that the trouble may quickly be found,
And the patient be cured before Christmas comes round;
For if Santa Claus hears that remarkable roar
He will rein up his steeds ere he gets to the door,
And say, "This is surely the wrong place for me,
For something's the matter with Benjamin B.!"

—Ella Manly in December St. Nicholas.

## A Dog's Love.

To begin with, if little Bessie had known how much True loved her she would have never given him away to her Cousin Roland—for anything. And if Roland had known, he would never have asked for him at all.

While on a visit to Bessie, Roland took a great fancy to her two dogs, True and Frisky.

"Please let me have one of your dogs, Bessie," he said. "You have two, and I haven't any, and I never saw any dogs before that I liked as well as I do True and Frisky. Please let me have one of them."

"I will never let you have Frisky, Roland," said Bessie. "Frisky is such good company. You can have a lot of fun with him. But True is so solemn. When we go to walk, Frisky always scampers about all over the fields; and True walks right beside me like a sober gentleman."

"Let me have True, then," said Roland.

Frisky is my favorite," said Bessie, "but sometimes I think True likes me better than Frisky does, and I can't let you have him, Roland."

Roland had come more than a hundred miles to see his aunt and uncle and his little cousin Bessie, and they tried to do everything they could to make him have a pleasant visit.

"Won't you give True to Roland?" said Bessie's mamma to her one day when they were alone. "I have been wondering what kind of present we could give him that he would like, and I think True would please him better than anything else. Roland would be a good master, and True would soon feel as much at home at Uncle Robert's as he does here."

"Oh, mamma, I couldn't!" said Bessie.

"I will buy you a doll's piano, if you will," said her mother.

Bessie did not answer; she had been wanting a doll's piano for a long time.

And one day Bessie's papa took her on his knee and said: "If you will give True to Roland, I will buy you a prettier dog."

"I don't want any other dog in place of True, papa, if it is a prettier dog," said Bessie. "I wouldn't let anybody have True but Roland, and wouldn't let Roland have him, only mamma said she would get me a doll's piano, and I want a doll's piano so much."

"Very well," said papa. "If you will give True to Roland you shall have a doll's piano."

So that is how it happened that True was taken away on the train more than a hundred miles from his old home and from little Bessie whom he loved better than anybody in the whole world.

When True was really gone, little Bessie cried and cried, and she said: "Pease don't ever get me the doll's piano, mamma. It would always make me think of poor True and how I gave him away for it. I don't ever want it."

Mamma began to wish that she had not coaxed Bessie to give True to Roland. And papa began to think, too, that they ought not to have done it. And Bessie began to talk a great deal about going on a visit to Uncle Robert's.

Roland was very proud of True. As soon as he got home he began to build a comfortable dog house in the yard. He meant to have everything very nice and comfortable for his new pet. And he was going to buy a silver collar with "True" engraved upon it. Bessie's mamma was right in thinking that True would please Roland better than anything they could give.

But True was not comfortable, no matter how much Roland tried to make him so. He missed little Bessie and his companion, Frisky, and he thought it so strange that he should be taken away from his home and left at a strange place where there were none of those he loved best.

Roland could not coax True to run and play as he would have liked for him to do. True looked very sad all the time and seemed to be thinking of something far away. Roland was afraid he was thinking of Bessie and that he would never be happy with them, and he almost wished sometimes that he had not asked Bessie for him.

True thought and thought and reasoned with all his doggy mind. "That is the very way they brought me," he thought, looking down the road that led from the railroad station, "and if I should go back that way I would set out for home.

So one night when Roland was asleep, and the moon was shining brightly down the white road, True out for home.

"I don't know how far it is, and I don't know the way, only it must be this way," he thought. "And I will go and go and go and go until I come to where Bessie is."

Almost a week later little Bessie came downstairs one rainy morning and found a poor, lame, muddy, starved-looking dog waiting outside at the front door. And as soon as Bessie opened the door the poor dog jumped up and licked her hand and whined. It seemed that he would almost take a fit for joy.

At first Bessie could hardly believe that it was her own True—he was so changed. But the big honest eyes that looked up so gladly into her face were just the same. And, with a little scream of joy, she put her arms around his wet and muddy neck.

"Oh, mamma! Oh, papa!" she cried, "here is True—come all the way from Uncle Robert's!"

And mamma and papa came out, and, sure enough, it was True, and they were both gladder than they could tell that he had come back to Bessie.

"Dear True," said Bessie, "I am so glad you came I have thought about you every minute and wished you would come back, and I'm never going to give you away again—for anything. I'll go right away and get you some breakfast, for you look like you are most starved, and then I will bathe you and rub your hurt leg."

And Frisky was very glad to see True, and he helped with the bath all he could. Bessie was afraid he would wear his tongue out licking the mud from True's long hair.

"How did you ever find the way from Uncle Robert's—all by yourself, True?" asked Bessie. "And was any one kind to you, all that long way? Did any one give you a bone? And I wonder who hurt your poor leg. Tell Bessie who hurt her poor True,"

But True could not tell Bessie. He could only look up into her face with big, glad eyes and wag his shaggy tail, and wag, and wag, and wag.—Ellen D. Master, in North Carolina Christian Advocate.

## The Lord Is My Shepherd.

On the Highlands there was a poor shepherd lad who had many miles to walk when he went to church. Yet he was seldom absent, so that when he did not appear for three Sundays the minister rode over the hills to see what was the matter. He found the poor lad was very ill. He read to him from the Bible, and spoke to him about Jesus; but the boy was dull and weak, and did not seem to understand. Once, however, when the word "sheep" was used, he looked interested. Seeing this, the minister told him very much the same as I have said to you, and asked him if he did not want to claim Jesus as his Shepherd.

"Remember," said the minister, "that 'my' is the important word. David does not say, 'The Lord is my Father's Shepherd.' but 'my' Shepherd."

He then made the boy tell off the text on the fingers of his left hand, and as he went away he put the fourth finger of the boy's left hand to the palm of his right, and said: "Don't forget, it is my Shepherd."

A few days later he came again, and as he drew near the cottage everything seemed very still, and when the boy's mother came to the door, she sobbed out, "O, sir, he is dead!" There on the bed lay the body of the young shepherd. "Look at his hands," said the mother; "I cannot unclasp them."

He had died with the fourth finger of his left hand clasped tightly in by the fingers of the right.

"Ah," said the minister, "I know what that means. Though he cannot speak with the lips, he is speaking to us with his hands, and is telling us that in the valley of the shadow of death he fears no evil, because from the heart he was able to say, 'The Lord is my Shepherd.'"—Journal of the Guild of the Holy Cross.

### The Christmas-Tree Wood.

Ho, little fellow, if you will be good
Some day you may go to the Christmas-Tree Wood,
It lies to the north of the Country of Dreams,
It glitters and tinkles and sparkles and gleams;
For tinsel and trinkets grow thick on the trees,
Where wonderful toys are for him who will seize.

You go by the way of the Road of Be-Good
Whenever you go to the Christmas-Tree Wood,
And when you draw near you will notice the walls,
That rise high about the fair City of Dolls,
Whose entrance, unless you are wanted, is barred
By Tin-Soldier regiments standing on guard.

It's over in Candy Land, there where the shops
Forever are turning out pepermint drops;
Where fences are built of the red-and-white sticks
And houses are fashioned of chocolate bricks.
Where meadow and forest and sidewalk and street
Are all of materials children can eat.

You sail on a ship over Lemonade Lake
And drink all the waves as they quiver and break,
And then, when you land, you are under the trees
Where Jumping Jacks jump in the sway of the breeze—
But only the children most awfully good
Can ever go into the Christmas-Tree Wood.
—Wilbur Nesbit.

### A Little Admonition.

In a pretty room in a sunny house in the North of England, Mrs. Elston, an upright, elderly lady, was pouring out tea for a number of callers. Once or twice she looked towards a corner where Miss Robinson, the gossip of the town, was entertaining a little circle with some tit-bit of news. From one or two interested glances cast in her direction, she felt that she was the subject of conversation, and her dignity slightly offended, she refrained from looking that way again.

Soon it became apparent that Miss Robinson meant to sit out the other callers, and as soon as the last one quitted the room she drew near, and, looking at the stately lady of the house, asked suavely, "Am I to congratulate you?"

"Upon what?" was the puzzled question quietly put.

"I thought—we thought," said the visitor, "that Mr. Roger was—er—"

"Well?"

"Thinking of one of the Misses Mortimer. Such sweet girls! So—"

The visitor left off, lamely, wishing she had let well alone, her hostess looked so chilly.

"Just a flirtation, perhaps. Ah! these young men!"

"My son is not given to the amusements of ordinary young men," was the cold reply. "Happily he has something better to occupy his mind."

Miss Robinson beat a hasty retreat, merely remarking to herself, "Poor dear!" as she left the room.

But that evening, with the subject still in her mind, she determined to speak seriously to Roger. Not that she objected to the Misses Mortimer, for both were all she would wish for in a daughter-in-law. But she disliked flirtation intensely, where a heart may be broken to pass an idle hour, and it hurt her that her son should be suspected of such a thing.

Mrs. Elston sat upright in her high-backed chair, with an expression of reproof on her face as she looked across at her tall son.

"You see what I mean, Roger," she said; "you are old enough now to be looking after a wife, and Mrs. Mortimer naturally thinks you are turning your attention to one of her chicks."

Her son looked up with a half-serious, half-amused expression, and seemed about to speak.

"No, don't interrupt me," she continued, holding up her hand; "I will tell you one little romance, and then you will see that it is not wise to indulge in even a mild flirtation.

"You know, Roger, that after your father finished his medical course he got it into his head that he should not succeed up North, and, much against all our wishes, he bought a practice in the South of England. He went away and we arranged that when he was quite settled we were to be married.

"For a long time we corresponded regularly. He told me the practice was not a good one, although he could make a comfortable living out of it for himself and a wife. He wrote, after being away months, saying he was not able to come to see me, but asking me if I could get ready for our wedding in June. I wrote consenting, but got no reply. A week later I wrote again, but with no success. I was almost heart-broken as time went on, and I heard nothing.

"At last Aunt Mary wrote to your father without consulting mother or me. She asked him how he dared to treat me so.

"As soon as your father got this letter he hurried to me. I learnt he had not received my letter, and, as I had not received his, he set on foot some inquiries.

"But," continued Mrs. Elston, impressively, "your father, to pass the time, and meaning no harm in his gay, careless way, took a good deal of notice of the postmaster's daughter, but she, poor girl, took it seriously.

"It was found she had gotten hold of my letters somehow, and also of father's to me, and intercepted them, and that was why we had not been hearing from him.

"It taught father a lesson, as I hope, Roger, it will be a lesson to you. He sold his practice, and came back North. The affair didn't travel beyond the people interested, and the girl is now married and doing well. And now, Roger, you see how evil can come of even a 'mild flirtation.'" "Mother," said her son softly; and after a silence, "Mother, I am engaged to be married to Gladys Mortimer."—Margaret Taylor.




### Rise Above Your Difficulties.

Not until after the death of member of Parliament, a prominent county magistrate, the owner of large estates, and an active, public-spirited man in all local and national matters, was it known by those who had not seen him that it was but the misshapen block of a man that had lived this active, manly life.

He was born with neither legs nor arms. After his death his story was told: how he resolved when but a boy to act and live as did other boys, without regard to his horrible misfortune, how he persisted in studying every book, in learning every game, in joining in every amusement possible to him with his companions. How, to the last year of his life, he held himself to be as responsible as other men, and bravely paid every tithe of duty to God and his fellows.

Even in lesser matters in life he pressed to the front. He was the most genial, witty guest at social dinner tables. Strapped to his horse, he hunted foxes in Yorkshire, or tigers in India, and with his brothers made long journeys in other parts of the world. Everywhere his cheerfulness and gaiety gave new life to duller souls.

Is there no lesson for us all in the life of this gallant gentleman? Every boy or girl has some drawback, some difficulty to combat, or, harder still—to bear. It may be deafness, an ugly face, a vicious temper, deformity, or a dull brain. Be sure that every other being has his difficulty, too. Ignore your own, forget it when you can, and above all, get above it. "Make of your petty griefs a pedestal on which to stand."—Youth's Companion.

### A Great Secret.

Now, papa! I'm not going to tell," said Lou,
"What a great surprise I have for you;
It's full of raisins, it's good to eat.
It's frosted on top and it's nice and sweet;
It begins with C, and it ends with E,
And I made it myself for your birthday tea."

—Youth's Companion.

### If.

If we notice little pleasures
As we notice little pains;
If we quite forget our losses
And remembered all our gains;

If we looked for people's virtues,
And their faults refuse to see,
What a comfortable, happy,
Cheerful place this world would be!

—Youth's Companion.

### The New Dog.

Mrs. Leonard Judd never had been willing to have a dog on the place. So when her husband received a letter from his brother in the country, asking permission to send his dog Carlo to their home, for a few weeks—until he was ready to move to his new Colorado ranch—Mr. Judd wondered what his wife would say.

"Let him come, mother, please!" coaxed Harold. "It will be fun, having a dog to play with."

"But they're so much trouble," argued Mrs. Judd, dusting the polished top of the sitting-room table with a corner of her apron.

"Yet it's only for a little time," interposed her husband. "I hardly could refuse Brother John so trifling a request."

"That's true." replied Mrs. Judd. "But dogs are such a nuisance!."

"Then we"—

"Yes; we'll take him, for a little while," interrupted Mrs. Judd, smiling at Harold's eagerness. "But if anything should happen that your uncle doesn't send for his dog, we're not to keep him!"

"Oh, he'll come for him," declared Harold. "But," in a voice spoken so his mother couldn't hear, "I—I wish he wouldn't. I—I like a dog more than 'most anything!"

In a few days Carlo arrived by express, and a beautiful full-blooded shepherd he was.

My! isn't he handsome!" exclaimed Harold in delight, as soon as the newcomer was taken out of the crate. "He's a—beauty! I wish he were ours, our very own, to keep!"

"You'd soon get tired of him," replied the boy's mother. "They're a great care."

"But they're useful, sometimes," persisted Harold. "And, perhaps, this one will be, before Uncle John takes him away! If he is, may I have one for my own?"

"Yes; if Carlo is of any real use while he's visiting us, you may," yielded Mrs. Judd. "I guess I'm safe enough in promising."

Little did Mrs. Judd dream how soon it would be, before a new Carlo, named for Uncle John's dog, would be installed as a member of the household.

For a number of days Mr. Judd had been planning to have a small opening in the stable underpinning filled up. On Saturday afternoon—it was a warm day—the mason came to do the work. And with him he brought the necessary bricks and mortar. As he began to work—he had laid his first brick—Carlo hurried to the spot, and lay down directly before the opening in the wall.

"You must get away from here, old fellow," said Mr. Wheeler, trying to coax the dog away. "I've got to close up this place now."

But Carlo wouldn't move.

"Come," and the man tried to pull the dog away by the collar.

Yet, try as he might, the dog wouldn't stir.

"What do you want!" exclaimed Mr. Wheeler, perplexed. "Something must be in there," he said, laying down the stick. "Is there, sir?"

Carlo wagged his tail.

Just then Harold came round the corner.

"Come here a minute," called Mr. Wheeler.

"What's up?" asked Harold.

"Can you squeeze through this hole?"

"I—I guess so—why?"

"That's what I want to find out," replied Mr. Wheeler. "Something must be in here that your dog knows about, and doesn't want walled up!"

Harold slowly crawled through the hole under the stable.

"Well, I should say there is something in here," he called, after a minute. "It's Baby Rachel. She's come in here and gone to sleep!"

Just then Harold heard his mother calling for the baby.

"She's here," said Mr. Wheeler as Mrs. Judd appeared.

"Where?"

"Under the stable! And we wouldn't have known it, if it hadn't been for the dog!"

Mrs. Judd stooped and gave Carlo a big hug before going back to the house.

"I—I said they were of use," cried Harold.

The next day his mother herself went with Harold to select a dog. The kennels were not far from where they lived.

"I'd like a little one," decided Harold; "one I can train."

The owner conducted Mrs. Judd and Harold to where there were nine drinking out of one dish.

"My! aren't they dear?" exclaimed the delighted boy. "May I take my choice?"

"Yes," replied Mrs. Judd. "But they never can quite be equal to Carlo! If it hadn't been for him, what would have become of Rachel?"—Harold Farrington, in The Morning Star.

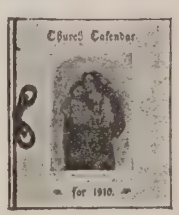

WORLD'S MISSIONARY CONVENTION
AND
PASSION PLAY.

MINISTERS, Laymen and others contemplating attending the World's Missionary Convention at Edinburg and Passion Play at Ober Ammergau, May and June, 1910, should secure their reservations now, in order to get the best and cheapest accommodations. Travel abroad next year will be the heaviest in years; some ships already booked full and have large waiting list.

Sailing Lists and Rate Sheets are now ready and will be furnished on application to "Mr. Bowman," the Official Passenger Representative for all Steamship Lines forr teritory South of Washington. Phone Madison 5154, or write S. H. BOWMAN, Passenger Agent, 708 E. Main Street, RICHMOND, VA.

YOU ARE CORDIALLY INVITED . . .
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of STERLING SILVERWARE, DIAMONDS and WATCHES ever shown in the South.
R. E. MACOMBER, President.
E. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Stree

NOW IS THE TIME.
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

Church Calendar for 1910
Contains Advent 1909 and Advent 1910


No. 396, 15 Cents.
The cover has a handsome colored reproduction of a Florentine Madonna. Eight page inset containing Lessons for Sundays and Holy Days, tied with red cord. Size, 5½x4¾ inches. Order through your Bookseller or from HILLS & HAFELY CO. 27 E. 22d St., New York

If Not Convenient
to come in and see us,
Write
and we will be pleased to
Answer Any Questions
Concerning Banking.
Interest Allowed on Savings Deposits.
Bank of Richmond
Ninth and Main Streets,
RICHMOND VA.
Capital and Surplus, $1,500,000

# Letters to the Editor.

**In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.**

**No "Letter to the Editor" will appear in our columns except over the signature of the writer.**

**Letters to the Editor must not exceed one column in length.**

**We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.**

## "The Whole Church."

Mr. Editor: Brother England, in his last letter, says that reference to his article, "Use of the Word Catholic," will show that he said nothing about praying for the dead. These words occur in the conclusion of that article, "In the Holy Communion we pray for the whole Church, which includes those in the spirit-world." Is not praying for those in the spirit-world praying for the dead? Does not my brother know that when anyone speaks of praying for the dead it is understood he means offering up prayer for the disembodied soul? This term is used in this sense by Bishop Browne, on the Thirty-nine Articles, and Stephens on the Book of Common Prayer, and by scholars generally, as my brother, I am sure, is well aware. Of course, as I was writing for intelligent readers, I did not deem it necessary to explain what I meant.

I think he is mistaken when he says praying for the dead, that is, offering up to God a petition for the dead, is found in the Prayer-Book. He quotes as proving it these words in the Communion service, that "All Thy whole Church may obtain remission of our sins, and all other benefits of His passion." He holds that the "whole Church" in this service means the Church both in this world and the in the spirit-world. The word Church is used in different senses, as we learn from Bishop Pearson on the Creed. It may mean the whole Church in this world, or the universal Church, including the Church in the unseen world. The Bishop confines the Church of the Creed, however, to the visible Church of God. Now, what is the meaning of the word Church in that part of the Communion Service, to which reference has been made? Its meaning is evident, if we consider that part of the service in connection with what precedes. The word must be used there in the same sense in which it is used in the address of the minister to the congregation, "Let us pray for the whole state of Christ's Church Militant." It is for the whole Church Militant here in earth that we pray throughout the Communion service. So teaches Bishop Browne in his exposition of the Nineteenth Article of Religion. That prayers for the dead cannot be found in any part of the Communion Service follows necessarily, I think, from the historic fact that in the 16th century all such prayers were expunged from the Liturgy. He who can see praying for the dead in the Prayer Book, can see with more illuminating eyes than could the great Reformers of the Anglican Church. That these Reformers did deliberately remove all prayers for the dead from the second Prayer Book of Edward the 6th is, we say, historically true. Stephens, commenting on the words, "Militant here in earth," tells us these words were added to exclude the prayers that were used in the ancient liturgies and in the former edition of this Liturgy, (2d Edward VI.) for them that have been before us, and are now dead." It is also historically true that the petitions for the dead contained in the first Prayer Book of Edward VI have never been restored in any subsequent revision, whether English or American.

As to the commendatory prayer in the Visitation of the Sick, I think my brother will find that he is mistaken, if he will read that prayer again. He will find that it is intended, not "for the soul just released from the bondage of the body," but for the soul that is about to be released therefrom. It is termed "A Commendatory Prayer for a sick person at the point of departure."

As the prayer for the dead cannot be found in the Prayer Book, neither can it be deduced from Scripture, if Scripture be interpreted in a commonsense way. I appeal to Bishop Browne again. On the Twenty-second Article he gives the passages alleged as teaching it, and then declares, "The last cited (from 2 Tim. 1:18) is the only one that has any appearance of really favoring prayer for the dead. No doubt, some Protestant commentators (e. g. Grotius) have believed that Onesiphorus was dead; but if it be so, St. Paul's words merely imply a pious hope that when he shall stand before the judgment seat 'in that day,' he may 'obtain mercy of the Lord,' and receive the reward of the righteous, and not the doom of the wicked." The Bishop says: "Some Protestant commentators have believed and some have not believed, therefore, that Onesiphorus was dead, for example, Bishop Wordsworth, who supposed he was then at Rome. I think my brother was too positive when he declared that "he had unquestionably passed into the spirit-world."

I have done. I promise my brother that, as he is not fond of controversy, this will be my last communication. I assure him that all that has come from my pen has been written in the spirit of brotherly love. We may differ, and yet be true brothers in Christ.

WM L. BRADDOCK.

Mechanicsville, Md.

## Clergymen Wanted.

Wanted—We need in the District of Idaho, a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life, and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen, who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN, Boise, Idaho.

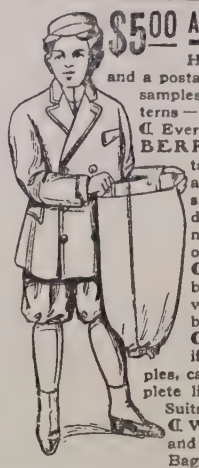
## Beauty Inside a Church.

Since the beginning of church worship in any land, the presence of beautiful works of art and the architectural grandeur of the church itself has materially assisted devotional exercises, and an organ which gives an impression of refinement and churchly dignity pays its part.

Hope-Jones organs have been chosen in old world church centers, where the judges are so discriminating, and their instruments are preferred in America, where people are able to afford the best.

The manufacturers, Hope-Jones Organ Co., Elmira, N. Y., claim for their organs that for every thousand dollars spent they will show greater volume and delicacy of tone than any other instrument. Church authorities and others interested in church organs would do well to write to the manufacturers for their interesting literature on the subject of church organs.


BERRY'S Strictly All-Wool Combination Suit



$5.00 All Sizes, Many Patterns

Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

O. H. BERRY & CO.

The South's Largest Clothiery, Richmond, Va.


# Notices.

**Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.**

## MARRIED.

LUCAS—TRACY.—At St. Jude's church, Walterboro, South Carolina, November 24th, 1909, by the Rev. Thomas P. Baker, EMMA CAPERS, daughter of Capt. C. C. Tracy, to JOSEPH W. LUCAS.

RAVENEL—SIMMONS.—At the residence of the bride's parents, Adam's Run, South Carolina, November 24th, 1909, by the Rev. Thomas P. Baker, EMILY LAGARE, daughter of Mr. and Mrs. Morton Waring Simmons, to CHARLES JERVEY RAVENEL.

GIBSON—LEADBEATER.—On Wednesday, Nov. 3, 1909, in Christ church, Alexandria, Virginia, by Rev. John S. Gibson, assisted by Rev. Wm. J. Morton, the rector, Bishop Gravatt blessing the young couple, MARY LEADBEATER to Rev. JAMES DAVIS GIBSON, rector of Christ church, Wellsburg, W. Va.

## DIED.

McINTOSH.—In Norfolk, Virginia, November 26th, 1909, Mrs. ISABELLA DONALDSON McINTOSH, widow of the late Commander Charles F. McIntosh, C. S. N., and daughter of J. D. and A. H. Thorburn, aged eighty-two years.

## OBITUARY.

### Mrs. Caroline Taylor Maynard.

Died at Knoxville, Tenn., on December 2, 1909, after an illness extending over nearly three years, CAROLINE TAYLOR, wife of James Maynard, senior warden of St. John's church, Knoxville.

Mrs. Maynard was born in Worcester county, Maryland, in 1859, and was the daughter of Major William J. Taylor and his wife Mary Bearden. She was married in Philadelphia, April 10, 1879, to Mr. Maynard, by whom and one son she is survived. Two brothers also remain, Dr. John Madison Taylor and Dr. Wm. J. Taylor, both of Philadelphia.

The closing years of her life, though filled with inevitable suffering, were sanctified by her numberless acts of kindness and helpfulness; and her faithful discipleship of many years only declared itself the clearer as the clouds gathered.

"The Lord shall be thine everlasting light."

## OBITUARY.

IN MEMORIAM.

### James Beveridge Begg.

The Vestry of the Church of the Good Shepherd, Evington, Virginia, met in special session on December 8th, 1909, and the following action was taken:

Whereas:—It has pleased our Heavenly Father to remove from our midst a devoted member of this church and vestry;

Be it Resolved, That, in the death of Mr. JAMES BEVERIDGE BEGG, the Church of the Good Shepherd has lost one of its most faithful and beloved members; and we, his associates in the vestry, desire to place on record this simple tribute to his memory, as a testimony to his worth as a man, and to the esteem and affection in which he was held by all who knew him.

Mr. Begg was born in Kinross, Scotland, October 24th, 1829, and was a great-nephew of the poet Robert Burns. He was educated at Kinross and Edinburgh, and was connected with the iron works at Lochgelly and Coatbridge. In 1872 he sold his interest in the firm and came to Virginia, purchasing the farm near New London, Campbell county, upon which he has since resided.

In 1859, when the Volunteers were organized as a Home Guard, he became an enthusiastic member, and at the time he left Scotland he was Captain of his company, the 29th Lanarkshire Volunteers.

Mr. Begg was brought up a member of the Established Church of Scotland (Presbyterian), but soon after coming to Virginia he began attending the Church of the Good Shepherd, and was confirmed a member of this church in 1887. He was soon thereafter chosen a member of the vestry and served continuously until his death, which took place at his late residence, November 29th, 1909.

Resolved, further, That these resolutions be spread upon the minutes of this vestry and published in the Southern Churchman and in the Lynchburg News, and that a copy be sent to the family.

Signed:

C. C. RANDOLPH, Rector.
JNO. THOMPSON BROWN,
THOS. N. LANGHORNE,
CUTHBERT GILHAM.

### Selina Tarpley Williams.

Entered into life on November 17th, 1909, at her home, Mount Hebron, Va., SELINA TARPLEY WILLIAMS, in the 84th year of her age.

When we chronicle the day and hour of the passing of a Christian; as the pearly gates swing back to admit one of Christ's own, we can almost hear the shout of victory which echoes throughout the open portals as the loved ones receive her in; and we of earth can catch the refrain and re-echo the Halleluia chorus! For this dear one an unusual degree of joy is felt for her bliss, because of the partial cloud which overshadowed the brightness of her life for the last year or two.

Born of gentle parents; reared in the atmosphere of a Christian home, all her natural gifts accentuated by the higher graces of the Spirit were developed, and her mind became the sensitive plate upon which nature registered its highest melodies. She had the gift of true poesy—the divine afflatus which upheld her, in no ordinary degree, from the time when as a child she would hide away with pencil and paper to make her little rhymes. Through life, writing was her recreation and joy, and though never publishing much, yet under her nomme de plume of Tarpley Star she is well known, and bits of verse and song will live in the hearts of her friends.

A fine mind, cultured by daily intercourse with the best in literature; she imbibed much that made her life an inspiration. A devoted lover of the Bible, her first morning hours were given to its precious truths and wonderful wisdom; then a portion in Virgil and one in English literature was a daily reading—all of which made her the agreeable companion. As the Christian gentle woman, she fulfilled in her life all its honored requirements; the faithful church member since twelve years of age; the devoted daughter; the loving sister; the genial, sympathetic friend whose wit and humor brightened up the otherwise ordinary intercourse of life and who found in that life so much of content and beauty.

In the early dawn of the morning, on November 17th, she went out from the home which had sheltered her 84 years of earth life; from the old house whose every rock and timber is saturated with the spiritual aroma of the lives of those gone before! Death to such a one, instead of the grim conqueror becomes only the greatest event in the life which is fulfilled in Christ. She knew Him to be the Way, the Truth and the Life.

And so we say not "Good-night," but in some brighter clime bid her "Good-morning."

H. D.

## OBITUARY.

### The Rev. Dabney C. T. Davis.

The Rev. Dabney C. T. Davis died on December 6, in Charleston, W. Va. His funeral took place from the University of Virginia, Wednesday, 8.

Mr. Davis was the last surviving son of Professor John A. G. Davis, formerly professor of law of the University of Virginia. His brothers were Eugene Davis, of Charlottesville; Dr. John Staige Davis, of the University, and the Rev. Richard T. Davis, of the Episcopal church.

The Rev. Dabney Davis leaves six sons and two daughters: Drs. Eugene and Richard T. Davis, prominent physicians, and Dabney and Staige Davis, prominent lawyers of Charleston, W. Va.; John and Cary, farmers, in Albemarle, and Mrs. Professor Kern, of Washington and Lee University, and Miss Catherine Davis.

No family in the State of Virginia has done greater honor and service to the Commonwealth than the progeny of professor John A. G. Davis, nor has any one of them sounded a clearer note of devout self-sacrificing piety than the Rev. Dabney C. T. Davis. He was the purest, most modest and most lovable of men; absolutely without a selfish or disloyal thought. The fear of the Lord was his treasure, love to God and man his ruling principle.

The sons of the early Professor Davis and their sons have all been honorable and useful men, thoroughbred, thoroughly taught, scientific, energetic and religious. And the daughters of the family have been ladies of the best Virginia type.

The family have been identified with the highest ideal of our civilization, and their name is a synonym for character, intelligence, largeheartedness and religion.

In comfort and peace and perfect and certain faith, tenderly cared for and beloved by all who knew, most by those who knew him best—Dabney Davis has passed within the veil to the presence of the Heavenly Father.

J. L. W.

### Mrs. Mary Frances Newbill.

Passed from the trials of earth to the rest of heaven, in the early dawning of October 1st, 1909, one surely of the saints of earth, Mrs. MARY FRANCES NEWBILL, in the 73d year of her earthly pilgrimage, at her home, "Oldham," near Meherrin, Prince Edward county, Virginia. She was one of the sweetest, truest, best, most Christian characters, with which the world has ever been blest.

Endowed by heritage, enforced by culture and training, of great moral, mental and spiritual qualities of a long line of such ancestors as the Alfriends, Claibornes, Fontaines, Maurys, and others, she but emphasized these gifts in her life of gentle, loving, intelligent, unassuming, yet courageous, and unselfish devotion to duty and to others. Since early years a consistent communicant of the Episcopal Church—the Church of her choice, and always of her love—all her neighbors recognized in her a thorough Christian lady, one whom it was a privilege to know and be associated with.

"Of such the Paradise of Love is made,
The kingdom of the Master's shining shore."

She passed from tranquil sleep to its happy bounds—what could we ask more for her? And for us,

"He in tender love will surely send
His blessed peace to still your hearts to rest."

ONE WHO KNEW AND LOVED HER.
Oct. 8, 1909.

## WANTS.

WANTED—A YOUNG LADY, COLLEGE education, desires a position in private family to teach children; usual English branches, Latin and French. Address, Miss Meriwether, care Southern Churchman 18dec-3t

WANTED—A POSITION AS COMPANION, secretary or housekeeper, by Southern woman. References furnished. Address M. 18dec-4t*

WANTED—A MIDDLE-AGED LADY AS housekeeper, who thoroughly understands the duties. References required. Address P. O. Box 43, Fredericksburg, Virginia. J. M., 109 York street, Norfolk, Va. 18dec-2t

WANTED—IMMEDIATELY—COMPETENT woman, who understands the making of pickles and jellies, as forewoman in an establishment employing six other girls. Address, with references, Mrs. John D. Follett, Berwyn, Pa. 4dec-3t

## APPEALS.

### Christmas Notice.

### GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices; (as indeed we must or omit or reduce pensions) but we are acknowledging and receipting and banking and booking and placing at interest the monies received with much personal and helpful and systematic correspondence, with thousands of contributors (in most cases of small amounts); but best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgements such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it for the expenses of administration are paid by the royalties on the Hymnal.

Offerngs and legacies can be designated: "Current Pension;" "Automatic Pension at 64;" Permanent Fund;" "Special Cases."

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

### THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 7 2-10 per cent. of the the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking. Address

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions $1 a Year.


### LLOYD'S CLERICAL DIRECTORY

For 1910, Fourth Edition.

ONLY PUBLICATION OF ITS KIND IN AMERICA.

Ready for Distribution January 1, 1910.

No clergyman or layman can afford to be without it. Price, $3.00. Bound in extra silk cloth (Royal Purple), sent C. O. D., express prepaid.

LLOYD'S CLERICAL DIRECTORY,
Grace Church, 1439 Wabash Ave.,
18dec-2t Chicago.

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Established 1900. Write for Circulars.

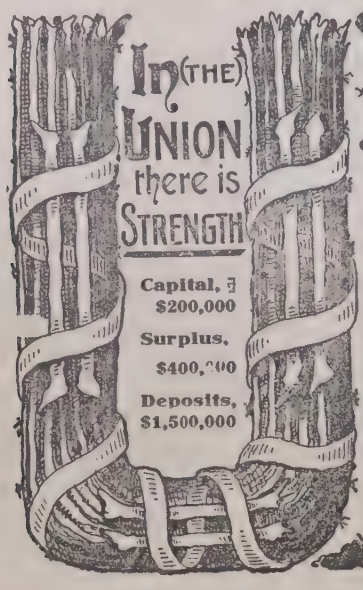
### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

### MONEY AT LOW RATES.

Notice to Everybody Wanting Money, $5 to $100, low rates. We have formed a Mutual Department for people outside of Richmond. First come the first to be served. Established 1886. Send addressed stamped envelope.

COMMERCIAL GUARANTEE CO.,
Richmond, Va.
Special Investment Department.




# UNION BANK

## The Practical Part of Saving.

Systematic saving is the kind that leads to prosperity—to independence later on in life. This bank is growing steadily and its patron list includes young and old, business firms, corporations and institutions of the largest kind.

If you are seeking a bank that will give every help then "The Union" serves the problem for this is the **OLDEST, STRONGEST AND SAFEST SAVINGS BANK** in the entire South.

On savings Accounts we pay 3% compounded twice a year.

Out-of-the-city accounts especially invited.

UNION BANK OF RICHMOND,

1107 E. Main St., RICHMOND, VA.

## Geo. A. Hundley,

THE PURE FOOD STORE

Specialty: GENUINE SMITHFIELD HAMS

GEO. McD. BLAKE, Manager

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *4.35 A.M. Main St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *4.50 A.M. Byrd St. Sta. | *11.35 A.M. Byrd St. Sta. |
| *5.20 A.M. Byrd St. Sta. | *1.10 P.M. Main St. Sta. |
| *5.45 A.M. Main St. Sta. | *2.50 P.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | *7.15 P.M. Byrd St. Sta. |
| *12.01 noon Byrd St. Sta. | *7.35 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| §4.15 P.M. Elba Station. | *10.35 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *1.10 night Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | |

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 1.30 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.40 A.M., 5.30 P.M. from Ashland.

*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station (except trains leaving 4.50 a. m. and arriving 1.10 night) stop at Elba. Time of arrivals and departures not guaranteed Read the signs.

## N. & W. R'Y.

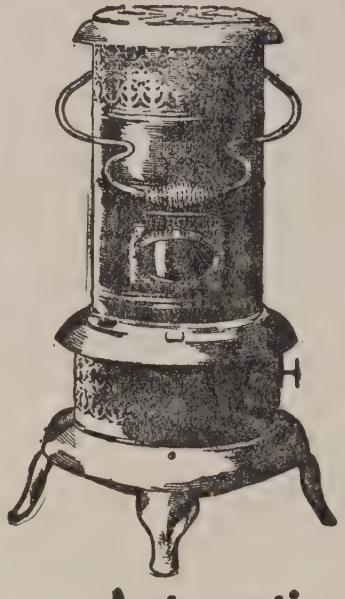
ONLY ALL-RAIL LINE TO NORFOLK.

Quickest and Best Service.
PULLMAN PARLOR CARS.

The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.

## Little Things Annoy or Please Us



Little things annoy us—the little curl of smoke that, if left alone, would soon smudge the furnishings and make work for the house-wife.

There are no annoying little things in the

## PERFECTION Oil Heater

(Equipped with Smokeless Device)

They've been banished by hard thought and tireless work. In their stead there are little things that please—that make for comfort and satisfaction. The little self-locking

## Automatic Smokeless Device

that actually prevents smoke—the little lock on the inside of the tube that holds the wick in check—keeps it below the smoke zone, so accurately adjusted that it cannot go wrong—these are some of the little things that please—that have contributed to the name and fame of the Perfection Oil Heater.

The most satisfying heater you can buy—always ready—easy to manage—always dependable—quickly cleaned.

Brass font holds 4 quarts—burns 9 hours. Attractively finished in Nickel or Japan in various styles and finishes.

Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circular to the Nearest Agency of the

**STANDARD OIL COMPANY**
(Incorporated)

## C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for $10.

Write for Catalogue.

C. H. COSBY,
423 West Broad St., RICHMOND, VA.

# The Household.

**Virginia Batter Bread, Corn Bread and Batter Cakes.**

Mr. Editor: I am sending you some receipts asked for in this column by a New Jersey housekeeper. They are reliable, but it takes long practice and good water-ground meal to make real Virginia batter bread and corn bread. So, if these receipts are failures at first, the user must not be discouraged.

Batter Bread.—Take one pint of meal, one teaspoon of salt, one teaspoon (heaping) of lard and scald with boiling hot water—just enough hot water to make a stiff paste. Then thin with cold water until the mixture can be poured readily. Add one well-beaten egg and bake in a quick oven from twenty minutes to half an hour. Milk can be used instead of cold water, but the paste should be cooled a little before adding milk. More eggs and a little rice may be used also. Use water-ground meal, if possible. The scalding is the important part. Never melt the lard separately.

Corn Bread.—If the family be small, use one quart of meal and two spoons of salt. Wet the meal with cold water until fairly soft, but not too soft to manage with the hands, as they must be used for the mixing and pone-making. Make the pones either round or oval, and any size, and bake in a very quick oven for fifteen minutes. In that time they should be a nice brown. Bake on the rack, as they will crack open if baked on the bottom of the stove.

Batter Cakes.—Use one pint of meal, two tablespoons of flour, one teaspoon of salt and one egg (well beaten). Sift the meal, flour and salt together and mix with cold water until almost as thin as water, and add egg. Have a hot griddle and use as little grease as possible. The cakes should be ready to turn almost as soon as dropped from the spoon and should be full of little air-holes and thin as paper. Cakes little larger than a dollar are much easier to manage.

SALLIE NELSON CATLETT.

Bridges, Va.

Southern Batter Bread.—The Poplar Hall receipt is: One tea cup full of water-ground meal, one of boiling water; beat in one egg and one teaspoonful of salt; then add a cup and a half full of sweet milk. Bake in a pan in a quick oven. If this batter is thickened with a little boiled rice it makes fine cakes.

Norfolk, Va. MARY W. HOGGARD.

Graham Bread.—"The best Graham bread I ever ate was made by a famous cook, who gave me this rule; it is very easy to put together and delicious to eat: Dissolve half a cake of yeast in a pint of warm water; add a teaspoonful of salt and a tablespoonful of sugar; add white flour till it is like cake batter, mixing it with a spoon; beat it up well and let it stand all night. In the morning add a tablespoonful of molasses mixed with a level teaspoonful of soda dissolved in a half cup of warm water. Then beat in Graham flour till it is stiff; dough looks as though it was ready to pour into pans; let this rise till it cracks open and then bake."

After-Dinner Cheese.—A new way of preparing an after-dinner cheese will be found worth trying. Put two-thirds of a cup of salted almonds twice through the meat-chopper and mix with a cup of grated American cheese; add a very little salt, a pinch of cayenne; mix well, press into a small mold until needed; turn out and pass salted wafers with it.—Harper's Bazar.

**For HEADACHE—Hicks' CAPUDINE.** Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug Stores.

Nothing can be done with "chaff" except to burn it. Hypocrisy's doom is inevitable.

Hooping-Cough
CROUP
The Celebrated Effectual Cure without Internal Medicine
ROCHE'S
Herbal Embrocation
will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO and RHEUMATISM
W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
And druggists or E. FOUGERA & CO., 90 Peekman St., N.Y.

Prevents Rust
If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.
HOUSEHOLD Lubricant
should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.
STANDARD OIL COMPANY (INCORPORATED)

Write for
The Schmidt Quarterly.
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections, Fruits, etc.
MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.
Mail Orders a Specialty.

INCORPORATED 1882.
THE
VIRGINIA FIRE & MARINE INSURANCE COMPANY
Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,295.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,286.04 |
| Net Surplus | 505,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

BANKING BY MAIL
is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.
THE
NATIONAL BANK OF VIRGINIA
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

CITY BANK
OF RICHMOND.
WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.
Capital ..... $400,000
Surplus and Undivided Profits ..... 175,000
INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.
DIRECTORS:
E. B. Addison, A. L. Holladay,
Jas. H. Anderson, Wm. H. Palmer,
James N. Boyd, Edwin A. Palmer,
Lilburn T. Myers, S. W. Travers,
S. H. Hawes, B. B. Valentine,
Stewart M. Woodward.
Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

R. L. Christian & Co.
816-818 EAST MAIN STREET,
Richmond, Va
Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders. Catalogue mailed on application.

John L. Williams & Sons
BANKERS AND BROKERS.
Chamber of Commerce, Ninth and Main
(P. O. Box 505).
RICHMOND, VIRGINIA.
Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.*

Ask for Booklet D1.

**AMERICAN SEATING COMPANY,**
**215 Wabash Avenue, Chicago, Ill.**
New York Boston Philadelphia

**CHURCH EMBROIDERY, SILKS, DAMASKS, CLOTH, FRINGES, ETC.**
**R. GEISSLER,** 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

**COX SONS & VINING**
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass

**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.

**W. & E. SCHMIDT CO.**
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN, New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

**CHURCH WORK** IN SILVER BRONZE BRASS IRON WOOD GLASS MARBLE
O. J. VEITH ART WORKS 227-229 W. 29 St. NEW YORK



**Church Chime Peal BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.


## Thoughts for the Thoughtful.

The highest seat in the kingdom of God is the stool of penitence.

"Faith takes up the cross, love binds it to the soul, patience bears it to the end."

"He that would come from Christ full must go to Christ empty."—Thomas Fuller.

God is thy refuge, even from the wrongs of thine own judgment.—Geo. MacDonald.

There is only one real failure in life possible, and that is not to be true to the best one knows.

Never think that God's delays are God's denial. Hold on; hold fast; hold out. Patience is genius.

What to others are disappointments are to believers intimations of the way and will of God.—John Newton.

Henceforth I charge you that righteousness be writ so large against the sky that a legislator can read it.—Quo Vadis.

You can no more live spiritually by simply going to church and praying on Sunday than you can live physically by simply eating on Sunday.

If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.

All life can be dignified by a sense of vocation, and sanctified by a reminiscence of the Divine Workman, who shares our work.—Canon Newbolt.

Do not despise your situation. In it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the infinite.

Self-denial is the common sense of a genuine Christian life, just as self-indulgence is the common sense of a mere natural or heathen life.—Canon Liddon.

If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how manw would they win to the good cause.!—Archbishop Usher.

"The longer I live the more I am persuaded that the gifts of Providence are more equally distributed than we are apt to think. Among the poor so little is enjoyed so much, and among the rich so much is enjoyed so little."

A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

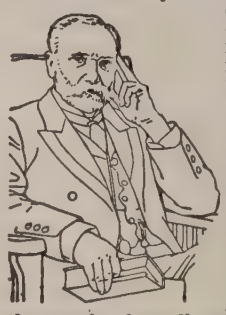
A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

Reverence and use aright the hours which, as they perish, are imparted to you. Regard each new day as a fresh gift from God, and say to it, "I will not let thee go unless thou bless me."—Farrar.


# CURE FOLLOWED YEAR OF AGONY

**Intense Itching Eczema Drove Him Nearly to Despair—Chief Surgeon of a London Hospital Called It Worst Case He Had Ever Seen—Got Little or No Relief Until**

## CUTICURA STOPPED HIS UNBEARABLE TORTURE



"About four years ago, in London, I was troubled by a severe itching and dry, scurfy skin on my ankles and feet. The same, in a few days, was the case with my arms and scalp. I could hardly keep from scratching, which, I need hardly say, made it worse. Then large red patches appeared, with inflammation and soreness. After ten days, thousands of small red pimples formed. On becoming dry, these caused intense itching. I was advised to go to the hospital for diseases of the skin. I did so and was an out-patient for a month or more, the chief surgeon saying: 'I never saw such a bad case of eczema.' But I got little or no relief. Then I tried many so-called remedies, but I became so bad that I almost gave up in despair. On coming to this country I heard so many accounts of cures by Cuticura Remedies that I resolved, as a last resource, to give them a trial. This was after suffering agonies for twelve months, and right glad am I that I did so, for I was relieved of the almost unbearable itching after two or three applications of Cuticura Ointment. I continued its use, combined with a liberal use of Cuticura Soap and Cuticura Resolvent Pills and am more than thankful to say that after using three sets of the Remedies, I was completely cured. I can only add that, should any one be suffering as I did, I hope that they will do as I did, and I am sure of the results. Henry Searle, 2022 Cross St., Little Rock, Ark., Oct. 8 and 10, '07."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin and Cuticura Resolvent (50c.), (or in the form of Chocolate Coated Pills, 25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.



**MENEELY BELL COMPANY,**
22, 24 & 26 RIVER ST., TROY, N.Y. And 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

ESTABLISHED 1871.

**Retreat for the Sick**
319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses. In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location. Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

# Southern Churchman

DOMINUS * FRUSTRA * NISI 1835

Vol. LXXIII. RICHMOND, VA., DECEMBER 25, 1909. No. 52



## WORLD'S MISSIONARY CONVENTION AND PASSION PLAY.

MINISTERS, Laymen and others contemplating attending the World s Missionary Convention at Edinburg and Passion Play at Ober Ammergau, May and June, 1910, should secure their reservations now, in order to get the best and cheapest accommodations. Travel abroad next year will be the heaviest in years; some ships already booked full and have large waiting list. Sailing Lists and Rate Sheets are now ready and will be furnished on application to "Mr. Bowman," the Official Passenger Representative for all Steamship Lines for territory South of Washington. Phone Madison 5154, or write S. H. BOWMAN, Passenger Agent, 708 E. Main Street, Richmond, Va.

MAY A FULL MEASURE OF THE SEASON'S JOYS BE YOURS

EVEN as your liberal patronage and good will will have made this closing year a prosperous one for the Largest Furniture House in the South.

## SYDNOR & HUNDLEY, Inc.

709-11-13 E. Broad St.,

RICHMOND, VA.

*Furniture for the Home Beautiful*

## COLONIAL CHURCHES IN THE ORIGINAL COLONY OF VIRGINIA.

NEW AND REVISED EDITION.

Containing 35 half-tone engravings of the churches described, and graphic accounts of their history, written by persons especially qualified for the task.

These sketches supply the best available information concerning the establishment of the Protestant Faith in America, beginning at Jamestown; and while of general interest, they will be found especially valuable to every family on the South Atlantic Seaboard, claimtng Colonial ancestry, much family history being interwoven with the sketches.

They also furnish the best and fullest account of the founding, rise, almost destruction and rehabilitation of the Church on the South Atlantic Seaboard. They absolutely destroy the fiction as to the Church ever having been a "persecuting body," and how that it was far more persecuted than persecutor.

Price by mail, $1.35. Address

**Southern Churchman Co.,**

Richmond, Va.

THE

## American National Bank

RICHMOND, VA.

—o—

Capital . . . . . $400,000

Surplus and Profits . . . . . 200,000

Resources More Than **FOUR MILLION DOLLARS.**

—o—

OFFICERS.

Oliver J. Sands, President. Wm. C. Camp, Vice-President.
Chas. E. Wingo, Vice-Pres. O. Baylor Hill, Cashier.
Waller Holladay, Assistant Cashier.

—o—

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

## Church Art

in MEMORIAL GIFTS to your PARISH CHURCH for ALL SAINTS' DAY. No time should be lost in placing your order, and on request we will send Illustrated Handbook and Data on Wood, Metal, Stone and Marble, Art Glass, CHURCHLY MONUMENTS for the CEMETERY.

J & R LAMB

23-25-27 6th Ave., NEW YORK.

NATIONAL CATHEDRAL SCHOOL FOR BOYS. A Preparatory School of unique advantages. Catalogue free.
E. L. GREGG,
Box T., Mt. St. Alban.,
Washington, D. C.

**The Virginian**
**Home and Training School**
For the Feeble-Minded and Epileptic.
Established 1893.
For terms and information, address,
MISS M. GUNDRY,
Falls Church, Fairfax Co., Va.




**ST MARY'S SCHOOL**
FOR GIRLS AND YOUNG WOMEN
The Diocesan School of the Carolinas.
Rev. GEORGE W. LAY, Rector,
Raleigh, N. C.

**GLOUCESTER ACADEMY**
An Accredited School of the University of Virginia.
On the Principal's Farm, Summerville,
NEAR GLOUCESTER C. H., VA.
Thorough preparation for Colleges and the University and for a business life. Special attention to backward boys, and the most careful individual supervision.
The next session will begin September 7th. Correspondence solicited. For circulars, apply to JOHN TABB (Grad. Univ. of Va.), Principal. P. O., Gloucester, Va.

**STUART HALL**
FORMERLY
**Virginia Female Institute**
Church School for Girls in *Blue Ridge Mountains*. Intermediate and College Preparatory, Regular and Elective Courses. Superior advantages for special studies in Art, Elocution, Music, Languages. Enlarged facilities with the opening of Whittle Memorial Hall, five story academic and dormitory building New Gymnasium and model Infirmary. 66th Session. Travel School abroad Catalogue.
MARIA PENDLETON DUVAL, Principal.

DISTRICT OF COLUMBIA, Washington,
**Gunston Hall** 1906 Florida Ave., N. W.
Home School for Young Ladies. Catalogue.
Mr. and Mrs. BEVERLEY R. MASON, Principals.
Miss E. M. CLARK, LL.A., Associate Principal.

**St. Agnes School** FOR GIRLS
ALBANY, NEW YORK.
Re-opened September 28. Not a graded school. Average number in class seven. Individual attention in studies and in household. Announcement sent on application.

**Our Aim is to Supply your Needs.**
Buy your
PRAYER BOOKS, and HYMNALS, BIBLES, CHURCH and SUNDAY SCHOOL BOOKS and SUPPLIES from your own
CHURCH BOOK STORE,
317 N. Charles Street, Baltimore, Md.
With Lycett Stationers.

**ORGANS OF REFINEMENT AND DISTINCTION**
We offer to the ecclesiastical world instruments vastly different from the conventional type. Mr. Hope-Jones has designed and constructed organs in the most famous places of worship all over the world. His recognized ability enables us to build the
**HOPE-JONES ORGANS** FOR CHURCHES, RESIDENCES, ETC.
which render a volume and delicacy of tone fifty per cent. greater than other instruments of a like cost, and surpass all in harmonious, churchly dignity. Send for circular C.
HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 UNION SQUARE, New York City

**YOU ARE CORDIALLY INVITED . . .**
To call and inspect our beautiful new-fitted store, and the largest and most elegant stock of **STERLING SILVERWARE, DIAMONDS and WATCHES** ever shown in the South.
R. E. MACOMBER, President.
R. L. WINSTON, Sec. and Treas.
THE NOWLAN CO.
921 East Main Street

**NOW IS THE TIME.**
Write or any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves, Lace Curtains, Blankets, Carpets and Rugs.
Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA

**The General Theological Seminary.**
Chelsea Square, New York.
The Academic Year begins on Wednesday the first Ember Day in September.
Special Students admitted and Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev. W. L. ROBBINS, D. D. Dean.

**The Divinity School of the Protestant Episcopal Church in Philadelphia.**
Founded by Bishop Alonzo Potter in 1862
Special students admitted. Privilege of attending courses of special study at the University of Pennsylvania.
For information address the Rev. W. M. GROTON, S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

**TEACHERS WANTED.**
We now have on file hundreds of applications for teachers and new ones are coming in every day from all over the South. We have special demand for competent Virginia teachers. Write at once for full particulars. THE SOUTHERN EDUCATIONAL BUREAU, Raleigh, North Carolina.

**FERRY'S SEEDS**
To grow the finest flowers and most luscious vegetables, plant the best seeds. Ferry's Seeds are best because they never fail in yield or quality. The best gardeners and farmers everywhere know Ferry's seeds to be the highest standard of quality yet attained. For sale everywhere.
FERRY'S 1910 Seed Annual
Free on request
D. M. FERRY & CO.,
DETROIT, MICH.

**Hooping-Cough CROUP**
The Celebrated Effectual Cure without Internal Medicine
**ROCHE'S**
**Herbal Embrocation**
will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO and RHEUMATISM
W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.

**If Not Convenient**
to come in and see us,
**Write**
and we will be pleased to
**Answer Any Questions**
Concerning Banking.
Interest Allowed on Savings Deposits.
**Bank of Richmond**
Ninth and Main Streets,
RICHMOND VA.
Capital and Surplus, $1,500,000

**BANKING BY MAIL**
is profitable and satisfactory for those who live at a distance from a strong bank. Send for our booklet giving full particulars. It is especially interesting to farmers.
THE
**NATIONAL BANK OF VIRGINIA**
Eleventh and Main Streets,
RICHMOND, VIRGINIA.

# SOUTHERN CHURCHMAN.

VOL. LXXIII. RICHMOND, VA., DECEMBER 25, 1909. No. 52

## Southern Churchman.

**Catholic for every truth of God; Protestant against every error of man.**

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

### PEACE—GOODWILL.

It is perfecty natural that of all the festivals of the Christian Year, all the world over, and in all ages, Christmas should have taken the strongest and most general hold on the human imagination. Around this festival, from time immemorial, has clung and clustered poetry, myth and legend, as well as tender devotion and heart-moving love and gentleness. The Christmas Festival, from whatever point of view, means so much to the world, the community, the family and the individual; and it touches, with its solemn tenderness, every individual, from infancy to hoary age. It has, too, so many lessons to the heart as well as to the mind, and these lessons are all so beautiful in the teaching and so helpful in the result.

But—strange to say—the lesson which stands out clearest on the first of all Christmases, and which has saturated all poetry, and which the Church emphasizes in her lessons and prayers and chants—the lesson of peace and goodwill—is the one that the world and the individual is slowest to lay hold on and to appropriate.

To the angels—on the morning of the Nativity—this, so far as man was concerned, seemed to be the burden of the song, the wonder of the message they were bringing from heaven to earth. And why should it not have been? The world was literally, at that time, "an armed camp." Rome held it quiet, for the time being, but it was only the quiet of the weaker, held down in utter constraint by the stronger, and nowhere was there real peace, and certainly no goodwill. And as it was then, so it always had been: might made right, not only between nation and nation, but between man and man. As for any consideration for weakness, or care for the down-trodden, or help for the man "down and out," or care for the infirm and feeble, they were simply unknown quantities and the man who should have taught them would have been speaking in an unknown tongue. What did a Roman know of peace, or what did a Jew know of goodwill to any outside the pale of the Children of Abraham?

It is small wonder, then, that the Christmas Message in the Angels' Song caught the imagination of the world. A little child, in a child's cradle—innocent, appealing in its helplessness, the incarnate expression of the love of the All-Father, coming into a world of war and hate and cruelty, to preach the divine doctrine of "Peace, Goodwill Among Men." This was the picture and the lesson that caught the heart and imagination of an old, and sin-soaked and weary world. This was what caught the mind and heart and imagination of the great poets and the great painters, and has glorified the art and poetry of the world.

How the "Old Masters" loved to put the scene into their immortal pictures! The helpless Babe, and the loving, prophetically-sorrowing Madonna face, and the wondering angels bending over the marvellous scene, and the adoring shepherds: and "a little Child shall lead them."

Small wonder that it was the Christian festival of all others that touched the heart and stirred the imagination of the world.

But the wonder is—the passing, utter wonder—that after all these centuries of Christian living and teaching, that the lesson of the angels and the Babe and the Mother has no stronger hold on the life of the world than it has to-day.

The appeal to the heart is still irresistible, and the appeal to the imagination as strong as ever; but the appeal to the life! We celebrate gladly the birth of the Babe; and we sing joyously the Angels' Song; and we glory in the beauty and self-sacrifice of the Madonna face; but Christian nations are still "armed camps," and possibly more money is spent annually now in preparations for war than ever before in the world's history. And still, these be "Christian nations," composed of masses of "Christian people," and ruled over—nominally, at least—by "Christian governments;" and the very essence of the doctrine they profess to believe is "Peace, Goodwill Among Men." In what sense are they Christian nations? When the three greatest "Christian" nations in the world, namely, the United States, Great Britain and Germany, will each spend more money on a single "Dreadnaught" than any religious body in either nation will give for the evangelization of the world and the coming of the reign of the Prince of Peace, in what sense may they be called "Christian nations?" It is a sad commentary on the hold that the Angel Song has on the hearts and lives of men—even of those who profess and call themselves Christians.

But what have we—individual, insignificant Christian men and women—to do with all this? How are we concerned in national or international affairs? What business is it of ours if nations are thus making ready for war, instead of for the reign of universal peace? Only this: Nations are, after all, only aggregations of individuals, and as the mass of the individuals think and act, so will the nation think and act. A "nation," when all is said, is only a name, and the character of the "nation" represents the sum of the characters of the individuals who constitute the nation. A "Christian" nation means a nation the bulk of whose citizens are Christians, and that brings the whole question back to the individual and lays the responsibility on the individual. If the individual citizens of a nation be peace-loving and peace-pursuing men and women, a peace-loving nation will inevitably reflect their characters.

This is why Christianity makes its appeal, first of all, to the conscience of the individual, because the sum of the individuals in the world make the world and form its character.

Hence—if the Christmas message of Peace and Goodwill has failed at all, it is because it has first failed in the consciences and lives of individuals. The Christ went first of all to the individual. He never stopped there, but he always began there; He called and commissioned individuals and from these he worked outwards into the body politic. The mission of His Church is

indeed to convert the world, but the method of that mission is through the conversion of the individual.

So, His reign of Peace and Goodwill is to come to the world, but it can only come to the nation or the world through having begun in the individual heart and life, and spreading from that centre to the body politic. This is how the Christ Message to the World comes to concern you and me individually.

## BOOK REVIEWS.

**A Southerner in Europe.** Being chiefly some Old World Lessons for New World Needs, as set forth in fourteen Letters of Travel. By Clarence Hamilton Poe, Editor of the Progressive Farmer," etc. Raleigh, N. C.; Mutual Publishing Co. Price, $1.

Mr. Poe, in a trip to Europe, was evidently chiefly set on finding what lessons the Old World had to teach us of the New. Many travellers will agree with his observations and the lessons he draws from them. Many more will differ from him in toto; and the agreement or difference will depend largely on the "point of view," religious, political, social, or historical. It is a large task the author set himself, and he allowed small time for his work. But whether one agrees with him or differs from him, he has made a readable and entertaining little book, and will furnish a few pleasant hours to a large number of readers.

**Their Day in Court.** By Percival Pollard. New York and Washington: The Neale Publishing Co. Price, $3.

Mr. Pollard's book comes very near being a wholesale and uncompromising indictment of all American Literature for the last two decades; and the only comfort that comes to an American in the reading of it is, that the author seems to have as poor opinion of the majority of English and French writers as he has of Americans. As a sample of his judgments on American literature, take this statement: "The case of pure Literature in America is comparable to the case of My Lady Parvenu's Rout: crowded and worthless!" Pretty savage, that; but "savage" is the word which suggests itself all the way through. Mr. Ambrose Bierce seems to be the one latter-day American who meets his approval. As to the rest, "words fail" him. He scatters invective as thick as the poets "leaves in Vallombrosa," and each sample of invective is more bitter than its predecessor. He condemns in such wholesale and unconditional manner as absolutely to destroy the value of his own criticism and to produce the impression that he has some personal grudge that he is ventilating. And the reader finds himself constantly wondering, who did him the injury, and what was it? Certainly, it sunk deep into his mind and rankles sorely. For the failure of American literature he scatters responsibility largely and with fair impartiality. First and chiefest of sinners seem to be the female readers, whose hopeless tastes have lead to hopeless literature to supply the demand. Then come the wretched female authors, who have sold out morals, taste and almost decency to supply a degenerate demand. Then come the critics, who are ignorant—or worse. Then come the papers, that estop criticism, because criticism interferes with advertising! Truly, a parlous literary condition indeed! But in this general "debacle" the author has a few pet antipathies; for instance, Marie Corelli, Mrs. Humphrey Ward, Lucas Malet and a few more. For these, the choicest arrows in the quiver of vituperation are reserved.

His chief admirations seem to be Oscar Wilde, Bernard Shaw and George Moore; and the ecstacies into which he falls in writing of Wilde and Shaw are truly pathetic; they move one to tender sympathy, indeed, for the mental condition and moral point of view of this remarkable author. "Whom," he tragically cries, "shall we compare with Oscar Wilde, Bernard Shaw and George Moore?" Whom, indeed; and still echo answers, Whom? And again, in wild agony, he cries, "Name me an American in that rank!" And we fondly hope the "American in that rank" is "nameless here forever more!" He does admit, though, that Robert Chambers, Graham, Phillips and Winston Churchill, rolled into one, might come in speaking distance of making one decent author. And for this small concession, let us be duly grateful. But the female readers and writers! Dear Ladies, you need something more than the innocuous ballot to meet this onslaught! You need "sword and helm," shield and spear, and all the panoply of war. You are sinners above all men, and here is one brave man—brave indeed to recklessness—who is not afraid to tell you so. You have "done to death" American literature, and you are plainly and pointedly informed of the fact!

**Race Adjustment.** Essays on the Negro in America. By Kelly Miller. Second Edition. New York and Washington: The Neale Publishing Co. Price, $2.

The more one reads the works of representative negroes, treating of their own race and its outlook, the larger and finer looms the ability and judgment of Doctor Booker Washington. In fact, the greatest injustice that has ever been done to the great negro educator is to constantly compare him with men who are the flower of Anglo-Saxon progress, instead of comparing him with the picked men of his own race. It is when he is compared, in his vision, his work, his judgment, his point of view, and his practical grasp of the present situation and plans for the future, with the very best men his own race has produced, it is then that the student of his life and work gets for the first time a clear idea as to how far he has out-stripped all his competitors. It is when he is compared with DuBois, and Trotter, and Douglas, and Bruce, and Miller and others who have done the best so far that the negro can do, that one sees how far he has really gone in his intellectual development and in his statesmanlike grasp of the situation as it concerns his own race.

Professor Miller, of Howard University, the author of "Race Adjustment," is unquestionably a man of ability. His essays cover a wide range of subjects, from Tom Dixon and the Leopard's Spots, through such a variety of topics as Social Equality, and the City Negro, and so on, to the character of Ex-President Roosevelt; and the treatment shows ability, versatility and considerable literary gifts. But through it all, we search in vain for one single practical and judicious suggestion as to "ways and means" towards the settlement of the perpetually-worrying "Race Question." The author is entertaining to a degree, especially when he deals with such moral eccentrics as Tom Dixon and John Temple Graves, and their ilk; but it is entertainment pure and simple, and no contribution towards the solution of a problem. He has amassed a large fund of information on a variety of topics concerning the negro's condition, progress and development, but we look in vain through all the book for any evidence of Doctor Washington's ability to deal with the facts, or formulate any working theory from them.

He is an able defender of his race from misrepresentations and calumny; he shows the weakness of Vardaman, Barringer and all that class of alleged thinkers, and most satisfactorily disproves their statements and conclusions. But what the negro race wants to-day is not defenders, but leaders. One man like Washington, or Russell, or the late John A. Smith, is worth to the race to-day a hundred Trotters, or DuBoises, or Millers, or any writer of that kind.

But this is not meant, by any means, as a reflection on Professor Miller's book; because that shows real ability, and is entertaining to a degree, and if for nothing else, it would be worth reading just to learn what an educated negro thinks of Dixon and Vardaman and Graves and their like, and how truly and exactly, he "sizes them up!"

### The Value of a Day.

Sitting down quietly at a late hour of the evening to enjoy a "treasured volume," I became so absorbed in the beautiful thoughts of a favorite author I did not realize the time until I was aroused by the sound of the clock of a neighboring church tower striking the midnight hour.

The day was done! How strangely impressive the thought! Many times in the church, or alone in my room or with choice friends, I had "watched out" the old year and fully appreciated the impressiveness of the occasion; but never before had I been so deeply conscious of the value of a day and the seriousness of its close.

Again and again we are reminded in the Bible of the value of the day. "This is the day which the Lord hath made; we will rejoice and be glad in it." "As thy days, so shall thy strength be." "Give us this day our daily bread." "Why stand ye all the day idle!" "Son, go work to-day in my vineyard." "If a man will come after me, let him deny himself, and take up his cross daily, and follow me." The value of a day is continually emphasized in the Word of God.

John Ruskin hung a beautifully illuminated motto over his bed. This motto contained but one word—"To-day?" He desired every morning on arising to be reminded of the value of the new day. Carlyle writes these impressive lines:

"So here hath been dawning another
fair day;
Think, wilt thou let it slip usless away?
Out of eternity this new day is born;
Into a eternity a night will return."

How may we live a profitable and helpful life? Ruskin gives us this wise counsel: "Let every dawn of morning be to you as the beginning of life, and let every setting sun be to you as the close—let every one of these short lives leave its sure record of some kindly things done for others—some goodly strength and knowledge gained for ourselves."—Zion's Herald.

### The Founder of Christianity.

By the Rev. O. P. Steckel.

The birth of Jesus Christ, the Founder of Christianity, was the greatest and most significant epoch in the history of the world. His Nativity, however, was neither an abrupt nor sudden event, but it was foreshadowed and preceded by a long period of preparation which lasted four thousand years. The Advent of Christ was prepared on every side, by truth and by error, directly and indirectly, in theory and in practice, by Jewish religion, Grecian culture and Roman conquest. In Him a preparatory history, both human and divine, comes to a close, and on the other hand, He begins an endless future.

When the fulness of the time had come, and when the fairest flowers of science and art had withered, and the world was on the verge of despair, Jesus was born as the Author of a new creation, the Founder of a unique religion, the great Head of the Church, "which is His body, the fulness of Him that filleth all in all;" and He is the pure fountain of that stream of life and light which has since flowed unbroken through nations and ages, and will continue to flow till the earth shall be full of His praise, and every tongue shall confess that He is Lord to the glory of God, the Father.

The Founder of Christianity was born in Bethlehem, of Judea and the angels from heaven proclaimed the tidings. Shepherds on the plains greeted the new-born king and the blessings of this event are renewed, year by year, among all estates of men throughout the civilized world. The Nativity of our Lord, commonly called Christmas day, commemorates the sublime truth of the Incarnation of Christ, or the Eternal Word made flesh. St. John tells us in his gospel that the Word was God and the Word was made flesh and dwelt among us full of grace and truth The key-note of Christmas is Immanuel, that is, God with us. God was, indeed present in nature and with His covenant people before the Incarnation, but only in an external way. In the Old Testament He spoke to His people by dreams and visions, and by the clear words of prophecy; but this was a revelation of God to man and not a revelation of God in man. A real union of God with man was impossible prior to the Advent of the Son of Mary; but when the Virgin's Son was born, Jehovah, who lived as it were, in illimitable space, came to dwell with men on the earth in the most real and inner sense. "Great is the mystery of Godliness." If we want to know who God is and what He is like in His power and tenderness, let us look to Bethlehem where Christ was born and see Him as He walked up and down the lanes of Palestine.

Jesus Christ, the Founder of Christianity, revealed, moreover, not only the fulness of the Godhead bodily, but also the true nature of man. Christ was the Ideal Man. His Incarnation was no mere theophany, nor was it an illusion to the senses; but it was the proper completion of humanity. Christ, the Son of God, became man by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Christ, and born of the Virgin Mary, through whom He took our nature upon Him; but in so doing He raised it into a higher sphere by uniting it with the nature of God, and so Christ became the root of a new life for the race. He is the realized ideal of humanity. The highest ideal of human life the world has ever known was that furnished by the Man of Galilee. His character was not merely perfect in some aspects, but perfect in all—so rounded, so complete as to become an ideal for the woman as well as for the man; for the Greek as well as for the Jew; for the modern as well as for the ancient world. Christ is not merely free from flaws, but full of vital and creative forces. Who can tell the value of an ideal such as was given to the world nineteen hundred years ago in Bethlehem of Judea! It has changed the moral and religious state of the world and produced a civilization of the highest type, making the earth bud and blossom as the rose.

The Founder of Christianity is styled "The Prince of Peace," and there is a prophecy that of the increase of His peace and government there shall be no end." A gloomy philosopher has said: "Nations, like individuals, must of neneccisy have their birth, their infancy, their maturity and finally, their decay and death. But here is a government that is to be perpetual—a government of increasing peace and blessedness—the government of the Prince of Peace, and the Gospel of the Prince of Peace gives us the only hope that the world has for the settlement of national and international disputes. The platform given to the world by the Prince of Peace is far more reaching and more comprehensive than any platform ever written by the convention of any party in any country.

Let us once more in the imagination and by faith look back to Bethlehem and rejoice that the Founder of Christianity is called the Prince of Peace who can bring peace to every troubled heart, and whose teachings when exemplified in life will bring peace between man and man, between State and State, between nation and nation—throughout the world.

Rector Faith Chapel, Mahhony City, Pa.

### "The Humility of God."

By the Rev. Edward S. Cross.

St. Francis of Assisi, in a letter, quoted by the French Huguenot, Paul Salatier, in his magnificent life of that Saint uses this expression: "The humility of God." It might well be that this phrase of the most lovable and delightful of all the Romish Saints would, in the eyes of that greatest and proudest of all the Popes—Innocent the Third, who commissioned the lowly Francis—have seemed strange indeed.

The humility of God!" How very far was such a conception—though so harmonious with the spirit of the Story of Bethlehem, which, at this season we commemorate—from that which prevailed among the Jewish people before the Advent of our Lord! Had they grasped the conception of a Divine Humility—of a Divine Glory revealed through loving self-sacrifice, how different would have been their attitude toward the Son of God, when He was manifest as the Son of Man! It was because God, to their worldly-minded vision, appeared like some Oriental Sultan—typified by "Solomon in all his glory"—that they were unprepared to welcome the manifestation of God, through the meek and lowly Redeemer!

How often, not only in ancient Judaism, and still more in Mohammedanism, but even in the mediaeval Christianity, God appears to the awe-stricken worshipper as an Oriental Monarch; reigning, from distant and invisible heavens, over the atoms of humanity; over prostrate multitudes of shouting courtiers, or servile adorers! How different from the Saviour's conception of God as a King, indeed, but yet a King who was the loving Father of all men! Such a God, the Christian Church proclaimed, was revealed through Christ, who "came, not to be ministered unto, but to minister;" who was the "Friend of publicans and sinners"; who washed the feet of His disciples; and who was crucified between two thieves!

A proud, cold, distant God, such as so many Christians, of so many names and in so many ages, have adored, is the projection of the worshipper's own image, in its selfishness, upon the mirror of the universe; although, unhappily, the selfish man who, from the depths of his own consciousness, has evolved a conception so un-Divine, may impose it upon simpler and better souls than his own. It is very largely true that the selfish man is doomed, in his misery, to worship his own idol, made in his own image and likeness; while the unselfish and humble man—the pure in heart—has the vision of the Glory of Divine Humility, as it shone forth in Jesus Christ—a glory how different from that of an Oriental sultan, whose chief delight, an ingenuous child might well fancy, was to hear his praises shouted by prostrate myriads!

Happy, indeed, are the children of our own day, and the childlike hearts—tender, and generous, and aspiring—among older people in that no longer are heart and mind frozen, and withered by false and cruel conceptions, such as weighed with crushing force upon the spirits of many of their forefathers! Happy, indeed, are they to whom the Christ-Child is the revelation of the Nature, and the Heart of God!

### Affliction a Blessing.

Stars shine brightest in the darkest night; torches are the better for beating; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when the least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs.

Heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distil it out.—Spencer.

### Now and Then.

If you have gentle words and looks, my friends,
To spare for me—if you have tears to shed
That I have suffered—keep them not, I pray,
Until I hear not, see not, being dead.

If you have flowers to give—fair lily buds,
White roses, daisies (meadow stars that be
My own dear namesakes)—let them smile and make
The air, while yet I breathe it, sweet for me.

For loving looks, though fraught with tenderness,
And kindly tears, though they fall thick and fast,
And words of praise, alas! can naught avail
To lift the shadows from a life that's past.

And rarest blossoms, what can they suffice,
Offered to one who can no longer gaze
Upon their beauty! Flowers on coffins laid
Impart no sweetness to departed days.

—Hrald and Presbyter.

### Among the Utes.

The following letter from Miss Helen A. Weston of White Rocks, Utah, gives a graphic picture of the customs among one of the most neglected Indian tribes, and comes in time to illustrate the forceful work of Bishop Spalding, during his visit to the coast, as to the responsibility of the Church towards these people:

Although we live in a little agency at White Rocks, in the northwestern part of Utah, eighty-six miles from the railroad, we are not without some striking adventures. I should like to tell you of one of these, as it happened to be one in which I had a part.

In the early part of July the Ute Indians have what they call a "Sun Dance." It is the only thing they have which comes any where near worship of any kind. In this they worship the sun, and ask it to remove any illness they may have. With the young braves it is somewhat of a test of endurance. From the beginning to the end the whole affair is very solemn. Early in the morning of the first day the poles are carried at the end of a long procession of gaily dressed squaws and braves, and raised into place with chanting and droning. Before they are raised, and the enclosure of green boughs and brushes built, a sham battle is fought with visiting braves, after which the two head chiefs of the opposing sides shake hands and say it was only in fun. Then a little play is acted. One Indian is dressed as a buffalo and others as cowboys. The supposed buffalo antics and paws the ground; the cowboys lasso him and one draws a pistol and pretends to shoot him, and he is dragged out of sight in a second. We should rightly call this in English, "The Passing of the Buffalo."

Then the whole army gets into line and goes on to raise the Sun Dance enclosure. This is not a tent, as the whole of the top is open to the sky. In one corner is the big drum around which are seated the wives, mothers or sisters of the young men who take part in the dance. When the young men once enter, they do not leave the enclosure for three days and nights. During this time they go without food. The dancing is continuous, the dancers relieving each other by turns. They are naked except for a loin cloth, and are painted a brimstone color, which makes the scene at night, when it is lit up with a bonfire, look like the abode of his Satanic majesty. The Indians for miles around come and camp on the grounds, and sometimes stay a week or two. As they only have tents it does not take long to move from place to place. White people pay 25 cents to enter the enclosure and watch the dance.

It was on the third evening that a friend and myself rode into the grounds to see the dance. A man drove up and said that at a little distance from the dance enclosure a baby had been born and the mother had died at sundown. Would I go and get the baby, as the Indians intended to bury it with the mother the next morning? I went off in the direction pointed to, over sage brush and rocks, but soon came back and asked an Indian woman to mount my friend's pony and show me the way. She went with me, and we found a tent made of rushes and dead trees. It was very dark and we had no light, but we found a pile of quilts on the ground of the tent, and after taking off a few of these, we came to a bundle of rags, with the tiny bit of humanity inside the bundle. I mounted my pony, carrying the baby in my arms, and we went back to this Indian woman's tent. She agreed to keep the baby until the next morning, when my friend and myself went for him. He is being lovingly cared for by Miss Canfield, one of our missionaries here, and she would now find it hard to part with the dear little fellow, who has won his way to her motherly heart. When he was ten days old the child was taken to the church and baptized Weston Yanawardes, the last being his mother's name.

The burial of a living infant with its dead mother has happened often, nor is this the first time that we have been able to avert the tragedy. We thought, however, that the custom had died out, but the Light is not shining yet for these heathen people. The Mission here is soon to be opened as a hospital, but what to do with this waif, whose father is crazy, and with other motherless children, is a question. We need a home for orphan children and we need it badly. And as these few lines go on their way, we hope they will fall into the hands of some who will help us to build a shelter for these children belonging to the most neglected tribe among us today. We have here several missionaries, all of them estimable, hard-working women, who are trying to show the heathen a better way. Who will help them over some of the rough places in their work?

Our work is difficult, and we need infinite patience to cope with the heathen mind, but, at the same time, there is much that is lovable and good in each child we have. So let us give them a chance to stand on equal ground with the white man. This can hardly be brought about without careful moral and religious training. We must overcome their mistrust and superstition by sound instruction about the Christ and His Blessed Gospel of Redemption for all.—Pacific Churchman.

### Women in the Arctic Regions.

It is strange the fascination that the Northland exerts on men and women, says Frances R. Sterret, in the Housekeeper for October, in an article which is of particular interest in view of the discovery of the North Pole. The early boats are crowded with those who have been out for the winter and are hurrying back, called by that imperative voice of the Arctic. A smartly dressed woman, whose eyes held a new light every time Dawson was mentioned, was the wife of a man who had made his hundreds of thousands in the Klondike. They had spent the winter at the Waldorf Astoria and yet she was glad to get home. And what was home? Only a cabin, again, a one-room cabin on the side of the mountain, a dozen miles from Dawson. Why did she want to get back, away from friends, music, lectures, when they had ample money to live luxuriously outside? She only smiled at the question and shook her head as though she could not explain to one who did not know. "I've got to get back, that's all!" she said simply.

"I've given up a home with four bathrooms to come to a country that hasn't a house with a tub in it," laughed another Arctic housekeeper. "If you want to take a proper bath in even Nome or Dawson, you will have to go to the bathhouse to do it. Winters are too long and too cold to bother with plumbing in the cabins."

The towns are all camps, the houses all cabins in the North, but in these days of telephones and electric lights there are few hardships even on the creeks. Dawson is a Canadian camp with its cheery afternoon tea, its tennis and cricket, while Nome is distinctively American with a woman's club, the Kogoayah Kozga, which has its own club house. As for dinners and luncheons you would never believe what elaborate meals the women can serve in their small kitchens and all from cans.

The cabins are tiny affairs, one, two, seldom more than three rooms, but from these band-boxes the women appear in smart afternoon gowns or filmy evening frocks. A fur parki drawn over the white satin and the felt shoes gives a strangely incongruous touch, but one quite in keeping with the dog-sled waiting to convey my lady to her party.—Christian Herald.

## Church Intelligence.

### CALENDAR.

#### December.

1—Wednesday.
5—Second Sunday in Advent.
12—Third Sunday in Advent.
19—Fourth Sunday in Advent.
21—St. Thomas' Day.
25—CHRISTMAS DAY.
26—St. Stephen's Day. Sunday after Christmas.
27—St. John the Evangelist.
28—Holy Innocents.

### Collect for Christmas Day.

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth with Thee and the same Spirit ever, one God, world without end. Amen.

### Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

### Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed Apostle and Evangelist Saint John, may so walk in the light of Thy truth, that it may at length attain unto everlasting life; through Jesus Christ our Lord. Amen.

### Collect for Holy Innocents' Day.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Theee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

# Foreign.

### The Coming Elections.

Parliament has been prorogued, and it is expected that it will be dissolved on the 8th of January. The General Election is, therefore, not only inevitable, but imminent. The country is supposed to be in a frenzy of indignation at the "insult" that has been offered to the Commons," and to be panting for an opportunity to break up the constitution and substitute for the present two Chamber system rule by the House of Commons alone. It is not quite clear yet what the responsible Liberal leaders demand. They talk somewhat guardedly about limiting or abolishing the veto, but the wilder spirits on the Ministerial side boldly advocate the abolition of he Second Chamber. There is, we think, no reason to suppose that the people will punish the Lords for referring the very exceptional Budget to them by decreeing their abolition. It is not usual for masters to discharge conscientious servants who, before doing anything important, are careful to ascertain their wishes. We do not see how even people who approve the Budget can seriously object to being given an opportunity of saying so. That is assuming that there is legitimate ground for doubt as to what the public atttitude to the Budget really is. On that point we do not think there can be two opinions. The most ardent Liberal must admit that the Budget is unusual and contentious. But apart from the question of the House of Lords, the political situation is serious enough, and, as we have insisted in our leader, it is of the utmost importance that friends of the Church should remember the record of the present Parliament, and spare no effort to make the Liberal Party understand that it is as unprofitable as it is unwise to use political power for the purpose of religious persecution. No candid critic of what the present Government have attempted or threatened against the Church at the bidding of political Nonconformists can hesitate to endorse the use of the term "religious persecution" in this connection.

### Politics in the Pulpit.

Several Bishops have pronounced against politics in the pulpit, warning their clergy against dealing with party issues in their sermons. In a leading article the Church Family Newspaper gives its reasons for agreeing with the Bishops in their refusal to sanction a recourse by clergymen of the Church of England to the Nonconformist practice of turning the pulpit into a political platform. At the same time, it urges upon all Churchmen the necessity of interesting themselves very earnestly in the coming contest, and either supporting the House of Lords or obtaining from Liberal candidates assurances that a victory for the Government will not be used to the injury of the Church.

### The Carol-Singing Plague.

The plague of carol-singing has set in this year with its usual severity. Carols during Christmas, well sung, are often delightful, but the efforts of the youthful vocalists who begin to inflict themselves upon suburban householders at the beginning of Advent are an unmitigated nuisance. As a writer in a daily paper points out this week, they do not seem to know a single carol all through. "Good King Wenceslas," which they so often attempt, always floors them after the first verse or so, and even "While shepherds watch" is seldom given without a breakdown. Of course, this parodying of carol-singing is a mere excuse for begging, and should be discouraged in every way. We remember how a certain benevolent but caustic clergyman, on coming from church one evening, found a little company of urchins struggling with "Christians, awake." "Do you live in this parish?" he blandly asked. "No, sir," was the reply; "at——." Well," said the clergyman, sweetly, "would you mind singing there?"

### The Bishop of Birmingham on Church Schools.

The Bishop of Birmingham, in his presidential address to his conference on Tuesday, exhorted Churchmen to continue firm as to maintenance of the denominational character of the instruction in their schools. He trusted that "in the coming elections they would make their wishes so plain to candidates for their suffrage that no Government would in the future be bold enough to attempt anew the unfortunate experiments which in the past few years had been defeated, largely through the opposition to the Church.

### The Bishop's Ruse.

The Newcastle Daily Journal recalls the ruse by which Dr. Knox once filled his church when he was Suffragan at Birmingham. In those days the difficulty of collecting congregations of any considerable size was also a problem. On this occasion he drew a throng "by placing outside his church a long table bearing a score of lighted candles stuck in the necks of bottles. There was a crowd in no time, and the church was soon filled, much to Dr. Knox's delight. 'I am afraid it is a Cheap Jack method,' he commented, 'but it is better than preaching to empty pews.'"

The Bishop of Manchester was sixty-two on Monday. He was consecrated Bishop-Suffragan of Coventry in St. Paul's Cathedral on December 28, 1854, and succeeded Dr. Moorhouse as Bishop of Manchester on November 30, 1903. Dr. Knox is well known as an uncompromising champion of Church schools. He is an ardent disciple of Izaak Walton, and he confessed a short time ago that when the See of Manchester was offered to him he escaped to one of his quiet haunts for a fishing holiday to think over some of the problems which would confront him in his new sphere.

# American.

### Student Volunteer Movement—Sixth International Convention.

The Sixth International Convention of the Student Volunteer Movement will be held in Rochester, N. Y., Dec. 29, 1909, to January 2, 1910. Mr. John R. Mott, chairman of the executive committee, will preside. About 3,000 students and professors from more than 600 colleges, theological seminaries and other institutions of learning have registered their names as delegates. Returned foreign missionaries from all the great mission fields of the world are also expected to be present, together with many other men and women prominent in the missionary activities of the Church. Information may be obtained from Mr. F. P. Turner, General Secretary, 125 East 27th street, New York.

### THE BOARD OF MISSIONS.

The Board of Missions met in the Church Missions House, New York, on Dec. 11.

Mr. George Gordon King, treasurer, reported a slight gain in offerings during November, so that the income to Dec. 1 is only $11,000 less than the income to Dec. 1, 1908. He reported the necessity of drawing upon the reserve funds to the extend of $175,000 in order to meet appropriations. At this time of the year the expenditure is normal, while the income is entirely insufficient to meet the obligations.

Mr. George Wharton Pepper, on behalf of Mrs. George C. Thomas, handed to the Treasurer of the Board a check for $100,000, with which to create a fund in memory of the Board's late Treasurer, the income thereof to be at the disposal of the Board to meet its obligations.

The Board adopted a resolution providing that "no new appeals for specials should be authorized by the Board under present conditions."

The Rev. H. Percy Silver notified the Board of his acceptance of election as Secretary for the Department of the Southwest.

An appropriation of $1,500 was made to the Missionary District of South Dakota.

Upon the request of the Bishop of Kyoto, the name of St. Agnes' School, Kyoto, was changed to The Girls' High School of the City of Peace, this being the official name under which the school has always been registered in the Japanese Department of Education.

A message was sent to Mr. John Marston, who, with the late George C. Thomas, shared in the inauguration of the Sunday School Lenten Offering, congratulating him upon his 76th birthday on December 15.

As December 21st marks the fiftieth anniversary of the arrival in China of the Ven. Elliot H. Thomson, Archdeacon of Shanghai, and the vigorous veteran of the Church's staff in China, the Board adopted a resolution recording its thanks to God for sparing the life of His servant and enabling him to do such notable work on behalf of the people of the Chinese Empire.

The resignation of the Rev. E. H. Edson, as missionary at Puerta de Tierra, San Juan, has been accepted to date from March 1.

At the request of the Bishop of Washington, Mr. Royal S. Hoagland was appointed as teacher in the School for Negroes at Charlotte Hall, Maryland.

At the request of the Bishop of Kansas City, the Rev. E. W. Flower was appointed to St. Matthias' church, St. Joseph, Mo., and the Rev. E. S. Willett to St. Augustine's church, Kansas City.

Miss Edith F. Taylor was appointed at the request of the Bishop of Idaho.

At the request of the Bishop of New Mexico and Arizona, Miss Isabelle S. Woods was appointed as a Missionary in his District, to assist Miss Thackara in her hospital work at Fort Defiance.

## WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

**Ordained to the Priesthood—The Laymen's Mass Meeting—Handsome Window Unveiled.**

In Trinity church, Washington, the Rev. Richard P. Williams, rector, on Sunday, December 19, again was enacted, as has been done "from the Apostles time," the ordination of a presbyter in the Church of Christ. The Rev. Clarence Millard Whitmore, deacon, of Trinity parish, was "admitted to the Order of Priesthood" by the Rt. Rev. Alfred Harding, Bishop of Washington, who was assisted in the laying-on-of-hands by the Rev. Richard P. Williams, the Rev. Edward Dolloway, the Rev. Walter A. Mitchell, and the Rev. Mr. Atkinson—all, save Mr. Mitchell, being clergymen of Trinity parish.

The sermon was preached by Mr. Williams, the rector. The text, 2 Kings, 4:38-41, inclusive, was an unusual one, and was treated in an unusual and forceful way by the preacher. The "death in the pot" of doctrinal teaching, said he, must be neutralized by the faithful gospel teaching, and the teaching of the Word of God, by God's prophet, just as in those olden days of Israel, the Divine Word of Elisha's consecrated mouth showed "the sons of the prophets" the simple remedy for the "death in the pot" produced by the "wild gourds" ignorantly gathered from the field. Many and various are the "wild gourds" to-day, producing spiritual "death in the pot" of the Church's and the world's spiritual food; and only true prophets, rightly accredited, and full of Divine learning and wisdom, can point the way to safety and to life!

The candidate was presented by the rector, and the Litany said by the Bishop.

The Bishop was celebrant, assisted by the rector of Trinity.

The newly-ordained priest, who was reared in Trinity parish, had the advantage of a collegiate education, and was prepared for the ministry at the General Theological Seminary, New York City. Since he was ordered deacon, in the spring of this year, has had charge of St. Agnes' Mission, Washington, where the work has grown in his hands, and the prospect is encouraging for solid advancement.

The Laymen's mass meeting, to report upon and discuss the results of the great Convention in the fall, in Washington, when thousands of laymen of all Protestant names met here to discuss Missions over "the round world," was held on Sunday afternoon, last, at 3:30, in the Congregational church, G and 10th streets, N. W., Washington. Mr. Commissioner Macfarland, president of the District Board of Commissioners, presided; opening prayer was made by the Bishop of Washington; and "stir-up" addresses were made by several ministers, including Dr. McKim, of Epiphany church.

Dr. Woodrow, rector of the church, declared that the District of Columbia needed evangelizing, as well as foreign lands.

Dr. Wood, pastor of the Church of the Covenant, Presbyterian, said that Washington had its "submerged tenth," and must not be overlooked while we are trying to convert heathen lands.

Dr. Green, pastor of Calvary Baptist church, a very great and "live" missionary congregation, thought that the cure for all Church ills was found in the Laymen's Movement."

The Rev. Mr. Guthrie, pastor of Hamline Methodist congregation (North), another active Missionary Society, was of opinion that the Laymen's Movement led to a greater degree of self-respect in the churches.

The Rev. Dr. McKim, rector of Epiphany church, said that one of the greatest results of the Laymen's Missionary Movement is Christian unity. Said the Doctor of Epiphany, "If we get together in the missionary field, we will get together at home!"

The rector of Epiphany has made missions, Foreign and Domestic, one of his chief works in that great parish.

In the reports of the various church chairmen, it was shown that great enthusiasm prevailed among the people, as a rule, and that it was thought that the promised pledge of one hundred thousand dollars for Missions, made as the aftermath of the Convention, at the great mass meeting held in the New National Theatre, at its close, would be exceeded by a considerable amount.

Our own Protestant Episcopal Diocese of Washington, through its chairman, announced that nearly twenty-four thousand dollars will be contributed by it, of which seventeen thousand dollars will be for the Foreign Field. This is a wondrous advance for this Diocese, which has, hitherto, had great difficulty in even approaching its apportionment of eleven thousand dollars under the former system of defendence upon the clergy for its accomplishment. All honor to our laymen for their really grand work for Missions!

An interesting ceremony occurred Sunday morning, December 19, in St. Margaret's church, Washington, when the very handsome and costly chancel window was unveiled and dedicated, by the rector, the Rev. Dr. Herbert Scott Smith. The window was unveiled by Mr. Milton LeRoy Gough, a member of the church; and the pastor preached a sermon from the legend of the window, "Abide with us." The donor of the rich gift prefers that his identity remain unknown. No memorial; but the words "Abide with us," an appeal that will, doubtless, go up from many a heart.

Assistants in the ceremony were the Rev. Frederick Smith, of Philadelphia, brother of the rector, and the Rev. Charles J. Wingate, assistant minister of the Church of St. Margaret's.

The window, one of Tiffany's best conceptions, measures 10 by 15 feet, and forms a beautiful and enlightening back-ground to the chancel.

With best wishes for "A Merry Christmas," in the best sense, for every reader of the Southern Churchman.

W.

## MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. John G. Murray, D. D., Coadjutor.

**St. Peter's Church, Baltimore, Sold—The Rev. George A. Leakin's Ninetieth Birthday.**

Last week's unverified reports that St. Peter's church, Baltimore, was about to be sold have turned out to be correct, for a day or two ago the first payment on the property was made by the colored Methodist congregation, which has purchased it. It is said that the full price to be paid is $90,000. It is not likely that St. Peter's congregation will vacate the church for some months, and it has not been decided where the new church will be located, although many rumors have arisen, the truth of which has been promptly denied by those who know.

Surrounded by his children, his nieces and his nephews, the Rev. Dr. George Armistead Leakin, the oldest Episcopal clergyman in Maryland and the Dean of the Princeton Alumni, celebrated the ninety-first anniversary of his birth on Thursday last at his home, at Hollins Station, Baltimore county. During the morning he was the recipient of many telegrams and letters of congratulation, and several friends also called to pay their respects.

Dr. Leakin is the son of the late Gen. Sheppard C. Leakin, a former Mayor of Baltimore, and he is a namesake of Major George Armistead, the defender of Fort McHenry. He was born in Baltimore and after a private course he entered Princeton, graduating from the University in 1835. He is the only known survivor of his class.

After his graduation, Dr. Leakin took up civil engineering and helped lay out the Northern Central railroad. Later he felt the call of the Church and was graduated from the Virginia Theological Seminary in 1843. Dr. Leakin developed a number of missions into prosperous churches, and during the Civil War he was chaplain at several of the local hospitals.

From 1887, when he gave up active parish work, until a few years ago, he was chaplain of the City Jail. He also conducted missions for sailors, during which he held open-air services on the docks. Dr. Leakin was at one time secretary of the Maryland Academy of Sciences, and is still a member of the Maryland Historical Society. He has been connected with various philanthropic and patriotic organizations.. He has written extensively.

Despite his advanced age, Dr. Leakin is exceptionally well preserved. His mind is clear and his strength is such that he is able to take daily walks about the grounds surrounding his home.

The Rev. O. W. De Venish, for some time past in charge of St. James' chapel, Irvington, has been assigned to the care of St. Alban's church, Alberton.

## NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop

**Advent Ordination—Japanese Home for Girls—The Laymen's Missionary Movement.**

The Advent ordinations took place in the crypt of the Cathedral on Dec. 19. The sermon was preached by the Rev. Dr. Henry Lubeck, and Bishop Greer ordered deacon, the Rev. Hiram Van Kirk, Ph. D., a former minister of the Disciples of Christ, and advanced to the priesthood the Rev. Messrs. Charles P. Tinker, who was formerly a Methodist, Henry E. Clute, David W. Graham and Wm. H. Saunders, the last named for the Bishop of Tennessee.

Efforts are making to provide a Japanese Home for Girls. There are on Manhattan Island about seventy unmarried Japanese young women, most of them house servants, but some of them clerks in the Japanese department stores. A few well-to-do Japanese men resident here have their wives with them, and the latter are taking hold of the project named. The movement grows out of a Japanese society of men that uses Hobart Hall in the Diocesan House.

The Workingmen's Club of the Church of the Holy Communion held its thirty- sixth annual service last Sunday night. This Club has beneficiary features, and is one of the oldest and strongest in any parish in New York.

Its membership is about two hundred and it has paid out in benefits more than $60,000.

The policy of advertising, adopted by the new rector of Trinity church, is bearing fruit. Attendance at Trinity church, on Sunday mornings, has increased considerably over the same Sundays last year. The parish Year Book will be issued in January, and will cover a year and a half. It will contain a detailed financial statement, another departure from old-time methods.

The Rev. Charles A. Ashmead, brought up in St. Andrew's parish, Yonkers, ordered deacon and priest there, and assistant minister for several years, has accepted election to the rectorship of St. Mark's church, Tarrytown, and will enter upon his new duties with the New Year.

The Convention of the Laymen's Missionary Movement, to be held in New York January 9 to 16, will receive the hearty co-operation of all Protestant bodies. A Churchman, Mr. William J. Schieffelin, is chairman, and active preparations are made for a great event. The earlier sessions of the week will be held in Brooklyn, the last half to be given to Manhattan. In towns within a radius of fifty miles meetings are to be held, the whole culminating in a mass meeting in the Hippodrome on Sunday afternoon, January 16. Many churches will have missionary addresses on one of the Sundays. Bishop Johnson, of South Dakota, will speak in Christ church on January 9, and in Seabury Hall, during January, will be held a series of conferences of New York laymen on missions at home and abroad.

## SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

### St. John's Church, Petersburg.

The Rev. J. Francis Ribble, rector of St. John's church, Petersburg, recently preached a sermon before the congregation, in which he received the work during the six years of his encumbency, the facts stated indicating the life and zeal of the congregation. Over $7,000 have been spent on repairs and improvements, as a result of which, the church now has a new rectory, and as convenient parish plant as can be found in the Diocese. The communicants have increased from 150 to 250, the Sunday School from about 80 to 225. There have been 150 baptisms, and 97 added by confirmation.

At a meeting of the laymen, held last week, under the auspices of the Laymen's Movement, the pledges of the congregation for Foreign Missions were more than doubled.

### St. John's Church, Chester.

St. John's church, Chester, has recently been thoroughly repaired and renovated, at a cost of $762. Among the improvements is a new bell, and a vestibule, costing $522, both the gift of Mrs. Swan Drewry, a former communicant of the church, now residing in Baltimore. The congregation has had the church shingled and repainted, at a cost of $242, twenty-five dollars of which was the individual gift of Mrs. Mollie R. Macgill.

This little church has only thirty communicants, but they are a faithful and zealous band of workers, and are doing what they can to build up the church. The church is ministered to by the Rev. J. Francis Ribble, rector of St. John's church, Petersburg, who preaches here every second and fourth Sunday afternoon.

### Gifts to a Rector.

The congregation of the Church of the Good Shepherd, Forest Hill, Va., presented their rector, the Rev. Mills Colgate Daughtrey, who was ordained priest December 11th, with a handsome private communion set, with a letter expressive of their love and appreciation of him as a friend and pastor, who during the year of his incumbency, has worked so faithfully among them, presenting thirty candidates for confirmation.

The Rev. William E. Evans, D. D., rector of the Church of the Advent, Birmingham, Ala., has been called to the rectorship of St. Paul's church, Lynchburg, in succession to the Rev. William A. Barr, D. D., now rector of Christ Church Cathedral, New Orleans. Dr. Evans was formerly rector of Monumental church, Richmond, Va.

Rev. T. H. Lacy, D. D., rector of St. Luke's church, Blackstone, preached in Arvonia, Va., Wednesday evening, December 15. His text was taken from St. Mark 13:35. Dr. Lacy is a minister who is not ashamed of the Gospel of Jesus Christ, and he goes among his fellowmen teaching and preaching Christ crucified. By his noble Christian life and untiring energy and enthusiasm in presenting the Gospel in its beauty and simplicity, Dr. Lacy brings the non-communicant to the Saviour, and the communicant in closer fellowship with his Maker.

## NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

### St. Peter's Church Tower, Morristown, Completed—Church Extension.

The tower of beautiful St. Peter's church, Morristown, has just been completed, after work upon it has been going on for nearly four years. The tower is 28 feet square and 120 feet high, a landmark for the community, and a striking part of one of the most beautiful and expensive churches in the Diocese. The tower contains a basement room, a spacious vestibule of the church, a gallery opening into the church that seats 75 persons, a large hall still higher up, and the belfry. Negotiations are now under way for a chime to go in the belfry, money for the purpose having already been given. The corner stone of the church was laid in 1887.

It is said the Rev. Dr. W. M. Hughes, for many years rector of the Church of the Redeemer, Morristown, will not cease his activity in the Diocese. He has resigned the rectorship owing to advancing years, but he is not in ill-health and his capacity for usefulness is unimpaired. For many years he has been a part of what might almost be called the fabric of the Diocese.

Great activity is manifest in the Northern part of the Diocese in Church extension, and there is a general demand, with increased inclination to meet it, that the $8,000 for missions in the Diocese be increased. Trolley lines are bringing into the region the overflow of New York, and this overflow numbers some of the best Church workers of the country. The region about Hackensack, about West Hoboken, and about Ridgewood is fast filling up. Into it are going rectors and laymen, under the Bishop's direction, and opening new places of worship.

## ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

### Archdeacon Webber's Mission in St. John's, Helena.

A mission was held in St. John's church, Helena (the Rev. C. H. Lockwood, D. D., rector; the Rev. Nicholas Righter, assistant), by Archdeacon Webber, beginning the Second Sunday in Advent, and lasting through the following Sunday. The mission was successful from every point of view. There were four daily services, beginning with a celebration of the Holy Communion every morning at ten and at four the Archdeacon talked on matters pertaining to the life of the individual Christian and the position and influence of the parish in the community. At night there was a great preaching service, attended by people from all walks of life. On several occasions more men than women were present. On the last Sunday afternoon there was a special meeting for men and a great congregation was present and listened with pleasure and profit to a sermon on "Higher Manhood." A special feature of the mission was a daily service of intercession in the chapel, just before the night services. On Friday, at noon, a large congregation met for intercessory prayer for all sorts and conditions of men—the careless, the indifferent, the unconverted, the sick and all in affliction. The Children's Mission was superintended by the Rev. Dr. Ivan H. Webber-Thompson, the competent coworker of Archdeacon Webber, who greatly endeared himself to every child in the parish. This is the third mission that Archdeacon Webber has held in St. John's parish in the past four years, and it has turned out to be the greatest of them all.

## HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

### Ordination of Deacons—Improvements at St. Paul's, Bloomsburg—Calls Accepted.

In St. Paul's church, Bloomsburg, December 15, by the Bishop of the Diocese, Mr. John Edmondson Diggles, presented by Rev. Leroy F. Baker and Mr. John Conley Grimes, presented by Rev. E. J. Haughton. The sermon was preached by Rev. J. Poyntz Tyler, Archdeacon of Cumberland, Diocese of Maryland. Mr. Diggles will be continued in the Missions he has been serving in the past—Catawissa, Riverside and Northumberland, and Mr. Grimes will remain in charge of St. Mary's church, Williamsport.

St. Paul's church, Bloomsburg, has been improved lately by tiling the aisles and chancels. The tiling in the choir and sanctuary was the gift of Mrs. Robbins, in memory of her husband, Mr. George S. Robbins, sometime a vestryman of the parish. The rest of the work was the gift of St. Margaret's Guild, a parochial organization. Also the walls of the parish house have been redecorated, a gift of Mr. H. Bruce Clark, a vestryman of the parish.

Rev. Joseph Sheerin has accepted a call to Trinity church, Renovo, and is in residence there.

Rev. Benjamin F. Phelps has accepted a temporary appointment to St. David's church, Delta, and has entered upon the work.

Rev. Llewellyn Ffoulkes has accepted an appointment to St. Luke's, Mt. Joy, and St. Paul's, Manheim, and has begun active work in both places.

## ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

### Bishop Nelson's Council Address.

Bishop Nelson, in his annual address to the Council of the Diocese of Atlanta, which met in that city on Dec. 9, said there had been a reasonable and laudable advance in the affairs of the new Diocese, and while not many churches have been built or many new missions opened, these are not features of a settled policy. His endeavor, he said, has been to give more personal attention to each parish and mission, and rather to strengthen than to enlarge.

APPORTIONMENTS PAID.

The following parishes have come into the paying column in apportionment for missions: Athens, Emmanuel; Atlanta—All Saints', St. Luke's, Epiphany and Holy Innocents; Cartersville, College Park, Decatur, Greensboro, Madison (overpaid), Mount Airy, Tallulah Falls (overpaid), Toccoa (overpaid five times over), Washington and West Point.

CHURCH IMPROVEMENTS.

The city churches are all in a healthy condition, well-equipped, with small aggregate indebtedness and organized for efficient service. Trinity, Columbus, has secured a valuable rectory; Christ church, Macon, has made excellent improvements; St. Luke's, Atlanta, is making progress in its liquidation; St. James', Marietta, shows encouraging growth; St. James', Cedartown, has a resident priest who has already made his impression on the parish and on the city; Holy Trinity, Decatur, is no longer in the list of silent churches and will build a rectory.

Our Church settlement at La Grange challenges inspection and admiration, and appeals for generous aid that this may be a center of training for expansive movement.

St. Stephen's, Milledgeville, is flourishing, and St. Paul's, Macon, is rejuvenated and there is a mind to work.

THE NEW SCHOOL FOR GIRLS.

The Bishop cordially commended the new Church School for Girls, in Atlanta, which is to be called Nelson Hall. A lot has been secured and a board of trustees have adopted plans for financing this effort to erect and equip a commodious and complete building as soon as possible.

THE IMPORTANCE OF A DAY OF REST.

The Bishop spoke strongly on the importance of a day of rest and worship for employes. The Church, he said, should lead in respect for their rights and privileges. "The disposition to withdraw or disregard the particular right of a day of rest affects all classes of society. Whether the working classes will always properly employ their time is not for us to determine. * * * And as no man can be as efficient for seven days a week as he may be for six, it is the interest of their employer, after all, that is subserved by an arrangement of occupation which entails and secures a day of rest."

THE LAYMEN'S MOVEMENT.

Referring to the unparalelled opportunity of the Church for the extension of Christ's realm among those who know Him not, he said the responsibility for advance is upon the laity, rather than upon men in canonical orders. He gave hearty approval to the Laymen's Missionary Movement. "The criticism of this movement," he said, is "from men who say we cannot consult with those who do not accept our Sacraments, Ministry and Orders. Ourselves, holding complete Catholic convictions on these questions, our pity is for men who cannot see that the most imperfect form of Christianity known to modern times is the height of the world superior to the noblest ideals of the most intellectual and refined non-Christian cults."

"I feel quite sure untold good would ensue if our clergy will counsel and encourage their laymen to enter into this movement and attend the meetings where they may be most accessible; and I should feel happy if every parish and mission in the Diocese is represented at the forthcoming meeting in Macon, in the month of January, 1910, and borrow enthusiasm for parish, for the Diocese and for the Church at large."

A summary of the Episcopal acts shows that the Bishop made 78 official visitations, had 41 confirmations, at which 274 white and 24 colored persons were confirmed; services, 142; Holy Communions, 55; sermons and addresses, 78; ordained, 3; instituted, 1; clergy canonically resident, 35; officiating under license, 3; Lay readers excused, 1; church built, 1; church lots acquired, 1; calls received, 565; meetings, 70; letters, 2,833; miles traveled, 8,500. Parishes and mission stations—white, 62; colored, 5.

## PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

### New Church for the Silent People—Work at the Church of the Crucifixion—Organization for Increasing Missionary Offerings—Lecture on Sacred Music—Death of Israel W. Morris—Students Matriculated.

The congregation of All Souls' church for the Deaf are working most earnestly to secure funds for a new church and parish house, for thorough institutional work among the silent people. They have already secured $2,367.97 for this purpose, and the Cleric Literary Association has $1,000 carefully invested for the furnishing of the parish house. About $25,000 will be needed for the combined church and parish house. As the congregation is composed of those who have small means they must appeal for outside help.

The annual report of the Church of the Crucifixion shows the large amount of work which is being done through this church for the very poor colored people in the Southern section of Philadelphia, and the need of larger help from the outside. The Church stands for much in the midst of a large Hebrew and Italian population, most of the colored people having removed South and West. But it is going after these through its branches at Ninth and McKean Streets, 1327 Fitzwater and 927 Locust Street, where services are held and Sunday School kept up. In addition there is much house to house visitation. The summer home on the West Chester Pike gave rest and comfort to 208 persons during the past summer, and yet there was not room enough to care for all. Another cottage is needed. By the rector and his assistant 365 sermons and addresses were delivered; 225 were baptized; 46 confirmed; 12 marriages; 28 burials. There are 357 communicants; 311 in the Sunday Schools.

After an informal supper there was a service in St. Mark's church, on Monday evening, Dec. 13, to plan a system of parish organizations for increasing missionary offerings. Dr. J. Nicholas Mitchell presided. Addresses were made by the Rev. A. G. Mortimer, D. D., Col. Sheldon Potter, Edward H. Bonsall and George Wharton Pepper. It was urged that a permanent organization be made in every parish and that Bishop Whitaker appoint six clergymen and six laymen, who should form a Diocean Auxiliary to the general Board of Missions. This committee will keep in touch with the parochial committees. It was also determined to call a meeting of representatives of the parish organizations within a year, most likely at the time of the Diocesan Convention. Besides the raising of money, the parish organizations will seek to obtain workers in the mission fields.

The Rev. Wm. C. Richardson, S. T. D., gave a lecture on Sacred Music in St. James' church, on Wednesday evening, Dec. 15, going back to the earliest times, to the monotone of primitive music. He spoke of the chant, from the Georgian to the Anglican and Southwark. Discussing the anthem, he referred to the works of Jacobus Arkadelt, Hayden and Henry Purcell down to Sir John Stainer. Of hymns from the ancient plain song to the chorals of Luther and William Croft. The large choir under the direction of Wm. Stansfield, gave examples of all the kinds of music cited.

Mr. Israel W. Morris, who died early on Saturday morning, Dec. 18, had been a sufferer from cancer for some time, and his death was not unexpected. He was widely known as a mining expert, having been for a long time connected with the development of anthracite coal mining, doing much to have it introduced into Western cities for domestic purposes. He was also prominent in the mining of bituminous coal, and was distinguished as a historian, being much interested in the Historical Society of Pennsylvania, of whose board of councillors he was a member. He was for many years one of the active managers of the Episcopal Hospital. He was an active worker and supporter of St. Andrew's church, and in many charities. He resided in the old Morris mansion, that has been the homestead of the Morris family for several generations. He leaves one son, Effingham B. Morris, four grand children and four great-grand children.

Fourteen students were matriculated at the Divinity School in Philadelphia on Friday, Dec. 17. The men were presented by the Dean, the Rev. William M. Groton, S. T. D., to Bishop Whitaken, who addressed them. The sermon was preached by Bishop Jaggar, who showed that preaching the Word was the most important work of the ministry. The service was followed by a luncheon, to which a number of the Alumni remained.

## IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

### Trinity and Grace Cathedral Parishes to be United—Brotherhood Day Observances—Corner Stone Laying. The Rev. Dr. R. C. McIlwain to Have a Rest.

News of large importance to the Diocese as a whole as well as of interest to the Church in Davenport comes from that city in the announcement of the merger of Trinity church and Grace Cathedral parishes. The forward work of the Church in Davenport has been hindered by the dispersion of energy through two parishes when one would suffice. These two parishes have been for years within two or three blocks of each other and their work has thus over-lapped very largely. Trinity parish is the older and was founded in the

early years of the history of Davenport. It has large property interests, willed by Mrs. Clarissa C. Cook, a former parishioner, who was not only generous in her life-time but by bequest, gave a sum for the endowment of the parish and the building of the present Trinity church building. By the terms of the merger the two parishes will be united under the name of Trinity Cathedral Parish. The rectorship of Trinity parish being vacant at this time, the opportunity has been afforded of calling the present rector and dean of the Cathedral parish, the Very Rev. Dr. Marmaduke Hare, who will continue as dean of the Cathedral and rector of the new parish.

It is expected that the property of Trinity parish will be sold, it being of considerable value because of its down town situation, and with the proceeds, a parish house will be built on the extensive grounds occupied by the Cathedral church, one of the most beautiful church buildings in the Diocese. The bringing together of these two parishes will form a strong parish of some five hundred communicants, which will be able to do much aggressive work in the community, and be a power in the good work of the Diocese. It is expected that by the first of the year the new Trinity Cathedral parish will be formally and lawfully instituted.

Two events in Des Moines call for special mention. First, the Brotherhood Day observances on St. Andrew's Day, when the united Brotherhoods of the three parishes in the city together with a number of prominent laymen observed the day with special devotions and a gathering of a social intercourse in the evening. The day began with a celebration of the Holy Eucharist at St. Mark's church, East Des Moines, followed by a second celebration in St. Paul's parish, at which the Very Rev. Dean Beecher, of Omaha, preached a strong sermon on "Prayer." This was followed by a conference on "Prayer and the Will of God." The feature of the evening was the banquet at the Shriner's Temple, given under the auspices of the Brotherhood in all the Des Moines churches, and attended by one hundred men of that city and adjacent towns. Addresses were made by a number of laymen and Bishop Morrison, and steps were taken looking to the inaugurating of a Diocesan Men's Club.

On Sunday evening, November 28, in St. Mark's parish, Des Moines, the Rev. Thomas Casady, rector, the corner stone of the new John A. Kasson Neighborhood House was laid by the Bishop of the Diocese. Addresses were made by the Rev. Mr. Day, pastor of the First Presbyterian church; the Hon. Henry Wallace, and by Bishop Morrison. The Bishop, in a stirring address, spoke of the need of every parish for a parish house, and especially congratulated the people of St. Mark's that they were soon to possess so fine a building for such neighborhood purposes.

St. Thomas' church, Sioux City, is soon to have a new tubular pneumatic organ. It is now being erected and will be one of the finest organs of the character in the State of Iowa.

Rev. Dr. R. C. McIlwain, for nearly forty years rector of St. John's church, Keokuk, has been granted a six months' leave of absence from his duties, for rest and recuperation. He is suffering from a difficulty with his eyes, and after a surgical operation, expects to take an extended vacation. Dr. McIlwain is the oldest priest in residence in the Diocese, and during his long rectorship has been away from his parish on vacation but very few times. During his absence the parish will be supplied with a locum tenens.

## DELAWARE.

Rt. Rev. J. F. Kinsman, D. D., Bishop.

**Week of Prayer—Ministerial Union—Girls' Friendly—Clerical Brotherhood—Missionary Services in Epiphany.**

The Week of Prayer was observed by the Brotherhood of St. Andrew with a special Communion on the First Sunday in Advent, a corporate Communion at Bishopstead on the Second Sunday in Advent, and a service in St. Andrew's, Wilmington, at which the Rev. A. E. Clay preached. From a brief account of St. Andrew, he drew two lessons—the duty of (a) coming to Christ; and (b) bringing to Christ. For this the Church needed (a) men of prayer, (b) men of consistent witness. The service was preceded by a subscription supper, at which sixty-four sat down to eat.

The Ministerial Union held its December meeting in St. Andrew's, Wilmington, when it was addressed by Judge Cleland, of Chicago, on the probationary care of offenders. The Judge had previously addressed the Wilmington Branch of the Society for Corrections and Charities. He was very clear as to the advantages of putting prisoners on parole for small offences, and cited many cases under his own observation of its benefits to the offender and the community. At one time he had 1,300 on parole, of whom 92 per cent. reformed. A committee was formed to secure a probation law for Delaware.

The Week of Prayer was observed with daily services in St. Thomas', Newark, and Immanuel, New Castle. The Rev. Messrs. Laird, Holmead, Clay and Kirkus assisted the rector at Newark; and the Rev. C. H. B. Turner, Archdeacon of Dover; and Archdeacon Thompson, of Reading, Pa., helped in New Castle.

The Young Men's Christian Association is about to establish a branch at Fort DuPont.

The Diocesan Officers of the Brotherhood of St. Andrew are: President, Frederick Bringhurst; vice-president, George Hoffacker; secretary, Charles Cook; treasurer, Mr. Hanby.

The Diocesan officers of the Girls' Friendly are: President, Miss Jane Lea; vice president, Mrs. A. E. Clay; secretary and treasurer, Miss Edna Chandler; literature associate, Mrs. A. E. Clay; on Commendation, Miss Jane Baxter; on Missions, Miss Kinsman; on Candidates, Mrs. H. Grantham.

The Clerical Brotherhood held its last monthly meeting in St. Andrew's, Wilmington, with a very good attendance, all the regular members being present. The Rev. Mr. Holmead, of St. Peter's, Smyrna, was essayist, giving a review of the book, "A Certain Rich Man." The January meeting will be held in Immanuel, New Castle.

The Rev. D. Wilmot Gateson, deacon in charge of St. Paul's, Georgetown, has been recommended to the Bishop by the Standing Committee for priest's orders. He will be ordained in the church he is serving on the Third Sunday in Advent, by the Bishop. The Rev. J. D. Kennedy, of Brooklyn, will preach the sermon.

Trinity parish will have two important Missionary services in Epiphany; the children's united service on the First Sunday after the Epiphany, and the Delaware service of the Third Missionary Department on January 13, 1910. This parish has done so well with its subscription for the new parish house and rectory, that these are "assured."

## LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

**Memorial Organ in the Church of the Annunciation, New Orleans—New Rectory for Christ Church, Alexandria—the Church at Amite to be Rebuilt—Altar Cross Given to Grace Church, Monroe—the New Church at Rayville Nearly Completed.**

On Sunday, December 12, a memorial organ was dedicated in the Free Church of the Annunciation, New Orleans. There was a full vested choir who gave its first service in the church that day. The bronze tablet which marks the memorial is inscribed as follows:

"Te Deum Laudamus.
To the glory of God, in loving memory of
William S. Brown,
Senior Warden and Vestryman of this parish. Died Nov. 16, 1875. This organ was built by his daughter, Kate Collins Brown,
1909."

The organ was formerly in the gallery. This organ is at the side of the chancel, and so room was made for a vested choir.

Many memories cluster around this sacred gift. Mr. Brown was warden in those early days, and was connected especially with the musical part of the Church's worship. Miss Brown, his daughter, herself a talented musician, sang in the choir and played the organ in the Sunday School. It is fitting that her memorial should take the form of adding beauty and inspiration to the music of the church.

Under the leadership of the Rev. Mr. Gray, Christ church, Alexandria, is undertaking to build a rectory. Winnfield has recently been added to the missions under the care of Mr. Gray.

The Church of the Incarnation, Amite, which was destroyed by the storm of 908, is making plans for rebuilding. The people have $500 in hand, and plans for the new building have been secured. The Rev. Mr. Bleker, of Hammond, has rendered a great deal of help to the congregation.

A handsome altar cross has been presented to Grace church, Monroe, by Miss Mary O. Potts, in memory of her brother. The local chapter of the Church League of the Baptized has contributed during the year $11.10 towards the object of the League.

The work on the new brick church at Rayville is rapidly nearing completion. When finished it will be one of the most attractive rural churches in the Diocese. Most of the churches in the Diocese which the Rev. Mr. Carson has served, have given liberally towards the building. One gift came from Norristown, Pa., the birthplace of Mr. Carson, the first gift made by a new branch of the Woman's Auxiliary of St. John's church there.

The Bishop's chair will be a memorial to Bishop Galleher by the people of Grace church, Monroe.

## SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

**Confirmation at the Church of the Good Shepherd, Cincinnati.**

In the last seven months there have been confined in the parish of the Good Shepherd, Norwood, Cincinnati, fifty-one persons. This is the largest number presented by any parish in the city of Cincinnati, or in fact in the Diocese the past year. Fifteen baptisms are also reported. Two persons from the Roman Catholic Church have been received. The Rev. Francis H. Hichey is the rector of this church.

## VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

### Memorial Gift to Church at the University.

A gift of five hundred dollars has just been received from Dr. Hugh H. Young, of Baltimore, for the St. Paul's Memorial Church Fund, to endow a pew in memory of three former students of the University; his father, Gen. Wm. Hugh Young, '61, late of San Antonio, Texas; his grandfather, Dr. George W. Kemper, '35, and an uncle, George B. Kemper, '61, who was killed during the Civil War.

This is one of the many memorial pews already provided or promised for the church to be built at the University. It will be encouraging to all friends of this work to know that interest in it is increasing rapidly. Every effort is being made by Dr. McIlhany, the minister in charge of this work, to secure, as soon as possible funds sufficient to justify the beginning of work upon the building.

### The Rev. Thomas Semmes to Hold a Mission in Texas.

The Rev. Thomas Semmes, rector of St. Andrew's church, Richmond, will conduct a mission at St. Clement's church, El Paso, Texas, in January. The town is one of the large and growing ones of the Southwest, and the church, of which the Rev. Henry Easter is rector, is one of the largest in that Jurisdiction.

### Death of a Prominent Churchman.

Mr. C. O. Tavenner, for many years a vestryman and warden of St. Paul's church, Hamilton, Loudoun county, died at his home at that place on December 18. Mr. Tavenner was one of the best-known and most consecrated Christian men in his parish. His funeral was held on December 18, the Rev. S. Roger Tyler, rector of St. Mark's, Richmond, and late of Hamilton, officiating.

## LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

### Changes of Population Affect the Church.

The Eastern district is feeling changes in population something after the manner of Harlem, and for the same reason. This district is what used to be called Williamsburgh, once one of the best parts of Brooklyn. A Baptist, a Presbyterian and a Reformed church are for sale—all of them old landmarks and once the homes of strong congregations. St. Mark's church left the region some years ago, and Christ church, of which the present Bishop of Harrisburg was once rector, is in the midst of these changes. The present rector, the Rev. W. S. Chase, has interested himself and his people in social and reform questions and there is no thought of departure. However, the changes are felt keenly. In many parts New York is shifting its population, poorer Jews crowding out well-to-do ones, and Protestants going to the country or into the great hotels. Family life is disappearing. Transportation is worse than ever before in the city's history, and save in a few directions, there is little relief in sight. The problem of of the Church is a serious one, and there are many anxious workers, not alone in the Eastern district, but in many other parts of the city.

## NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

### Death of the Wife of Bishop Scarborough.

Mrs. Katherine Scarborough, wife of the Rt. Rev. John Scarborough, Bishop of New Jersey, died at Trenton, on Saturday, Dec. 18, after a lingering illness. She had been unconscious for several days. She was the daughter of the late Theodore Trivitt, of Poughkeepsie, and was married to Bishop Scarborough while he was rector of the Church of the Holy Comforter of that city.

Later she was a resident of Troy and of Pittsburg, the Bishop for a number of years being rector of Trinity P. E. church, in the latter city. Since the bishop's elevation to his present position, thirty-five years ago, she has lived in Trenton. She is survived by five daughters—Mrs. Charles E. Hewitt and Mrs. Charles Roberts, of Philadelphia; Mrs. Katherine Knight, widow of Edward J. Knight, late Bishop of Western Colorado; Mrs. Charles E. Gummock and Miss Elizabeth Scarborough, of Trenton.

The sympathies of the entire Church will go out to the venerable and beloved Bishop, with prayers that he may be comforted by the blessed Saviour in his great sorrow and bereavement.

## EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop

### Death of the Rev. F. B. Adkins.

The Rev. Franklin Bache Adkins died last Friday, in Baltimore, and was buried on Monday, Dec. 13, from Trinity Cathedral, Easton. Mr. Adkins was ordained in 1882, by Bishop Lay, and has almost continually since been connected with the Diocese. He has served several parishes in Wicomico and Somerset counties, where he was much beloved by his people. He was elected Dean of the Southern Convocation by the clergy of that district, which position he filled for years with credit to himself and with satisfaction to the clergy. He was a true missionary, and labored earnestly in the vacant parishes within the bounds of the Southern Convocation. Mr. Adkins leaves a widow, eldest daughter of Bishop Adams. His funeral was largely attended. The Rev. Messrs. David Howard, Thomas B. Barlow, Wm. B. Guion, Thomas Oakford, J. V. Ashworth and L. A. Potter, all members of the Southern Convocation, were pall bearers, the Bishop of the Diocese, assisted by Dean Rich, conducting the service.

The vestry of Wye parish lately extended a call to Rev. Douglas I. Hobbs, Archdeacon in the Diocese of Kansas.

The Week of Prayer was observed in most of the parishes of the Diocese.

The twentieth anniversary of the Rev. Van Winder Shields, D. D., rector of St. John's church, Jacksonville, Fla., was celebrated on Dec. 5, by an inspiring service, in which the rectors and congregations of the other churches in the city took part. The services were conducted by the Rev. J. H. Davet, the Rev. Mason C. Stryker and the Rev. James Swope. The sermon was preached by Bishop Weed. Dr. Shields' labors, since he took charge of the parish in 1888, have borne abundant fruit. The church and parish buildings were destroyed by fire in 1901, but a handsome church and rectory have since been built and the parish now numbers more than 1,000 communicants.

## OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

### Ordination.

In Trinity Cathedral, Cleveland, on December 19, being Ember Sunday, the Rev. Henry L. McClellan and the Rev. Osee C. Fox, deacons, were ordained to the priesthood by the Rt. Rev. W. A. Leonard, Bishop of Ohio. Preacher, the Rev. Dr. Jones, of Gambier; presenter, the Rev. Canon Attwood, of Cleveland. Assisted in the laying on of hands, the Very Rev. Dean DuMoulin, the Rev. J. L. P. Clarke, and Canon Attwood.

## IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

### Annual Convocation—Ordination—Gift to the Church in Lewiston.

The annual Convocation of the Jurisdiction divided the State into three districts, with the purposes and objects of deaneries. The clergy of the Northern District met in Lewiston, the Church of the Nativity, the Rev. J. W. Somerville, at the beginning of the month.

On St. Andrew's Day, the Rev. Mr. Jukes, of Grangerville, Idaho, who was done good work as lay reader and deacon in the State, was advanced to the priesthood by Bishop Funsten, who preached the sermon. The Rev. Henry G. Taylor, of Coeur D'Alene, Idaho, presented the candidate.

The next two days were occupied with the discussion of very practical questions of Church work. The gathering closed with Confirmation services. The second class for the year was presented by the missionary in charge of the church. The Rev. Mr. Taylor preached and the Bishop gave an address to the candidates for confirmation.

Plans were suggested and made for the purpose of entering into several places at present not served with Church worship.

The church in Lewiston has just had a very pleasing gift from a former parishioner, Mr. Richard Smith, of Columbia, Tenn., of some very beautiful embroidered altar linen.

## PERSONAL AND NEWS NOTES.

The Rev. Joseph Sherin has resigned St. George's church, Detroit, Mich., and accepted a call in the Diocese of Harrisburg.

The Rev. Samuel G. Porter, rector of All Saints' church, Shenandoah, Pa., Diocese of Bethlehem, has removed to Tomball, Texas.

Emmanuel parish, West Roxbury, and St. Chrysostom's parish, Wollaston, Mass., have paid debts which have burdened them for a number of years.

The Rev. H. H. P. Roche, who has charge of the St. Barnabas', Deland and its neighboring missions in Southern Florida, is recovering from a serious illness.

In St. Matthew's church, Prosser, Wash., on Nov. 21, Bishop Wells of Spokane admitted to the diaconate, John Oliver Vince, formerly a Baptist minister. The Bishop celebrated the Holy Communion; the sermon was by the Ven. E. H. Wellman, and the Rev. Maurice J. Bywater assisted in the services. Mr. Vince will have charge at prosser and Mabton, where he has been at work for nearly a year, with the addition of Grandview.

The Rev. J. S. Moody, Dean of Morganton Convocation, and rector of the Church of the Ascension, Hickory, District of Asheville, has received a call to the Church of the Nativity, Maysville, Diocese of Lexington.

The Rev. Charles Noyes Tyndell, rector of St. James' church, Marietta, Ohio, has been called to St. John's church, Fayetteville, N. C. Mr. Tyndell was recently elected secretary of the Diocese and fills other important positions.

A tablet was unveiled in Trinity church, Shelburne, Vermont, on Dec. 5, to the memory of William Appleton Potter, architect, who died in Rome, Italy, Feb. 19, 1909. Mr. Potter was the architect of Trinity church and parish house.

Bishop Walker, of Western New York, recently confirmed twenty-eight persons in Trinity church, Fredonia, presented by the rector, the Rev. Dr. William DeLancey Bonton. Fifteen of the class were young men.

The Rev. Percy W. Jones, having resigned the rectorship of St. James' church, Port Gibson, Miss., has accepted work at Crowley and Lafayette, La., and points adjacent, and entered upon his new duties early in December. His residence will be in Crowley, La.

Ground has been broken for a new church at Flint, Michigan, in a new part of the city, too distant from the parish church, St. Paul's, to be reached by the people of the neighborhood, many of whom are factory workers. The project is the result of the efforts of the Rev. W. Dudley Powers, rector of St. Paul's.

Bishop Graves tells the astounding story of a layman who, working among the ranchers in the sand hills of Nebraska, has within the last six months presented 100 for confirmation. This is the response to efforts made among a people destitute of religious opportunities. Speaking of one visitation made in this locality, the Bishop says: "Of the ninety-five inhabitants of the village, seventy-five were in the hall. I preached and confirmed twenty-five adults, although this was the first time I had ever visited the place. Some of those confirmed came over thirty miles. The next morning in the same hall I gave an extended instruction on the Holy Communion and administered it to twenty-eight persons. The day before that there were only four communicants within forty miles of the place." —Colorado Churchman.

### India.

If one becomes a widow at five, she must live the rest of her life in suffering. All her husband's relatives and friends curse her, for they believe he died on account of some crime she had committed. She can eat only one meal in twenty-four hours, and that of coarse food. All her clothing and jewelry are taken from her, and she is the servant of all the household.

The high-caste women of India are kept in seclusion and ignorance. One has said that the wife enters her husband's house never to come out till she is carried out a corpse. They know nothing about what is going on in the outside world, not even what happens in their own village. The only way these can be reached is by women.

### Christmas Morn.

'Tis Christmas morn! the same dear day,
The day we ne'er forget!
Bright faces beam and glad eyes gleam,
And some with tears are wet.

And some beyond the stars have gone,
Ah, me! the years are long;
As, sorrowing here, from year to year.
We miss their old, sweet song.

Christmas again! Ring out dear bells!
Ring out glad sounds of mirth!
In dreams we greet those visions sweet,
And hail the dear Lord's birth!

And soon, beyond the starry dome
Our own we'll meet again,
"Glory to God!" on earth we cry;
In heaven they sing "Amen!"

### The Work of an American Clergyman in England.

Appreciation by the English Ecclesiastical Authorities.

The Rev. Dr. Simpson-Atmore, of the Protestant Episcopal Church of this country, who quite recently resigned the position in the Church of England of Organizing Secretary for the Society for the Propagation of the Gosepl, which position he filled for three and one-half years, has just returned home from England. Dr. Atmore's work, which engaged his own attention and that of thirty-two assistant (decanal) secretaries, is spoken of as follows in the November issue of The Southwell Magazine (England):

"In handing in his formal resignation of the office of Organizing Secretary of S. P. G., Dr. Simpson-Atmore said that away and apart from the happiness which was his in working for old S. P. G., the privilege was also his of illustrating in himself (and therefore he would say, in a very small way), the Identity of the Anglican Communion. Here he was—an American Churchman working for S. P. G. in an English Diocese. He would only add that as one belonging to the daughter Church of America he felt proud of having worked for three and a-half years for the dear old Mother Church of England, and of having marched by her side, and under her banner and that of the Bishop of Southwell, in the grand march of missionary conquest.

"The Lord Bishop of Southwell, in acepting the resignation on behalf of the Committee, said he felt they must put on record their appreciation of Dr. Atmore's good work, at a time of great difficulty. He came to them a stranger as it were, and it was wonderful how quickly Dr. Atmore mastered the 'ins and outs' of the Diocese. He had been with them now over three years, and his Lordship had, during this time, repeatedly noted his soundness of judgment in gauging the situation. Dr. Atmore had, furthermore, done a lot of telling work in starting off the new financial scheme which, as they knew, was a success in every way. His Lordship concluded by wishing health and happiness to Dr. Atmore and his wife in their new sphere of work."

Canon Madan (Diocesan S P. G. representative), said he remembered vividly the hopes that had been excited by Dr. Atmore's appointment, and he was glad of the opportunity of bearing witness that those hopes had been abundantly realized. He happened to know that Dr. Atmore was also thought a great deal of at headquarters."

"Duty before pleasure" does not sound inviting, but, the duty done, the pleasure is the sweeter. Duty neglected is a black drop in every spicy cup. —Young Evangelist.

### The Rector and the Individual.

In the last analysis, it is the individual who counts. Hence the personal touch between the rector and the individual, as the individual needs him, stands forth as the measure of any rectorship. The parish priest understands his office and fulfils the duties thereof only as he goes, regardless of all else, to that member of his flock who is at the moment reckoned among those "who are in any ways afflicted or distressed, in mind, body, or estate." Only the parishioner who measures his rector by this rule estimates him aright. Only the rector who lives by this rule makes his rectorship worth while, and receives any sort of personal satisfaction from his labors. And only they who have thus knit the pastoral tie have any conception of its true meaning and value. There are the quiet talks with those upon whom life is pressing hard; the hand held out where temptation has assailed; the assurance of God's pardon and help where temptation has led to downright sin; the reassuring word where earthly reverses press; the word to the heart-broken when the near and dear lie in extreme peril; the prayers by the bed of illness; the blessed Communion where the two or three are gathered about a dear one in illness or like to die; the hand stretched out without a word where one has gone to Paradise and another is left to struggle on alone; the petitions to the only Comforter with stricken families; the heart put into the promise of resurrection and eternal life when earth is committed to its earth and spirit to God who gave it. These are the things that count, and only these. Petty parochial trials fade, disappointment in men and women passes. But these things abide. They who have thus known a rector are the only ones who have really known him. They bless him as their priest while he is with them, they keep him in tender memory when he is gone, they follow him with love and prayers thereafter.—Rev. J. D. Hills, in the Christ Church Leaflet.

### The New Life.

This new life—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men whose lives are forever tending towards the grave—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead, and is alive evermore.

As you sit thinking of man's fragmentariness, his certainty of death, his doubt about a future, let this voice come to you, a voice clear with personality, and sweet and strong with love: "I am he that liveth and was dead; and am alive forevermore." "He that liveth!" and at once your fragment of life falls into its place in the eternity of life that is bridged by his being. "He that was dead!" And at once death changes from the terrible end of life into a most mysterious, but no longer terrible, experience of life. "He that is alive for evermore!" And not merely that there is a future beyond the grave, but it is inhabited by one who speaks to us, who went there by the way that we must go, and who sees us and can help us as we make our way along, and will receive us when we come there.—Philips Brooks.

# Family Department.

### A Christmas Hymn.

Pale evening stars are shining,
In splendor from on high,
Angelic hosts are singing,
Praise God, the Lord most high!

Within the humble manger,
See Mary's Holy Child,
The precious heaven-sent stranger,
Meek, loving, lowly, mild.

Before him, humbly kneeling,
The Wise Men from afar
Cast down their precious treasure
Led hither by His star.

Deliverer of His people,
By prophets long foretold,
He brings more precious treasure
Than frankincense or gold.

For this is Christ the Saviour,
And, oh, what joy He brings!
The night is past forever,
Our freshened spirit sings.

A full and free salvation,
He bringeth from above,
To man in every station,
From God, the God of love.

To publish peace, He cometh,
To set the prisoner free,
To dry the tears of sorrow,
To comfort you and me.

To bear the cross He cometh,
To take away the rod,
To give us strength for weakness,
And help us on to God.

Then praise His name, all people,
On this blest Christmas morn,
All hail, the Son of Mary!
All hail, the Promised One!
—Charles Krauth Sipes, in the Lutheran.

### His Inspiration.

The rector of St. C—— sat at his desk. He had been there for some time with his pen poised between thumb and forefinger. The neat sheets of sermon paper, which the pale bars of the late December sunshine were gilding, remaining as guiltless of hand-writing as at first, save for the text written in clear characters across the top: "And the desert shall rejoice, and blossom as the rose."

His gaze strayed out across the dingy street, where the very snow, soiled with the contact of many feet, seemed typical of "Poor End," as his parish was popularly designated; and there came to him, as he looked, a sense of unfitness—a sense of his youth and the spiritual responsibility on his not overstrong shoulders.

"Poor End"—destitute of hope and of love—of nearly all things indeed, endearing life—here was a desert at his own hand. But to make it rejoice or blossom in ever so small a measure—he protested to himself that strength of character even to Godlikeness was necessary.

Surely his well-developed themes, selected with such care for their literary and spiritual beauty, had fallen on stony ground thus far. Had he influenced anyone in any way? Had he colored the most humble opinion?

A rush of bitter feeling, such as only the truly earnest and the shrinkingly sensitive can know, contracted his very soul.

"We're waiting fer you, Mister," suggested an urchin's voice from the doorway.

The rector started, dropped his pen, and pushed the paper back with a quick gesture. The school children were flocking into the chapel-room beyond, he remembered, for choir practice.

There was a slight commotion as he entered, and two or three children pointed the finger of scorn at a little, thin-faced girl who was clutching to her breast a white rose.

A sound of vexation escaped his lips, as he followed the accusing fingers. The rose—a potted, pearly-white soupert, he had found himself, though ill-affording, unable to pass at the florist's that afternoon—had evidently been torn from its stem by the hands of that grimy-looking child.

"Tilly!" he ejaculated firmly.

"I never!" protested this forlorn remnant of humanity, flatly, in the language of "Poor End."

A certain spirituality in the child's blue eyes suggested that love of the flower might have prompted the act; on the other hand, the insolence of facial outline maintained that it was mere love of getting something for nothing, probably an hereditary characteristic in Tilly's family. In this case, apparently, she was not to have the benefit of the doubt.

"Go home!" requested the rector with youthful sternness.

He followed her to the door, and observed, with some compunction, that her ragged shoes were unfit protection from the slush.

* * * * * * * * * * *

"Oh, Mr. Ward, won't you come an' see Tilly?" besought a woman's voice, on the afternoon of the succeeding day, breaking in a second time on his Christmas sermon. "She's sick an' fev'rish, and it seems like she won't get no better."

He rose wearily and followed the bent figure, wrapped in a cheap plaid shawl, into the street.

He found the child very ill, but her face changed at the sight of him, and the thin little lips moved feebly. He bent down to catch the words.

"I never," she whispered with an effort.

"The doctor says he can't come back 'til midnight," murmured the distressed mother, winding her rough hands nervously in her apron.

The child grew worse rapidly, and feverish hours of pain alternated with lapses into merciful unconsciousness.

Hour after hour the rector soothed her in his arms, the little face like a white petal drifted against his breast.

Once the stillness was broken by the doctor's weary tread. His face looked tired and anxious, and he shook his head in answer to the question in the watchers' eyes.

When Christmas morning broke over "Poor End," the little life had ebbed away.

The rector stepped out into the chill air, his face still drawn with watching. The street seemed noisy and squalid. A freckle-faced boy tugged at his coat sleeve.

"Is Tilly sick?" he piped in a thin voice. "Say, it was me dat picked dat rose. I done it when nobody was lookin', an' throwed it down, an' Tilly she picked it up. But Tilly wouldn't tell—she wouldn't."

The boy shrank back at the pained look in the man's eyes.

A few days later a new Christmas sermon was preached.

The rector spoke, not as one who, holding certain truths in his hand, dispenses them charitably among the lowly, but as one erring man to another, and tears that were an honor to his manhood found response on many a world-stained face.—M. E. Hotchkiss.

### A Christmas Carol.

The sky was clear, the stars shone bright,
When Christ was born that Christmas night.

While wondering shepherds looked and feared,
The glory of the Lord appeared.

An angel spake, then angels sang,
And heaven and earth with praises rang.

To God the praise, peace on the earth,
And so they hailed the Saviour's birth.

Let angels sing, let men rejoice,
Good-will prevail, praise lift the voice.

For God, the Saviour, King, and Friend,
To human form did condescend.

That He might save His chosen race,
And bring them to the heavenly place.
—W. Letterman Smith.

### Christmas Days of Childhood.

Each succeeding Christmas adds another remove to the bygone celebrations of that most cherished of all our childhood's days. No longer may we, on the glorious eve, with hearts swelling with childish anticipations, hang our stockings by the old fireside, where the crane, with its long pot-hooks, overhung the logs glowing on the sturdy andirons, and down whose dark and ample chimney Santa Claus was bound to come on his benevolent errand when we were fast asleep upstairs in our tiny truckle-bed. The old birth-place is a thousand miles away. The old church, bedecked with evergreen wreaths, where with childish awe and wonder we listened to stirring anthem and ringing carol, and the gentle voice of the silver-haired parson, has, with the parson and the greater part of the choir and congregation, vanished from earth. But still in memory they linger, and ever as the day comes round, mellowed by time and hallowed by the most tender and solemn associations of the past, like far off voices from the spirit land, they appeal to one with a power that will not be denied. Oh, the Christmas days of childhood! What is it that invests them with their mysterious power, their abiding charm? Is it not the fact that the memory of the past, the experience of the present, and the confident hope of the future enable the earnest Christian on that, above all other days, in the words of the Blessed Virgin, with deepest adoration, to say: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour."—Canadian Churchman.

### A Small Party.

It is the forenoon of Christmas Eve. The weather is wet and cold; the streets are crowded. From one of the huge blocks of flats in a busy London suburb a little, old man descends his six flights of stairs. With a basket on his arm and a pipe in his mouth, he moves slowly through the neighborhood, watching the display of eatables, entering the shops and asking prices. When he returns home, after an hour's shopping, his pipe is out, and the basket is no longer empty. "It's easy to see that someone is going to have his boy to supper," said the porter. The old fellow smiled, and climbed to his tiny flat—two small rooms. Once there, he takes out, spreads, and gazes at the contents of his basket. Such a supper it is to be! Why not, since his boy is coming to spend the Christmas with him?

The old man is an army pensioner, a veteran non-commissioned officer, and his boy is at Aldershot—a bright, promising young fellow with ambitions which present-day facilities for passing from the ranks make quite reasonable. The Christmas Eve supper is a







work with such care. He does his best, enjoying in advance the effect produced upon the beloved guest by the luxuries he has purchased. Everything goes on well. A tempting odor permeates the little flat. He begins to set the table. From the sideboard he takes old relics, a tablecloth and serviette. As he puts something in his son's place a smile passes over his face, and he enacts beforehand the little scene he feels sure will take place.

"What's this, father?" "Open it and see."

"A watch! A gold watch! Father, I know. It's mother's watch." And the old fellow sees his boy jumping up from the table to thank him while he says, "The watch was there; it was no use to keep it. The watchmaker repaired it, and now it goes."

He is a little moved as he pictures the scene, and bracing up he goes on with his preparations, looking occasionally at his wife's picture, that seems to be watching him and to smile as if she, too, were awaiting her boy. "Well, he may come now; it's ready. He will not be much longer; it is after 5:30, and he was to be here by five o'clock.

In the meantime the old man sits down, looks at the waiting table, and

very cherished institution. Both remember happy occasions in days gone by when there was a third to share it with them—the mother whose bright presence was withdrawn from them while the boy was still at school. On the Christmas Day an old institution will be honored—namely, dinner with an ancient comrade of the old man's. The old man will be the cook this year, as he has been since he has lived alone. She was a splendid cook, and he used to watch her. He learned from her. How his boy shall enjoy his supper! He sets to



**Christ in the Temple.**

clock ticks on; it is now nearly eight o'clock. Three hours late. He is oppressed by a hopeless sense of calamity. He pictures his brave son, who would be with him gaily sharing that lovingly-prepared feast lying mangled under mountains of telescoped coaches. He moves feebly to the door intending to go out and purchase a paper.

As he moves about blindly into the passage he stumbles into a pair of strong arms which hold him firmly. "A Merry Christmas, father. I am late. I'll tell you"—he catches sight of the old man's




sees again in his mind a Christmas of former days—the mother seated opposite to him, the youngster between them on his high chair. Parents and friends, dead now, came to exchange greetings. "Why, it's half-past six. Can it be possible that the boy is detained? If he is late the fine supper will not be so good. He'll come; he never fails. I must wait." But while the clock ticks a painful idea takes a root in the father's mind. If his son were not coming, where is he? What is keeping him? The tick-tick of the clock sounds like so many hammers on his heart. His breathing comes shorter in his heavy disappointment.

Suddenly the clock strikes seven o'clock. Intensely listening to every noise from outside, he starts every time the hall-door shuts. He tried to recognize the ascending step. "Is it he?" "No, it stops on the fourth floor. He wishes the clock were fast that he could stop the flight of time. It is a quarter past seven. "He is not coming. What can he be doing? Has he through any misconduct failed to get leave? Or—if he were sick." It is his only hope, cruel as it is.

He hears a shout in the streets. It is a newsboy with an evening paper. What is that? "Railway accident near Aldershot." His heart stops. The



almost death-stricken face. "What is the matter, father?"

"Nothing my boy. You are here. That is enough."

It was all explained over the happy meal. There had been an accident on the line, in which happily no one had been injured, but not to the train he had travelled up in. The mishap had, however, dislocated traffic, and hence the delay, which was not so very great after all. The supper, none the better for the delay, was, notwithstanding, a perfect success, and the incident of the watch happened just as the old man divined. It was followed by another, not less touching. The father pours some wine from a long-necked bottle, and the son, raising his glass and looking at a picture opposite, says: "To Mother!"—Irene Taylor.

### A Happy Christmas.

A happy Christmas to you!
For the Light of Life is born,
And His coming is the sunshine
Of the dark and wintry morn.
The grandest Orient glow must pale,
The loveliest western gleams must fail;
But His great Light,
So full, so bright,
Ariseth for thy heart to-day;
His shadow-conquering beams shall never pass away.

A happy Christmas to you!
For the Prince of Peace is come.
And His reign is full of blessings,
Their very crown and sum.
Their earthly calm can ever last.
'Tis but the lull before the blast;
But His great peace
Shall still increase
In mighty, all-rejoicing sway;
His kingdom in thy heart shall never pass away.

—Frances R. Havergal.

### The Paradox of Christmas.

The paradox of Christmas is so full of comfort, that we ought to unfold it a little, that we may go on and complete the work of meditation by ourselves, when we are in our closets, and have shut the doors, and are still.

The paradox of Christmas is in a word this: That where our blessed Lord once was, He always is. He passes along through the stages of our mortal life, but He always abides in the same estate. He is always an infant, always a boy of twelve years old, always beginning to be about thirty years of age." He is always in the manger, always among the doctors in the temple, He is always on the Cross, dying; He is always in Joseph's tomb, always in the places of departed spirits (Hades, hell), always rising from the dead, always ascending into Heaven. He is always sitting on the throne of God at the right hand of the Father, "He ever liveth there to intercede for us." He is always sending the Holy Ghost to strengthen and refresh the souls of men. Where He was He always is, and will be until the end, the restitution of all things. "He is the Alpha and Omega, the beginning and the end," and His footprints are on all the steps between birth and death, between death and the Resurrection, and He fills the life beyond death and the grave, for He is "the life," the life eternal. In this way He becomes the twin brother to everyone who will receive Him, from birth to the judgment of the last great day. He, mighty to save from all dangers, and invincible against all foes, is beside this poor, weak, sinful brother, to hold him up and steady him, and lead him on through his earthly pilgrimage to his heavenly home. He is born with us, He lives with us, He dies with us, He is buried with us, He goes with us to paradise, as He did with the penitent thief, He rises again with us, and He will be beside us in the awful day of judgment, to plead for us as our Advocate, and to be o Atonement, our all sufficient Sacrifice, so that as our Judge, He can admit our plea, and pardon and accept us, as redeemed by His own precious Blood.—Bishop of Springfield.

### If Christmas Were Stricken Out.

Have you ever thought what a far-reaching change would be wrought in all Christiandom if Christmas were stricken from the list of festival days? Try to think of it for just one moment. Take your Church Book and cut out all the Christmas hymns; take the Sunday School Book and use your scissors in the same way; let there be no Christmas carols, no Christmas hymns, no Christmas sermons and addresses; let people go to their offices, their workshops, their daily tasks, as if no Star had ever shown over Bethlehem,—no angels had ever sung their Gloria in Excelsis,—no shepherds had hastened to the Manger,—no Wise Men had brought their gifts to the Infant King—no Simeon had taken Him up in his arms,—no Anna had blessed His infant Head. Blout out every vestige of what goes to make up a complete, well-rounded Christmas, such as you have been celebrating every year. Meet the fond anticipations of the children with a death-dealing frost and tell them that their Christmas fairy-land has changed into a barren waste. Let Christmas shopping, Christmas giving, Christmas merry-making be at an end; and let all the quaint customs that have grown in many lands in so many varied clusters out of this happy festival be sunk in oblivion:—would you not feel as if something unspeakably precious, something that had become part and parcel of your very life, something that had added an inspiration and a charm to it for which no substitute could be found—had been taken from you? The thought of having all this taken away could not be cherished with composure for a moment; it would fire afresh our ardor, quicken our footsteps and make us hasten as did the Shepherds to the Manger where on every twenty-fifth o December we see our Infant Redeemer.—The Lutheran.

### Home Decorations for Christmas.

"Beneath the cedar and the pine,
And gleaming Christmas holly,
Our happy thoughts a wreath entwine,
Our silvern notes are jolly.
For in the home are charm and mirth
And here was sadness folly—
Here in the dearest spot on earth.—
Beneath the Christmas holly."

The home should be given a real holiday air. Have every room redolent with the sweet spicy odor of Christmas greens, and bright and joyous with holly. The Christmas colors are white, red and green. White is the emblem of holiness and purity; red symbolizes God's love, and green the bountifulness of God. Evergreen can always be used with pleasing effect in home or church decorations; some varieties are better adapted to this purpose than others. Of course no decorations are complete without the holly berries, since they are especially dedicated to Christmas; the berries of the mountain-ash and bitter-sweet can also be used effectively. In making wreaths and garlands the evergreen should be cut in small sprays, and the points of the sprays should lie in one direction, upward. Several shades of evergreen can be used in one piece with good effect. Everlasting and artificial flowers are nice used with the evergreen and helps to complete the color scheme. White lilies or paper white narcissus can be used thus with pleasing results. Wreaths made out of evergreen and brightened up with flowers or holly berries are nice placed here and there about the rooms, and should be connected by ropes of evergreen. These wreaths can be made by mounting the evergreen on hoops that have been covered with green cambric; or if wide wreaths are desired they can be mounted on pasteboard foundations. A pretty decoration with evergreen can be made by taking palm leaf fans, cutting off the handles, then covering with evergreen and silver or gold stars tacked in the center. These should be placed on the wall in the form of a frieze. All sorts of devices can be made out of evergreen by using perforated zinc for a ground work. Mottoes and greetings made out of evergreen are beautiful and appropriate, even if old. Cut the foundation for the letters out of cardboard and either sew or glue the evergreen on. These letters can be mounted on a light board covered with white paper and framed in with a border of evergreen, paper, flowers or holly.—M. M. W., in the Presbyterian Banner.

### Charity.

"The greatest of these is Charity." Christmas-tide with its tender memories, affectionate impulses, and hallowed associations never appeals to us in vain for the generous exercise of this regal gift of charity. "It enjoineth us," saith an old divine: "That we should sincerely and tenderly love one another, should earnestly desire and delight in each other's good, should heartily sympathize with all the evils and sorrows of our brethren, should be ready to yield them all the help and comfort we are able, being willing to part with our substance, our ease, our pleasure for their benefit or succour; not confining this our charity to any sort of men, particularly related or affected towards us, but, in conformity to our Heavenly Father's boundless goodness, extending it to all." He concludes with this noble apostrophe: "O divinest Christian Charity! what tongue can worthily describe thy most heavenly beauty, Thy incomparable sweetness, Thy more than royal clemency and bounty? How nobly dost thou enlarge our mind beyond the narrow sphere of self and private regard into a universal care and complacence making every man ourself and all concernments to be ours?"—Canadian Churchman.

### No Room in the Inn.

We are told by the Evangelist these simple words, "There was no room for them in the inn." What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder in so great a concourse of people of all ranks going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Saviour to be delivered of her first-born child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind.—W. E. Gladstone.

"I know that trial works for ends
Too high for sense to trace,
That oft in dark attire God sends
Some embassy of grace."

—Charles Lawrence Ford.

# Children's Department.

### Two Little Stockings.

Two little stockings hung side by side,
Close to the fireplace broad and wide,
"Two?" said Saint Nick, as down he came,
Loaded with toys and many a game.
"Ho-ho!" with a laugh or fun,
"I'll have no cheating, my pretty one,
I know who dwells in this house my dear,
There's only one little girl lives here."
So he crept up close to the chimney-place,
And measured a sock with a sober face,
Just then a wee little note fell out
And fluttered low, like a bird about.
"Aha! what's this? said he in surprise,
As he pushed his specs up close to his eyes,
And read the address in a child's rough plan.
"Dear Saint Nicholas," so it began,
"The other stocking you see on the wall
I have hung for a child named Clara Hall.
She's a poor little girl, but very good,
So I thought, perhaps, you kindly would
Fill up her stocking, too, to-night,
And help to make her Christmas bright.
If you've not enough for both stockings there,
Please put all in Clara's. I shall not care."
Saint Nicholas brushed a tear from his eye,
And "God bless you, darling," he said, with a sigh,
Then softly he blew, through the chimney high,
A note like a bird's as it soars on high,
When down came two of the funniest mortals
That ever were seen on this side earth's portals.
"Hurry up!" said Saint Nick, "and nicely prepare
All a little girl wants where money is rare."
Then, oh, what a scene there was in that room!
Away went the elves, but down from the gloom
Of the sooty old chimney came tumbling low
A child's whole wardrobe, from head to toe.
How Santa Claus laughed, as he gathered them in
And fastened each one to the sock with a pin!
Right to the toe he hung a blue dress.
"She'll think it came from the sky, I guess,"
Said Saint Nicholas, smoothing the folds of blue,
And tying the hood to the stocking, too.
When all the warm clothes were fastened on,
And both little socks were filled and done,
Then Santa Claus tucked a toy here and there,
And hurried away to the frosty air,
Saying: "God pity the poor, and bless the dear child."

### A Bit of Christmas.

It was Christmas morning, and very, very cold. Every few minutes a trainman came through the car, watching carefully a dial-faced thermometer, and stooping to turn screws of the heating apparatus, in persistent attempts to keep the pointing finger at seventy degrees.

Despite the discomfort of close air, which was none too warm at best, the passengers in the main wore joyous faces and didn't seem to consider the numerous packages and bundles an annoyance.

From a wayside station, which looked as if it had never been neighbor to any house where human being lived, a poor little girl entered and dropped into a seat, where an overcoat told that its owner was probably in the smoking car. The child did not notice this, and in her ignorance of travel, it would have made no difference if she had. She might have been eight or ten years old, but that air of self-reliance was hers which poverty's child often acquires very young; yet there was nothing forward or "bold" in her appearance. Her dress was of the scantiest; a thin cotton gown, barely concealing the lack of suitable underwear, a little worn shoulder shawl and a battered straw hat.

When the conductor appeared the hand which presented her half-fare ticket was red with cold; but the small person lifted to him a wonderfully frank face, and confidingly informed him that she was going to grandma's for Christmas, and that the package she clutched in her other hand contained cookies for grandma.

The conductor smiled down at her, a pitying smile it was, as he thought of his own well fed, well clothed children, with whom he expected to eat a late Christmas dinner when his run was over. The smile lingered on his face as he passed to the next seat and saw that its occupants had heard the child's words.

Two women sat in the seat; strangers to each other, and as unlike as two persons made on the same general principles could be. One was tall, dignified, young, wrapped in costly furs, everything about her showing the person who had never lacked money or leisure. The other, stout, jolly, elderly, comfortable—a kindly and well-to-do woman. The two had traveled miles and miles, side by side, with not a word passed between them.

Now, both sat with eyes fixed on the forlorn bit of humanity in front of them. Suddenly the younger woman opened her traveling bag and took from it a soft, gray scarf shawl. It was at least two yards long and half as wide. Folding it together she touched the little waif, saying in a low tone. "Stand up, my dear." The child obeyed, wonderingly, and this woman in the costly furs placed the folded shawl around the small shoulders, crossed it in front and bringing the ends to the back, pinned them securely.

"It is yours to keep," she whispered. "A Christmas present." Then, turning to the woman at her side, she said, apologetically, "I really did not need it myself." There was a blink of tears in her eyes.

"Well, now," the older woman exclaimed in admiration, "you just set me to thinking! I'm really ashamed that I didn't think of doing something myself. Here, I've got two pairs of mittens for my grandson—just about her size—in my bag; and he can't wear out more than one pair this winter. Besides, I can knit another. It's nothing at all to knit mittens." She was busily undrawing the strings of an enormous silk bag, but her glasses were blurred and her fingers were clumsy with haste.

"What's your name, little girl?" "Katie!" "Well, hold out your hand, Katie. My! Aren't they a good fit! There's another Christmas present to keep. And here's a frosted cake. Just eat it right now, Katie. Your grandma won't need it, with all those you've got in your bundle."

The child again obeyed. She did not say "Thank you"—possibly she didn't know how, but she seemed to glow all over, and her eyes retruned thanks even if her timid lips did not.

"I'm proud to know you, my dear," The roly-poly, comfortable woman turned now to her more cultivated neighbor. "You're the right sort, I can see that, even if you are rich."

"And I am proud to know you," the other responded, almost shyly offering her hand, which was quickly buried in a big, warm grasp. "The rich are not so very different at heart," I hope.

At that instant the man of the overcoat sauntered in to resume his seat; gave a low whistle of surprise at the happy little traveler next the window; glanced at the two women, and comprehended the situation. His right hand made a quick dive into his trousers' pocket, as if to get some money; in another instant he withdrew it and reached up to the rack overhead and lifted down a large paper bundle. Taking the bundle across the aisle to an empty seat he opened it and took out a smaller package from among many others. Untying this package he brought to light a flaxen-haired doll, dressed in the latest style and resplendent in a large picture hat. This he placed in the little girl's arms, saying, "From my little daughter, who would rather you should have it." Then he lifted his hat courteously to the women, took his overcoat on his arm, and strode off to find a seat elsewhere. Rich little Katie!

Passengers near were buried in newspapers. The little episodes were almost unnoticed; but the angels knew that the Christmas spirit has never vanished from the earth since the time when they announced the birth of the Holy Child.—St. Nicholas.

### The String of Beads.

Mamma was tired, for it had been a long day, with the baby cross over her importance in getting two new teeth at the same time. Then Alice's cold was too bad for her to go out, so when Aunt Lou came in with her cheery "How do you all do?" and her whiff of cold air and rosy cheeks, the welcome she received from all three, was a hearty one, indeed.

After she had laid aside her wrap, she called Alice to her.

"I've something for my little girl, to help mamma and herself, these long days."

"Oh, what is it?" cried Alice.

Aunty handed her a little parcel, and when the wrappings were pulled off, Alice found a small, round box beneath. She opened it and found it full of bright, and dark, and cloudy, and white beads.

They were kindergarten beads, but Alice did not know this; she had never seen any before.

"Oh, how lovely!" she said.

"Now, you must have a day string," said Aunt Lou, and Alice looked puzzled.

"Yes," continued her aunt, smiling, "your beads must be for days; they slip by, you know, like beads on a string, and each one must mean something. When your day has been dull, and you have not done all the good things to make others happy that you meant to, you must string a dark, cloudy-blue, like this." And Aunt Lou held up the dingy bead. "And here is a pale yellow one, for a good, kind day, and a rose-colored one when you were very happy and this bright red one is for the day you helped mamma, and then, this clear, sparkling one must be for the best day of all, the kindest, happiest day, full of good thoughts and kind words. Ah, there will be a long string after awhile."

Alice was delighted, and she kissed Aunt Lou happily. There were plenty of beads to make a necklace of, besides her "day string." She would get a needle and thread at once.

Just then mamma's tired eyes forgot to watch the baby, and she caught with her fat fingers at Alice's treasures. Over went the box of beads, and away they rolled, here, there, and everywhere, seeming almost to be possessed of little legs, they disappeared so fast.

"Oh, oh, you naughty baby!" cried Alice, and she slapped the litle fat fingers. "My lovely beads are all lost!"

"Oh, Alice, how can you strike your little sister?" cried mamma. Aunty took the baby to quiet her, and mamma picked up some of the scattered beads.

"All the prettiest ones are lost," wailed Alice. "I never shall find them any more. That horrid baby!"

"Oh, Alice, Alice!" said mamma, very sadly.

"But my prettiest one, the beautiful clear white, is gone, the very prettiest of all."

The litle girl was under the bed, searching, when Aunt Lou called her.

"Come here, Alice!"

A pair of shamed and tearful eyes looked up at aunty, who was holding baby.

"Look!"

And there in baby's chubby hand was the precious, clear bead. Baby's dear little face quivered with delight as she broke into a gurgling laugh.

Alice had been about to snatch the bead from her, then, suddenly, she threw her arms about baby's fat neck, kissing her.

"Oh, I'm sorry I was so cross to her, the darling! I was just hateful. Never mind, pet, you shall have it, and all of them if you want."

But somehow, the pretty white bead had slipped from baby's fingers, and aunty held it up.

"I think it's time to begin your 'day string,' dear," she said. And this shall be the very first one to go on."—S. L. Bacon, in the Young Churchman.

### A Christmas Thought.

O Christmas is coming again, you say,
And you long for the things he is bringing;
But the costliest gift may not gladden the day,
Nor help on the merry bells' ringing.
Some getting is losing, you understand;
Some hoarding is far from saving;
What you hold in your hand may slip from your hand;
There is something better than having;
We are richer for what we give,
And only by giving we live.

For who is it smiles through the Christmas morn—
The light of the wide creation?
A dear little Child in a stable born.
Whose love is the world's salvation.
He was poor on earth, but he gives us all
That makes our life worth the living;
And happy the Christmas day we call
That is spent, for his sake, in giving.
He has taught us the way to live;
Like him, let us love and give.

—Lucy Larcom.

### How the Chimes Rang.

An old legend says that there was in a city in Germany, an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The King appointed the next Christmas for every man, woman and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. It he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother Hans. "Hans, quickly, take the money and run back to the church. Quickly, Hans! it may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city iltte Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.

### The Christmas Year.

From a little Southern village comes to us the story of a woman who once lost Christmas out of her year. Just before the day, misery and disgrace, and, at last, crime came into her family. She carried the load for a while, and then fell under it, sick unto death. The blessed day dawned and passed, but she was lying unconscious and knew nothing of it. When she came to herself the people of the town had forgotten that there had ever been a Christmas. But the day had always counted much for Jane. It seemed to her like a word of cheer from God Himself on her weary climb upward, giving her hope and strength and encouragement for the whole year to come.

Jane kept the village post-office. She was apt to be sharp and cross, because she was old, and had a secret ailment which at times tortured her. But when she took up her work on the very first day that she was able to do so, it suddenly occurred to her:

"Why not pretend that this is Christmas day, and keep it, though nobody but God and I will know?"

She opened the window, and as she gave out the letters had a cordial word for every one of the neighbors outside—children and hard-worked women and feeble old men. They went away laughing and surprised, but strangely heartened. When the office was closed, she bethought herself of gifts, and baked some of her famous crullers and carried them to folk so poor that they never had any crullers, and to the old paupers in the almshouse.

She astonished each of them, too, with the gift of a dollar.

"I can do with my old cloak another year," she thought, "and they will feel rich for days!" "In his name," she said to herself as she gave each of her poor presents.

The little gifts held out for a long time as she carried them from house to went, and her voice softer. It seemed to her that never before had there been house, her face growing kinder as she so many sick, unhappy folk in the town. Surely it was right to make them glad that He had come among us—even if it were not Christmas day.

She was very tired when she had finished her day's work. She thanked Him when she knelt down at night that He had put it in her mind to keep His day, in this secret fashion.

But she could not sleep for thinking of the other poor neighbors to whom she might have given some little comfort or pleasure.

"Why not make them happier that He has come, to-morrow, as well as to-day?" she thought, with a shock of delight in her discovery.

So it came to pass that this little post-mistress made a Christmas out of every day in that year for her poor neighbors. When she had no more gifts for them she threw herself into their lives; she nursed them when they were sick, dragged them up when they fell, cried with them when they suffered, and laughed with them when they were happy.

And thus it was that she taught them of her Master, and led them to be glad every day of the year that He had been born into the world to be its helper.—Febecca Harding Davis, in St. Nicholas.

### Seven Christmas Stockings.

Jane was the only child in an apartment house, and that means that she belonged in a way to eight families, and pretended to have seven mothers besides her own. If Jane had not been one of the sweetest little girls in the world, she would have been spoiled, because some one was sure to give her everything she wished, and to take her where she chose to go.

It was funny enough to hear the seven make-believe mothers tell what they would do with Jane if she were their own. One thing they agreed upon. If Jane were their child, she would not be allowed to play hour after hour on the sands with the ragged little Jenkins children. "What is her mother thinking of?" the seven inquired.

The truth is, the minute Jane's mother heard about the five Jenkins children she ran down to the beach on purpose to get acquainted with them. She didn't look at their rags nor give it a thought when they said they lived in a shanty on a far-away cliff. All she wished to know was whether or not they were good children. It wasn't long before she decided that Jane couldn't have better playmates, and it made no difference if the seven did shake their heads.

That is how it came about that Jane learned strange things. One October day she almost fell off a rock into the sea when one little Jenkins said he never had hung up his stocking in his life, never had seen a Christmas tree, and didn't believe there was a Santa Claus.

Jane ran home and told her eight mothers. They were astonished, yet only one of them offerd to help Jane plan a Christmas surprise, even when she explained that there were seven little Jenkinses, counting the two who stayed at home to help their aunt.

"If Santa Claus is too busy to visit them," declared Jane, "we'll have to give him some help, that's all! They'll find out!"

That night Jane wrote a list of names and passed it to her mother, saying: "We'll have to begin now if we get anything ready for Tillie, Sarah, Bennie, Carrie, Amanda, Jimmy and little John. "I'll not spend a cent for candy nor anything until afterwards."

Jane wondered why her seven mothers wouldn't help, especially after they asked her to find out exactly the size of every little Jenkins' stocking.

"They don't know what's fun," said Jane to her mother. But the seven were beginning to know what was fun for the first time in their lives. Just before Christmas, Jane wondered why they were so jolly and why they didn't beg to be allowed to help trim her tree as usual.

Christmas eve the eight families were gathered round Jane's Christmas tree, when suddenly came the sound of sleigh bells and stamping of heavy feet in the hall.

Jane flung open the door, and there stood Santa Claus with a gayly-trimmed little tree fairly loaded with bulging stockings.

"For the Jenkins children. They're the only family on the cliff, and I'm too rushed to go with such a load." Saying this, Santa Claus stepped outside, returning with four big baskets full of packages before he called to his reindeer and was gone.

"Seven stockings jammed full!" cried Jane. "Oh, may we go to-night?"

As if by magic, a sleigh appeared, and the little girl with eight mothers, Christmas tree, baskets, and all, went speeding toward the cliff.

Quietly the tree was placed in front of the shanty door, the baskets with the Christmas dinner and packages beside it. A loud knock was given, while in the darkness of the road waited the Christmas party.

"Seven stockings!" shouted Bennie, as the little Jenkinses and their aunt crowded the doorway. "There's a Santa Claus, sure 'nough."

"Oh, oh, oh! Seven stockings!" echoed the others, and straightway they began dancing around the Christmas tree, rags fluttered in the wind as they laughed and talked all at once.

"Well," whispered one of the mothers, "I think before another year I will get acquainted with my Sarah!"

"And I must know my Bennie," added another.

"You see, Jane," explained a third, "we each filled a stocking for a particular child. Mine was Amanda. In the beginning, we did it to please you and to help Santa Claus, but I believe the seven stockings have given us as much happiness as the little Jenkinses seem to be enjoying."

"I think," laughed Jane's mother, "that we'd better have a Christmas party to-morrow and invite the seven children to meet Jane's whole family."

"That's what I think," agreed the child. "Now let's shout loud as we can, 'Wish you a Merry Christmas!'"—Frances M. Fox, in The Morning Star.

### Science Versus Faith.

You can teach the little children
  Santa Claus is but a myth,
That he really is a person
  By the common name of Smith.

You can teach there are no reindeer
  With a jolly sleigh and pack.
You can point to goods delivered
  By an ordinary hack.

You can teach against the stocking,
  And its wistful sign refute,
Setting forth that the dimensions
  Quite forbid a chimney route.

But the customs still continue,
  In a frolic sweet and wild,
For you cannot teach old Santa,
  That there isn't any child.

—McLandburgh Wilson.

### A Visit From Santa Claus.

It was Christmas eve. Two children sat by the side of a huge white porcelain stove. Both were busy knitting. Their home was in one of the old stone blocks in the Wilhelm Street, in the city of Berlin.

Trude lived in the fourth story, Paul in the first; but they played together every day, and were great friends. Paul was seven years old, Trude only five.

The children talked as busily as they knitted, and there was much to talk about, for this was the one night of all the year—Christmas eve. The words Christmas and Santa Claus were often on their lips, and the smiling, happy children confided to each other what they hoped he would bring. Trude longed for red shoes, and Paul for a pair of shoes. The two little friends were alone, for Aunt Emma had been obliged to go out and do some late shopping.

The room in which they were sitting was a large one, and served the double purpose of dining-room and parlor, and just now the table was set for three, for to-night Uncle Fritz was coming. Trude had often spoken of her Uncle Fritz to Paul. "And he is coming to-night," she said; "oh, I am so glad!"

Uncle Fritz lived far away in the Black Forest, but every Christmas eve brought him to Berlin to spend the holidays with Aunt Emma and little Trude.

A loud knock at the door startled the children for a moment. But Trude was a brave little girl, and putting down her bright-colored knitting, she immediately opened the door.

Now who should come in but Santa Claus, with a huge pack. He was dressed all in fur, and had a long white beard and merry blue eyes. The children were amazed. But there surely was nothing to fear from such a good, kind-looking Santa Claus. Trude went up to him at once, curtsied politely, after the manner of little German girls, then held out her hand and said, "Good evening, dear Santa Claus."

"Good evening," responded Santa Claus, in a strange, deep voice. "Have you been a good girl?" he inquired kindly.

"Sometimes I have," answered the child, gravely.

"Can you pray?" he inquired again.

Little Trude folded her hands and repeated the prayer that every little German child learns at Christmas:

"O thou dear, loving, holy Christ."

The boy's turn came next; he was greatly frightened, but managed to say the prayer, though his voice trembled.

Santa Claus was evidently satisfied, for he said: "You are both good children, and I have something very nice for you."

Oh, how little Trude's eyes danced, as package after package was handed to her.

"You have eyes just like my Uncle Fritz, dear Santa Claus," she said, looking straight into his face.

Paul now received his share of presents, and both children thanked the good Santa Claus most heartily, and, though their arms were full of presents, they shook hands with him. He seemed pleased, for there was a merry twinkle in his eyes, and with "A merry Christmas, children," he took his departure.

Shortly after this Aunt Emma returned, and was joyfully greeted by the two delighted children.

It was now time for Paul to go home, and the hour would soon arrive when Uncle Fritz was expected.

Another loud knock at the door was heard, then cries of joy from Aunt Emma and little Trude, for here at last was Uncle Fritz, who had come all the way from the Black Forest for the holidays.

Supper over, the Christmas tree was lighted, and they gathered around it and sang their Christmas songs. The presents were distributed, and the happy little Trude sat on her Uncle's knee and told him about the wonderful visit they had had from Santa Claus, then, suddenly looking up into his face, she said gravely, "Uncle Fritz, you have eyes just like Santa Claus."—Bessie Burnside, in S. S. Times.

### Christmas Everywhere.

The Christ Child who comes is the Master of all;
No palace too great—no cottage too small.
The angels who welcome Him sing from the height,
"In the city of David a King in His might."

Then let every heart keep its Christmas within,
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right,
Christ's dread of the darkness, Christ's love of the light.

So the stars of the midnight which compass us round
Shall see a strange glory and hear a sweet sound,
And cry, "Look! the earth is aflame with delight!
O sons of the morning, rejoice at the sight."

—Phillips Books."

### The Friendship of a Dog.

Have you ever been so fortunate as to have the friendship of a dog? The feeling of love and friendship is attributed usually to human beings alone, but anyone who has ever been loved by a dog will bear me out in the statement that there is no tenderer development than this, no deeper affection, or more unselfish attachment. He obeys like a child, defends like a tiger, is happy when you are happy and miserable when you are sad. Look at him as he lies there at your feet while you read your evening paper. He watches every motion with those steadfast, beautiful eyes. He is on the alert for any order you may give, sensitive to your slightest movement. You go away and leave him, he waits patiently your return. A long seraration breaks his heart. He even refuses food and is restless and unhappy until your face smiles down upon him again. And when you meet once more with what unchecked enthusiasm, what frank and innocent delight, he greets you! Suppose misfortune overtakes your pathway, friends forsake you at the lowering of the cloud, you may be in disgrace with all the world, but your dog still loves, still trusts, still abides in friendship as firm as the everlasting hills. You can never be quite forsaken while he lives. Oh, this is something worth the having, is it not? Do you think the whole earth holds any reasoning friendship half so noble, so fine or so pure as the unreasoning affection of your dog?

Hon. Ben. B. Lindsey, the famous Juvenile Court Judge of Colorado, "hands down" an opinion on the cigarette that ought to make people think: "I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."—Sunday School Times.

### On the Banks of the Nile.

On a sunshiny day in March, far away on the banks of the River Nile, sit a group of women. Their dusky heads close together, evidently discussing a matter of great importance. They are gazing across the narrow strip of river which divides them from the other side, where, moored to the bank, lies the houseboat in which the doctor travels about in the many villages in the Nile Delta, telling the story of the Lord Jesus.

Let us find out what these women are so troubled about. The doctor is standing at the sunny end of the houseboat and a nurse is by his side, holding in her arms an Egyptian baby only six days old. Although it is still early in the morning, baby has come quite a long journey, being carried in its little round basket on the head of one of its relatives.

Splash!

"There! I told you so!" says the most talkative of the group of women, who nearly tumbled into the river in her excitement at seeing baby put into a bath.

"Is it possible?" says the rest in chorus.

"Only too true," replies the talkative member. "The hakeema has even dared to put the baby into a bath! Now surely the evil spirit will take possession of the child, and who knows where the mischief will end? Why, the hakeema deserves to be transported!"

"How very odd," you say, "to be afraid of a bath!" But it is so in the land of Egypt. Babies are often months and months old before a spot of water is allowed to touch them. Even grown-up people will sometimes say, "I have not washed for forty days; shall I wash my eyes?"

"Go, oh, my mother,' I say to one, "and take a nice warm bath."

"Oh," she exclaims breathlessly, "would you have my spirit leave my body so soon? If I take a bath I shall surely die."

I think I hear you say, "No wonder the people are sick and miserable." I am glad to say we have many opportunities of teaching the Egyptians the art of cleanliness and slowly they are learning the lesson.

One morning a very pretty little black girl, with soft, velvety skin, was brought to the doctor; she was weak and ill, said her friends, but soon she began to get better. One day she came, looking such a funny little picture. What do you think her friends had done? They had copied the pattern of my nurse's apron exactly, and so made a rough miniature, robing the little child in it!

I once heard of a boy who had a little brother lying in great pain in his village home, suffering from a diseased bone. "What can we do?" said the elder boy. "Our medicine man will want a great deal of money if I ask him to help you, and we are too poor to pay."

One day the elder brother returned home from the field with joy written upon his face, for somebody had told him about the Christian hospital in Old Cairo where they cured so many people who were sick. But the joy was but a transient gleam. "Alas, we have no money to pay for our journey," said he.

Just outside that hut lay a tiny lamb, which was greatly beloved by the elder boy. As he sat by the heap of rags upon which his little brother lay, the thought came to him, "I will sell my little lamb." So the lamb was sold and soon the little suffering brother found himself tucked up in a nice clean bed in the Christian's hospital, with doctors and nurses doing their best to make him well and strong. As he lay, day after day, he heard the story of the Lamb of God who taketh away the sin of the world.

How truly thankful to God we should be that we were born in a Christian country, where all who are willing may receive the Lord Jesus into their hearts without danger to their lives, and not in a country where those who believe on Christ as their only Saviour are threatened with cruelty and death.—The Round World.

### The Master of the Inn.

In a little sketch by Robert Herrick, known as "The Master of the Inn," he portrays the lives of two physicians.

The one retiring at an early age from active practice devotes himself to furnishing a retreat in the mountains for the unfortunate and the discouraged, where he has marvelous success in restoring to health and vigor those who had dropped by the wayside. He is known as "The Master of the Inn." The other pursuing his profession is known as the leading surgeon of the land.

The latter, however, suffers a nervous collapse and finally seeks the retreat of the Master of the Inn. There he slowly recovers in health but cannot discern the secret of the Master's strength although forced to acknowledge its power.

The Master is a firm believer in Man and God. The surgeon is skeptical of all and in an argument on the Providence of God is rather the more skilful of the two.

The sketch closes with a heart to heart talk between the Master and the surgeon in which it appears that the latter had in early life, while on an ocean voyage, won the heart of the Master's affianced bride, had caused her to break her engagement and to marry him, and then had broken her heart by his indifference. She had died and he had never made her happy.

The Master, knowing all this, had been the instrument in restoring the famous surgeon to health and strength.

"And yet, knowing all, you took me in?" asks the surgeon. "Yes," the old man cried almost proudly, "and I have made you again what you once were * * * What she loved as you," he added to himself, "a man full of power."

Then they were speechless in face of the fact; the one had taken all and the sweet love turned to acid in his heart, and the other had lost and the bitter turned to sweet.

"I have learned the secret," the great surgeon said, "and now it is time for me to go."

There are three truths which this little sketch most vividly ilustrates:

1st. That a real belief in God is not an intellectual thing to be found by argument, but a spiritual reality that springs from service.

2nd. That real strength lies not in great achievements in the world, but in the victory which a man gains over his own heart.

3rd. That the bitterest losses and the most cruel disappointments may become peace and contentment in God's love and the most flattering successes and the greatest achievements may become gall and wormwood in the heart that knows not this love nor profits by it.

In short, that the whole atmosphere which surrounds a man is determined more by the attitude of his heart towards that which he meets in God's world than by the flattery of applause of men.—Gethsemane Parish Visitor.

### The Transfiguring Experience.

There is nothing that so emancipates and transfigures human experience of life like a whole hearted response to the call of a great duty. Under its pressure our thoughts and desires are unified, and the will becomes effective. "We find ourselves," and all our energies are put forth to the best advantage. A father becomes conscious that somehow, within a week or two, his boy has become a man. He feels in talking with the lad that a different tone than he formerly used has become proper, that the boy is looking upon life out of different eyes and upon a different horizon. If he could look into the lad's soul he would be almost certain to find that one thing was the explanation of the change. Some kind of a call has come to the youth which he has recognized as higher than any other he had ever known. It has lifted him above the things that he used to care for most; it has widened his outlook and unified his powers. He is no longer drifting, but steering. But such experiences are not limited to adolescence. Most of us in maturer years can recall them. We passed through some great temptation unscathed; we caught a vision of spiritual truth; the Providence of life laid upon us some duty that we could not escape. And we feel that in some mysterious way our lives have been lifted, like the ship in the lock, to a new level. Those are experiences that are best worth having, and the pain and cost of responding worthily to them are instantly made up to us in inner peace and strength.

### Waiting, the Secret of Success.

Of all the lessons the young man who is to succeed in life has to learn, one of the hardest and most indispensable is, that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says DeMaistre, is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith not in brilliant genius, in tricks and devices, in occasional splendid bursts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, reminding you of the steady, never accelerated movement of a great engine's eccentric-beam.—Success.

"Sinner, I died for thee,
What hast thou done for me?"

This thought must come to us all, and let us begin now to do something for our dear Master—the Daisy.

### The Accusing Angel of 1909.

By Lina Howell Railey.

The way is dark, the hour late,
Old memories call.
See how their shadows file, and wait;
I know them all.
They beckon me, both friend and foe—
Oh! how they crowd!
Swaying like trees blown to and fro,
By storm winds bowed.
The Past has thrown her portals wide—
Back with thy crew!
We'll meet again when Death's dark tide
Engulfs me too.
When I, a Soul before God's throne
Am called to stand;
And thou, into a Witness grown
At His command;
Remember then, not what I did,
But how I tried;
Not victories lost, but sorrows hid,
That Love abide.

For the Southern Churchman.

### Idealizing.

While the sun, "the beauteous eye of heaven," as the agency of the Almighty, is the centre around which all the planets, or worshippers, revolve, so it is the source of light and life to all. Its business is, by its influence, to make all things alive and bright and beautiful; to idealize and show all creation in its best colors and wisdom, and make all the works of God to praise Him.

The sun is the glorious "evidence" and illustration of Christianity. In the great Book of Nature it is the Word of God proclaiming to us the Sun of Righteousness, with healing in His wings; in whose light we see light. Its hymn comes from one of the loveliest of poets:

Thou art, O Lord, the Light and Life,
Of all this wondrous frame we see.
Its glow by day and smile by night,
Are but reflections, Lord, of Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

The ideal is the real; and we are nearest to the true, the normal and the practical, when we look at things in their best aspect, as they were designed by the Great Creator, and meant to be. Fallen man was made after the image of God. The ideal, Divine Man was and is the Son of God.

The order of our Lord is: Be ye therefore perfect, as your Father in Heaven is perfect.

We have no right or justification in setting before ourselves any other standard than the Supreme Being, manifest in the flesh, the Messiah. Only in the name of the Lord may we act upon our standards.

The Holy Bible, as the Word of God, making an end of sin, making reconciliation for iniquity and bringing in everlasting righteousness, and anointing the Most Holy, is Divine idealization, and is realized in Jesus Christ our Lord.

In the season of the Nativity all the world glows with the light and life of Christ. Kindness rules the hour. And He sees of the travail of his soul and is satisfied.

---

We are not at all sure that we shall have any possessions, anything of our own in the future life—anything, consequently, to give away. Perhaps it will all belong to all. So let us have enough of giving while we can, and enjoy the best part of possession.—Jean Ingelow.

**Hicks' CAPUDINE Cures Sick Headache**
Also Nervous Headache, Travellers' Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

### DIED.

SCARBOROUGH.—At her home in Trenton, New Jersey, December eighteenth, A. D., 1909, CATHERINE ELIZABETH, wife of Bishop Scarborough, in the sixty-fourth year of her age.

Burial service at Christ church, on Tuesday, December 21. Interment in Riverview Cemetery.

PENDLETON.—Entered into life eternal, on Monday, December 6, 1909, at the Rectory, Spartanburg, S. C., WILLIAM HENRY CHAPMAN, darling child of Rev. and Mrs. W. H. K. Pendleton, aged nine years and four months.

"Of such is the kingdom of heaven."

WRIGHT.—In Mobile, Ala., on December 4, 1909, JOHN CARTER WRIGHT, aged 48 years.

He was the son of Gen. Robert L. Wright, of Loudoun county, Virginia, who died many years ago. The early years of his life were spent near Winchester, Va. He is survived by two children, his mother, three sisters and two brothers.

### WANTS.

WANTED—A MALE ASSISTANT TEACHER in the usual English branches, for the Gloucester Academy. Must be present at the Gloucester Academy not later than Friday, December 31. For further information, as to terms, etc., apply at once to John Tabb, Gloucester, Va., or to the Rev. Wm. Meade Clark, Southern Churchman, Richmond, Va. 25dec-2t

WANTED—FEMALE PARTNER FOR small poultry farm. Address Miss Mary O. Tayloe, Comorn, Va. 1t

WANTED—POSITION AS TEACHER OR companion, by cultured lady. Randolph-Macon Woman's College student. Music, Latin, French, higher English. No. 81, For the Southern Churchman. Southern Churchman Office. 1t

WANTED—A YOUNG LADY, COLLEGE education, desires a position in private family to teach children; usual English branches, Latin and French. Address, Miss Meriwether, care Southern Churchman 18dec-3t

WANTED—A POSITION AS COMPANION, secretary or housekeeper, by Southern woman. References furnished. Address M. 18dec-4t*

WANTED—A MIDDLE-AGED LADY AS housekeeper, who thoroughly understands the duties. References required. Address P. O. Box 43, Fredericksburg, Virginia. J. M., 109 York street, Norfolk, Va. 18dec-2t

### Clergymen Wanted.

Wanted—We need in the District of Idaho a consecrated Clergyman and Wife, to take up permanent work among the Indians. It is important that actual experience with Indian work be a part of the qualification, and that a man be in the vigor of life, and one willing to consecrate his capacities to the spiritual upbuilding of a needy people. I also need two unmarried clergymen who are willing to give a few years to frontier work with comparatively small compensation. Apply to

BISHOP FUNSTEN, Boise, Idaho.

### Parish Wanted.

City clergyman, married, ten years' experience, wishes parish in town or small city in South. Address X. L. Y., Southern Churchman Office. 13nov

### POSITIONS SECURED

For Organists and Choirmasters by the JOHN E. WEBSTER'S CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York Established 1900. Write for Circulars.

### APPEALS.

#### The Patterson School.

"An Industrial and Agricultural School for White Boys."

Yadkin Valley, Caldwell County, North Carolina.

(Missionary District of Asheville.)

Appeals for help in discharging the Church's obligations to the Southern Mountaineers. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day. $100 pays one boy's tuition and board.

Make one of these items a memorial!

Our needs are Your Opportunities.

THE REV. MALCOLM S. TAYLOR,
Headmaster.

#### Christmas Notice.

#### GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices; (as indeed we must or omit or reduce pensions) but we are acknowledging and receipting and banking and booking and placing at interest the monies received with much personal and helpful and systematic correspondence, with thousands of contributors (in most cases of small amounts); but best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgements such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it for the expenses of administration are paid by the royalties on the Hymnal.

Offerngs and legacies can be designated: "Current Pension;" "Automatic Pension at 64;" Permanent Fund;" "Special Cases."

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut streets,
Philadelphia.

#### THE APPROPRIATION OF THE BOARD OF MISSIONS.

are the yearly guarantees made, as the Church's agent, to the Bishops of 41 Dioceses, and 31 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total $1,200,000.

Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provide the amount.

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS $1 A YEAR.

#### LLOYD'S CLERICAL DIRECTORY

For 1910, Fourth Edition.

ONLY PUBLICATION OF ITS KIND IN AMERICA.

Ready for Distribution January 1, 1910. No clergyman or layman can afford to be without it. Price, $3.00. Bound in extra silk cloth (Royal Purple), sent C. O. D., express prepaid.

LLOYD'S CLERICAL DIRECTORY,
Grace Church, 1439 Wabash Ave.,
18dec-2t Chicago.

#### Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

## Church Calendar for 1910

**Contains Advent 1909 and Advent 1910**



The cover has a handsome colored reproduction of a Florentine Madonna. Eight page inset containing Lessons for Sundays and Holy Days, tied with red cord. Size, 5½x4⅜ inches. Order through your Bookseller or from HILLS & HAFELY CO. 27 E. 22d St., New York

**No. 396, 15 Cents.**

## SHOPPING
BY AN EXPERT BUYER.

**Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured. Highest references. MISS VIRGINIA JONES Purchasing Agent, 203 West 81st Street, New York City.**

## Geo. A. Hundley,

**THE PURE FOOD STORE**

**Specialty: GENUINE SMITHFIELD HAMS**

**GEO. McD. BLAKE, Manager**

## Richmond, Fredericksb'g & Potomac R. R.

*TO AND FROM WASHINGTON AND BEYOND.*

| Leave Richmond | Arrive Richmond |
|---|---|
| *4.35 A.M. Main St. Sta. | *7.50 A.M. Byrd St. Sta. |
| *4.50 A.M. Byrd St. Sta. | *11.35 A.M. Byrd St. Sta. |
| *5.20 A.M. Byrd St. Sta. | *1.10 P.M. Main St. Sta. |
| *5.45 A.M. Main St. Sta. | *2.50 P.M. Byrd St. Sta. |
| *8.40 A.M. Byrd St. Sta. | *7.15 P.M. Byrd St. Sta. |
| *12.01 noon Byrd St. Sta. | *7.35 P.M. Main St. Sta. |
| †4.00 P.M. Byrd St. Sta. | *9.00 P.M. Byrd St. Sta. |
| ‡4.15 P.M. Elba Station. | *10.35 P.M. Main St. Sta. |
| *5.15 P.M. Main St. Sta. | *1.10 night Byrd St. Sta. |
| *8.20 P.M. Byrd St. Sta. | |

ACCOMMODATION TRAINS—WEEKDAYS.

Leave Byrd St. Sta. 1.30 P. M. for Fredericksburg.
Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
Arrive Elba Sta. 6.40 A.M., 5.30 P.M. from Ashland.

*Daily. †Weekdays. ‡Sundays only. All trains to or from Byrd Street Station (except trains leaving 4.50 a. m. and arriving 1.10 night) stop at Elba. Time of arrivals and departures not guaranteed Read the signs.

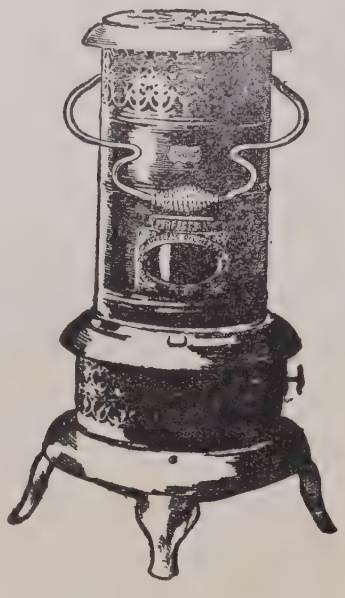
## N. & W. R'Y.

**ONLY ALL-RAIL LINE TO NORFOLK.**

Quickest and Best Service.
PULLMAN PARLOR CARS.

**The New and Best Line to all Points WEST, NORTHWEST and SOUTHWEST.**

W. B. BEVILL, Gen'l Pass. Agent, Roanoke, Va.
C. H. BOSLEY, Dist. Pass. Agent, Richmond, Va.



# Oil Heat
## Without Smoke

No matter how sensitive your olfactory nerves may be, or under what working conditions you encounter the

## PERFECTION Oil Heater
**(Equipped with Smokeless Device)**

you'll not detect the slightest odor of smoke.

**The Perfection Oil Heater neither smokes nor diffuses odor. The new**

## Automatic Smokeless Device

positively prevents both. Repeated tests during its incipiency and development, innumerable trials after it had been pronounced perfect by the inventor, demonstrated its utility and sure effectiveness.

The wick cannot be turned up beyond the point of its greatest effectiveness. It locks automatically and thus secures the greatest heat-yielding flame without a sign of smoke or smell. Removed in an instant for cleaning.

Solid brass font holds 4 quarts of oil—sufficient to give out a glowing heat for 9 hours—solid brass wick carriers—damper top—cool handle—oil indicator.

Heater beautifully finished in nickel or Japan in a variety of styles.

Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circular to the Nearest Agency of the

**STANDARD OIL COMPANY**
(Incorporated)

## To Young People:

Your earning capacity cannot last forever. Unless you are economical and save some portion of your income when young, you cannot escape the inevitable result of facing old age, dependent upon others—a most uncomfortable situation.

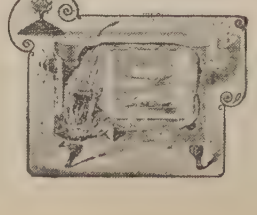
Save something each week, no matter how small, and, together with the compound interest we pay, it will provide a competency for old age.

### Start To-day on the Road to Permanent Prosperity.

One Dollar will start an account.
If living out of town, write for booklet, **"HOW TO BANK BY MAIL."**

## PLANTER'S NATIONAL BANK
Main and Twelfth Streets,
RICHMOND, VA.
**Capital, $300,000 Surplus and Profits, $1,200,000.**

## C. H. COSBY'S PATENT AIR-TIGHT HEATER AND BAKER.



**A Household Treasure.** Very small amount of Fuel required to cook a meal or heat a room. Large, convenient oven. Stove 31 by 15 inches, 24 inches high. Iron top and bottom. **Guaranteed in Every Respect.** Carefully crated and delivered on cars or boat for **$10.**

Write for Catalogue.

## C. H. COSBY,
**423 West Broad St., RICHMOND, VA.**

# The Household.

### The Home Beautiful.

This is coming to be a recurring phrase in the movement for the betterment and the beautification of home environment. It almost invariably refers to the use of nature, taste, and artifice to produce about and within the home beautiful and attractive effects. These are indeed ends to be greatly desired, to call forth the best thought and efforts of all the household. It has often been a matter of surprise as we traveled through a prosperous country community to note the apparent indifference to beauty and even neatness in the surroundings of many homes. What was intended for yards are either used for pease, cotton, or potatoes, or else allowed to remain hard beaten ground which could serve no purpose save to make more glaring the glare of the summer sun or to intensify the bleakness of the winter cold. To the question why some effort was not made to grow grass in these yards, the usual answer has been that grass culture called for water. Yet at the time in the near neighborhood of many of these unattractive yards there were pastures richly green from no other water save that from the kindly skies.

And there is a greater than esthetic result from this grass sward lit up here and there by the color effect of flower clusters. By some subtle means, it transforms the most ordinary house into a place of restful charm, where the eye of the passerby lingers and his heart feels the home appeal. Not seldom in gazing at some house thus lifted out of ugly commonplace by this borrowed beauty, have we fallen into speculation as to whether this esthetic transformation does not reach up into the higher heart and soul life of those within the house, whether it does not soften the hardship of a life of toil and make more tender and gracious the relations of the home. Surely the experiment is worth the trial.

But after all the element most permanent and pervasive in the transformation that converts the house into the home lies in the heart and spirit of its inmates. Such homes not only enrich and uplift those who live in them but become a means of inspiration to those who enter them for a time. At the call of service we have in the years past touched many a place in the State marked by signs of progress and prosperity. But none of these has left on our memories the same permanent and heartening impressions as those left by some of the homes we have touched—Christian Herald.

### Cleaning Silk Fabrics.

"Silk of any kind or color may be cleaned in the following manner," says Woman's Home Companion for July. "For every quart of water to be used in washing a dress, pare and grate one large potato. Put the grated potatoes into the water, which must be cold and soft; let stand two days without being disturbed in any way, then carefully pour off the clear liquid from the sediment into a large, convenient vessel, into which dip the pieces of silk up and down.

Of course, the silk must not be creased by wringing; let it hang and drip nearly dry, then lay it flat on the table and wipe it first on one side and then the other. If necessary to press it, do so between flannel with a moderate iron."

Welsh Rarebit: One pound of mild cheese, four eggs well beaten, one cup of cream; pepper, salt and mustard to taste. Cut cheese fine, melt with eggs and cream in a double boiler, when smooth, season to taste.


**BERRY'S** Strictly All-Wool **Combination Suit**

**$5.00** All Sizes, Many Patterns



Here's a picture of the suit and a postal request will bring you samples of the five different patterns — all strictly all-wool. ¶ Everybody who's heard of BERRY'S knows our reputation for the best styles and tailoring, so you can satisfy yourself before ordering about the genuineness and attractiveness of our offer. ¶ We are doing every boy and parent a service whom we can induce to buy one of these suits. ¶ Write us to-day, and if interested ask for samples, catalog, etc., of our complete line of Men and Boys' Suits and Overcoats. ¶ We sell everything Men and Boys wear, and Trunks, Bags and Cases in which to carry them. ¶ Stylish Reefers for Girls and Misses, $3.50 to $10. Samples upon request.

**O. H. BERRY & CO.**

The South's Largest Clothiery, Richmond, Va.


"In the mountain paths of Badea in the wildest, loneliest tracks of the Margthal, in the shadows of the forest and under the crests of solitary hills, the weary traveler enters a narrow glen. Then comes a sudden angle in the path and before him rises an object which the rude peasants of the district have erected to remind them, in their toils and sorrows, of a certain passport to a better life. It is large cross. On it hangs a Man, who is Saviour of the world. The carving is most beautiful, for the skill of the craftsman is most wonderful in that country. The peasants stop to pray for God's mercy and leave their burdens at the foot of the cross. The traveller stops in thought, and it may be, as the Saviour looks in sad, pitying love down upon him, he realizes what the words mean:


**Church Organs**

Latest Improved Methods. Highest Grade Only. Established 1827.

Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass

HOOK-HASTINGS CO.

Correspondence Solicited.

ESTABLISHED 1877.

**Retreat for the Sick**

319 N. 12th Street, Richmond, Va.

An up-to-date hospital with home comforts; open to physicians of any school in good standing. The resident physicians, superintendent, and one corps trained nurses In addition to its other advantages, we now have an X-ray apparatus, which is operated with great success. Central, quiet location Light, well ventilated rooms. Sunny galleries on every floor. Good fare, moderate rates.

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Write for

**The Schmidt Quarterly.**

**HERMANN SCHMIDT**

504-506-508 EAST BROAD ST.

RICHMOND, VA.

Fancy Groceries, Delicatessen, Confections, Fruits, etc.

MOST COMPLETE AND ELABORATE LINE IN THE SOUTH.

Mail Orders a Specialty.

INCORPORATED 1862.

THE

**VIRGINIA FIRE & MARINE INSURANCE COMPANY**

Richmond, Va.

| | |
|---|---|
| Capital | $ 250,000.00 |
| Reinsurance Reserve | 610,225.20 |
| Reserve for Losses | 71,572.72 |
| State and Municipal Taxes | 11,208.04 |
| Net Surplus | 503,647.37 |
| Assets | $1,446,653.33 |

W. H. PALMER, President,
E. B. ADDISON, Vice-President,
W. H. McCARTHY, Secretary,
OSCAR D. PITTS, Treasurer.

**CITY BANK**

OF RICHMOND.

WM. H. PALMER, President.
E. B. ADDISON, Vice-President.
J. W. SINTON, Cashier.

Capital ..... $400,000
Surplus and Undivided Profits ..... 175,000

INTEREST ALLOWED ON DEPOSITS IN SAVINGS DEPARTMENT.

DIRECTORS:

| | |
|---|---|
| E. B. Addison, | A. L. Holladay, |
| Jas. H. Anderson, | Wm. H. Palmer, |
| James N. Boyd, | Edwin A. Palmer, |
| Lilburn T. Myers, | S. W. Travers, |
| S. H. Hawes, | B. B. Valentine, |

Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

**R. L. Christian & Co.**

816-818 EAST MAIN STREET,

Richmond, Va

**Leading Fancy Grocers**

Agents for

HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.

Special attention given to out-of-town orders. Catalogue mailed on application.

**John L. Williams & Sons**

BANKERS AND BROKERS.

Chamber of Commerce, Ninth and Main

(P. O. Box 505).

RICHMOND, VIRGINIA.

Transacts a general Banking and Brokerage Business. Deal in Southern Investment Securities. Negotiable Railroad and Municipal Bonds.

**Church League of the Baptized**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 2914 Broadway, New York, N. Y.

**Church Furniture**

*From the least expensive to the most elaborate.*

Whether it's a plain book rack or the finest sanctuary and chancel furniture ***get our prices.***

Ask for Booklet D1.

**AMERICAN SEATING COMPANY,**
**215 Wabash Avenue, Chicago, Ill.**
New York Boston Philadelphia

**CHURCH FURNITURE**
**STAINED GLASS**
**R. GEISSLER,** 56 West Eighth St., NEW YORK.



**Church Vestments**
EMBROIDERIES
Silks, Cloths, Fringes, Etc.

CLOTHING for CLERGYMEN

**COX SONS & VINING**
262 Fourth Ave., NEW YORK



**Church Furnishings**
Gold, Silver and Brass

**Church and Chancel Furniture**
Write for Catalogue for Episcopal Churches.

**W. & E. SCHMIDT CO.**
308 Third Street, Milwaukee, Wis.

**Memorial Windows**

MONUMENTS, PULPITS, TABLETS, BASONS, COMMUNION PLATE, CHURCH FURNISHINGS . . . . .

**CHARLES F. HOGEMAN**
Importer, Exporter and Manufacturer,
105 East Seventeenth Street, New York.
100 Main Street, Orange, N. J.
Successor to CHARLES BOOTH and CHAS. F. HOGEMAN. New York; Orange, London.

**CHURCH EMBROIDERY**
and
**Church Vestments,**
by a Churchwoman—trained in English Sisterhoods. Exclusive stock of English silks and designs. Reasonable prices. Special rates to Missions. Stoles, $3.50; Embroidered, $5.50. Christmas Altar hangings, $5 to $10. Order now. Address
MISS L. V. MACKRILLE,
Chevy Chase, Md.

IN SILVER BRONZE BRASS IRON
CHURCH WORK WOOD GLASS MARBLE
O. LIELKE ART WORKS 227-229 W. 29 St. NEW YORK



**Church Chime Peal BELLS**
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md. U.S.A.

**ECCLESIASTICAL EMBROIDERY.**

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

## Thoughts for the Thoughtful.

What's the earth
With all its art, verse, music, worth—
Compared with love, found, gained, and kept?
—Robert Browning.

It is a good policy to leave a few things unsaid.

The way of faith is never harder than our hearts.

Dark clouds bring waters when the bright bring none.—John Bunyan.

Our message brought no answer,
Our dream did not come true,
But we have freshened weary lives
In ways we never knew.
—Lucy Larcom.

It is no use asking God to show us the way of life unless we start out in search of it.

Cheerfulness is the best promoter of health, and as friendly to the mind as to the body.—Addison.

Nobody will use other people's experience, nor has any of his own till it is too late to use it.—Nathaniel Hawthorne.

Christianity is a religion that will not keep; the only thing to do with it is to use it, spend it, give it away. —Henry van Dyke.

Earth grows into Heaven, as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes Heaven wherever He is.—F. W. Faber.

Let us not despond about our experiences, nor debate as to whether we have faith, love, or hope. Let us act upon what we possess, and exercise will increase its growth.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild;
Lord of all, to Thee we raise
This our sacrifice of praise.
—Folliott S. Pierpont.

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

It is the lives like the stars, which simply pour down to us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. —Phillips Brooks.

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is still forlorn.
Go out, God will go in,
Die thou and let Him live,
Be not and He will be;
Wait and He'll all things give.

Let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis de Sales.

"If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor, and a pilot. The compass is the Bible, the chart is the Church's teaching, the anchor is faith in God, and the pilot is Christ."

**CUTICURA CURED HIS SORE EYES**

When 63 Years Old Eye-Balls and Lids Became Terribly Inflamed—Was Unable to Go About—Home Remedies and Professional Treatment were Equally Unsuccessful.

**TOOK FRIEND'S ADVICE: HAS NO MORE TROUBLE**

"About two years ago my eyes got in such a condition that I was unable to go about. They were terribly inflamed, both the balls and lids. I tried home remedies without relief. Then I decided to go to our family physician, but he didn't help them. Then I tried two more of our most prominent physicians, but my eyes grew continually worse. At this time a friend of mine advised me to try Cuticura Ointment, and after using it about one week my eyes were considerably improved and in two weeks they were almost well. They have never given me any trouble since. I was then sixty-three years old and am now sixty-five. I shall never fail to speak a word of praise for the Cuticura Remedies when I have an opportunity, and I trust that this letter may be the means of others being cured as I have been. G. B. Halsey, Mouth of Wilson, Grayson Co., Va., Apr. 4, 1908."

**SKINS ON FIRE**

**With Torturing, Disfiguring Eczemas, Rashes**

And other itching, burning, bleeding, scaly and crusted skin and scalp humors are instantly relieved, and speedily cured, in the majority of cases, by warm baths with Cuticura Soap, to cleanse the skin, gentle anointings with Cuticura Ointment, purest and sweetest of emollients, to soothe and heal the skin, and mild doses of Cuticura Resolvent (liquid or pills), to purify the blood. Guaranteed absolutely pure and may be used from the hour of birth.



Cuticura Soap (25c.), Ointment (50c.), Resolvent (50c.), and Chocolate Coated Pills (25c.), are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; South Africa, Lennon, Ltd., Cape Town, Natal, etc.; Potter Drug & Chem. Corp., Sole Props., 137 Columbus Ave., Boston.

Mailed Free, Cuticura Book on Skin Diseases.



**MENEELY BELL COMPANY,**
22, 24 & 26 RIVER ST., TROY, N.Y. AND 177 BROADWAY, NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
**BELLS.**

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

"What was the first angelic word
That the startled shepherds heard?
'Fear not!' Beloved, it comes to you
As a Christmas message most sweet and true;

As true for you as it was for them
In the lonely fields of Bethlehem;
And as sweet to-day as it was that night,
When the glory baffled their mortal sight."

E. M. EPPES. W. A. SNIDER.
EPPES & SNIDER,
Book Binders,
8 North 12th Street,
RICHMOND, VA.

GTU Library
3 2400 00335 0679

